

# Creation, its Processes, and Significance: Samkhya - Evolution and Involution

Pratibha Gramann

## ABSTRACT

Science, religions, and cultural traditions develop theories and creative descriptions about the origin of the universe and meaning of life. These theories have both similarities and differences regarding the cause and effect of creation, and life as human beings know it. Religions and cultural traditions primarily adhere to a personal God as creator and ruler. Science has gone in the opposite direction of denying the existence of a God. A definitive cause of creation has not been scientifically found. Science may find a comparable, suitable match in the ancient thought of Samkhya, written in the 500-800 BCE era. Samkhya is probably the first complete philosophical description of the origin and evolution of creation. The three basic energetics of Samkhya are comparable to the basic energies of physics (i.e., light, kinetic, and mass). This paper addresses the hypothesis that the evolution and origin of creation stem from the 3 energetic *gunas* (i.e., light, motion, and inertia) that make-up what is referred to as Materiality/Nature *prakrit* that is described in Samkhya thought.

**Key Words:** Samkhya; guna; light; action; inertia; ego; intellect; senses; principles; consciousness; materiality; universal/cosmic mind; Mahat; evolutes

**DOI Number:** 10.14704/nq.2016.14.2.951

**NeuroQuantology 2016; 2: 383-391**

## I. Introduction

A view of life during the BC era would be different than modern life. There were fewer people, and they lived lifestyles closely aligned with nature. People naturally adjusted to the seasons, consumed food seasonally grown, observed the phases of the moon and the behavioral patterns of animals and other creatures. There were few material items as we know them. Before the time of written language, people scribbled on leaves and rocks. Some of these observations included perspectives about how life evolved. The terms *rishi* and *sage* were used for those who meditated and reflected on the processes of life, its meaning, and creation. One such person was Kapila who

lived a few hundred years prior to Gautama the Buddha.

Kapila wrote the philosophy of Samkhya. One meaning for Samkhya is numbers. In this connection, Kapila refers to 24 principles that are responsible for the entire creation. Ancient scriptures refer to lively debates that took place over philosophical issues about origin and meaning of life. The most authoritative commentary on Samkhya philosophy was written by Ishwarakrishna in 3rd century AD. That is 600 years after Samkhya was first written. Samkhya Karika is the title of Ishwarakrishna's commentary. It is still studied as the most authentic source of Samkhya thought. Many Indian philosophers and scholars used Samkhya as a base to develop other systems of thought. One such system is Vedanta, written by Sankara. All Indian epics, creative, and scholarly writings are based on Samkhya philosophy -- including the Mahabharat, Bhagavad Gita, Ramayana, Patanjali's Yoga Sutras, Indian classical dance, and Ayurveda the ancient health science of India (Larson, 1987).

**Corresponding author:** Pratibha Gramann, Ph.D.

**Address:** PO Box 320563 Los Gatos, CA 95032, USA

**e-mail** ✉ pratibhagramann@gmail.com

**Relevant conflicts of interest/financial disclosures:** The author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

**Received:** 17 March 2016; **Revised:** 20 March 2016;

**Accepted:** 25 April 2016

**eISSN** 1303-5150



## II. 24 Principles of Creation

Samkhya asserts that the universe consists of two coexisting principles: consciousness *purush* and materiality *prakriti*. These 2 principals exist in an absolute dimension. They are separate, but always in proximity of each other. Consciousness is non-changing, and Materiality, in its state of processing, continually changes. Consciousness, the illumination principle, continually pervades, and as such it is like a mirror. It shows to materiality 'what it is.' In other words, consciousness enlivens the inert aspects of materiality. In this connection, the two eternal principles have a continual relationship. Consciousness does not create. Rather it is the eternal principle of illumination, changeless, and pervading. In whose presence of consciousness, materiality is enlivened. Inertia awakens and comes alive -- the stars, planets, trees, animals, and humankind are created and continue to experience change.

Within the philosophy of Samkhya, human beings and all forms are composed of a combination of materiality and consciousness, consisting of the three energies of light, action, and inertia, which will be more fully explained in this paper. These three energies or *gunas*, continually change. Every cell and every thought experiences some type of dimensional change moment to moment. These energies also have the ability to reside in a balanced state, at which time we experience a state of presence and peacefulness.

