

Indian Philosophy
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Module No. # 03

Lecture No. # 07

The Samkhya Philosophy

Welcome to this session. In this session, we will be again discussing about Samkhya metaphysics, a part of Samkhya metaphysics known as prakriti. If you have if have listened to me, in earlier classes, we had discussed that how Samkhya establishes their doctrine or principle Satkaryavada which is known as theory of causation while they describing Satkaryavada, they said that every fact exist in its material cause prior to its production. This view is criticized or rejected by Nyaya Vaisheshika and other schools; however, all the criticizers again Samkhya defended by establishing their theory known as Satkaryavada.

They also said that Satkaryavada are of two types: one is parinamavada and other is vivartavada. Parinamavada is the doctrine where we find the effect the true transformation from the cause. That is called parinamavada. In case of vivartavada, the effect it is just an appearance and which already exist in this material cause.

Now, we will discuss that if everything created in this universe because of flow of cause and effect, then what is the real cause to create this universe as a diversified universe. Because in this universe you find different objects, different people, different animals different creatures and also sea, tree, stones; various objects in this world both bodily and non bodily; however, question arises if every effect has a cause and whatever we see cause for example, we see a pot, the cause will be clay. We see a curd if the cause will be milk, then what is the real cause for creating the diversified universe. This is the question people ask to Samkhya. Now Samkhya how replies to these questions and how establishes their theory Satkaryavada once again; that we will be discussing in this session.

This session is completely devoted on the discussion of prakriti. According to Samkhya, prakriti is the sole responsible for creating the whole universe; both gross objects as well as subtle objects. The gross objects like chair, table, stones, mountain, seas, chalk piece desk etcetera and the subtle objects like mind, intellect, ego, ahamkara etcetera because mind and intellect you cannot perceive like table and chair; you can only infer. It is so subtle objects. So, henceforth according to Samkhya, they claim that those both gross and subtle objects are created and these are already found in the hidden form in its cause or in its material cause known as prakriti.

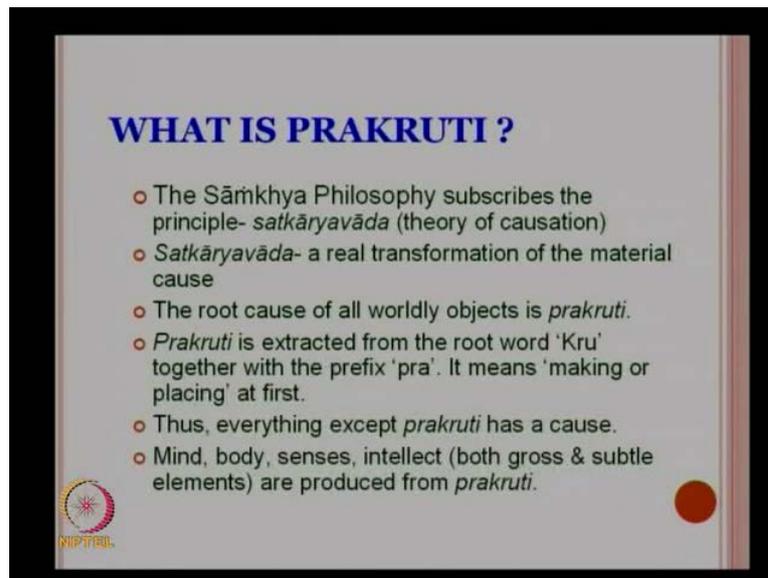
Now, let us discuss what really prakriti is about. How they define prakriti. For them, prakriti is an eternal, it is unconscious. In Sanskrit, unconscious you can say jada. Prakriti also according to them it is ubiquitous it is all pervading and it finds in each and every objects of the world that we see perceive in this earth.

Therefore they claim that if all the objects that we see in the world if there is a cause behind this which is nothing but a prakriti. Prakriti helps to create all these objects in this world; however, prakriti itself is uncaused, it's beyond the cause effect relation. Being the source of all effects, it is beyond the cause effect relation. It cannot adhere to the causal relation; it cannot explain prakriti best on the causal relation. What it saying that if every effect must have a cause and there must be a cause for creating the whole world and that this cause is nothing but the prakriti.

However, the prakriti cannot be considered as an effect and we cannot ask for the cause of prakriti because prakriti being the ultimate cause or known as pradhana is responsible for creating the whole universe in a diversified form. So, therefore, it is beyond the causation. It is known as **causa-sui** it is the sole or principle cause for creating the whole universe.

Now, let us discuss about more elaborate way how Samkhya establish their theory Satkaryavada and also they told and claimed that the prakriti is the material cause to create the whole universe. So, this discussion is part of the metaphysics in Samkhya philosophy. Now let us discuss how they really describe or explain about the prakriti and what are the argument they have given for establishing that there is an existence of prakriti which is beyond the causation; however, responsible for creating the whole universe and responsible for creating the different objects in this universe.

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WHAT IS PRAKRUTI ?

- The Sāmkhya Philosophy subscribes the principle- *satkāryavāda* (theory of causation)
- *Satkāryavāda*- a real transformation of the material cause
- The root cause of all worldly objects is *prakriti*.
- *Prakriti* is extracted from the root word 'Kru' together with the prefix 'pra'. It means 'making or placing' at first.
- Thus, everything except *prakriti* has a cause.
- Mind, body, senses, intellect (both gross & subtle elements) are produced from *prakriti*.

The first slide that I said that what PRAKRUTI is. The Samkhya philosophy subscribe the principle Satkaryavada that as you know it is known as theory of causation. What they mean is that, the effect exist in its material cause prior to its production. They also said that Satkaryavada can be interpreted in this way, a real transformation of the material cause that we find in the effect. That means, if somebody claim that milk and curd are totally different objects, then Samkhya philosophy claimed that in this case milk and curd it is a truly transformation or the real transformation from the material cause milk to the curd as an effect.

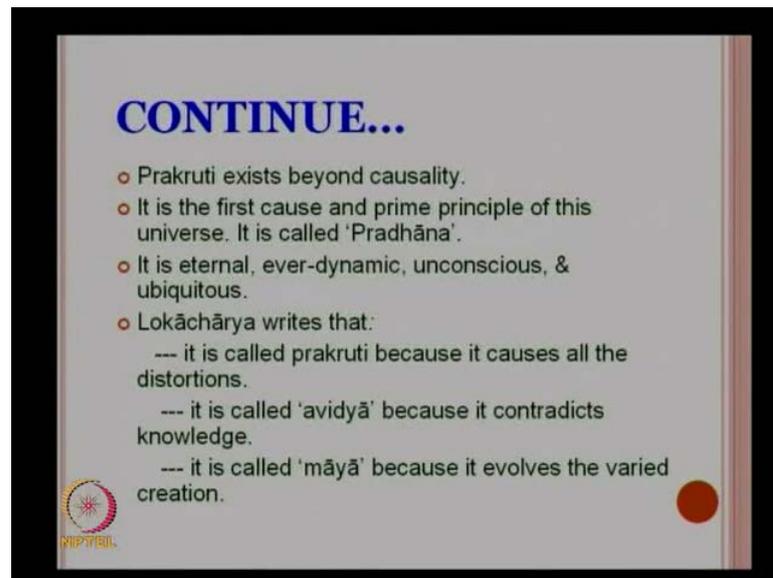
The root cause the question arises as I have told you now, that if everything have a cause and effect that if every object has its own cause or every effect must have a cause the effect inhales in its cause prior to its production, then what is the ultimate cause of this creation of the universe. Samkhya argued that it is the prakriti within **coat and uncouth** which helps to create the objects of the world in this universe in a diversified form. They also claimed that prakriti is extracted from two words: one is koru together with the prefix pra which means making or placing at first; that means, prakriti being the first cause cannot be considered as an effect and we cannot ask for prakriti being a effect, what is its cause.

