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## **Moral Education of Sankhya and Yoga Philosophy: A Glimpse**

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### **ABSTRACT**

The foundation of human civilization has always been education, which shapes societies and cultivates minds. As the twenty-first century goes on, expectations for education have changed significantly. The ancient Indian philosophical system known as Sankhya philosophy is a source of immense wisdom that has endured for generations. One of the six traditional schools of Indian philosophy, Sankhya has its roots in the Vedic texts and provides a distinctive viewpoint on the nature of the cosmos, awareness, and existence. Its depths include a wealth of knowledge that has the capacity to transform and enhance current teaching methods. The idea of yoga emphasizes mental serenity in both success and failure. Yoga is a form of discretion at work. Yoga is the destroyer of pain and the remover of anguish. The ultimate secret of existence is yoga. Yoga is a form of calm. Yoga is the source of unending joy. The Yoga Sutras, is total mastery over mental patterns or adjustments. Every community and organization functions according to a set of fundamental principles that promote interactions and interdependence that are advantageous to both parties. The existence of a family, an organization, or a community would be in jeopardy in the absence of strong moral principles. In this article, moral education of sankhya and yoga philosophy: a glimpse has been discussed.

**Keywords:** Moral, Education, Sankhya, Yoga, Philosophy.

### **INTRODUCTION**

One of the six traditional schools of Indian philosophy, the Sankhya school, has a lengthy and intricate history that dates back thousands of years. Sankhya's basic writings date back to the fifth and third centuries BCE, establishing its roots in ancient India. This is a summary of how Sankhya philosophy has evolved over time. The Vedic literature, especially the Samhitas and Brahmanas, is where Sankhya thought first emerged. These scriptures contain the earliest indications of its ideas, including Purusha (consciousness) and Prakriti (matter). However, the concepts of Sankhya started to take on a more structured shape and philosophical elaboration throughout the Upanishadic period (c. 800-500 BCE).

According to the normative idea of teaching, instructional actions must adhere to specific ethical standards. Of course, by definition, every teaching notion is governed by rules. This is merely another way of saying that a definition, which is the verbal equivalent of a concept, lays out

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standards for what examples are included and what are not, and these standards are occasionally influenced by personal preferences. Teaching a single lesson is an example of the deliberate definition of teaching. focuses on an individual within a certain situation in an effort to acquire knowledge. It excludes both prescribed behavioral patterns and methods of rigid behaviourism. As a result, the normative notion is a general phrase that permeates other educational concepts. It refers to a group of activities. Propagandizing and intimidating are not family members at all, although training and teaching are the main members and indoctrination and condition are close cousins.

**MORAL EDUCATION OF SANKHYA PHILOSOPHY**

Sankhya philosophy is typically credited to the sage Kapila. He systematizes the core ideas and teachings of Sankhya in his book, the "Sankhya Sutras" (Sankhya Karika). Though successive commentators and researchers have retained its core through annotations and allusions, the original text of Kapila's Sankhya Sutras is regrettably no longer in existence. The Mahabharata and the Puranas are two examples of ancient Indian literature that continued to spread the Sankhya philosophy. These epic and mythological writings contain dialogues and discussions that elaborate on Sankhya concepts and principles. Numerous academics and philosophers have written commentaries on the original Sankhya Sutras and expanded on its concepts over the ages. Among the noteworthy comments, Gaudapada's "Sankhya Tattva Kaumudi" and Ishvarakrishna's "Sankhya Karika" are especially important for maintaining and advancing the Sankhya tradition. Yoga philosophy and Sankhya philosophy have certain things in common, and the two schools of thought eventually combined to form the Sankhya-Yoga tradition. People sometimes credit the sage Patanjali with synthesizing the ideas of Sankhya and Yoga when he assembled the "Yoga Sutras" in the second century BCE. The Yoga Sutras integrated Sankhya teachings, particularly the ideas of Purusha and Prakriti, into yoga practice. The impact of Sankhya philosophy goes beyond its own philosophical tradition. Numerous other Indian philosophical traditions, including Vedanta, Nyaya, and Vaisheshika, discussed and reacted to Sankhya ideas. Discussions and arguments among these schools influenced the rich intellectual traditions of ancient India. During the medieval era, Sankhya's prominence waned as new philosophical currents emerged and time went on. However, scholarly interest in Indian ideas resurfaced during the colonial era, leading to the rediscovery and study of Sankhya writings. Consequently, people once again valued the contributions of Sankhya philosophy to Indian thought.

