

## Examrace

### Classical Indian Philosophy: Samkhya: Evolution: Sattvika or Vaikarika Ahamkara

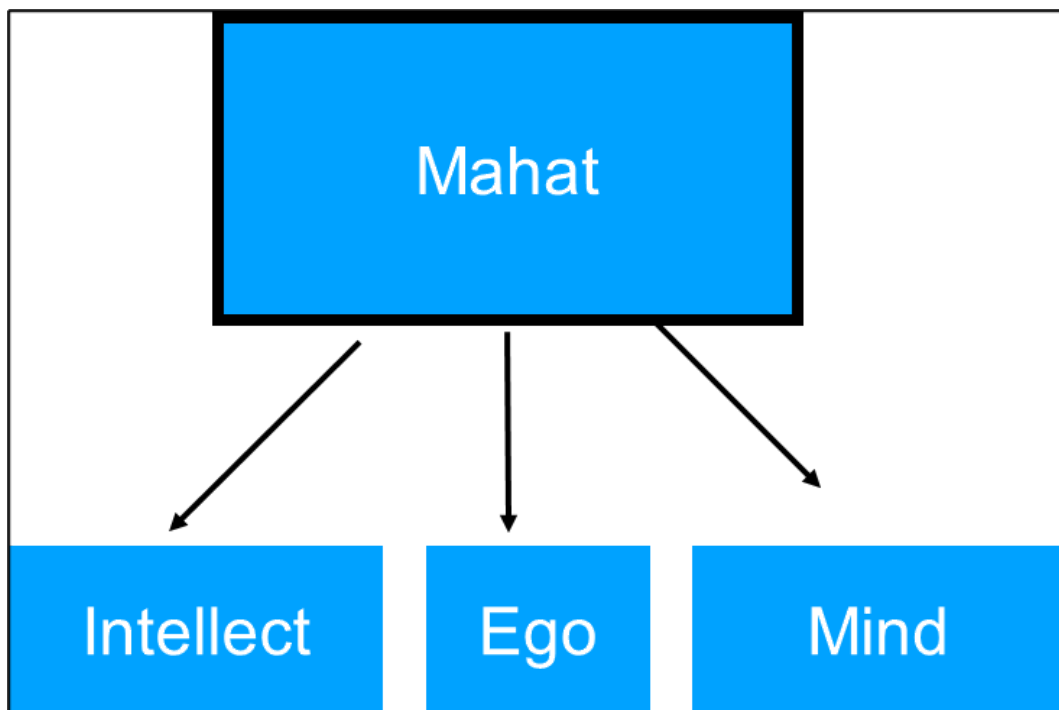
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#### **Evolution**

- According to the doctrine of evolution accepted by Samkhya philosophy, the first product of evolution is called Mahat, or the Great.
- Mahat includes the intellect, the ego, and the mind.
- It is cosmic and psychological in nature.
- Intellect or the buddhi is material in nature for it is an evolutes of evolution.
- Its function is those of ascertainment and decision making.
- It arises when sattva predominates the other two, rajas and tamas.

#### **Its original attributes are:**

- Virtue
- Knowledge
- Detachment
- Power



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- Ego or ahamkara is the second.
- Mahat produces ego.
- Meaning, I; Me; Mine.
- Its primary function is to generate the sense of self or abhimana.
- Purusha wrongly identifies himself with the ego.

