At what time and what stage of development of Indian thought, the question of metempsychosis was raised and discussed cannot be said definitely. It still remains a mystery for us from what time the Indians had begun to believe in the transmigration of the soul from one existence to another existence. The moment they began to believe in the cycle of birth and death, they also had the occasion to consider life full of sorrows and sufferings and accordingly they made incessant attempt to overcome life's miseries. And the Indian sages in their attempt found the way for removing all miseries of life. Discussing this problem of Indian thought Richard Garbe says, "The origin of the Indian belief in metempsychosis is unfortunately still shrouded in obscurity. In the old Vedic time a joyful view of life prevailed in India in which we discover no germs whatever of the conception which subsequently dominated and oppressed the thought of the whole nation, as yet the nation did not feel life as a burden but as the supreme good and its eternal continuance after death was longed for as the reward of a pious life."¹

¹ Richard Garbe, The Philosophy of Ancient India, p. 3
The people in the Vedic age was not oppressed by the thought of sorrows. For them life was happy and joyous. They had experience only of bounteous life. But suddenly there was change in their thinking. They began to think life in a different way. Life now proved burdensome, tiresome, full of torments etc. Expressing such change in thought of the Indians Garbe says, "In the place of this innocent joy of life suddenly enters, without noticeable evidences of transition, the conviction that the existence of the individual is a journey full of torments from death to death." Thus pessimism is discerned in Indian thought. But this pessimism is not final. It is there only initially. It can be removed. The different systems of Indian philosophy have given different ways for overcoming the miseries of life. And here lies our liberation. In this context V.A. Deva Senapathi says, "Inspite of the surface or initial pessimism in Indian philosophy, we find that the various systems get over this pessimism in their own way." He further observes, "Life or existence in itself is not bondage or evil but the way we live it makes it so." In their search for overcoming the ills of life, the Indian sages found out the ultimate truth - the truth that the self

2. Ibid.
3. V.A. Deva Senapathi, 'God, Man and Bondage' in Margaret Chatterjee (ed.), Contemporary Indian Philosophy, p. 94
4. Ibid.
is eternally free. It is non-different from Brahman. But it is mainly due to our ignorance that we become bound and when we can remove this ignorance, we become liberated. We realize our ultimate end of life.

Almost all the systems of Indian philosophy agree in holding that ignorance is the root cause of bondage and sufferings and hence our road to liberation lies in the fact of its removal. This is also a belief of the Indians that we can break the fetters that bind human beings to the existence of the world. In this context Richard Garbe says, "There is salvation from the Samsāra, and the means thereto is the saving knowledge, which is found by every philosophical school of India in some special form of cognition." The limitations of consciousness are ultimately rooted in some kind of deep rooted ignorance about the place and the function of the individual in the totality of life. The understanding of life is perverted by the fact that the individual has a tendency to judge everything from the point of view of the ego. Ego divides life into fractions and destroys its integrity. Liberation as the ultimate goal in life, when attained, transforms the entire outlook on society. All schools of Indian philosophy, both heterodox and orthodox, prescribe to their

5. Richard Garbe, op.cit., p. 7
followers some method by which they can attain a state of
spiritual transcendence or mokṣa.

According to the Śāmkhya system of philosophy man
suffers from three types of afflictions. Relieving mankind
from all the three types of afflictions is the sole purpose
of Kapila's philosophy. Now let us examine the means sugges-
ted by this system for getting rid of these sufferings. The
Śāmkhya Kārikā says that there are certain well-known means
of removing misery - such as treatment of disease, earthly
enjoyment etc. But these means are not certain and they
cannot remove misery once for all. The Śāmkhya further says
that the scriptural means for bringing an end to misery is
ineffectual because it is impure; its effects are neither
lasting nor are always the same for all.