The contrast between Purusha and Prakriti, two everlasting and essential realities, is the basis of the metaphysical principle of Sankhya philosophy. Sankhya's conception of the nature of the universe and existence is based on this dualistic framework. (Bhavnani, A., 2016).

Purusha stands for the unique, timeless, and unalterable self or awareness. Purusha is the pure consciousness that remains detached from the physical world, manifesting as a passive observer devoid of any characteristics or changes. According to Sankhya, every individual being has a distinct Purusha. The transcendental quality of Purusha—which is unaffected by the ups and downs of the

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mundane world—is what defines it. It is unchanging, uninvolved, and eternal. Though it is distinct from the physical body, mind, and intellect, the idea of Purusha is similar to the individual soul (Atman) found in other Indian philosophical traditions. Sankhya says that the most important things in life are to realize Purusha's essence, free it from Prakriti's (matter) control, and achieve moksha, or freedom from the cycle of birth and death (samsara).

Prakarita is the fundamental, basic essence—or matter—that constitutes the material world. All of the universe's physical components, items, and living things are the result of this creative force. As the domain of empirical reality, Prakriti is always evolving and changing. Three Gunas (qualities) make up Prakriti, according to Sankhya: Rajas (activity, passion), Tamas (inertia, darkness), and Sattva (purity, harmony). The various manifestations in the material world are the result of these Gunas' constant interaction and movement. Prakriti has no consciousness and is insentient. It is not the ultimate reality; rather, it is the material cause of the cosmos. All of the physical universe's things, components, and energies are expressions of Prakriti.

Within Sankhya philosophy, the three most important qualities or traits found in Prakriti, the basic matter or substance that makes up the universe, are called "Gunas." The diversity and dynamic aspect of the material universe are attributed to these Gunas, which stand for the fundamental qualities of Prakriti. Sattva is the guna associated with illumination, harmony, and purity. It stands for the attributes of balance, intelligence, and clarity. Qualities like intelligence, knowledge, virtue, and serenity result when Sattva is prominent in a person or circumstance. People regard Sattva as the most harmonious and positive of the three Gunas. The guna of action, enthusiasm, and dynamism is Rajas. It stands for the attributes of vigor, restlessness, and desire. Ambition, attachment, activity, and agitation are traits that result from Rajas dominance. The Guna of inertia, gloom, and ignorance is Tamas. It stands for the characteristics of being heavy, uninteresting, and resistant to change. Laziness, ignorance, delusion, and a lack of awareness are traits that result from Tamas dominating. Mahat, also called Mahat-tattva or Buddhi, is the Sankhya philosophical term for the universal intellect or the cosmic intelligence principle. People view Mahat as one of the evolved forms of Prakriti, a basic idea within the framework of Prakriti (primordial substance). Prakriti's dynamic interaction of Gunas (qualities), especially Sattva, Rajas, and Tamas, says that Mahat is the first and most important principle to appear. It is the global organizing force that controls the cosmic order and stands for the pinnacle of material intellect. Mahat is in charge of maintaining harmony, order, and coordination in the physical universe's operations. Ahamkara is a key idea in the framework of Prakriti (primordial matter) and is important for the growth of individuality and self-awareness. In Sankhya philosophy, it is referred to as the principle of individual ego or the "I-sense." Following Mahat (universal intellect) in the creation process, Ahamkara emerges as the subsequent evolutionary stage. It is the outcome of the interplay of the three Gunas (qualities) of Prakriti: Rajas, Tamas, and Sattva. Rajas (activity) and Tamas (inertia) are the main factors influencing Ahamkara. We can interpret Ahamkara as the principle that gives rise to the experience of individuality, self-identity, and personal agency. "Ahamkara" originates from the Sanskrit terms "Aham," signifying "I" or

