

Indian Philosophy
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Module No. # 03
Lecture No. # 10
The Sāmkhya Philosophy

Welcome to these sessions. In this session, we will be discussing Sāmkhya theory of epistemology. In Sāmkhya epistemology, we discuss that, what are the valid knowledges, what are the sources of valid knowledges Sāmkhya system believes, and also accepts that, these are the sources of valid sources of knowledge or these are the sources through which any knowledge we obtain are known as valid knowledge.

As you know, epistemology deals with theory of knowledge and with gain knowledge, in from various sources; sources like perception. We see some object; therefore, we also know what it object is. Perception are of two types, as you know; one is a ordinary perception and another is extraordinary perception. In case of ordinary perception, that we see even a distance places, even a near places and we also know many of this object through our five sense organs; that is called ordinary perception.

But in case of extraordinary perception, in that case, knowledge will be accumulated or gained, only through mind or mental activity; henceforth, it is said that, there are two types of perception. And these two types of perception accepted by Sāmkhya philosophy. They also accepted inferential knowledge. What is an inferential knowledge? As you know that, there are two types of inference; one is deductive inference and other is inductive inference. In case of deductive inference, we will go from general to particular; for example, all men are mortal; Rama is a man; therefore, Rama is mortal. So, when you say that, all men are mortal is a major premise, when you say that, Rama is a man, is a minor premise; when you conclude that, therefore, Rama is mortal, is a conclusion.

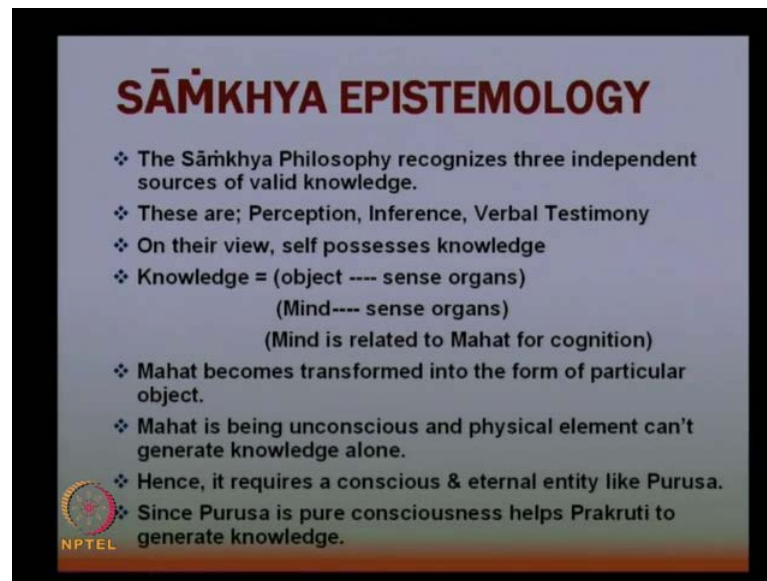
So, this set of inference, the conclusion is derived from the premises taken together. In this case also, the knowledge that we generate or gain, it is a inferential knowledge and

this is accepted by Sāmkhya theory. They say that, inferential knowledge will be a valid knowledge. The another inference is known as inductive inference. In case of inductive inference, we proceed from particular to general; for example, if you see that, crow x is black, in a particular situation and condition. If you see another crow, say, let us say, crow y is black, in another context, another geographical situation and if you see that, crow y is black and crow z is black so on so forth; at the last, you can conclude that, all crows are black because of the few experiences, that you have seen and gained through. So, this kind of knowledge also accepted by Sāmkhya theory.

Now, the third type, that they accepted, is known as verbal testimony. What is it verbal testimony? Verbal testimony. Somebody is an expert; somebody is aware of some facts and that person is a trusted person and whatever hears is fix on a particular issue or event or a fact or a state of affairs, that we will accept. His or her utterances, on that issue, will be known as a testimony. It is a testimony for us, for the hearer, who has to believe on his or her utterances, is known as verbal testimony.


In some sense, many philosopher claim that, in Vedas, whatever things are written, all are testimony and these are the verbal testimony. Because, it is said by the Rishis. So, in this class, we will be discussing, how Sāmkhya really proves that, these three sources of valid knowledge, that, that perception, inference and comparison, these three sources of valid knowledge, will be considered as the only the sources of valid knowledge and other sources of valid knowledge would not be as consider as a valid knowledge. For example, anupalabthy, arthapathy, upamana, all these sources are not be considered as a valid knowledge. So, now, the curiosity might become in your mind that, what is the real issue for Sāmkhya? As a result, Sāmkhya system considers only these three sources, but not in other sources of valid knowledge, which is accepted by other schools, apart from Sāmkhya.

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SĀMKHYA EPISTEMOLOGY

- ❖ The Sāmkhya Philosophy recognizes three independent sources of valid knowledge.
- ❖ These are; Perception, Inference, Verbal Testimony
- ❖ On their view, self possesses knowledge
- ❖ Knowledge = (object ---- sense organs)
(Mind---- sense organs)
(Mind is related to Mahat for cognition)
- ❖ Mahat becomes transformed into the form of particular object.
- ❖ Mahat is being unconscious and physical element can't generate knowledge alone.
- ❖ Hence, it requires a conscious & eternal entity like Purusa.
- ❖ Since Purusa is pure consciousness helps Prakruti to generate knowledge.

 NPTEL

Now, in my slide, I will be discussing that, Sāmkhya as a system, recognizes three sources. So, perception, inference and verbal testimony. On their view, self possesses knowledge. Now, as you know that, Sāmkhya believes, there are two kinds of eternal realities, one is Purusa; another is Prakruti.

