

**Indian Philosophy**  
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**Module No. # 03**

**Lecture No. # 08**

**The Samkhya Philosophy**

In this session, we will be discussing the Samkhya metaphysics, a part of Samkhya metaphysics known as purusa. The previous classes that we have discussed that how Samkhya prescribes in a doctrine or a theory known as Satkaryavada which says the effect exists in its material cause priors to its production.

If this is so, then they also claim that prakriti is a reality, is an eternal reality, is ubiquitous all pervading. The soul cause for all the objects and non objects exist in this earth. So, they claim that prakriti is eternal, prakriti also all pervading and it is beyond creation and destruction. Henceforth they established the prakriti as an eternal reality.

Now, the question arises whether the prakriti itself, the material cause itself capable of producing the different objects in this world that we verify that we known through our sense experience.

Samkhya claims that the material cause itself though is a capable of producing some objects in this earth, but it need some efficient cause. For example, woods automatically cannot be convert into a table or chair a carpenter is needed by using the wood can create a table, chair so and so forth.

So, if you consider table and chair is an effect, wood is an cause, a carpenter is its efficient cause who really involves to bring out the effect from the material cause. So, therefore, purusa, the efficient cause is nothing but the purusa involved here to create the different objects in a different shapes different size to create the different animals for different purposes.

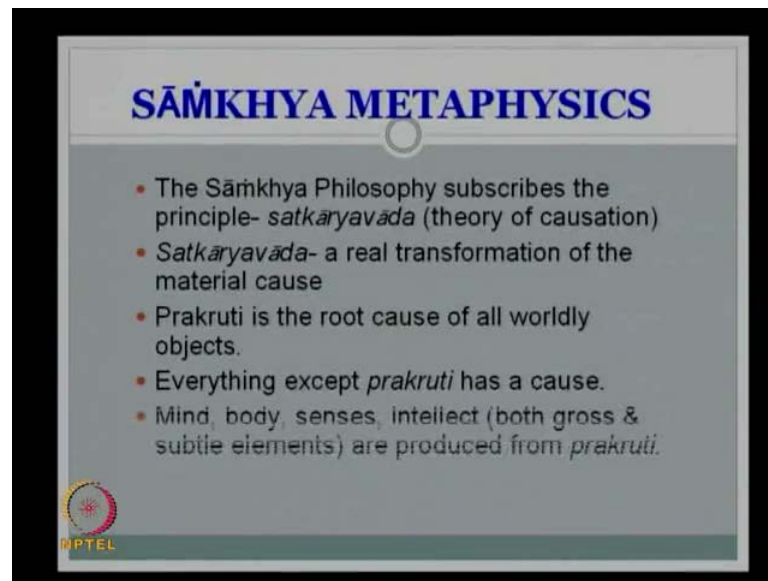
Also to create the universe in a particular order so that the harmony will be maintaining. Now in this class, we will again discuss in relation to Satkaryavada and prakriti, we will see that what is samkhya's contribution for the existence of purusa and how samkhya describes the purusa in their own way and establishes that there are two eternal reality: one is prakriti and purusa exist in this universe and hence for these two causes possible for creating all the objects in this earth.

When prakriti comes close to the purusa, purusa comes close to the prakriti. So, the three guans: satva, rajas, tamas of prakriti get disturbed. Sometimes they have a homogeneous in their nature when they get disturbed, sometimes they are heterogeneous in nature.

When they are heterogeneous in nature, satva guna, try to dominate other two that is rajas and tamas. Rajas guna also tries to dominate satva and tamas and tamas guna try to dominate sativa and rajas. Hence for in this kind of losing the tranquility the creation starts.


The objects that we see in this earth the animals that we see in this earth are just because of evaluation and the evaluation starts when purusa and prakriti both are coming close together. So, then only evaluation starts.

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**SĀMKHYA METAPHYSICS**

- The Sāmkhya Philosophy subscribes the principle- *satkāryavāda* (theory of causation)
- *Satkāryavāda*- a real transformation of the material cause
- Prakṛiti is the root cause of all worldly objects.
- Everything except *prakṛiti* has a cause.
- Mind, body, senses, intellect (both gross & subtle elements) are produced from *prakṛiti*.

 NPTEL

Now, my first slide will be reminding you that Samkhya metaphysics that when we have said that Samkhya philosophy subscribe the theory or the principle or the doctrine theory of causation, it is said that that the every effect that we see, they exist in its material cause prior to its production.

An example can also help you to understand or recapitulate what we have discussed in the previous classes. If curd is the effect, then the curd lies in its material cause milk prior to its production. Samkhya theory says that if the milk is not capable of producing curd; that means, curd can be derived from any other this material causes for example, stone, seeds so and so forth but which is not the case.

By counter arguing against Nayayikas, Janis, they said that in this earth we find both subtle objects as well as gross objects. Gross objects like table, chair, pen, duster, computer etcetera. Subtle objects like mind, intellect, ego, ahamkara etcetera etcetera.

Now, Samkhya theory as you know again counter at this Nyaya Vaisheshika, Jainism and others and saying that can you claim that earth, water, air, fire; the four atoms create the subtle elements in this earth. In this sense Nayayikas and others did not say anything.

But; however, they claim that with the different proportion of water earth air and fire all the objects that we see in this earth are produced; however, samkhya reject this argument and claim that it is not so.

So, there is only one reality responsible for creating the whole objects both subtle and gross objects in this earthly life. It is nothing but the prakriti which is known as pradhana the ultimate cause. No one can ask what is the cause of prakriti.

Being an ultimate cause, it is beyond from the creation and destruction. It is eternal, ubiquitous and also fine in all the objects of the world in a different proportion of its gunas. That means, the objects that we see in this earth, the animals that will interact with them; in all the cases you find either satva or rajas or tamas guna in a different proportion. Hence for all the objects prior to its production exist in one cause known as prakriti which is a material cause.

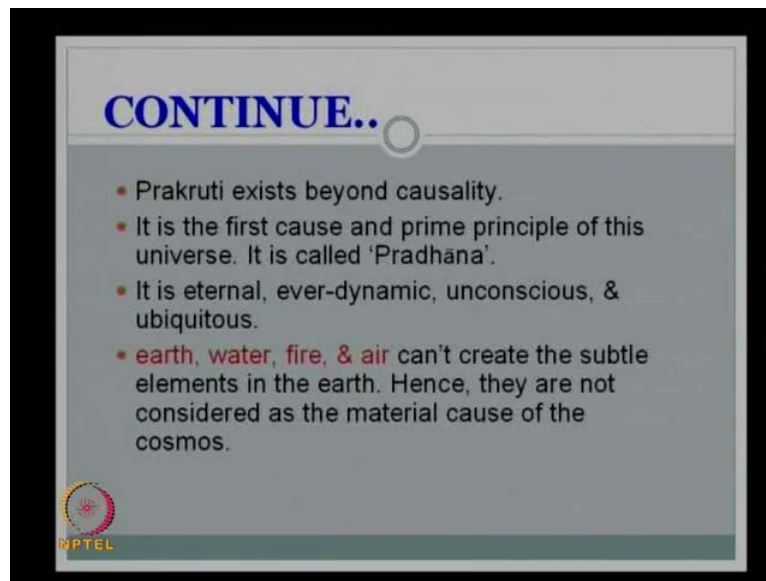
When they describe Satkaryavada, they said that Satkaryavada also has a two forms: one is vivartavada, another is parinamavada, but Samkhya theory prescribes or Samkhya theory close to this parinamavada.

