

Indian Philosophy
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Module No. # 03

Lecture No. # 09

The Sāmkhya Philosophy

Welcome viewers. Today, we will discuss Sāmkhya theory of evolution, which is a part of Sāmkhya metaphysics. Sāmkhya philosophy is a system. Discover that satkāryavāda is a theory or a doctrine responsible for the creation of the whole products. They said that, satkāryavāda means theory of causation; everything that we see, everything that we feel in this earth, is a product of Prakṛiti and the doctrine behind that, is known as satkāryavāda. When they said satkāryavāda, they mean that, every effect exist in its material cause, prior to its production.

They say that, if you see that there is a pot, that means, the material cause will be mud. If you see that, there is a table made of wood, then, the material cause of the table will be wood. In the same way, they said that, if there is an effect, it exists in its material cause prior to its production.

Further they said that, there are many objects exist in this earth, both being as well as non-being. Who will be responsible for creating the whole being and non-being in this earth? In that case, Sāmkhya theory argued that, it is Prakṛiti which is eternal, inactive or jada, is responsible for creating the whole objects in this earth, in a multiple manner.

Further they said, being Prakṛiti is an inactive, being Prakṛiti is unconscious; how can Prakṛiti being the responsible or the cause for each and every product in this earth? In this earth, that we find both the human beings, non-human beings, animals, reptiles and also inanimate products. Now, the question arises, who is the real responsible or which is real material cause for creating the diversified objects in this earth? Sāmkhya said that, if all this things that we see, both animate and inanimate objects in this earth, these are the effect, then, the material cause will be Prakṛiti, which will be an eternal one. So, the

material cause is known as pradhana or Prakruti, the sole cause for creating the diversified object in this earth.

Sāmkhya further claimed that, Prakruti being an inactive, unconscious, eternal, reality cannot create the whole product until and unless there is an efficient cause; that means, in a ordinary way, or an example if I give you, the mud itself cannot produce the pot; there is an efficient cause involved in it, to bringing out a pot from the mud. Hence, they said that, we need an efficient cause. And in this regard, Sāmkhya claimed that, it is Purusa, which is eternal and a pure consciousness. On the one hand, they said that, Prakruti is active, but unconscious; on the other hand, they said that Purusa or the efficient cause is inactive, but having pure consciousness.

So, now, this two eternal reality, responsible for creating the different products in this earth, Purusa has been the consciousness involved in creating many objects that we see, have life in this earth. For example, human beings, animals, reptiles, insects, etcetera etcetera, even the tree. Those objects, which does not have a life in this earth or inanimate objects, the creation because of the Prakruti. It is the Prakruti responsible to create or produce all this inanimate objects as well as the animate objects.

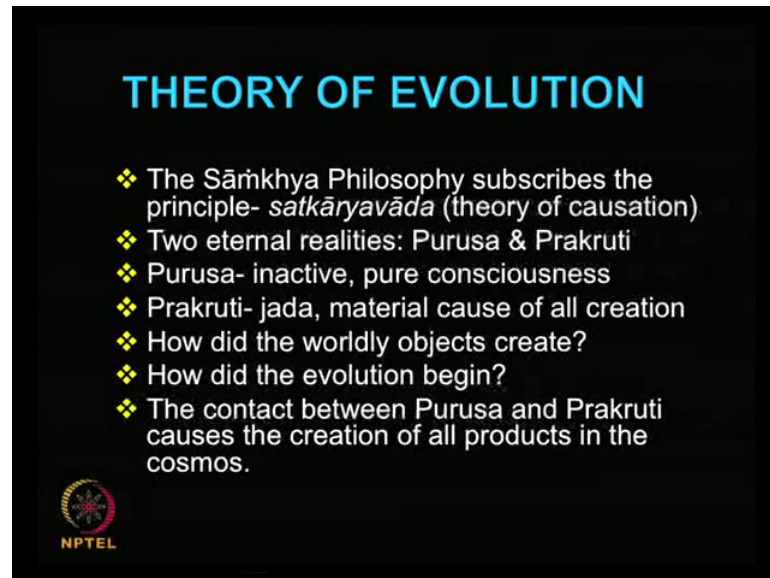
Now, let us see, in this class, how this Prakruti and Purusa involved, in which way or in which direction or in which method, so that, all the beings and non-beings comes to the existence in this earth. The question arises, how the evolution starts? How the evolution begins? Because, Prakruti in one hand is an eternal object, with different features or the material cause responsible for the whole animated and non animated objects in this earth. On the other hand, Purusa is being pure consciousness and inactive; however, it is eternal and ubiquitous.

Since there are two sides, of two eternal realities, and they are not just coming with each other accidentally. If this is so, how the evolution starts. Because, Prakruti it itself cannot create the objects of this earth independently of Purusa; and also Purusa independently cannot create the animate objects in this earth.

Now, let us see how they become, **gets** closer; whether there is a proper interaction, proper contact happening between Purusa and Prakruti or not; but Sāmkhya claims that,


it is Prakruti and Purusa, this two eternal realities responsible for creating the all objects in this earth.

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THEORY OF EVOLUTION

- ❖ The Sāṃkhya Philosophy subscribes the principle- *satkāryavāda* (theory of causation)
- ❖ Two eternal realities: Purusa & Prakruti
- ❖ Purusa- inactive, pure consciousness
- ❖ Prakruti- jada, material cause of all creation
- ❖ How did the worldly objects create?
- ❖ How did the evolution begin?
- ❖ The contact between Purusa and Prakruti causes the creation of all products in the cosmos.

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Now, if you see my slides, they said, the Sāṃkhya philosophy subscribes the theory of causation, the *satkāryavāda* and there are two eternal realities; on the one hand Purusa, and the other hand is Prakruti. Purusa is inactive, pure consciousness and eternal; on the other hand Prakruti is jada or material, responsible for creating the all objects in this earth. Now, the immediate question arises, how this evolution begins or how the objects of this world created? Is it just because the Purusa and Prakruti get close with each other or the contact between Purusa and Prakruti causes the creation of the products in this cosmos.

