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A works of Samkhya philosophy and Buddhism a compare study

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Abstract

Research using quantitative scales like the Francis Scale of Attitude toward Christianity has helped educators improve the teaching of Religious Education although equivalent instruments have been developed and tested for other religions. The abstract distinction has a curious status in contemporary philosophy. There are some basic points of agreement towards which both Samkhya-yoga and Buddhism were drawn. Their approach is positive and pragmatic. Samkhya Philosophy says that sacrificial rituals are like the ordinary perceptible means; hence ultimately ineffective in bringing that abiding and final release from suffering.

Keyword: Contemporary philosophy, samkhyaphilosophy, Buddhism

Introduction

Buddhism is elaboration of teachings of the Buddha who was mainly an ethical teacher and a mystic rather than a metaphysician and who preached only orally, yet, a fairly good account of this teachings can be gleaned. Buddhism began in India during late BCE from the teachings of a prince named Siddhartha Goutama who later came to be known as Goutama Budhha, Meaning, enlightened one. Buddhism celebrate and revere the Buddha as an enlightened human being rather than as a god on an incarnation of god. The main Source of faith and practice for Buddhists is the Dharma. (The proof in Sanskrit book in Buddhacharitam).

The Samkhya, since of prakrti and purusa, is the look of appear from the Kapila, Its antiquity appear that Samkhya tendency of thought pervades of vthe literatures of ancient India, including the Srutis, Srutis and Puranas. This system is sometimes, described as the atheistic Samkhya as distinguished from the Yoga, which is called theistic Samkhya. The dualistic thory of caueation is called Samkhya Philosaphy, and it appears in text as ancient all the Upanishads and Bhagvad Gita. Its was the sage kapila who is conlideder than Buddha. It is also the thory of creation recognized by both yoga and Ayurveda. It is the power of manifestation in all objects and holds all three Gunas in Equilibrium. The modern science affirms Samkya philosophy. Both the ancient philosophy and modern science concerned that theme is nodifference between the energy that grows a walnut and the walnut itself.

Comparison of Buddhist philosophy and samkhya phlisophy

There are some basic points of agreement towards which both Samkhya-Yoga and Buddhism were deawn. Their approach is positive and pragmatic. This positivistic attitude is reflected in their rejection of sacrificial ritualism, priests, god, etc. Buddha's antipathy towards sacrifice and violence is well known. But Samkhya being in the fold of orthodox systems also renounces the ritualistic way unable to slove the problem of suffering. Samkhya philosophy says that sacrificial rituals are like the ordinary perceptible means; hence ultimately ineffective in bringing that abiding and final relese from suffering. Samkhya goes to the extent describing one form of bondage, "Bondage by sacrificial gifts."

1. Both are Humanistic and reject any divine grace for attaning moksa or enlightenment.
2. Both Samkhya and Buddhism are humanistic. The goal is achievable by everyone by his own efforts; one need not look for any divine grace for attaining moksa. Every liberated man attains to the self effulgent nature of the isolated purusa (kevalin) or Buddhahood by following the prescribed method. A man must depend entirely on himself, as the canonical text says; 'you yourselves must make the effort; the Buddhas do but point the way'.

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Reference-Book of Indian philosophy**Idea of Spirit/Soul**

Both Samkhya and the early Buddhism rejected the concept of soul. They emphasis on individual rather on cosmic; similarity in the theories of evolution; similarity in the view of the world as a constantly becoming and changing phenomena; acceptance of the concept of Gunas; acceptance of the satkarya vada that the effect resides in its cause; similarity in enumeration of the basic elements or components of liberation kaivalya or nirvana; rejection of both the vedic authority and of extreme practices and self torture etc.

Though Samkhya abandons the idea of the existence of the avsolute, but it retains the idea of spirit (purusha); and of material world (prakrit); the Buddhism, on the other hand abandoned both these two conceptions, and retained only the fleeting series of mental states (stream of consciousness) as a quasi reality, In either case there is effort to disown the human psychophysical apparatus and its functioning.

Reference – Gk, Current Affairs & General Studies**Difference between chaityas and viharas**

Viharas were for the purpose of living, Chaityas were assemblies for the purpose of discussions. Further, Chaityas were with Stupas, Viharas did not have stupas.

Both early Chaityas and Viharas were made by woods and later stone –cut Chaityas and Viharas were made. Chaitya was a rectangular prayer hall with a stupa placed in the centre, the purpose was prayer. The Chaitya was divided into three parts, and had an apsidal ending, that is, a semicircular rear end, The central part of the hall was separated from the two aiseles by two rows of pillars, The chaityas also had polished interior walls, semicircular roofs and horse-shoe shaped windows called the chaitya windows. Viharas were the residences of the monks.

Thoughts on Samkhya Buddhims

This refers to the idea of the immortality of the soul and its rebirth. The subtle ways are unknown to ordinary mortals. The soul comes into existence on this plane, keeps, passes out, and comes back again. This is the idea taught in the Bhagavad Gita as the idea of reincarnations. Emerson belived in reincarnation. If weread his eassays, in his essay on experience, he mentions that in a very cleary way:

“We wake and find ourselves on a stair; there are stairs below us which we seem to have ascended; there are stairs above us, many ‘a one, which go upward and out of sight’”.

(Reference – swami Vivekananda thoughts on samkhya and buddhims and vedant)**Samkhya philosophy 25 elements**

1. Prakriti (nature)
2. Intellect (mahat)
3. Ego-Sense
4. Sattva (ahmkara)
5. Mind (the physical mind or brain)
6. Tamas
7. 5 Sense Organs (sound, touch, form, flaver, smell)
8. 5 organs Of Action (hands, feet, speech, excretory organ, organ of generation)
9. 5 Subtle Elements (eye, ear, nose, toungue, skin)

10. 5 Gross Elements (earth, water, fire, air, ether or space)
11. Evolvents
12. Gunas

The four noble truths of Buddhism

1. Life is full of suffering.
2. Suffering is caused by ignorance and selfish desire.
3. When ignorance and craving are reduced, suffering isreduced.
4. The way to overcome suffering is the path to enlightenment.

The Name of Tripitaka (Three Baskets)

1. Pali canon (scripture)
2. Vinaya pitaka (scripture)
3. Abhidhamma pitaka (book)

Ten Commandments of Buddhism

1. Taking life
2. Taking what is not given
3. Committing sexual misconduct
4. Engaging in false speech
5. Using intoxicants
6. Eating after midday
7. Participating in worldly amusements
8. Adorning the body with ornaments and using perfume
9. Sleeping on high and luxurious beds
10. Accepting gold and silver.

(Reference – Sanskrit book of budhhacharitam)**Conclusion**

The conclusion of the atheistic Sankhya philosophy is that because the effects – the phenomena of this material world-are temporary, or illusory, the cause is therefore also illusory. The Sankhya philosophers are in favour of Buddhism, but the actual fact is that the original cause is the Supreme Personality of Godhead and that this cosmic manifestation is the temporary manifestation of His material energy. When this temporary manifestation is annihilated, its cause, the eternal existence of the spiritual world, continues as it is, and therefore the spiritual world is called sanatana-dhama, the external abode. The conclusion of the Sankhya philosophers is therefore invalid.

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