The Yoga system being intimately related to the Šāṅkhyā system, the position of God in the former deserves a close analysis after a thorough probe has been made in this regard into the Šāṅkhyā system of Philosophy. The philosophers affiliated to the Šāṅkhyā school maintain that the bonded being becomes subject to the vicious circle of birth and death, as it cannot attain tranquility of mind through contemplation. This explains the anguish and agony suffered by the bonded being in the world of ordinary existence. As the mind becomes steady and free from oscillation through discrimination between the self and the not-self matter, the bonded soul experiences profound delight being free from the chains of pleasure, pain and infatuation. The Yoga system of Philosophy propounds its doctrine by putting forward a comprehensive definition of Yoga. In defining this concept it says that Yoga consists in steadiness of the mind in the desired entity through constant practice and contemplation. When the mind becomes steady through "Preponderence of the quality of goodness" (sattva), it becomes possible for the being to keep its mind concentrated on a particular object. The steadiness and concentration leads to the strength of

1. Ṣyogah samādhiḥ. sa ca sārvabhaumaś cittasya dharmaḥ.
   - Vyāsa Bhāṣya on Y.S. 1.1.
the psychological equipments including the mental apparatus. The Sāmkhya system declares with all emphasis at its command that there is no knowledge which is comparable in greatness to the knowledge of distinction between the self and the not-self matter, and there is no strength indeed comparable to the strength and energy of firm contemplation, technically known as Yoga.  

In expounding this Philosophy the adherents of the system refer to five types of mind, — the unsteady, the foolish, the distorted, the concentrated and the steady. The mind which is naturally fickle and unsteady and does not possess the strength or energy as is necessary for concentration on objects, not cognisable by ordinary sense organs, is technically known as the unsteady mind. This mind is in a position to achieve contemplation on earthly objects alone and display its fondness for such objects through influence of base human vices like greed, indignation, malice etc. The mind that has been distorted by its fascination for the objects palatable to ordinary sense organs and is unfit to think of the distinction between the self and the not-self

2. nā'asti sāmkhyasamaṁ jhānaṁ
nā'asti yogasamaṁ valam / — Quoted in the preamble of Pravacanabhaṣya, page 6, Cal. edn.
is the foolish or the unfit mind. The distorted mind is that mental apparatus which sometimes becomes steady on the desired objects and sometimes runs at other objects that do not lie on the centre of consciousness of the comprehender concerned. The distorted mind is in a position to comprehend internal entities and to ascertain the distinction between the self and the not-self through practice of exercises prescribed in the Yoga system, but this concentration lasts for a temporary period, and consequently liberation which reveals its own self to the real Yigin, does not dawn in him. The Yoga system is of opinion that most of the Yogins have this type of mental apparatus, which enables them to concentrate the mind on certain extra-normal entities and ideas for a temporary period, but as this contemplation is of shorter duration, sane and wholesome pleasure which appears through permanent discrimination between the self and the not-self remains denied to them. The concentrated mind is the mind which remains concentrated on the particular desired entity for all time to come. It is testified to by our experience that in our thought process one thought concerning a particular object is replaced by another thought concerning another object, and this unending process continues in the mental apparatus, as a result of which the entire thought process of the human mind embraces for its content
multiplicity of objects. The entire thought process appearing in the concentrated mind, however, does not embrace for its content plurality of objects but has one content only and concentrates on one entity, as a result of which what is experienced and contemplated is one and the only one. In the concentrated mind the concentration lasts not only in the state of awakensness, but also in the state of dream and slumber. When this state is obtained, the contemplation which takes place is technically known as "comprehended contemplation" or the Saṃprajñāta Samādhi.

In explaining the concept of closed mind the exponents of the Sāmkhya system define closure as the cessation of all comprehensions. When the mind gets closed and all its actions are suspended the activity of the body, mind and sense organs also go to a state of suspension. This state of suspension of all inclinations of the mind results in a contemplation which is technically known as absolute contemplation or Asamprajñāta Samādhi. Patañjali, the expounder of Yoga system of philosophy is of opinion that comprehended contemplation is as much a type of Yoga as

3. tataḥ punaḥ śaṅtoditau tulyapratyayau cityasai' kāgratāparināmah. - Y.S. 3.12.
4. virāmapratyayābhyyāsapūrvah saṁskāraśesoc' nyah - Y.S.1.18.
the absolute one since Yoga consists in cessation of inclinations of the mind. It is not without reason, therefore, that the scriptures tender advice to the humanity to practice contemplation and refers to this as one of the means leading to emancipation or realisation of the supreme spirit.