Because parinamavada, it is stated that the effect is a real modification of the cause; that means, a prakriti is subtle and its effect will be gross objects. Then it is said that it is the real transformation; that means, when it is transformed, you never see the subtle material in that gross object.

Henceforth, Samkhya theory establish Satkaryavada and also establishes that prakriti as a principle or material cause for creating the whole objects in this universe. Now let us discuss further how prakriti being established by Samkhya.


The prakriti is the root cause of all worldly objects everything except prakriti as a cause mind, body, senses, intellect. As I said both gross and subtle objects are the products of prakriti. Further they said that being a cause for all the objects that we see in this earth it is beyond the causality if it is not so, then it will be related like an objects. It is also bounded with creation and destruction.

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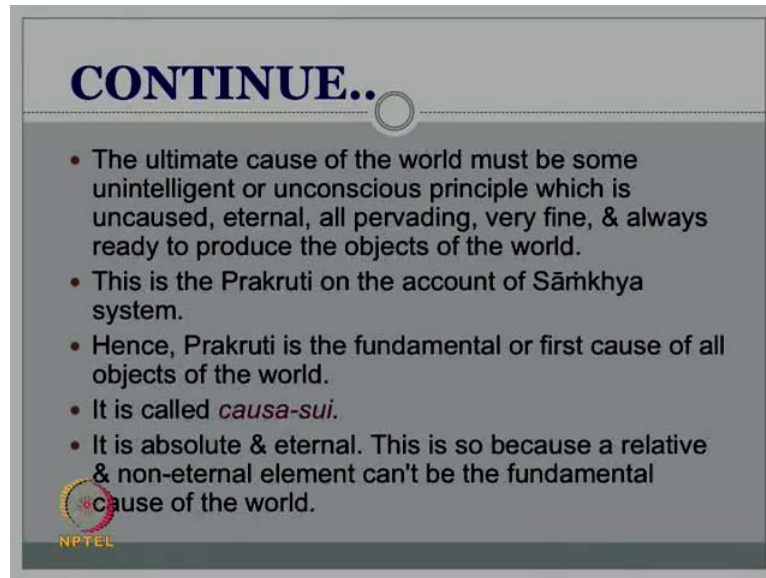
- Prakriti exists beyond causality.
- It is the first cause and prime principle of this universe. It is called 'Pradhana'.
- It is eternal, ever-dynamic, unconscious, & ubiquitous.
- earth, water, fire, & air can't create the subtle elements in the earth. Hence, they are not considered as the material cause of the cosmos.

 IPTEL

However prakriti after creating all these objects detach from all the objects and find itself is an eternal. It is the first cause and hence forth it is known as pradhana. It is described by samkhya's dynamic say ever dynamic, eternal, unconscious and ubiquitous. It is unconscious. Prakriti is unconscious in one hand; in other hand it is an active.

Being an active it helps to create the objects in the universe just because of activeness it cannot create the objects of this universe. It need some efficient cause because it is the efficient cause who thinks that different objects is the different purposes. Henceforth we need an efficient cause known as purusa for creating the objects in this earth from the material cause known as prakriti.

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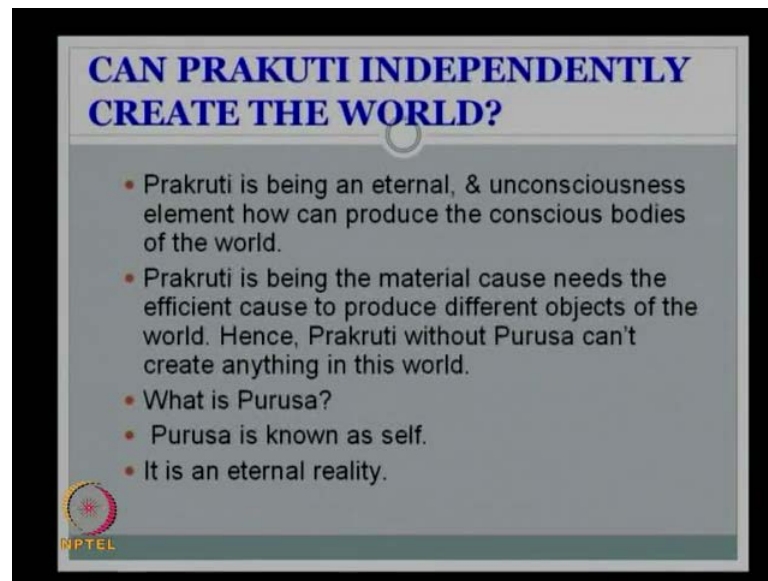
- The ultimate cause of the world must be some unintelligent or unconscious principle which is uncaused, eternal, all pervading, very fine, & always ready to produce the objects of the world.
- This is the Prakruti on the account of Sāṃkhya system.
- Hence, Prakruti is the fundamental or first cause of all objects of the world.
- It is called *causa-sui*.
- It is absolute & eternal. This is so because a relative & non-eternal element can't be the fundamental cause of the world.

NPTEL

Now, as I said that earth, water, fire and air cannot be the subtle elements cannot create the subtle elements in this earth. Hence they are not considered as the material cause of these customers. The ultimate cause of the world must be some unintelligent unconscious principle which is uncaused, eternal, all pervading and it is the fine; always ready to produce the world of objects is known as prakriti according to sashay philosophy.

Hence prakriti is known as cause-sui. It is absolute and eternal because relative and non-eternal element cannot be the fundamental cause of the world.

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**CAN PRAKRUTI INDEPENDENTLY  
CREATE THE WORLD?**

- Prakruti is being an eternal, & unconsciousness element how can produce the conscious bodies of the world.
- Prakruti is being the material cause needs the efficient cause to produce different objects of the world. Hence, Prakruti without Purusa can't create anything in this world.
- What is Purusa?
- Purusa is known as self.
- It is an eternal reality.

 NPTEL

So far we have discussed all these in a clear manner. Now, question arises if prakriti is an eternal and unconscious element, can we produce the conscious element out of this material called prakriti? I repeat, the question arises if prakriti being the ultimate cause being the soul cause for creating the all objects in this earth, can you claim that prakriti being an unconscious or jada can able to create the conscious element? Here the question arises, is it possible that a conscious element can be deduced from an unconscious element? Can you get something out of nothing? There Samkhya philosophy introduces the purusa.

