

11. THE SAMKHYA PHILOSOPHY

The highly learned ones, if they succumb to
their senses,
Are worse than dead men.
Who can measure the power of the senses?
Learning should make you the noble one.
The learned one is he who has crossed the
realms of the senses.
Such a one is beyond all sorrows.

Students, The Embodiments of Divine Love,

Being endowed with infinite sublime powers, it is not proper on the part of man to be satisfied with mere worldly life. A real philosopher is one who has cultivated '**Dama**' (self control). The ancient sages, having envisioned the Truth and harmonising their lives with the melody of the Truth, shared their joy with the people around.

The **Samkhya** philosophy did not accept the philosophical doctrines propounded by the '**Nyaya**' and '**Vaisheshika**' systems. The Samkhya system propounded that the world is a harmonious product of paradoxical dualities with inherent harmony of the world. Sage Kapila is the founder of the Samkhya system of philosophy. Hence, it is also known as '**Kapaala**.' According to this philosophy, the world is marked by the harmony of numerals (Samkhya). Hence, it has been called Samkhya philosophy.

PRAKRUTHI AND PARAMATMA

According to this system, '**Paramatma**' is latent in the '**Prakruthi**,' as oil is latent in the seeds, as fire in wood and as

fragrance in flowers. The 'Paramatma' is the cause and 'Prakruthi' is the consequence. This system upheld that 'Prakruthi' is not separate from 'Paramatma.' It is nothing but the physical form of the Lord. The Samkhya system employed '**Tatwa**' the power to discriminate between the eternal and the ephemeral, to explore the mysteries of the Universe.

The Samkhya system held that the creation cannot be made of one entity alone and that it is the union of two entities, viz. nature and God. One cannot clap with one hand; one needs two hands to clap. Similarly Prakruthi and Paramatma are essential for creation and without them, creation is impossible. Hence, it is sheer foolishness to consider Prakruthi as a separate entity. The Samkhya system held that Divinity runs as an undercurrent everywhere in Prakruthi.

According to this system the world consists of entities numbering **twenty-four**. The five organs of action, the five organs of sense perception, the five vital airs, the five sensation (Tanmatras) and the four inner organs (Antharendriyas) of Manas, Buddhi, Chitta and Ahamkara add up to twenty-four and constitute the world. The world is made of paradoxical dualities like air and fire, fire and water etc. It is these dualities which make the Universe. It propounded that Moksha is not seclusion in the forest. 'Moha' + 'Kshaya' = '**Moksha**' (the extinction of delusion is liberation). When **Purusha** joins the twenty-four principles, it becomes the twenty-fifth principle. The twenty-sixth principle is **Paramatma**. After sincere enquiry into Prakruthi, the Paramatma becomes the twenty-sixth Principle and merges into **Easwara**.

PURUSHA AND EASWARA:

According to the Samkhya system, the Universe is a harmonious union of Prakruthi and Purusha. The **Jiva** (individual

being) merges into the twenty-sixth principle of Paramatma (the Jiva is made of twenty-four principles and the Purusha makes the number twenty-five). The Jiva, by separating itself from Prakruthi and Purusha, should merge into the twenty-sixth principle, Easwara (the absolute soul). Both Prakruthi and Purusha are contained in Jiva

The Jiva is in the body and the Lord is in the heart.
 They play their game and go apart.
 There is a puppeteer who directs this play.
 The puppets of good and bad coexist in one.

How to grasp this unity wherein the two exist in one? Seeing diversity in unity is human, but seeing unity in diversity is Divine. The Samkhya system of philosophy propounds that humanity is nothing but Divine Unity.

In the human heart is the Kalpataru (wish-fulfilling tree)
 But weeds in abundance grow around the tree.
 Clear the weeds and the tree can be seen.
 That indeed is the celestial cow which grants all your wishes.

Both the celestial cow and the wish-fulfilling tree exist in man. Humanity is a bridge between the visible and the invisible. Since man is positioned in the middle state between the two entities, he is known as '**Martya.**' Our life is a consequence of the unseen effects of our action.

The mind of man is a slate containing the writings of our many past lives. Deep seated in the **Chitta** (mind) is **Pragna**. He is the **Chitra Gupta** who records faithfully all the happenings in Chitta. The Pragna is the radiation which activates '**Prana Shakti**'

in the inert body. Man is a harmonious fusion of **Materialisation, Vibration and Radiation**. Hence man is the unity of Jiva, Prakruthi, and Purushatva.