**Ahamakara or ego is of three kinds:**

**Sattvika or Vaikarika Ahamkara**

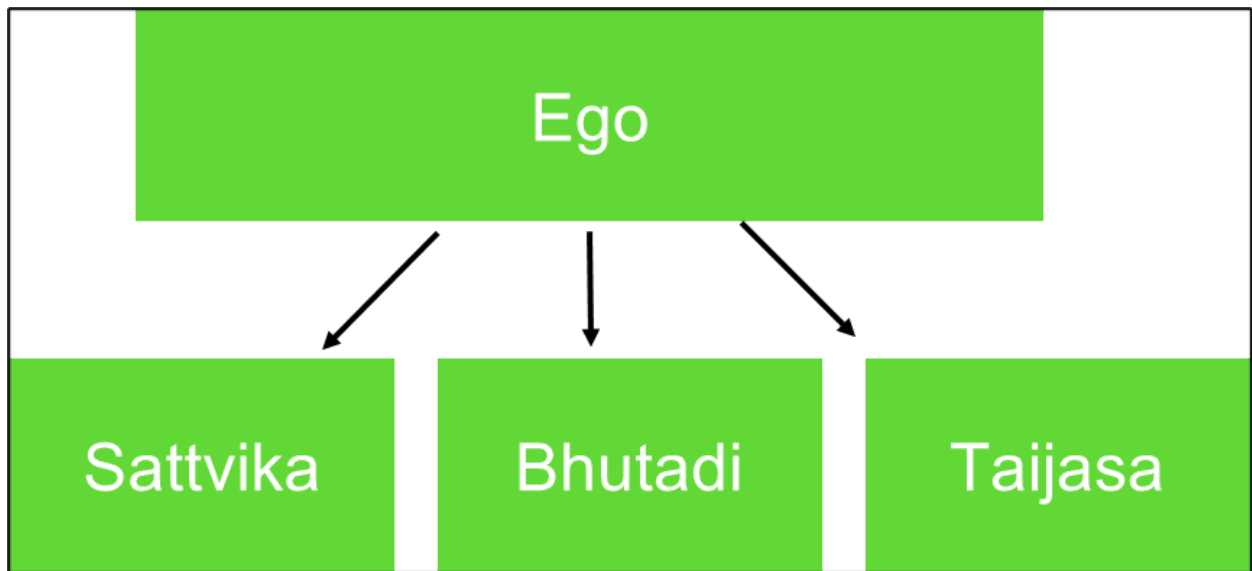
It occurs when sattva predominates over the two, rajas and tamas

**Bhutadi or Tamasa Ahamkara**

It occurs when tamas predominates over the two, sattva and rajas.