Prakruti is material; Purusa is pure consciousness and he active; whereas, Prakruti is inactive. This Purusa and Prakruti being the eternal realities, ubiquitous and all pervading, their mere closeness with each other, resulted the different objects that we find in this earth. There are many objects that we find in this earth, having different color, different shape. We also find some animate objects, which had life. Being this, the Purusa being the self consciousness or pure consciousness, some persons of consciousness find in case of self. Therefore, this self is known as individual or animate objects in this earth. But their body as such, it is produced from Prakruti, because Prakruti is a material object. And how it gain the knowledge? Here Sāmkhya argues that, an individual perceive some object or see some object or have a contact with some object for the sense organs. As you know that, there are five sense organs, nose, eyes, ear, tongue and skin. So, these five sense organs, if any object will be contacted, then, sense organs accumulated some information or gather some sense data. Again, that sense data has to be send to the mind. In the mind there is mental process, mental activity.

The mind will be analyzed and synthesized the data send by the sense organs, and while analyzing and synthesizing, it try to find out the real nature of the object, by the help of Mahat. The mind helps to recognize or cognize that object as it is. There are many cases, as you know that, we mistakenly cognize a rope as a snake, a shell as a silver, but in true case, this is not so.

In the later period, when mind analyzes the attributes of that particular object, find that it is not silver, it is a shell, it is not a snake, rather, it is a rope. So, therefore, we gain knowledge in these, the three, three steps. The first step is that, the, through our sense organs, the object is get contacted and while get contacted, the sense organs accumulated some information about that object, whether that object is a solid or liquid or it does have any other attributes.

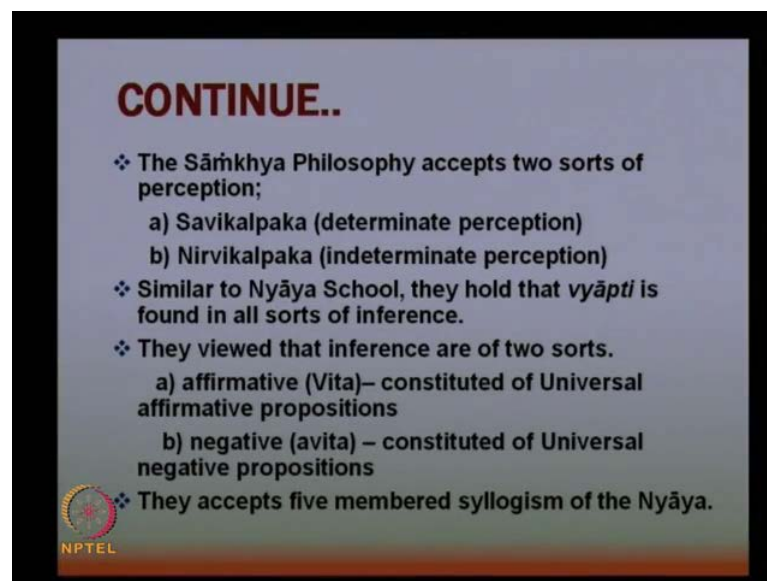
This information send to the mind and mind accumulates, analyze, synthesize this information send by the sense, sense organs and the later, it find out the true nature of the object through Mahat, because, as you know that, Mahat is the first product of that evolution. And this is the way, we gain knowledge. Once we gain knowledge, then, we say that, it is mine or this is me or I have understood this. This I, mine and all these, these are ego.

Ego and ahamkāra is another product of evolution. Since you have a ego, we have a life, self. Since we are individual and self, having ego, we identify a object in a particular object as it is and claim that, this is or that is mine and henceforth, we gain some kind of knowledge on that object. When you say that, I understood this object, that means, you have a knowledge or understanding of that some object. So, these are the way, a individual receives a knowledge.

Now, further they said that, Mahat is being unconscious and physical element, cannot generate knowledge alone; like, the Prakruti being a material cause, cannot produce the different objects, until and unless the Purusa involved it, in it, or there is a conscious object involved in it. In this regard, they said that, Mahat being the first product, is an active and unconscious, cannot create the objects in this earth; cannot create specifically the Jiva or the animate objects, which is the life in this earth. Hence, it requires a conscious or eternal entity known as Purusa.


Since Purusa is pure consciousness, it helps Prakruti to generate knowledge. The knowledge that we generate, the knowledge through which we claim that, this object is different from that object or this object has a different attributes which is not find in other objects, it is just because of the Purusa; the part of the Purusa find in a jiva, so that, that Jiva thinks that, he or she himself as a Purusa, as a result, accumulates knowledge. And this is the ego, through which we think that we are the human being and we are different from the animals. And when you say that you are a human being, you accumulate particular knowledge and particular wisdom for a particular issue, event, then, you say that, you already receive the knowledge of that object. This is the way we understand certain object, we identify certain object and also, we able to differentiate why x object is different from y object.

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CONTINUE..

- ❖ The Sāṃkhya Philosophy accepts two sorts of perception;
 - a) Savikalpaka (determinate perception)
 - b) Nirvikalpaka (indeterminate perception)
- ❖ Similar to Nyāya School, they hold that *vyāpti* is found in all sorts of inference.
- ❖ They viewed that inference are of two sorts.
 - a) affirmative (Vita)– constituted of Universal affirmative propositions
 - b) negative (avita) – constituted of Universal negative propositions
- ❖ They accepts five membered syllogism of the Nyāya.

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Now, we will see that, when they say that, perception is a valid source of knowledge, what are the things in their mind? How they claim that, perception is the valid sources of knowledge? Like Nyāya, like Nyāya philosophy, Sāṃkhya philosophy accepts, there are two kind of perception; one is Savikalpaka; another is Nirvikalpaka. Savikalpaka is a determinate perception, whereas Nirvikalpaka is an indeterminate perception.