They said that the purusa is a pure consciousness. It is eternal; it helps prakriti to create the different objects in this earth. Being purusa is a pure consciousness. When they are coming close together some consciousness some element of consciousness of purusa also find in case of conscious object that we see in this earth, animal, reptiles, human beings etcetera etcetera.

Therefore it is not only prakriti responsible, it is purusa and prakriti; this two eternal reality are responsible for creating both animate and non-animate objects in this world. Henceforth the existence of purusa is equally important as like prakriti.

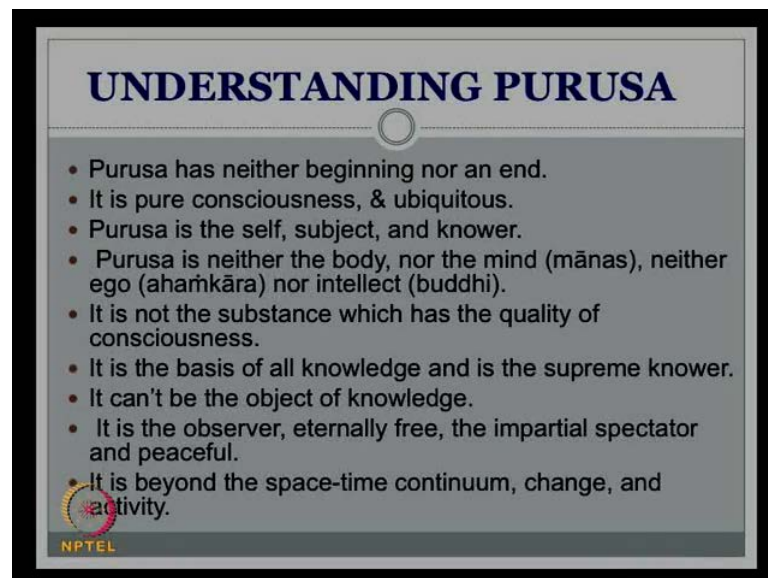
Now, we will discuss how Samkhya really explains about purusa. How we will understand the purusa, who is purusa, can purusa will be perceived or it is to be only

inferred, if it is to be inferred what is the product through which it will be inferred and why it cannot be perceived.

They claim that there is not only one purusa because they believe in the plurality of self; that means; there many selves exist in this if this is so, we could able to see the purusa; however, Samkhya denies that they say that we cannot see the purusa only to be realized.

Now, let us see let us discuss on Samkhya point of view how they explain the concept purusa. For them.

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**UNDERSTANDING PURUSA**

- Purusa has neither beginning nor an end.
- It is pure consciousness, & ubiquitous.
- Purusa is the self, subject, and knower.
- Purusa is neither the body, nor the mind (mānas), neither ego (ahaṁkāra) nor intellect (buddhi).
- It is not the substance which has the quality of consciousness.
- It is the basis of all knowledge and is the supreme knower.
- It can't be the object of knowledge.
- It is the observer, eternally free, the impartial spectator and peaceful.
- It is beyond the space-time continuum, change, and activity.

NPTEL

Purusa is known as self or soul. It is an eternal reality, it has neither beginning nor an end. If it has a beginning; that means, it is a product, if there is a product then it must have an end, it is a perusable it is durable and henceforth if something is very limited, something is relative, something is subject to creation and destruction how it becomes responsible for creating such a fast and different multiple conscious element in this earth.

Henceforth purusa though is a part of this creation of conscious element in this earth, after creation it detached from that and hence forth it remains it is oneness or eternal. Therefore, they said that like prakriti, purusa also is an eternal reality.

It is cannot be relative. It is beyond to creation and destruction. It is not an object where the consciousness is a quality. It is embedded with pure consciousness because any



consciousness you will take from out of it still it will have its own consciousness known as pure consciousness. It cannot be impure. It has to be only infer.

Because as it said that if prakriti being the material cause for producing both animate and non-animate objects by the help of purusa, you see there are different objects different animals in this earth and each animal has a different purpose. Each animal has a different size, different colour, different shapes; if this is so, then purusa also taken his own time to create the animals for a different purposes.

I said that purusa being responsible for creating the conscious element in this earth, its beyond the causality beyond the cause effect relation beyond the causa-sui. Further they said purusa is the self it is the knower it is the subject it is the purusa who enjoys who creates the objects for a particular purpose who creates an animal for a particular purposes.

It sees that the different proportion of gunas in prakriti should be mixed together to create a animate and inanimate objects in this earth for a particular purpose. They said that purusa is neither the body nor the mind neither the ego nor intellect.

It cannot be a subtle element. It is not the substance which has the quality of the conscious rather it embedded with pure consciousness. It is the basis of all knowledge and is the supreme knower. It cannot be the object of knowledge like we see an object in this earth, we see a computer lies on my table there is an object we have knowledge towards an object. Purusa he cannot be an objective knowledge took for us because you cannot see it, you cannot touch it, you cannot feel it; we cannot know through our sense experiences it has to be only infer.

Like an object, it has certain quality purusa though have some quality supernatural quality, but it is not an object. It is beyond the object. Our knowledge about the purusa cannot be an objective knowledge, it is a spiritual knowledge, it is an inferential knowledge to identify the supreme reality known as purusa who is embedded with pure consciousness.

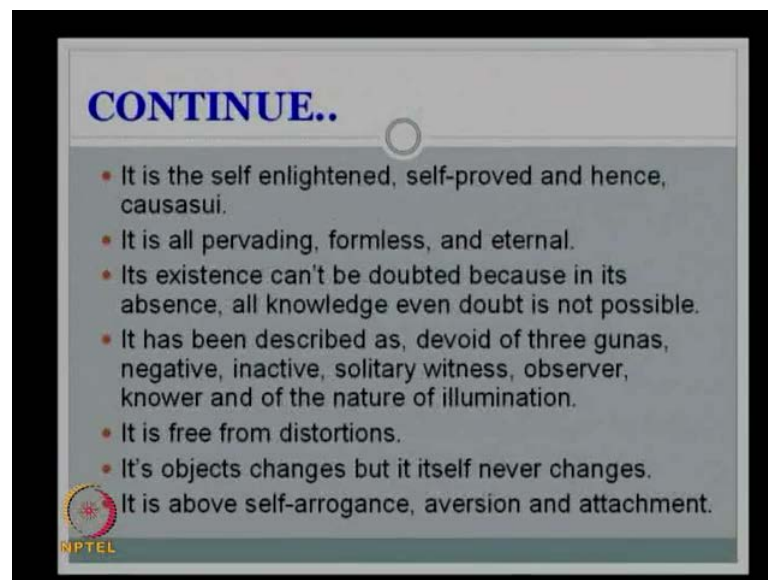
If something like object then it say relative and it is subject to creation and destruction. Henceforth cannot be responsible for creating the different and multiple conscious

element in this earth. Therefore, we conclude that purusa is an eternal, ubiquitous, all pervading and the same time embedded with pure consciousness. It is the subject, it is the enjoyer, it is the knower.

