

Indian Philosophy
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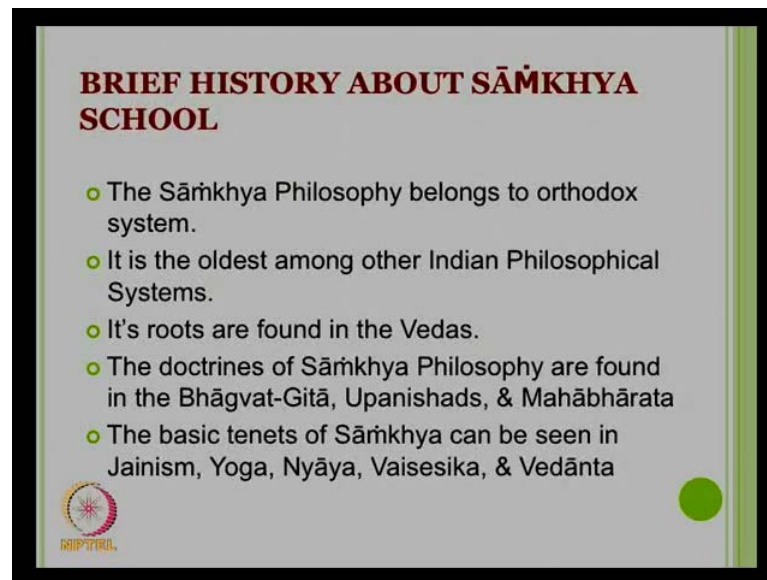
Lecture No. # 5
The Samkhya Philosophy

Welcome, viewers to this session. This session we will be doing to discuss about the Samkhya philosophy. While discussing Samkhya philosophy, few points that you should know and also remember. There are many words that I have written in an expression form. You find there is a mark in a different way. That generally is not found in English. This is a Sanskrit literature. Therefore, to pronounce correctly there is some... for example, if you say that Vedanta, when you say Vedanta when you say 'da' will come then d a will be there and above a there will be a there is a lie. And, while I will be going through the slides, I will be telling you that how it has to be written in a Sanskrit form. So that, the Sanskrit language we will get different form the English language. It can be easily marked that this is Sanskrit language.

So, starting with this Samkhya philosophy that I would like to again remind you that, that the first class that we have discussed about the orthodox system and also we have discussed that Samkhya belongs to that orthodox system; that means they accept Vedas. Samkhya is an older system. Because the tenets of Samkhya, the doctrine of Samkhya you find in Jainism, Nyaya-Vaishesika, Vedanta, so and so forth.

Therefore, it is assumed that that Samkhya philosophy is a school, may be one among the other oldest system or oldest school. Samkhya philosophy deals with the existence of the world, the existence of the object of the world, holds the ultimate reality and many more issues. We also discussed about the liberation, Moksha, ethical life, etcetera, etcetera. So, today only we will focus the basic understanding of Samkhya, the origin of Samkhya, and the brief history of Samkhya, what are opinions people has given on Samkhya, what are the scriptures we find in Samkhya philosophy for understanding Samkhya doctrine.

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BRIEF HISTORY ABOUT SĀMKHYA SCHOOL

- The Sāmkhya Philosophy belongs to orthodox system.
- It is the oldest among other Indian Philosophical Systems.
- It's roots are found in the Vedas.
- The doctrines of Sāmkhya Philosophy are found in the Bhāgvat-Gitā, Upanishads, & Mahābhārata
- The basic tenets of Sāmkhya can be seen in Jainism, Yoga, Nyāya, Vaisesika, & Vedānta

Now, I will be first telling you that a brief history about Samkhya schools. That, how Samkhya schools comes to the existence? As I said, Samkhya philosophy belongs to the orthodox system; that means it accepts the Vedas. It also believes the existence of Vedas. It is the oldest among other Indian philosophies systems because the roots we find in Vedas. The doctrines of Samkhya philosophy are found in Bhagvat Gita, in Mahabharata in Upanishads. And, henceforth it is considered as one among the other oldest system.

In addition to that, you find basic tenets of Samkhya in various schools in **some or** other form. In Vedanta also, we find people are talking about Samkhya while they will be giving the reference to any of this is so. **There** will be quoting the Samkhya philosophy. It simply means that, **if** in that time also Samkhya philosophy develops or there is Samkhya philosophy already emerged. Henceforth, people able to give the quotation from Samkhya and the roots of Samkhya find in Vedanta.

And therefore, there will be no false way of claiming that, that Samkhya is a very, **very** new school. If you say so, then you are claiming not a correct one. But, if you say so, this is the one among the other oldest system that what you are claiming is a correct one because there is a proof behind them.

So, this is a brief about Samkhya. Now, we will see what are the opinions on Samkhya, how Samkhya comes to the existence, when it comes to the existence and who is the really founder of Samkhya.

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Opinion on Samkhya philosophy, some says that Kapila. Kapila is a sage or a Rishi. He is the founder of these schools. Kapila is a sage or the person is a Rishi in that time. He has written a script known a Samkhya-sutra. When I say Samkhya, you can mark that 'sa'. When, you pronounce the 'sa' above the 'a' there is a mark. And when I say 'san', when there will be 'na' pronunciation, then above m there is a full stop. Right. This says that this is a Sanskrit. This is a Samkhya. This is a correct way of pronouncing the Indian philosophical words.

So, Kapila is a Rishi has written the script known as Samkhya sutra. In ordinary you can say that, in that sutra you find the principles of Samkhya, the doctrines of Samkhya that how Samkhya philosophy develops, what are the things we find in Samkhya, what the prescriptions you find in Samkhya are, how Samkhya really helps to give some kind of prescription to the societal life. And, also tells to the people the existence of the world, the existence of the object, the existence of the human life in this earth.

So, all these things putting together that you find in Samkhya-sutra developed by Kapila; after this script development, surely people will read that who has as the knowledge on Sanskrit literature. Then, there are some commentaries comes upon, then there some interpretation, different interpretation because different people read that depend on their background, depend on their understanding, depend on their cultural educations and also religion, they understood the things in a different way, though it is written in only one

form. However, after reading they reflect their comment on this scripture, unsigned scripture. And their scriptures, they have given a different name.

