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ISVARAKRSNA VIEWS OF SAMKHYA Darshan .

Pintu Das,

Research scholar, Department of Sanskrit
Seacom Skills University, Kendradangal,
Shantiniketan, Birbhum
West Bengal, Pin-731236

□ Abstract :-

In India, philosophy originated as an exploration of the mystery of life and existence. Indian Philosophy refers to a number of philosophical traditions that arose on the Indian subcontinent. Six philosophical systems have evolved to embody India's intellectual quest for truth throughout the ages, these are Samkhya, Yoga, Vaishesika,

Nyaya, Purva Mimansa, and Vedanta or Uttara Mimansa. Almost all Indian schools of thought recognized the principle of karma and reincarnation, and the goal of moksha is viewed as an escape from the cycle of births and deaths. Moksha is regarded as the greatest aim of human effort.

Samkhya is the oldest of the orthodox philosophical schools, and it holds that everything, in reality, is derived from Purusha and Prakriti. In the East In the disciplines of philosophy in Prakriti, when the review of the philosophy of Sāṅkhya began, it was spread in two ways. In the meantime, the presentation and analysis of the elements in milk, their interrelationship, their usefulness in achieving the purpose of man, the analysis of the cause of their origin in relation to time in the instrument, the communication of its vision elsewhere and its determination.

This can determine the extent to which the transcendental and temporal purposes are fulfilled. There the transcendental is situated within and the earthly is situated outside. Although the disciplines of philosophy are seen to be for the transcendental prosperity, there is a very weak stream of use of means for worldly purposes. That stream is the external form. In determining this stream, the social background should be considered, the analysis of which should clarify the stream picture. Again, the consideration of the social landscape should be led by the context of historical facts. Literature is indeed an excellent tool for gathering historical facts.

There is a Vedic literature rich in historical facts to determine such trends in Indian philosophies on which the social landscape has been analyzed. Thus it is appropriate to criticize the Vedic literature, since the philosophies are in a position to understand the authenticity of the Vedas. Here, by analyzing the social picture found in the literature, . If the philosophy of Sāṅkhya were taken into such an analysis, its position would also become clear in Indian philosophies. Philosophical disciplines are divided into two categories, distinguished between atheists and atheists. This is the difference between the authenticity and the authenticity of the Vedas. It is such a controversy that can be rewarded by its criticism to determine the place and dignity of the Indian philosophical disciplines from the emergence of the disciplines. Thus, by this kind of criticism, the philosophy of Sāṅkhya has been brought together, in the light of which the chain of philosophy can be illuminated.

□ Keywords :-

Yoga, Vaishesika, Nyaya, Samkhya, Prakriti, Purusa, Sattva, Rajas, Tamas.

Introduction

Isvarakrsna and Sankhyakarika :-

One of the most authentic works of Sankhya philosophy is the Sankhyakarika, written by IsvaraKrshna. The appearance of IsvaraKrshna and the opinions of various scholars and his contemporary teachers are discussed in the previous chapter. There are different theories as to whether the Sankhyakarika is called Sankhya Saptati or Kanak Saptati. According to Manoratha Yuan Chwang, who was Vasubandhu's teacher, the Buddhist philosopher Vasubandhu wrote a book called 'Paramartha-santati' to criticize the Sankhyakarika of IsvaraKrshna. In this book, Vasubandhu presents the arguments against Sankhya. But according to Mr. Gopinath Kaviraj, in the Jain text 'Anuyogadvara Sutra', there is 'Kangasattari' (Kanakasaptati). He believes that the text is a renaming of the Chinese word for gold, Hiranyasaptati. The Sankhyakarika of IsvaraKrshna, which became known in China as the Subarnasaptati or Hiranyasaptati. Dr. Pulinbihari Chakraborty in his book 'Origin and Development of the Sankhya System of Thought' mentions that Vasubandhu wrote in reply to Paramartha Santati¹.

The 70th Karika of the Sankhyakarika² deals with the order of the Sankhya Sampradaya³. Although the number 70 is specified in the sense of seventy, there are usually 72 karikas in the Sankhyakarika. The 71st and 72nd Karikas⁴ mention the basis on which Acharya IsvaraKrshna wrote the Sankhyakarika. There is an additional craftsman introduced in the Matha profession⁵.