The Samkhya system opined that Moksha (liberation) does not descend on man from the higher regions, nor does it ascend to man from the lower regions. **Mohakshaya** (extinction of delusion) is Moksha. Extinction of ignorance is liberation. Man is under the spell of Moha as long as he does not realise the Truth. Coming under the spell of delusion that he is the body, man wastes his life in the pursuit of bodily pleasures. The Samkhya system exhorts man not to be deluded by the body. It states:

O Man! the world is made of twenty-four tatwas (entities); the Jiva, the Purusha are made of diverse substances. Man cannot see Truth so long as he has these Tatwas; he should go beyond these Tatwas. Only then does he reach the state of the Supermind, from which he leaps from one mind to another, the crown being the Overmind.

The Samkhya system professed that unless man destroys **Prakruthi Drishti** (the worldly attitude) he cannot have '**Paramatma Drishti**' (the Divine attitude). This system demonstrated the existence of the Self whether it is encased in the body or not. The Atmic current is a perennial force, though it is invisible to the eye. The bulb lights up as soon as it is put in a holder since the current is there all the time, though it is invisible to the eye. The current was there both before and after putting the bulb in the holder. similarly, according to the philosophers of the Samkhya system, Atmic power is there both inside and outside the body.

One day or the other, man has to reach his destination. Saint Thyagaraja said: "O! Rama, howsoever high the bird may fly, it has

to seek the shelter of a tree when it is tired. Similarly, man has to seek shelter at the Feet of the Lord, one day.” In this context the Samkhya exhorts, “O Man! Since you cannot help reaching your destination one day or the other, why not strive to reach it at the earliest, instead of delaying your advancement?”

What is the Sadhana which man has to launch on? He need not do any other Sadhana than the Sadhana of fostering human temperament in man, by destroying the demoniac nature in him and ultimately merging in God. The Samkhya philosophers said that it is demoniac on the part of man to disregard Divinity. You need not make great efforts to see the fire covered by ash. Once the ash is blown away, the fire in the ember is visible to the eye. The sea of the human heart is covered by the moss of materialistic tendencies. The moss of materialistic tendencies can be removed only by ‘**Namasmarana**’ (chanting the Lord’s name). Jaya Deva said that in the Kali age, there is nothing more powerful than ‘Namasmarana’ to fight the adverse influences of Kali.

This system stated that unless we vanquish ‘Prakruthi’ which is steeped in ‘**Samkhyatatva,**’ we cannot realise Divinity. Saint Ramdas expressed similar sentiments, “If you do not understand the twenty-four ‘marmas’ (subtle secrets), you will come under the hold of maya of twenty-five tatwas.” We will reach the twenty-sixth ‘Tatwa’ (Easwara) if we understand these twenty-five Tatwas thoroughly. Hence, Samkhya philosophy asks us to keep the twenty-four Tatwas on the right track by observing discipline, since it is impossible to do away with them.

IMPORTANCE OF DISCIPLINE:

Days, nights and seasons all observe discipline. There cannot be days and nights if there is no discipline in the cosmos; there will be no seasons without days and nights; there will be no

life on earth without seasons. Hence there is an imperative need to observe discipline. Here is an incident to substantiate how violation of discipline is detrimental.

There was once in England a dealer in milk who used to supply unadulterated milk. Since he was a righteous man, he was doing his business honestly. After some years, the people who used to buy milk complained that the quality of milk supplied by him was adulterated. The judge, before pronouncing his judgement, decided to probe into the matter personally. He presented himself when the cattle were milked. He found that the milk that the cattle gave was not of standard quality and concluded that the dealer was not adulterating the milk. On further enquiry he found that the farmer was not milking the cattle at a scheduled time but was doing it at his own convenience due to domestic disturbance. Since he was not milking at a particular time, the cattle that previously yielded milk of standard quality, were not able to do so, due to the violation of discipline. The judge concluded that even cattle reacted to the violation of discipline.

Take for example the discipline regarding food. Food decides the nature of your mind. If you are afflicted by evil thoughts at the time of eating, these evil thoughts affect the food you are taking and consequently affects your mind. Mind is born of the food you take. As is the food, so is the mind. That is why our ancestors recommended the partaking of Sathwic food. The gross part of the food we take is converted into excreta; the subtle part of it goes into the making of muscles; the subtlest part of the food becomes the mind. Similarly, the gross part of the water we drink becomes urine; the subtle part of it becomes blood. The subtlest part becomes 'Prana.' We can say for certain that water contains 'Prana.' That is why when anybody faints, water is splashed on his face. Water enables the fainted man to recover as it contains prana in it.