Among all these commentaries on this Kapila's work, we find Isvarakrsna. As a person, his commentary is considered as a one of the best commentary on Samkhya-sutra, which is developed by Kapila. Now, there are **others** persons also interpret the Samkhya-sutra in a different way. They also thought that the principle governed, the principle written in that Samkhya-sutra by Kapila not necessarily the correct interpretation.

And, henceforth they consider that sutra, the meaning of the sutra, the principle of the sutra, but different in their own way. And, made the people to understand the sutra in a different way; that means there is a one sutra having a different interpretation. And, there are few commentaries that you posed on that Samkhya-sutra. So that, these things are **getting** developed slowly, **slowly** and at the last, there are Samkhya scholars. Now, they come to a conclusion that these are the things are correct way of interpreting the Samkhya-sutra and these are not correct way interpreting Samkhya.

In other words, there are many people misunderstood Samkhya-sutra by understanding in their own way. But, the scholars who work on it and comment on some of the sutra by saying that, please do not understand the Samkhya-sutra in this interpretation. The interpretation you should understand in other way.

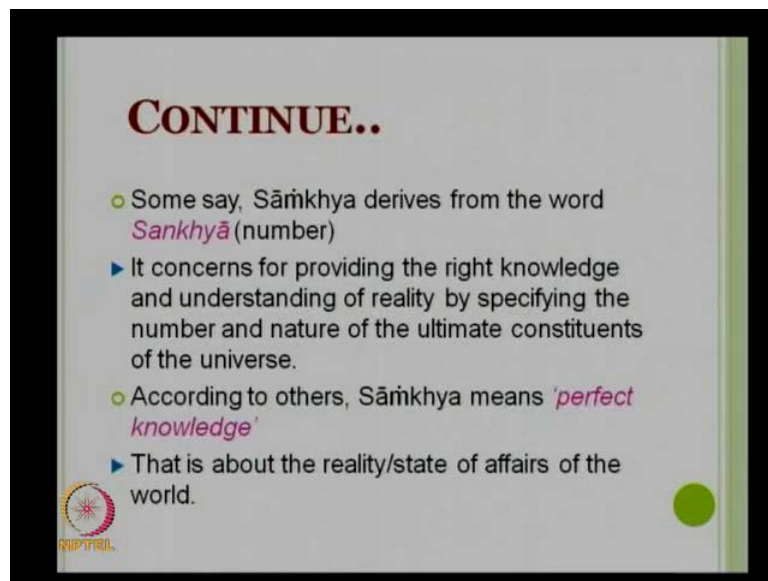
And, all the interpretation they have mentioned in their commentary. Now **in** commentaries and interpretations of Samkhya philosophy, you find Isvarakrsna is the person written the Samkhya-karika. This is the best interpretation, commentary you find in the Samkhya philosophy. Then, there are few other scholars, also **has** their interpretation and commentary on the Samkhya-sutra. Among those, Gaudapada is written Samkhya-karika-bhasya. Here, you can mark it. When I say Samkhya it is a 'sa'; when I say that above 'a' there is a mark. When I say 'san', when there is a 'n' pronunciation. Pronunciation there is also a mark above 'm'. When I say 'karika' since it is a 'ka', then above 'a', there is a mark.

In that way you have to read it. This is a Sanskrit literature. So, Gaudapada is the another scholar in Samkhya system, developed a script known as Samkhya-Karika- bhasya. Also, he has mentioned some commentaries as well as the interpretation of the Samkhya-sutra in a different way.

Vacaspati Mishra also developed a script known as Samkhyatattva-Kumudi. In that scripture, he has mentioned also some commentaries on the Samkhya-sutra. Among others the Vijnanabhiksu, another scholar **also wrote** Samkhya-pravacana-bhasya. There, he truly commented the Kapila's Samkhya-sutra. By stating that, that let other people should not misunderstood Samkhya philosophy.

Samkhya philosophy is a older system has a... argument on everything to understand about **the** only appears. If you misinterpret or misunderstood, then the whole contribution of Samkhya will be get diluted. It will be misunderstood. **Henceforth**, Samkhya philosophy **looses its** own existence. Therefore, all these scholars after Samkhya-sutra developed by Kapila, **they** try to understand in their own way in a positive approach. And, if something is written in a wrong way or interpreted in a different way, they correct it further in the proceeding time. In this way Samkhya philosophy developed. So, this is a brief about Samkhya.

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Now continuing to this, some says that Samkhya derives from the word 'Sankhya'. Sankhya is you know that is a number. Samkhya in Sanskrit stands in English with the number; **number** say 1, 2, 3, 4, and 5. What they mean is that, when some says that Samkhya is a system or a school or a philosophy derived from the word Sankhya. What is they mean is that the system, the school concerns for providing the right knowledge and understanding of reality. **Reality** means the state of affairs of the world, the objects

that you find over the world by specifying the number and nature of the ultimate constituents of the universe.

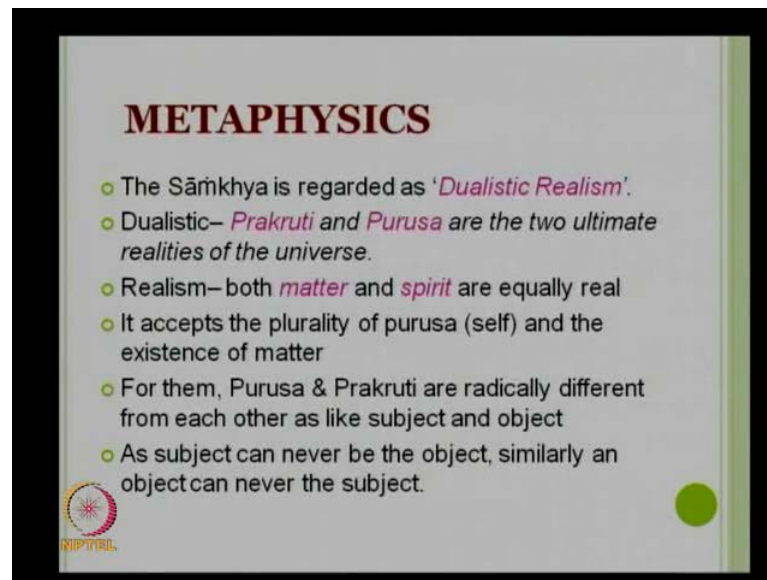
What they say is that, those who claim that the term 'Samkhya philosophy' derived from the word 'Sankhya' means number **means**. They say that Samkhya philosophy talks about the numbering with how many objects exists in this world and what is their use of their existence and how do we know that how many things exist; Because there are many things in the different features, different characteristics, different steps, different sizes, different figures, different colors, how can we know that how many objects exist in the world?

