The whole period of the changes in Samkhya are variously described. One of the agreed version differentiate it into three periods: (I) an early period of Proto-Samkhya Idea (900 B.C. to 300 B.C.), (II) the so-called classical period of Samkhya - Karika and other off-shoots (350 C.E. to 1000 C.E.), (III) later Samkhya, exemplified by the composition of Samkhya Sutra, period of relative decline (1000 C.E. onwards). In Rig veda's (X. 129. 3-5) Nasadiya Sukta the dualism of desire (kama) and heat (tapas) seems to be repeated in the interaction of Purusa and Viraj of Purusa Sukta (Rig Veda,X.90) and in the heating up of primordial golden egg (Hiranyagarva, Rig Vada,X.121). Isvarakrisna claimed that he himself has merely summarized the teaching since Samkhya Karika (200/300 A.D.) handed down through a succession of teachers and disciples beginning with Kapila in ancient times. The same claim has been made by Vachaspati Misra in his Tattva-Kaumadi and Samkhyasara (900 A.D.), by Vijnana Bhiksu in his Samkhya-Pravachana-Bhasya (16th century A.D.) and the author Samkhya Sutras. In Mahabharata three schools of Samkhya are mentioned. There are 24, 25 and 26 categories in those three. In the second and so-called most orthodox version includes purusa as a separate category among 25 ones. Mahabharata accepts a supreme being as the 26th principle in addition to purusa. This agrees with the orthodox Yoga system. The last one is the theistic one, whose details are lost and kept in a modified form by the Patanjali's tradition of Samkhya. The two other are the atheistic orientations of the original Samkhya (Dasgupta, 1975).

Samkya karakas of Isvara Krishna (Wilson, 1837) includes 72 karikas, among which sixty nine are clearly available. The first section includes 9 Karikas. The first nine karikas serve as a sort of introductory sketch or general outline of the Samkhya doctrines
and of the methods to be pursued in investigation. They include (i) reasons for investigation into the means of alleviating and annihilating the three kinds of pain: internal, external and superhuman (karakas 1 and 2). (ii) 3rd karika is the tabulation of the main theory of the Samkhya School, to explain the tattvas or principles, composing the invisible, universe, the visible and the soul. (iii) Next come the logical means of proof to reach any conclusion and the obstacles to perception of an object (karakas 4 to 7). (iv) 8th karika again focuses on the impediments to the perception of the prakriti or substratum of the material universe. (v) 9th karika is about the doctrine of sat-karya, or the real existence of an effect in its material cause. Section two comprises of next twelve karakas (10-21). They focus on the nature of being with attributes of matter and self. It also takes up the subject already introduced in the 3rd karika enumerate the qualities or attributes of both prakriti or matter and purusa, or self. Categorically (vi) in 10th and 11th karikas it explains the similarities and diversities of the characteristics of prakriti, her evolvents and purusa. (vii) 12th and 13th karakas narrate the doctrine of the three gunas or constituents of prakriti and her evolvents. (viii) The proofs of the existence of prakriti as the material cause of the universe and the proofs of the existence of purusa, the self are explained in four karakas (14th to 17th). (ix) 18th karika is about the multiplicity and individuality of purusa, the self. (x) 19th karika focuses on the attributes isolation, neutrality, perceptivity and non-agency of Purusa (xi) Next comes the explanation of the causes of bondage, or the union of Purusa and Prakriti (karakas 20 and 21). Section three is constituted by seventeen karakas. The subjects are (xi) Herein is described the process of evolution of the universe, the nature of the products of prakriti and their functions(Karikas 22-28); (xii) 22nd karika on the classified list of prakriti’s evolvents; (xiii) The inner components of Buddhi, or intellect, and ahamkara or self-reference, in other words the origin of subjectivity(karakas 22-24); (xiv) The names and origin of the five organs of sense and the fire organs of action (karakas 25-26); (xv) 27th karika focusing on the manas, or mind its nature; (xvi) The functions of both inner and outer
organs and their method of connecting (karakas 28-37) and (xvi) 38th karika on the gross elements and their characteristics. Section four is composed of thirteen karakas (39-51). They are principally regarding transmigration of the soul, especially its reincarnation after death and comprise of the following: (xvii) Karika 39 introduces for the first time the theory of a subtle or inner body, composed of the thirteen organs, or *linga* plus the rudimentary elements which accompany the *purusa* or soul on its rounds of re-birth; the succeeding karikas treat of the doctrine of metempsychosis and of the subtle body. (xviii) 39th karika is about the three kinds of objects of sense. (xix) Three karakas (40th to 42nd) explain the nature of the subtle body and the reasons for its existence. (xx) Next three karakas (43rd to 45th) are on the attributes of *buddhi* or intellect and the result of each. (xxi) Karikas 46th to 51st narrate the *bhavas* or dispositions of the intellect and the results of each.