Now, let us give an example, what is Savikalpaka. When you identify an object, let us say, I identify a water bottle, having some of the particular features and truly, that object

has these are the features; that is called Savikalpaka. It means, if an individual or a Jiva can able to identify an object as it is, that is a Savikalpaka perception.

Suppose, I see a table, I touch it and I feel the hardness and also the surface of the table, then, it is a Savikalpaka. What is a Nirvikalpaka perception then? Nirvikalpaka perception is an indirect perception, which is not valid always or which is not true always. For example, suppose, you come from your home to your college or a hostel or a place, you move from a particular place to other place; when you reach your destination, if somebody ask that, while coming on the road, have you seen x and y object. Not necessarily, you have marked it that object.

However, there may be chances that, you might have, your eyes might have cross on that, you might have perceived that. Since you are not interested on that object, you may not be able to recognize that object; however, you try to recapture it through your mental process, whether you have came across that particular object which is asked to you. There are many situations, you can say that, I think so, that, I might have cross that object, but I could not able to recapitulate exactly where that object lies. This is because of Nirvikalpa pratigya, indeterminate perception. You have perceived, but not able to identify exactly; that means, you are not purely conscious about it; the mind has not received the knowledge of that object in a true form.

Henceforth, the knowledge that you gain by seeing even that, it is not a true knowledge; it is not a valid knowledge; that is called indeterminate perception. You have perceived, but not in determinate way. Therefore, it is a indeterminate perception. These two kind of perception, one is Savikalpaka and another is a Nirvikalpaka; these two kind of perception is also accepted by Nyāya philosophy, which is a realistic. Nyāya philosophers are realist in nature. This exactly accepted in the same form by the Sāmkhya philosophy.

Now, similar to Nyāya, they also said that, to have a inference, we need a depth relation. Further, Sāmkhya said that, is Nyāya accept that, to have an inference, we need a depth relation. Sāmkhya accept the inference relation in the same fashion, same manner, same way. Sāmkhya says that, to have an inference, we need at least five premises or five propositions; because Nyāya prescribes that. They also said that, there should be a depth

relation find between the, between the terms that, you which, that you find in the propositions.

As you know that, to have an inference, we need three terms minimum. These are major term, minor term and middle term. Major term find in the major premise, minor term find in the minor premise and in the conclusion, you never find the middle term. You only find major term and minor term. The middle term you find both in major premise and minor premise. It helps, the middle term helps the major premise and minor premise to, to connect with each other. As a result, you are able to establish in the conclusion, major term and minor term.

Therefore, again I repeat, in a syllogism or inference, you find three propositions minimum, but whereas, Nyāya prescribes five, that we will going to discuss in the next, next slide, but at present, for your understanding, you must know that, to have an inference, we need three proposition. The first two propositions are known as major premise and minor premise, and the last one will be a conclusion.

The conclusion will be drawn from the two premises, major premise minor premise taken together. In a major premise, you find major term and middle term; in a minor premise, you find minor term and middle term, and in the conclusion you find, there is a major term and minor term. The middle term makes a link between the major term and minor term. This is the structure of the inferences. They said that, that any inference that you construct, there should be a depth relation. What is a depth relation? Depth relation means, there is a universal, invariable concomitance, relation that you find between major term and middle term, that hetu and sādhyā.

According to Nyāya philosophy, the middle term is known as hetu and major term is known as sādhyā. What they said is that, any inference having depth relation means, the major term and middle term must have an invariable, universal and concomitant relation; then only, the inference will be considered as a valid one. And henceforth, any knowledge that we gain from that inferences is a valid knowledge.

Now, they said that, like Nyāya philosophy, we are having two kinds of inferences. There are certain inferences, that we draw or we construct by the help of universal affirmative propositions. For example, if I say all men are mortal, all politicians are men;

therefore, all politicians are mortal. When I say that all men are mortal, you find that, here men is the middle term and mortal is the major term. In the second premise, when I say that all politicians are men, here politicians is the minor term and men is the middle term. Here, the middle term men is connecting major premise to the minor premise. As a result, in the conclusion, we say that, therefore, all politicians are mortal. Here, politicians are the minor term and mortal is the major term.

So, this is all you find, in all, in each proposition major premise, minor premise and conclusion, you find all. When you say, if all is the universal affirmative; that means, the predicate affirms the subject completely or wholly. This kind of, this is a kind of inferences. And through which, any knowledge that we gain, this is also accepted by Sāmkhya philosophy. There are another forms of constructing the inference, that is called through universal negative proposition. For example, if I say, what is a universal negative proposition? In a symbolical form, it is represent as e. e stands for no. No means, if you say that, no men are mortal, it is an universal negative proposition.

That means the predicate completely denies the subject. This is the universal negative proposition. If I say, no crows are black say, no cuckoos are black; therefore, no cuckoos are crows. Here, in all the cases, you find the propositions start with no. And you find that, in each proposition the predicate completely negates the subject. In symbolic logic, you find, universal affirmative proposition stands as a and represented all; universal negative propositions stands e and represents no.

According to Sāmkhya philosophy, there are two types of inferences that we construct and through which, that any knowledge we gain or generate or any knowledge that we accumulate is known as a valid knowledge. So, there are two types of inferences that we, I have discussed. Though you find that, in one hand, there is a universal affirmative proposition as an inference; in another hand, you find that universal negative propositions; however, you find that, there is a depth relation in both the cases. Without depth relation, we cannot make an inferences.