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"self," and "Kara," signifying "maker" or "doer." A person's sense of "I-ness" or "mine-ness" is what causes them to feel isolated from other people and the outside world. Ahamkara is a key idea in the framework of Prakriti (primordial matter) and is important for the growth of individuality and self-awareness. In Sankhya philosophy, it is referred to as the principle of individual ego or the "I-sense." Following Mahat (universal intellect) in the creation process, Ahamkara emerges as the subsequent evolutionary stage. It is the outcome of the interplay of the three Gunas (qualities) of Prakriti: Rajas, Tamas, and Sattva. Rajas (activity) and Tamas (inertia) are the main factors influencing Ahamkara. The principle of the mind, known as Manas in Sankhya philosophy, is in charge of perceptions, thoughts, feelings, and mental processes. One of Prakriti's primordial matter's evolved components, manas, is essential to living things' experiences and cognitive functions. After Buddhi (intellect), Manas emerges as a later evolutionary stage throughout the creation process. Prakriti's Gunas (qualities), particularly Rajas (activity, passion), infuse Manas with vitality and restlessness. Manas is the mental capacity that absorbs sensory inputs, processes information, generates thoughts, and experiences emotions. The term "Manas" comes from the Sanskrit root "Man," which means "to think" or "to perceive." It is where each person's ideas and emotions reside. In Sankhya philosophy, the subtle components or primal essences that form the foundation of the material world are known as Tanmatras. They exist at a more subtle level of existence and are the refined versions of the five gross elements—earth, water, fire, air, and ether. The term "Tanmatra" originates from the Sanskrit terms "Tan" (meaning subtle) and "Matra" (meaning measure or quantity). The five Tanmatras connect to the senses (Indriyas) and represent the five gross elements. The task of communicating a particular sensory perception to the mind falls to each Tanmatra. The subtle element of sound is known as Shabda Tanmatra. The ear, or sense of hearing, is responsible for the perception of sound waves. It is Shabda Tanmatra that gives rise to auditory sensation. The delicate nature of touch is known as Sparsha Tanmatra. It is associated with the tactile sense (skin) and governs the perception of hot, cold, gentle, and hard tactile sensations. The subtle essence of shape or appearance is known as Rupa Tanmatra. It is associated with the visual sense (eye) and governs the perception of colours, forms, and other visual stimuli. The subtle essence of taste is Rasa Tanmatra. The tongue, or sense of taste, links to it and perceives flavours such as sweet, sour, bitter, salty, and pungent. Smell is the subtle essence of Gandha Tanmatra. The nose, or sense of smell, links to it and controls the perception of various scents and perfumes. According to the Sankhya cosmological paradigm, tanmatras are the most subtle forms of matter and act as the link between the physical senses and the gross components. They enable sentient beings to observe and engage with their surroundings by serving as conduits for sensory data from the outside world to the mind. The term "Butas" in Sankhya philosophy refers to the gross or physical components that make up the material world. Combining and permuting subtle Tanmatras creates these Bhutas, which make up the visible and tangible universe. The Sankhya philosophy says that there are five Bhutas, and each one stands for a different gross element. These are the basic building blocks of the physical universe, and they are linked to the senses (Indriyas) and the Tanmatras that go with them. The Gandha Tanmatra connects Prithvi to the sense of smell, symbolizing the element of earth. It symbolizes the substantial

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substance of the earth, soil, rocks, and minerals and is the stable and solid part of the physical cosmos. According to Rasa Tanmatra, Ap is connected to flavour and symbolizes the element of water. It encompasses all liquids and fluid elements, including rivers, lakes, oceans, and water. Tejas is associated with the sense of sight and represents the element of fire (Rupa Tanmatra). It encompasses fire, heat, and light and symbolizes the energy and heat elements of the physical world. According to the Sparsha Tanmatra, Vayu is connected to the sensation of touch and symbolizes the element of air. It stands for the physical universe's gaseous and moving elements, such as the winds and the air we breathe. Shabda Tanmatra connects Akasha to the sense of hearing and symbolizes the element of ether or space. It stands for the empty space that contains all of the universe's things and components. These five Bhutas fundamentally compose all physical objects and occurrences, forming the foundation of the material cosmos. The many bodily manifestations are the result of the interaction and combination of these Bhutas. (Doley, Q., 2019).

**MORAL EDUCATION OF YOGA PHILOSOPHY**

Teachers are individuals who just so happen to occupy a specific role in educational establishments. There are no excuses for stating this basic reality because it has far-reaching consequences. Every individual is different, with their biography consisting of specific material and cultural experiences. This shapes their personality viewpoints and serves as the foundation for their sense of self. Every person continues to evolve throughout their lifetime.