However, Samkhya philosophy claims that the world is the combination of manifestation of different objects. The world is a constitute by the different objects or conglomeration of different objects. Also, said that different facts happening in this world due to different objects and their different movements. Now, question arises. Those who believe that Samkhya deals with all the objects of the world and the existence of all the objects of the world, and then they can prescribe that Samkhya is a system derived from a number or Sankhya.

That means, always they bother about how many objects exist in the world, what is the real cause of the world, how many selves exist in the world, who is the real God, whether God is a one or God is more than one. So, it is altogether numbering. Another group also believes that Samkhya is a system or Samkhya is a school; means the perfect knowledge. Samkhya is a school, is a perfect knowledge. What they mean here, saying that the Samkhya system describes or expresses about the worldly affairs in a very perfect and orderly manner. So, therefore whatever they **say about** the world, it is a perfect knowledge.

Therefore, they simply believe. Or, without any hesitation they believe that Samkhya talks about the perfect knowledge. Samkhya deals with the perfect knowledge. And, henceforth if we understand Samkhya philosophy, we can understand the world in that spirit; so that, we can acquire the perfect knowledge about the existence of the objects of the world, facts of the world and events happening in this world. So, these are the two groups that you find generally, **even** their opinion on the existence of Samkhya philosophy and where Samkhya philosophy derives.

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METAPHYSICS

- The Sāṃkhya is regarded as '*Dualistic Realism*'.
- Dualistic– *Prakruti* and *Purusa* are the two ultimate realities of the universe.
- Realism– both *matter* and *spirit* are equally real
- It accepts the plurality of purusa (self) and the existence of matter
- For them, Purusa & Prakruti are radically different from each other as like subject and object
- As subject can never be the object, similarly an object can never be the subject.

Now, **now** we will **discuss** about the Metaphysics. After a brief history and the opinion on Samkhya, now we will discuss Metaphysics. As you know the term Metaphysics is to be understood in the spirit of existence. Metaphysics means the science of existence.

With, what is the real cause for the existence of ultimate reality, what is the real **cause** to create the whole world, who is responsible for creating the whole cosmos, what is the real issue involved for creating all the objects in the world in a different order and different functions. There are many things, many objects, and many facts in this world. And, they are existing in their one way with the different nature, different shape, different sizes, different characteristics, different features and different purposes. They are used in different purposes. Question arises, what is the real cause behind all these existence, who has created all these existence or is it just an accident? Like a dream, you see something happening which is not a real, is it the case that, we can say that by accident the world exist? If not so, then what is the argument behind that? Saying that the world exists in a proper order and many ...of objects find in this world.

So, this is all about the Metaphysics. While discussing all the things, by Samkhya system we accept 'Dualistic Realism'. What is the mean is that, one said that the dualistic they believe two things. Therefore, they are dualistic. The two things are one is Purusa, another is Prakruti. The Prakruti is a matter; the Purusa is known as self. So, since they believe the two doctrine, the two doctrine responsible for the whole creation of the object

of the world, for the whole creation of the existence of our lively hood, the existence of the facts that happening. So, therefore, they are known as dualistic. Why there is 'realism'? Because they also **believe** that like a spirit, the matter also exists. When they say that matter exists; that means they are giving the equal importance of this matter as well as the self which is not percept, which is only **inferred**.

So, now it will be clear for you that why Samkhya philosophy is known as 'Dualistic Realism'. They are 'Dualistic' because they accept the two doctrines. One is Purusa, existence of Purusa; another is the existence of Prakruti. They are realism because they emphasizes on the existence of matter in this earth, in this cosmos.

Now, we can see in my points that the Samkhya is regarded the 'Dualistic Realism'. They are dualistic just because of the... they accept the doctrine of existence of Purusa and Prakruti. And, they are **considering** this Purusa and Prakruti are the two ultimate reality of the universe. They are realism because both matter and spirit are equally real for them. Matter here, understood as a Prakruti and spirit is understood as a Purusa.

They also accept that there is not only one Purusa, but there are many Purusa. There are many **selves** exist in this world. And henceforth, we find different shape, different size of the different animals living in this earth.

They also equally emphasize that matter exist. Without matter nothing can be created. That means, without a **particular cause nothing**, without a **particular stop** nothing can be created. Whatever we see if you consider this is an effect; there must be a cause behind this. If I myself as an effect, then my cause will be my parents; if my parents will be cause, then their effects will be their parents. In the same way, if any objects exist in this world there might have cause behind this.

There is an iron rod; we say that the cause will be an iron, the metal iron. There is a wooden chair, and then the cause will be the wood or the tree. So, in this way you find cause and effect relation. That, Samkhya philosophy intentionally and very **very** logically, analytically argues that theory of causation exists; because what you see in this world is just an effect. And, if it is effect, there must have a cause. Without cause, there cannot be any existence of effect. And, since effect exists in the form of object, in the form of effect, in the form of event, there must be a cause behind that. It is a wise person, who will be finding out what is the real cause behind all these existence.

So, therefore you find that in **the** own analytical argument, while describing the existence of the world, they purposefully established the theory of causation which is known as **Sathkaryavada**. That means in each effect, cause will be there or every cause must have an effect, every effect **precedes** the cause and cause forwarded the effect. This is the way, **because** effect relation they established. Now, they also, while accepting the plurality of self they are saying that different animals of different size, **different size**, different shape, different color, different way of behaving towards the nature. Hence, for their different selves you find in different animals, reptiles or objects of the world.

Now, for **them** Purusa and Prakruti are radically different from each other, like subject and object. Now, I am explaining this point in an elaborate way so that you can understand in a... When I am saying that subject and object are two different components, subject means you, me, x, y, z. all these considered **red** as a human being **were** subject because we vary from each other from various grounds. We vary from each other from religion, from sex, from age, from understanding, from bodily sizes, from our..., you know various postures also we vary from each other. Right. Therefore, the subject, but when we all together identify a particular thing as it is, then this is a objective approach.

