

## CHAPTER – 6

### SAMKHYA – YOGA SYSTEM

The yoga system is intimately allied to samkhya system. It is the application of the theory of the samkhya in practical life. Both of them occupies a prominent place in all the shastras. In 'Mahabharata', it is held that- there is no knowledge like that of samkhya and no power like that of Yoga.

The gita calls them 'one' because from general, metaphysical and epistemological stand points and on the conceptions of the ideal of life, both the systems hold similar views. Samkhya is theory; Yoga is practice. For all practical purposes samkhya and may be treated as the theoretical and practical sides of the same system. The Samkhya and yoga differs very little in their philosophical principles. Both the systems consider avidya as the root cause of bondage and aim at attaining the knowledge of difference between the purusa and prakrti (Vivekakhya). Yoga mostly accepts the samkhya epistemology and admits the three pramanas of perception, inference and scriptural Testimony. It also accepts the metaphysics of the samkhya with its twenty five principles. Yoga recognises reality of God in addition to these twenty five realities of Samkhya. Hence it is sometimes called 'Sesvara Samkhya, or 'Theistic Samkya' as distinct from classical Samkhya which is 'Nirishwara' or 'Atheistic'.

The study of yoga is necessary for the study of Samkhya philosophy. Therefore it is rightly said, "The yoga system is the natural complement of practical discipline to achieve the Samkhya ideal of kaivalya.<sup>1</sup>

The special interest of yoga system is, the practice of yoga as the sure means of attaining Vivekajnana or discriminative knowledge which is held in the Samkhya as the essential condition of liberation.

Though Yoga is allied to Samkhya system, yet there are a little difference between both of them; which are outlined below :-

The Samkhya does not mention the ways by which Vivekakhya can be attained, which the Yoga clearly states the practical ways of attaining it in order to realize the true nature of man.

Again, the Samkhya lays greater stress on discriminative knowledge as the means of attaining liberation, although it recommends such practical methods as study, reasoning and constant meditation.

The Yoga on the other hand, emphasizes the importance of practical methods of purification and concentration for realizing the self distinction from the body and the mind, and thereby attaining liberation.

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### ***References:***

1. Dr. Vatsyayan –Indian philosophy, P-175
2. S.Chatterjee & D.Datta- An introduction to Indian Philosophy, P – 273.