For Kapila the scriptural means are not perfectly
effective because scriptures are connected with impurity,
destruction and excess. The scriptures are impure because
these sanction killing of animals in certain sacrifices thus
leading to shedding of blood of animals to a great extent.
In sacrifices like Aśvamedha etc. more than hundred horses

6. S.K.1

7. S.S. i.1  atha trividha duḥ khātyanta
S.P.B. i.1  nivṛittiṣṭatyaṃ puruṣārthāḥ.

8. S.K. 2
may be sacrificed at one time. This expiates all sins including the murder of a Brāhman. But Kapila considers such rites as immoral. Secondly, it is connected with destruction. So long as there would be no complete separation of the soul from all material conditions it will again involve destruction and renewal of bodily life. The Vedic system could not give that final exemption from all material conditions and as such it involved destruction. Thirdly, it is excessive or unequal. All men are not equally wealthy and as such there are men who may not be able to offer costly sacrifices to the gods. Accordingly merits earned by them may be different for different persons. Hence it is unequal. The Vedas, of course, say that there is no rebirth for him who attains to the state of Brahman. But in the Sāmkhya system, he can only have that blessedness who has acquired discriminatory knowledge between the soul and matter. Hence a method contrary to this one is said to be a superior method in this system and this method consists in the knowledge of the Vyakta, the Avyakta and the jñā or soul.

9. John Devies, Hindu Philosophy, p. 16
10. Gaudapada's commentary on the distich no. 2 of S.'
11. S.K. II

\[ \text{tad viparItah śreyān vyakta-vyakta-jñā-vijñānāt.} \]
According to the Sāṁkhya system, only philosophic knowledge taught by Kapila helps one to attain liberation. This system recognises altogether 25 categories or tattvas — these are:

1. Prakṛti
2. Buddhi
3. Ahaṁkāra or consciousness
4. five subtle elements
5. five grosser elements — such as ether, air, light, water and earth.
6. The five senses
7. The five organs of actions, viz., Hand, Mouth, feet, anus, and organs of sex.
8. The Manas (mind)
9. The soul.

The Manas along with Buddhi and Ahaṁkāra are called internal organs in this system. The Manas receives impressions made upon the senses. He who understands thoroughly the twenty-five categories named above attains to the highest state of man in this life. He becomes jīvan-mukta. And he who knowing these principles lay aside the body at death will never be
born again. He will be freed for ever from any contact with matter and thereby he will be freed from pain. This is the state of liberation.

We have stated before that knowledge of the Vyakta, the Aavyakta, and the jña or soul is the sole means to attaining to liberation. But what we are to remember is that knowledge here does not mean direct knowledge derived through sense-organs, nor mediate knowledge obtained from logical reasoning nor is it knowledge derived from the testimony of other persons. This is a kind of knowledge called in the system Kevala jñāna or Viśuddha jñāna. It is not obtained through the ordinary methods of perception, inference or testimony. It can only be inwardly realized. It does not come from outside. The Vedāntins call it Aparokṣa jñāna. Only the Kevala jñānin can remove misery once for all.

Sāmkhya philosophy after careful examination of the sensory equipments of our knowledge shows at the end that they are defective and hence it asserts that it is due to such infirmity inherent in the sensory equipments that the soul or puruṣa fails miserably in obtaining that knowledge.

12. S.K. LXIV
13. Radha Nath Phukan, The Sāmkhya Kārikā of Īśvara Kṛṣṇa, p. 72
which alone could have enabled him to know his own self. 14

According to the system there are only three recognised modes of proof, viz., (i) Direct cognition by the senses, (ii) Inference by logical reasoning, and (iii) Valid testimony (Āpta-vacana). But it further shows that these methods always do not lead us to true knowledge. Due to the defects of the sense-organs we cannot have true knowledge of things by the application of the first method. In other words the first method is liable to be frustrated by the infirmities or defects inherent in the senses. The second one is liable to be frustrated by the inability of the Buddhi to grasp. As regards the third method it can be said that there is likelihood of our not understanding what the wiseman or reliable man says. Thus all these three methods are likely to be vitiated.

According to the system the sense-world is created by the Buddhi of which the following are the distinguishing marks -

(a) false knowledge (viparyaya)
(b) infirmities (As̄akti)
(c) Contentment (Tuṣṭi)
(d) True knowledge (Siddhi).