The 3 *gunas* operate both on the cosmic level and on the individual level. On the cosmic level, the ever-changing, unbalanced *gunas* manifest all of creation. From the core, potential, cosmic, universal mind, the cosmic planets and stars are created, the seasons, and all of the cycles of nature. On the more individual, personalized level, all living creatures and forms, organic and inorganic, gross and subtle, come into manifestation (Larson, 1987).

Humankind has the most extensive of potentialities of all creatures. Human persons have the ability to alter thoughts, change intentions, and through a free will, make changes and transform mental and emotional states (Aranya, 1983; Gramann, 2014). The quiescent state of Materiality consists of the 3 *gunas* in perfect balance. Typically, in Samkhya, this dimension refers to the state of cosmic equilibrium, or the time prior to creation *pralaya*.

In this non-manifested state, the carpet of the world has been rolled up. In a human person, the three *gunas* come into a state of balance in deep meditation when the body and mind, the psychophysiological, are in pure stillness (Larson, 1969/2014). Through our human experience and observation, we learn about the manifestation of the world. In the un-manifested state, there is no world, no human life or any form to experience. In deep dreamless sleep, we do not know the world. Deep dreamless sleep is an unknown, unconscious awareness of the state of mental equilibrium (Rao, 2008).

Samkhya philosophy affirms over and over again, that the world comes into existence, exists for some eras of time, and possesses the qualities of self-preservation. Yet, eventually it again breaks down and is destroyed. For an unknown amount of time, there is no creation *pralaya*. Then again, the 3 energies of Materiality fall out of balance, and the process of creation begins once more. The phenomenon of repeated creation and destruction gives rise to many issues and questions for the human person. Some of these will be addressed in this paper.

Of the 24 principles of creation, 23 are evolutes. Materiality is an eternal principle in its balanced state. Therefore, it is not an evolute. In other words, the Materiality principle is not evolved from something else. It exists permanently in the same way that the Consciousness principle eternally exists. Materiality, unlike Consciousness, has the quality of change due to its composition of the three changing energetics *gunas*. Matter changes, but it is never destroyed. Physics too asserts the same view that matter changes, and is never destroyed. Within the Universal Cosmic Mind, matter is in the pre-cognized condition. It first manifests into a subtle condition, followed later by dense, physical formation. A hypothesis: Could atoms and molecules be contained in the universal cosmic mind in a pre-cognized, vibrational state? Within time and space of creation, could the molecules take on a mathematical formation known as the mathematics of the universe?

If the above is true, what caused the changes in the atoms and molecules? According to Samkhya, it is the ever-changing 3 instruments of creation: light, action, and inertia that cause all transformations to occur. The 3 instruments *gunas* are roots or seeds enlivened by pervading Consciousness. The *gunas* change moment to



moment. Their first evolute is Universal Cosmic Mind that continues the process of producing evolutes -- ending with the 5 basic elements of ether, air, fire, water, and earth (Larson, 1987). The mental dimension, the mind, and the brain are also a product of the 24 evolutes. Even though we cannot see the mind, it is considered a product of light, action, and density.

What composes thought and expression? According to Samkhya, the ego of a person expresses knowledge acquired from the cosmic mind of creation. Cosmic mind *Mahat* is the first creation. It exists as the source of subtle and gross manifestations. Cosmic Mind, *Mahat*, gives rise to individualized and unique evolutes according to the type of ego. The ego of a person accepts or rejects that which arises within the intellect, perceptions, sensations, and memory. This process becomes the composition of a person's thoughts and expressions.

Samkhya adheres to the concept of multiple *purushas*. Accordingly, each *purusha* is the same as the total ocean of consciousness, or the 'total pervading consciousness.' An analogy is as follows: each glass of lake water contains the same composition as the total lake, yet there will be a different appearance due to the different colors of glasses that hold the water. Likewise, there are differences in thoughts and expressions among persons who view this water through different colors of glasses. Several people talking about various types of houses will categorize them with some differences. The differences are due to the uniqueness of the persons, based on their background and experiences.