So, the basic ingredient to have an inferential knowledge, is a depth relation. Which means or which explain, the depth relation explains, as the middle term and the major term must have an universal, invariable and concomitant relation. If this is there, in a

syllogism or inference, we consider as a valid one and henceforth, any knowledge that we gain, from this inferential knowledge, is known as valid knowledge.

The scategorical. The same way said by Nyāyikas. Nyāyikas also said that, sometimes, this three propositions is not a valid way of drawing the conclusion. Or in other words, they said that, when you say that, **sorry**, when you say that, there are three propositions required for a inference, it is not true in all the cases. For Nyāyikas, we need five types of propositions or five propositions to draw the conclusion. And this is exactly accepted the same, the same way by Nyāyikas.

Whatever Nyāyikas said that, we need a five propositions to establish a inferential knowledge, Sāmkhya also agrees to that. Therefore, according to Sāmkhya, we need at least five propositions to draw a conclusion. To must have an inferential knowledge means, we must have five propositions. Now, let us discuss, what are the five propositions.

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EXAMPLE OF INFERENCE

1. The hill is fiery.
2. Because it is smoky.
3. Whatever is smoky is fiery
4. The hill is smoky
5. The hill is fiery.

Fire = Major term
Smoke = Middle term
Hill = Minor term

In short

- i) hetu in paksa
- ii) Hetu is associated with sādhyā
- iii) Establishing sādhyā in paksa

NPTEL

Now, if you see in this slide, the first sentence, the hill is fiery. The second sentence, because it is smoky. The third sentence, whatever is smoky is fiery. The fourth sentence says, the hill is smoky and the fifth sentence says the hill is fiery.

In true sense, if you deduct either first two premises or the last two premises, you can draw the conclusion, and there will be no error in the, in your conclusion. The conclusion

will be a valid one; however, Sāmkhya and Nyāya together say that, we need these are the five propositions. Now, let us assume, you removed the first one and two propositions and you kept this three, four, five as a proposition. Now, I said that, that there is a depth relation you find, between the major term and minor term. Now, you find that.

Let us say, three is the major premise and fourth is the minor premise and fifth is the conclusion. How we will be doing that? Wherever there is smoke, there is fire; whatever there is smoky is fiery; that means... So far, your experience says that, suppose you see a candle and you burn it, you say that, there is a fire and there is a smoke. Suppose, you see in your kitchen that, there is a smoke; that means, there is a fire on it. And there are many instances that you find that, fire and smokes are always associated with each other. The second premise, I mean, the hill is smoky. In a distance place, you are seeing that, there is a smoke finding on a hill.

That means, in both the premises, smoke is a middle term, because, they are finding in both the premises; however, you find that, hill is a different term and fire is a different term. Since fire is find in the major premise, it is the major term and hill is the minor term. And the conclusion therefore, you say that, the hill is fiery; that mean, establishing sādhyā in pakṣa. Sādhyā is, means major term; sādhyā stands for major term; pakṣa stands for minor term and hetu stand for middle term. Here, fire is a major term, smoke is a middle term and hill, hill is a minor term.

Now, you can see that, what is the necessity of five propositions, according to Sāmkhya and Nyāya philosophy. They said that, first you see the hill is fiery. First, you see that, that, that, you come to conclusion that, the hill is fiery; because, you find that the smoke inside it or you can see the smoke from a distance place.

Now, you can recapitulate through your mind, saying that, wherever you have seen smoke, there is a fire. It is an experiencing, it is a empirical experience, through which you accumulated knowledge, that wherever there is a smoke there is a fire and since I, you are able to see there is a smoke on the hill, and therefore, the conclusion you can draw that, the hill is fiery.

Either the first proposition, the hill is fiery, in the fifth proposition the hill is fiery, both are the established conclusion based on the proposition that you are having in your hand. For example, if you, if you remove that four and five at present, now, you are having three propositions in your hand, that is, the hill is fiery, because it is smoky and, and you know that, wherever there is smoke, there is a fire.

Now, the hill is fiery, the conclusion, because it is a smoky, this is a minor premise and the major premise will be wherever there is a smoke there is a fire. Now, how will you do it? Now, now, immediately after seeing the smoke on a hill, you conclude that, the hill is fiery because, you see the smoke and fire together in all the cases, whatever your experience is. In short, I say that, though there are three proposition, minimum three proposition required to have an inference, but Sāmkhya and Nyāya together claim that, we need five propositions to have an inferences; three proposition, sometimes, is not sufficient enough to provide an inferential knowledge, which will be a valid knowledge.

In short, they said that, hetu should be find in paksa; hetu should be associated with sādhyā always, and therefore, you establish sādhyā in paksa. So, this is the way you understand inferences and henceforth, you get the knowledge, inferential knowledge. Now, I hope that, you understand that, what Sāmkhya means by inferential knowledge. So, if this is the case find, in any kind of inferences, the knowledge that you accumulate, the knowledge you get, it is not a valid knowledge; that knowledge will be considered or treated or judged as the valid knowledge.

So, in this way, Sāmkhya philosophy claim that, perception is a valid source of knowledge or perception is a pramana. Also said that, inference or anumana, anumana is a sanskrit term of inference, they said that, inference or anumana is also a valid pramana, is a valid knowledge; is a pramana. Now, we will see the third, third pramana, which Sāmkhya philosophy prescribes, is known as verbal testimony or sabda. Now, how sabda can be considered as a valid knowledge? Because, there are every chances that you hear a sound, but it is a mistaken that, the sound never comes in that side, some other side. Sometimes, it may be in your dream that, you hear a sound, but this is not true.