The Yoga system of philosophy introduces the concept of the strong desire to renounce the world and indicates this urge as the chief reason leading to absolute contemplation. In his commentary Vacaspati identifies the aversion to worldly objects with this urge, technically known as Sambhoga in the terminology of the Yoga system. The other expert Viṣṇuṭānsāhākṣu, on the other hand, does not accept the proposition that aversion to worldly objects is identical to this urge, but maintains that this concept is represented by the quickness to perform the

5. sarvasabdā' grahanāt sampraジャhatō' pi yoga ityā'
   khयāyate - Vyāsa Bhāṣya on Y.S. 1.2.

6. tam yogam iti manyante sthīrām indriyadhāranām /
apramattas tadā bhavati yogo hi prabhavāpyayau //
   Kathopanīṣad 2.3.11.

7. See Nārāyaṇa Misra's note on Vyāsa Bhāṣya, page 21, 
actions which represent the means leading to contemplation or liberation. In explaining this proposition the Philosopher presents certain data which gives rise to the conclusion that in his view the concept of Sambhoga is represented by dexterity to perform actions favourable to genesis of a feeling of aversion. In this connection Vijnānabhikṣu introduces different types of this strong desire or urge, and finally establishes the proposition that of all the different types of person practising contemplation and having the ultimate objective of attaining liberation, one who has acquired this dexterity is the most competent to achieve this objective. This reminds us of the famous observation of Śrīmadbhagavadgītā that Yoga consists in dexterity in performing duties allotted to respective individuals. While the Yoga system of philosophy keeps its analysis confined to the area of contemplation, Gītā gives an extended scope to it and regards an expert

8. samvegaḥ co' pāya' nuṣṭhāne āṣaighryam - Yogavārttika on Y.S. 1.21.

9. navayogimādhye caramānām eva' sanno' saṃprajñāto bhavati' tyarthāḥ. samādhirābhāḥ tanniśpattīḥ. na kevalāṃ samādhir āsanno' pi tu mokṣo' pi. - Yogavārttika on Y.S. 1.21.
in any field as a true Yogi, since the desire of God is brought into consummation through the actions of such a man.

In giving an exposition of the concept of Sambhoga which is an important means leading to comprehended contemplation, Patañjali refers to devotion as another means leading to this contemplation. He introduces a new concept of steadiness of the mind on God and says that of all the means of attaining contemplation, this is the foremost. As a matter of fact, the scattered mind gets concentrated through study of religious texts, performance of austere penance and steadiness of the mind on God, the combination of which, - the triad being technically known as Kriyāyoga. It is interesting to note that Patañjali's concept of steadiness of mind on God is not represented simply by a contemplation, the content of which is God. It is represented by the dedication of all actions and fruits of actions to God. In his commentary, Vijnānabhikṣu has accepted this interpretation as the commonly accepted one, though in many places he has preferred to accept the concept of

10. Isvarapranidhānād vā. Y.S. 1.23.
11. Y.S. 2.1.
(Steadfastness) of the mind on God as constant contemplation
on God and God alone.\textsuperscript{12} Thus while in the view of Patañjali
this concept is represented by surrender of all actions
to God, according to Vijnānabhikṣu this is represented by
the dedication of mind to God, or in other words the
contemplation of God with steadfast devotion and unflinching
faith.\textsuperscript{13} This concept of surrender of all actions to God
is nothing but a feeling that all actions are being done
under direction of God and that the fruits that accrue
from performance of such deeds are not to accrue to the man
who performs it. This concept has been accepted by the Gītā
which proclaims that all actions including sacrifice, prac-
tice of austere penance and performance of daily rites should
be dedicated to the Supreme Lord.\textsuperscript{14} The concept of contempla-
tion on God as introduced in the philosophy of Patañjali
represents possibly the earliest specimen of this idea

\textsuperscript{12} brahmātmanā cintanarūpatayo premalakṣaṇabhaktirūpād
vakṣyamānāt prānīdhānāt. Yogavārttika on M.S. 1.23.

\textsuperscript{13} prāṇidhānād bhaktiviseśād āvarjita Īśvaras tam
anugṛhnāti abhidhyānāmātreyā. - Vyāsa Bhāṣya on
Y.S. 1.23.

\textsuperscript{14} See Bhagavadgītā 9. 27.
which gets a full-bodied form in the philosophy of Bhagavadgītā.

