



SAMKHYA YOGA IN BHAGAVAD GITA: A REVIEW

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ABSTRACT

The second chapter in the *Bhagavad Gita* is titled, “*Samkhya-yoga*.” The term *Samkhya* means number and *Yoga* mean union. So the *Samkhya-yoga* means the union of numbers. The number refers to the number of elements (*tattvas*) that are present in existence. Thus the *Samkhya-yoga* deals with the union or the combination of a number of hidden realities, which manifest the existential reality. The word *Samkhya* is introduced in the term of epistemology (Path of Knowledge) in the *Gita*, while this word is used in the term of Metaphysics (Evolutionism) in the traditional *Samkhya* philosophy of *Kapila*. The philosophy of *Samkhya*, on one hand, established scientific evolutionism; on other hands the philosophy of *yoga* established transcendental and practical *yoga*. It is very popular and relevant today also. The *Samkhya-yoga* has been dropout the inerasable and vast print on the Indian culture and lifestyle. It is a valuable abstract heritage not only for India but also for the world.

Keywords: *Tattvas, Kapila, Metaphysics, Samadhi, Purusa*

INTRODUCTION

Samkhya and *Yoga* have been very popular philosophies in the Hindu tradition, history, and lifestyle of India. It is mentioned in the different texts like *Upanishad*, *Shad-darshana*, Indian Ancient Psychology,

Bhagavad Gita, *Ayurveda*, Indian theologies, and Occult/Tanta text. *Maharshi Kapila* is considered as the originator of *Adi Samkhya* while the *Ishwara Krishna* is of *Navya Samkhya*. Here one thing is very important

that in the Indian tradition, there is prevailing much meaning of *Samkhya-yoga*. For stance the term *Samkhya* is used in multi-meaning like knowledge (*jnana*), true knowledge, number of elements, etc. and like this the term *Yoga* has also used the meaning like trans (*samadhi*), action (*karma*), junction (*sandhi*), way (*patha*), and annihilation of *Citta-vrutti* and so on [1]. From the Yogic, Medical, occultist, philosophical and psychological point of view, the *Samkhya-yoga* has been dropout the inerasable and vast print on the Indian culture and lifestyle. It is a valuable abstract heritage not only for India but also for the world.

Samkhya-yoga in Bhagavad Gita

The *Samkhya-yoga* of the *Gita* is very different and unique in comparison to *Samkhya-yoga* in *Shad-darsana*. The second chapter in the *Bhagavad Gita* is titled, “*Samkhya-yoga*.” The term *Samkhya* means number and *Yoga* mean union. So the *Samkhya-yoga* means the union of numbers. The number refers to the number of elements (*tattvas*) that are present in existence. Thus the *Samkhya-yoga* deals with the union or the combination of a number of hidden realities, which manifest the existential reality [2]. The *Gita* considers that twenty-four elements create the world. In this three biggest elements *adiprkruti* (God), *prkruti* and

purusa are the base of *Samkhya* wisdom in the *Gita* [3].

- ***Adiprkruti*** (God) - God is the *Ishwara tattva*, who is known as the ruling, controlling, manifesting, and absolute reality. He is not bound by Nature, but distinct and separate from it. He is not mentioned as a *tattva*, in the classical *Samkhya*. In the *Bhagavad Gita*, he is the center and source of everything [4].
- ***Prkruti***- the *prkruti* is called *ashtadha* that means it is mixed up with eight types of distinction in the *Bhagavad Gita* - *mana*, *buddhi*, *ahankara*, and *panchabhuta*. The *prkruti* is not produced only by *gunas* - *satwa*, *raja*, and *tama* (*triguna*) but also produced-*jnanatmaka*, *ragatmaka*, and *bhogatmaka pravitti*. This *prkruti* is also known as a *panca-indriya-gochara*. There is two basic meanings of the *prkruti* i.e *Ishwara* (God) and *Gunas*. The *Samkhya's prkruti* is primitive and infinite which is the - *Ishwara* (God) and *adiprkruti*. *Prkruti* is divided into following two types [5]-

1. *Para-prkruti* (*chetan prkruti*): It is mindful and conscious.

2. *Apara-prakruti (achetan prakruti)*: It is unconscious, materialistic, *ashtadha*, and producer of *gunas*.

- **Purusa**-The word *purusa* is used in the different four-term in the *Gita* [6].

1. *Purushottama* or *Uttama purusa* or *Parmatma purusa* or in the sense of God.