It knows how things happening in this earth and how things are to be ordered in a particular in a particular way so that things will be fulfill its **its** own purposes. It is the basis. It cannot be the object of the knowledge, it is the observer and eternal free the impartial spectator and peaceful.


It is also peaceful while involving in the creation of the animate objects in this earth, it is this pure consciousness still the purusa remain as it pure consciousness.

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- It is the self enlightened, self-proved and hence, causasui.
- It is all pervading, formless, and eternal.
- Its existence can't be doubted because in its absence, all knowledge even doubt is not possible.
- It has been described as, devoid of three gunas, negative, inactive, solitary witness, observer, knower and of the nature of illumination.
- It is free from distortions.
- It's objects changes but it itself never changes.
- It is above self-arrogance, aversion and attachment.

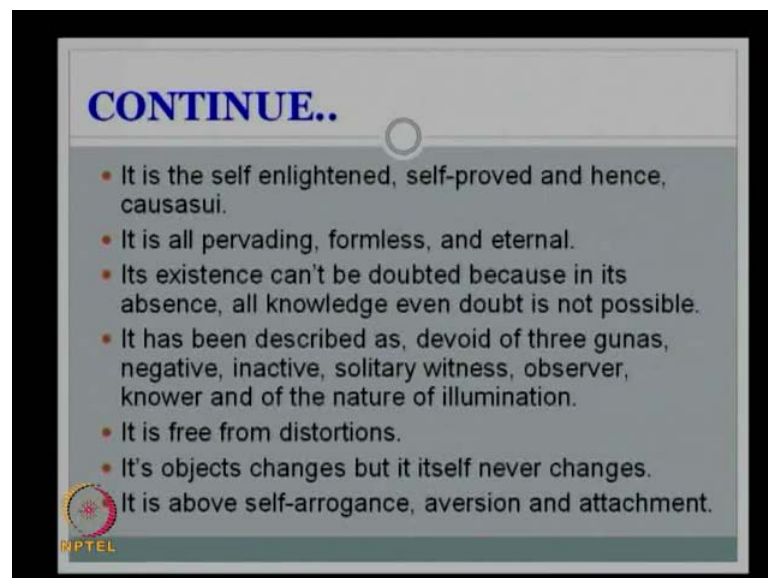
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It is beyond the space-time continuum change and activity. Is prakriti activate, but the purusa helps the prakriti to activate. It is self enlightened we need not to enlightened, we need not to lighten anything to claim that purusa is an enlightened.

It is a self enlightened. It need not take any helps from others to be enlightened. It is self-proved and hence for it is cause-sui. It is all pervading, formless; it is all pervading it is it appears in every conscious element that we see in this earth. It is formless there is no such form that we can see. Only objects relative objects and temporary objects as a form.

The eternal element cannot have a form. Therefore, it is formless and the same time it is all pervading. In all conscious elements, you find there is a consciousness and samkhya claim that some elemental form purusa lies in the entire consciousness element that we see in this earth.

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NPTEL

Henceforth they believe purusa is not a one, but purusa is many; the self are many in Samkhya philosophy. They said that purusa also being an eternal, it is find in both animate and non animate objects. Its existence cannot be doubted because in its absence, all knowledge even the doubt is not possible. What this claim is there.

The knowledge that we gain as an subject, as an conscious element or a conscious human being or a conscious animal. It is because of purusa. The knowledge that we infer the knowledge that we gain through our sense experiences or we verify some object and gain some knowledge. These all are subjective knowledge. Some elements of consciousness in purusa lies in all animate objects.

Hence for we able to perceive some objects as it is the tiger can find its food, the human being can find is the rational choice, the reptiles can find its own food, own house etcetera etcetera. So, therefore, some kind of pure consciousness the cheetah lies in all animate object that we see in this earth and these consciousness are derived from the pure consciousness which is known as purusa.

They say that if you thing that purusa does not exist then the knowledge itself is impossible and even you cannot doubt anything because to doubt on a particular object, we need to know about that object. Hence even doubting is also impossible without having the conscious element which is derived from purusa.

So, without purusa neither knowledge nor even the doubt can also possible. This is the claim made by the Samkhya philosophy. Further they say that it has been described as the purusa has been described as divide of three gunas the sattva, rajas, tamas.

Because these three gunas are found with prakriti. It is inactive, it is an observer knower and the nature of illumination, it is a power to illuminate, it is a power to describe, it is a power to give consciousness in the life. It is free from distortions, its objects changes, but it itself never changes.

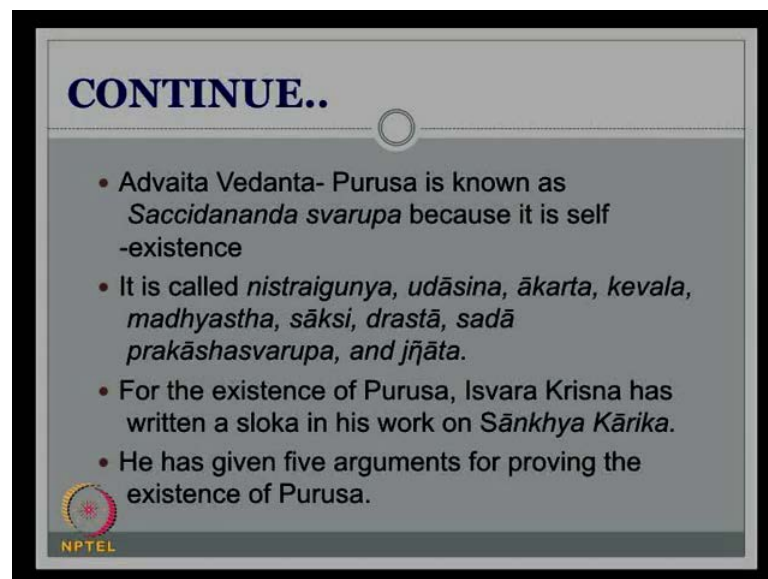
In this point what Samkhya claim is that when the conscious element pure conscious element helps to produce many conscious elements in this earth that we see, that we infer, in all the cases the conscious element that we see in case of animal and human beings that is subject to creation and subject to birth, subject to death, subject to creation and subject to destructions.

However the pure consciousness as such it is beyond the creation and destruction. When it is products the human being and animals animate objects in this earth are subject to birth and death and the same time purusa is beyond that causal chain birth and death; that means, when the product is persist, when the product is involved in case of cause and effect relation, the purusa which is the pure consciousness is beyond from that cause effect relation it is beyond from that perishable world.