Section five comprising of three karakas (52-54) (xxii) describe the Two-fold, intellectual and material existence along with the prevalence of the *gunas* or constituents of matter in the various forms of creation are here described. The section six of sixteen karakas (55-68) describe the union of *purusa* with *prakriti*, and the methods of liberation, like (xxiii) Karikas 55th to 61st are on causes of bondage and reasons for the union of the two principles so that that *purusa* shall eventually attain its final emancipation; (xxiv) Two karakas (62 and 63) highlights *Purusa* as not bound, but *prakriti* and (xxv) the final emancipation, its nature and time of attainment (karakas 64 to 68). Finally the last or seventh section is on concluding verse and apocryphal supplements.

The Yoga Sutras of Patanjali, on the other hand, is the foundational text of Yoga. Radhakrishnan and Moore (1957) assign the text to Patañjali, dating it as 2nd century B.C. A wider period (between 100 B.C. and 500 C.E.) of composition has also been attributed by contemporary scholar like Gavin Flood (1996). The Yoga philosophy of Patanjali, founded in the 2nd century B.C., accepts the Samkhya metaphysics, with only one difference. It introduces a “First Teacher” called Isvara. The Yoga Sutras constitute a practical discipline
for the mind. Thus the majority of the treatise focuses on meditation and psychic control. It is often called raja yoga, or the kingly path. Brief references were also made in the Bhagavadgita, as part of the fourfold yoga.

Yoga Sutras with 196 aphorisms is divided into four chapters (pada): (a) Samadhi Pada with 51 sutras explains Samadhi as a blissful state, which the performer (yogi) attains by the means and the final restraints of mental modifications to get absorbed into the One; (b) Sadhana Pada (55 sutras) explains Sadhana (practice or discipline) in two forms of Yoga, Kriya/Karma Yoga (Action Yoga meaning to act without attachment to the results or fruit of action and activity) and Ashtanga/Raja Yoga (Eightfold or Eightlimbed Yoga); (c) Vibhuti Pada (56 sutras) explains vibhuti (power or manifestation) which may be achieved at the highest form (siddhi) by yogic practices. Such attainment is advised to be directed to liberation and (d) Kaivalya Pada (34 sutras) explains Kaivalya (isolation of Purusa from any bondage), for the ultimate goal (moksa) of emancipation, liberation, (Purusa remaining for ever alone without any association with buddhi) the nature of liberation and the reality of the transcendental self. Let me begin with Samkhya.

Samkhya: The Two Principles

Samkhya upholds a radical form of dualism between consciousness and matter. The final goal of life includes the separation of the two and isolation (kaivalya) of the pure consciousness (Purusa). The Samkhya philosophy, however, admits two principles, whose ontological reality declares that both Purusa (self or subject) and Prakriti (nature or object) may never be identified with each other. Any such thing is a fundamental mistake. The subjects are many, without parts or qualities. They are all-pervasive, devoid of any and every characteristic. It is pure consciousness (cit), not illusory and unreal. Its nature is behind and beyond the subtle matter of knowledge. Self, the pure cit, is neither illusory nor
an abstraction. It is concrete but transcendent. This principle of intelligence is Purusa, which is separate for each individual, alone is the reality. Purusa has the power of perceiving, but no power of acting, whereas Prakriti has the power of acting, but no power of perceiving. Prakriti alone is sub-/unconscious, but is capable of consciousness through the influence of Purusa. It may be clarified by an example; Prakriti is the fire and Purusa being what makes fire burn. Prakriti is mostly in reference to the subconscious and Purusa is mostly in reference to consciousness.

**Prakriti and Evolution**

There is only one principle behind this great expanse of the Universe. That principle is Prakriti which is unmanifest, independent, unique, all-pervading and has no beginning. Prakriti is inanimate. Prakriti is material and it includes everything seen and unseen. The internal matter is one and the same but there are differences in the materials. Prakriti includes all of mind and body materially. Regarding the differences Samkhya’s explanation is that both the thought-matter and gross-matter are made up of three elements: a plasticity of intelligence stuff (sattva), energy stuff (rajas) and mass-stuff (tamas), the factor of obstruction. An infinite number of gunas—substantive entities or subtle entities—belong to these three classes. Kaumadi suggests that there was a state of dissolution in which the guna compounds disintegrate into a state of disunion and produce equilibrium, the prakriti. In a later disturbance, an unequal aggregation of the gunas in various proportions took place to produce the manifold creation. The gunas are uniting, separating and again uniting. Prakriti is a state of homogeneity and incoherence. Everything that we see or experience in this world is the combination and re-combination of these three gunas. When these three universal vibrations are held in equipoise, there is no action. It is only when there is a disturbance of the equilibrium that evolution begins. Universal Energy or Prakriti
is unconscious and it is only through the presence of the conscious *Purusa* that evolution begins.