"From these arise fifty different impediments to true knowledge, and these differences are due to the modes

14. S.K. LXV
of working of the three guṇas."\(^{15}\) The sensory equipment may be said here to be entirely the construction of the three guṇas of Prakṛti. It gives the soul only a distorted view of the reality and as such it cannot obtain that intimate knowledge which is the supreme need for attaining liberation.\(^{16}\)

Only when the soul finally parts with Prakṛti, he can have that real and intimate knowledge which enables him to get rid of Prakṛti and thereby he can attain release. He need not go anywhere, the knowledge appears of itself.\(^{17}\) The self sees his self by his self. This seeing of the self by the self itself is of a different kind. As soon as the soul parts with Prakṛti, the soul loses its sensory equipment, hence this seeing of the self by the self is not through any sense-organs.

The self liberates itself by knowledge. It is simple realization of his own status - the status he had had before entering into this world of sorrows and sufferings. "He now knows that the prakṛti which so long concealed the reality from him, was his own shadow."\(^{18}\)

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15. S.K. XLVI

\[ \text{eṣa pratyaya sargo-viparyayā-śakti-tuṣṭī-siddhyākhyaḥ/} \]

\[ \text{guṇa-vaiṣaṃyā-vimārdāt} \]

\[ \text{tasya ca bhedās-tu pāṇcāsarāḥ//} \]

16. Radha Nath Phukan, op.cit., p. 72

17. S.K. LXIV

18. Radha Nath Phukan, op.cit., p. 73
Almost all the systems of Indian philosophy agree in holding that there are certain pre-requisites or preliminary stages necessary for attaining the final goal of life, viz., liberation or mokṣa. The orthodox schools as well as the non-Vedic ones hold that detachment or non-attachment is a necessary preliminary or it is an aid to the path leading to salvation. It is based on the fact that selfishness acts treacherously. It misleads us. It saps our heart. Hence there arises the need for overcoming it. The Gītā has taught us that we can overcome this selfishness by performing our duties with total disregard to its consequences and it appears that all the orthodox schools have adopted this discipline for overcoming this selfishness. The non-Vedic schools along with some orthodox schools like Nyāya-Vaiśeṣika and Sāṅkhya-yoga speak of another preliminary stage. It is Yama and Niyama as taught by Gautama Buddha.

What Vātsāyana says about the term Yama is that it stands for duties which are common to all (sādhāraṇa dharma). The term Niyama for Vātsāyana stands for duties which are specific to particular classes of people or stages of life. The fact that the Nyāya-sūtra refers to them as the means to 'self-purification' (ātma-saṃskāra) clearly shows that it has

19. Of course, Vātsāyana does not expressly speak of 'classes' here.
also the same end as that of the Gītā discipline of disinterested duties. But the later works dealing with this topic identify them with the first two paths of the same name as taught by Patañjali in his eight-fold discipline.

Now what does the Yoga philosophy speak of in respect of the path that leads to liberation? The Yoga philosophy unhesitatingly accepts the Sāṃkhya view that discriminatory knowledge is a means to liberation but it further says that practice of Yoga is a means to discriminatory knowledge. In other words it means that practice of Yoga is a pre-requisite for discriminatory knowledge.

Patañjali considers practice of Yoga as essential steps for gaining liberation. But for Kapila discriminatory knowledge is the sole means to liberation. According to the Yoga psychology there are five kinds of Citta-vṛttis some of which are painful and some are not. These are right knowledge (pramāṇa vṛtti), indiscrimination (viparyaya vṛtti), verbal delusion (vikalpa vṛtti), sleep ( nidrā-vṛtti) and memory (smṛti-vṛtti). Yoga is explained in the system as Citta-vṛttinirodha - which means restraining the mind stuff

20. M. Hiriyanna, Indian Conception of Values, p. 270
21. Y.S. i.5
22. Y.S. i.6
(Citta) from taking various forms. Maxmuller translates Vṛtti by action but he further says that it may also be translated by movement or function. Further he identifies Citta with thought and opines that Citta can be translated by mind or the thinking principle.