Now, this is now, you may be in a curious to knowing that, how Sāmkhya establishes that verbal testimony or sabda is a valid knowledge, or the sources of valid knowledge, is a pramana. Now, continuing on the account of Sāmkhya philosophy, they said that, there

are two kinds of sabda that they accept; two kinds of valid knowledge, valid testimony, they accept; one is laukika; another is vaidika.

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Now, what is laukika? Laukika means, it is a ordinary sabda; that means, suppose, you hear a sound, any places, through your sense organs, that is a ordinary sounds. For example, somebody knock at your door, you hear a sound. If you drop a stone, the soil also, you get some sounds. If you speak something, there is a different sound and here, the ear, your sense organ ear, make a differentiate from these are the sounds..

Also said that, the sound heard from a distance places, though you have not seen that, still it is a knowledge; that means, something or other, there is a contact between your sense organs. Any of the sense organs contacts with the any of this knowledge or voice is known as sounds. What is sound truly means? Any kind of vibration in a air is known as sound. This is a laukika. For example, you want to cross a river. Now, you ask somebody who is standing in a bank of the river, saying that, can you help me to find out, whether I could able to cross the river by walk. How much water there in that river? Is it a deep river? That kind of knowledge. And that person, whatever he or she said, you believe on that person and his or her utterance is a testimonial for you.

The knowledge that you generate from this, is known as laukika. But however, the mystery lies here. For example, now, you want to cross a river; you find there are three types of men. The first one is a fisherman, who is catching the fish; second one, there is a person, who is riding a horse; the third man which wearing jeans, shirts, bags and also ready to cross that river.

Now, immediately, among the three, you will ask the fisherman about the water in this river. The reason behind that, you know that, the fisherman may be much acquainted with the depth and width of this river, rather than other these two persons. And how you do that? This is because of a reason and though, you do not know the, personally the fisherman, still, whatever he or she says about this, about the river, the water of the river, you accept. And you consider that, this knowledge, a valid knowledge. And this kind of knowledge is called sabda or verbal testimony.

In this regard, many systems in Indian philosophy said that, Vedas also a valid testimony; because, there are many knowledge that we gain from Veda. Veda is written by somebody and also spoke by somebody; because it is a Rishi or saint. Therefore, they said that, there are two kinds of knowledge we generate from verbal testimony; one is laukika and another is vaidika. Verbal testimony are of two types, one is laukika, that is a ordinary, ordinary sabda, ordinary sounds, ordinary utterances, and another is vaidika, that means, the Veda or Upanishad or whatever they said, the knowledge that we generate is known as verbal testimony.

So, there are two types of verbal testimony through which we accumulate knowledge or gain knowledge and that knowledge will be valid, which is prescribed or, or, or accepted, suggested or suggested by the Sāmkhya epistemology. So, this is all about the verbal testimony. Further, they said that, though the Bhagavad Gita are considered the verbal testimony, but these are not eternal. Why these are not a eternal? The Bhagavad Gita, whatever it says, it is the human being understand it and accumulate the knowledge.

The human being never lives in this earth permanently. Once they die, the knowledge also disappears. Henceforth, Bhagavad Gita is not an eternal one. The knowledge that we gain from Bhagavad Gita is not a eternal one, though the scripture may be eternal. But however, Sāmkhya philosophy said that, there are two eternal realities, one is Purusa and Prakruti; apart from that, nothing is eternal; not even the knowledge that we generate from this Bhagavad Gita is a valid, through valid testimony is not an eternal.

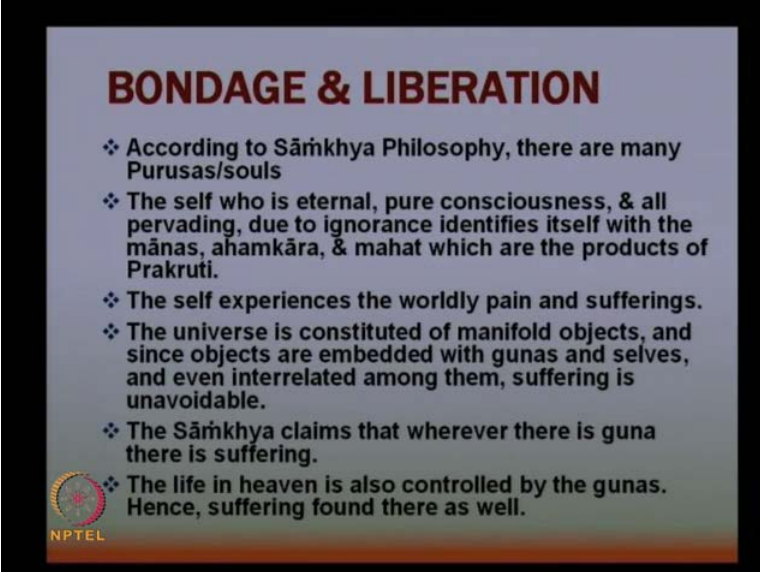
They also said that, while there is a perception, there are two kinds, ordinary and extraordinary. When you have a feeling, when you have hunger, it is a internal. When you have a hunger, that is, it cannot be shown; it has to be inferred. When you have, when you are angry with others, angry is not an object; therefore, you cannot saw, therefore, it is a internal.

But the objects like chalk piece, duster, table, chair, camera, etcetera, etcetera, can be shown, can be perceived; or the sound can be heard, from the chalk piece, from the bottle, from the duster, from the from your mobile, etcetera, etcetera; that is an external one. But the internal sabda may be your hungriness, your angriness, your feeling, your desire. Therefore, they said that, ordinary perception is of two types, one is external; another is internal. Internal is always connected to the mind, feelings, wishes, desires,

etcetera, whereas, external, the table, chair, all the things, we know this, we also have knowledge on these objects, is a hard object, because of our sense organs.