It is interesting to note that though the concentration of the mind on God is regarded as the foremost of the means leading to contemplation, practice of austerities and performance of daily rites are regarded as other equipments necessary for attainment of the supreme objective of liberation. As a matter of fact, Patañjali has asserted that all these means are necessary for contemplation, which is an essential requirement for attainment of the ultimate goal. In this connection Patañjali recognises the importance of devotion and dexterity and asserts that when the Yogin performs actions without keeping an eye on the desired results and surrenders the fruits of his actions to God with a heart overflowing with devotion and tranquility, it becomes easy for him to attain liberation. In one of its statements Gītā refers to Yoga as a type of contemplation, the content of which is represented by the Supreme Lord. As a matter of fact, the Gītā enunciates diverse definitions of Yoga at different places, and while in one place Yoga is described as the equanimity of mind competent to regard gain and loss, happiness and misery, victory and defeat as equals, at another place Yoga is explained as dexterity in observance of duties, and yet in another place Yoga
is introduced as absolute contemplation on God. This shows that contemplation is not possible without the existence of God. It is not without reason, therefore, that in all its disquisitions on Yoga, the Gītā introduces God and regards the foremost of the Yogin as a person who propitiates God with steadfast devotion and unflinching faith and surrenders all his activities to the Lord. Of all the types of Yoga, the Gītā proclaims the Anukta Yoga is the Yoga par excellence and it consists in steadiness of the mind on Supreme Lord through profound devotion and grand faith.

It will not be out of place to add a note here on the nature of God as presented in the Yoga system of philosophy. In the view of this system God is nothing but a conglomeration of ethirial ideas, that are primarily given expression to by certain syllables. One is to bear in mind here the Indian concept that the expression is identical with the content and is inseparable from it. The Indian concept that the supreme syllable "Om" technically known as 'Prāṇava' is identical with the Supreme Lord, is nothing but a confirmation and illustration of this concept that the meaning is identical with the word and that the meaning does not exist apart from its significant word. These thinkers are of opinion that the pronunciation

15. tasya vacakah pranavah. Y.S. 1.28.
of this supreme syllable leads to steadiness of the mind and this result is not obtained by any other syllable. This suitability of the supreme syllable for attainment of the profound state of steadiness of the mind has prompted possibly these theoreticians to identify it with God. It is not without reason, therefore, that all the Vedic mantras start with this profound syllable and an advice has been tendered to the posterity to pronounce this syllable at the end of each mantra if the desired result is intended to be obtained. A new entrant into the field of contemplation realises the necessity of conceiving God as one possessed of diverse forms at the first stage. When the mind gets steady and free from all desires and gets itself absolutely concentrated through contemplation on this Supreme syllable, the heart becomes clear and it is easy for the Yogin at this stage to realise the extranormal existence of God. It is not without reason, therefore, the Mundakopanishad refers to God residing in the cavity of the heart as the supreme syllable 'Om' and affirms that while God corresponds to the bow, the individual soul corresponds to the arrow implying thereby that the attainment of liberation is represented by a splendid demonstration of archery by the

16. ैप. ैलङ्बणाम् ैस्रेष्ठम् ैलङ्बणाम् अलङ्बनम् / ।
   Kathopanisad 1.2.17।
liberated self. The Yoga system tenders advice to the humanity to contemplate on this God which reveals itself only to the man who realises the nature of the supreme syllable and asserts that when the mind gets concentrated on God all the obstacles are removed and the devotee realises his own self and attains liberation.

Strangely enough, though the Sāmkhya and the Yoga systems of philosophy are accepted as two systems complementary to each other, on the concept of God the two differ widely among themselves. In the system of Patañjali God is represented neither by matter, nor by the active agent: He is an agent who is brought into being by another supreme active entity. In furnishing the definition of God this system states that God is a type of being who is untouched by the vices like infatuation etc. the actions leading to virtue and sin, the fruits of such actions and desires springing from feeling of pain and pleasure. Theoretically speaking there may be some one who has been able to rise

17. prāṇavo dhanaḥ śaro hya' tma
  brahma tal laksyaṃ ucyate /
  apramattena vedhavyām
  šaravat tan maya bhavet //
  Mundakopaniṣad 2.2.4.

18. tataḥ pratyakcetanādhigamo' pyantarāyābhāvaś ca.
  Y.S. 1.29 .