The process of evolution follows a hierarchy of twenty-three categories or *tattvas* (meaning literally “thatness.”). The first product *Mahat* is not material, but a mode of energy and is the basis of *buddhi* (Intelligence). *Buddhi* is a mode that operates as intelligence and is the basis of all mental processes. Next in the hierarchy is *Ahankara*, or Ego, the self-sense. Three branches of evolution arise from *ahamkara*. From its *sattva* aspect evolve *manas* (or mind), the five organs of perception, five organs (or instruments) of action. From the *tamas* aspect evolve the subtle elements of nature, namely ether, air, fire, water and earth as well as the corresponding sensory vibrations of sound, touch, form, taste and smell. The *rajas* aspect provides the energy for this evolution. The word Samkhya in Sanskrit indicates “number”. The Samkhya system is distinguished by its emphasis on enumeration of creative principles. The two foundational principles of *Purusa* and *Prakriti* are followed by the principle of three *gunas*. The five organs of perception together with *manas* and *ahamkara* (making a total of seven) form the basic individual. *Manas* together with its organs of perception and organs of action, make a total of eleven principles that form the basis for all mental experience. These eleven together with *ahamkara* and *buddhi*, making a total of thirteen, is the complete individual. If we consider *ahamkara* and *manas*, the ten organs of perception and action, together with the five subtle elements of sound, touch, form, taste and smell, we get seventeen principles. These seventeen together with *Buddhi* and *Prakriti* give us nineteen. Finally, the number of principles evolving out of *Prakriti* is twenty-three. *Prakriti* is not an evolute. The seven, namely, *mahat*, *ahamkara*, together with the five subtle elements (sound, touch, form, taste and smell) are evolutes and evolvents. That is, they have come out of *Prakriti* and the five gross elements (ether, air, fire, water and earth) have come out of these. We must remember that the latter five do not refer to any “material” elements, but rather the principles represented by them.
According to Samkhya view of causation (satkaryavada) there can be no production of a thing, which is previously non-existent. In other words, causation is the manifestation of a quality due to certain changes of collocations in the causes which were already there in a potential form. Production of effect only means an internal change of the arrangement of atoms (paramanus) in the cause. In order to produce effect (the desired new collocation), which is already there in a potential form, it needs a little loosening of the obstruction which was standing in the way of the happening of such a change of arrangement. Satkaryavada means that the karya or effect is sat or existent from before making causal operation to happen.

_Purusa, Prakriti and Ahamkara_

Each individual is thought to have their own Purusa and each Purusa is unique, but all Purusas have similar characteristics. They are described as awareness, intelligence, the subject, the self, and the soul (Schweizer, 1993). Antahkarana is the inner instrument and refers to the three components of the mind, which is associated with Prakriti. The first component is manas, which means mind. Manas means cognition, perception, and low intellect. The second component is buddhi, which means intellect or reason. Buddhi is described as a high level of function as intellect using intuition, insight, and reflection. The final component is ahamkara, which means ego. Ahamkara is owned and something personal. But the relation between body (the mind associated with it) and self/soul is such that whatever mental phenomena happen in the mind is the experience of its self/soul.

Unlike Vedanta, the Samkhya view does not consider the self/soul to be of the nature of pure intelligence and bliss. The individual souls are not illusory manifestations of one soul or pure consciousness the Brahman. Rather they are all real and many. A more detailed explanation of the relationship between prakriti and consciousness is needed with reference to the questions regarding our known concept of matter and mind.
The sense data and images of the mind, like the pictures of external things, the coming and going of which is called knowledge of things, are also in some sense matter-stuff, since they are limited in their nature like the external things. With the presence of separate principles of consciousness these images of the mind are considered as conscious. In connection with the principle of consciousness the whole conscious plane could be interpreted as the experience of a person. Our cognitions are merely compositions or complexes of subtle mind-substance without the special characteristic of self (consciousness), without which all knowledge would be blind. Form and motion characterising matter are mere limited and are the same as matter; but there is the other principle of consciousness (cit), which cannot indeed be separately perceived and which enlivens these knowledge-forms and by virtue of which knowledge forms become conscious. Finally, the presence of this principle in all our forms of knowledge is distinctly indicated by inference. This principle of consciousness is motionless, formless, without quality and pure. The knowledge-stuff moves in relation to it, is illuminated as consciousness by it and undergoes all changes of knowledge and experiences of pleasure and pain. So far as knowledge is pure awakening, pure enlivening, pure consciousness, the revelation of Knowledge is also revelation of the self. Otherwise as the content of knowledge or the image it is the blind knowledge-stuff. Coming into touch with the concrete but transcendent consciousness/intelligence the knowledge-forms of subtle stuff are interpreted as the systematic and coherent experience of a person. This principle of intelligence is called purusa.