Therefore, they said that, there are three types of pramana; one is perception or pratigya; inference or anumana; the third one is verbal testimony or sabda. They said that, verbal testimony of **loop** are of two types, laukika and vaidika. They also said that, though the Bhagavad Gita or Vedas are considered as a testimonial knowledge or a valid knowledge, however, that knowledge cannot be regarded as an eternal knowledge. They did not regard Vedas as eternal because of this reason; because they said that, Vedas are due to the human beings and human beings accumulates knowledge from the Vedas; however, once human being died, the knowledge all never remain as it is; it perishes; henceforth, the knowledge gained from the Vedas cannot be considered as an eternal one.

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- ❖ According to Sāṁkhya Philosophy, there are many Purusas/souls
- ❖ The self who is eternal, pure consciousness, & all pervading, due to ignorance identifies itself with the mānas, ahamkāra, & mahat which are the products of Prakṛti.
- ❖ The self experiences the worldly pain and sufferings.
- ❖ The universe is constituted of manifold objects, and since objects are embedded with gunas and selves, and even interrelated among them, suffering is unavoidable.
- ❖ The Sāṁkhya claims that wherever there is guna there is suffering.
- ❖ The life in heaven is also controlled by the gunas. Hence, suffering found there as well.

NPTEL

Now, now, you have learnt that, how Sāṁkhya philosophy said about the epistemology, theory of knowledge. Now, the, we are reaching to the last part, where we will be describing Sāṁkhya ideas or concept on bondage and liberation. See, every system try to establish that, there is a duhkha in the present life of a human being; there is a suffering; there is klesa; klesa is a Sanskrit word, its translation is duhkha. There is a suffering, there is a pain in this earthly life and every system try to, try to prescribe something to eradicate this sufferings, to eradicate this pains and try to get the pleasure. What is the

real pleasure, in the earthly life? How a person can be free from the suffering, free from the diseases, free from the cravings, desires, all these.

As you know that, Sāmkhya philosophy said that, it is, it is the mind, it is the self which is a part of Purusa, being the, getting the consciousness from the Purusa, thinks that, he is an individual; he or she is an individual having the ego, intellect, buddhi through which it get the egoness; it is mine; this is mine; that is mine. Therefore, is because of this ego, ahamkāra, the self or the Jiva or the individual, suffers; try to get much more things in the present life; therefore, suffering continues.

And how to stop these sufferings? In this way, Sāmkhya philosophy also prescribes some concepts; also describe many of these issues that we will be going to discuss now. According to Sāmkhya philosophy, there are not only one Purusa, there are many Purusa; because, it is because of the pure consciousness of Purusa, we have the animate life in this earth, in a different form, human beings, animals, reptiles, insects, etcetera, etcetera.

Since we are a living, living animals or living birds, living reptiles, we all have a soul. Therefore, they said that, the self, which getting a very little person of, little percent of consciousness from the true Purusa, the eternal Purusa, by thinking that, he or she is an eternal and also identifies, because of his or her ignorance, with the help of mānas ahamkāra and mahat, find that his existence is a true one.

What I have said is that, the self, which is eternal, pure consciousness and all pervading, due to ignorance, identify itself with the mānas, ahamkāra and mahat, which is the products of Prakruti. What happens? The self or Jiva, even a single animate objects in this earth, with a life, gets a very little proportion of consciousness from the pure consciousness. And while Purusa and Prakruti comes close together, some part of mahat also transforms to the object; that means, our body is an object, whereas our life or breath is, is our soul, is a consciousness; it is a subtle element. And here, Sāmkhya argue that, we have a body that is from Prakruti; however, we have a Jiva or athma or soul, self or intellect, ahamkāra.

These are a subtle elements, which are different from the gross object like body, is because of Purusa, and this is the little bit of self consciousness we have or consciousness we have, through which we think that, we identify object and henceforth,

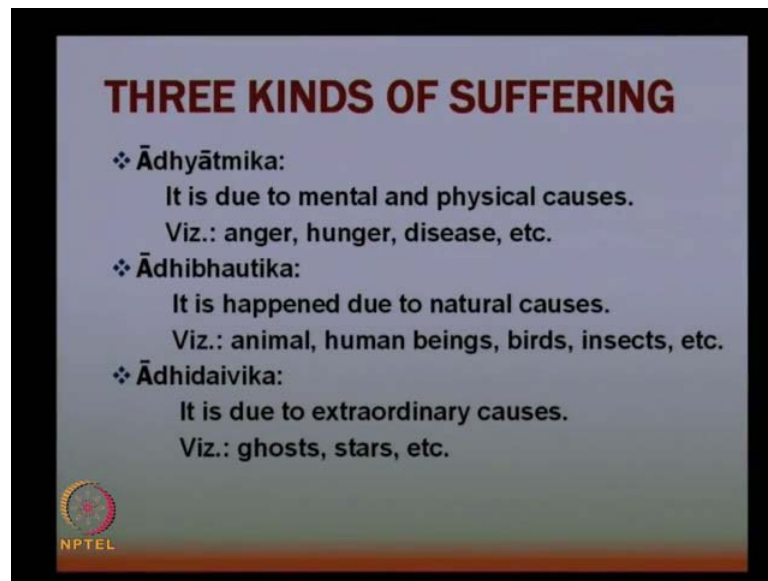
we claim that, this object is mine. And because of this mine-ness, I-ness, we are attached to the different objects differently, in different situations. And henceforth, the getting pleasure from this objects, different objects in this earth, we try to get much more and more.