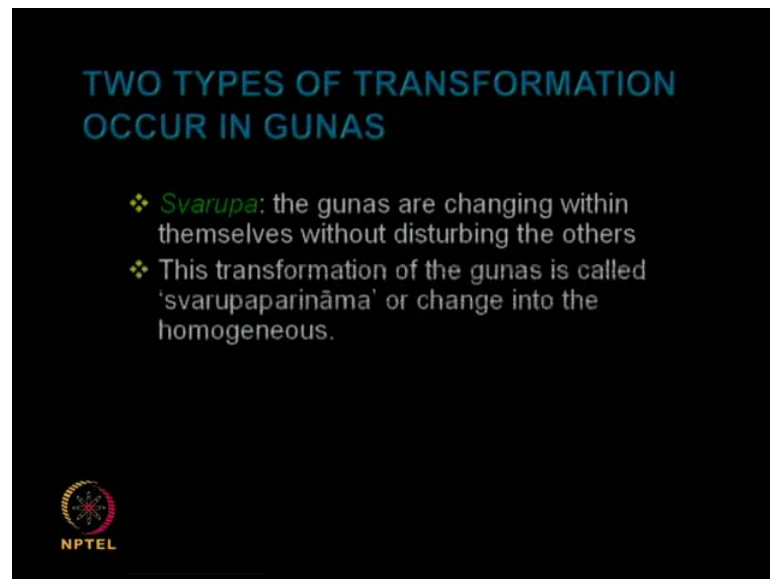
To responding this question, Sāṃkhya said that, there is no real contact that you find between Prakruti and Purusa. What they said is that, since you do not find there is a, a pure contact between Purusa and Prakruti, but still, we find there is a evolution. They argued that Purusa and Prakruti, their mere closeness with each other, since they are coming close to each other... The Prakruti is a female; it is shy; it vibrates. So, that the gunas, that sattva, rajau, tamas gunas, that you find in the Prakruti, get disturbed.

Once this gunas get disturbed, what happens? There are two kinds of disturbances you find in Prakruti; one is svarupa; that means, each gunas has own changes; its own

changes; in case of virupa, each guna try to dominate others. Prakruti is nothing, but as you know, it is straightaway equilibrium of three gunas, sattva, rajau, tamas, When Purusa comes close to the Prakruti, the three gunas of Prakruti get disturbed. When this three gunas get disturbed, whether they are associating or dissociating constantly, the evolution starts. Because, of three gunas are mixed up in a different proportionate way, we find different objects in this earth.

Therefore, they say that, it is not the real contact happening between Purusa and Prakruti for creating all products in this earth; however, their mere closeness with each other, really responsible for creating both the animate and inanimate objects in this earth. Since the Prakruti having three gunas and three gunas getting disturbed when Purusa comes closer to the Prakruti, we find, the evolution starts or the evolution begins. So, this is the root cause that the evolution starts.

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Sāmkhya also said that, the two types of transformation occur in gunas. One is svarupa; that is, the gunas are changing within themselves, without disturbing others. In that case, they said that, sattva changes within sattva; rajau changes within rajau; tamas changes within tamas; this transformation of the gunas is called svarupaparinama or the changes into homogeneous. In this stage, the gunas neither create nor destroy nor produce in this objects; however, it energizes the gunas to be remain active. It accumulates some force,

atoms or energy in case of svarupa; but in case of another change, you find, when the gunas of the Prakruti get mixing up with each other, that is known as virupa.

In virupa, you find each gunas try to dominate others; since each guna tries to dominate others, you find that, there are many objects, I mean, with sattva guna; there are many objects, with a rajas guna; there are many objects with a tamas guna. As you know that, tamas is a kind of laziness, rajas is an active and sattva is a shining one. So, you find different object has a different guna. For example, in a mirror, if you can see your image, that is a sattva guna. If you think that something is moving, it is a rajas guna; in that case, in that object, rajas is dominating sattva as well as tamas. But in other cases, like a wooden table exist in a particular place for a long time. It is a tamas guna; it is a laziness; it is a darkness or a heaviness. In that case, tamas guna tries to dominate sattva and rajas. So, it is a basically heterogeneous in nature.


When this three gunas are mix up in a heterogeneous way, we find clearly evolution starts. Because, we find there are different objects in this earth; hence, there are different gunas, you find in different objects. They are mixing up with each other in a different proportion. Therefore, we claim that, Sāmkhya philosophy subscribes that, it is because of Purusa and Prakruti truly responsible for creating the different objects in this earth.

We also see or we will also discuss that, how the order of evolution starts.

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- ❖ *Virupa*: each guna tries to dominate the others
- ❖ This transformation of the gunas is called 'virupa transformation' or change into the heterogeneous nature.
- ❖ It is the starting point of the world's creation.
- ❖ An example:
 - A lame man = Purusa
 - A blind man = Prakruti



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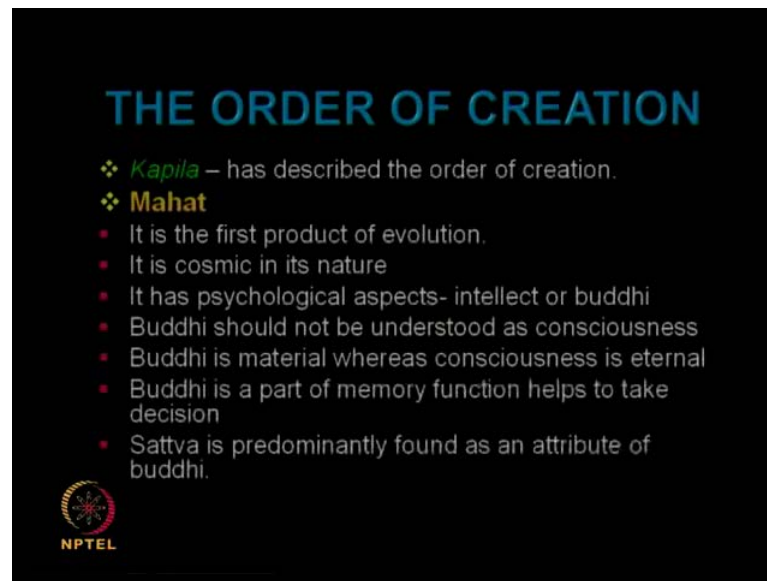
Now, if you see the next slides, I said that, virupa guna, about the virupa guna. The same thing I have stated clearly. In case of virupa guna, it is the heterogeneous of nature, when the gunas, three gunas are mixing up with each other in a different proportion, and the same time, each guna tries to dominate other two gunas. If this is so, if this is the situation, then, this true sense of evolution starts. An example is given to understand the closeness of Purusa-Prakruti and how this evolution starts.