Here they claim that prakriti is the ultimate cause and is the root cause and it cannot be considered as an effect. Henceforth we cannot ask what is the cause of prakriti. In a

short, prakriti cannot be considered as an effect. It is beyond the cause effect relation. Thus for them everything except prakriti has a cause. Prakriti also responsible for creating both subtle objects as well as gross objects as I said, the gross objects may be you can consider the objects, the animal, the creature that you see in this earth and the subtle objects that you can only infer; it cannot be perceived it can only inferred through its effects.

For example, mind senses intellect, the senses you cannot see it. When you get some smell, that you cannot see it that you cannot touch it, but you can feel it. Therefore, these are called the subtle objects. In the same of intellect, we think something differently how you think that you cannot see, but what you think in a form of objects or matter that you can see. Henceforth now you can find the difference between gross objects and subtle objects. In case of subtle objects, it is very light you cannot see it. For example, intellect or ego. You have a ego on certain fact or certain issue that you cannot see it, but you can only analyze it. However, if I can say that there is a table, the table can be touched, it can be seen, it can also use it for different purpose. Henceforth you can make a differentiate between gross object and subtle objects and Samkhya claims that prakriti is the responsible or the material cause for the creation of both gross and subtle objects in this earth. Now moving further.

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CONTINUE...

- Prakriti exists beyond causality.
- It is the first cause and prime principle of this universe. It is called 'Pradhāna'.
- It is eternal, ever-dynamic, unconscious, & ubiquitous.
- Lokāchārya writes that:
 - it is called prakriti because it causes all the distortions.
 - it is called 'avidyā' because it contradicts knowledge.
 - it is called 'māyā' because it evolves the varied creation.

Such that prakriti exist beyond the causality as I said you cannot claim that prakriti being a effect what is its cause because its first its creates the whole universe and after that it detached from all the effects of the universe. Therefore, it is the cause and once the things are created; it cannot be part of that. Therefore, it is the sole cause or the ultimate cause or you can say the root cause for creating the whole universe. Therefore, it is known as Pradhana; that means a chief or a principle cause, it is eternal, it is ever-dynamic. It is the same time unconscious and also it finds everywhere in this earth in the form of objects in the form of selves everything.

For example there is a human being also you find there is a prakriti inside in ((C)). If you find an objects are a non humans or an animal also prakriti find in it. In this context, lokacharya as a supporter of Samkhya philosophy writes that we call prakriti the ultimate cause because it deals with all the distortion; that means, its responsible for creating the whole objects and non objects of this earth. It is called avidya because it contradicts knowledge.

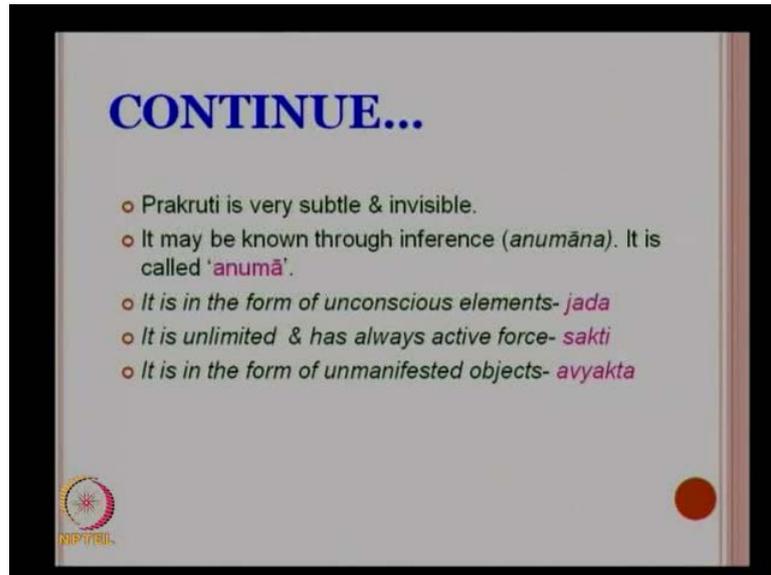
What he means here is that, whatever the knowledge that we have in this earth, depending on our experience or empirical evidences, it is a valid knowledge. But prakriti is knowledge that you cannot experience, you cannot verify in evidence form. You can only infer to that.

Therefore people say that if something cannot be touched, something cannot be perceived, something cannot be known through the sense organs, how can you claim that particular things or element or object is exists. This is the claim made by the other schools against Samkhya. Samkhya philosophy they said that prakriti is an ultimate cause, it cannot be perceived. If something is perceived, this is very relative, this is limited; whereas prakriti is not relative unlimited, it is beyond all these. It is being the principle cause. It is detached from all this quality.

Henceforth prakriti is the material cause which is responsible for the creation of the all objects in this world in the form of effect can only be inferred. Therefore, the knowledge about the prakriti cannot be perceived. In this context, it is said that since it cannot be perceived it is our avidya or ignorance that we can think that something exist which cannot be known through our sense organs. Therefore, lokacharya said that it is avidya.

Lokacharya also said that it is Maya. The prakriti can be called as Maya because it evolves the varied creation. What he means here is that because of Maya because of the Maya because of the avidya or ignorance, we see the things differently because things are different. We claim that a chair is different from table because you perceive this two objects differently. It is because of the Maya the elements of prakriti responsible to differentiate a table from the chair, a sea from the ocean, a lake from the pond, a chalk piece from the duster, a water bottle from a water can. It is because of the Maya we perceive different people in a different places. Even the same people in a different places we indentify a person in different places having the same (()). It is because of Maya we say that everything is bounded, everything is relative and this is happening just because of the elements of prakriti. In this way, you find Samkhya describes prakriti.

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Now, a little bit more, they said that prakriti is very subtle and invisible like mind intellect. If it is a gross, then you can verify it through the evidential, but since it is a subtle like a mind and intellect, you can only infer or realize, but you cannot know through your sense experience neither through touching nor through perceiving nor through hearing nor any kind of feeling.