The different colors of glasses represent the results of different combinations of light, action, and inertia, or mass. Every person has his/her own core of consciousness, sometimes referred to as "soul"--one's own *purusha* that gives life to that form which holds the *purusha*. One's own core of consciousness, or "soul" is also referred to as the Self in the literature of India. Each soul is colored by the person's past and present actions, skills, work, tendencies, and memories, yet there is also a pure soul within, untouched by the world of materiality. The soul of a person gives life to the 3 *gunas* as they interact among themselves in varying proportions. If the person's life is characterized by a predominant combination of *sattva* and *rajas*, it makes a different print on the soul than a *tamas*ic predominant energy. Mental patterns develop

based on time and intensity. The type of *guna* that predominates a person's life becomes the basis of cause and effect in the person's life (Rao, 2002).

According to this view, the strength of *sattva*/purity, light, and *rajas*/action working together leads to a liberation from anxiety and pain. A life characterized by *tamas*/dullness, deluded energy will lead to the cause and effect of increased mental suffering, a binding to ignorance, and unpleasant retribution due to patterns set in motion (Larson, 1987). The concept of rebirth is based on past energies that characterize one's soul. Effort and will are key contributors to willfully changing one's life toward the direction of light.

### Samkhya Philosophy of Creation

*Purusha* is unmanifested, formless, passive, beyond attributes, beyond cause and effect, space and time. *Purusha* is Pure Existence. *Prakriti* is the creative force of action, the source of form, manifestation, attributes and nature. *Mahad* is the Cosmic Intelligence or *Buddhi*. *Ahamkar* is ego, the sense of "I am." *Satva* is stability, pure aspect, awakening, essence and light. *Rajas* is dynamic movement. *Tamas* is static. It is potential energy, inertia, darkness, ignorance and matter.

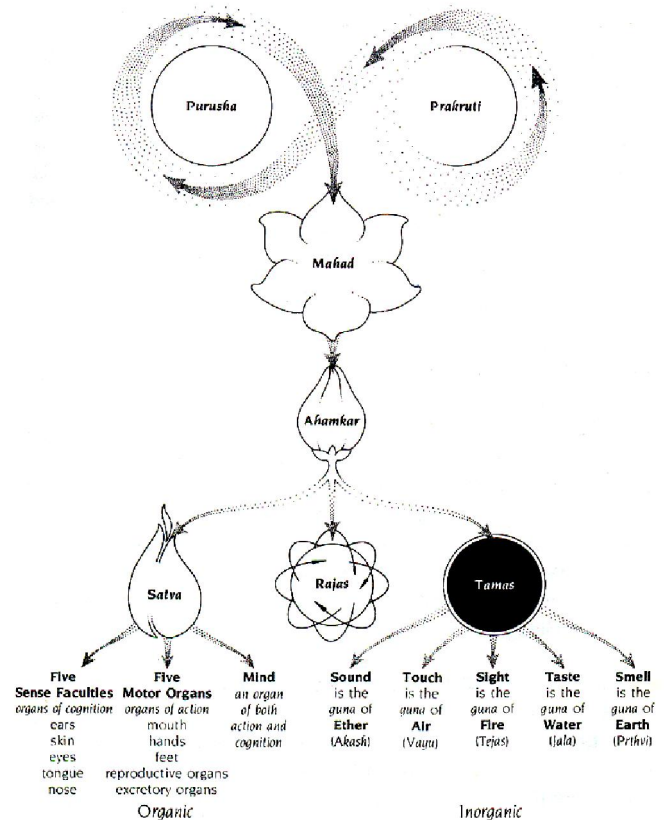


Figure 1. Samkhya Philosophy of Creation (Gasseholm, 2012).



## First Principle: Universal Cosmic Mind (1<sup>st</sup> Evolute)

The first evolute of Materiality is the cosmic, universal mind, known as Mahat, Hirangarbh (golden egg), Buddhi, or Chitta. Within universal mind, all potentialities exist. It is the groundwork that gives rise to the sun, planets, and stars, all forms, all physical functions, and all subtle and gross mental, emotional, and psychological dimensions. Universal mind contains everything in subtle essence prior to form. It is deep peacefulness. It is the golden egg of creation prior to the birth or manifestation of the world. Mahat is the first evolution of creation. It is formless, yet contains all the subtle essences from which come all other evolutes and all manifested creation. Mahat holds within it the 3 energetics of light, motion, and inertia. Could Mahat or Universal Mind contain the essences from which evolve the scientific formations of strings, particles, and other scientific understandings?