The seventy-nine Karikas on the subject of Sankhyadarshan are described in the statements of Acharya IsvaraKrshna. He has recorded this content in the Sankhyakarika from the book called Shashtitantra. Sankhyashastra relies on the accepted Sankhyakarikas to comment on authenticity in many languages⁶. There are many books written on the subject. These include the Bhashya by Acharya Gaurapada, the commentary on the "Matharabritti", the "Yuktidipika", the "Jayamangala", the translation of Karika into translated Chinese, and the 'Sankhyatvakaumudi' by Bachaspati Mishra.

□ The Samkhyaakarika's Prakirti of IsvaraKrshna :-

The Sankhyakarika is based on the explanation of the twenty-five theoretical Sankhyashastras. In context, the word 'tattva' can be interpreted simply as 'according to IsvaraKrshna, Prakriti is the root cause of this visible world and is never distorted or acted upon by anyone else⁷. Prakriti is the root of all the external world. That is, what it actually does is called Prakriti. This Prakriti is the equilibrium of the three modes of nature, namely, Sattva, Rajas and Tamas⁸. Although nature is triple, these qualities are not the characteristics⁹ of Prakriti. When Prakriti is in equilibrium, neither of these qualities of Sattva, Raja: Tamas is more or less in this state, They are all equal. Here is a state of ineffectiveness due to lack of quality. In Sankhya philosophy, the triple Prakriti is called nirvaya¹⁰ and is mentioned as the basic component of the world. From Prakriti, the great, the pride, etc., have been created. This is why Prakriti is called the root Prakriti of the world. Prakriti the cause of this world, not the action. It is itself unproduced but has productive properties and has procreative properties in Prakriti The virtuous unconscious¹¹ subject is an ordinary, unconscious man The opposite of" Prakriti is not perceived by the senses. Because Prakriti is very subtle¹². Therefore, the obstacle to knowledge of Prakriti is due to its subtlety. And all matter in this visible world is the work of Prakriti, so without the existence of Prakriti there is an impossible defect in the origin of work¹³. Here subtlety is not an atom¹⁴, because this Prakriti is the Lord." In Sankhya philosophy, Prakriti is called alinga. Lis means measurer. But no measurer is gender. The measure of the principal or nature is gender Na force is nature is alinga¹⁵.

The 'manifest' is the twenty-third of the three kinds of things, manifest, unmanifest and known. 'Manifested' means things that are produced or manifested from the principal. The knowing object is the Purusha and the 'unmanifest' object is 'Prakriti. These tables can be configured as follows.

Familiarity with these twenty-five principles leads to complete knowledge. These facts are given in general by Acharya IsvaraKrishna in the Sankhya Karika ¹⁶. Therefore, it is important to understand the characteristics of the original Prakriti.

There are seven in the case of Mahadadi (pride and partisanship in the beginning), and sixteen in the case of Vikara. and 'no nature, no deformation,' says the Puruṣa.

This contains a total of 25 theories. Purusa is conscious and Prakriti is unconscious, and when these conscious and unconscious are interconnected, the fruit in the form of knowledge is produced, so that the appearance of consciousness and the result of unconsciousness are combined either that fruit is called Mahattatva or Buddhitatva. Prakirti is the cause that produces action. Distortion is the result of action; Prakritivikritayah is cause and effect and root without cause. The greatest root is the distortion of Prakirti but the Prakirti or cause of the principle of egoism. Again, pride is also a partisan Prakirti. Shodashakantu Vikara: It means no one's Prakirti or only distortion. The sixteen elements are the 11 senses and the five great beings. The senses are the five senses of perception, the five senses of action and the mind. There are five Mahabhutas, a total of sixteen disorders.

The twenty-five principles are divided into four parts, the first being 'Prakirti, the second being 'Brikriti', the third being 'Prakirti Bikriti' and the fourth being 'Anubhayarupa'.

Prakirti: - The first division 'IsvaraKrishna in the form of Prakirti and the commentary ¹⁷ on the text Sankhyatatvakaumudi explains it in the word Avikriti' ¹⁸ The word rice is also understood There is no equilibrium of the three modes of Prakirti ¹⁹. Therefore, the word Prakirti is called the root Prakirti. The original Prakirti analyzed, the root brother is Prakirti ²⁰, so the root and Prakirti is the root Prakirti. Here the word Prakirti is preceded by the root word. This is because the root is no other root of Prakirti. If there is, then its roots and its instincts will be defective. In Prakirti, these three qualities are in balance. The word nature is mentioned in the Mahabharata, Upanishads, Puranas, etc ²¹.