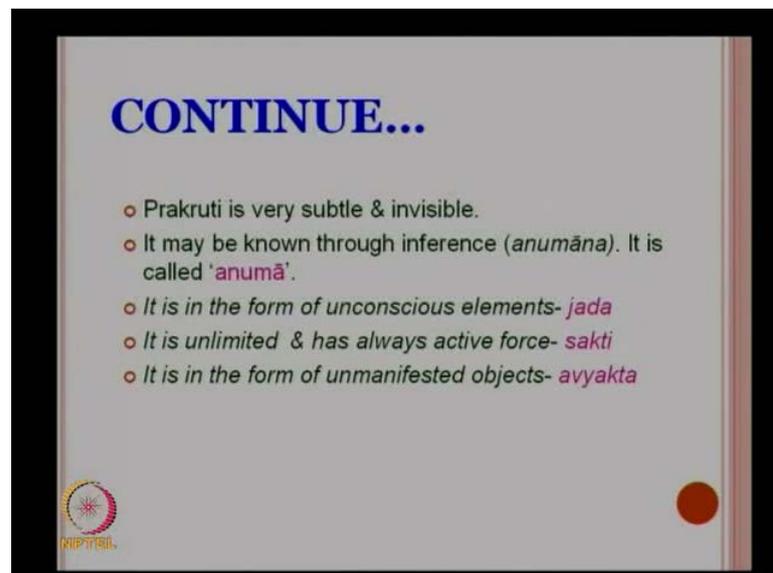
Further they said that since it is known through the inference or anumana, it is called as anuma. The prakriti another name of prakriti is anuma. It is in the form of unconscious elements; that means, prakriti also is known as jada. It is unlimited because all the objects that we see in this world these are relative these are limited, but being the cause being the principle cause it is unlimited, but it is an active force. Being an unconscious element also it is an active force. That is what it is called as sakti; that means, there is a power in it. As a result, it is capable to produce the different objects that you see that we know through our sense organ in this earth. What they mean is that if I will be telling you the story that is the story that I told you in the last class.

If the milk does not have a potential to produce curd; that means, curd has an effect can be derived from various other liquids like kerosene, petrol, diesel, but which is not the case; that means, an effect exist in its material cause prior to its production and the cause has its own potential to produce a certain effect. Henceforth the material cause have its own sakti or the power through which the effect will be produced.

As a result you find that every effect has a particular cause. It cannot have a various causes. For example, if you find this oil it will comes from a particular oil section. It cannot be comes from other liquids. You cannot get oil from say stones say from seeds from rice no way. You get oil seeds you get oil from the oil seeds. So, therefore, the oil seeds are the material causes its own potential, have its own sakti to create to produce oil.

In the same way it is argued that the prakriti is a material cause. There is one power or sakti as a result it produce different objects that we know through our sense experiences.

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Therefore, prakriti also known as sakti, the law said that it is in the form of unmanifested objects; that means, it is in avyakta. Being a principle cause, you find it is a material cause in a principle cause which is really responsible for which the material

cause creates the whole universe in a different form in a particular order, but it is found in the form of unmanifested. In all objects that you see, you never find prakriti directly. What you can find that you always find prakriti as a element of prakriti different objects of the world and you know through by the help of inference. You infer that there is an cause behind this and this cause only to be inferred, it cannot be perceived nor can be known from other sense organs or sense experience.

Therefore it is called avyakta; that means, which cannot be explained, which cannot be vyakta. It is it is in the form of unmanifested which only can be realized which only can be experienced which only can be inferred, but which whatever you explain, it cannot be the proper explain of the prakriti because prakriti being the subtle, being the unconscious, being the ultimate cause you cannot see it, cannot touch it, cannot feel it, you cannot hear anything from it; however, you can infer it.

You can realize that because there is an argument behind that. There is also argument on a Satkaryavada; that means, there is a real cause which cannot be considered as an effect which does not have further causes which is the ultimate cause known as prakriti the responsible for the creation of the whole universe. Being the principle cause or known as pradhana, it is avyakta, it cannot be explained in a true sense. Whatever we have explained only to define only to understand the concept prakriti, but in true sense anyway, we explain it cannot be the complete explanation of the prakriti. Now moving further.

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PRAKRUTI- THE FIRST CAUSE

- The universe is full of causes & effects
- The world consists of objects & those are considered as effects.
- What is the material cause of the world?
- *Purusa* can't be the cause of the world because he is neither a cause nor an effect.
- There must be some other principle different from self is the cause of world.
- Can this *other principle* be the physical elements or the material atoms?

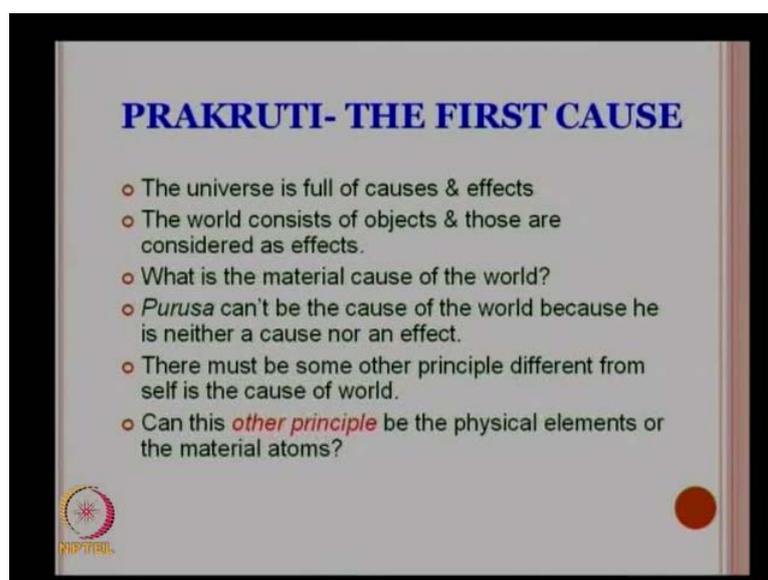



Prakriti being the first cause, why and how we can claim that prakriti is the first cause. Some of the argument that we have already discussed, few arguments left that we will be discussing now. The universe is full of causes and effects. As you know that if milk is the effect, then cow will be its cause and cow will be the effect, then there will be its causes. If we are the effect, and then our cause will be parents. If our parents will be the effects, then their parents will be their causes.

In the same way, we find the whole universe is the full of causes and effects or in the flow of causes and effects. The world consist of objects and those are considered as effects because each objects that we see in this earth are effects form. Henceforth there must be a cause behind that and if this is so, then what is the real cause or material cause for creating the whole diversified universe. It cannot be a self or cannot be a human being cannot be a purusa because purusa as defined by Samkhya, it is free from the cause and effect. It is not responsible for the cause of the whole world because it does not have that kind of potent to create the objects of the world.