That means, if all of us we find a water bottle is a water bottle, then this is an objective approach to that object water bottle. Therefore, **the** what is the object, this is a commonly agreed, but what is subject, which is very... which is not commonly agreed. This is different from person to person, individual to individual. Even, it also varies from time to time and place to place. Even, one person **has** a different opinion on a particular object in a different time in a different place.

So, therefore this is an objective approach. But, when irrespective of time, place and person, you consider an object as it is with a particular name or identifying that object as it is, then this will be considered as an objective approach. So, henceforth object cannot be a subject and subject cannot be an object. Objective approach towards an object cannot be considered as a subjective. In other way, inversely if you say that, **well** there is a subjective approach towards an object; you cannot consider it as an objective approach towards subject.

So, this is the difference between object and subject. Now, similarly Samkhya philosophy argues that Purusa and Prakruti, these two components are the ultimate cause for the whole creation of this world. However, these two are radically different from each other. Purusa cannot be Prakruti and Prakruti cannot be Purusa.

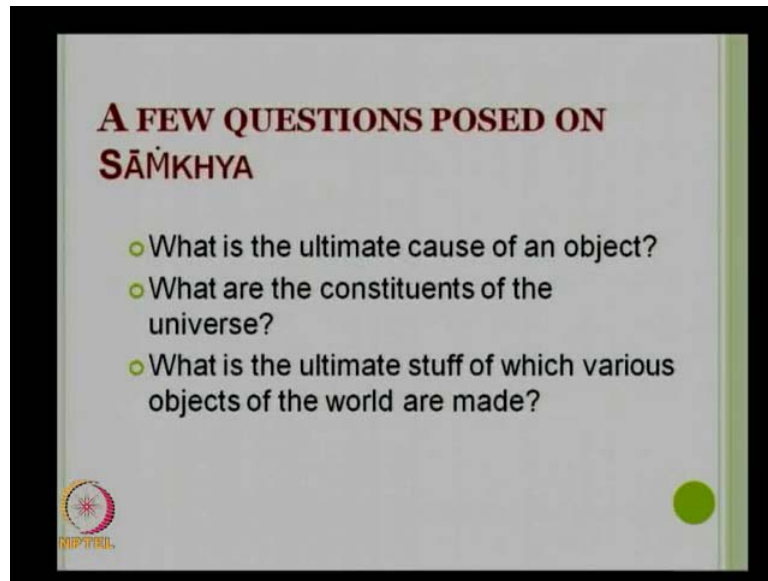
However, when Purusa and Prakruti comes together, try to join together, then evolution starts. Now, we will be discussing what is the real mystery behind **this**, the evolution starts when Purusa and Prakruti **comes** together and how beautifully Samkhya philosophy argues the mixture of Purusa and Prakruti and how they come close together to create the whole world. And, while creating the world, they are creating different objects of the world. **Well**, there are different objects, therefore you can count one, two, three, four, and five. And henceforth, this is the result **that** some people believe that Samkhya philosophy derives from the word Samkhya; that means number.

That means, Samkhya philosophy always deals and talks about the number. If there are five, six, seven, eight, nine, ten, etcetera, etcetera, number exists, it is because of the counting of the objects. The number itself does not have any existence if it is not corresponds to the objects or any of these facts or state of appearance of the world.

If I say four, four does not have any meaning, if I would not say it is four tables, four chairs, four doors, four pens, four peoples or four human beings or four females etcetera, etcetera. So, there is a word **or** number always attached to its object. Henceforth, the number gets its own meaning. Otherwise, the number itself has no meaning. In this way, Samkhya describes in its own philosophy.

Now, as subject can never be the object, similarly an object can never be the subject. This is the way they distinguish Purusa and Prakruti. **Thus**, the Purusa has a different features; Prakruti as a different features. However, Purusa and Prakruti joined together in some point and hence forth, this evolution starts.

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And, now we will be discussing what **Purusa is really** and what **Prakruti is really** in our case. While they are discussing that, Samkhya is always stating or giving emphasis on Purusa and Prakruti and saying that every effect must have a cause, if a particular object created in this world, there must have a cause. And, since there is an effect; there is a cause. And, if you find something is a matter, then there will be an effect.

And, why it will be transformed to the effect? Some efficient causes **are** to be required. What is that efficient cause? Somebody is to be design it properly. The matter itself cannot be **transformed** to the effect; if you consider matter as a cause it cannot itself or accidental transform to the effect or cannot produce any effects accidentally. To produce a particular effect, we need an efficient cause; that means somebody **has** to design in a particular way for a particular purpose. So, therefore we find material cause, efficient cause and its final cause. Final cause is an effect, material cause is a matter and the efficient cause would design it for a particular purpose.

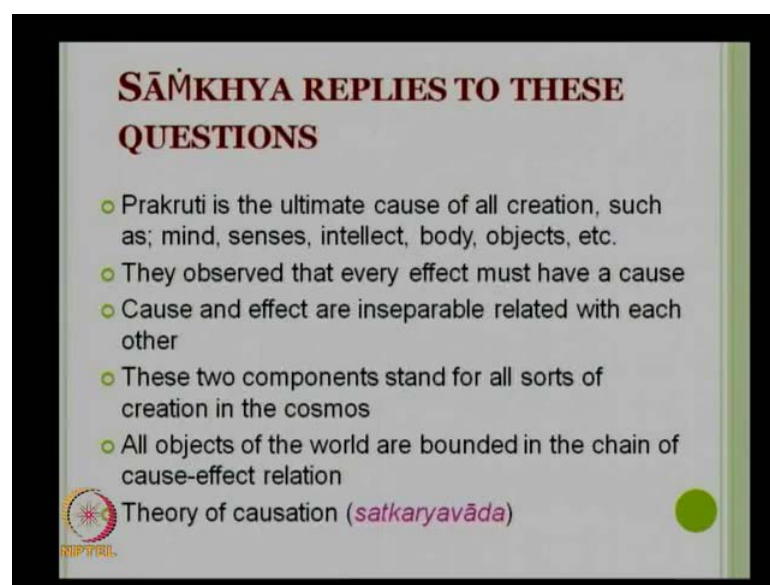
So, for a different purpose there is a different design. And, hence forth **there** different objects exists in this world. So, this is the basic understanding of Samkhya philosophy. And, Samkhya philosophy argues in this way the existence of the objects in this world.

