

inseparable. Those who attained realisation of the Self by the contemplation of the efficient and constituent principles of phenomena and practised complete renunciation of worldly life, were regarded as belonging to the Sāṃkhya sect, while those who attained the goal by practising austerity, chanting of Mantras with intensive study of the Śāstras and unstinted dependence on God were regarded as belonging to the Yoga sect. In the philosophy of salvation, the Sāṃkhya can in reality be regarded as the chapter dealing with principles while Yoga can be regarded as the chapter dealing with practice.

In ancient India, Hiraṇyagarbha or the first created One was believed to be the first exponent of the Yoga Philosophy. He is supposed to have communicated that knowledge to some Ṛṣi who propagated that knowledge to the world. On the other hand, some imagine that the name Hiraṇyagarbha might have referred to Ṛṣi Kapila who was also known and worshipped in ancient India as Prajāpati. There are however two schools of thought as far as Kapila's pre-eminence in this philosophy is concerned. Some, specially those of the Sāṃkhya sect, hold that Kapila came into this world with knowledge acquired in a previous birth, and equipped with the impression of that pre-natal knowledge and endowed with consequent intuition and spirit of renunciation he, through his genius, attained the highest spiritual position and spread the knowledge in this world. Others, viz. those belonging to the Yoga sect, hold that Kapila got his knowledge through the grace of God (Hiraṇyagarbha or Saṃhita Īśvara) and communicated it to others. This view is contained in Śvetāśvatara Upaniṣad which was one of the scriptures of the ancient Yoga sect.

To sum up, it would appear that before the advent of Kapila there was prevalent a knowledge of the Self with attributes as well as the Yoga connected therewith. Kapila introduced the knowledge of the attributeless Self and the Yoga for the attainment of salvation on that line of thought. Whether through the force of his own genius or through grace of God, it was Kapila who propounded the Sāṃkhya-Yoga philosophy as we see it today.

Yoga Sūtra is the oldest of the six Indian philosophies. There is no reference therein to the views expressed in any other philosophy nor has any attempt been made therein to refute the arguments of others. The Sūtras contain only logical arguments for establishing the propositions enunciated therein. It can therefore be assumed that the Yoga Sūtras were promulgated before the advent of Buddhism or any other religion or philosophy. The Bhāṣya of the Yoga Sūtras though older than the commentaries of other philosophies, appears however to have been promulgated after the spread of the Buddhist doctrines. The Bhāṣya