Purusa being the self, its found in every animated objects of the world; in all creatures you find purusa. According to Samkhya, there is not only one purusa. There are various purusa, there are multiple purusa. Henceforth purusa being a multiple cannot be responsible for creating the whole universe of the world. It does not have any potent because different purusa you find in different animate objects. Henceforth purusa not being the responsible for creating the whole universe, then there might be some other principles which is far from the purusa, which is not self.

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The purusa are not self. If this is not responsible for creating the whole universe, then there might be some other principle responsible for creating the whole universe and that principles what is that principles.

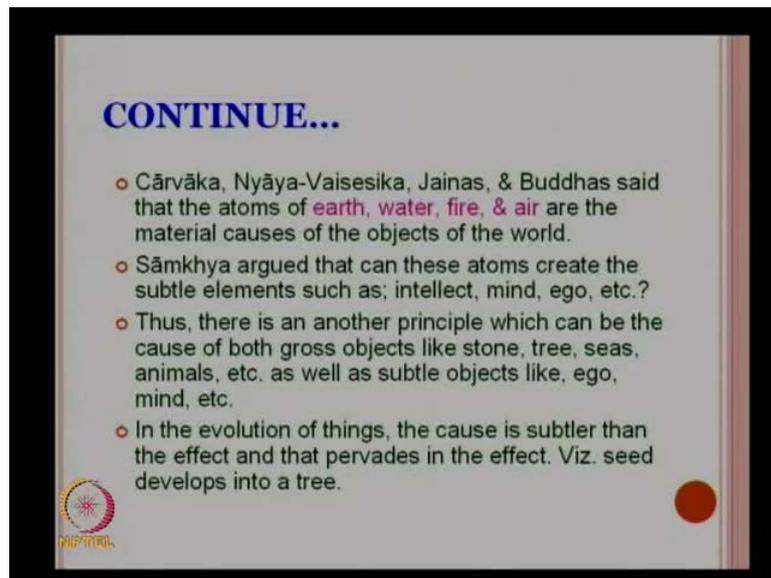
According to Samkhya, it is prakriti; however, Nyaya Vaisheshika they argues that charvaka, Buddhism they also argues that that there are material atoms or constituent elements can be considered as the material cause for creating the whole universe. The different proportion of the material cause that is air, fire, water, earth; this four elements having a different components mixed with each other and creates a different objects in this earth. I repeat according to Nyaya Vaisheshika Buddhism and charvaka they said that if at all we consider the all objects in this world that we see or that we known through our experience or through our sense experience, it is the effect then the real cause would be the elements or the materials atoms; there are four atoms one is earth, another is fire, the third one is water and fourth one is air. These are the four elements.

According to them, these are the material cause for creating the whole objects of the world. Because of their different proportion, they mix with each other and henceforth we see different objects in this world.

Here Samkhya argues that the other principle that you say that if purusa is not responsible or the self are not responsible for creating the whole universe, then there will be other principle which is really the cause for the creating the whole universe of the world, then Samkhya argues as (()) you argued that there are four atoms or four elements different proportion really causes for creating the whole universe. Can this four elements together mix up in a different proportion and creates the subtle elements like a mind, intellect and ego? Because these are the subtle elements, it cannot be known through ourself experience it can only to be inferred. Here Nyaya Vaisheshika has no reply.

Therefore Samkhya says that if the material atoms are the real cause, then only it will be limited for creating the gross objects, then what about the subtle objects? The world is not only about the gross objects in the world you find both subtle objects as well as gross objects. If you find there are two different kinds of objects subtle and gross object, then it is not certainly the material atoms responsible for creating the whole effects both subtle and gross form. Henceforth the Nyaya Vaisheshika argument is rejected by Samkhya and said that it is the prakriti which eternal ubiquitous all is pervading is responsible for creating the whole universe or the objects of the world in this earth. This is the brief about the prakriti.

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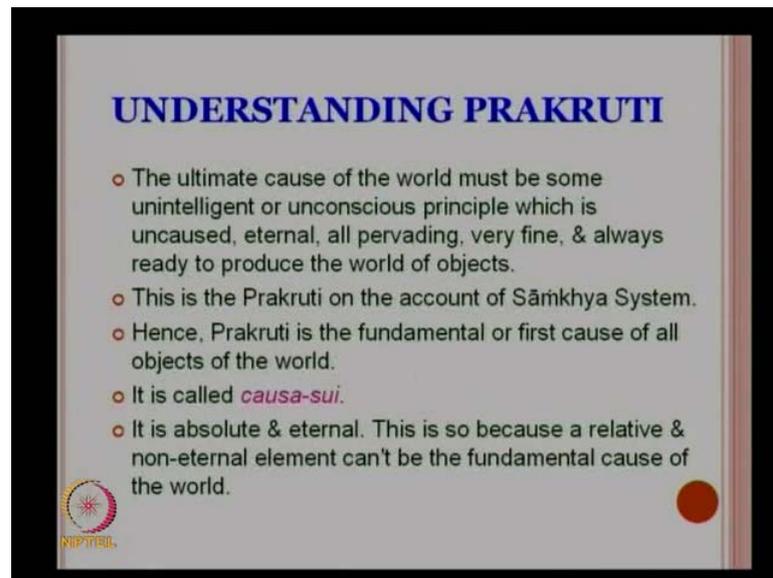
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- Cārvāka, Nyāya-Vaisesika, Jainas, & Buddhas said that the atoms of earth, water, fire, & air are the material causes of the objects of the world.
- Sāmkhya argued that can these atoms create the subtle elements such as; intellect, mind, ego, etc.?
- Thus, there is an another principle which can be the cause of both gross objects like stone, tree, seas, animals, etc. as well as subtle objects like, ego, mind, etc.
- In the evolution of things, the cause is subtler than the effect and that pervades in the effect. Viz. seed develops into a tree.

Further they said that in the evolution of things the cause is subtler than the effect and that pervades in the effect for example, according to Samkhya while rejecting the Nyaya Vaisheshika and Buddhist jainas arguments that earth, water, fire and air are the responsible for creating the whole universe, they said that that being the prakriti is a responsible for creating both gross and subtle objects, we find the cause is subtler than the effect. If the cause is the same, see how subtler it is the effect will be tree. Though there will be argument like whether seed is the first or tree is the effect, whether tree is the cause seed is the effect or seed is the cause tree is the effect.

But here we will find that if take seed is the cause, you put seed or sown in the earth and hence therefore, the small plant grow up. In that case, we find the gross object is a plant and the subtler element is a seed. In this case in a other case like egg, if you find egg is a very subtler, but you find hen or cock when it will be grow up when it will take different birth, then it will be gross objects. Henceforth here it is claimed that the cause is more subtler than the gross objects and henceforth the prakriti is much subtler and unconscious. The responsible for creating such as gross as well as subtler objects in this earth.

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UNDERSTANDING PRAKRUTI

- 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 world of objects.
- This is the Prakriti on the account of Sāṃkhya System.
- Hence, Prakriti 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.

