

## **SANKHYA-YOGA AND APPLIED ETHICS**

“सांख्य-योग एवं व्यावहारिक नीतिशास्त्र”

Anshu Anand

Department of Philosophy, Babasaheb Bhimrao Ambedkar Bihar University, Muzaffarpur, Bihar

Yoga is not helpful in accomplishing the objective of Sankhya theory and is not different from it because it is complementary to spiritual journey, hence Yoga has also been described with Sankhya. The knowledge of the nature of Purusha is the subject of wisdom, Samkhya and in the means of the same, Yoga suggests the option of Samadhi. In Garudpuran, Matsyapuram etc. Sankhya pioneer Kapil is said to be the fifth avatar of Vishnu who established the wonderful philosophy of Sankhya. The fundamental core of the philosophy of Samkhya Shastra appears to begin with the literature 'Saakhyadadhyayi' and 'Tattvasamas', whose promoters are said to be the sons of Kapil, Devahuti and Kardam. Shankaracharya has taken the meaning of 'Kapil' as Paramarshi Kapil at the end of Shvetashvatar. Among the Mahabharata, Gita, Kapil has been ranked as the Samkhya Praneta as the philosopher superior. That is, the Sankhya (practical yoga) Praneta Kapil occupies the highest position in Indian philosophy and philosophers. While Sankhya establishes a scientific philosophy, it is characterized as a practical achievement on a practical level. It is capable of illuminating a person in quick time. Yoga starts happening as soon as Sankhya is understood. In fact, Sankhya Yoga is not an education, not a precept but it is a life-knowledge or accomplishment, a practical achievement, applied; Chachasapamakdha is a philosophy that eliminates the impurities of the mind, mind and body, duality or imbalance (mal). And the person provides a state of amazing balance, wisdom, realization. The Sanyogi, by his siddhi-strength, can also create another body, etc., due to gratitude, the proof is in Indian philosophers. That is, once Sankhya Yoga is proved, any person can even create a body for gratitude reasons.

Modern Western scholars believe that the most ancient text in the Samkhya texts is the Sankhyakarika composed by Ishvarakrishna. As a '1'Sankhya Siddhanta, Shaktikantra has always been effective on all Indian debates. Such an ancient and early period, which lacked material means for elemental discussions, in that period, such a correct and serious discussion of the subtlety of soul-spirit and material elements surprises today's scientists and scientists. In practice this knowledge is brought down as achievement and man attains liberation from the three sorrows.

Mahamuni Kapil's Sanskrit literature gave him the name 'Shashtitantra' after being analyzed by sixty substances. The detailed description of the form of the Shashti substance and the nature of the Prakrit path is found in this book. Sankhya Shastra is named 'Shashitantra' because in the interpretation of the substances, there are a total of sixty substances enumerated in it due to the calculation of the Dasha fundamental meaning and fifty suffixes. It is named Samkhya Darshan or Samkhya Pravachan because of its analysis of semiotic elements because it has twenty-five elements, the chabis root class and a conscious class. The root cause of nature is the root cause and the rest is the work of twenty-three nature. Knowledge of nature and man's conscience is Sankhya learning. This is called Moksha or upvarga. Kapil created the world's first philosophical treatise called 'Shashtitantra' and taught it to Asuri, then Asuri gave Panchshikh from Panchshikh to Ishvarakrishna, Bhargava, Uluka, Valmiki, Deval, Janaka, Vasishta, Patanjali. , Varshaganya, Garga, Gautama, etc. Many Acharyas expanded Sankhya learning. In Sankhya philosophy God is not considered to be the cause of creation, as Tilak also showed in Geetarasya that Sankhya has given the definite theory that nature and Except man, there is no third root cause of this creation.