Wherever we are attaching with a particular object, we try to get pleasure in a different form; much and much way, and henceforth, we are craving to get much more things. We are desire for much more things. And because of this desire and attachment, we are suffering in this life. So, therefore, if anyone is suffering, it is the self, who suffers; because, the body will perishes; the body will dies. It is a self who suffers, according to Sāmkhya philosophy. They also said that, the universe is constituted of manifold objects.

Since objects are embedded with gunas and selves, and even the inter-related among them, suffering is unavoidable. They said that, wherever there is a guna, there is a suffering; because, guna means, it is in a Prakruti; it is a product. These three gunas, if one guna dominates these two guna, then, there is a product. Sattva, rajaus, tamas, if one guna dominates others two guna in a different way, in a different proportion, then you find a different object and some part of consciousness involved to that, herein saying that, if there is a guna, and if there is a self, find in a particular object, that object has to be suffer. Suffering cannot be avoided from that Jiva, if that Jiva has guna and consciousness. And certainly, a Jiva must have a guna and consciousness; otherwise the Jiva cannot be created or produced; cannot be exist in this earthly life. Since any Jiva and individual have its own, own gunas, as well as, as well as, a little person of consciousness, which is borrowed from the pure consciousness, from Purusa, therefore, suffering is a unavoidable.

They said that, even after death, if there is a, there is a, there is a existence of human body, if guna will be there in that body, then suffering still remain or still continue. So, they claim that, if there is a guna, which is a part of a product, which is an element of a product, if there is a guna in that product, and also have a little consciousness, then, that Jiva or a soul will be, has to be suffer; because, has because of the ego and mind, the mental activity and ahamkāra attach to the different objects in different way; henceforth suffering is unavoidable.

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However, they prescribe that, there are three kinds of suffering that we find in this earthly life. These are Ādhyātmika; Ādhyātmika, what they mean is that, it is due to the mental and physical causes; that means, when you are anger, ((whoever it is)) particular object, particular human being, particular animal, you suffer; because of your mental exercises; when you are hunger, feeling hungry, if a, if somebody say even a simple thing, you get angry; you feel that kind of suffering; when you not get food, your stomach will be empty, you feel hungerness and that is a suffering.

People ready to do each and everything, just to fill up their stomach, the minimum food they should get it. Thus, they said that, hunger also is kind of suffering. When you have disease also, you have get suffer, and these are just because of both mentally and physically. Therefore, they said that, there are many cases you find that, mental suffering and physical suffering. And both are related with each other. Suppose, you are a bedridden in a hospital and doctor said that, you will be cured within two days; though you will have a physical pain, still you have mental pleasure.

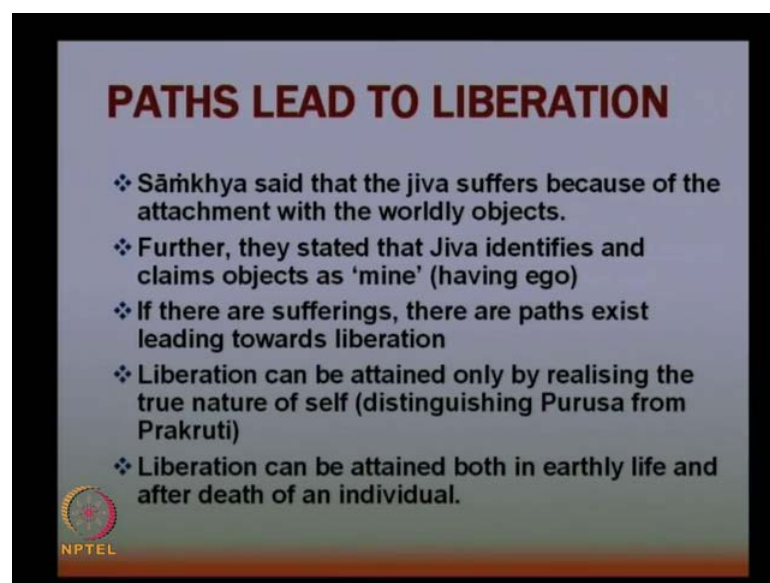
So, therefore, suffering sometimes mentally, sometimes physically; however, many times, it is both mentally as well as physically. Whenever there is you had an accident, it is a physical pain as well as mental pain. But whenever you are hunger, it is also a physical pain as well as mental pain. It is mental pain because of, you think that, where you will get a food; it is a physical pain, because you have to do something to get a food.

So, therefore, they said that, Ādhyātmika is a kind of suffering. They also said that Ādhibhautika, it happen due to your natural causes. Since you are a human beings, you have to suffer; since you are a bird, since you are reptile, since you are creature; since you have a Jiva of some consciousness as well as some kind of, some kind of, some kind of Prakruti, some kind of gunas you have in it, therefore, you are suffering. They said that Ādhibhautika. This is all about the Ādhibhautika.

The last one they said that, Ādhidaivika. It is due to extraordinary causes. Many people suffer by thinking that, there is a ghost exist. If they will do some work, ghost will recognize and ghost, because of ghost, they suffer. And also, some, you know, they have a rashi. They said that, there is a star; this star is not now, supporting in my life. So, therefore, they started to do some action or other action. And their suffering involve while you do the actions. You do, you cannot do the actions, without a objects. When you do the actions, you have to, you have to do the actions with the objects, both animate as well as non-animate.


Therefore, they said that, there are many sufferings that Jiva finds in the earthly life because of ghost as well as some kind of supernatural power. So, these three kinds of suffering that you find, described by Sāmkhya philosophy. While describing them, they also said that, the root cause of suffering is not realizing the true nature of self.