Since truth is by its very nature verification-oriented, values are unrelated to it. Values lack epistemic validity and relevance as a result. and have to do with aesthetics and axiology. Since value judgments are evaluative rather than epistemic, they are distinct from intellectual judgments. Truth may not be result-oriented, but value may be. In general, value is defined as anything that enables one to fulfill his wants and desires or attain the intended outcome. Therefore, whatever that benefited man in his social, moral, and spiritual endeavors was valuable. Here, status and utility are linked to value. Therefore, a value system is the culmination of life experience, needs, aspirations, and beliefs; it is the outcome of utility, satisfaction, and experience. Values are therefore focused on feelings. In truth, the two sides of the same coin are strongly tied to the value of education. The entire educational process and system are an expression, relationship, and fulfillment of principles that society and individuals occasionally deem valuable. Education's goals, curriculum, etc., are the outward manifestations of values. The educational process serves as the conclusion and consummation of values, which are the guiding principles and beacons. (Tennis. J. T., 2008).

Dealing with values would present significant challenges for the educator. The subjective nature of values and the resulting variability of values within a group present the most challenging issue. Every person has a unique set of values from their upbringing that frequently conflict with those of other students. One need not be shocked by the seeming diversity and existence of conflicting values in a diverse group that is part of a varied society. It might not be suitable to discuss the virtues or shortcomings of the ideals in a teaching setting. It is anticipated that the school will allow the

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students to absorb fundamental principles and inculcate "desirable" value orientations. It is important to remember that these value systems are probably going to differ from one society to another, from one country group to another, and from one community to another. The school will undoubtedly find itself in a quagmire of controversy from which it may be hard to escape if it attempts to solve the issue. The universal values that are appreciated and shared by the great majority of people are what we mean when we think about the necessity of teaching values in schools. Thus, there appears to be a lot of consensuses regarding the inculcation of values such as the value of freedom, justice, truth, non-indulgence, and human life, among other very basic values. These principles make up a person's life philosophy.

The sense of belonging that one person has to another is called affection. Care is a mental state in which one is concerned and nervous about another person. The certainty that the "other self" is experiencing the proper comprehension of emotions is known as guidance. The sense of acceptance of excellence in another person is called reverence. Glory is the emotion that results from striving for perfection. Gratitude is the emotion one experiences when others assist and encourage him to reach his full potential. The sensation of true attachment is called love. Yoga is a discipline that helps people develop their innate power in a healthy way. It provides a way to achieve full self-realization. 'Yoke' is the Sanskrit term for yoga (literally). Thus, yoga can be described as a method of bringing the individual spirit and the universal spirit of God together.

The youngster is encouraged to lead an active lifestyle, maintain good hygiene, and engage in regular physical activity. In addition, the youngster is given healthy food that includes all the components of a balanced diet in order to maximize his physical growth.

Children's physical development will benefit greatly if four factors—exercise, rest, diet, and study—are balanced to a satisfactory degree. These positive behaviours help children maintain their physical health throughout their lives.

Even though the importance of the educational system in imparting values is constantly emphasized, in reality, its role is becoming less and less significant. The media, the reality of the capital world, and family structure are the three primary elements that erode the educational system's influence. In the process of modernizing education, the focus has turned to economic and secular principles, but the educational system no longer serves as a defender of moral and ethical norms. (Kaipayil, J., 2022).

Despite receiving a lot of praise, the educational system suffers from a lack of focus on principles like freedom, democracy, meritocracy, and bravery in both the administrative and pedagogical structures. Finding an education is extremely challenging because human values have been steadily declining over the past forty years. Among educated people, integrity, honesty, uprightness, and ethics are now scarce commodities. There hasn't been much, if any, systematic attempt to investigate the links between the four major realms of values, according to a quick look at the formal curriculum. Questions like: What part do each of these principles play in today's world? What would

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be the best approach to mix them? How may the younger generation settle disputes brought on by the demands made of them by each of these domains? still need to be investigated and resolved. The reality is that there isn't a thorough comprehension of the problems, even in circumstances that seem clear and are frequently brought up by educators. For example, the necessity of revising and reviving Indian ideals has been discussed and written about extensively. On the other hand, it is challenging to locate any information examining the true nature of these values, such as whether they are derived from or comparable to Chinese, Greek, or any other nation's values. Or why it is necessary to revive these principles or why they have been forgotten. (Jarry, J. K., 2017).