Yoga philosophy (Patanjal) also does not consider God the cause of creation. Justice Vaiseshika also does not give a causal reason to God. They cannot be called monotheists simply because they believe that God is not the cause of creation (for the sake of creation etc.). The philosophical implication in this is only that God, time and nature etc. cannot be included in the root cause of creation. But to see the elements of nature and man in the original series of these causes is the main purpose or method of Samkhya-yoga. In this, the relation of God and nature is like the relationship between man and woman in the world. That is why it has been said in the conspiracy - 'raga-viragayayoga: srishti:' '3' meaning the origin of nature-man or creation is the interaction of the terms 'raga and viraga' as the creation of a creature by the combination of man and woman. In the sankhya-yoga, the nature-male relationship is said to be the interrelation of the blind and the lame.

The spiritual path of Sankhya is based on the knowledge of the reality of the five mahabhutas, the contribution of the body. This gross body which is the basis of our complete worldly habits and liberation-means, whose emergence of resentment from the feelings of five-physicality, birth, death, mortality, imperfection etc. and understanding the ephemerality of worldly pleasures and moving in the spiritual path and the reality of the subtle body To understand is numerical knowledge. In yoga, the term 'kashaya' is used for Ragadi Mals. In Yoga, there is a discussion of the term 'Brahya', while in Sankhya, only the discussion of the presiding God '5' is found. Establishing harmony (yama-niyam) with the reality of the elements in all of their ethics, conduct, karmanushthan and ishwarpranidhan is the method of Samkhya Sadhana.

Yoga is considered as a department of Samkhya. The basis of the fundamental principles of Yogasastra is the Shaktistantra in which the ultimate means by Samkhya knowledge and Tantra

meditation is Samadhi to correct the perception of the nature of the man about which Yogasastra has arisen. In this way, Samadhi is a subject of Yoga in detail, which is a part of Samkhya. According to Samkhya, this whole visible world is a disorder of nature. This whole expressed world is the coordinated result of happiness-sorrow-fascination. Thus in Sankhya, there are basically two aspects of the world - Parinatmat 'and' Samyāyat '. As it is known that Sankhya discusses the elements of the world and 'Yoga 'researches the Purush (soul).

In the Sanskrit, starting the Samkhya Shastra, it was said - “**Artha trividudhakhatyantinavityakhyant Purushartha.**” That is, clarifying the purpose of Samkhya Shastra, it is said that if the extreme recovery of grief is not possible by medicine or Jyotishtomadi Vedic remedies, it is impossible to attain salvation. Hence the Samkhya Shastra was propounded to attain Moksha. It is necessary for a man who is free from moksha i.e. sorrows because man is naturally free, but in the nature of nature, he forgets this free form and gets bonded. Everything except man and nature is impermanent. Turning off one's work of nature towards man is liberation. In modern Samkhya, the object or bondage is not of man or moksha, but of nature, which affects man.

Sankhya philosophy considers the soul or the subtle body to be the composition of eighteen elements. Which includes thirteen reasons and five microcosm. The sex is an extension of the body in a total of eighteen elements, from critical to subtle, as Gaupadapa Bhashya also believes. This sex body in its subtle form is a man unleashed, who does not need to try hard to get rid of nature, mindfulness or any situation or object of the world, but only to be free from his mind. As soon as we are freed from our mind and its glands, we see the light of a man who is enlightened who is ecstatic or divine. As soon as our mind stops, happiness automatically appears and I start laughing that I am Was in vain That is why Kabir says- "Jal Bich Mein Piyasi, Mohe Dekhte Awe Hansi".

Sankhya philosophy is the first philosophy in the world which gives spiritual direct meaning practical. It was expanded and developed in the Guru-disciple tradition, so in chronological form of deep practical knowledge, it developed in a holistic manner and hence was less prevalent in literary form. But the other truth is that in Sankhya, the science of spiritual discernment (still lighted) was unique, practical philosophy and to reach this achievement almost the entire Indian philosophy is revealed like the samadhi of yoga, nirvana of Buddhists, Kaivalya of Jains, other philosophies. Ka Moksha are the various paths of spiritual discernment of all the same Sankhyāryas. In Western ethics, seek the same spiritual discernment, as the joy of Socrates, as the "joy" of the well-to-do, Bentham, Mill, etc. It is the self-illumination of a man of essence that is illuminated in a lawless way and This is the elixir of humanity in terms of the ethics that is attainable through the practice of Samkhya Yoga. The whole of Indian philosophy extends from thousands of years even before Vedic period (Sanatana) to Shankara (Sankhyasaptati-lecturer) of