The Vṛttis mentioned above are described by Maxmuller as 'right notion', 'wrong notion', 'fancy', 'sleep' and 'remembering'. Right notion arises from three sources, viz., perception, inference and testimony, Vedic or otherwise. Indiscrimination or wrong notion is false knowledge as when we take mother of pearl for silver or a rope for a snake. "Indiscrimination is false knowledge not established in real nature." Verbal delusion chiefly takes place from the use of words which do not correspond with reality. "Sleep is a state of the mind which has nothing for its objects. It is a Vṛtti which embraces the feeling of voidness. It may be said that even in sleep a kind of perception takes place and

23. Y.S. 1.2 yoga  scitta vritti nirodah.
24. F. Maxmuller, The Six Systems of Indian Philosophy, p.370
25. Y.S. 1.7 - pratyaksā numāṇa-gamāḥ pramāṇāḥ.
26. Y.S. 1.8
27. Y.S. 1.9
28. Y.S. 1.10
it becomes evident from the fact that we often make judgment like this - I slept a sound sleep last night or I could not sleep well etc. Memory to be defined negatively is not the wiping out of objects which have once been perceived. True or false perception and even fancy take place in a waking state while dream takes place in sleep which itself has no perceptible objects. But memory may depend on true or false perceptions, on fancy and even on dreams.

The inherent attitudes (Vṛttis) of the mind may be said to be obstacles standing in the way of realization of the self. The response attitude of the mind with a tinge of egoism is responsible for causing association of the self with the environmental condition which is not self. The need of removing these obstacles arises. The Yoga philosophy accordingly prescribes certain processes by which the mind can be disciplined and controlled and thereby it can overcome the difficulties coming in its way. Thus the practice of Yoga and non-attachment are means of controlling the natural mental attitudes or transformations. But what we are to remember in this connection is that there are six other accessories of Yoga, viz., postures (āsana), control

29. K.C. Das, Concept of Personality in Samkhya-yoga and the Gita, p. 14
30. Y.S. i.12

abhyaśa vairāgyā bhyāṁ tannirodhaḥ.
of the life-forces (prāṇa-samroda), abstraction (pratyāhāra), contemplation (dharana), absorption (dhyana), and trance (samādhi).

The ultimate goal of human aspirations is the same for both Yoga and Śāmkhya. Explaining this point Richard Garbe says, "The ultimate goal of human aspiration according to that text book (Yoga-sūtras of Patañjali) is not union with or absorption in God, but exactly what it is in the Śāmkhya philosophy, the absolute isolation (Kaivalya) of the soul from matter." The two systems agree in respect of the goal, but they slightly differ in respect of the means of attaining that end - the point which we have already alluded to. Śāmkhya philosophy considers the practice of aṣṭānga-yoga as helpful for attaining isolation, but for the Yoga philosophy it is an indispensable means for attaining that end. The methodical performance of Yoga-practice not only helps man to acquire supernatural powers but it is also the most effective means of attaining the saving knowledge. When with the help of Yogic practices, the mind is purified, it begins to merge into prakṛti from which it had emerged. Puruṣa also realizes that its relation with the mind etc. was due to ignorance. In this way puruṣa becomes dissociated from prakṛti and it realizes

31. Richard Garbe, op. cit., p. 15
its true nature. It now ceases to identify itself with prakṛti and her evolutes and comes to know that it was isolated from prakṛti since eternity.

Let us now discuss at some length the eight-fold Yogic practices which the Yoga system considers essential for attaining discriminative knowledge. These are as follows -


Only after successful completion of the training of the first two stages of Yama and Niyama one becomes eligible to enter upon the further stages of that discipline. Of the first two stages Yama is mostly negative. It is meant for the control of body, speech, and mind. Yamas are of five kinds, viz., (i) Ahimsā or non-violence, (ii) Satya or truthfulness, (iii) Asteya or non-stealing, (iv) Brahmacharyya or celibacy, and (v) Aparigraha or non-acceptance of gifts. 33

1. Ahimsā or non-violence - Ahimsā means total abstention from any sort of injury to living beings. It is not merely

32. Y.S. ii.29
33. Y.S. ii.30
non-violence but non-hatred. Of all the Yamas, it is the most important and is said to be the beginning and end of the whole of this preliminary training including Niyama. The other nine duties and virtues should have their origin in it and they should help non-injury in order that it may become perfect, and thereby it comes in the end to be so practised that injury will take place nowhere, at no time and under no circumstances.

