Books on the Gītā and the Sāṃkhya-yoga abound in number. Yet we find reasons for undertaking research work on them. The Gītā is a didactic poem which forms part of the great epic Mahābhārata. The Gītā is a most popular religious book of the Hindus. Many Indians take it as a practical guide-book of their lives. On the other hand we find the Sāṃkhya philosophy to be one of the oldest systems of Indian philosophy which stands purely on the rational ground. Hence this philosophy finds favour with us. The Yoga philosophy may be said to be an off-shoot or branch of the Sāṃkhya philosophy. It accepts literally almost all the doctrines of Sāṃkhya philosophy differing only on one or two points from it which we have discussed in this thesis. Hence these two systems are often grouped together and the group is called Sāṃkhya-yoga.

The chief aim of this thesis, as its title indicates, is to give an elaborate account of liberation as conceived in the Gītā and the Sāṃkhya-yoga. But we have included in it a discussion on the nature of liberation as conceived in the Upaniṣads too. Other topics connected with this problem are also discussed. Specially the problems of reality, ignorance or avidyā, means to liberation etc., are discussed. Again the Gītā view of man and also the Sāṃkhya-yoga view of it also
find place in this thesis.

In our introductory chapter we first deal with some important common characteristics of Indian philosophy. Then we deal with the four values of life, viz., Artha, Kāma, Dharma and Mokṣa. In dealing with these values we give particular emphasis on the concept of liberation.

In our second chapter, an introductory discourse on the Upaniṣads is given. We also discuss here in detail the notion of mukti in the Upaniṣads. Our third chapter deals with the concept of man in the Gītā while the fourth chapter deals with the concept of man in the Sāṁkhya-Yoga philosophy. Our main concern in the fifth chapter is the concept of liberation in the Gītā. The sixth chapter deals with the notion of liberation as outlined in the Sāṁkhya-Yoga system.

The path or paths suggested by the Gītā for attainment of liberation is the subject matter of our seventh chapter and the path suggested by the Sāṁkhya-Yoga philosophy forms subject matter of our eighth chapter.

In our ninth chapter a comparative study on some aspects of the Gītā and the Sāṁkhya-Yoga is attempted.

As is usual, concluding remarks on the topics discussed in our preceding chapters find place in our last chapter. Then by giving a very brief explanation of the
concept of Sarva-mukti, we close up our thesis.

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