They said that now to understand prakriti in a true spirit, the ultimate cause of the world must be some unintelligent or unconscious principle which is uncaused, eternal, all pervading and it is fine. It is very fine; that means, it is the so fine that no other fineness can be found in other objects, but it is always ready to produce the world of objects. This is the prakriti on the account of Samkhya system. Now this is the time you have understood what Samkhya means by prakriti and how they explain prakriti and how they establish prakriti.

They said that prakriti being the fundamental or the first cause, it is responsible for creating the whole objects in this earth. Therefore, prakriti is also known as *causa-sui*. It is absolute eternal because a relative and non-eternal element cannot be the fundamental cause of the world. What they say or what they claim is that if something is relative if something is non-eternal cannot be creating the whole universe as such or as we find that the diversified objects in this world, can you claim a point by stating that as an individual a particular individual or self is responsible for creating the whole diversified objects in the world?

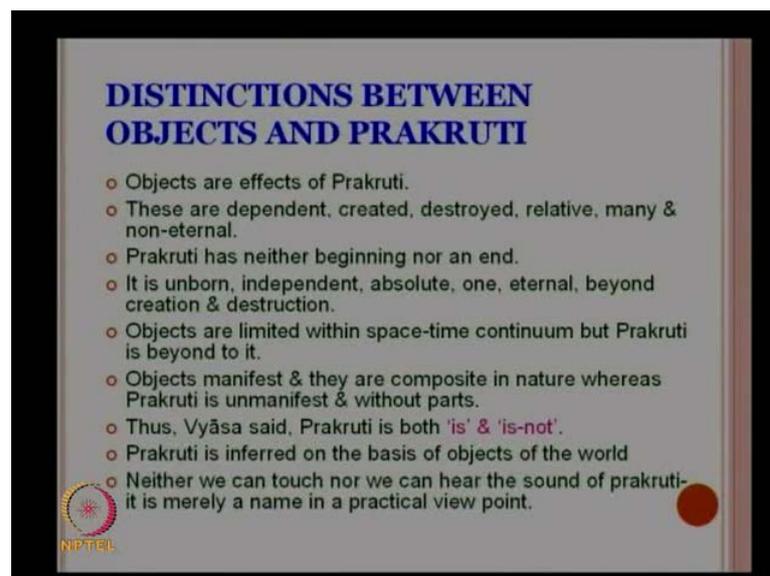
Here Samkhya argues that all selves are relative because they have a limited knowledge. They are not eternal, they are not found in other objects. The cause should be eternal and all pervading and it should be fine. All the objects in this earth both subtler and gross objects and what is that? According to Samkhya it is nothing, but the prakriti.

Henceforth they said that prakriti is not being the relative and the limited element, it is the responsible, it is taken a responsible to create the whole objects of this world or it is the sole cause for creating the different objects in this earth.

Now, we will see that distinction between objects and prakriti. Now after creating the objects that you find in this earth, how prakriti will be differentiate from the objects. As I said that that objects that we find in this earth are relative or limited or subject to creator and destroyer. The objects that you see the chair that you see, it will destroyed after some time, but the cause cannot be destroyed. And after destroying after the chair, it will be again turns back to its root cause; that is a prakriti and henceforth you find objects are relative limited subject to creation and destruction.

However prakriti is far from the creation and destruction. Once it created, it is detached from that, but; however, the some element of prakriti that you find in all the objects of the world and henceforth you can infer that there is a prakriti which is really the material cause for creating that effect.

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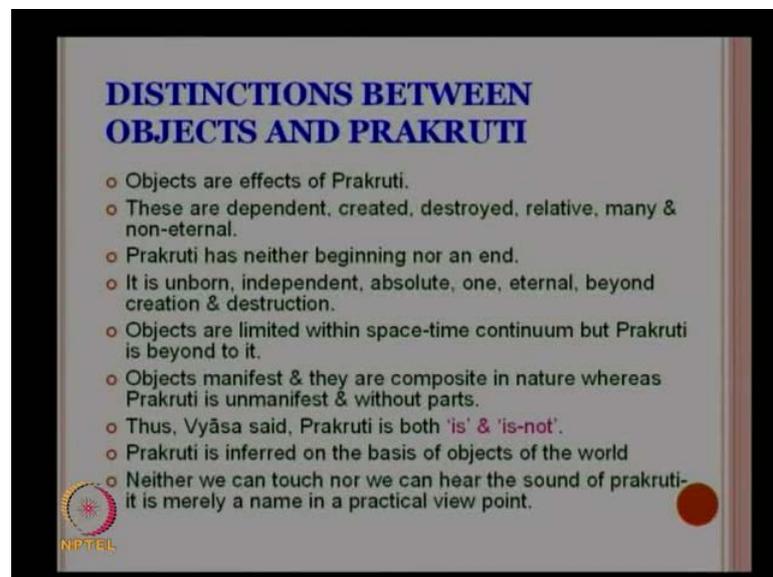
DISTINCTIONS BETWEEN OBJECTS AND PRAKRUTI

- Objects are effects of Prakruti.
- These are dependent, created, destroyed, relative, many & non-eternal.
- Prakruti has neither beginning nor an end.
- It is unborn, independent, absolute, one, eternal, beyond creation & destruction.
- Objects are limited within space-time continuum but Prakruti is beyond to it.
- Objects manifest & they are composite in nature whereas Prakruti is unmanifest & without parts.
- Thus, Vyāsa said, Prakruti is both 'is' & 'is-not'.
- Prakruti is inferred on the basis of objects of the world
- Neither we can touch nor we can hear the sound of prakruti- it is merely a name in a practical view point.

That way they said that if you can read my points, objects are effects of prakriti; these are the dependent, created, destroyed, relative, many and non-eternal. Prakriti has neither beginning nor an end because it is unborn, independent, absolute, eternal and beyond the creation and destruction. Objects are limited within the space-time continuum, but prakriti is beyond that because anything that we find that we perceive that we know through the sense organs, it is space-time bounded. It is within the space-time continuum; however, prakriti is beyond to that. Objects manifest in a different form, however, prakriti is unmanifest its without parts.

Thus vyasa as a supporter of Samkhya philosophy Samkhya system said that prakriti having this ultimate cause is both is and is-not; is means it is the ultimate cause, it is the eternal, it is fine, it is the material cause. Is-not means the elements of the prakriti that we find all the objects in this earth the effect or the objects where the small elements of prakriti that we find that is is-not; however, prakriti also find in a is form that is eternal which is only inferred cannot be perceived.

