

## THE HUMAN BEHAVIOR IN SAMKHYA'S TEACHING: ETHICS PERSPECTIVE

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### ABSTRACT

*Samkhya* is the oldest school that trying to harmonize the Vedic philosophy scriptures through the rational mind. *Samkhya* explains the cosmic evolutionary process of the universe. The term *Samkhya* comes from a word which means the amount of numbers to calculate the cosmic evolutionary principles in a rational way. *Samkhya* teaches dualism knowledge that makes possible the distinction between soul and body (spirit-objects) or *Purusa* and *Prakerti* consisting of 25 categories. *Purusa* and *Prakerti* are composed of tri-use ethics of *sattwa*, *rajas*, and *tamas*. These three *gunas* are in equilibrium (*samyavastha*). *Prakerti* requires the presence of *Purusha* to be known and appreciated, and *Purusha* requires the assistance of *prakerti* to distinguish itself from *prakerti* to obtain deliverance (*kaivalyartham*).

Keywords: human existence, *Samkhya*, ethics.

### INTRODUCTION

#### Background

Basically, humans are composed of two different substances, the immaterial body of matter, and soul. Human nature is immaterial that has two powers, namely the thinking power called ratio (reason) centered on the head and sense of power centered on the chest. This way of developing these two powers has been regulated in such a way by religion. The mind-centered mind or intellect, a religious doctrine that commands people to research, reflect, think, and analyze to conclude the birth of innovative ideas. While the sense of power that is centered in the chest is sharpened through worships. Without religion, the human soul can't possibly feel the peace and happiness in life. So, religion can be trusted in God which is the basic human need that will help the person in fulfilling the emptiness of his soul. There are four functions in life: (a) religion provides guidance and instruction in life; (b) religion is a helper in distress; (c) religion reassures the inner-self; (d) religion controls morals (Akhyar Adnan, 2003: 367).

Based on the function in running life that is about giving birth behavior and moral control, one of the teachings that talk about the matter is the teachings of *Samkhya*. *Samkhya*'s teaching comes from Sanskrit. *Samkhya* means reflection, the reflection of philosophy (Hadiwiyono, 1989: 63). *Samkhya* also means the number, the system of numbers used to describe the order of truth.

*Samkhya* teachings great influence on the teachings of Hinduism in Indonesia. *Samkhya* comes from two words namely the word 'sam' and 'khya'. 'Sam' is defined as together and 'Khya' is defined as a number. Tattwa's books such as *Werespatitattwa*, *Tattwajnana*, *Ganapatitattwa* of Old Javanese in Saivapaksa are much influenced by the teachings of *Samkhya* and yoga (Sukayasa, 2010: 56). The

teachings of Samkhya age are old, it is proved by that the books of Sruti (Mantra, Brahmana, Aranyaka, and Upanisad) Smerti, Itihasa and Purana in it contained the teachings of Samkhya.

Samkhya's teachings are realistic because they recognize the reality of a world free from the spirit. Samkhya called duality because the principle of its teachings there are two independent realists, contradictory but can be combined, namely: *Purusa* and *Prakerti*. The third is called Plurality because it teaches that *Purusa* is not a single entity. The truth about God Almighty does not need to be proved because his teaching is called 'Niriswara Samkhya'.

According to Samkhya that the essence of man and the universe consists of two elements namely, *Purusa*, the principle of spiritual and *Prakerti* the principle of bodily (material or physical). Furthermore, the two principles, especially after *Purusa* met premises *Prakerti*, develop *Prakerti* as the constituent elements of the human body and the universe, the whole consists of 25 principles (Tattwa). The twenty-five principles (*tatwa*) are the creation of Brahman, followed by the encounter between Purusha and Prakerti to become human, complete with the body and five senses ie *Mahat (budhi)*, ahamkara or ego, *Tri Guna* (*sattwa*, *rajas*, and *tamas*). *Sattwa* is bound by *Panca Bhudindrya*, *Panca Indrya*, *PancaKarmendrya*, *Tamas* tied *Panca Tan Matra* and *Panca Mahabhuta* as the use of *Panca Tan Matra*. Use here means an element or component of power and to govern not attributes or qualities. Why called *Guna* because it is very useful for the ultimate purpose that is outside themselves (S Pendi, 2007: 72).

The occurrence of the universe after the two principles of *purusa* and *prakerti* so that developed as the compiler of the universe and the human body itself. *Purusa* is an eternal psychological principle that stands alone and does not rotate. The number of *Purusa* is countless, unlike the *Upanisads*. Samkhya does not recognize the existence of a universal soul, which then becomes the soul of the individual. *Prakerti* is the ultimate cause of this universe, all objects in the world, both body, mind, feeling are limited and are a series of causes.

### **Problem Formulation**

Based on the background above, the focus of attention is the issue of ethics, how the teachings of ethics in Samkhya?.

### **Approach**

To clarify the understanding of the ethical values contained in Samkhya then this search will use an ethical approach, the deontological ethics. The flow of deontology is an action deemed correct when the action occurs in accordance with applicable social obligations and norms (Bertens, 2004: 254). It means there is a moral obligation or ethical imperative that must be obeyed. The deontology ethic emphasizes the necessity of good and bad actions measured from universally applicable rules, obligations and not seen from good to bad due to deeds. So, in discussing and exposing 'human existence in the teachings of Samkhya an action is considered true if the action occurs in accordance with the obligations and social norms.

