

Synthesis of Samkhya Metaphysics with Quantum Physics

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Western civilisation, buttressed by Thomas Paine and other adherents – Spinoza, Locke, Bayle, philosophers and physicist Sir Isaac Newton – of the eighteenth century, espoused the “*Age of Reason*” or “*Enlightenment*”. Clearly and unequivocally, Eastern Civilization was relegated to darkness or superstition, becoming followers of the impending doctrines set by material progress rooted in the Agrarian and Industrial revolutions. It is implicit that western hegemony was trumped, not by a unity of cultural progress embedded in nature as supported by eastern philosophy, or Hinduism, but by the raw and mechanical appeal to nature by such western ideologues, leading to a dichotomy or duality of nature and man.

Renee Descartes, eighteenth century French philosopher, in his famous dictum declared: “*Cogito ergo sum*” – *I think, therefore, I am*. Thus, dualism was born showing a separation of body from mind, causing a taint of genuineness and authenticity of the ‘observer’ and the ‘observed’ in the limitation of physics. Eastern metaphysics, as embodied in the Vedas, not resting on limited reasoning of limited dialectics, was further relegated to ‘superstition’, delineated by parameters of reasoning of Aristotelian logic coupled with the rigid Cartesian principle of Descartes.

Analogous to, and a model for, logical reasoning, classical or Newtonian physics can predict the mechanics or behaviour of solid matter, as it relates to force, mass and acceleration. In short, a measurement theory is cognisable here.

Whereas, the measurement theory or mechanics of matter may not be cognisable as applied to particle physics, Heisenberg, in the

‘*Uncertainty Principle*’, states that a show of random behaviour of a particle may not be readily ascertained as to its locus or position evident in solid matter.

The paucity of logical reasoning reduces Enlightenment found upon Reason, stated *supra*, to be short lived. Henceforth, there is clearly and cogently an obsolescence of the conditions herein described to guarantee the notion of Enlightenment, envisioned by Thomas Paine, and the congruity or adequateness of classical physics to understand ‘Nature’.

As a threshold matter, basic philosophy is a culmination of matter that arose in quantum theory, and demonstrates an essential and universal interrelationship or dynamic content of relativity, as in the concepts of *Purusha* and *prakriti*, two of the twenty five elements of *Samkhya* metaphysics.

As part of such dynamism, *Purusha* and *prakriti* may be analogized as strong and weak particles, or matter- antimatter. Within the *Samkhya* tree of twenty five elements, analogous to the approximately 108 elements of the periodic table of chemistry, there is constant transformation marked by cohesive interrelationship of matter in a state of *Being* and *Becoming*, within the laws of conservation and symmetry.

Henceforth, this thesis entitled “*Synthesis of Samkhya Metaphysics with Quantum Physics*” is demonstrable of changing matter – from solid to particle or *Purusha* and *prakriti* to *mahabhutas*. Kanada, a Hindu scientist of the fourth century, in his *Vaisika Sutra*, otherwise the maxims of the laws of physics expanded the principle of the atomic structure, wherein stated that there are nine substances – water, earth, light, air, *akaasha*, time, space, soul, *manas* or mind. *Akaasha* fills space, but it is not space. It is eternal and omnipresent as the soul, and all bodies are joined thereto, as explained in the *Nyaya Sutra*. Thus, there is a

restatement of this proposition of interrelatedness being discovered by physics.

The *Isha Upanishad* declares:

sa parayagaac chukram akaayam avranam

Asnaaviram suddham apaapa-viddham

Kaviir manisi paribbhuh svayam-bhuur

Yaathaatyatorthaan vyadahaac chaavariibhyah smabhyah.

Absolute consciousness is everywhere, by its own energy; beyond the senses; it has no physical attributes. It is Pure and is in the hearts of the Knower. Atoms and other forms of nature are duly assigned respective functions. Supreme Consciousness controls Supreme Nature.

The measurement theory accorded by Newtonian physics is certainly deficient to understand the nexus between consciousness and matter, while quantum physics under a pervasive '*Uncertainty Principle*' remains a disjunction or duality of nature. Nature is layered, as the different forms of the body in its grossness to a subtle body or *akaash* body, and physics as a whole, despite various theories propounded may not explain this structure. In doing so, the arguments of physics turn into an argument of abstract mathematics, beyond the conception of the mind, indicative of the ratiocinative process.

Furthermore, *Patanjali* in the *Yoga Sutras*, IV, 34 states:

Puusaartha-suunyaanaam gunaam pratiprasvah kaivalya svaruupa-pratishaa vaa citi-sakter.

There is a reconciliation of matter and Spirit, or [Quantum Physics and Samkhya Metaphysics]. Spiritual life is the inverse resolution of the potencies of nature, emptied of value for the seer. It is a return to Consciousness.

Contrary to the ratiocinative process in logical reasoning – by means of deduction, induction, and aggregated probabilities of mathematics, there is deficiency of a true conclusion of proposition or axioms bearing on truth, or absoluteness. As such, physics as a whole may posit that energy is contained in mass, but there is a failure to explain, as accorded by logical reasoning or aggregated probabilities of mathematics to show how it is that energy becomes mass.

Stretched further, it is the same to ask how dissolution or death of the human body that once had energy, returns to a state of rebirth or reincarnation. This is the same principle that a tree having the possibility of becoming huge tree is lodged in a seed; and so, it may be said that a tree is in the seed, and the seed is in the tree. This is a relationship of mass to energy and energy to mass.

Without having to beg the question, *petito principii*, *Samkhya* metaphysics, in accordance with the twenty five elements, will offer completeness in Quantum physics as it relates to the *Uncertainty Principle* coined by Heisenberg. Particle physics may be akin to *Purusha* and *prakriti*, while gross matter typified by classical physics may correlate to the *mahabhutas*.

Samkhya metaphysics and Patanjali “*Yoga Sutras*” are schools within a unified system of Hinduism. Just as mathematics, by symbolic representation are compressed and codified expressions of nature, so is the brevity of these schools of Hinduism resting on the Vedas. As such, Enlightenment herein is permanent and is supported by Intuition, propounded by the Vedas.

Vedic metaphysics is scientifically oriented, as evidenced among many places therein of which, the first Mantra of the First *Samhita* invokes *Agni*, a symbol of fire leading inaction of the body or matter, in a state of rest, *tamas* to rise into action; or

more properly latent energy becoming kinetic energy in a world of *Being* and *Becoming*.

The *Dance of Shiva*, a dynamism, affirms matter is in a state of transformation of *Being* and *Becoming*, while Quantum, or degree of change, in Physics recognise that there is rhythm in the universe, as shown by change of seasons, or night-day.

A Synthesis or a unified theory necessitates the part-counterpart of physics changing, *meta*, into metaphysics. Just as a blind man may not walk too far into unfamiliar territory, as is one with broken legs; by equal coexistence, they can become functional if the blind man takes the other upon his shoulders and walk at his guidance. In sum, a dualism of nature conceived by physicists brings a certain denouement without the help of Metaphysics. Thusly, western conception of Enlightenment by of the mind, rather than Feeling, or Consciousness dissipates.