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DISTINCTIONS BETWEEN OBJECTS AND PRAKRUTI

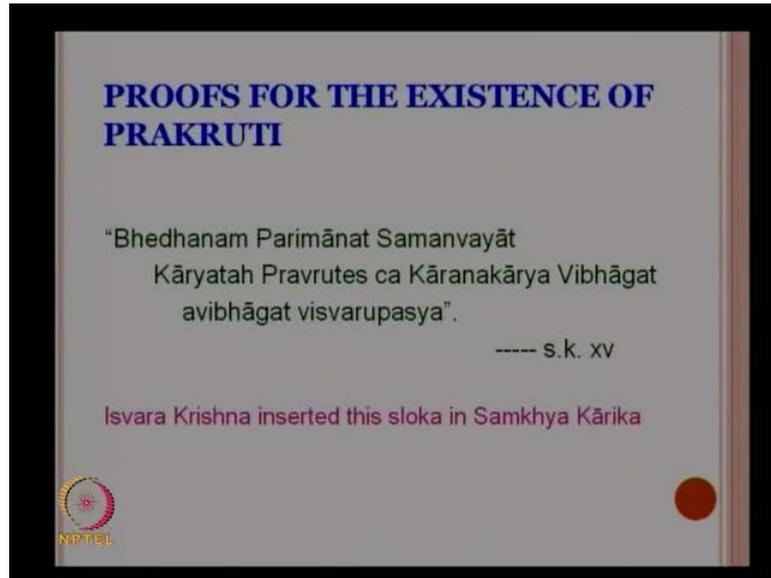
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Therefore vyasa said that prakriti both is and is-not. The last point that I bring to your notice that prakriti is inferred; it cannot be known from our any of the sense organs. It is only inferred on the basis of the objects that we see in this world. Neither we can touch nor we can hear the sounds of prakriti. Therefore, for our understanding in our practical stand point say that prakriti is just a name; that name only to be explained, only to be

realized only to be inferred, but it cannot be perceived, it cannot be known through any of the sense organs like we know the objects in this earth through the sense organs; however, prakriti is not known for our sense organs.

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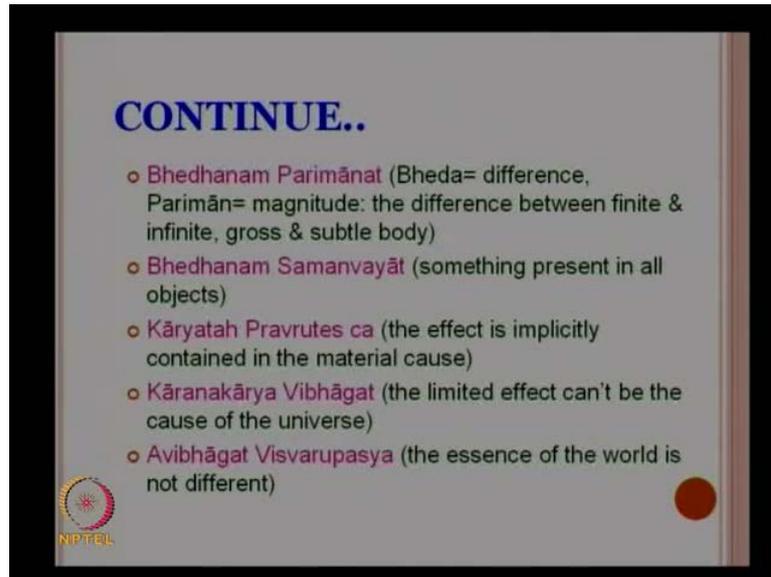


Now, we will see how the Isvara Krishna, the commenter in his commentary Samkhya karika discuss about the existence of prakriti in his Sanskrit sloka. By giving the sloka Isvara Krishna written Bhedhanam Parimanat Samanvayat Karyatah Pravroutes ca Karanakarya Vibhagat avibhagat Visvarupasya. Again I am reading it, Bhedhanam Parimanat Samanvayat Karyatah Pravroutes ca Karanakarya Vibhagat avibhagat Visvarupasya that this sloka you find in Samkhya karika written by Isvara Krishna.

Here you find there are five components; this five components through which Isvara Krishna describes that how prakriti to be established, how prakriti being the ultimate cause for creating the whole objects in this universe.

The first one they said that Bhedhanam parimanat. Bhedhanam means it is a difference; one object different from others. You cannot say that all the objects that you find in this world having the one and the same we see the objects differently because they are different Bhedhanam Parimanat. Parimanat means it is magnitude.

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CONTINUE..

- **Bhedhanam Parimānat** (Bheda= difference, Parimān= magnitude: the difference between finite & infinite, gross & subtle body)
- **Bhedhanam Samanvayāt** (something present in all objects)
- **Kāryatah Pravruttes ca** (the effect is implicitly contained in the material cause)
- **Kāranakārya Vibhāgat** (the limited effect can't be the cause of the universe)
- **Avibhāgat Visvarupasya** (the essence of the world is not different)

That means, he says that if every effect has a cause and all the world that we find in the form of objects having the cause and effect relation, then what is the ultimate cause the ultimate cause cannot be a finite object. It cannot be a limited object or relative object.

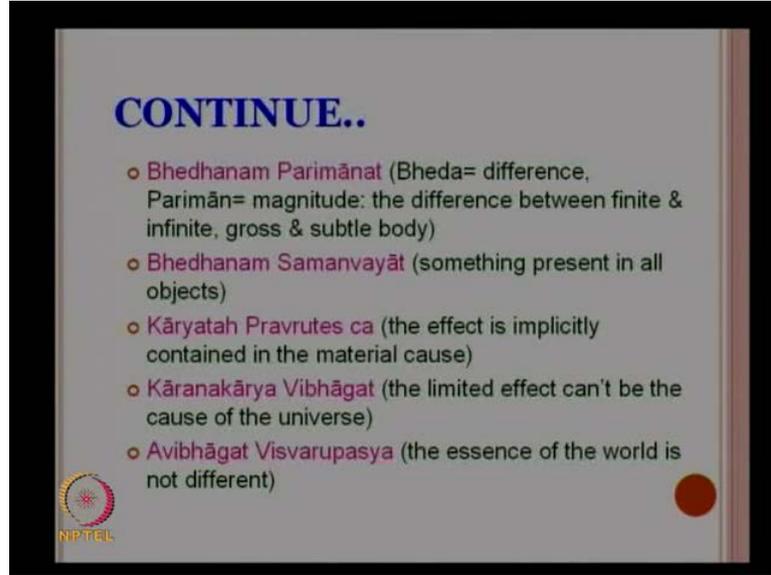
Therefore prakriti being the subtler object or the unconscious element creates the whole universe. Therefore, they said that being prakriti which is different from the objects in the one hand objects is finite its relative its limited; however, the prakriti is unlimited, not relative its beyond the causation and therefore, it is the responsible or it is one of the arguments saying that being the eternal ubiquitous. It is the material cause for creating the whole universe.

The second point they said that Bhedhanam Samanvayat; that means, something is common you find in all objects; that means, we call that all this chair, table, dusts are hard object. You say that water both in a water bottle, in a glass if there is a water in a pond in a lake you say water is a liquid; that means, there is some commonality you find between all objects or some objects. Therefore, we find the commonness of pen pleasure and indifference among different objects.

Henceforth since the commonality it infers that there might be one material cause for creating the whole universe. Water has a liquidity that we find whether you will find in a

ocean or lake or pond or even a bottle water bottle. Being the commonness, it is inferred that that there one material cause responsible for creating these are the effects in a different form.