South and Vachaspati Mishra of North Mithila in which there are many types of sages, saints, scientists, teachers, philosophers, philosophers, The artists, fakirs all seem to be ignited with the energy of almost the same truth.

In the article which is related to Samkhya from Alberuni's visit to India, 6 is written giving the essence of the book named Samkhya - the curious asked how many species of beings are there? So the sage replied that there are three categories of beings - 1. Spiritual people, 2. Humans and 3. Animals. There are fourteen castes of which eight are spiritual (Brahma, Indra, Prajapati, Saumya Gandharva, Yaksha, demons and vampires. The remaining five are animal species, including house-animals, forest-animals, birds, creepers and growers (such as trees) and the last one. That is, the fourth man. In the above book of Alberuni, two lists of names of the eight castes are found, the above list is that of Gaunapada and the second list (Brahma, Indra, Prajapati Gandharva, Yaksha, Rakshasa, Pitar, Vampire) is of Mather. According to what Alberiuni's India says next, the relation of soul and karma is revealed by Samkhya Siddhi. This example is very important in explaining the relationship between soul and karma that between them one way and the other coincidentally unknown in the way There is a connection between the wanderer. But this other unfamiliar wanderer found in the path is a robber returning from a robbery from another village and when he is caught some distance, the innocent wanderer who was already walking as a robber is also caught. When caught, the innocent wanderer has the same behavior as a convicted robber. Our soul This is similar to that associated with the Karmandris. A man is proud of enjoyment while enjoyment is in the intellect and to see or understand it clearly is the achievement of Samkhya knowledge. Mainly enjoyment is the religion of intellect; a man, unknowingly, pursues his intellect, practice that enjoyment.

Knowledge of the Chabis elements of Samkhya leads to a situation in nature. While the knowledge of the twenty-fifth element makes sense of latent superannuation, according to Maharishi Yajnavalkya, the basic element is one, or it is two or three. One God, second person, Jivatma and third nature. In the Sankhya doctrine of Yajnavalkya, this universe is considered separate from the divine God. This world is the body of the same divine God. The divine ruler and it is ruled by the world. The entire world including the sun, the moon, the stars, the earth and the non-existent are all filled in this eternal sky and all including the heavens are based in the divine and they have their speed or position in them. Prakrit Jagat and Ishvara are completely separate entities among which the third living person comes into this world and enjoys his karmaphalas. This Karmaphal enjoyment is its practical world whose root is the science of Sankhya Yoga.

## References

1ण् सांख्यकारिका (तत्त्वप्रभा एवं युक्तिदीपिका सहित) बालकृष्ण त्रिपाठी, भदैनौ, वाराणसी, 1970

- 2ण् प्रभा: सांख्यतत्त्वकौमुदी पर आद्या प्रसाद मिश्र कीटीका, इलाहाबाद, 1969
- 3ण् विद्वत्तोषी: सांख्यतत्त्वकौमुदी पर टीका, बलराम उदासीन, गया, 1930
- 4ण् सांख्यतत्त्वकौमुदी: वाचस्पति मिश्र (सांख्यकारिका की टीका) अनुवादक - गंगाधर झा, पूना, 1965
- 5ण् सारबोधनी: सांख्यतत्त्वकौमुदी की टीका, शिवनारायणशास्त्री, निर्भय सागर प्रेस, बाम्बे, 1940
- 6ण् सांख्यकारिका गौड़पादभाष्य सति, आचार्य गौड़पाद, भारतीय विद्या प्रकाशन, वाराणसी, 1964