19. klesakarmavipākāśayair aparāṁśtaḥ puruṣavideṣa Īśvaraḥ.
  Y.S. 1.24 .
above the limitations imposed by all earthly prepossessions, but such a being is incapable of regarded as God since the divinity of God does not depend on the capacity to transcend limitations through possession of extranormal power or properties. The God of Patanjali is unconnected with activities of the world\textsuperscript{20}. He is perpetually free, and is incapable of ushering in the creation of the universe. According to Patanjali, the God constitutes substratum of supreme knowledge, desire and activity. Ordinary knowledge is capable of being indicated as small or profound, since it comprehends for its content, small or insignificant, big or profound entities. In a similar manner, desire and effort also are capable of acquiring lesser or smaller dimension according to the difference between the objects of such desires or contents of such propensities. The ordinary being does not possess such knowledge or such desire or such propensity beyond which there can be no knowledge, no desire and no propensity. The Yoga system, therefore, describes God as the substratum of that knowledge or that desire beyond which no knowledge or no desire exists or in other words, which is knowledge or desire par excellence and consequently is capable of being described as grand knowledge or grand

\textsuperscript{20.} sa tu sadai' va muktaḥ sadai' ve śvarah. Vyāsa Bhāṣya on Y.S. 1.24.
The profound exponents of the Yoga system of philosophy have not only acknowledged the existence of God, but have also indicated the utility for extending recognition to this ethereal concept. The God is omnipotent and omniscient. Since transmission of knowledge from the teacher to the taught cannot start from the beginning of the universe from an ordinary teacher, blissfully ignorant of the fundamentals of the universe, God is to be recognised as an entity tendering advice on the means of liberation to the humanity for the first time. The proposition that the ordinary being is capable of tendering this advice on the fundamentals of liberation is unacceptable, since it leads to the fallacy of regressus ad infinitum in as much as this will require postulation of earlier and earlier exponents and this unending series will frustrate the proposition itself. In this case one is to accept the proposition of unending series of teacher and taught, and since this series is inconceivable, the proposition falls through.

21. *yad idam atītānāgatapratyutpannapratyekasamuccayātīndri-yagrahanām alpaṁ bahviti sarvajñābījam etad vivardhamānaṁ yatra niratisayaṁ sa sarvajñāḥ. asti kāṣṭhāprāptiḥ sarvajñābījaṁsa, sātiśayatvāt parimāṇavad iti. yatra kāṣṭhāprāptiḥ jñānasya sa sarvajñāḥ. sa ca puruṣaviśeṣa iti.* Vyāsa Bhāśya on *Y.S.* 1.25.

The Yoga system of philosophy differs from the Nyāya system on one fundamental point. While the Nyāya system argues that the admission of God is necessary in order to explain the genesis of the universe, the Yoga system asserts that the admission of God is an essentiality for attainment of the goal of liberation of the bonded soul. The bonded being is not aware of the means of liberation. It is God who unfolds before him the message of liberation and reveals to him the means through which this goal can be obtained. It is here that the Yoga system differs from the Sāṃkhya system also because the Sāṃkhya asserts that the matter itself steps in to effect liberation of the bonded self. The Yoga system, however, does not acquiesce with the theory that though the unanimated matter is capable of bringing into being the world, this matter is not in a position to effect liberation, because this unanimated entity is unable to tender advice on the means of liberation and to train the mind of the bonded being. If the proposition that the bonded being attains liberation through acquisition of a particular skill imparted through training is admitted, then, the Yoga system asserts, recognition certainly is to be extended to God. Thus with astounding polemics the Sāṃkhya system has been able to establish the existence of God.
It may not be out of place, however, to indicate that the extant theory on Sāmkhya system is not totally atheistic in approach in many places. In the famous work Yuktidīpikā it has been clearly asserted that the Sāmkhya also admits the existence of God and has established it by making reference to scriptures. The Yuktidīpikā represents a very ancient exposition on the Sāmkhya system, and this, as a matter of fact, is more ancient than the work of Vācaspati Miśra. In presenting the view of the Sāmkhya in a nutshell Yuktidīpikā says: The experts on Sāmkhya system do not deny the existence of God on all accounts. What they say is that God also assumes diverse forms for diverse reasons. So though the Sāmkhya system does not approve the proposition of existence of God as a distinct entity from the matter and the active agent, and recognises God as one engaging both the matter and the active agent, it is wrong to assert that this system is atheistic in its approach. The terseness and the cryptic character of the earlier aphorisms are responsible to a great extent for this confusion and the paucity of Sāmkhya literature itself has contributed greatly to this confounded state of things. The controversy as to whether the Sāmkhya is atheistic or

theistic will possibly never end, till new texts on the system are discovered and new interpretations of the original aphorisms are advanced. The analysis made before, however, shows that even though the Sāmkhya is seemingly atheistic in outlook it has some doctrines, which indicate its theistic outlook, and the Yoga system in its turn is an out and out theistic philosophy, accepting the existence of God as imparting profound training leading to liberation of the bonded self.