## Second Principle: I-Sense (2<sup>nd</sup> Evolute)

Universal mind as the 1<sup>st</sup> evolute, gives rise to the 2<sup>nd</sup> evolute referred to as "I-Sense," which is defined by a deep, internal state of existence, is formless, and unrelated to anything that has physical form. I-Sense is pure and full of the sentience and light that is characteristic of Sattva energy. It is known in yogic scriptures as *Asmita*. It has no physical form, nor does it identify with anything. I-Sense is inherent to universal mind *Mahat* (Aranya, 1983).

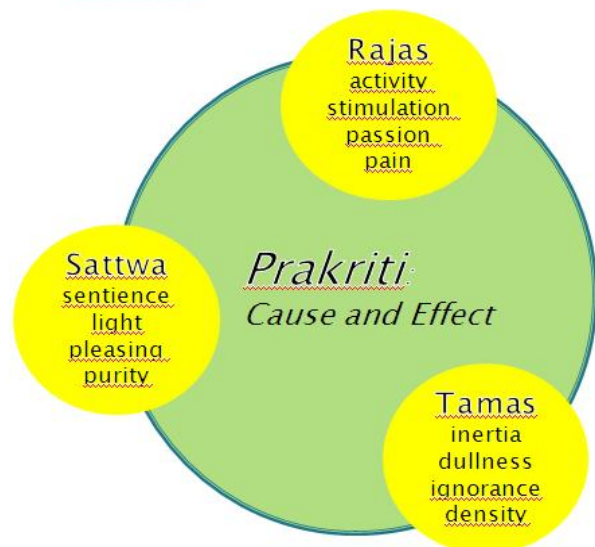
Astronauts who have related their experiences in space refer to a dimension of mind that is indescribable and life changing. Could this experience have been the pure "Sense of I?" Perhaps astronauts in space do experience the universal cosmic mind.

## Third Principle: Ego Ahamkar (3<sup>rd</sup> Evolute)

From the manifestation of 'I-Sense,' arises the 3<sup>rd</sup> evolute referred to as Ego *Ahamkar*. 'Ego' has the scope of identifying with objects. The sense of Ego or 'I am' that every person experiences is connected to something, an actual item, or something subtle in the mind. This could be a psychological emotion, a feeling, a tangible object like a car, or a role in life such as a parent or type of work.

Ego operates according to three different frames of reference or viewpoints. Sattva is light, and pure intentioned ego. Rajas is the action-oriented ego. Tamas is the inert, darkness filled ego. All three of these exist within every dimension and form of creation. We are accustomed to thinking of ego in connection to personality, yet the same principles exist in all cosmic dimensions, animate and inanimate, intellectual and emotional expressions. The braided strands of three cosmic energies *gunas* operate in a continually changing way. One of the three energies is always dominate, and supported by the other two. This occurs in the microcosm and the macrocosm (Rao, 2002).

## 3 Gunas – key characteristics



The moon is an example of continual change of the gunas that takes place in nature and the influence it has on people. When full, the moon's influence is uplifting *sattvic* and *rajasic*. It is generally believed to have a positive energizing effect on plants, animals, and humans. When the moon's energy is in the dark phase, the energetics are said to be more dense, dull, or *tamasic*.

Can humans control the action of the three cosmic energies within themselves? Every person has the option of putting forth effort toward the success of an endeavor. Effort comes from one's will or will power (Tse, 2013). The effort may be mild, medium, or intense, and that will have an effect on the outcome. If a person sleeps late in the morning and is regularly late for work, how much can effort change this situation? What would be needed to transform or change laziness *tamasic* energy into a more active *rajasic* energy (Gramann, 2015).