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CONTINUE..

- o **Bhedhanam Parimānat** (Bheda= difference, Parimān= magnitude: the difference between finite & infinite, gross & subtle body)
- o **Bhedhanam Samanvayāt** (something present in all objects)
- o **Kāryatah Pravrutē ca** (the effect is implicitly contained in the material cause)
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- o **Avibhāgat Visvarupasya** (the essence of the world is not different)

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And the third point they said that Karyatah Pravrutē ca; that means, the effect is implicitly contained in the material cause; that means, if there is an ornament, the effect the material cause is gold. Once you melt that ornament, again it will be goes back to the material cause gold. In the same way, once the things are destroyed, the objects destroyed in this earth again it goes back to its own form which is find in the prakriti; that means, prakriti has its own capability or ability to produce the different things in this earth. Once the things are produced and once they are after its use and purpose will be served. Once it is destroyed again it goes back to its material cause known as prakriti. So, these are the three arguments that given by the Samkhya.

The fourth argument they said that that Karanakarya Vibhagat; that means, the limited effect cannot be the cause of the universe; that means, if you say that x or y is the cause or a milk is the cause of curd and so and so forth or ghee so and so forth. Here is saying that milk is the limited cause. It has a creation and destruction, but again milk will be the effect and it has its own cause.

However the principle cause or the material cause cannot be considered as an effect and it cannot be have further causes which is known as Prakriti; that means, there must be a sole causes which is responsible for all the objects in this earth which is bounded with cause effect relation causal relation, but the material cause the sole cause or the Pradhana which is the root cause cannot be attached with the causal relation. It is beyond the cause effect relation which is known as prakriti.

The last argument the Samkhya given is that Avibhagath Vysharupasya; that means, the essence of the world is not different. What they mean is that, all objects that we find in this earth have a particular essence; that means, it has its own existence. If an object is not capable to convey some meaning; that means, we perceive the chair because chair has a capability; the object chair has a capability of some kind of action that it has for. That means, in a chair we sit we chair we use the chair for different purposes and the same purposes we cannot use the tables or in other objects.

Henceforth they say that chair has a particular component or a capable or a power or a sakti through which we identify that object is a chair which not similarly we find in other objects like table, desk and almirah etcetera etcetera. Therefore, we find each and every object has a particular essence because of the essence we find each and object has a essence and the essence will be same and because of the essence we identify the objects differently.

Because different object has a different essence and through which essence within **coat and the un coat** is the effect or you say that this is the reason, we infer that there must be a cause which really responsible for bringing out different essence in a different objects. Therefore, the prakriti is the ultimate cause for creating the whole universe which found in a different objects in this earth and different objects as a different essence.

These are the five arguments Isvara Krishna given in his sankyakharika for establishing or for arguing the existence of prakriti as an ultimate or the root cause for creating the different objects in this earth.

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GUNAS OF PRAKRUTI

- The **sattva, rajas, & tamas**- three gunas of Prakuti
- The state of equilibrium of these three gunas is called **Prakruti**.
- The gunas of Prakruti are not qualities but substances
- **Sattva**
 It is of the nature of pleasure, not heavy (*light*), bright or *prakāsaka* (*illuminating*). The tendency towards conscious manifestation in the sense, mind, intellect. For example, the power of reflection in a mirror, blazing up a fire, upward course of vapor are due to the element of Sattva. It is believed to be white.




Now coming, Gunas of prakriti. According to Samkhya, in the prakriti they said that it is prakriti it itself has its own Gunas. There are three Gunas that we find in the prakriti; these are sattva, rajas and tamas. Sattva appears to be white, rajas appears to be red and tamas appears to be black. These are the three elements mixed together in some or other proportions and creates the different objects. Therefore, you find different elements or the different essence in different objects of this earth. You find different essence in different objects in this earth. We find different kind of exceptional different kind of uniqueness in different objects in this earth. They said that the sattva, raja, tama are responsible for creating the different objects in this earth and the equilibrium state of this three Gunas; sattva, raja, tama is nothing, but a prakriti.

Now, you can understand what is really prakriti means the sattva, raja, tama, if they are in a tranquility position in an equilibrium position, then you say that this is nothing but a prakriti. Sattva it has a nature of pleasure, it has a nature of lightness, it is not heavy, it is illuminating, it is bright. The tendency towards consciousness manifestation in the senses, mind, intellect. Sattva can be understood in this way. Sattva is a very light, it is not heavy, it is a very pressure again it helps to us to think something. It also helps to our sense organs to identify some object as it is.

For example, the sattva helps blazing up a fire upward course of a vapor and we see our image in the mirror because of sattva guna. It is believed to be white. Here this is the

point that I like to bring a notice that Gunas can be understand as a quality or a secondary in a Sanskrit, the meaning of Sanskrit term.

But here Gunas are substances; that means, these are not quality. According to Samkhya, Gunas are substances are not qualities though Gunas are understood as qualities in Sanskrit term, but here according to Samkhya it is substances, there are substances you find sattva, raja, tama. Sattvas I have said and I said that sattvas are light, are not heavy it is a nature, is pleasure and also lightning.

If you see your image in the mirror as a replica it is because of sattva guna. Because it is a light. If you see rajas, rajas is an active, it is a nature is an activity; that means, if wind blow if fire spreads that is the quality of rajas; it always in the motions it make something to active. However, the tamas guna is black; it is just opposite to satya guna. Sattva guna, it is a drowsiness, it is laziness its color is black. It helps for destroying some objects in this world because as you know that no objects can sustain in this earth for a lifelong period. Everything has to be created and destroyed. Therefore, tamas helps for destroying some of the objects in this earth.

Now, we will see how these three components are responsible and what are the relation between three gunas or three substances sattva, raja and tamas. Now these three gunas contradict as well as cooperate with each other. When the prakriti creates the objects in this earth, none of them exist alone. These three gunas are related and interconnected with each other. This three constituent elements are found in a objects of the world is like oil and fire. Though oil and fire they are mutually disagree with each other; however, the oil helps the fire to burn. In the same way though the sattva, raja, tamas is a different quality different attribute, still this three helps together, mix up together in a different proportion who creates the objects of the world in a different form. This three constituent elements are continuously changing.

Because it cannot remain fixed even in a single moment. Therefore, because of their different mixing in a continuous process, we find different objects in this earth and henceforth we find different essence in different objects in this earth.

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The slide is titled "SVARUPA & VIRUPA TRANSFORMATION" in blue text. Below the title, there are two columns. The left column is headed "SVARUPA" and the right column is headed "VIRUPA". Both columns contain a list of three bullet points. The NIPTEL logo is visible in the bottom left corner of the slide.