2. In the sense of person.

3. *Kshara* (Changeable) - *Bhutapurusa*

4. *Akshara* (Unchangeable) - *Jivatman*

The *Uttama purusa* is called abstract God in the *Gita*, this is better than *Kshara* and *Akshara*. *Prakruti* and *parmatma purusa* both are primitive and infinite. The *parmatma purusa* is being omnipotent as a person; he has forever remained in every person to be independent of sorrow, happiness, grief, etc. In the human's life on one side, the *parmatma purusa* leads to upward direction on another side the *gunas* carries to the downward direction. The strength connected to destructing the human being is born from *gunas* and is utilized by *jivatma*. The classification of *Purusa* in the *Gita*: [7]

1. *Kshara purusa*: calculation of day-to-day work, past work, past experience, etc.

2. *Akshara purusa* : *jivatma*.

3. *Kshetrajna purusa*: consumer of *gunas* of the *prakruti* and it is *trigunatmaka* consequences of the *para-purusa*.

4. *Para purusa*: *trigunatita* or beyond the *gunas* of *prakruti*.

The *purusa* doctrine of the *Gita* is not clear more than *Kapila's Samkhya* in the later period but the conception from *kshara* to *akshara purusa* is very flexible and utilizing because ultimately, the *kshara purusa* success in getting power to reach the *para-purusa*.

The Yoga in the Bhagavad Gita

There is no *Yoga* as a *Patanjali's Yoga* in the context of certain and specific meaning is described in the *Gita*. Therefore the multi verities and definitions of *Yoga* are introduced in the *Gita* for stance *Samkhya-yoga*, *Karma-yoga*, *Budhhi-yoga*, *Bhakti-yoga*, *Visada-yoga*, etc. here the term *Yoga* is referred to in the sense of to be combined or attach. According to the *Gita*, *Yoga* is a state of mind where ends all *Citta-vrutti* and occurred *Citta-vrutti-nirodhah* that means all the grief, desires, shadiness, etc. are annihilated and starts getting eternal bliss there. And this state of *Yoga* is called *Sthitaprajna*, *Samatvabhava*, *Brahmanbhava*, and *Moksha*, etc. It is *Yoga's* stage, in the *Gita*, in which there is, integrated the *Jnana*, *Karma*, and *Bhakti* together [8].

The inherent meaning of Yoga in the Bhagavad Gita- The unification of a person with the *Brahma* (God) is the actual *Yoga* in *Gita's* sense, and after this occurring the person has become independent from the entire contradictions (like-gain-loss, good-bad, pleaser-sorrow, affection-disgust, regards-blame, sin-virtue, etc.) for the infinite time on the eternal axis of the universe. And consequently, he gets an absolute peace of super conscious state, being constant in it-self, realizes super bliss and super peace, where no running thought or ideas. This state is called *Samatvabhava* or *Sambhava* and it is the state of *Sthitaprajna*, narrated by lord *Srikrishna* [9].

The one thing that emerges from the above discussion and quoted to Adi Shakara, Sridhara, S.N Dasguta, and else resources in this regard is that the wisdom of *yoga* in the *Gita* is altogether distinct from the *Patanjali's yoga-sutras*, and it seems that *Gita's* compiler was not aware with *Patanjali's yoga* and its terminologies like-*Pranayamas*, *Ashtanga-yoga*, *Samadhi*, and other physiology. This is not merely but *Gita's* analysis of *Yoga* is also altogether different than *Upanishadic-yoga*. The *Shadanga* and *Ashtan-yoga* are the core means to get the wisdom of *yoga* in the *Patanjali yoga-sutras* and *Upanishads* but on

this very nucleus issues, the *Bhagavad Gita* is remained to keep silent. The *Pranayamas*, *Ashtanga -yoga*, *Samadhi*, *Samkhya*, *Yoga*, etc. these word are given in the *Gita* only as a symbolic form but not leading to the true meaning. The ending goal of *yoga* has to get the self-perceiving and meet God merely. *Bhagavad Gita* follows the positive concept of *moksha*, which means in a unique state of *yoga* where all the *citta-vrutti* have been annihilated but we enjoy eternal bliss there [10, 11].

