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Sorrow & its remedy according to Sāṅkhyaphilosophy

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Abstract:

Vedic literature is the oldest literature in the world. From Veda to Vedāṅga is Vedic literature. Various philosophies arose by reading those thoughts compiled in the Vedas. From that point of view Indian philosophy relying on the Vedas. Ṛk, Sām, Yaju & Atharva there are four types of Veda. There are four types of Saṃhitā in a Vedic Brāhmana Aranyaka & Upaniṣada. The origin of philosophy is based on this Upaniṣad. The origin of philosophy in the East & the West. There are nine types of theistic and atheistic philosophy in India. Theistic means believes of Veda and atheistic are opposed to the Vedas. Lord Manu Said नास्तिको वेदनिन्दकः. Theistic philosophies are Sāṅkhya, Yoga, Nyāya, Baiśeṣik, Mimāṃsā & Vedānta Philosophy. Atheistic philosophies are – Cārbāk, Jaina & Buddhist philosophy.

There is a need for extreme cessation of grief. How to end the grief for this. It is normal to be asked about this. That all the time plagued by different kinds of sorrow. We want to know how to get rid of grief forever, it is the duty and aspiration of Iswarkrishna to give the inquirer the cessation of sorrow. What is sorrow? Where does grief originate from? Is there sorrow in the world? What kind of sorrow can be? Why grief? What is the way to end grief?

Keyword: Sāṅkhyaphilosophy, three kinds of sorrow, cessation of grief, liberation of sorrow

Introduction

Sāṅkhya philosophy is one of the oldest Indian philosophical philosophy. Sāṅkhya and Yoga philosophy are equal philosophy. The 25 theories that have been accepted in Sāṅkhya philosophy and have also been accepted in Yoga philosophy but in Yoga philosophy God has been acknowledged but in Sāṅkhya philosophy God has not been acknowledged. That is why Sāṅkhya philosophy who is atheist Sāṅkhya and Yoga philosophy who is Śeśvara Sāṅkhya. There are numerous references to Smṛiti and Purana, Chhāndyagya Upaniṣada, Pṛāśnapaniṣada, Kaṭha Upaniṣada, Śvetāśvatara Upaniṣada, Mahābhārata and Gīta. There is disagreement over the name of the Sāṅkhya philosophy. According to some, the Sāṅkhya names comes from the Word number and this philosophy has been called Sāṅkhya philosophy. Since the theory determines the number, therefore the goal of philosophy is to gain accurate knowledge of theories. On the other hand, the word Sāṅkhya means complete knowledge. The two main theories of Sāṅkhya philosophies are Prakṛti & Puruṣa. Sāṅkhya is dualistic because it accepts two theories as Paramātmāna.

Almost all the texts of Samkhya philosophy have become extinct. According to tradition, the book of Sāṅkhya philosophy is Kapil muni' Sāṅkhya Sutra, Kapil wrote a 'Sāṅkhyapravacanasutra' saying that this book is very short. There are six chapters are have in 'Sāṅkhyapravacanasutra'. Sāṅkhyakārikā is the oldest authentic text of Samkhya philosophy. There are Seventies Kārikā, Sāṅkhyakārikā is called Sāṅkhya saptati. Aniruddha Bhattacharya 'Sāṅkhyapravacanasutrārṭti' is the first Bhasya on Sāṅkhyakārikā. Bachaspati mishra 'Sāṅkhyatattvakoumudi', Bigyanbhikshu, Sāṅkhyapravacanabhāṣya and Sāṅkhyasār are significant books of Sāṅkhya philosophy. The name of chandṛkā tikā was wrote by Narayan Tirtha on Gourpada's Sāṅkhyakārikā bhāṣya.

The first kārikā was made in the Sāṅkhyakārikā written by Iswarkrishna.

“दुःखत्रयाभिघाताजिज्ञासा तदपघातके हेतौ
दृष्टे साऽपार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥

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Discussion

What is sorrow is not a separate theory according to Sāṅkhya philosophy. The 25 theories of Sāṅkhya philosophy, no one has accepted sadness as a separate theory. According to Sāṅkhya sorrow is said to be the result of 'Raja Guṇā'. There is sorrow in the world and we all have to feel that. If there is no sorrow, asking about the scriptures for this relief would be like to no head but treatment would be equal to headache. It is not possible to bring the moon from the sky to the ground, so no one asks for a way to accomplish that impossible. The eradication of grief can be impossible in two ways.