Hence for they said that the product itself is a subject to creation and destruction; however, the cause which responsible for creating that product is beyond that causal effect relation.

Now, further they said that it is above self-arrogance, aversion and attachment. After creating all the objects in this earth in an both animate and non animate, it is detach from that. Hence forth no attachment you find in case of purusa.

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- Advaita Vedanta- Purusa is known as *Saccidananda svarupa* because it is self-existence
- It is called *nistraigunya, udāsina, ākarta, kevala, madhyastha, sāksi, drastā, sadā prakāshasvarupa, and jñāta*.
- For the existence of Purusa, Isvara Krisna has written a sloka in his work on *Sāṅkhya Kārika*.
- He has given five arguments for proving the existence of Purusa.

NPTEL

If it is a attachment it should be relative since it is not having any attachment with any objects both animate and non animate, it is pure consciousness and it is eternal. It has to be only infer.

With all these quality davit Vedanta described purusa as a saccidananda svarupa because saccidananda means it is one always. Anything you take out from this purusa any kind of element of consciousness you take out from the pure consciousness which is known as purusa still it is a one, still all the full consciousness or pure consciousness you find as purusa. Therefore, this is own existence, it is self-proved it is cause-sui.

It proves its existence itself nothing needs to be prove itself. It is called nistraigunya udasina. **Udasina** means it just observer observing everything. It is beyond the negativity, it does not have any gunas that ordinarily you find. It is beyond the sativa, rajas, tamas guna it does not possess these three gunas.

It is akarta this means it is formless. It does not have any form particular form. If it is if it would have been form you could have able to identify or see the purusa. Since it is formless we cannot identify a purusa or we cannot perceive a purusa rather on the way you have to realize the purusa through the inferences and we know the animate objects in this earth henceforth based on its product we can infer it is cause known as purusa.

It is sacc, it is drastic, it is sodd prakasasvarupa and janta. It is become the subject, it is the knower it is the knowledge that everyone generates everyone derives from it. The all knowledge that we claim in both animate objects and inanimate objects in this earth.

In case of inanimate objects, it is a power to reflect something. Samkhya claim that if a chair color is green thus object chair has some power to reflect the colour green, otherwise we cannot identify the colour of chair is a green. In the same time a particular animal has its certain features certain characteristics certain attitudes.

With these features, we identify that objects as it is or that animal has having some particular name. The same the samkhya claim that if both animate and inanimate objects has certain element of consciousness and through the consciousness we know the purusa which is a pure consciousness still they say that this consciousness can be considered as self. Therefore, there are different kinds of self exist, there are variety of self exist it is not only one self.

However there is only one self which gives certain kind of element of consciousness in other self. Therefore, there are different selves we find which is and different consciousness we find and all these consciousness essentially is only one because all are derived from only one consciousness known as purusa.


Purus being the knower being having the knowledge position and also it is the observer. It observes how things happening in this earth. It also observes how the three gunas of prakriti mixed together in a different proportion and produce different objects for a different purposes in this earth.

To establish the existence of purusa, Isvar Krishna return a sloka in Samkhya karaka. He has also given five arguments the establishing the purusa which is known as pure consciousness, eternal, ubiquitous and cause-sui.

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**PROOFS FOR THE EXISTENCE OF PURUSA**

- a) All the worldly objects are meant for someone. The conscious Prakṛti can't make use of them. Hence, all these substances are for Purusa or self. The body, mind, intellect, sense organs are the tools of Purusa. The three gunas, Prakṛti, and the subtle body, all are served to the Purusa. This proof is teleological.
- b) Substances of the universe are composed of three gunas. The purusa is the witness of three gunas and he is beyond from these gunas. This proof is logical.
- c) Purusa is a pure consciousness which is beyond our experience and analysis. It is the substratum of all knowledge both positive and negative. There can be no experience without him. This is so because he is the sole authority of all experiential knowledge. It is ontological.

 NPTEL

Now, let us discuss how Isvar Krishna proves that in Samkhya philosophy. Now there are five arguments given by Isvar Krishna in his logical sloka which is written in Samkhya karaka. These five arguments are known as teleological arguments, arguments, ontological arguments, ethical arguments and religious argument or mysterious argument.

Now, the first argument as you can know that whatever the objects that we find in this earth, prakriti helps to create this earth, but prakriti cannot enjoy this all these objects. Being an unconscious element an active element it cannot enjoy. It is the pure consciousness which can enjoy the all objects in this earth otherwise the use of creation has no meaning.

All the substances are created in this earth only for purusa. The body, intellect, mind, sense organs; all these are the tools of purusas. With these tools purusa creates the different objects in this earth from prakriti.

This three gunas of priority sativa, rajas, tamas; all are served to the purusa. These are the way Isvar Krishna describes the first argument that the establish of purusa which is known as teleological; that means, if all objects or variety of objects that you see in this earth prakriti able to produce that objects for whom why prakriti at all it is needs to produce these all the subjects; it is because of purusa.

In purusa you find mind, intellect, ego all the subtle elements and these are the tools for him. As a result by using these tools, he creates the different objects in this earth and all these subjects use further different purposes. The first argument this is known as teleological. The second argument they said that, substance of the universe are composed of three gunas; this known as sativa, rajas, tamas.

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NPTEL

Who will be the witness that whether these three guans helps to create the all objects in this earth?

It is the purusa who will the witness of these three gunas and also know that how three three gunas in a proportion to mixed with each other.

As a result all the objects creates in this earth. While being the witness of these three gunas, it is beyond from these three guans.

It is just fully observed that how these three gunas are mixing up each other and also helps to produce a different objects in this earth. Now this argument is known as a logical argument or this proof is known as a logical one

The third proof they said that purusa is a pure consciousness which is beyond our experience and analysis because any kind of analysis we do, we cannot explain completely the pure consciousness or known as purusa. It is the substratum of all

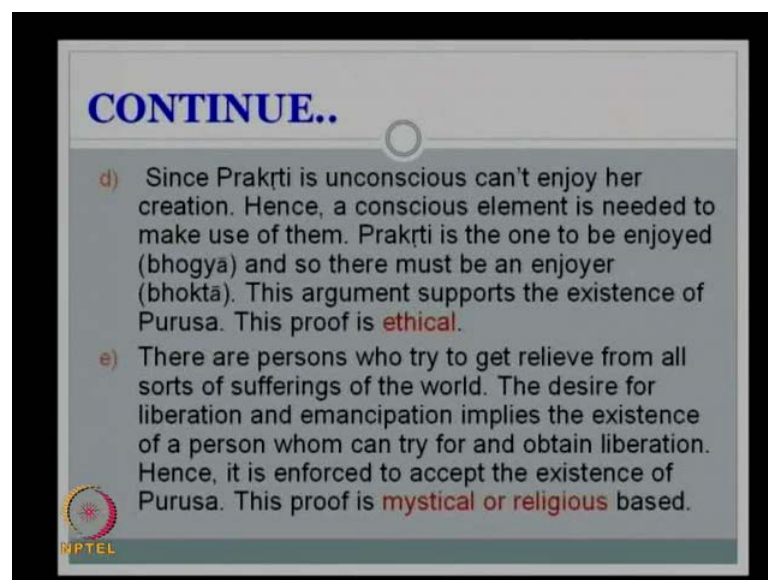


knowledge both positive and negative because earlier we have discussed that without purusa even the knowledge and we cannot even doubt anything in this earth. To doubt to identify something even error we need a knowledge and which is derived from the purusa. Therefore, ,purusa is the knowledge giver.