Sāmkhya philosophy has given an very interesting example, that you find in a different books in Indian philosophy. They said that, Purusa, let consider as an lame man and Prakruti is a blind man; and this two, blind and lame man wants to go somewhere, to reach in a some destination. So, in that case, what happens, the lame man will be sitting on the shoulder of the blind man and guides the blind man to go to a particular direction, so that, they can reach together to a particular destination. This example, will be fit for this evolution purpose, to understand the concept evolution.

Sāmkhya said that, it is Purusa and Prakruti, they comes closer together or nearness; as a result the evolution starts. It is like oil and lamp; the oil and flame both are contradictory with each other; both have a different nature; however, the lamp to be burn, we need both flame as well as oil. In the same way, they said that, though Prakruti and Purusa are two different characteristics or they are two different eternal realities; however, they mix up or their closeness with each other really causes the evolution to start; really causes all the product, that we see in this earth.


Thus they said that, like a lame man and a blind man, how they will be helping with each other to reach a particular destination, in the same way, Purusa-Prakruti are getting closer to each other, is responsible for creating the different objects in this earth.

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THE ORDER OF CREATION

- ❖ *Kapila* – has described the order of creation.
- ❖ **Mahat**
 - It is the first product of evolution.
 - It is cosmic in its nature
 - It has psychological aspects- intellect or buddhi
 - Buddhi should not be understood as consciousness
 - Buddhi is material whereas consciousness is eternal
 - Buddhi is a part of memory function helps to take decision
 - Sattva is predominantly found as an attribute of buddhi.


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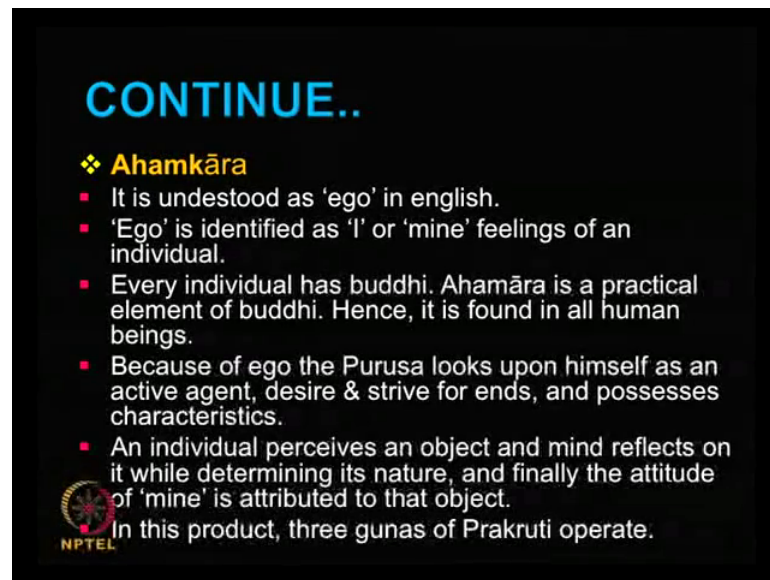
Now, we will see that, the order of creation. Kapila, as he says, as a founder of the Sāmkhya philosophy has believed, has described the order of creation. Sāmkhya philosophy never say that, every things appear in this earth accidentally. There is a order of creation. Since Prakruta and Purusa involve in the product of different objects in this earth, therefore, there is a creation; there is a proper order you find.

And now, we will be discussing, what are the really order, that we find as a result, we find different objects in this earth. The first product of the evolution will be Mahat. They say that, Mahat is the first product of the evolution. What is Mahat? Mahat is a cosmic entities; it has a psychological attributes known as Buddhi or intellect. What it means, Buddhi or intellect cannot be understood, same as consciousness; because, consciousness is an eternal,where as Buddhi is not eternal. It is the intellect which helps us to take a decision on a particular issue; it is basically an intellectual site.

So, therefore, Buddhi is not an eternal entity. So, Buddhi cannot be understood as consciousness. Buddhi really helps to take a decision, to identify object, to cognize an object with its own nature. If you identify a object called table as a table, then, it is because of our Buddhi and if you can make a discriminate between table and chair, you say that, a table is not a chair, also it is because of the Buddhi. Sāmkhya says that, it is the first product of evolution; it is cosmic in its nature and the psychological aspect of Mahat is known as intellect or Buddhi.


Buddhi should be understood not as consciousness, because consciousness is an eternal entity, whereas Buddhi is a material entity. Buddhi is a part of memory, which helps us to take a decision on a particular issue. In this case, Sāmkhya argues that, sattva as a guna dominates the other two gunas, that is rajau and tamas. And in this case, in the first product, it helps us, it helps the jiva or the soul or the human beings, to identify the real nature of self or soul. As a result, human beings understand the true nature of the spirit or what is the understanding behind the concept atman. Therefore, Sāmkhya said that, Buddhi or Mahat is a product, is responsible for understanding the supernatural entity known as atman. It also helps to take a particular decision on a particular object or an issue. It also helps us to identify the object with its own nature.

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- ❖ **Ahamkāra**
 - It is understood as 'ego' in English.
 - 'Ego' is identified as 'I' or 'mine' feelings of an individual.
 - Every individual has buddhi. Ahamkāra is a practical element of buddhi. Hence, it is found in all human beings.
 - Because of ego the Purusa looks upon himself as an active agent, desire & strive for ends, and possesses characteristics.
 - An individual perceives an object and mind reflects on it while determining its nature, and finally the attitude of 'mine' is attributed to that object.

 In this product, three gunas of Prakriti operate.