Thought-stuff with lowest mass-stuff (tamas) and plasticity and translucence (sattva) at its highest in association with movement (rajas) result in revelation of all objects. The buddhi (thought-stuff) holds within it all knowledge, which is previously immersed in absolute darkness and which comes before by the removal of the darkness or veil, by the reflection of the light of the purusa. Thus both thought and gross matter have the three
elements, a plasticity of intelligence-stuff (sattva), energy-stuff (rajas), and mass-stuff (tamas), or the factor of impediment. Of these the last two are predominant in gross matter and the first two in thought. There is need to clarify the position of feeling in such an analysis of thought and matter. Feelings discern the earliest trail of consciousness, whether in the form of evolution or as the genesis of consciousness in life. Thus matter complexes at a certain stage become feeling-complexes and in another stage feeling-complexes go down to mere matter-complexes with matter reaction. Therefore, the feelings are the ultimate substances of which consciousness and gross matter are constituted. According to Samkhya, thought and matter are but two different modifications of certain subtle substances and the manifestations of three types of feeling substances. These three types of feeling may be differentiated as the class of sorrow, the class of pleasure and there another class which is neither sorrow or pleasure, but is one of ignorance, depression (visada) or dullness with the corresponding three types of feeling substances materially as shining (prakasa), energy (pravritti) and obstruction (niyama) respectively. These three are the ultimate things which make up all the diverse kinds of gross matter and thought by their varying modifications. The preponderance of the sattva (intelligence-stuff) gives rise to the first evolute of prakriti from which all the rest of the world has sprung forth and which serves the purusas. It is manifested by separating out of the old buddhis or minds (of the purusas) with the old specific ignorance (avidya) inherent in each purusa from beginningless time before the pralaya. When some buddhis are once separated from the prakriti by preponderance of sattva, other buddhi evolutions happen with the same sattva preponderance. Once the transformation of buddhis is effected for the service of the purusas, all the other direct transformations from the prakriti take place in the same line. This stage of buddhis at the first transformation from prakriti is the most universal stage, which comprehends within it all the buddhis of individuals and potentially all the matter of which the gross world is formed. Therefore, it has the widest and most universal existence
comprising all creation, and is thus called *mahat* (the great one) and *linga* (sign) distinguished from *prakriti* which is *alinga* as the other later existences or evolutes give us the ground of inferring its existence. Further modifications begin to take place in three lines by three different tendencies representing the *sattva* preponderance, *rajas* preponderance and *tama* preponderance. In this state when the *mahat* is disturbed by the three parallel tendencies, it is called *ahamkara*. The above three tendencies of the *sattva* preponderance, *rajas* preponderance and *tama* preponderance are respectively called *vaikarika/ sattvika ahamkara, rajasika or taijasa ahamara and tamasika ahamkara*. The *rajasika ahamkara* only assists (sahakari) the transformations of the *sattva* preponderance and the *tamas* preponderance. Further development with the help of *rajas* on the line of *sattva* development could only take place when the *buddhi* as mind determined itself in specific ways. The first development of the *buddhi* on this line is called or *vaikarika ahamkara*. This *vaikarika/ sattvika ahamkara* represents the development in *buddhi* to produce a consciousness-stuff as I or rather “mine.” The ego or *ahamkara* is the specific expression of the general consciousness which takes experience as mine. The function of the ego is therefore called *abhimana* (self-assertion). The five cognitive senses of vision, touch, smell, taste, and hearing, along with the five cognitive senses of speech, handling, foot-movement, the ejective sense and the generative sense come from *abhimana*. The other tendency of *tamas*, assisted by the liberated rajas of *ahamkara* to enable preponderance in overcoming the *sattva* side which was so preponderant in the *buddhi*, is called *bhatadi*. The *bhatadi* thus represents only the intermediate stage through which the differentiations and regroupings of *tamas* in the *mahat* proceed for the generation of the *tanmatras*, the immediately preceding causes of the gross elements. Thus all our thoughts and other emotional or volitional operations are really the non-intelligent transformations of the *buddhi* or *citta* having large *sattva* preponderance; but by virtue of the reflection of the *purusa* in the *buddhi*, these appear as if they are intelligent.
Prakriti and Moksa