There can be no experience without him this is so because he is the sole authority of all experiential knowledge this is an ontological proof. Now we have seen the three proofs: the first one is teleological, second one is logical and third one is ontological.


In ontological it is claimed that even we cannot identify object as it is without purusa. We cannot doubt even anything without purusa because purusa is a knowledge giver, it causes some element of consciousness if at all we things that there are some element of consciousness that we derived from the pure conscious known as purusa.

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- d) Since Prakṛti is unconscious can't enjoy her creation. Hence, a conscious element is needed to make use of them. Prakṛti is the one to be enjoyed (bhogya) and so there must be an enjoyer (bhoktā). This argument supports the existence of Purusa. This proof is **ethical**.
- e) There are persons who try to get relieve from all sorts of sufferings of the world. The desire for liberation and emancipation implies the existence of a person whom can try for and obtain liberation. Hence, it is enforced to accept the existence of Purusa. This proof is **mystical or religious** based.

 NPTEL

And hence forth, it is the purusa in some or other form find in all the conscious element that we see in this earth. If this is so, then we find that who is really having the pure

consciousness if you find different consciousness in different animate objects in this earth then who is really the responsible for given this kind of consciousness. It is nothing but the purusa there might be one person who is responsible or who is distributing all these consciousness in different animate objects in this earth because prakriti is a material cause, is a unconscious reality or cannot produce any conscious element in this earth.

Now, we will see the fourth argument. The fourth argument is known as ethical argument. There he said that prakriti is unconscious, cannot enjoy her creation. So, it is known as bhogya. Prakriti to be enjoyed otherwise all creation has useless has no meaning for this earth.

Therefore prakriti after creation of all these elements who will be enjoying it is the purusa or bhokta who is really enjoying the products of prakriti. This is an ethical argument. If something exist if nobody use it who will be using it, there must be someone who will be using this and also who know that what objects meant for what purposes. This argument may be considered as an ethical one.

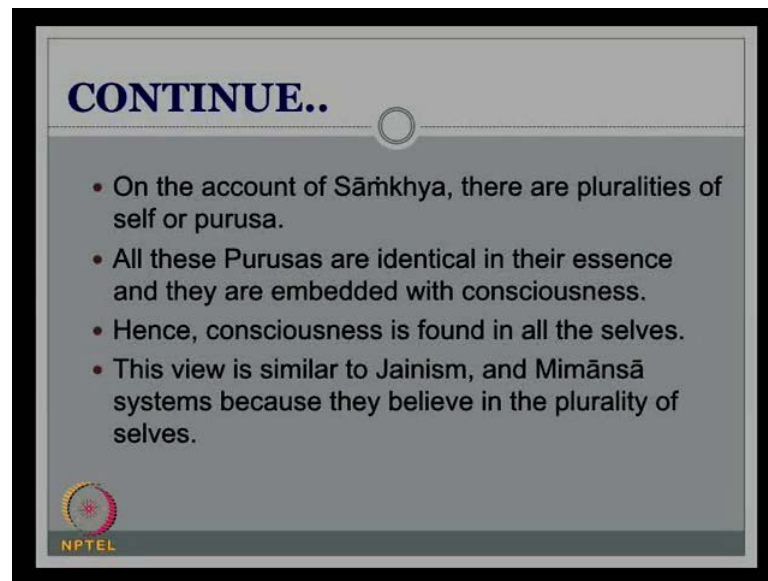
The last one they say that there are persons who try to relief in this worldly miseries. There are persons there are animals who really suffered in their earthly life. They think that they need liberation. They think that they are really indulge with their bondage.

So, they have done some bad karma hence for there will be striving to do some good karma and they wish to achieve the liberation in their earthly life. If at all somebody wish to achieve the liberation in earthly life, someone need to pray, someone need to be have power to give that liberation and here Samkhya claims that it is nothing but the supernatural power or pure conscious which is known as purusa. Purusa has a power to give the liberation to all the animal all this animate objects in this earth.

If we pray to purusa, purusa is responsible, purusa will be giving the liberation to all of us. Henceforth the consciousness that we lies which is derived from purusa can also be protected. With these five arguments, Samkhya establishes the existence of purusa.


The first one is ontological, second one is logical, third one teleological, fourth one is ethical and the fifth one is known as religious based or mystical. These are the five arguments through which Samkhya established that the existence of purusa.

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**CONTINUE..**

- On the account of Sāṅkhya, there are pluralities of self or purusa.
- All these Purusas are identical in their essence and they are embedded with consciousness.
- Hence, consciousness is found in all the selves.
- This view is similar to Jainism, and Mimāṃsā systems because they believe in the plurality of selves.

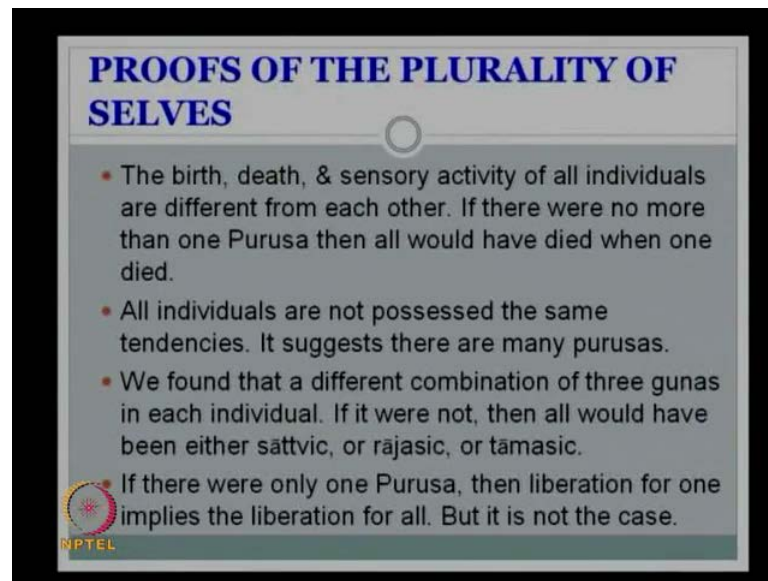
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They further said it is not only one purusa because the existence of conscious element that we find in different animals, objects of in this earth. Hence forth they believe in plurality of self or purusa. All the purusa further they said that though there are different consciousness you find in different animals in this earth.