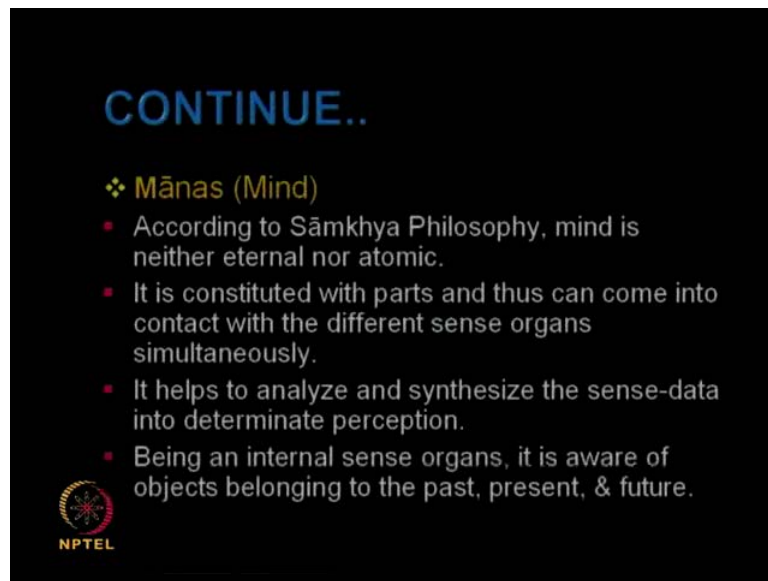
Now, move to the second product of evolution is known as ahamkāra. What is ahamkāra? Ahamkāra is a Sanskrit word. It is understood in English as a ego. Every individual has a ego. If you say, this is mine; this is my pen; this is my children; they are my parents; this is my table; these are my books. Here, the mine, I-ness is the ego. Since every individual has a Buddhi, and this ego is an practical aspect of Buddhi; therefore, all human beings possesses ego. It is because of ego, we are in the ignorance. We discriminate us from others. As a result we suffer in this earth. It is because of ego, we identify objects, which has a particular nature and also claiming that, this object is mine.

In case of ego, what happens? Our sense organs contact to a particular object and the mind try to analyze that object and also sends the information through our mental process, saying that, try to identify the particular nature of that object. Once we try to identify the particular nature of the object, it is because of the Mahat, we also identify the object name is so and so. Henceforth, we can claim that, that object is so and so and this is mine, because I perceived it and henceforth I know it.

Now, some of the descriptions given in my slide, you can see. Ego is identified as I or mine feeling of an individual; that means, when you say that, this is my pen, here the my-ness is an ego of an individual. Every individual has Buddhi. Ahamkāra is a practical element of Buddhi. Ego or this my-ness is a practical aspect of Buddhi. Hence, it is found in all creatures in this earth. Because of ego, the Purusa looks upon himself as an active agent. Desire and strive for the ends that he or she achieves, in his or her life and possesses characteristics. An individual perceives object and mind reflects on that object, while determining its nature and finally, the attitude of mine is attributed to that object.


But really issue happens here is that, it is a Purusa, because of ego; Purusa is an eternal entity and pure consciousness. Because of ego, it tries to get the maximum pleasure from different objects in this earth. It desires for different objects. It has a different expectation from different worldly objects and henceforth, Purusa thinks that, it is everything for him. As a result, the ego attributed to the Purusa. Since Sāmkhya believes there are not only one Purusa, there are many Purusa or plenty of Purusa, you find different animals which has a jiva, which has a atman, have a ego. So, this is the second product of the evolution.

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- ❖ **Mānas (Mind)**
 - According to Sāmkhya Philosophy, mind is neither eternal nor atomic.
 - It is constituted with parts and thus can come into contact with the different sense organs simultaneously.
 - It helps to analyze and synthesize the sense-data into determinate perception.
 - Being an internal sense organ, it is aware of objects belonging to the past, present, & future.


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Now, we will move to the third product. Before moving to the third product, here, we would like to focus a point, that is, that in this product ahamkāra, that all gunas of Prakruti operate; it is not only one guna, rather different gunas of Prakruti operates. Now, the third product is known as Mānas or mind. As you know that, mind is known as the sixth sense organ. It is because of the mind, we identify a particular object. All sense organs sends information to the mind and mind helps us to identify a particular object. Minds also helps us to take a decision on a particular issue. Mind operates through Buddhi; through intellect. Intellect is a very subtle element, where mind, you find is a broader form.

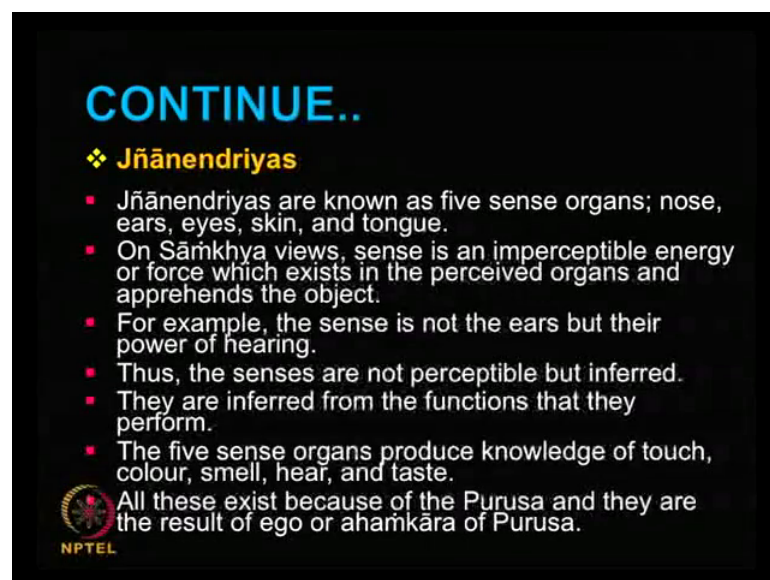
It is a intellect, which is found from mind. It resides in the mind and helps to take the decision on a particular object. Now, according to Sāmkhya philosophy, mind is neither eternal nor atomic; because for Sāmkhya philosophy, there are two eternal reality; one is Purusa and Prakruti. Mind is constituted with parts; thus, can come into contact with the different sense organs simultaneously. It helps to analyze and synthesize the sense-data into determinate perception. Being an internal sense organ, it is aware of the objects belonging to past, present and future.

The mind not only helps to identify a particular object as it is, but also, helps to identify that, the human being, the initial stage, whatever they are identifying, it is not permanent for all the times. There are many cases, we find that, there is a silver instead of a cell.

There are many cases, we find there is a snake for a rope. But it is because of the mind, later, we conclude that, this is not really a snake rather a rope. We should not mistaken rope as a snake; though the rope appears as a snake to us, because of same nature, same attribute; however, mind rectify it. Mind clarifies it, that this is not a snake rather it is a rope.