The teleology of Prakriti has an ultimate dimension of service to Purusa. Prakriti provides Purusa with the diverse experiences of happenings in Prakriti. Finally the supreme end of a Purusa which Prakriti serves is his liberation (apavarga or moksa). Samkhya speaks of this emancipated state a Kaivalya (alone-ness), because all sorrows have been absolutely uprooted, never to grow up. The Samkhya lists only three methods of knowledge: perception, inference and valid testimony as the means. The Samkhya states that the method of inference is included in the method of comparison or analogy. Knowledge of objects beyond the senses comes from inference based on analogy. Extreme distance, extreme proximity, injury to organs, instability of the mind, subtlety, veiling, suppression and blending with what is similar, may cause non-perception. The non-perception of Prakriti is due not to its nonexistence, since it is perceived in its effects. Since Purusa is an unbound the appearance that Purusa is bound is an illusion. Prakriti is what is actually bound, liberated, and what migrates from body to body on the cycle of rebirth. This confusing bondage provided by prakriti to purusa may happen in seven forms: power, virtue, vice, error, dispassion, passion, and weakness, Prakriti binds herself. (Radhakrishnan and Moore, 1957). Only wisdom, or discriminative knowledge, the recognition that there is a distinction between Purusa and Prakriti, the freedom of purusa can be attained. The empirical self (mind) only take hold of any particular object at any one time. Subjective limitations principally due to past lives and personal dispositions stopping complete apprehension of any particular object may cease to exist by complete knowledge that may come from the three possible sources mentioned above: perception, inference, and valid testimony (Hiriyanna, 1955). While knowledge is a modification of the empirical self, integration of correct knowledge can take place which can lead to freedom. Once this distinction between prakriti and purusa is recognized, one (purusa) is eternally free and
Prakriti will never again bring about bondage for that particular Purusa. (Radhakrishnan and Moore, 1957).

Samkhya denies the existence of Isvara (God) or any other exterior influence. Rather it expounds that an inherent predisposition in these real things guides all their movements. This teleology proclaims that the movements of the real things may be desired to render some service to the purusa/self in the direction of either enjoyment or salvation. Quite naturally, not by the intervention of Isvara or any other agency, prakriti gets disturbed leading to the development of the gunas develop on two lines—on the mental plane, citta or mind comprising the sense faculties (subjective experiences) and on the objective plane as material objects. The naturally predisposed condition of service to the purusas (purusartha) steers all the real movements, holds down all disorder, provides the world a compatible object of experience, and finally enjoins them to turn back from the world to liberation. This liberation is also from the association of prakriti and its uncalled for service, which causes us all this trouble of samsara.

Yoga and Isvara
Yoga (Iyengar, 1993/2002) here intervenes in asking why and how the non-intelligent tendency of prakriti can produce this order of the universe, its evolution as the best service to the purusa; how can the unconscious non-intelligence take away its own barriers to the evolutionary process from the state of prakriti equilibrium or how as well can this blind tendency so regulate the evolutionary order that all men are to suffer pains according to their bad karmas, and happiness according to their good karmas? Yoga brings in that intelligent agency as the Being of Isvara, a purusa who had never been subject to ignorance, afflictions, passions and who is constituted by pure sattva quality so that Isvara can never be touched by ignorance. He is all knowledge and all powerful with a permanent will that those barriers in the course of the evolution of the reals should be removed. It serves purusa
with the double interest of enjoyment (bhoga) and liberation (apavarga). Isvara disturbs the equilibrium of the prakriti in its inert state, and guides the intelligent order of the fruits of karma to be properly distributed and to make the order of the world happen. This introduction and acknowledgement of Isvara in Yoga and its non-recognition by Samkhya marks the principal difference between the two. For this difference the Yoga and Samkhya are distinguished as Sesvara Samkhya (Samkhya with Isvara) and Nirisvara Samkhya (Samkhya without Isvara)

**Buddhi and Purusa**
The *guna* called sattva is such that it resembles the purity and the intelligence of the purusa to a very high degree, so much so that it can reflect the intelligence of the purusa. Thus it renders its non-intelligent transformations to appear as if it was intelligent. Thus all our thoughts and other emotional or volitional operations are really the non-intelligent transformations of the buddhi or citta having a large sattva preponderance. By virtue of the reflection of the purusa in the buddhi, these appear as if they are intelligent. These buddhi, though having beginningless ignorance and appearance of consciousness, acquire changes, which are further so associated with the reflection of the purusa that they are interpreted as the experiences of the purusa. As a result of this reflection of cit on buddhi and the superimposition of the buddhi the purusa cannot differentiate itself from the modifications of the buddhi. Because of this non-distinction the purusa becomes bound down to the buddhi, always failing to recognize the truth that the buddhi and its transformations are wholly alien to it. This non-distinction of purusa from buddhi is meant by avidya (non-knowledge or non-apprehension of the distinction). All experience, so all misery are rooted in it. Yoga differing little in this aspect, owing to proposition of the positive role of Isvara at the evolution of prakriti, so also buddhi, supposes that the purusa's failure of distinction between
itself and buddhi is also associated with falsely recognizing the transformations of buddhi as its own. This false knowledge is not non-perception of the difference but positively false knowledge: the purusa to be that which it is not (anyathakhyati, analogically rope as snake). It wrongly thinks the changing, impure, sorrowful, and objective prakriti or buddhi to be the pure, permanent and happiness-begetting self. This is the avidya of Yoga. A buddhi associated with a purusa continues the domination of avidya, even after pralaya in the course of till it is rooted out by the arousal of true knowledge. The buddhi then fails to attach itself to the purusa and is forever dissociated from it in the state of mukti.