They said that all these selves all these consciousness are identical in their essences because all are derived from the pure consciousness or known as purusa. They said that consciousness is found in all selves because while creation it is purusa helps the prakriti to create the animate objects. Hence for some kind of elements from purusa derived and enter into the conscious elements in this earthly life.

They said that this is the view of Samkhya philosophy which is also agreed by mimansa and Jainism because mimansa and Jainism they believe that there is not only oneself rather there are different selves. There are variety of selves exists in this earth.

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**PROOFS OF THE PLURALITY OF SELVES**

- The birth, death, & sensory activity of all individuals are different from each other. If there were no more than one Purusa then all would have died when one died.
- All individuals are not possessed the same tendencies. It suggests there are many purusas.
- We found that a different combination of three gunas in each individual. If it were not, then all would have been either sãttvic, or rãjasic, or tãmasic.
- If there were only one Purusa, then liberation for one implies the liberation for all. But it is not the case.

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Now, while claiming that that purusa in one hand is a super conscious being, it is a pure consciousness, it is eternal, it is because sui, in the other hand it distributes some persons of conscious element in different animate objects that we find in earthly life.

Now, question arises what are the proves for claiming that there are plurality of self exist because Samkhya in one hand, they claim that there are different consciousness we find in different animate objects which is derived from the pure consciousness and the same time they said that there is only one consciousness which is responsible for distributing the small element of consciousness in different animate objects in this earth.

Now question arises if Samkhya at all believes the plurality of selves, what are the proves they have given for that.

Now, the first proof they say that there are different objects, the different animals exists in this earth. Different animal has a different tendencies, different attitudes. If there is only one purusa; that means, all selves will be acting in a same way. If one conscious element will be a blind it will follow that all the conscious element will be blind.

If one human being will be blind it means that all other human being should be blind, but which is not the case. They further say that if there is only one consciousness and all the

consciousness that we find its a replica from it is derived from this pure conscious that means, if somebody is incapable to do something, it is cannot be done by any other person, but which is not the case.

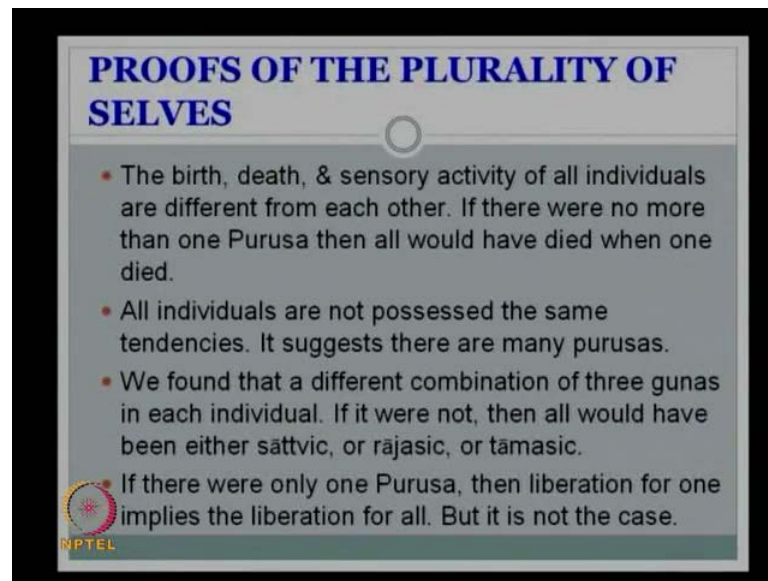
Therefore they say that there is a existence of plurality of self. Different people walk differently, different people thing differently, different animal behave differently. The second argument they said that if there were not different animate objects in this earth if one animate objects die; that means, all animate objects has to be die.

If one animal will die, it simply means that since there is one and only one pure conscious purusa, all animal have to be die which is not the case. The birth and death and the sensory activity of all individuals are different from each other.

If there were no more than one purusa, then all would have be died in one died; that means, when one died all has to be died and when one birth all has to be taken the birth, but which is not the case. As I said that different conscious element different animals and the different tendencies and different way of behaving hence for it is implies that there are many purusas.


The fourth point they said that if there are no different purusas or different selves; that means, if one person get liberation, it implies that everyone get liberation. If one person attached with a bad karma having the bondage with a causal relation, it implies that all animal objects find in this earth also having the same bondage which is not the case.

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**PROOFS OF THE PLURALITY OF SELVES**

- The birth, death, & sensory activity of all individuals are different from each other. If there were no more than one Purusa then all would have died when one died.
- All individuals are not possessed the same tendencies. It suggests there are many purusas.
- We found that a different combination of three gunas in each individual. If it were not, then all would have been either sāttvic, or rājasic, or tāmasic.
- If there were only one Purusa, then liberation for one implies the liberation for all. But it is not the case.

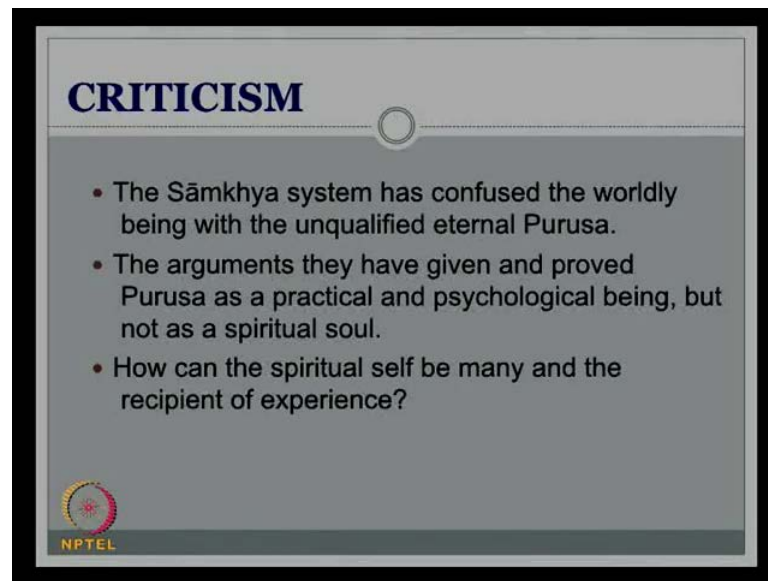
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When one person died other persons are alive. So, therefore, it implies that even for the liberation case, if one get liberation others need not get liberation. Hence forth it implies that the existence of plurality of self.

The fifth point they said that in prakriti we find three gunas and purusa with its tool that is mind, intellect, ego and with all and a few set of subtle elements, see that how these three gunas sativa, rajas, tamas mix up with each other in a different proportional to produce a different objects.