While arguing this, there are many questions people ask Samkhya that if you say so, then these are the questions follows that you can find on my slides. What is the ultimate cause of an object? Because you find there are different objects. So, if there are different

objects then there is a different cause for this. How can you say that there is only one ultimate cause known as Purusa and Prakruti? There are two causes Purusa and Prakruti. If this is so, then you tell me what is the real cause of Purusa and Prakruti? If Purusa and Prakruti is an effect, then what is the real cause for behind this? So, therefore, they claim what is the ultimate cause of an object? What are the constituents of the universe? Because if everything moves in a particular order, if everything finds in a coherence way, everything also has the different functions in a different place and different proportions, then what are the real constituents? And, what or you can say what are the real constituents of the universe?



Can we say only the one cause behind all these creations or you can say there are different causes. If you say different causes, then what are the responsible for these causes? Can we say that these causes are happened accidentally or it is in a mystery form? We cannot say in a mystery form. If you say that, then our argument will be weak. The third question **posed** to the Samkhya is that, what is the ultimate stuff of which various objects of the world are made? That means you believe that, there are various objects exit in this world and then what are the **real** issues behind this? Why it is created? Who created? How can you consider this is a cause? And, what is the issue if I consider a particular cause as an effect? And, how can you identify this is a cause this is not effect? So, over **these** questions posed to the Samkhya.

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SĀṂKHYA REPLIES TO THESE QUESTIONS

- Prakruti is the ultimate cause of all creation, such as; mind, senses, intellect, body, objects, etc.
- They observed that every effect must have a cause
- Cause and effect are inseparable related with each other
- These two components stand for all sorts of creation in the cosmos
- All objects of the world are bounded in the chain of cause-effect relation

 Theory of causation (*satkaryavāda*) 

After Samkhya developed this theory, the Kapila, the Samkhya-sutra, all these people worked on that the scripture and also tried to comment on that. So that, the understanding will be getting much filtering, filtering, filtering and henceforth, you will get true interpretation what really Samkhya made for that. What really Samkhya intended to right the scriptures that will comes out without misunderstandings Samkhya philosophy in a different way.

These are the questions posed to the Samkhya. The first question is that, “tell me or please explain what the real cause behind the whole creation is”. Second, “what is the ultimate cause?” If I am the cause of my parents, parent is cause of their parents, and then what is the real cause, what is the ultimate cause? Which cannot be further assumed or in further, somewhere another cause for the creation of that cause.

If you say that in other words, Purusa and Prakruti these two are the ultimate causes, then you tell me that people are asking to the Samkhya of system that please tell me that what is the real cause for Purusa and Prakruti, where this Purusa and Prakruti comes?

And, if they are the ultimate cause, how they become create whole universe in a different way? Is it possible for the two ultimate causes responsible for the whole creation? Because you find solid objects, you find liquid objects; you find different objects in different forms. How can you think that these two ultimate causes or the two cause responsible for the whole creation which is in a diversified way?

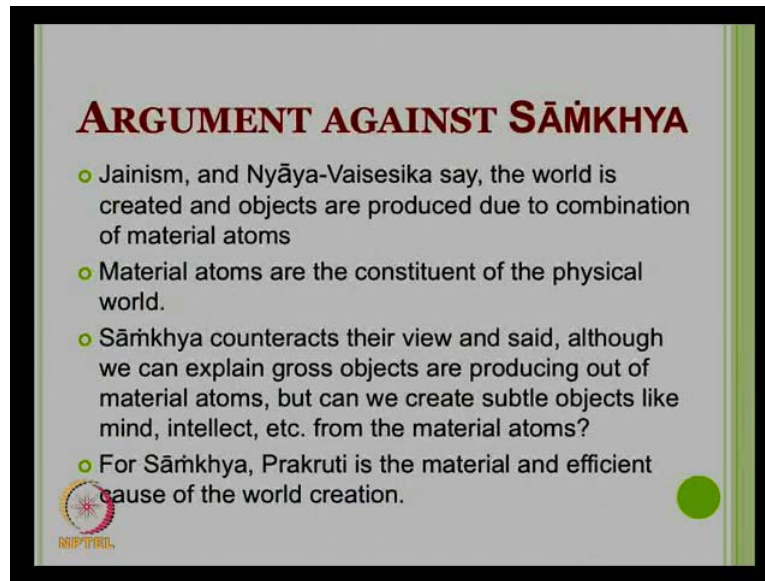
Now responding to these questions, Samkhya says that Prakruti is the ultimate cause of all creation such as mind, senses, intellect, body, objects etcetera. They said that when they say that Prakruti, they said that Prakruti is eternal, Prakruti is all-pervading ready. Prakruti is neither created nor destroyed. It is beyond the creation, beyond the destruction. So, therefore, it is a power to create even the certain elements like mind, intellect, ego, Ahankaram because that is cannot be percept like a table, chair, duster, pen, etcetera, and etcetera. But, Prakruti is responsible for creating all these because Prakruti is a cause which is an eternal, unending, and all pervading. And henceforth, you cannot see the Prakruti. You can only infer the Prakruti through its existence, through the... through its effect. The effects are found in the form of objects of the world or effects of the world or events that are happening in this world.

So, therefore they claim that Prakruti is responsible for the creation of both gross objects like table, chair, human beings, animals, etcetera and even these subtle elements like mind, intellect and ego and Ahankaram. So, therefore they claim that Prakruti is the ultimate cause and there cannot be further cause for the Prakruti. Prakruti is the 'the ultimate cause' according to Samkhya philosophy. They also observe that every effect must have a cause, which I already discussed with you. Cause and effect are inseparably related with each other. While describing the cause effect relation, they say that a particular effect must have a particular cause. It cannot be valid.

For example, you get oil from a particular oil seed. You cannot get oil from water; you cannot get oil from milk. However, you can get curd from the milk. Can you get the curd from the oil? You cannot get. So, therefore, they claim that **there** is every effect must have a cause and these are two inseparably related. That means you cannot, at any context you assume, presume, infer or perceive that this cause has a different effect. If there is a cause, it will be... the cause will be the milk, but the curd cannot be produced from oil or water or kerosene or petroleum liquids. **Right**. So, these are the way they defined that cause effective relation. The inseparable inherence relation between cause and effect always find for existence of the whole creation.