## CONCLUSION

According to Sankhya philosophy, the Gunas (Sattva, Rajas, and Tamas) have a big impact on how students behave and perform in class. Teachers can establish a nurturing and comfortable learning atmosphere by having a thorough understanding of these Gunas and their effects. Sattva stands for the virtues of balance, harmony, and purity. Students are better able to focus and understand things because SATTU fosters mental clarity and clear thinking. Students that exhibit a dominating Sattvic temperament are typically emotionally resilient and capable of managing stress and difficulties with poise. Sattvic pupils are more likely to possess self-control and self-discipline, which translates into improved study and time management techniques. A constructive attitude to learning and problem-solving results from Satitva's cultivation of a positive outlook on life. Satvic students' propensity to show empathy and compassion for both teachers and classmates promotes a peaceful learning environment. Activity, passion, and restlessness are attributes associated with Rajas. (Bhavnani, A., 2016).

Rajasic pupils are probably vivacious and passionate about a range of pursuits and topics. Rajas can foster a sense of competition among kids, motivating them to succeed in both extracurricular and academic endeavors. Impulsive decisions and acts brought on by rajasic behavior may impair concentration and focus. Rages can cause emotional swings, which leaves pupils vulnerable to emotional outbursts and mood changes. Rajasic students may push for acceptance and recognition, which may affect their classroom and social interactions. Tamas is a symbol of darkness, sluggishness, and inertia. Tamasic students may struggle with apathy and indifference in their academic endeavors, as well as a lack of motivation. Tamas can cause avoidance and procrastination, which can lead to poor time management and incomplete assignments. Students that are tamasic may have trouble focusing, understanding, and remembering material. Tamas can impede the learning process by causing aversion to novel concepts or educational opportunities. Students that exhibit tamasic inclinations may experience low self-esteem and feelings of inadequacy. This understanding of the Gunas helps teachers tailor their lessons to students' needs. Establishing a well-balanced learning environment that promotes Sattvic traits while addressing Rajasic and Tamasic inclinations can aid students' academic and personal growth. Also, teaching students to be mindful and self-aware can help them figure out which Gunas are dominant and work on developing a Sattvic state of mind, which will help them grow as people and reach their full potential.



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Parents play a crucial part in moral education; their contact with their children is crucial, and it may even be a factor in the restriction of moral standards. Since moral perspective and moral oriental are essential components of a moral point of view, moral norms cannot accept role norms. The most consistent and obvious morals of behavior are provided by the parents for the child's charter development; the curriculum with parsons is also crucial. The level of moral growth with the parents adds to the moral concept, which is based mostly on the reactionary procure of the came offered through the level of the adult testify presenter. Teaching values is still a highly important educational goal, even if the majority of school instruction has focused on cognitive abilities. We will not be satisfied with the growth of those who are smart and skilful. The public wants schools to foster the growth of moral citizens. This concept was first mentioned in relation to the teaching of the three Rs. It has long been acknowledged that the traditional three Rs need to be supplemented with a fourth R, which stands for responsibility. Every community aspires to have morally upright citizens. We define "good citizens" as accountable, involved members of the community. Through education, society enculturates young people to take on the duties and responsibilities of the community. Thus, education serves a normative purpose. The goal of education is to preserve or conserve the culture of the community. Unquestionably, a culture's value system is its most important component. Therefore, instilling desirable ideals in students is a crucial role of education. As a result, teaching that aims to instill and strengthen values becomes an essential part of the classroom and the school. It facilitates physical relaxation for both teachers and students. It aids in the efficient treatment of numerous medical issues. It fosters the growth of both teachers' and students' creative faculties. It fosters a positive environment for the teaching and learning process. It eases anxiety and stress for both teachers and students. It facilitates focus for both teachers and students. Both teachers and students benefit from increased muscle tone, energy, stamina, strength, and flexibility. It gives the body a much better form or figure and aids in burning off excess fat. It aids in the development of decision-making skills in both teachers and students.

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