Since sativa, rajas, tamas has a mix up with each other in a different proportional, we produce different objects and therefore, it believes that there are different souls exist in this earth and hence forth, there are plurality of selves they claim. So, these are the five arguments through which Samkhya establishes that this not only one purusa, but there are different and multiple purusa exist in this earth.

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## CRITICISM

- The Sāmkhya system has confused the worldly being with the unqualified eternal Purusa.
- The arguments they have given and proved Purusa as a practical and psychological being, but not as a spiritual soul.
- How can the spiritual self be many and the recipient of experience?

NPTEL

Now, some criticisms are made against the argument the Samkhya has given for the existence of purusa. It is the Samkhya system has confused to differentiate between the worldly being with the unqualified an eternal purusa because what is Samkhya try to argues? When Samkhya says that that all purusas having different conscious element and if one purusa die it means other purusa die. It is all are in a materialist world; however, the Samkhya purusa tells about also spiritual reality known as purusa.

Purusa which is cannot to be explain has to be only inferred only has to be realize. It is beyond the objectivity, it is the it is beyond the objectivity of our knowledge, it is beyond the creation and destruction, beyond the subject and objectivity of knowledge.

In one hand Samkhya saying that about the pure consciousness and in other hand they are dealing with the material consciousness which is find in the in this earthly life. Therefore, the criticism had against Samkhya saying that Samkhya may be confused to differentiate between the eternal pure consciousness in one hand and plurality of selves in other hand.

The second criticism had against Samkhya is that Samkhya they have given and proved purusa has particle and a psychological being, but not as a spiritual soul because if it is the spiritual soul, they can say that if one person will be blind others animals has to be blind, if one person get liberate other person has to be liberate.

The third criticism they put against Samkhya saying that how the spiritual self can be many and the recipient of experience. They say that if the purusa is a pure consciousness if purusa is the self, if purusa is eternal, how can you claim that it need some experience like an earthly human beings? It needs it possess some consciousness like an animal that he or she has in this earthly life.

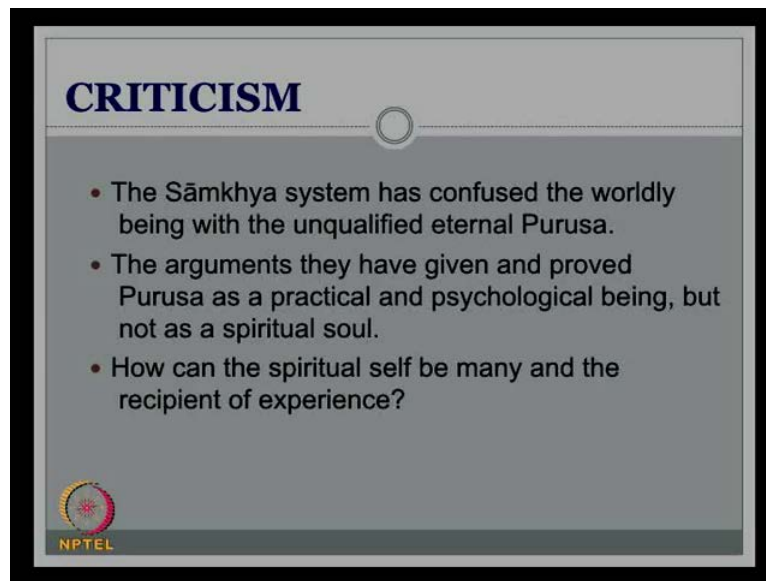
So, purusa being an eternal, being a pure consciousness it should be far away from all the animate objects in this earth. The criticism also made to Samkhya philosophy saying that how can you claim that there are material purusa exist and the same time spiritual purusa exist.

When you say material purusa, there are difference kinds of purusa. There are purusa which is involved in the causal chain of cause and effect relation subject to birth and death in the same time how can say that there is a pure consciousness which is beyond this causality cause effect relation and beyond this birth and death.

So, therefore, there is a confusion can be seen in Samkhya's argument while they say that there is a only one purusa and we find other consciousness element which is known as different self or different purusa and all these conscious derived from the pure consciousness of purusas.



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**CRITICISM**

- The Sāmkhya system has confused the worldly being with the unqualified eternal Purusa.
- The arguments they have given and proved Purusa as a practical and psychological being, but not as a spiritual soul.
- How can the spiritual self be many and the recipient of experience?

NPTEL

So, in this case the criticism made against Samkhya, it is very crucial. The third criticism made against Samkhya philosophy stating that how the spiritual self can be many and the recipient of experience.

They said that if pure consciousness is a spiritual. How can a spiritual entity find in a different elements and the same time this different elements has a different purposes. A spiritual entity cannot be perceived, cannot be known through our sense experience, it has to be inferred. It has to be known through the different animate objects in this earth.

If this is so, then how the pure conscious or purusa have the experience of everything. It should be beyond the experience. If one needs to have experience that should be limited relative and like human beings who is in the space-time continuum.

But purusa being the divide of space-time continuum it cannot have the experience. So, these are the three criticisms that you find against Samkhya philosophy, against Samkhya when they establish, the theory of causa-sui against Samkhya, when they said that that the evaluation starts when purusa comes close with prakriti and purusa being the pure consciousness is watching or being observer that how three gunas of prakriti mix with each other in a different proportional and the objects of the world produced.

The criticism also made that prakriti cannot be just an independent observer. If it is a independent observer, then how it will be lies in different objects animate objects in this

earth. How can the elements of that pure consciousness distributed in different animate objects in this earth and this different animate behaves differently.

They have different attitudes and if one animal died, it does not mean that all the animal died. If one animal get bath it does not mean all the animal take their bath. In this case, these are the arguments pass against Samkhya, all this criticism made against Samkhya philosophy when they are trying to establish the plurality of self.

In this class I believe you have understood purusas and what is the role of purusa for creation of the animate objects in this earth. How purusa and prakriti involve really for creating the objects of this earth.

Prior to that we have also discussed Satkaryavada, the principle or doctrine that believe Samkhya philosophy for establishing the existence of all the objects in this universe. We have also discussed who is the material cause, who is the sole responsible, what is the real material cause for creating the different subjects in this earth known as prakriti.

So, after this discussion now we will be discussing further that how purusa and prakriti really comes together for getting the things produced that you find in different form in this earth, whether any one forcing this purusa and prakriti to comes together or they comes together with each other.

Because prakriti as a nature is a unconscious and a material cause. Purusa in the other hand is a pure consciousness. In these two extreme concerns of two eternal reality whether they comes close together by themselves automatically or is it some spirit or some other person responsible for creating their closeness with each other.

Now, that we will be discuss in the next class that how evaluation starts what are the things are responsible for creating the different objects in this earth. How purusa and prakriti comes close together. Thank you.