If grief is everlasting. If the soul or Puruṣa is eternal, if sorrow is like that, then the separation of sorrow will never be possible like the separation of the soul. So grief is impermanent and grief is recognized by all.

Acharya Iswarkrishna 'Duḥkhatrayābhīghātāt' by this term mean that "Tatra na tābada duḥkhaṃ nāsti nāpi Ajihāsitaṃ". There is sorrow in the two of the six things, and it is possible to get rid of it, says "Duḥkhatrayābhīghātāt" In this vast world there can be controversy over the existence of all present objects but there can be no controversy over the existence of sorrow. Perfect sorrow cannot be denied by all. Self-pity for grief is also an animus. "Duḥkhānāmtrayaṃ" hearing such a sentence, it may seem that there are three sorrow and Iswarkrishna started the kārikā and first kārikā is "Duḥkhatraya" this word seem that there are three sorrows, but that is not the case. From time to time there are new sorrows. All men are anxious for external sorrow.

So here grief is not said three, grief is not said number, so to say "Duḥkhatraya" does not mean the number of sorrows but the types of grief, Spiritual, Supernatural and metaphysical. All the sorrows of animals are gathered in these three types.

There two types of spiritual sorrow, physical and mental. There can never be sorrow in the Soul or Puruṣa. Here body and mind are meant by the word Soul. For this reason, spiritual sorrow has been divided into physical and mental. Physical pain is due to the inequality of air, bile, and mucus. If there is equality of air etc. then the body is fine and if there is inequality then disorder occurs. Grief such as fever and diarrhea is physical grief. The sorrow that arises as a result of lust, anger, greed, delusion, fear etc. is called mental sorrow. Such as infidelity. In the present situation in our world, there is more mental grief than physical grief.

The word "Bhuta", which belongs to the word physical, means immovable. Although Yaksha Rakshasa may be the word Jaṃgam, here Jaṃgam means human. The grief caused by human, deer, animals, birds, reptiles etc. is a physical grief. The word Deva, which is part of the supernatural word, signifies Devyani. Vidyādhara, Apsarā, Yakṣa, Rākṣas Kinnara and piśāc are Devyani. The grief that arises from excessive rain, drought etc. is supernatural grief.

The root cause of all misery in our world is three Guṇā. According to Sāṅkhya the word Guṇā has been used in a special sense. Guṇā usually means a religion. According to Sāṅkhya Guṇā means element. According to Samkhya the word Guṇā means Sattva, Raja, Tama. Acharya Bachaspati has explained happiness, sorrow and fascination by three words. Everything from the great theory to the earth is there Guṇā. Therefore their cause is also three Guṇā. According to Samkhya Guṇā's are transcendental, they are not direct. Is perfected by conjecture. Since every object in the world is a source of happiness, sorrow and fascination, we have to admit that their cause is also the cause of happiness, sorrow and fascination. An example can be said that the voice of a cuckoo is happy for some, sad for others and fascinate for others. The

three Guṇā are assumed to be source of happiness, sorrow and delusion. When our grief is assumed for these three Guṇā so we want to know what these three Guṇā are? How do they work? What they need.

Iswarkrishna said that about Guṇā

प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः।
अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः॥

In the Śrīmadbhāgavata Gīta, Vedavyasa says while expressing his opinion about Sāṅkhya philosophy – "सत्त्वः रजः तमः इति गुणाः प्रकृति सम्भवा"

Sattvah sign of Pretty, Rajah sign of unpleasant and tamah sign of sadness. Happiness by words of love, sorrow by words of unhappiness and fascination by words of sadness must be understood. I have to understand all there Guṇā by feeling like I am happy and I am sad.