SVARUPA	VIRUPA
<ul style="list-style-type: none">○ During <i>pralaya</i> or dissolution of the world each guna changes within itself without disturbing others.○ In this stage, the guna can't produce or create anything.○ Svarupa parināma = Homogeneous change	<ul style="list-style-type: none">○ During <i>pralaya</i> or dissolution of the world each guna tries to dominate the others.○ In this stage, the gunas produce or create different objects of the world.○ Virupa parināma = Heterogeneous change○ It is the starting point of world's evolution.

Now, there are two types of transformation that you find in this earth: one is svarupa another is virupa. I said that this three elements that sattva, raja and tama's; this three substances has a different qualities, different attributes and this three are mixing up together with each other for creating or producing different objects in this world. In case of svarupa; that means, when there is a creation of the world when there is a object creates, this three gunas changes within it themselves without disturbing others; that means, sattva changes in sattva, rajas changes in rajas, tamas changes in tamas; however, they say that while they changes among themselves, they do not disturb other. Sattva never disturbs neither rajas nor tamas. In the same way, rajas never disturb sattva and tamas and tamas never disturb rajas and sattva. They changes among them. In that stage, the guna cannot produce anything. This kind of homogenization you find the transformation here a kind of homogeneous.

But in case of when something is produced in the form of objects say chair, tables, human beings, creature in that kind, this three gunas mix up with each other. One guna try to dominate others two guna. If sattva try to dominate two other guna, you find sattva

quality; that means, lightness. If a rajas dominates which two gunas, you find some kind of activity in that object, but if tamas guna dominates sattva and rajas guna, you find a different; that is a different object. Therefore, the creation you find heterogeneous in nature, it is not homogeneous in nature.

So, therefore, you find two kind of manifestation while gunas are interconnecting with each other and responsible for creating different objects in the world. You find two kind of objects: one is gross and subtle objects. In case of subtle objects, you find sattva changes among sattva, rajas changes within itself rajas, rajas and tamas changing within themselves.

However in case virupa which is a transformation, there you find that each guna try to dominate other two. Henceforth a new creation starts which is a heterogeneous in nature. It is opposed to the homogeneous in nature. Svarupa transformation; in case of svarupa transformation or svarupa parinama, you find that there is a homogeneous nature. In case of virupa parinama, you find the heterogeneous nature. It is the starting point of world's creation.

That now I like to bring a notice that how the parinamavada that Samkhya theory also subscribes. In case of parinamavada they said that, the effect in the real transformation of the cause. If this is the things you have understood now, try to understand svarupa guna. In svarupa guna is nothing changed. In the prakriti, the three substances changing among themselves say homogeneous in nature, but in case of virupa parinama, there you find the truly a new creation of the objects. Therefore, true transformation you find based on the gunas that you find in prakriti.

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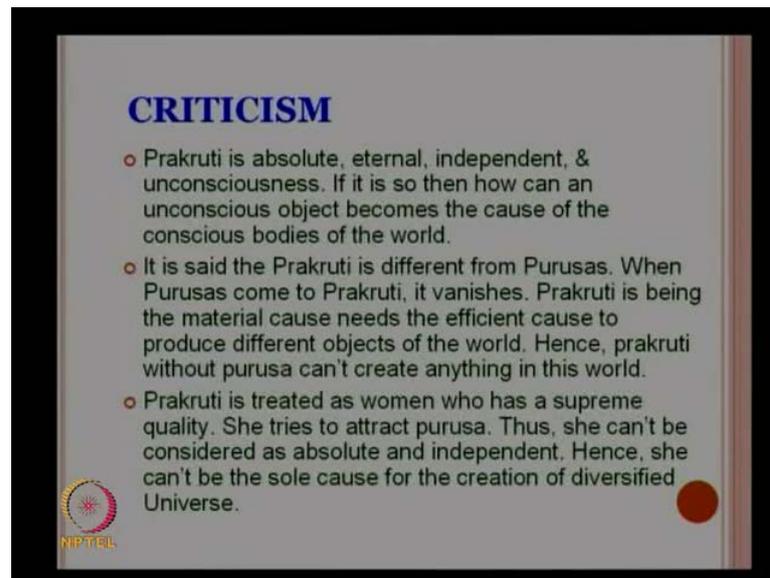
CRITICISM

- Prakriti is absolute, eternal, independent, & unconsciousness. If it is so then how can an unconscious object becomes the cause of the conscious bodies of the world.
- It is said the Prakriti is different from Purusas. When Purusas come to Prakriti, it vanishes. Prakriti is being the material cause needs the efficient cause to produce different objects of the world. Hence, prakriti without purusa can't create anything in this world.
- Prakriti is treated as women who has a supreme quality. She tries to attract purusa. Thus, she can't be considered as absolute and independent. Hence, she can't be the sole cause for the creation of diversified Universe.

Now, there are three criticisms against this prakriti being the sole cause responsible for creating the whole universe. First they said that being prakriti is an absolute, is an eternal, is an unconscious element; unconscious in Sanskrit is jada. Being an unconscious element, how can it react? It will not be active. If it is not an active, then how it will be responsible for creating the whole objects in a different form. So, this is the first criticism made against the existence of prakriti as prakriti being responsible for the creation of the whole objects in the world.

Our second criticism made against the existence of prakriti is that prakriti will be described in Samkhya philosophy in that way. Prakriti will be described as a female. She has a supernatural quality, she attracts a purusa to create the whole universe when purusa comes to the prakriti she disappears. So in that case, it is said that being considered as a she is a relative, it is a limited. How can a being a limited and relative element or a bodily objects or constituent being a responsible for creating the different objects or multiple objects in this world; the second criticism.

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The third criticism made against the prakriti being the root cause of this universe is that the prakriti is different from purusa. When purusa comes to the existence, prakriti vanishes. A prakriti being the material cause, we need some efficient cause. Just a prakriti being a material cause, it cannot responsible for creating the different objects in this world; that means, if there is material cause clay, the clay automatically cannot produce pot, bowl or a different kind of effects. There must be an efficient cause involved. There must be an artist involving or will be taking of a different step let us say pot or from the clay being clay the material cause.

If there is no efficient cause, if there is no artist who will be taking to the material cause and creating the different objects. So, just the material cause cannot create automatically different objects in this earth though it will be a responsible for creating different object. However, we need an efficient cause. Therefore, prakriti is not just the sole cause for creating the whole universe, we need an efficient cause.

So, there are three criticisms made against Samkhya argument against establishing the theory or the principle saying that prakriti is the real cause of the different objects that you see in this earth. Henceforth they said that the whole universe that we find may be created by the prakriti, but responsible by some of the efficient person or the artist or the efficient cause. We need an efficient cause for taking out, for using the material cause to produce some of the effects.

So, these are three arguments made against Samkhya theory, Samkhya principle prakriti or Samkhya argument on prakriti as being the responsible or root cause for creating the different objects in this universe.

Now, I believe you understood what is really the argument that Samkhya try to argue for establishing the existence of universe and how Samkhya argues prakriti and how they explain prakriti. I think for your understanding Samkhya we have explaining the existence of different objects in this earth or the creation of this universe. Thank you.