

PHILOSOPHY OF SANKHYA-YOGA

“सांख्ययोग का दर्शन”

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Krishna has proved the practicality and meaningfulness of yoga in the Gita by saying 'Yoga: Karmasu Kaushalam'. Though the theory of yoga is available everywhere in the ancient Indian texts, the sanctum sanctorum is only numbered. Therefore, the soul of Indian philosophy resides in Samkhya and Yoga. As a philosophical sect, Samkhya and Yoga are established and compiled in the philosophies of sages like Kapil and Patanjali respectively. Apart from these, there is discussion of Sankhya and Yoga everywhere in scriptures like Vedas, Upanishads, Ramayana, Mahabharata, Purana Smriti etc. There are innumerable evidences of their popularity, authenticity and antiquity. Since the Samkhya philosophy provides a philosophical background of dualism based on practical moral thinking, it requires a critical ethical interpretation of the philosophy of this philosophy, which is an invaluable asset of both the Samkhya and Yoga traditions. Sankhya philosophy is unique among the philosophies which, due to its antiquity, has a great influence on the Indian ideology. In reality, it is a scientific philosophy providing deep insight and wide-ranging understanding for any philosophical vision. That is why (in 2VR 5/2) it was said in relation to Sankhya's author Kapil that "Rishi Prasutam Kapil Yastamgre Gyanarvibharati".

The most ancient of Indian philosophies, the popularity and authenticity of Sankhya philosophy is doubtless. Dr. Basudev Sharan Aggarwal has rightly written that "Sankhya philosophy had a very high place in the Indian culture at one time. In the background of philosophical thought in Mahabharata, sankhya-yoga has an important place. The ideas of Samkhya Darshan in the form of Panchashikha and his disciple Dharmadhwaaja Janaka in the form of dialogue, Brahmavadini Sulabha and Janaka as dialogue, Vasistha and Karal Janaka and Yajnavalkya and Devrati Janaka in many places of Shanti festival. Is mentioned in a very poetic and interesting manner. The influence of Sankhya philosophy is sufficiently existing on the philosophical background propounded in the Gita. In fact, Sankhya philosophy became very popular at some time. "

The word 'Sankhya' is concluded by adding a suffix to the word 'number'. Etymology of the word 'number' The name of the metal-famous is \$ id, \$ according to which it means 'Samyak Khyati', Samyak Jnana, Truth Knowledge. This perfect knowledge of '3' Sankhya is implied in distinguishing the male form of Chitta from the individual form of the dual form. Thus the word 'number' is the shortest name to reveal the true form of the greatest philosophical discovery of

Sankhya, the first and the most powerful. As a lecturer, he was known as 'Sankhya' in very ancient times and it was right to be so.

In the Mahabharata, Gita, Ramayana, Memoirs and Puranas, since the very ancient times, Sankhya has not only been mentioned in the form of higher knowledge, but its principles have also been detailed here and there. In the Srimad Bhagavat Purana, Samkhya is called Mokshaprada. Lord Kapil tells Mata Devahuti that "Mother! A person who listens with respect to this numerical knowledge even once by revealing in me or making a statement to another, attains my ultimate position. At the end of the '4' Sankhya episode, the Bhagavatakarar himself states that "Men who listen to this supreme deep self-realization of Kapila Muni by meditating on God, they are attained by the Lord." "5" in the Shantiparva of Mahabharata. It is said at one place that "the knowledge which has been received in the world from the Sankhya-sampradaya is extremely important". "6" in that it is again stated that "there is no knowledge like Samkhya and there is no knowledge like Yoga There is no force. "7" In the Srimad Bhagavad Gita, the most important part of the Mahabharata, the Trinity doctrine of Sankhya philosophy has been adopted very beautifully. Trigunatmika Prakriti is continual-resultant, its three qualities are always producing some result, some or the other, men are irresponsible - this principle of Sankhya has become an essential part of Gita's Nishkam Karmayoga.

The 'Sankhya' departure of Indian philosophy is a Vedic in spite of being similar to it in many theories, being originally Vedic. His greatest specialty has been his dualism, his nature-male dualism and male-pluralism. According to Prof. Garvey - "The figure is so specific that it can be the brain of a particular great man". On pages 55-59 of his book "Sankhya Philosophy", he also clarified that "the Sankhya Mahabharata must have originated before or at least before its present developed and vast form." For this reason it is quite natural for such an important philosophy to have an indelible impact on the Mahabharata. "Prof. Jacobi does not consider the development of Samkhya from the ancient Upanishads. He states that Sankhya philosophy is based on materialism, so it may have developed from the ideas of the Upanishads, it cannot happen. Dr. Keith, while cutting this opinion, wrote in this way - "It is clear that Sankhya could never be considered to have developed from a purely immaterial materialist ideology." Its birth and development will have to be attributed to materialism which has been supplemented by spiritualism. According to traditional belief, the first Acharya of Samkhya is considered as Mahamuni Kapil. Historically, Kapil's name was first mentioned in the Shvetashvatropanishad's mantra 'Rishi Prasutam Kapilam Yastamgre Gnanayarvibhirti Jayamanch Parayet' (5/2). In the Bhagavad Gita, Shri Krishna describes himself as 'Siddhanam Kapilo Muniha' i.e. Kapil Muni in Siddhas. '9' The ancient Indian tradition considers Kapil to be the originator of 'Samkhya Darshan', but he composed a book, there is no consensus among the scholars of Sankhya philosophy.