The two function of Yoga in the Bhagavad Gita- The term *Yoga* is used in the two senses first detachment from sensual desires i.e. sensual and mind control, second self-consciousness continue up warding i.e. continue touching with God. According to *Yogin Patanjali*, it is very indispensable in *yoga* to reduce all activities of mind and body, to be fully controlled to all desires, and it is indispensable for the person who becomes moral as well as he does regular practice the meditation on the atomic point because it even destroys the all semi-conscious forces and impulses of the mind, but must continue the practice of *yoga*. Therefore the aim of *Yogin Patanjali* is to completely restrict all trades of mind and body [12].

DISCUSSION

The word *Samkhya* is introduced in the term of epistemology (Path of Knowledge) in the *Gita*, while this word is used in the term of Metaphysics (Evolutionism) in the traditional *Samkhya* philosophy of *Kapila*. The most of time the *Gita* widely talks about the doctrine of self under the wisdom of *Samkhya* while the *Kapila* talks on the doctrine of evolutionism throughout its *Samkhya sutra*. The *Bhagavad Gita* without mentioning the *Kapila's Samkhya* that launches a wide discourse on *Prakruti, Purusa Gunas and Vikara*, etc. while it is the core issues for the traditional *Samkhya* philosophy [13].

We can see in the *Gita*, there are some resemblance and some distinction amid both the *Gita* and *Kapila's Samkhya* and on the few issues, it both agrees and disagrees for stance, on the one hand, both consider that twenty-four elements create the world, on the other hand, the *Gita* follows the creationism and *Kapila's Samkhya* follows evolutionism. On the one side the three biggest elements (*Adi-Prakruti (God), Prakruti, and Purusa*) are the base of *Samkhya* wisdom in the *Gita*, on the other side, *Prakruti and Purusa* are two bigger elements in the *Samkhya* wisdom of *Kapila's sutra* [14].

The *Bhagavad Gita* fixes a golden middle path against *Patanjali's sutra* in which the

goal of *Yoginis* to not fully opposed the mind but remain oneness amid mind, body, and God. The *Gita* gives teaching to the *Yogin* or *Yoga* practice holders continue to do a meditational practice like *Pranayama, Asana* and concentrate on the nose point. Although the *Gita* talks about the *Pranayama* it is not described in the specific sixth chapter of *Dhyana-yoga*. The *Maitri Upanishad* (verse 6.18) and *Patanjali's yoga-sutra* ascribed to *Puraka, Kumbhaka* and *Recana* and its parallel the *Gita* talks (verse 5.27,29,30, and 15.14) on *Yajna, Ahuti, Prana, Apanavayu* etc. under the *Pranayama* [15].

Hereby according to the *Gita*, we should follow the path of braveness, strength, disciplined mind, *bramhacarya*, etc. and we must be involved in the God in our lifestyle that is why our vanity and ego have lapsed in God and we get super bliss from the *moksha*. Thereby the *Yogin* absolutely to be free from *citta-vrutti* and being thoughtless, he remains constant-in-itself. He even notwithstanding in the world and isolate completely from different kinds of thought, desires emotion, etc. and consequently, he perceives to himself, gets supper peace, supper strength and supper bliss. This self-perception is a far state of mind and body, ultimately *Yogin* becomes owner of self-mind and together he becomes also the owner of his entire senses,

ideas, lusts, and desires, hence the *yogi* perceives the whole entities in the self and the self are perceived in the whole entities i.e. one is in everything and everything is in one, therefore it is called Pantheism state in the *yoga* [16, 17].

The philosophy of *Samkhya*, on one hand, established scientific evolutionism; on other hands the philosophy of *yoga* established transcendental and practical *yoga*. It is very popular and relevant today also [18].

CONCLUSION

The philosophy of *Samkhya-yoga* is one of the most important phenomenal and transcendental thoughts which are made affect the Indian philosophy. From the scientific and medical point of views, the philosophy of *Samkhya-yoga* has made a higher perception as not others in the common lifestyle of Indians. The term *Samkhya* and *Yoga* which are not well emphasized in the *Gita*, it makes more confusing meaning for the readers that cannot be well understood. The *Gita* uses the term *Samkhya* as an epistemology and the traditional *Samkhya* use the term *Samkhya* as Metaphysics. The *Samkhya* and *Yoga* both are called the similar or twin philosophy but on one side the *Samkhya* is theoretical, other side the *yoga* philosophy is practical. From the yogic, Medical, occultist, philosophical

and psychological point of view, the *Samkhya* and *Yoga* have been dropout the inerasable print on India's thought. It is the abstract heritage of Metascience that is not only for India but also the world.

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