So, that is, **they** are known as theory of causation or Satkaryavada. Now, while saying that cause and effect are inseparably related, they said that these two components stand for all sets of creation in the cosmos. All objects of the world are bounded in the chain of cause- effect relation. Therefore with this explanation, they said that this is the theory of causation that we are submitting for the understanding of the creation of the whole world, which is known as the Satkaryavada.

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ARGUMENT AGAINST SĀMKHYA

- Jainism, and Nyāya-Vaisesika say, the world is created and objects are produced due to combination of material atoms
- Material atoms are the constituent of the physical world.
- Sāmkhya counteracts their view and said, although we can explain gross objects are producing out of material atoms, but can we create subtle objects like mind, intellect, etc. from the material atoms?
- For Sāmkhya, Prakṛti is the material and efficient cause of the world creation.

When they establish this, the few other schools both hedonism **stands point** or orthodox **stands point**, from heterodox **stand point** as well as orthodox **stand point**, Nyaya-Vaishesika, Vedanta, even Jainism argues for Samkhya. They are saying that how can you say that, this Prakṛti and Puruṣa really cause for the ultimate creation? It is the atom, it is the **constituent** atom in a different combination they put together and henceforth, we are able to see different objects in this world. It is the ultimate cause will be the atoms. That is how they said that, the world is created and the objects are produced due to the combination of material atoms.

So, for Jainism and Nyaya-Vaishesika they said that, it is because of the material atoms the whole world created in a different purpose. When the world **was** created, **it** also created different objects and the objects created because of the different proportion of the atoms mixture. If there is a different proportion for mixing of the different atoms, you find different objects. Hence, it is a different object it is a different purpose. And therefore, one object is different from the other. This is the view given by the Nyaya-Vaishesika as well as Jainism, **counter attend to** Samkhya view.

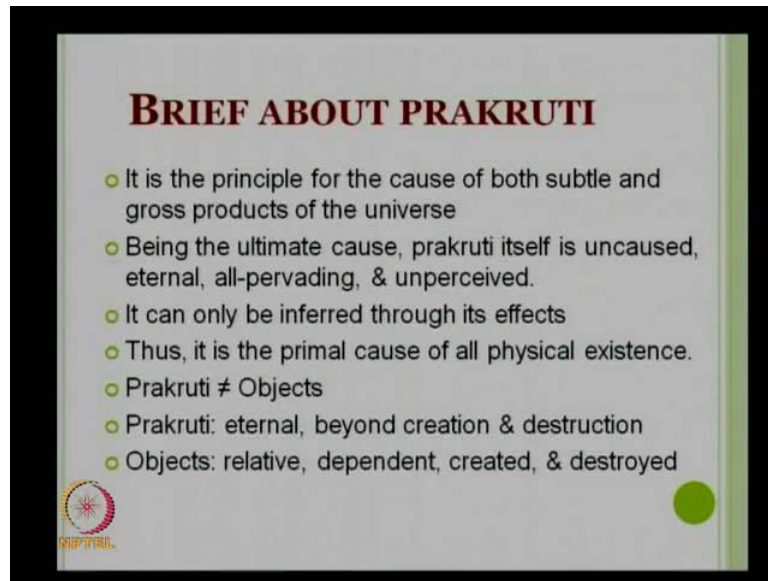
While doing that, Samkhya again replies to Jainism and other schools, who counteract this view theory of causation. They said that, ‘they’ means, Samkhya said that here by counteracting the Jainism and Nyaya-Vaishesika view, they are saying that let us assume a situation or let us accept first. Atom is the responsible **for the soul** for the creation of

the whole world, even objects of the world, which are the gross objects. But, can it be responsible for creation of the subtle elements like mind, intellect, your buddhi, your **gnyana** all these, is it possible? Can you claim so in a argumentative way, in the logical way by saying that the atoms in a different proportions helps to create the **subtle elements** like mind, intellect, etcetera, etcetera, which is not possible, it is only infer. Can we claim in that way? Then, Samkhya established their theory. They are saying that if you cannot depend on my argument, then I am stick to my point saying that every effect must have a cause **prissiest** to the effect. And, henceforth the theory of position is responsible for the creation of the whole world.

You cannot claim that, it is because of the ultimate atom which is a different combination we start; we clear the objects in this world. Therefore, they stick to the theory, knowledge and theory causation. Samkhya counteracts the view that given by Nyaya-Vaishesika and Jainism saying that, although we can explain gross objects are producing out of the material atoms, but can we create subtle elements like mind and intellect, etcetera from the material atoms?

In this ground, Jainism and Nyaya- Vaishesika get defended. Henceforth, Samkhya establish the theory known as Satkaryavada or theory of corrosion, where you saying that is the Prakruti and Purusa really the responsible or ultimate cause for the creation of the whole world as well as objects of the world. For that, they say Prakruti is the material and efficient cause of the world creation.

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Now, let us discuss about the Prakruti. What is really a Prakruti and how to understand the Prakruti? Now, you can understand that what is Samkhya stand point for claiming the existing of the world and the objects that existing the world. While saying that the Prakruti is both efficient as well as material cause for the whole creation, they have to establish that what **a Prakruti is** for them. They have defined **that** because when they defended to Nyaya-Vaishesika and Jainism, other schools immediately asked **ed**, please define what do you mean by Prakruti because it seems to a ... if you do not defined what is Prakruti. Then, Samkhya try to describe a Prakruti.

Here, I would like to highlight in a brief way what is a Prakruti, but I will be describing more about Prakruti when session will come for a Prakruti. I will **specify** a session for Prakruti. There, I will describe what is the Samkhya contribution to the... to establishing the doctrine knowledge to Prakruti. And, also further claiming, how Prakruti is the real cause or ultimate cause for the existence of the objects of the world.

Now in a very brief, what they said is that Prakruti, it is the principle or it is doctrine for the cause of what both subtle and gross products of the universe. In other words, Prakruti is responsible for creating the subtle elements such as mind, intellect and also gross objects like chair, table, etcetera in the universe. Now, being the ultimate cause because there is no further cause or Prakruti cannot be considered **red** as the effect. So, it is only the ultimate on the last cause. So, therefore, it is called the ultimate cause.

Being the ultimate cause, it itself is uncaused. That, it cannot **consider** as an effect, it is an internal you find everywhere. Prakruti it is all-pervading, it is unperceived. That means, when this has that, Prakruti must have all these super natural features. Then only, we consider Prakruti is an ultimate **object**.