Some scholars consider Shashtitantra to be the creation of Kapil. But this famous book is no longer available.

The specialty of Sankhya philosophy is the emphasis on spiritual direct which is practical philosophy and for this reason the Lokayats also formed the basis of material direct. If something is spiritual then its physical should be visible. The sankhya-yoga of Ishvarakrishna is popularly known as Sankhya Shaddhyayi, while the 22 element sutra is the list of Samkhya school in extremely finite words.

Due to its numerical or numerical philosophical interpretation, it got its name Sankhya, while according to the second belief, it is considered to be naming from 'Chaksh' metal which means - to think (think) of an object by thinking intelligently. In this way, those who represent the twenty-four elements of nature and those who preach the number i.e. knowledge are the promoters of sankhya-yoga. Sankhya Purusha Krishna has told the better knowledgeer than ascetics and the better yogi than the knowledgeable. Only Sankhya Yogi can become a suitable life-philosophy in today's global scenario.

Vishnudatta Pandey has discussed various yogas under the title 'Samagra Yoga' in the book 'Dimensions of Vedanta Darshan' (Prof. Revathi Raman Pandey Smriti Granth, All India Darshan Parishad). According to which yoga is experimental science, not just scripture, not pothi, there is a process which is scattered as yoga in the practice of Patanjali yoga, Shakta yoga, Shaiva yoga, Vaishnava yoga, medieval saints. There is a discussion of Yoga in Sri Vedic Vada, Yoga in Srimad Bhagavadgita, Yoga in Jain and Buddhist traditions, along with the overall yoga of Sri Aurobindo, there are two ways of salvation mentioned in the Upanishads - Manojaya and Pranajaya. Manojaya is caused by the loss of desires, but Manojaya is proved to be spontaneously by becoming pranajaya. This is why Pran Jai was given so much emphasis in yoga. Pran jai is the control of breathing.

The Upanishads have often accepted with a view that by restraining the senses, keeping the mind in the heart, holding the upper instincts, doing pranayama pranayam, practicing the butterflies properly, through samadhi with yogi happiness, sorrowful duality, joy and mourning Can get across In this sequence, the Upanishads have given spiritualism yoga, meditation yoga, nididhyasana yoga, practice-yoga, gyana yoga, karma yoga, mantra yoga, rhythm yoga, hatha yoga, rajyoga, samput yoga, vibhuti yoga, tarak yoga, amanask yoga, kriya yoga, pranapana samyoga. , Recommended to use Vedic Triya Yoga, ManoYoga, Uttarayoga, Samkhya Yoga, Mahayoga etc. Overall Yoga is a cultivation, practice or spiritual sacrifice through which the identification of external and meditative, Brahman and ego is achieved and towards perfection. , Is directed towards immortality.

In this vast backdrop of yoga itself, Bhagavad Gita gave Kriya-Yoga, Samadhi Yoga, Mantra Yoga, Jap Yoga, Laya Yoga, Hatha Yoga, Kundalini Yoga, Bhakti Yoga, Prem Yoga, Praptayog, Nishkam Karmayoga, Practicing Yoga, Dhyana Yoga, Samkhya Yoga, Jnana Yoga, Rajyoga, In the form of Rajadhirajayoga, Mahayoga, Purnayoga etc. all yogas have been coordinated. Apart from these, it is worth mentioning extensive discussion of Arjuna's sadasog yoga in the first chapter including Samvatyoga, Daivayagya Yoga, AtmaSyam Yoga, Yajna Yoga, Brahm Yoga, Sannyas Yoga, Dukkha Sanyog Yoga Yoga, Aishwarya Yoga, Nityabhyoga, Continuous Yoga, Buddhayoga, Atma Yoga. Even believing liberation from only practicing self-religion is possible because there is also the rendering of Swadharma Yoga in it.

Acharya Haribhadra Suri is credited for the widespread practice of the word yoga in Jain practice according to which the Dharma-Vyapa, which coincides with the element of salvation, is called Yoga. The Jains comprise Yoga in five parts, in which there is discussion of place, urna, artha, alamban and analamban. In the same way, yoga is divided in the form of wisdom, modesty and samadhi in Buddhism, so the practice of knowledge, action and devotion is prevalent in the form of Hinduism. Behind the right philosophy, knowledge and character of Jainagams, the three aspects of human consciousness are purification of knowledge, emotion and resolve. It is a call to accept the element with reverence, to recognize its form with knowledge and to conduct it through practice.

In Sankhya, the science of Barhjat and the science of Yoga originate in Yoga, and by combining both, the achievement of the entire science is achieved. Overall, Samkhya-yoga is a unique method of developing a deep understanding and ability of man. Disorders of nature, intellect, ego and mind are these three consciences and their unified form has been called mind. Discussion of intellect, ego and mind is clear in Sankhya philosophy. That is why there is a close relation between Samkhya and Yoga because what Samkhya says is important, Yoga is what it calls mind. Here Yoga does not mean just joining (coincidence) but samadhi. There is no substance of the world, mine and all I have a part of everyone and this is the implication of Samkhya Yoga, which has been given the name of Samagra Yoga.

References

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