□ **Prakirti-Bikriti :** -

The second division of the Tattvasamuda is "Prakirti-Bikriti" These 'Prakirti-Bikriti' are the seven Mahadas. In the beginning, 'the essence of ego' and 'the five elements' These are the six. These seven types are the Prakirti of the greatness, such as ego, and the distortion of the original Prakirti. But these seven great grandmothers are not like Prakirti, as they are called as causes in other cases, that is, Prakirti is called as action somewhere else, that is, they are distortions. Both of these are the cause of greatness and egoism, and 'egoism' is the work of greatness. Again, egoism is the cause or Prakirti of the five elements and Dakshatantra is the function or disorder of the ego element. They are the cause of the egoistic senses and the cause of the five elements. Thus the seven Mahadaditvas are Prakirti and distortion ²².

It is important to note that the word Prakirti deformation should not be formed in the sixth person singular but in the verb form. The reason is that it is unscriptural to form a hall. So the verb compound is better. In the Tatpurusha, only the context of Mahatva will come. There will be no recognition of the eleven senses.

□ **Bikriti :-**

The theory of 'Bikriti' includes the five elements and the eleven senses. Therefore, the eleven senses of perception, the eyes, the ears, the nose, the tongue and the skin, the speech, the feet, the water, the anus and the mind are the eleven senses of perception Apteja: Marut and Byoma, these sixteen ²³ elements are disturbed It is not the Prakirti of anyone. The word 'sixteenth parinam asya' is explained in the Panini Sutra as 'by the suffix sanjnyamasamudradhaneshu' The synonym is understood to be 'you' in the term "sixteenth" Therefore, these sixteen disorders will never be Prakirti.

The question may be why is the earth called distortion among the five elements? Because the earth is the Prakirti of many things, such as cows, pots, trees, etc. Therefore, it is appropriate to call the earth a distortion of Prakirti. Not these fears, but in Tamakaumudi, Vachaspati Mishra says that there is no difference in quantity and perception, so that the earth and other things do not change or use logic. That is,

there is grossness in the earth, the thread, which is only in smell ²⁴. Therefore, it is necessary to take into consideration the following factors.

□ Neither Prakirti nor Bikriti:

The division of the theory is anubhayatam, that is, both Prakirti and bikriti are different. 'No Prakirti, no Bikriti. Ekamba is the masculine essence. This masculine essence is neither Prakirti nor Bikriti. Therefore, neither the Prakirti of any result is the cause nor the action of anyone, that is, the Bikriti. Thus, in the analysis of the twenty-first principle, the first principle is cause, not action. The second type is both cause and effect. The third type is action only but not cause. And the fourth category is anabhayarupa, that is, neither cause nor action.

□ Prakirti and Three Gunas :-

Prakirti is marked as inert. This is not an inert lifeless or pure matter, but an inert matter or matter. Vachaspati Mishra, the author of the Sankhyatatvakaumudi, defines the balance of the qualities of Sattva, Rajas and Tamas as Prakirti ²⁵. The Prakirti of the qualities of Sattva, Rajas and Tamas is at the root of all matter inside and outside this world. Prakirti is called Sattva, Rajas and Tamas. Therefore, the Acharya Vijnanabhikshu clearly accepts the equilibrium of the three modes of Prakirti ²⁶ by the system of inaction. All the teachers of Sankhya philosophy and Yoga philosophy

The teachers believe that Prakirti is not a religion ²⁷ other than the three modes of Prakirti. It is true that the three modes of Prakirti cannot be religions, because according to Sankhya philosophy, 'Prakirti is one and therefore cannot have religion against the three This is Rajas and Tamas They are not called the dharma of the three modes, since the Sankhya Sutrakar refers to the equilibrium of these modes as Prakirti. ²⁸.