(2) Satya or Truthfulness - It means absentation from telling lie. It implies sincerity in thought or word. There should not be any misrepresentation of things seen or perceived. It also means remembrance of things in its exact forms.

(3) Asteya or non stealing - It debars us from taking or stealing another's property. It even means that we must not have a desire for other's property.

(4) Brahmacharyya or celibacy - Brahmacharyya means the controlling or restraining of the sense organs especially those of the sex.

34. Y.B. ii.30; Y.S. ii.35
(5) Aparigraha - Aparigraha means disowning of all possessions. We should avoid accepting things which are unnecessary.

Niyama is another important step in Yoga. It signifies cultivation of some virtues. Niyamas are five in number, some of which are negative. They are - (1) Śauca, (2) Santoṣa, (3) Tapas, (4) Swādhyāya, and (5) Īśvara-pranidhāna.

(1) Śauca or purification - It means external as well as internal cleanliness. We may be externally cleansed by taking bath and pure diet while internal cleanliness can be achieved through such virtues like sympathy, friendliness, happiness and detachment.

(2) Santoṣa or contentment - It means satisfaction in whatever we get by our sufficient and suitable efforts.

(3) Tapas or penance - Tapas means capability of tolerating cold and heat.

(4) Swādhyāya - We require philosophic knowledge which we can obtain through the study of the religious scriptures. Such study of scriptures is very useful for spiritual advancement.

35. Y.S. ii.32
(5) Īsvara-pranidhāna or devotion to God - It means remembering God and surrendering oneself to Him.

Yama and Niyama thus give us the ten commandments of the Yoga doctrine. Yogic training proper begins only after successful completion of these two ascetic disciplines.

The third step is the posture or Āsana. "Posture is that which is firm and pleasant."\(^{36}\) Āsana helps in concentration of the Citta and it becomes an aid for controlling the mind. It is a physical help to concentration. Yoga has prescribed various types of postures such as - Padma, Veer, Bhadra, Svastikam, dandaśanam etc.\(^{37}\) These postures have important roles to be performed. They help not only in controlling the mind but also help in controlling other vital elements. They help in keeping the body sound. One can get rid of the sufferings caused by heat and cold. Thus it keeps the body safe and sound. In other words it controls the body. Both external and internal organs of the body are controlled with its help. Yoga philosophers in formulating this step probably had in mind that mental control requires the discipline of the body as well. For them "the perfection of the

36. Y.S. ii.46
sthira sukhamā sanām.

37. Y.B. ii.46
body consists in beauty, grace, strength and adamantine hard-
ness."\(^{38}\)

Prāṇāyāma - Prāṇāyāma is the control of breath. It is a
step which controls the inhaling and exhaling of breath which
in turn helps in concentration of Citta. Prāṇāyāma has three
steps\(^{39}\) -

(a) puraka - One such step in prāṇāyāma is puraka or
inhaling which means taking in as much air as is possible.

(b) Kumbhaka - is another step in prāṇāyāma. It means
retaining the air for half of the time it took in inhaling it.

(c) Recaka - The other step is called Recaka. It is by
means of recaka the air inhaled is again exhaled in almost
the same time it took in inhaling it.

The aspirant tries to enhance the time taken in these
three stages of prāṇāyāma so that he will have full control
over his breath. And this helps him in concentration of the
Citta. Its importance in Yoga philosophy cannot be minimized

38. Y.S. iii.46

rūpa-lāvanya-vala-vajra samhananatvāni kāyasampat.

39. Y.S. ii.50
though Patanjali mentions it as an optional measure. Mind's serenity can be had either by the cultivation of virtues or by the control (regulation) of breath. It has steadying influence on the mind and it occupies an important place in Hatha-yoga as it is capable of producing occult powers. Even in modern times, the respiratory exercise is considered beneficial for health. Scholars like Weber has recognised its usefulness.

Pratyāhāra - It is the fifth stage in the path of Yoga. Pratyāhāra or sense-control is the process of turning the mind inward by withdrawing the senses from their natural outward functions. The mind's door should be closed in such a way that no outside impressions can enter into it. According to Plato our thought is at its best when the mind is troubled neither by sounds nor sights, nor pain nor any pleasure and when it is gathered into herself. With the capacity of controlling the senses, an aspirant remains undisturbed by anything of the outside world. Of course, such sense-control requires firm determination on the part of the aspirant.