It is Prakruti, who really responsible for creating the whole cosmos because it has a power known as internal ever it is all-pervading; that means, in every object you find the element of Prakruti. It is unending. It cannot be described neither it can be beginning because it cannot be perceived; because it is the ultimate cause. It is only to be **inferred**. **What you have can perceive it is the gross objects**. Or, you can infer the subtle objects. That is, their effect. The real cause cannot be a perceived because it is so important, so minute, but however the same time is an internal exist, it exist everywhere how can you see every objects and the same time if you cannot see. So, then how can you see the real cause, which really creates the whole objects in a different way? Therefore, they claim that Prakruti is the real cause or the ultimate call for creating the whole universe. While saying that the Prakruti is responsible for creating the whole universe or objects of the world, they further claimed that do not understand Prakruti as same as objects because objects here is an effect, whereas Prakruti the ultimate cause.

However the element of Prakruti is find in all the objects because it is the effects of that cause. So, therefore they say that object is distinguished from Prakruti. Object can be destroyed, object is dependent, and object is relative. However, Prakruti is far **far** or beyond the destruction, beyond the creation, beyond the visualization, it is an eternal, all-pervading, and ubiquitous and also it is very **very** minute and in the same time it is very large. Therefore, everything can be created from it. So, it is has to be only infer, but it cannot be perceived.

Therefore, do not **understand** that Prakruti is same as objects. Prakruti is certainly higher than the objects. **Objects** are effect, whereas the ultimate cause is the Prakruti. And, because of the Prakruti we find different objects with a different color, different sizes and different shapes for the different purposes.

Therefore, in that way they establish Prakruti. We will be discussing about the Prakruti and the existence of Prakruti, when will be **devoting** a session for existence of Prakruti

by Samkhya schools. There will be claiming that how Samkhya argued for the existence of Prakruti and what is the valid argument for that.

And, there are other schools arguing against the existence of Prakruti, which is said by the Samkhya and how Samkhya depends them. **by** saying that, we stick to our point that is known as Satkaryavada or theory of causation. That means a particular cause or a particular effect and an effect process from the cause. A particular cause cannot have multiple effects and a particular effect cannot get from the various causes. This is the stand point of Samkhya philosophy to understand Prakruti and also to understand the creation of the whole universe.

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Now we will be seeing the Prakruti, since creating the whole universe, creating the objects of the world, it has three components or three gunas. The gunas are known as Sattva, Rajas and Tamas. When I say Sattva, Samkhya said that the color of Sattva is the quality component is white. The Rajas color is red is a different features, different quality and Tamas is color is black. Depending on the color, now you can infer that what **is** will be their characteristics. But, now we are not going to discuss. But, just for your anxiety or you may be interested to know that Sattva, Rajas, Tamas, they are finding in a tranquility in Prakruti.

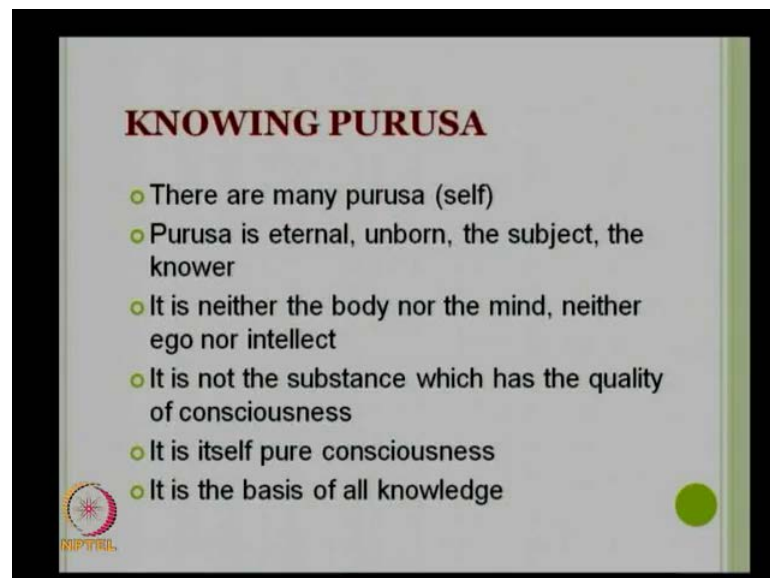
When Prakruti comes to the Purusa, all these components, elements get vibrates. And, different combination will mix with each other. And, henceforth an object produced **d**

because of the different combinations you find in different objects. And, henceforth the purpose of the different object gets differs. So, it is Prakruti and which has a three components, three gunas that is Sattva, Rajas, and Tamas responsible for creating the whole objects of the world.

When there will be no creation, these three gunas find in a tranquility in a very peace way. But, when there is a vibration when Purusa comes to the Prakruti, then there is a vibration in Prakruti. And, as a result these three gunas mixture in different proportion and henceforth, the objects created.

Now, you might have anxiety to know what is that Purusa. So that, when Purusa comes why Prakruti get distracted or why Prakruti get vibrates? Therefore, this gunas also lose their equilibrium. So, now we will be describing what is a Purusa.

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Now knowing a Purusa, there are many Purusa. As I said, Samkhya believes there are many Purusa. For then this is not only one Purusa. However, there is an ultimate Purusa. For them there is a ultimate Purusa, who creates another Purusa.

Purusa is eternal for them, is an unborn, the subject, the knower. Purusa is an enjoyer and Prakruti gives push to enjoy because the whole world is created because of Purusa and Prakruti. It is a male and female. Purusa is a male and female is a Prakruti.

So, **because** when Purusa and Prakruti come together, it is said that the Prakruti being a female gets high. Therefore, all these gunas of Prakruti get destructed or mix up in a different proportion. Henceforth, an object created.

To describing Purusa, Samkhya philosophy says that Purusa is also eternal. We will say enjoyer, the knower, but never as a cause for creation of the universe. It may be considered as an efficient cause. It helps the Prakruti to **create** the universe.

Now, Purusa is eternal, unborn, all-pervading, the subject and the knower. That is the definition of Purusa. Now, **we** will be describing further, when we will be **devoting** another sessions for Purusa. That, how Samkhya explains in their theory to establishing the doctrine known as Purusa, which is the cause for the universe, cause for the creation of the whole universe and how it helps Prakruti to create the different objects in this world. Further by explaining Purusa, they say that it is neither a body nor the mind; neither the ego nor intellect. That means, all these subtle elements, **it is** it is not the case in Purusa. But, it is beyond all these subtle element. It is neither body nor mind; neither ego nor intellect. When I say a body, it is a gross element when I say mind, it is a subtle element.