Cognition

Through the senses the buddhi coming into touch with external objects through senses reaches an indeterminate consciousness (nirvikalpa pratyaksa/ indeterminate perception) in which the particulars of the thing cannot be noticed. At the next moment samkalpa (synthesis) takes place by the differentiating, integrating, and associating (the sense-data received through the senses) function of manas (mind-organ) to reach vikalpa (abstraction or imagination) perception in all its determinate character. The association of the determinate perception intelligized by the purusa is interpreted as the experience of the person. There is an alternative explanation of refuting the synthetic activity of the mind-organ (manas), and proposing that the buddhi directly comes into touch with the objects through the senses. At the first moment of touch the perception is indeterminate, but at the second moment it becomes clear and determinate.

Buddhi, including ahankara and the senses, often called citta in Yoga, undergo endless changes in order to mould itself from one composition to another, each of which is nothing but a large preponderance of the pure sattva substances. The changing images by the dual involvement of buddhi and purusa, as constantly conscious ones constitute the
experiences of a person. The buddhi is spread all over the body to keep up the life of the body. According to yoga, in addition to the above functions, buddhi, or rather citta suitably revives the root impressions or habit, pleasure, passion, etc (samskaras) and the tastes and tendencies (vasana) of all past lives of an individual.

**Citta/Buddhi, Karma and Yoga**

Sufficiently strong habit formed in contrary to any undesirable tendency of past samskara remaining in citta may by itself efface the unwarranted samskara. Merit (punya) or demerit (papa) as its tendencies, and embedded in citta regulate their mode movements and provide pleasures and pains accordingly.

With the volitional activity (cesta) citta can bring the conative senses into the relation with the objects in order to use this reserve power (sakti) restraining itself, change and persist to any direction. These essential characteristics of citta build up the groundwork of the Yoga method of practice, which consists in steadying a particular state of mind to the exclusion of others.

All experiences are sorrow. Death cannot bring the end of sorrow as death correspondence to a rebirth, so again a similar cycle of all sorrow as long as citta (mind) and purusa (conscious seer self) remain associated. Therefore Samkhya seeks the dissociation of the two of which purusa remains associated due to the non-distinction from buddhi. Buddhi needs to generate the true conception of purusa as different, distinct, from and quite unrelated to purusa, to destroy ignorance finally. With slight difference Yoga object is the cessation of the rebirth-process. Yoga, however, propounds that in addition to the essentiality of the rise of the true knowledge all the previous habits of buddhi, all its samskaras should be once for all eradicated by a graduated course of by giving up what he

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1 The word citta as a Yoga term and is the repository of all sub-conscious states. Samkhyn word buddhi also mean the same substance, but with emphasis on different functions, the former on subconscious and the later on intellection.
had adopted as good and trying for that which is still better. Finally stage would come when the *buddhi* would assume the form of the *purusa*, and final liberation would take place.

The *citta* has five processes (*vrtti*), (1) *pramana* (valid cognitive states such as are generated by perception, inference and scriptural testimony), (2) *viparyaya* (false knowledge, illusion, etc.), (3) *vikalpa* (abstraction, construction and different kinds of imagination), (4) *nidra* (sleep, is a vacant state of mind, in which *tamas* tends to predominate), (5) *smrti* (memory). When the *vrttis* are directed towards *samsara*, they are said to be *klista* (afflicted or leading to affliction); when they are directed to *mukti*, they are called *aklista* (unafflicted).

Yoga system divides karmas (actions) into four classes: (i) *sukla* or white (punya producing happiness), (ii) *krsna* or black (papa producing sorrow), (iii) *sukla-krisna* (punya-papa, those ordinary partly virtuous and partly vicious actions), (iv) *asuklakrsna* (inwardly acts of self-abnegation and meditation devoid of any effect of pleasures or pains). All externally directed actions involve some sins, for it is difficult to work at least without taking the lives of insects. However the karmas proceed from the five-fold afflictions (*klesas*), namely (a) *avidya*: the positive false knowledge of ascribing intelligence to *buddhi* manifests itself in following four forms (b) *asmita*: the sense of “mine” or “I” to things that really are the *prakriti* qualities or transformations of the *gunas*, (c) *raga*: the consequent attachment to pleasures and things, (d) *dvesa*: aversion or antipathy to unpleasant things and (e) *abhinivesa*: the desire for life. While we work ordinarily with *avidya*, *asmita*, *raga*, *dvesa* and *abhinivesa*, they permeate our *buddhi*, and lead us to perform karma to suffer. In the backdrop of *karmasaya* (the bed of karma for the *purusa* to lie in) according to the permanent will of Isvara each vicious action brings suffering and a virtuous one pleasure. If we can remove ignorance and the other afflictions, one has to suffer the fruits of those karmas which have already ripened, but the previously accumulated and unfulfilled
karmas would be lost to never revive again. This is the jivanmukti stage. Chitta sometimes
tends towards good (i.e. liberation) and sometimes towards bad (samsara). There is a
significant point in Yoga ethics that mentions the desire of liberation is not activated by any
hedonistic attraction for happiness or even removal of pain, but by an innate tendency of
the mind to follow the path of liberation.