40. Y.S. i.33-39
41. Weber, 'The Means for the Prolongation of Life' in British Medical Journal, December 5, 1903
42. Plato, Phaedo, Jowett's Eng. Trans.
All these five stages mentioned above are only external means while the remaining three stages of Dhāraṇā, Dhyāna and Samādhi are internal means. The first five stages are merely preparatory stages to the other three stages.

Dhāraṇā – Dhāraṇā is the sixth stage in the path of Yoga. It means concentration of the mind on some particular object. \[43\] "It is steadfastness of mind." \[44\] The object of concentration may be either external or internal. It is the beginning of the stage of Samādhi.

Dhyāna – Dhyāna is the seventh stage in the process of Yoga. "An unbroken flow of knowledge in that object is Dhyāna." \[45\] When concentration on a particular object of knowledge becomes continuous giving clear knowledge of the same, it is known as Dhyāna or meditation. \[46\] Meditation enables one to know the object in question very clearly. Of course, at the beginning of the process, the aspirant knows only the different parts or forms of it, but gradually he

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43. Y.S. iii.1
dēśavandhaścitsasya dhāraṇā.

44. S. Radhakrishnan, Indian Philosophy, vol. II, p. 357

45. Y.S. iii.2 (Swami Vivekananda's translation.)

46. Y.B. iii.2
realizes the whole process of it. "Dhyāna culminates in
Samādhi, where the sense of identity is lost; body and mind
become dead to all external impressions, and only the object
of meditation, whatever it be, remains shining out."

Samādhi - Samādhi is the last and most important stage
in the process of Yoga. Here the mind is so deeply absorbed
in the object of contemplation that it becomes one with the
object. It is a state of absolute identity among the subject,
the object and the process of meditation. The state in which
the process of concentration and the object become one and
identical and where there is no distinction between the
subject and the object is known as Samādhi. In the state of
Dhyāna, the act of meditation and the object of thought remain
distinct and separate but in Samādhi there is no such distinc-
tion between the two nor are they separately cognised. Samādhi
is of two types, e.g., Samprajñāta or conscious and Asampra-
jñāta or superconscious.

Samprajñāta Samādhi - In this form of Samādhi some type
of substratum of concentration is felt to exist and the
aspirant is aware of such substratum. Here the mind concen-
trates only on one object and the same process continues
whereby the Citta acquires prajñā. The concentration being
on the same object, the same modifications arise in the Citta,
which annihilates other modifications. And this gives rise to prajñā. With the dawn of prajñā, kleśas or afflictions are destroyed.

Samprajñāta Samādhi again is of four types: (i) Savitarka, (ii) Savicāra, (iii) Sānanda, and (iv) Sāsmita. This division of Samprajñāta Samādhi is based on the difference of objects contemplated. Thus the Samādhi is called Savitarka when the object contemplated is a gross physical object of the world. In this form of Samādhi the Citta becomes identical with the object of contemplation and assumes its form. There is the awareness of some one object in this stage and hence this is called Savitarka.

That form of Samprajñāta Samādhi is called Savicāra when the mind concentrates on subtle objects like tanmātras. In the third step the mind takes subtler objects like the senses as its objects of concentration and such concentration of the mind is called Sānanda Samādhi. The Samprajñāta Samādhi is called Sāsmita Samādhi when the object of concentration is the asmitā itself or the ego-substance. In this stage the true nature of the ego is realized. "It discovers that the sense of personal identity is also phenomenal and depends upon the compresence of Prakṛti and Puruṣa - the former supplying through buddhi and ahamkāra that medium in
which alone Puruṣa could produce an image of itself and a sense of personal identity." Arriving at the right discriminating knowledge of the essences the Yogin gives up the fruits and attains to the stage of dharma-megha Samādhi. Here in this stage the blessings of self-realization are showered on him. From that (i.e. after the attainment of dharma-megha Samādhi) comes cessation of pains and works.