So, it is the product of evolution which helps us to identify the real nature of objects. Mind is neither eternal nor atomic, because it is parts and also, it take the information from all the sense organs; that we have five sense organs; it takes this information from five sense organs and try to analyze, synthesize it and later, conclude it about the particular and the true nature of that object.

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❖ **Jñānendriyas**

- Jñānendriyas are known as five sense organs; nose, ears, eyes, skin, and tongue.
- On Sāṃkhya views, sense is an imperceptible energy or force which exists in the perceived organs and apprehends the object.
- For example, the sense is not the ears but their power of hearing.
- Thus, the senses are not perceptible but inferred.
- They are inferred from the functions that they perform.
- The five sense organs produce knowledge of touch, colour, smell, hear, and taste.

All these exist because of the Purusa and they are the result of ego or ahaṃkāra of Purusa.

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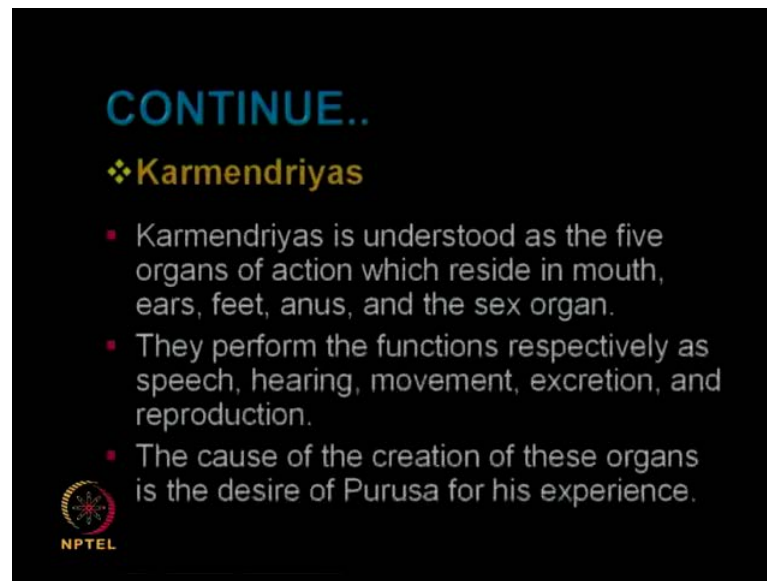
Now, we will move to the next product of that evolution known as Jñānendriyas. Jñānendriya means, there are indriyas, through which we get knowledge. Jñānendriyas are known as five sense organs. These are nose, ears, eyes, skin and tongue. On Sāṃkhya views, sense is an imperceptible energy of force which exists in the perceived organs and apprehends the object. What they mean is that, nose is a sense organ, but the sense is the indriyas. They said that, sense is an imperceptible energy that you cannot perceive. What you perceive is that nose or ear, but the smell, you cannot perceive. It is an imperceptible. The ear as a sense organs, that you can perceive it, but the hearing, that you cannot perceive it.

So, therefore, they said that sense is an imperceptible object. And it is known through our, this five sense organs. When it is imperceptible, but it is, it can only be inferred. It is inferred through its products. For example, if you hear particular sound through your ear, you can identify from which direction the sounds is coming. If you can have a good smell, also you can identify that, whether if the smell is coming from a kitchen or some other places. So, therefore, the sense is an imperceptible energy. It is found in case of sense organs; however, the sense of sense organs can be inferred.

Here, if you can see that, the sense is not the ears, but also the power of hearing. The sense are not perceptible; however, they can be inferred. They are inferred from the functions that they perform. The five sense organs produce knowledge of touch, color, smell, hear and taste. All these exist, because of the Purusa and they are the result of ahamkāra of Purusa.

So, there are five Jñānendriya, from which we accumulate knowledge; through which we identify object as it is. It is the five sense organs known as Jñānendriya and also the sixth sense organs, mind, responsible for identifying an object as it is. If this is so, Sāmkhya said that, all this things is because of Purusa. Purusa has a ego or a ahamkāra and try to enjoy the maximum in this earthen life, from the different products of this earth. Therefore, every jiva has all these features. Every human beings have all these features. As a result, human beings able to identify a object as it is. It is the Jñānendriya; it is the product of evolution.


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❖ **Karmendriyas**

- Karmendriyas is understood as the five organs of action which reside in mouth, ears, feet, anus, and the sex organ.
- They perform the functions respectively as speech, hearing, movement, excretion, and reproduction.
- The cause of the creation of these organs is the desire of Purusa for his experience.

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Now, moving to the next product, known as Karmendriya. Karmendriyas is understood as the five sense organs of action, which reside in mouth, ear, feet, anus and the sex organs. This Karmendriya is the product of evolution, known as five organs of action. And these are the five organs of action, which performs really, to act many things. This five sense organs functions respectively as speech from mouth; we will have utter something, that is a speech; through the ear, we hear many things; and we identify that this voice is different from that voice; and this voice is made by so and so, but not by so and so.


Through feet we move. Any human beings, any jiva in this earth, move through the feet. Excretion is a anus; it helps us to make our body clean and the sex organs responsible to reproduce one after another. As a result, we find the different generation in this earth. The cause of this creation of this organs is the desire of Purusa, for his experiences. Because Purusa is being a pure consciousness, try to enjoy the all the product of Prakruti. So, since there are different sense organs, this is different attribute. The Purusa try to enjoy through different sense organs. So, these are the five organs of actions prescribed by Sāmkhya philosophy known as Karmendriya.

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❖ **Tanmātrās**

- There are **five** tanmātrās; sabda or sound, sparsa or touch, rupa or form, rasa or taste, and gandha or smell.
- All are subtle because they are the elements of the objects.
- Hence, they can't be perceived but inferred.
- The Sāṃkhya School expressed that the five elements; earth, water, air, fire, and ether have their origin in the five tanmātrās.