## Principles of the Mind: 5 Mental and 5 Activity Evolutes

Four of the 24 principles of creation have been described. Starting with materiality *prakriti*, it gives rise to the first evolute Universal Mind that contains the pre-subtle threads of potentiality for all manifestations. It is appropriately referred to as the golden egg of creation. The second evolute is I-Sense alone, deep peace sufficient unto itself. The third evolute is Ego, and it has three dimensions. The natural tendency of ego is to attach itself to objects, thoughts, and emotions. Ego is always in relationship to something. It is a concept characterized by duality and possession, such as "I own this" or "I am my profession." In this regard, one can see how cause and effect works in one's life. Every thought is a combination of light, motion, and dullness -- the 3 gunas. Every thought, association, and item has a particular effect that increases or decreases one's knowledge and tendencies.

It is stated in Samkhya texts that the three cosmic energies of light, action, and inertia work together through the internal organ of mind *antahkarana*. This internal organ consists of the senses, intellect, and ego. It drives the thoughts, feelings, and actions of a person (Virupakshananda, 2006).

In the physical creation of a person, the sattvic and rajasic dimensions of ego work together to give rise to the 5 powers of mental perception *jnanendriyas*, and the 5 powers of action *karmendriyas*. The five sattvic powers of perception or sentience consist of the abilities to hear, feel, see, taste, and smell. These connect with the five rajasic powers of action through the recording, subjective faculty of mind *antahkarana* (ego, intellect, senses). The powers of action consist of expressing, grasping, moving, procreation, and elimination. One braid of the tripartite energy is always dominant. In the situation of the powers of perception, sattva is dominant. In the case of the organs that perform action, rajas is dominant. These two energies are supportive of each other. Tamasic energy pulls in a heavier, gravitational, physical direction (Virupakshananda, 2006).

Hearing pleasant music is *sattvic*, the activity of listening is *rajasic*, and the physical structure of the objective ear is *tamasic*. Three gunas are required for experience, and one of them is always dominant. There is continual change from one moment to another in the

proportional operation of the gunas. The hands grasp and the nose smells because there is an internal ability to perceive and act. This is not due to the physical hand or nose. It is due to 'that which enlivens' present within the internal organ. The intellect, ego, and senses are not physically discernable. The attunement of the internal ear could be dominated by any one of the three gunas. If a person cannot hear, it may be due to an inability to perceive, a sattvic inability. If the action of listening is not occurring, it could be due to a rajasic distraction. If the physical eardrum is defective, the cause would be tamasic. Birds chirp all the time, but when do we hear them? A perception of the vibrational dimension of the birds must be present in the internal organ, in the intellect, ego, and sense awareness at the time that the birds are chirping. Otherwise the process of hearing the birds will not be activated. Of course the physical ears must be in good condition. Another example of internal organ operation is one who perceives a philosophical concept versus one who does not. The sattvic oriented mind has the one-pointedness and sentience to perceive deeper concepts.

## Principles of the Elements; 5 Subtle and 5 Gross Evolutes, (5 subtle sensations and 5 physical substances)

Ten more evolutes remain to complete the 24 principles of creation. These are the tamasic or objective principles. 'Objective' is used here to mean inorganic. There is a lesser amount of consciousness in *tamasic* dominated matter. Still there would be a small amount of consciousness in inertia or darkness because the three gunas work in unison. Proportions of each guna vary in everything (Virupakshananda, 2006). The subjective, organic qualities of perception and action are inherently dominated with sattva followed by rajas. The objective, inorganic powers of nature or 5 elements that form the mass and structure of matter, are inherently dominated with tamasic energy. There are 5 subtle non-physical elements *tanmatras*. These give rise to the 5 knowable, tangible, elements *bhutas*: ether, air, fire, water, earth. These five elements of substance can be physically discerned. These five elements are the groundwork of every physical structure including the human form. These sustain the earth and every form in a connected way. Without any one of these five, life on earth perishes (Aranya, 1983).



Our planet exists in space. We use space for the placement of items, and to avoid crowding. We need air in order to breath. We need fire and heat for warmth and circulation. We need water for moisture and to avoid thirst. We need earth to walk on and we need to grow food. Because these belong to the materiality principle, they change. They have a life of coming and going that significantly affects humans and other forms of life. Humankind, due their abilities for insight and perception, *sattva* and *rajas* together, is the only form of life that can exert control over the supply and use of the 5 elements. The intelligence of humanistic values can help to preserve life in a way that personal involution can take place.