Asamprajñāta Samādhi - This is the highest form of Samādhi in which the subject and the object and the process of concentration become one. The three together become identical. The distinction between the knower, knowledge and the known disappears. Here the substratum of concentration is not felt to exist. This type of Samādhi also is subdivided into two classes, e.g., Bhāva pratyaya Samādhi and Upāya pratyaya Samādhi.

Bhāva Pratyaya Samādhi - In this Samādhi ignorance is not totally destroyed. Bhāva means ignorance. It is for bhāva or ignorance that Samādhi is disturbed. Ignorance means confusing

48. Y.S. iv.29
49. Y.S. iv.30
tataḥ klesakaranivṛttiḥ.
the self as not-self. In this Samādhi only the Sāṃskāras persist. As the Citta here does not completely become freed of ignorance, the beings have to return to world again even though they attain this stage.

Upāya-Pratyāya Samādhi - In this Samādhi prajñā arises and this absolutely destroys ignorance. Here the Citta is equipped with true knowledge and hence there is the total annihilation of Kleśas. This is the Samādhi of the Yogiś, which breeds pleasure, concentration, knowledge etc. in the Citta.

We like to make one point more clear. According to the Yoga philosophy the puruṣas can attain liberation without the help of God; but if a puruṣa is devoted to God then He will remove obstacles that might come in the way of its attainment. 50 The Yogic method is considered more important than devotion to God or metaphysical speculation.

The conception of liberation being different for early Sāṃkhya and classical Sāṃkhya, the ways of attaining liberation also differ in the two groups. According to the early Sāṃkhya the increase of Sattva-guṇa is the liberation but for classical Sāṃkhya, the passing beyond the three guṇas

is the liberation. But the two ends are not repugnant to each other. Rather one is the stepping stone to the other. The two views are formulated only from different standpoints. A.K. Lad says, "The original Sāmkhya view, viz., the increase of Sattva-guna is the liberation viewed from the standpoint of morality, and the classical Sāmkhya view, viz., to pass beyond the range of the three guṇas, is the liberation viewed from the angle of metaphysics."\(^{51}\) Hence early Sāmkhya and Classical Sāmkhya suggest different means for attaining these two different ends. For the early Sāmkhya, it is through annihilation of rajas and tāmas on the one hand and by the increase of Sattva-guna on the other that salvation can be attained; but for the classical Sāmkhya it is only the discriminative knowledge that helps attaining liberation.

E.H. Johnston describes the early Sāmkhya view of the cause of rebirth and the means of attaining liberation thus - "The original view is that rebirth is due to the accumulation of 'rajas' and 'tāmas' and that salvation is to be won by their extinction and the increase of Sattva."\(^{52}\)

\(^{51}\) A.K. Lad, A Comparative Study of the Concept of Liberation in Indian Philosophy, p. 104

\(^{52}\) E.H. Johnston, Early Sāmkhya, p. 35
The two systems, viz., the Sāmkhya and the Yoga start with the axiom that there is suffering and these two systems also promise to deliver man from suffering. But keen observation shows that they are forced to deny suffering, because according to them puruṣa or spirit is eternally free. Of course, they do not do away with human suffering. What do they say in this regard is that suffering cannot have any real relationship with the self and as such it is not real for the self.

If the self is eternally free, then where lies the meaning of its striving for the thing which it already possesses? Suffering, bondage, liberation etc. are true only empirically. Suffering is true in so far as it is a cosmic fact, in so far as it relates to a human person. But it is not true to self or spirit which is in no way related to the universe.

The situation of puruṣa as conceived by the Sāmkhya-yoga seems paradoxical. It is said to be pure, eternal and intangible. The self is not inclined to be associated with prakṛti, yet in its attempt to know its own mode of being or to liberate itself, it cannot but make use of intelligence which is the product of matter. And here lies its paradox. As we have already pointed out suffering has meaning only in relation to an empirical being and it is due to ignorance. It
is through illusion that the self wrongly identifies itself with the intellect. It fails to discriminate itself from prakṛti. As the self confuses itself with the intellect, it becomes bound; it suffers. Freedom is brought about by knowledge. But this knowledge is not merely theoretical. It results from the practice of virtue, Yoga etc. 53

53. S.P.B. iii.77 and 78.