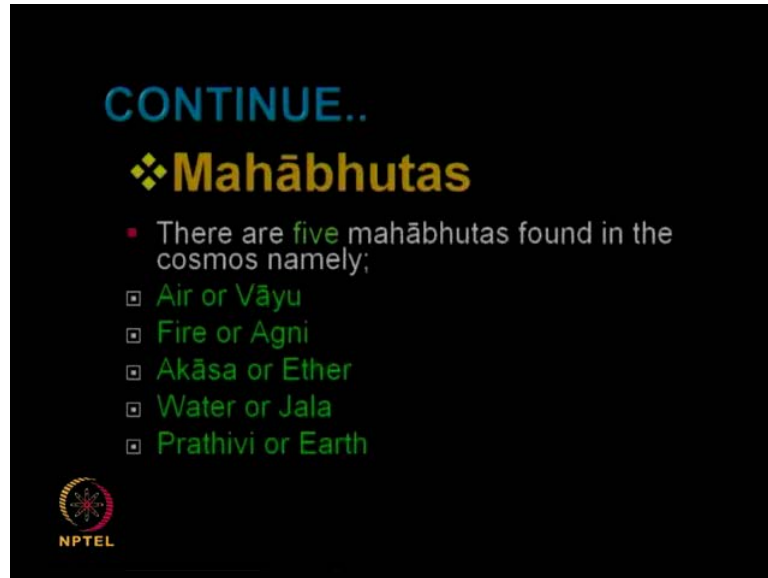
Now, move to the next product is known as Tanmātrās. What is Tanmātrās? There are five Tanmātrās as you know. This is a sabda means sound; sparsa means touch; rupa means a form; every object has a form, is known as rupa; you touch an object and you feel whether it is a hard or soft; there is a rasa or taste; every object has its own taste, flavor. A curry, if you eat it, you find a different flavor; if a mango, you eat it, it is a different flavor; because it is a product of Prakruti. And also gandha or smell, you find a different smell of a different product. And these are the Tanmātrās that you find. And Tanmātrās are the production from the evolution or the product of the evolution.

All these are very subtle elements; like sparsa, touch; touch you cannot see, only infer. The taste, you cannot identify this taste or that taste as an object; you can identify object like chair and table, but you cannot identify a curry, so and so, taste; like a satisfaction, you cannot identify; however, you can know it or you can infer it. So, these are the subtle elements that you find, which is known as five Tanmātrās. This is subscribed by Sāṃkhya philosophy. All these are the subtle elements, because, they are the elements of the objects. Hence they cannot be perceived, but only inferred.

Sāṃkhya school expressed that, these five elements, earth, water, air, fire; there are five Mahābhutas and this five Mahābhutas have their origin in the five Tanmātrās. Sāṃkhya truly believes that, earth, water, air, fire, ether or akāsa, these are the five Mahābhutas,

really the product or have their origin in the five Tanmātrās, known as sabda, sparsa, rupa, rasa and gandha, or in English, it is sound, touch, form, taste and smell.

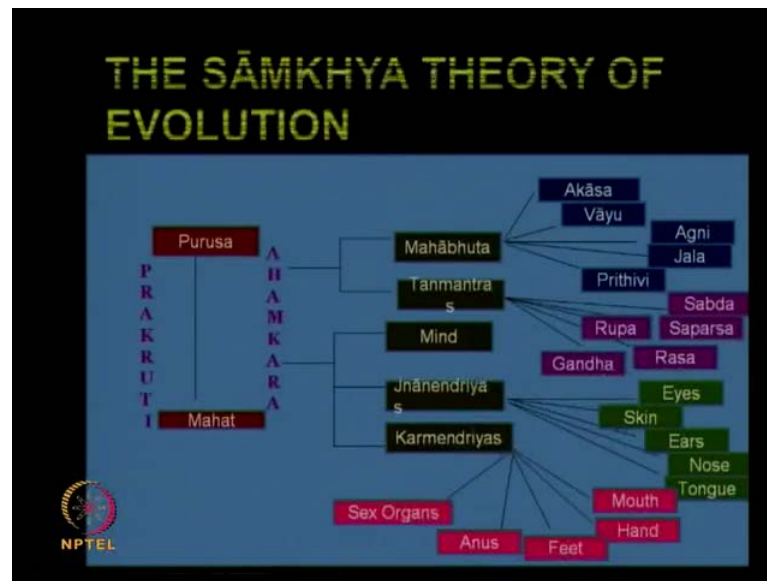
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Now, Mahābhutas as I said that, there are five kinds of Mahābhutas known as air, fire, Akāsa, water, Prathivi. See, when I say air, it is known as Vāyu; fire, it is known as Agni; Akāsa is known as ether; water is known as Jala; Prathivi is known as earth. So, these are the five Mahābhutas, have their own origin in this five Tanmātrās. Their respective qualities are touch, color, sound, taste and smell. Air we can touch; the fire has a different color; the attribute of fire, the qualities of fire, is a color, whereas a sound we can hear it; it is the, it is the quality of Akāsa and the taste, you get from the water and also smell from the Prathivi or earth. Therefore, many people claims that, after rain it is a good smell in this earth.

So, these are the products that we find in the evolution process and these are the proper order given by the Kapila. Kapila is the founder of Sāmkhya philosophy and these are the order, truly accepted or prescribed by the Sāmkhya philosophy.

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Now, in the diagram, we will see that, how this order happens. Now, as you can see, this diagram, this is the Sāmkhya theory of evolution. In the above, you see that, Purusa and the left side you can see the Prakruti. When Purusa and Prakruti comes closer with each other, the three gunas of Prakruti get disturbs and also you find two kinds of disturbances; one is homogeneous; another is heterogeneous. In homogeneous, each guna try to activate itself, but in case of heterogeneous in their nature, one guna try to dominate other two gunas. So, therefore, you find, the first product is known as Mahat; second product is ahamkāra. Ahamkāra is an ego and Purusa is a super consciousness or pure consciousness, as his ego.

Therefore, try to enjoys as maximum as possible, from the products of Prakruti. Because, Prakruti, being an unconscious active element, cannot enjoy its own product. To enjoy the Prakruti product, we need Purusa, which is a pure consciousness. And because of pure consciousness, it has its own ahamkāra. After ahamkāra, you find Mahābhuta. There are five Mahābhuta known as, Akāsa, Vāyu, Agni, Jala and Prithivi. Also, you find Tanmātrās; it is a product of Sāmkhya evolution. There are five Tanmātrās known as sabda, sparsa, rupa, rasa, gandha.