Acharya Iswarkrishna "Prakāśhpravṛttinīyamārthāḥ" has said by this sentence three Guna qualities are required. Sattva guna needs to express. Rajah Guṇā needs instinct and tamah requires rules. The Sattva Guṇā itself is inactive but light. As Rajah Guṇā is a promoter, it introduces Sattvaḥ Guṇā everywhere and this promotion is controlled by the Tama guna. If that action was not controlled by the Tama Guṇā, then the manifestation of Sattva Guṇā would be realized everywhere. An example would be to say that the flame is due to the nature of flame, and that the speed of the flame is ascended by Rajah Guṇā and that the upper motion is controlled by the Tamah Guṇā. No action occurs when the three Guṇā state is equal. When one Guṇā acts, the other quality remains inactive. If Sattvaḥ Guṇā is present at the time of receiving happiness the other two Guṇā are neglected and if Rajah Guṇā is present at the time of receiving grief due to iniquity, the other two Guṇā are neglected. One of the three Guṇā is helpful without opposing the other two. One Guṇā never exists without the other two at the time of creation, three Guṇā co-operation with each other results in adverse consequences. In this state world is manifested and this is why all the objects in the world are controlled by the influence of the three Guṇā. Acharya Bācaspati Mishra says....

यथा स्त्रीपुरुषचैव मिथुनम् च परस्परम्।
तथा गुणाः समायन्ति युग्माभावां परस्परम्॥

Now my point is how we can get rid of these different types of grief. That is why Mahāmuni Kapil says..... "अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्त पुरुषार्थः"

Liberation of these three types of sorrows means not feeling any more sorrows, that is, only the name of being in the form of Soul. There are many worldly ways to alleviate this sorrow but Mahāmuni Kapil says that our sorrow is not alleviate by worldly means as we eat food to satisfy our hunger and may be we get our hunger again by worldly means and so on. Just as the worldly deeds are destroyed, so in the Vedic deeds are destroyed. That is why Lord said to Arjun in Gita –

"खीने पुनै मर्त्यलोकं विशन्ति"

According to Sāṅkhya, the ultimate knowledge is difference between "Prakṛti and Puruṣa" is the only way to get rid of grief. First we have to listen to Prakṛti and Puruṣa separately

from Purana and myth, then we have to think of that word by the reason. Then one has to mediate with devotion and respect and as a result the Soul will be liberated.

Acharya Bācaspati Mishra mentioned three Guṇā as the root cause of sorrow. All things in the world are full of sorrow, and the work of religion and iniquity has caused us to seek knowledge to remedy it, and that “Puruṣa” is that knowledge.

According to “Sāṅkhyapravācansūtra” Mahāmuni Kapil has said that grief can not be eradicated by worldly and Vedic means for the permanent cessation of grief, only if the Soul is conscious of the conscience of the Soul.

According to “Sāṅkhyakārikā” Iswarkrishna says, the cessation of grief means the cessation of future sorrows. The real liberation is the position of “Puruṣa” in his self. That form is the state of innocence, pure in coherence and consciousness. Gaining knowledge of conscience about this “Puruṣa” is extremely incomprehensible, yet not to be ruled out by false intellect. Its truth can be realized by practicing with reference. Faith is another name for respect. No action can be successful without belief. Life is built on respect. So even if it seems incomprehensible, it is better to remain steadfast in the goal of believing.

Shree Sunil Kumar Shreevastaba, a student of Mahatma Gandhi Kashi Vidyapeeth, in 2002 from the department of philosophy said that “I” have two entities, ‘Ego’ and ‘Brahma’. The ‘Ego’ is that which is not mine but still seems like me. Brahma is what “I” actually feel but don’t feel like ‘Me’ at all. Self-consciousness, pure consciousness that is Brahma. ‘Brahma’ this ‘My’ nature. Our judgement is not knowledge in itself. Rather who knows and sees our judgement that is consciousness.

But this truth does not come to us as soon as we entangled in the cycle of justice. When we immerse ourselves in judgment, a kind of situation arises. This state of readiness is the cause of human bondage and it is because of the bondage that our sorrow arises. We don’t need to go to a secluded place to get rid of this sorrow, we need to find a secluded place within ourselves.

Conclusion

Our desire and failure will be felt only when knowledge arises within us and the prevalence of this knowledge will be when all our desires to awaken our higher consciousness will be burnt in fire and dissatisfaction will die and our sorrows will be destroyed and the “Divine” and “I” will feel the sweet touch.

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