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A B S T R A C T

Śāṅkhya and Yoga are two major systems of Indian Philosophy. There are many similarities between these two systems, although we cannot deny the dissimilarities also between them. The present Paper tries mainly to show the differences between them. We know that the Vedānta has borrowed many Śāṅkhya concepts to its philosophy. Yet the Vedānta has come away from the original Śāṅkhya beliefs and constructed entirely a new philosophy. Later on the Vedānta has become a living philosophy and the Śāṅkhya has become a forgotten phenomenon. The present writer has tried to prove the importance of Śāṅkhya Philosophy and he feels that we cannot forget this philosophy because the very edifice of Yoga Philosophy has been erected by it..

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Introduction:

The world is created by human imagination. Imagination is defined as visualize or structuralize a given event like a picture in order to know how to respond to it, and it's one of the central engines of meaning (Gallese, & Lakoff, 2005). This amazing ability, which most of us have, that allows us to travel through space and time, and to test out different virtual worlds, fears and pleasures. Furthermore, imagination is closely related to ones' emotional regulation, social cognition, and academic performance which are essential functions for living a social life (e.g., Ferguson, & Olson, 2013; Moscovitch et al., 2018; Rasmussen et al., 2017; Thompson, Boden, & Gotlib, 2017). The role of imagination is supported by interaction between the central nervous system such as dorsolateral prefrontal cortex and insula, and the peripheral nervous system such as heart rate variability (Critchley et al., 2004; Gemignani et al., 2000). There is suggested that yoga is one of the intervention which enhances one's imagination by interaction of the peripheral nervous system and the central nervous system during its practice.

Yoga is one of the body-mind approaches (e.g., mindfulness meditation, tai chi), which constructed by practices of asana (postures), breathing techniques, and meditation. Yoga is effective intervention for enhancing ones' emotional regulation, social cognition, and academic performance, and maintaining physical/mental health. And, yoga improved ones' biological function such as insula and dorsolateral prefrontal cortex, and cardiopulmonary coupling (see review Shiota, & Nomura, 2018).

Here, we focus on the intervention mechanism of yoga, its practice can be divided into two parts (Shiota, & Nomura, 2018): asana sequence and meditation. Asana which includes asana sequence is specific physical postures that involves using one's whole body. Common asana, which includes exercise for the dorsal vertebrae, musculus erector spinae, musculus trapezius, latissimus dorsi muscle, and adductor longus muscle. During asana sequence, the range of motion

in people's joints expands and joint load will largely be maintained at submaximal levels. Physical stress increases over time, and by stimulating the sympathetic nerve system. As result, subjective negative emotional reaction increases. These negative emotional reactions are similar to emotional reactions in negative situations which face in social contexts. Then, breathing technique is also included in asana sequence. A lot of yoga breathing techniques which are used during asana sequence enhance parasympathetic nervous control and cardiopulmonary coupling. This top-down relax effect reduces the subjectively negative emotional reaction which would occur in the asana sequence. It is suggested that the practice of asana sequence would help recognize negative emotional experiences more clearly by exercising autonomic nerves, exercises imagination based on them, and promotes cognitive reappraisal of the situation.

During yoga meditation, participants would develop awareness of their inner experience. Then, participants would also observe psychological problems for themselves which are obstacles to cultivating love and compassion in meditation. Here, the top-down control of using abdominal breathing, which increases activity of parasympathetic nervous system, leads to reduce the emotional response occurring in meditation. It is suggested that yoga meditation makes the self-image more clear and also increases imagination, and as results it promotes cognitive reappraisal for themselves. To explicit the intervention effects of yoga for ones'

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