### III. Involuntary Psychology

Just as evolution took place, involution occurs on the cosmic and individual levels. In the human being, it is a process, a psychological transformation, a personal journey. Change is an inevitable occurrence. Due to the influences of life, there is both pleasure and pain. Pain teaches one most profoundly. A person may begin to think 'what is life about?' One wants to get rid of the anxieties. One seeks liberation from the mental suffering. The same mental framework of *gunas* that comprise stress, can be a person's initiator to make changes. The psychophysiological is non-other than the *gunas*. Following a moment of ignorance, one could begin to choose to become more personally responsible. A person can exercise his/her will and engage in practices to develop focus, change lifestyle, make new acquaintances, and become determined in a new direction. The start of involution takes place as one goes about life engaged in wholesome work, wholesome relationships, and wholesome lifestyle practices. The ego becomes dominated or guided by *sattva* and *rajas*, and is more likely inclined toward inner reflection upon cosmic consciousness (Gramann, 2012).

Liberation and freedom are related to involution. You may feel a freedom when a job or task has been completed. You may feel liberated by detaching from detrimental practices, such as alcoholism. An ultimate, final liberation is possible at the time of death if one has been able to merge totally into consciousness *purush*. This is said to occur when the three energies of light, action, and dullness remain in a state of balance at the time of death. Still there is no proof that one will not return.

One soul generally has thousands of births over millenia. A completion of *samskaras*, benefits, restitutions, and a total purification is the path to an ultimate, final liberation (Virupakshananda, 2006). This is the path of balancing the 3 *gunas*. Of course one does not know his/her previous births. Still, one can develop focus for *sattvic* and *rajasic* intentions and ways of living. This is the path toward the return to pure consciousness. A teacher who knows the path can be of immense value in the process of guiding a student along the unknown path.

The concept of rebirth, or reincarnation, is a key facet of Samkhya and it suggests the results of an individual's behavior is imprinted on one's soul, accumulated from lifetimes. Everything has a cause and effect in Samkhya. Once the wheel begins to spin in a direction, momentum carries it to a particular end. Rebirth follows the cause and effect initiated by the *gunas* (Larson, 1969/2014). This is a topic that could become a paper of its own. Involution takes place when one places effort into transforming one's personal life into *Sattva*, reaching for the universal mind. Involution results in clarity and new knowledge. This can take place in meditation, including study and knowledge about the significance of life, awareness of the dimensions of *prana*, and psychological transformation. It is a process, a journey.

Who or what is responsible for what arises in our minds? Are our minds a combination of memory from unknown past births with its actions, accomplishments, skills, and previously formed tendencies *samskaras*? Awareness of what is arising in the mind becomes the responsibility of each person. We have to save ourselves by becoming mindful and changing focus in the present moment about whatever needs transformation or adjustment. This is the era of information. Resources are available to study the significance of *prana*. It is possible to work with one's *prana* and shift the dimensions of one's mental outlook, to rid reactionary responses and develop focus. Studying *prana* can inspire the practice of *pranayama* and meditation that will bring clarity, attention, and will (Gramann, 2012).

Since the dawn of humankind, people have recognized the forces of nature, and created gods and goddesses as a means to interact with nature. There were gods that represented thunder, rain, fire, and other elements. Psychological



dimensions were recognized through ancient mythological stories. Qualities associated with human life were depicted by divinities. Creating and hearing the stories was a way of addressing emotional and psychological dimensions. In turn, these increased clarifications, relinquished anxieties, rid unwholesome emotions, and helped persons to have more direction and focus. One example is the goddess of learning and speech, named *Saraswati* in the tradition of India. Devotion and dedication to an image of learning, together with study of a subject, attracts that combination of gunas, the atoms and molecules that make up that subject. The influence of consciousness also plays a role in this subtle process.

In the current era, the number of people claiming 'there is no god' is increasing. Does this mean those persons are of demonic character? Not at all, those who claim to be atheistic or agnostic may have a wholesome, mindful, and virtue-filled way of living. It takes courage and will to put one's entire lifestyle on the shoulders of one's self. Since early civilizations, certain lifestyles have promoted courageous, intelligent, kindly, unselfish, uplifting values. Sattva and rajas egos working together bring about uplifting values for self and others. It must have been persons with qualities of sattva combined with rajas that brought about altruistic systems of interaction, including harmony, kindness, and compassion. Under the universal cosmic sky of Samkhya, there is room for many religions and systems.

