

was prepared by Vyāsa who was different from Kṛṣṇa Dwaipāyana Vyāsa the author of the Mahābhārata. In fact there have been many Vyāsas and the commentaries written by them embrace many ancient philosophies of India. The extant treatise on Sāṃkhya-Yoga philosophy might be of comparatively recent origin but the philosophy itself is the most ancient. As its wisdom is profound, its logic clear and its foundation free from any trace of blind faith, so are the rules of conduct prescribed therein. There cannot be any nobler conduct than truth, Ahimsā etc., nor thought purer than amity or kindness. Buddhists adopted these in their entirety. From the life of Buddha it appears that before he went to Uruvilva for devotional contemplation he studied Sāṃkhya philosophy for some years with Aḍāra Muni, a noted Sāṃkhya philosopher of his time. The climax of Sāṃkhya practice is Samādhi. Buddha also practised Samādhi in consonance with the Sāṃkhya-Yoga system through Āsana, Prāṇāyama, etc. Sāṃkhya-Yoga practice consists in being absorbed in Dhyāna suppressing all passion, anger, fear, sleep and even breathing. Buddha followed exactly this process in his devotional practice. We come across reference to Yoga philosophy in Kauṭilya's Arthaśāstra which is the most ancient treatise on economics and finance in India. It is also believed that medical science amongst the ancient Hindus was founded on the knowledge of the three constituent principles, viz. Sattva, Rajas and Tamas of the Sāṃkhya philosophers. To those ancient sages, therefore, is India indebted alike for spiritual enlightenment as for material knowledge. In fact, other philosophies dealing with spiritual salvation are based on Sāṃkhya-Yoga Philosophy.

We shall conclude this short introduction by stating categorically the fundamental principles of Sāṃkhya philosophy. They are briefly :—

- (i) The cessation of the threefold misery is Mokṣa or salvation. (ii) In the Mokṣa state (i.e. on attainment of Salvation) one realises one's true nature which is an immutable and attributeless consciousness. (iii) In Mokṣa, the Chitta (Mind) ceases to function. (iv) The way to bring about such cessation is renunciation and wisdom acquired through Samādhi. (v) The means of attaining Samādhi is observance of the prescribed rules of conduct and the practice of the defined methods of meditation and concentration, e.g. Dhyāna etc. (vi) Mokṣa brings about a cessation of the cycle of birth, death and rebirth. (vii) Ordinarily such a cycle is eternal, as it is the result of eternal latent impressions of Karma (both physical and mental actions) done in countless births. (viii) Prakṛti and many Puruṣas are the constituent and efficient causes. (ix) Prakṛiti and Puruṣa are eternal uncreated entities. (x) Īśvara is an eternally emancipated Puruṣa. (xi) He does not create the world or