



# PURUSHA of Sankhya


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- In Sankhya Philosophy Purusha is Atman(self).
  - There are two types of reality -1.Prakriti 2.Purusha
  - Purusha is a second type of reality.
  - The existence of the self must be admitted by all.
  - Everybody feels and asserts that he or she exists.
  - Nobody can deny the existence of his self.
  - Self exists because it is self-manifest.

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- The self is different from the body and the senses , the manas and the intellect (buddhi).
  - It is not anything of the world of objects.
  - The self is not the brain , nor the nervous system , nor the aggregate of conscious states.
  - The self is a conscious spirit which is always the subject of knowledge and can never become the object of any knowledge.

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- It is pure consciousness. It is not a substance with the attribute of consciousness.
  - Consciousness is its very essence and not a mere quality of it.
  - The self is the transcendent subject whose essence is pure consciousness.
  - The light of the self's consciousness ever remains the same , although the objects of knowledge may change and succeed on another.

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- The self is above all change and activity.
  - It is an uncaused , eternal and all-pervading reality which is free from all attachment and unaffected by all objects.
  - The existence of the self as the transcendent subject of existence is proved by the Sankhya by these arguments-

# First Argument

- Objects of the world like tables , chairs ,etc. which are composed of parts are means to the ends of other beings. These beings whose purpose is served by the things of the world must be quite different and distinct from them all. They must be conscious selves , to whose ends all physical objects are the means.

# Second Argument

- All material objects including the mind and intellect must be controlled directed by some intelligent principle in order that they can achieve anything or realize any end. A machine does its work when put under the guidance of some person. So there must be some self who guide the operations of Prakriti and all her products.

# Third Argument

- All objects of the world are of the nature of pleasure, pain and indifference. But pleasure and pain have meaning only as they are experienced by some conscious experiencer. Hence there must be some conscious subjects or selves who enjoy and suffer pleasure and pain respectively.



# Fourth Argument

- Some persons at least of this world make a sincere endeavour to attain final release from all suffering. This is not possible for anything of the physical world, for by its very nature, the physical world causes suffering rather than relieve it .So there must be some immaterial substances or selves transcending the physical order,otherwise , the concept of liberation or salvation and the will to liberate or to be liberated as found in saints and the saviors of mankind would be meaningless.

# Plurality of Self

- Sankhya believes in plurality of self.
- There is not One Universal Self as Advait Vedanta believes.
- There are many selves in the world .
- Sankhya gives these arguments to prove the plurality of the self-

# First Argument


- There is an obvious difference in the birth and death, and the sensory and motor endowments of different individuals. The birth or death of one individual does not mean the same for all other individuals. Blindness or deafness in one man does not imply the same for all men. But if all persons had one and the same self, then the birth and death of one would cause the birth and death of all, and the blindness and deafness of one would make all others blind and deaf. Since, however, that is not the case, we are to say that there is not one but many selves.

# Second Argument

- If there were but one self for all living beings, then the activity of any one would make all others active. But as a matter of fact, when we sleep, others make restless efforts, and vice versa.

# Third Argument

- Men and women are different from gods, on the one hand and birds and beasts, on the other. But there could not have been these distinctions, if gods and human beings, birds and beasts possessed the same self.

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- Thus we see that there must be a plurality of selves, which are eternal and intelligent objects of knowledge, as distinguished from Prakriti which is one, eternal and non-intelligent ground of the objects of knowledge, including manas, intellect and the ego.