Ultimately one becomes their own religion, responsible for one's own actions, the principle of cause and effect. The dark side of life involves dominance of tamasic ego. It is responsible for stability and structure in our lives, the positive side of tamas guna. On the other hand, qualities of ignorance, hatred, and laziness are harmful. These characteristics bring about illusions and unwholesome attachments. These in turn impact one's thinking, intentions, and interactions with others (Rao, 2002).

Awareness of one's ability to change and control the forces of the gunas within, is key, but requires a significant amount of effort. Awareness about oneself permits a person to know what they need to work on. The factor of will is required in order to make changes. It reorders the arrangement of the gunas. Will and effort are types of rajasic action.

So far, it may seem there is not much accountability in the system of Samkhya. Not so, it is through cause and effect that everything is connected, manifested, exists for some time, and eventually breaks-down. When a wheel is set into motion, it eventually increases in speed and momentum. It then takes time and effort to reverse its course. By this is meant purification and the restoration of the equilibrium of gunas requires time and effort, but must take place in order for a person to become ready for involution. Consciousness pervades and becomes temporarily locked into a form -- for the period of time that the form exists. The consciousness within the form becomes the soul of that form, the giver of life, sentience, and abilities. The soul within, together with prana and the 3 gunas are the reason that a person is alive.

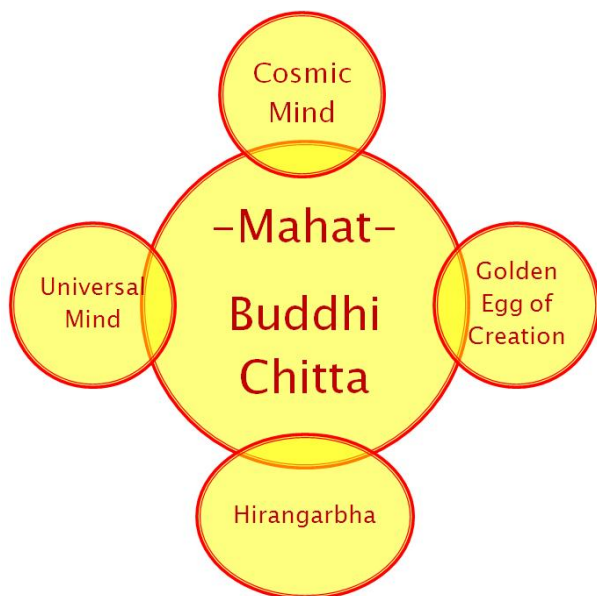
Consciousness has magnitude, and it has been described by every art form. It is due to consciousness that water moves and has sound, trees grow and leaves move, the moon has phases, and humans have the ability to learn, to read, to speak, connect with others. There is no end to the ways that one can realize the greatness of consciousness—hence the reason that consciousness has been considered as eternal God. If consciousness pervades, though does not act, how do forms get created? How does the creation actually occur? Creation occurs due to the continual changing of light, action, and inertia -- present within universal mind, the first evolute and storehouse of all potentialities. Within human beings the universal cosmic mind exits, reachable through transformative and transcendent methods.

#### IV. Significance and Implications

If the physical and human sciences, the psychophysiological, can be paralleled with Samkhya, the connection must be in cosmic mind, *mahat*. Cosmic mind is prior to what we consider as subtle formations. This first evolute precludes the scientific understanding of wavelengths, strings, and particles. It precludes mathematics, music, and every other knowledge. The potentiality of Mahat, acted upon by the three gunas, causes manifestation of the atoms, molecules, universe and the world as we know it. Sattva guna was predominate in the early formations. It gave rise to the second evolute, pure I-Sense. The third evolute, Ego, contains all three dimensions: ego of light, ego of activity, and



ego of inertia. It is Sattvic ego combined with Rajas that leads in the process of involution for liberation (Larson, 1987).