The guidelines of Yoga (Yoga Parikarma) and Liberation (Kaibalya)
The beginning of the treatise of yoga that “yoga is the restraint of mental modifications”
indicates the sense of mental concentration helps the control of thought and feeling,
referred to here as ‘mental modifications.’ The citta in ordinary sense of concentration may
be called ksipta (wild with violent passions, as against any enemy) and pramadha (ignorant
attachment or instinct). Citta at the ordinary level concentration when the mind remains
steady on one thing for a short time and after that clings to another the citta is told to be the
viksipta (unsteady) stage of mind (cittabhami). At an advanced stage of citta when the mind
can concentrate steadily on an object for a long time, the stage is called ekagra (one-pointed).
At a still further advanced stage in which the citta processes can absolutely be stopped.
This stage is attained immediately before mukti, and is called the nirodha (cessation).
Patanjali says that the human mind is usually in one of five general states: wandering
(ksipta), forgetful (mudha), occasionally steady or distracted (viksipta), one-pointed (ekagra)
and restrained (niruddha). It is the last two states of mind that are essential for the
realisation of the atman. Normally, our minds only experience the first three states. The
highest state of mind, according to Patanjali, is the state of samadhi, or perfect
understanding. It is said to be of two kinds, “with image” (or savikalpa) and “without
image” (or nirvikalpa). The last stage is characterised by the fact that there is no thought
wave in the mind. Thus, it is an identity with the state of Brahman.
Patanjali writes that the disappearance of the modifications the mind like a transparent crystal attains the power of thought transformation (samapatti), the power of appearing in the shape of whatever object is presented to it, be it the knower, the knowable, or the act of knowing. It then comes into contact with the matrix of associations represented by the idea. This contact has three aspects: word (sabda), meaning (artha) and knowledge (jnana) or deeper meaning. In the initial approach to meditation, these three are mingled together and the mind is not able to separate them. As one goes deeper, the mind can separate these and see the “meaning” alone or “the meaning of the meaning.” Ultimately, the mind reaches the state of “seedless samadhi.” The method to enable the mind to reach this level of awareness is called ashtanga yoga, or the eight-limbed yoga. These are listed as restraints (yama), observances (niyama), posture (asana), regulation of breath (pranayama), drawing in the senses (pratyahara), concentration (dharana), meditation (dhyana) and transcendence (samadhi). The restraints (yama) are five in number: non-injury (ahimsa), truthfulness (satyam), non-stealing (asteya), austerity (brahmacharya), and non-possession (aparigraha). These five embody ethical principles derived for the explicit purpose of concentrating the mind. As such, they are not mere external observances, but rather observances of the mind. Thus, ahimsa refers to non-injury in thought, word and deed. Truthfulness is to be practiced in thought, word and deed and the same applies to the other restraints. The last one, (aparigraha) or non-possession may require further elaboration. It refers to the tendency of the mind to be greedy, to be grasping or to extend the “tentacles of selfishness” outward. The observances (niyama) are also five in number: cleanliness (saucha), contentment (santosha), austerity (tapas), study (svadhyaya) and devotion to Isvara (isvarapranidhana). Again, as these are preparations for meditation, they have two components, external and internal. By study is meant not only a study of writing that increases one’s understanding of the external world, but more importantly, the study of one’s own mind which consists in reflection. This gives one greater control of one’s own
mind. Finally, by "devotion to Isvara" is meant the awareness of the "river of teaching" flowing since time immemorial, as a background thought. Contrary thoughts should be brought in order to obstruct thoughts which are opposed to yoga.

For making the mind fit for this lofty meditation and purging of ordinary impurities five practices, called yama, are essential: (a) absolute non-injury to all living beings (ahimsa), (b) absolute and strict truthfulness (satya), (c) non-stealing (asteya), (d) absolute sexual self-control (brahmacharya) and (e) the acceptance of nothing but that which is absolutely necessary (aparigraha). These five embody ethical principles derived for the explicit purpose of concentrating the mind. As such, they are not mere external observances, but rather observances of the mind. Thus, ahimsa refers to non-injury in thought, word and deed. Truthfulness is to be practiced in thought, word and deed and the same applies to the other restraints. The last one, (aparigraha) or non-possession may require further elaboration. It refers to the tendency of the mind to be greedy, to be grasping or to extend the "tentacles of selfishness" outward. To these are also to be added certain other moral disciplines to be practiced as habits such as pratipaksa-bhavana (self-sacrifice, a good thought against bad selfishness), mantri (all fellow beings as friends as opposed to any unfriendly relations), karuna (kindly feeling for sufferers), mudita (feeling of happiness for the good of all beings) and upeksa (feeling of equanimity and indifference for the vices of others) While disengaging from all worldly pleasures (vairagya) a yogin may attain liberation by a constant practice (abhyasa) attended with faith, confidence (sraddha).