□ End note

1."It has been already observed that the main intention of the author in hostile criticisms of the parmārtha saptati of Vasubandhu - O.A.D.O.S.S-P.B. Chakraborty, P-160. 2. "The अनुयोगद्वारसूत्र of the Jaina preserves a list of Brahminical works, which

2. Contains the name of Kanagasatari (Kanakasaptati).. the name of Sanravyasaptati familiar in China..... Now if the date of Anuyog Dwarasuta in its present form be 100 A.D. there can be no doubt that IsvaraKrishna has to be assigned to a pre-Christian Century". There are many different types of 'Jaymangala', edited by Sri Haradatta Sharma. 7-8

3. "Eta paritramyam monirul pradadau. Asurirapi pancashikhaya ten cha bahudha kriti tantra. - Samkhya Karika 70

4. Shishyaparasarayantgatamisvarakrishnerakrishnena chaitadaryatih.

Salkayamaryamatina samyajnyaya siddhantam || (71)

Sambhatyam kil jearthayehartha: kritsnasya yastitantrasya. 72. Akhyakavirhita: Paravadavibarjitaschapi (72)

5. Therefore the well-known scriptures are devoid of specifics. The world is like the mirror of Thursday in terror. (73)

6. 'Samratyam kil jengrtha: kritsnasya yastitantrasya.

They are devoid of narrative and are rained on by others. (72)

7. The distortion of the root nature is great: the sale of nature is possible.

The sixteenth is the transformation of nature and the transformation of the soul. (3)

8. 'Sattva, Rajas, Tamas Samyavastha Prakirti' Sa: Su: 1/6

9. 'Guna ab prakritishabdabachya, na tu tadatirikta prakritirapti. Yogavartikam 2/18

10. "They will go to the minimum of the sammadidravyanam which is in the equilibrium state. The nature of the multiplier marked by the non-functional scope means: "- Sa.Pr.Bha. 1/61

11. Azamekang Lohitashurukrishnam Swetasvatara-4/5

12. "The root is the foundation and the establishment is the half-life.

Definition Khanbiyang is the basic nature of the principal. That is, the distortion of the key does not produce it" -, Yuktidipika",P.29

13. "Trigunam a:avibeki subject slightly unconscious childbirth.
Baktam tatha pradhanam tadviparistatha ca pumana." (Sankhyakarikara 11)

14. "Sauksyaat tadanupalabdhih "sa. S.S. 1/109. "Prakriti-purushayoh anupalabdhista soukshyadityaatha. Sukshanadvam ca nanuddham visvavyapnaat iti vijnanabhikshu:

15. Lingam is predominant. Yakhachaite buddhyadaya: pradhanasya lingam bhashaparishtadvaksyati pradhanam tun pradhanasya na Linga purushasya lingam bhavatpitibhavah tamakaumudi (Sankhya. Ka. 10).

16. "The distortion of the root nature is the greatest of the saints.
The sixteenth is the transformation, not the nature, nor the transformation of the man." (Sankhya. Ka. 3)

17. What is the nature there? It is better- "Mulprakritiravikritih " - San. Ta. Kau. P. 36

18 "Prakaroti Prakritih" - Samkhya, Ta.kau.sam.kari 36

19. Pradhanam satvarajastamasam samayavastha" Sankhya, Ta. Kau Sankhya. Ka. 3, p-36

20. "Mulksasau prakriticheti mulprakriti: Sankhya. Ta. Kau. p.36

21. a. " Pradhane nature so that the qualities are balanced- M. Bh. 12/205/5

b. "Tasmin lohitashungakrishnagunamayi nibachya mulprakriti rasit" - Paingal 1

22. "That is the nature of the great ego and the distortion of the root nature.
Nature: distortion and greatness." Sankhya. Ta. Kau-p.

23. "Shodashakantu Vikara: Iti" in Sankhya. Tattva. Kaumu. p-37

24. "Sarvesham Goghat's school inactive grahya cha smriti na tattvantarmam" Sankhya. ttav. Kaumu.. p.38

25. "The equilibrium of the Satvarajantamasang" p. t. Coun. Sri Narayan Chandra Goswami, Sanskrit Pustak Bhandar, Third Edition

26. "Akaryabascopalakshitam gunasamanyam prakritih sang, pra. Bha.1/61

27. "samadinamatdharmanmbam tadrupadmat- samkhya. Su. 6/39

28 "Sambarjaptamasam samyavastha prakritih' Sankhya, Su. 1/61

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