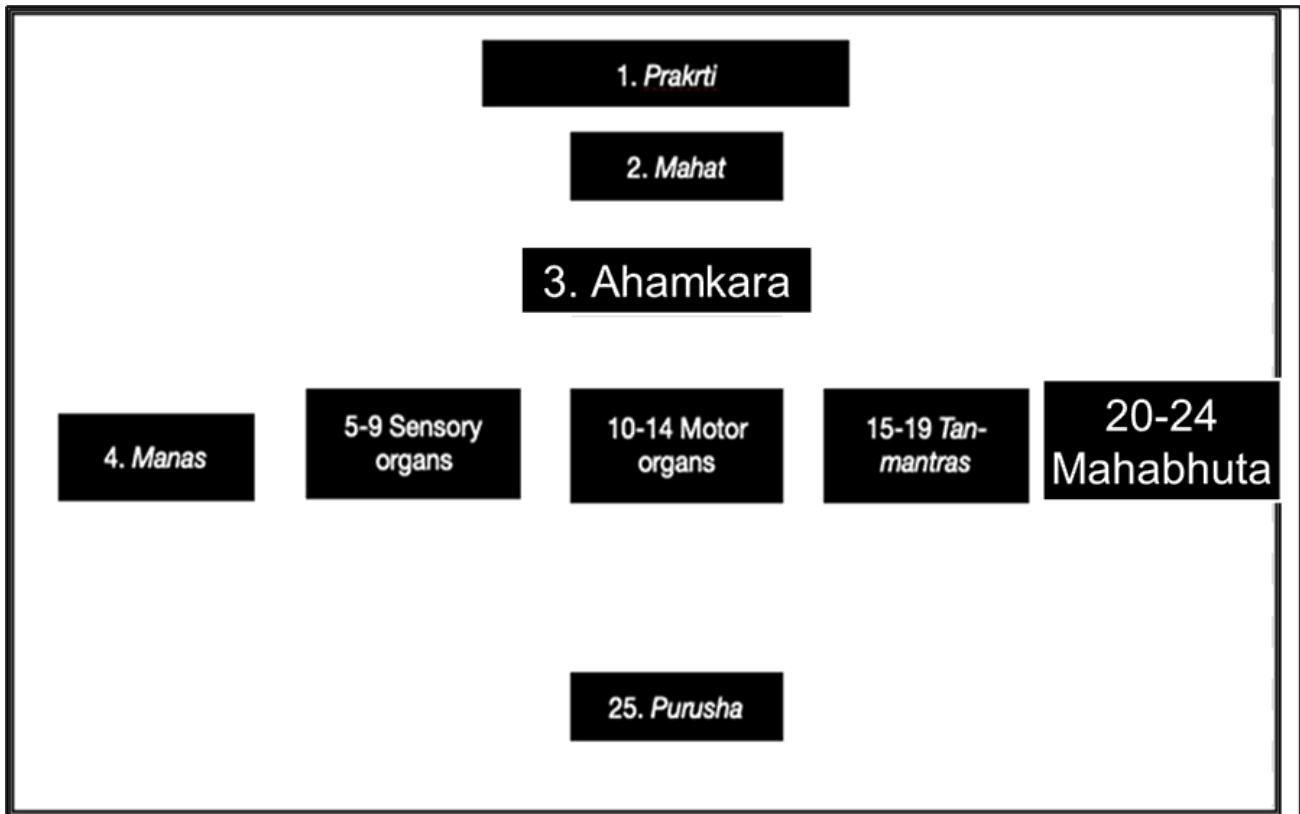
**Taijasa or Rajasa Ahamkara**

It occurs when rajas predominate over the two, sattva and tamas.



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- Mind or manas arises from Sattvika ahamkara.
- Manas is the central and subtle sense-organ.
- The Sattvika ahamkara, produces the five sensory organs (jnanendriyas) and the five motor organs.
- So, buddhi, ahamkara and manas represent the three aspects of knowing, willing and feeling to cognition, volition, and affection, respectively.
- Samkhya philosophy derives from them prakriti the material cause.
- From the Tamasa ahamkara, arises the five subtle essences which are called tan-mantras or things in themselves.
- The tan-mantras are the essences of sight, smell, taste, touch, and sound.
- Five mahabhuta of earth, water, fire, air, and ether are produced.
- So, evolution is the play of these twenty-four principles where purusha is a mere spectator and outside the play of evolution.



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**It is important to note that in the doctrine of evolution:**

- Out of these twenty-five principles, the purusha is neither a cause nor an effect.
- On the other hand, prakriti is only the cause and not the effect.
- Mahat, ahamkara, and the five subtle essences are both the causes and the effects.
- The five sensory, the five motor organs, the five gross elements and manas are effects only.

**Questions**

1. Mahat includes

- A. Ego
- B. Mind
- C. Intellect
- D. All of these

Answer: D

Explanation: Mahat includes the intellect, the ego, and the mind. It is both cosmic and psychological in nature.

2. \_\_\_\_\_ occurs when sattva predominates over the two, rajas and tamas

- A. Sattvika ahamkara

B. Vaikarika ahamkara

C. Bhutadi

D. Both A and B

Answer: D

Explanation: Sattvika or vaikarika ahamkara, occurs when sattva predominates over the two, rajas and tamas

3. \_\_\_\_\_ are the essences of sight, smell, taste, touch, and sound.

A. Mahabhuta

B. Tanmatras

C. Prakriti

D. Purusha

Answer: B

Explanation: The tan-mantras are the essences of sight, smell, taste, touch, and sound.

4. \_\_\_\_\_ is neither a cause nor an effect

A. Prakriti

B. Purusha

C. Mahat

D. Ahamkara

Answer: B

Explanation: The purusha is neither a cause nor an effect. On the other hand, prakriti is the only cause and not the effect.

#Samkhya

#Evolution

#Prakriti

#Purusha

✉ Manishika

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