In the Christian tradition we find the phrase 'in the beginning there was light, and the light became word, and the word became knowledge.' This could be likened to the process of Mahat's evolution and its first evolutes. The phrase is a statement of sentience dominated by *sattva*, supported by *rajasic* intelligent action, and supported by *tamasic* structural formation of language and words. Sattva and rajas working together have a close affinity with consciousness, the principle of illumination whose pervading reflection enlivens.

### Conclusion

Creation viewed from the Samkhya perspective of two coexisting eternal principles -- indicates that life evolved atheistically. It purports that within Cosmic Mind, every strain of thought and imagination exists. *Mahat* is the beginning of time and space. It is entirely possible that life exists due to two co-existing eternal, separate principles. The knowledge presented in this paper about Consciousness and Materiality as described by Samkhya presents valuable knowledge toward the understanding of life. The knowledge may not be new, but it is for the most part, unknown in this modern day. Even though, Samkhya was written in an age seemingly unrelated to modern times, it presents concepts and principles which continue

to drive human life in this era. Samkhya presents a reasonable framework to intellectually explain creation, as well as the meaning and significance of life.

Potentialities that exist in Mahat include every aspect of life. It includes beneficial, kindly influences and divine images. The beneficial influences have their origin in *sattva* dominance followed by *rajas*. Potentialities within Mahat also include the influences of *tamasic* dominance, demonic images, and harmful influences of ignorance. This is 'psychological darkness.'

Tamasic *guna* is responsible for form and mass, both positive and negative, produced by the elements. Many types of form exist on earth. In space, there are mass planetary and other formations. The phenomenon of 'dark holes' belongs to *tamasic* origin.

### Future Research

Investigations that may prove interesting and productive could be Samkhya theorists collaborating with physicists. New questions would be formulated and explored. In our human mind, we all can recognize the existence of a subtle thought before expressing it. Prior to the subtle thought, could there be a seed of unseen particles, strings, atoms, and molecules that caused the thought? All of the potentialities of life are in the inter-workings of the 3 *gunas*. Do these three *gunas* become the unseen potentials, and then the knowable manifestation? This is the framework of Samkhya.

Science may consider a parallel of energy between the energies of physics and 3 energies of materiality. Does light, kinetic energy, and mass parallel the energies respectively of light *sattva*, action *rajas*, and inertia *tamas*? On a psychological level, are the archetypes of personalities and dimensions of life that were delineated by psychologist Carl Jung (VanderBos, 2009), found in the storehouse of potentials, the Universal Mind? The hypothesis has been presented, explored, and elaborated in this paper, that is how creation has its roots in the interactions of light, action, and inertia. It is reasonable, possibly not yet provable according to physical science, that creation has the ongoing phenomena of life due to the interactions of the 3 energetics *gunas* of Samkhya.



## References

- Aranya Hariharananda Samkhya-Yogacharya SW. Yoga Philosophy of Patanjali. (4th ed.) New York: State University of New York, 1983.
- Gasseholm P. A Comprehensive Senior Project, California Polytechnic University, California , 2012.
- Gramann P. An exploration of the effects of pranayam breath procedures on work, relationships, health, and spirituality. Saybrook University, [dissertation], 2012. <http://gradworks.umi.com/35/63/3563528.html>
- Gramann P. Consciousness, Free Will, and Transformation: Research and Science Today 2014. <http://www.rstjournal.com/archive,2/2015>
- Larson G. James and Bhattacharya, Ram Shankar, Encyclopedia of Indian Philosophies, vol.4. Samkhya: A Dualist Tradition in Indian Philosophy. Delhi: Motilal Banarsidass, 1987.
- Larson G. James, Classical Samkya. Delhi: Motilal Banarsidass, 1969/2014.
- Rao K. Ramakrishna, Consciousness Studies: Cross Cultural Perspectives. North Carolina: McFarland, 2002.
- Rao K. Ramakrishna, Handbook of Indian Psychology. Delhi: Cambridge University Press India, 2008.
- Tse P. The Neural Basis of Free Will: Criterial Causation. Cambridge: MIT Press, 2013.
- Virupakshananda, Swami, Samkhya Karika of Isvara Krsna. Madras: Sri Ramakrishna Math, 2006.
- VandenBos GR. (Ed.). APA college dictionary of psychology. Washington, DC: American Psychological Association, 2009.