In case of ego and intellect, both are subtle elements. Therefore, it is claiming that or it is inferred that the Purusa is beyond the creation and destruction and also beyond that gross elements as well as subtle elements. However, it **being the ultimate cause** being an ultimate cause responsible for creation of the whole objects in the world and also it helps the Prakruti to **create** the whole objects in this world.

Purusa is a pure consciousness. It is not pseudo consciousness. That, we all human beings have pseudo consciousness; that means, when we... the consciousness **leave** the body and go out somewhere. But, the Purusa is self-consciousness. It is never ending, it is unending.

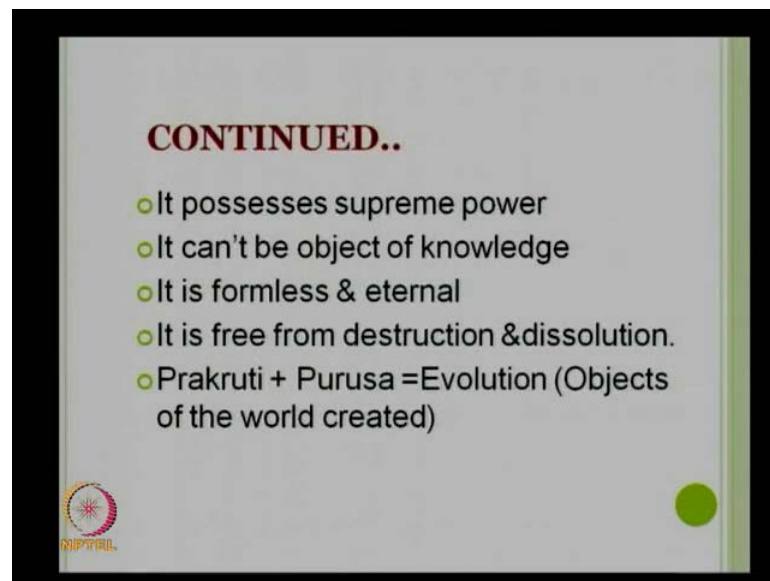
The self, the athma lies in that Purusa. It is the Purusa responsible for the different creation. **If** the part of Purusa that we are living in this act as an animal, we are talking, we have a life, we have a moment, all these.

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So, but the real cause is that the Purusa the Purusa is a super natural power, is a pure consciousness. That means the consciousness cannot be same. It is only to be realized or inferred like a Prakruti. So, it is a male. You can consider it **as** a male and Prakruti **as** a female. There are many analogy you find in Samkhya philosophy that people consider Purusa as a male and Prakruti as a female. And, when Purusa comes to the Prakruti, Prakruti gets shied. And therefore, the all equilibrium of Sattva, Rajas, and Tamas get destructed. And, henceforth different propulsion of these three gunas helps to create different objects.

Well, further explain Purusa. That says that, it is not the substance which is a quality of consciousness. Rather, it is the pure consciousness. They saying that, whether the human beings have **a** if you consider the substance, and then we have a quality like consciousness. Therefore, we think, we perceive and we have sense organs, but this Purusa is a pure self consciousness.

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It is the basis of all knowledge. Continuing further, they said that Purusa is the supreme power. It is a Purusa, which is supreme power and all power that you find with all animals as well as non-animals. That is a part of that power. For example, you sit in a chair. **Chair** has to be placed in a particular floor. Chair has its own strength... power.

Human being has a power, animal has a power; **power** to move, power to think, power to eat, everything has a power. To understand the sense organs, everything is a power. So, this is pseudo power or a power very minute, **minute** power.

Whereas the Purusa is a self-power, is a supreme consciousness or self-consciousness. It is beyond the pseudo consciousness. That is what it is eternal. It is the enjoyer, it is the knower, is saying that it cannot be the object of knowledge.

That means, when you see a particular object, then you receive knowledge because we have a pseudo consciousness. But Purusa is beyond that. Since Purusa helps to create all these objects of the world, all these facts of the world, all these events that happening in this world, it need not require any consciousness to identify that object. It is beyond that object. Therefore, it does not require any objective knowledge to identify a particular object.

That is **what** we said that, it cannot be the object of knowledge. **It is**, since it is a pure consciousness, it is beyond that. it has all knowledge. So, it does not require neither any subjective knowledge nor any objective knowledge. It is beyond the perception; the inference, the completion, the testimony, and all the sources of knowledge.

It is the internal, it is the all-pervading and also you find everywhere in this earth in all components of the world. Now, it is formless. Since, it is eternal and **find** in every places in every objects, therefore it is a formless because if it is a form, then we should find in a particular place. Either, you can **perceive** or you can inform. Since a formless, you can only have to be inferred or only has to be realized. But you cannot be perceived. And, since it is a formless therefore, it is **in** eternal. It is free from destruction and dissolution.

What it means? It cannot be destroyed like an object, but the creation by **Him** like we all human beings, animals, will die after sometime. There is an age. From age one to age say a particular age sixty, seventy, eighty, hundred and go ahead with the numbers. However, we as a person cannot live in this earth forever. So, therefore, a birth there is a death. But, in case of Purusa it is ever forwarding, it is all forwarding. It is an eternal. It has neither birth nor death. It is beyond the creation, beyond the destruction because it is the ultimate cause responsible for the whole creation.

So, this is the brief about the Purusa. We will be discussing, elaborating more by giving a Sanskrit slogans. But, you find in Samkhya-karika developed by Kapila and others commentary by other scholars. But, we will be describing, what is the real interpretation of existence of Purusa by the Samkhya philosophy.

The at the last they said that, it is because of Purusa and Prakruti the whole world created the objects, different objects of the world created. So, I hope, now this is the brief about the Samkhya philosophy. And, now or you might have enjoyed to know what is Purusa and Prakruti and evolution.

Now, we will be discussing this theory of causation. Purusa, Prakruti, evolution in a different, different **session**. And, also at the last we will conclude that how Samkhya believes on the liberation or Mokhsa part. These are discussions for today's class. **Thank You so much.**

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