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PATHS LEAD TO LIBERATION

- ❖ Sāmkhya said that the jiva suffers because of the attachment with the worldly objects.
- ❖ Further, they stated that Jiva identifies and claims objects as 'mine' (having ego)
- ❖ If there are sufferings, there are paths exist leading towards liberation
- ❖ Liberation can be attained only by realising the true nature of self (distinguishing Purusa from Prakruti)
- ❖ Liberation can be attained both in earthly life and after death of an individual.

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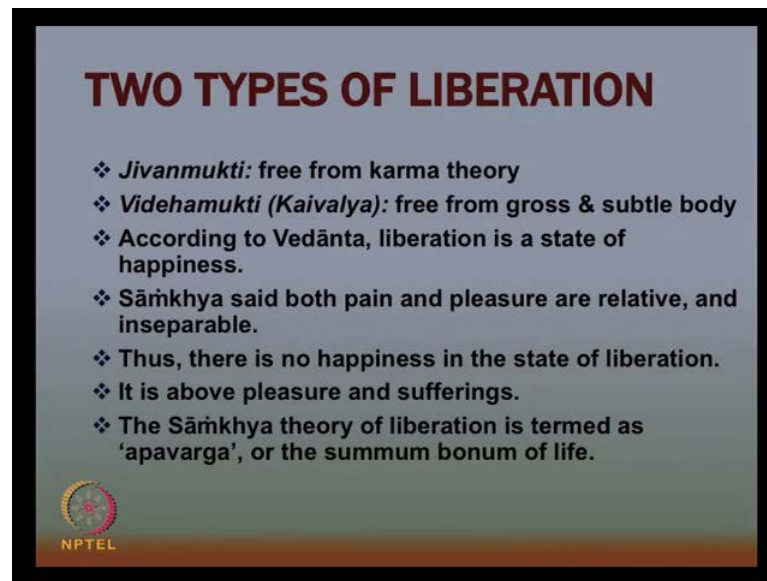
What they mean is that, when they said true nature of self means, once the Jiva will be recognize, what is the true nature of self? How the, **the** little self get the very, **very** minute proportionate of consciousness from the Purusa? If that kind of true knowledge, the Jiva will accumulate or gain, then he can make a differentiate between Prakruti and Purusa. And when you say that Purusa, Purusa is like a sun and also, it is a, it is, it is a small light by the self. And therefore, self cannot compare with Purusa and henceforth, cannot have a ego and Ahamkāra in the earthly life. Therefore, some kind of suffering, some kind of suffering can be removed as well as eradicated.

So, therefore, the true nature of understanding self is a required, in that case. Further, they said that, it is a Jiva identifies with himself, because of ego and also identify different object, by saying that, this is mine or that is mine and this is because of mineness its suffers. And they said that, since there is a suffering, there is also paths leads to liberation. Liberation for them can be attained by understanding the true nature of self. By understanding the true nature of self, you can discriminate from Purusa and Prakruti, from Jiva and Purusa. So, therefore, a Jiva will be detached from the ego and Ahamkāra.

It is the mind which says that, please do not associate with ego. Though, ego is an, is an product of evaluation; however, the Buddhi which is a psychological component, a practical aspects of mind saying that, please do not associate with that object, as it yours; because nothing is yours; it is Purusa and Prakruti really involves to create different objects. Once your body dies, you are no more. However, they said that, there are two paths to lead to liberation. Sāmkhya believes that, while in this earthly life a Jiva can also can get some kind of liberation. Even after death, they can get some liberation.


Now, we will be discuss, what are the, these two liberations Sāmkhya is talking about. Now, they said that, Jivanmukti as well as Videhamukti. Jivanmukti, when you get the liberation, it is because you will free from the all karmas; that means, you need not to do further karmas. And in case of Videhamukti, it is after death only; when your body, both subtle and element, subtle and gross body, it will dies, perishes you get liberation.

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TWO TYPES OF LIBERATION

- ❖ *Jivanmukti*: free from karma theory
- ❖ *Videhamukti (Kaivalya)*: free from gross & subtle body
- ❖ According to Vedānta, liberation is a state of happiness.
- ❖ Sāṃkhya said both pain and pleasure are relative, and inseparable.
- ❖ Thus, there is no happiness in the state of liberation.
- ❖ It is above pleasure and sufferings.
- ❖ The Sāṃkhya theory of liberation is termed as 'apavarga', or the summum bonum of life.


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That means, when a Jivanmukti... That means, in the earthly life, present earthly life, you are detached from the karma theory. You will not associating with the different karma. Henceforth, you will be liberating from all sufferings. And also, they prescribe a different kind of liberation it is called a Videhamukti. They said that, in Videhamukti after death, since you have detached from all kind of karma, you get, **get** liberation. For them, liberation is the summum bonum of life. They said that, liberation is a state of happiness; it is free from pain and also suffering.

However, when Vedanta claimed that liberation is a state of happiness, Sāṃkhya did not, did not accept that. They said that, both pleasure and pain, since both are relative in, in their nature, it, **it** is inseparable from the Jiva, and henceforth, once somebody get liberation, this happiness never arrives; this happiness, **happiness** will be very, very loyalable and the state of liberation is very higher than that. Therefore, they said that there is no happiness in the state of liberation. It is above pleasure and sufferings. According to them, the Sāṃkhya theory of liberation is known as Apavarga or Summun Bonum of life.

Now, I hope that, you have understood what is Sāṃkhya epistemology, and how they describe bondage, and also, how to detach from that suffering. Therefore, we can get liberate both in present life as well as in future life. And how at last, they say that, that liberation is much above than this happiness. Thank you.