## DISCUSSION

Ethics is a branch of philosophy that examines morality, about command and prohibition, about what is good and what to do and what to prevent by man (Muhamad Mufid, 2004: 4). Ethics examines the principles that govern good and bad human behavior. These rules arise because people live together with others and with the universe. In life together in the community, every person or man must behave in such a way that brings happiness to himself and to the community environment. Those who violate the rules, in addition to causing problems, either directly or indirectly to others. Because in man there is an impulse to do good deeds. To mitigate the turbulence of improper impulses can be done with the teachings of Samkhya which has a special significance to provide guidance on the rules of behavior that is good and true in human efforts to achieve physical and spiritual happiness.

The ethics of Samkhya do not distinguish a person from his class from studying the Vedic scriptures. Everyone can study the Vedic scriptures without exception. The essence of the Vedas is for all mankind. Samkhya suggests that one's relationship with others can control evil thoughts toward good thoughts (Magnis Suseno, 1987: 108). Because in a good mind will bring a person on the balance of environment and himself. The power of the mind should be guarded so that it can be directed to the good things.

The sanctity of a person is if the person can rid himself from the bonds that stem from *awidya* (ignorance), *Asmita* (bad behavior), *raga* (greedy passion), *dwesa* (hatred), and *abhinewesa* (fear). All this is caused by *asakti* that control *manas* and *budhi*, this why a person should understand this in order to release himself (*purusa*) (positive energy, masculine, male) from the bond *prakrti* (negative energy, feminine, female) (Nala, 1991: 53-54).

This *Purusa* non-material is static, passive and lacks the ability to approach and understand something. *Purusa* always shackled, tied up by *Prakerti* so as not free to take part in the human body, that is why *Purusa* cannot do anything without anyone help it. In this helplessness, only *tri guna* can help. With the help of other elements such as *panca indrya*, *panca buddhindrya* (*dyanindrya*), and *panca tanmatra*, *Purusa* can instead utilize to obtain information from outside. All this equipment are called *antah karana*, an inner tool which is very needed by human life. Without the presence of *karana*, humans can not possibly live according to their nature. Humans can not connect and communicate with the outside world, with the environment. All of this equipment is special to everyone, different from one human to another (Nala, 1991: 57-58).

The non-material *Prakerti* is constructed by *tri guna*, which consists *sattwa*, *rajas*, and *tamas*. *Tri guna* will give properties to the results embodied by the *prakerti*. *Guna sattwa* will give the sacred, wise, pure and neutral nature of man. For *tamas*, vital powers or passive potential, lazy, sluggish, indifferent as if as an exploding emotional turmoil that appeared in human beings. While for *rajas* is a vital active force dynamic, aggressive, full of activity, emotion in the human body that moves in turns both for *sattwa*, organic materials and for *tamas*, natural inorganic materials. So actually, for *sattwa*

and *tamas* is passive energy, potential energy to do its job require active energy, that is power from kinetic energy to *rajas* (Nala, 1991: 56).

In Samkhya's teachings, the person is a fusion of the various factors that are essentially a never-ending process called the body. The physical body is the body that is not eternal because at the time all will end. Because this period has a birth, a development, and an end even though the process lasts very long.

Prakerti developed by *Tri Guna*, namely *Sattwam* (*satwika*) derived from word 'sat' which means true and 'tra' means have properties. Thus, *Sattwam* means righteousness, which is meant in this case the lighter nature of things, and good for the living (human). *Sattwam* is the nature of everything that has the properties of light and illumination, so often leads to upward motion and forms of pleasure such as satisfaction and joy (S Pendit, 2007: 78).

*Rajas* (Rajasika) comes from the word *Raj*, which means to control. *Rajas* also means shine. So, *Rajas* means the nature that becomes the driving force of all things that exist in this universe. For living beings means the nature that gives the power to work on something or the power that causes the active being in his life. *Rajas* is an activity expressed as *ragadvesa*, ie likes or dislikes, love or hate, interesting or sickening. *Rajas* is the element that moves for *sattwa* and for *tamas* and also moves things.

*Tamas* is the element that causes something to be passive, and negative, to be strongly opposed to activity, to withstand the motion of the mind, resulting one to confusion for opposing activities that cause one to become lazy, indifferent, sleep.

All three are always together and never parted from one another. Can not be one of building things or beings in the world. All three are building things or creatures that exist on this earth or in this world.

All objects of the world have three traits, the traits that give rise to pleasure, hard and neutral. *Tattwa* is a Prakerti which is a mild, calm, and radiant nature of pleasure. Its form of consciousness, the mild nature that causes upward motion, wind and water in the air and all forms of pleasure such as satisfaction, joy and the like.

There are two changes forms of *Tri Guna*: (first) *Swarupaparinama* and *Wrupaparinama*. At the time of *Pralaya* each to change on itself, without disturbing the others. Such changes are called *Swarupaparinamauses* at this time there can be no creation because there is no cooperation between the three. But if the use of one over the other creates a creation, this change is called *Wirupaparinama*.

So, the central description of Samkhya is the result of actually existing before in the cause such as the whole existence of the trees in a pent-up state or falling asleep in the seed (seed), as well as the whole existence of trees that are in a state of pent or sleep in the *Prakrti* ie *Avyakta* (not developed) or *avyakta* (indistinguishable). The result or result is no different from the preparation material.

## CONCLUSION

Samkhya who became the reference is Sankhya-Karika (Iswara Krishna, 5th century AD). Samkhya deals with the basic category of reality that explains the basic principle (prakerti). Samkhya emphasizes the process of involution that binds the individual soul into matter.

Human excellence in Samkhya has differences in nature, activity, birth, death and the senses and motions of different human beings. But this difference is not in the soul as pure consciousness but on the bodies associated with ethics of *Tri Guna sattwa, Rajas, and Tamas*.

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