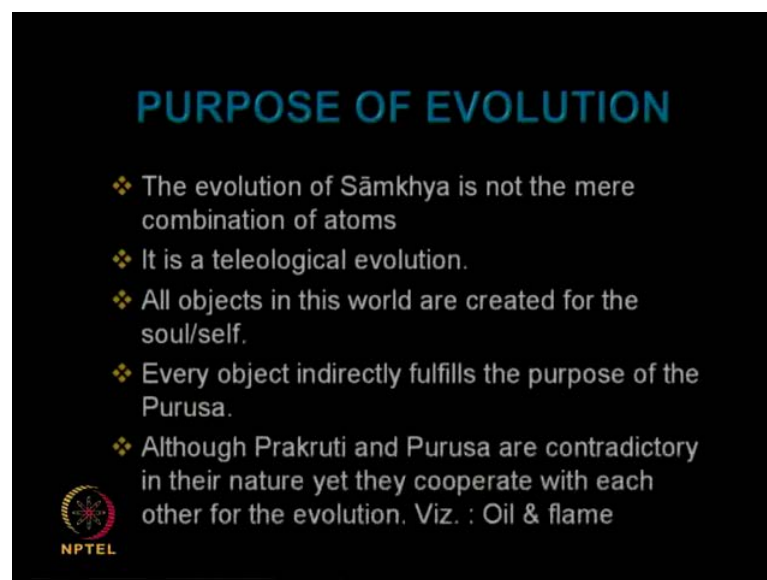
Also, they said that, Jñānendriya, through which we identify object as it is, through which we accumulate knowledge, is a five sense organs known as the eyes, skin, ears,

nose, tongue. They also said that, karmendriya; that means, organs of actions- mouth, hand, feet, anus and sex organs.

So, these are the graphs. This is the pictures through which we can understand the Sāmkhya theory of evolution. And as you know that, everything has its purpose. Nothing will be happened in this earth without any purpose; like, every event has a cause; nothing will happen in this earth without a cause.


Therefore, Sāmkhya said that, these are the order we prescribed, because there is a purpose behind this. And the purpose they made, is nothing, but a teleological purpose; that means, if every things, all the products were different nature, different attributes in this earth and Purusa and Prakruti involve to create the all products in this earth, then, what is the purpose of it. Sāmkhya argues that, Prakruti being a material cause, is responsible to create all this objects in this earth, but who will be enjoying it? For whom it is created? So, therefore, the purpose, that Purusa should enjoy all the product. For that, the whole different way of objects get created in this earth and we find, it is, all this products, because of their different nature and different purposes, it is useful for us and we use the different object differently.

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PURPOSE OF EVOLUTION

- ❖ The evolution of Sāmkhya is not the mere combination of atoms
- ❖ It is a teleological evolution.
- ❖ All objects in this world are created for the soul/self.
- ❖ Every object indirectly fulfills the purpose of the Purusa.
- ❖ Although Prakruti and Purusa are contradictory in their nature yet they cooperate with each other for the evolution. Viz. : Oil & flame

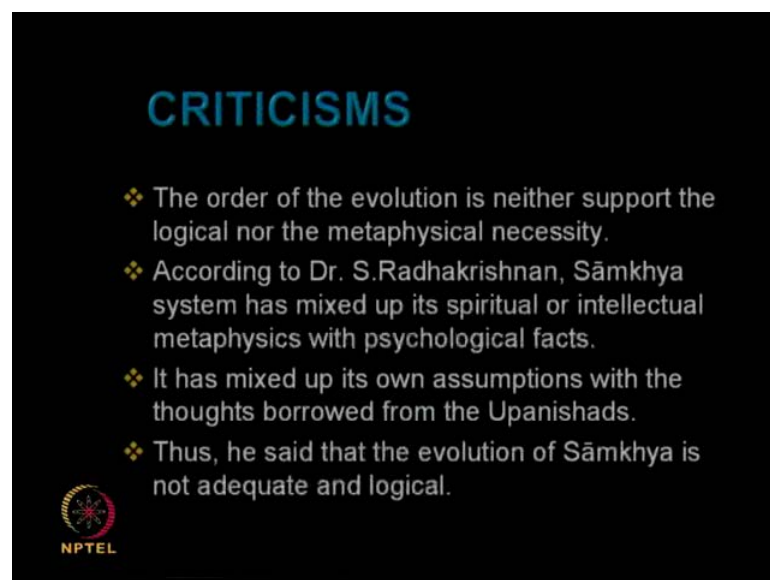
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In my slide, if you see, the evolution of Sāmkhya is not the mere combination of atoms; it is a teleological evolution, as I said now. All objects in this world are created for the

self, soul, aatman or Purusa. Every object indirectly fulfils the purpose of the Purusa, because Purusa being an eternal and pure consciousness. Hence, it resides in all jivas. Henceforth, Purusa thinks that, all the products of Prakruti should be enjoyed purposefully and intentionally. All the Prakruti and Purusa are contradictory with each other; however, they help each other to create all the objects in this earth.


For example, Sāmkhya said that, the oil as well as flame, both are contradictory in their own nature; however, when the lamp is to be burned, we need both fuel, we need both oil as well as the flame. Without these two, the lamp would not be burnt. Henceforth, in that way, Purusa and Prakruti really involves with each other to get different products in this earth.

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CRITICISMS

- ❖ The order of the evolution is neither support the logical nor the metaphysical necessity.
- ❖ According to Dr. S.Radhakrishnan, Sāmkhya system has mixed up its spiritual or intellectual metaphysics with psychological facts.
- ❖ It has mixed up its own assumptions with the thoughts borrowed from the Upanishads.
- ❖ Thus, he said that the evolution of Sāmkhya is not adequate and logical.

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Now, there are few criticism made against Sāmkhya theory of evolution. People argued that, Sāmkhya clearly mention that, in this earth, we have different objects, we have different animate and inanimate objects and Purusa is involved for creating the animated objects, which is a life; therefore, they claim that, there is not only one Purusa, there are plenty of Purusa. In the other hand, they said that, there are many inanimate objects also you find; this is a product of Prakruti; because Prakruti is the material cause.