PRAYER BEFORE GOD:

We should partake of food with a Sathwic mind. Our ancestors recommended the offering of food to God before partaking. Food so partaken becomes '**Prasad**' (consecrated offering). Prayer cleanses the food of the three impurities caused by the absence of '**Patra Shuddhi**' (cleanliness of the vessel), '**Padartha Shuddhi**' (cleanliness of the food stuff and '**Paka Shuddhi**' (cleanliness in the process of cooking). It is necessary to get rid of these three impurities to purify the food; for, pure food goes into the making of a pure mind. It is not possible to ensure the purity of the cooking process, since we do not know what thoughts rage in the mind of the man who prepares the food. Similarly, we cannot ensure 'Padartha Shuddhi' (cleanliness of the food ingredients) as we do not know whether this food grains were acquired in a righteous way by the seller who had sold it to us. Hence, it is essential on our part to offer food to God in the form of prayer, so that these three impurities do not afflict our mind. The prayer:

Brahmarpanam Brahmahavir
 Brahmagnou Brahmanahutam
 Brahmaivatena Gantavyam
 Brahmakarma Samadhinaha
 Aham Vaishwvanaro Bhutva
 Praninam dehamashritaha
 Pranapana Samayuktam
 Pachamyannam Chaturvidham

The food thus offered to God is digested by '**Vaishvanara**' in the digestive system. Since God exists in the form of fire as Vaishvanara, He digests the food along with impurities. So, man will

not be affected even if the impurities enter the food. That is why it is a practice in Sathya Sai hostels to chant “Brahmarpanam” before it is partaken.

But some parents do not encourage the children to follow the sacred principles laid down by our ancestors. In the vacation time, they pamper their children by serving them food in front of the TV. But the evil sights and things shown in the TV affect their minds adversely. Hence, the parents should see that the ancient traditions are maintained faithfully. These principles may sound small, but they are very significant. A piece of wood when it is attacked by the termites, should be immediately treated lest the termites should damage it entirely. All evils should be nipped in the bud. Otherwise, they will prove detrimental afterwards.

THE PURITY OF PRAKRUTHI:

The three systems of Nyaya, Vaisheshika and Samkhya affirm their faith in the existence of God in unmistakable terms.

The Universe is a harmonious fusion of Prakruthi and Paramatma. But man in his ignorance, thinks that Prakruthi deceives him. But, it is you who is deceiving Prakruthi. The fault lies in the mind of man who entertains false ideas about Prakruthi. Man cannot change unless his mind changes. A good man makes good use of the gift given by Prakruthi. A good man makes use of the gifts of education and wealth. But the same education and wealth in the hands of an evil man is used in evil ways. The five elements, the five senses, the five vital airs are sacred entities. But they become pure or impure when they enter into the human system. The human system is composed of Pancha Koshas. Hence, it is most essential to purify ourselves first. The impurities are not in Prakruthi but in ourselves. We should not develop unsacred feelings like ego, pomposity, envy etc. Once they enter into the system, we must

throw them out as fast as we pick out the thorn which has entered into our flesh. The evil qualities, if they are not nipped in the bud, assume gigantic proportions afterwards.

We should read the sacred texts to cultivate good thoughts and ideas. Many of you do not know the sanctity and the excellence of the various systems of Indian philosophy. It is only after sincere study and enquiry that you will be able to understand the uniqueness of these systems of philosophy.

The Shaddarsanas professed the philosophy of unity and harmony, not discord and difference. We are all the children of the same Mother Earth; we are the flowers of the same creepers; we are the birds of the same nest; we are the citizens of the same nation. If at all we see differences in Shaddarshanas, the differences are none but the reflection of our mind. In disturbed water, the reflection of the sun also appears to be disturbed. There is no disturbance in the sun. But it is the disturbance of the water which is the cause of the disturbed image. We see ourselves in others. Our own defects and shortcomings prompt us to see these qualities in others. Hence, we should make right effort to nourish noble and pure qualities, so that we may become noble.

Brahma Vid Brahmaiva Bhavathi