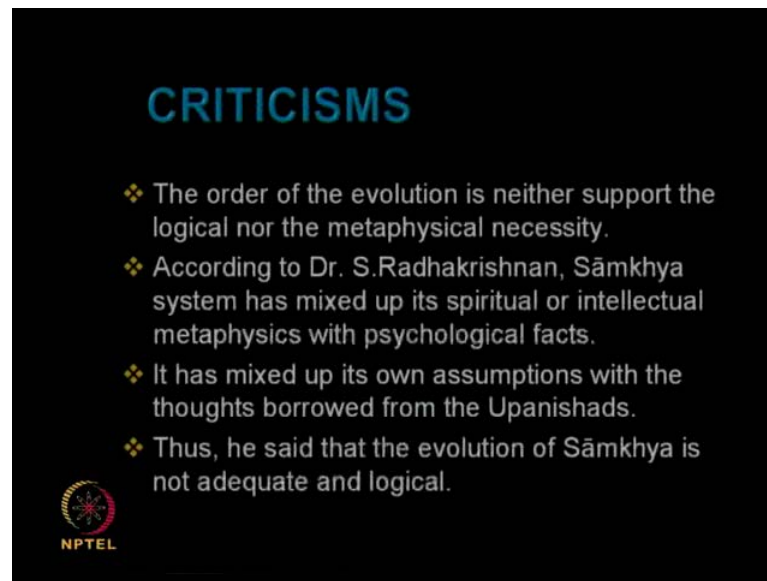
The question arises, if Purusa and Prakruti is responsible for creating the whole objects in this earth, then, how they become eternal? Because, all the energy comings from them

and still, they are eternal. And when they said that, these are the sequence of the product of the evolution, what is the logical behind this? Is it necessary that, without karmendriya, Jñānendriya cannot be understood? Or if karmendriya does not exist, Jñānendriya cannot exist? Is it necessary that, first Jñānendriya, then, after that karmendriya should follow? Is it necessary that, ahamkāra followed by Mānas? Not necessary. Therefore, many of the school, many of this later period of philosopher claim that, the Sāmkhya theory of evolution and the Kapila prescribes the order of the creation, order of the evolution, does not fulfill the logical necessity as well as metaphysical necessity.

Why it is not a logical necessity? Because, it is not necessarily that, one person should find that, mind is the prior product, then this Jñānendriya. Not necessary. And also, it is not a metaphysical necessity, because without karmendriya, it is not necessarily that Jñānendriya cannot exist or does not exist. And henceforth, they claim that, though there is a order of creation prescribed by Sāmkhya philosophy, still, it does not solve logical or metaphysical necessity. This is the first criticism made against Sāmkhya philosophy, against their view on the order of the creation, order of the evolution of the product.


The second criticism made by Doctor Sarvepalli Radhakrishnan. Doctor Sarvepalli Radhakrishnan is a philosopher. He is a eminent politician, is a great thinkers and a great social worker. He was a President of India in early times. He loves Indian philosophy and also writes Upanishads so much. He written Upanishads, in his own view and till we also consider Upanishads view as Radhakrishan's view. Radhakrishan, in this account, in this regard, made criticism against Sāmkhya theory of evolution by stating that, the Sāmkhya theory or Sāmkhya philosophy, Sāmkhya system has developed some of its own assumptions; however, these assumptions are borrowed from this Upanishads and they try to mix up with each other, by claiming that, these assumptions are their own, but which is not the case. It is the first criticism made by Sarvepalli Radhakrishan.

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CRITICISMS

- ❖ The order of the evolution is neither support the logical nor the metaphysical necessity.
- ❖ According to Dr. S.Radhakrishnan, Sāmkhya system has mixed up its spiritual or intellectual metaphysics with psychological facts.
- ❖ It has mixed up its own assumptions with the thoughts borrowed from the Upanishads.
- ❖ Thus, he said that the evolution of Sāmkhya is not adequate and logical.

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The second criticism, according to him, Sāmkhya tries to mix up the metaphysical facts as well as psychological facts. As a result, reached in a stage, which is very ambiguous in its nature. Radhakrishnan claim that, Sāmkhya system, instead of elaborating things to further, they should not made it in a proper order. Once they made it order, it does not solve neither any logical necessity nor any metaphysical necessity; rather, what he claimed is that, Sāmkhya philosophy has mixed up its spiritual or intellectual metaphysics with psychological facts. As a result, it violates the logical necessity of that order. Further, they said that, since the evolution cannot find in the proper order, Sāmkhya argument is neither adequate nor logical. So, these are the criticisms made against Sāmkhya theory of evolution.

Now, I will brief it, what we have discussed so far. First, we said that, how Sāmkhya theory, doctrine, how Sāmkhya theory prescribe the doctrine satkāryavāda. We also said that, how Prakṛti is a material cause responsible for creating the objects in this earth and also, we said that, Prakṛti independently cannot create the objects in this earth. It takes the help from Puruṣa; because, there are many subtle elements. Prakṛti is not responsible to create all these objects in this earth. For example, mind, intellect, etcetera, etcetera; because, they are the subtle elements. And also we find, there are life in this earth; different objects has a life; different creatures has a life.

Therefore we need, Purusa is a pure consciousness responsible for creating the different earthly lives and the later, we conclude that, Purusa and Prakruti does not have a real contact; rather their mere closeness to each other, makes the gunas of Prakruti vibrates and evolution starts. And we said that, Kapila is believed to be founder of Sāmkhya philosophy, has given a particular order of a different creation, different products in this earth, starting with Mahat, then, ahamkāra, then mind, etcetera, etcetera; then, the last will be Mahābhutas. After that, we said that, for stating all this particular order of product in this evolution, there is a purpose and the purpose, Sāmkhya made it the teleological purpose; that Purusa should enjoy each and every products of this Prakruti; for that Prakruti, try to create different objects in this earth.

Then later, after that, we discussed that, there is some criticism made against Sāmkhya theory of evolution; that, how that, Sāmkhya theory of evolution, the explanation are not, is a logical and metaphysic, not fulfilling the metaphysical and logical necessity. And also, we had discussed about Doctor Sarvepalli Radhakrishan's criticism against the Sāmkhya theory of evolution. I hope, now, you have understood the Sāmkhya theory of evolution. In the next class, we will be discussing the Sāmkhya theory of epistemology, and therewith, Sāmkhya theories, Sāmkhya systems' views on liberation and bondage. And after that, Sāmkhya philosophy will be covered completely. So, far, we have discussed Sāmkhya metaphysics and next class, we will be discussing Sāmkhya metaphysics, Sāmkhya epistemology. So, metaphysics is over now. Thank you.