The guidelines for the practice to wisdom are given specifically to follow with complete discipline if finally the freedom out of the wisdom or discriminative knowledge of the separation of Purusa and Prakriti is to be achieved. The eight limbs of yogic practice—self-restraint, observance, posture, regulation of breath, withdrawal of the senses—in two one can reach a point of going beyond mediate knowledge of an object to having an immediate knowledge. Following immediate knowledge comes the transcendence of that
knowledge (Hiriyanna, 1955). At this point, one attains freedom while still alive (jivanmukta). There is no longer any entrapment of one’s experiencing self by Prakriti. The body may continue on for some longer due to momentum induced by past impressions, but once death comes, that particular Purusa will attain kaivalya. When the chances of being tousled by external disturbances are reduced the yogin takes a firm posture (asana) and fixes his mind on any object (preferably Isvara) he chooses for unifying concentration (Samadhi). The focusing on the goal “through devotion to Isvara,” gives way to reduce the effect of mental obstacles, which may comprise of disease, mental laziness, indecision, carelessness, sloth, sensuality, mistaken notion, missing the point, and instability cause distraction of the mind. Pranayama or the regulation of the breath with certain rules may also help calming the mind. There are four stages of Samadhi: Examination or questioning (vitarka), reflection or discrimination (vichara), joyful peace (ananda) and unqualified egoism (asmita). Examination or inquiry (vitarka) refers to focusing on what is to be attended to. After reaching the proper questioning the mind can be gradually focused by refinement of the questioning process, which leads to finer knowledge and priorities by discrimination. Of these vitarka and vicara have each two varieties, savitarka, nirvitarka, savicara, nirvicara. When the mind concentrates on objects, remembering their names and qualities, it is called the savitarka stage; when on the five tanmatras with a remembrance of their qualities it is called savicara, and when it is one with the tanmatras without any notion of their qualities it is called nirvicara. The ananda and the asmita states are higher than the last two. In the ananda state the mind concentrates on the buddhi with its functions of the senses causing pleasure. As one reflects upon this finer knowledge, one experiences a ‘joyful peace,’ of understanding. In the asmita stage buddhi concentrates on pure substance as divested of all modifications. Through all these stages if Samadhi is attained by concentrating mind on objects it is called the samprajaata (with knowledge of objects) type of samadhi. At the last stage and higher to it is the asamprajaata or nirodha samadhi, (mind without any object). The
mind lies the stage of ‘unqualified egoism,’ where one experiences the sense of ‘I’ without any object. At this stage arises the true knowledge, when the buddhi becomes as pure as the purusa, and after that the citta not being able to bind the purusa any longer returns back to prakrti. In order to practise this concentration one has to see that there may be no disturbance, to be found in our constant respiratory action. This has to be stopped by the practice of pranayama. Pranayama consists of taking in breath, keeping it for a while and then giving it up. With practice one may retain breath steadily for hours, days, months and even years. When there is no need of taking in breath or giving it out, and it can be retained steady for a long time, one of the main obstacles is removed. The process of practising concentration is begun by sitting in a steady posture, holding the breath by pranayama, excluding all other thoughts, and fixing the mind on any object (dharana). The same thought has to be repeated constantly in the mind, this is called dhyana. After sufficient practice in dhyana the mind attains the power of making itself steady; at this stage it becomes one with its object and there is no change or repetition. The mind becomes steady and one with the object of thought. This is called Samadhi. The six stages of Samadhi are described above. As the yogin acquires strength in one stage of samadhi he passes on to a still higher stage and so on. In progression one attains miraculous powers (vibhati) as affirming to his hope. The increasing wisdom (prajna) is unlike the limitations of perception on certain gross things. As the potencies (samskara) of the prajna wisdom grow in strength the potencies of ordinary knowledge are rooted out, and the yogin continues to remain always in his prajna, which only leads a yogin towards liberation and cannot bind him to samsara. The final prajnas to liberation are of seven kinds, namely, (1) Nothing more to know about the world, the object of suffering and misery. (2) Complete removal of the grounds and roots of samsara. (3) Removal has become a fact of direct cognition by nirodha. (4) The means of knowledge in the shape of a discrimination of purusa from prakrti has been understood. (5) The double purpose of buddhi experience and emancipation (bhoga and aparvarga) has been realized. (6)
The strong gravitating departure of the disintegrated gunas to prakrti. (7) The disintegrated constituents (the gunas) of buddhi merging in the prakrti to remain there forever. There is no bliss or happiness in this Samkhya-Yoga mukti, for all feeling belongs to prakrti. It is thus a state of pure intelligence. What the Samkhya tries to achieve through knowledge, Yoga achieves through the laid out discipline of the will and exercising control of the mental states. With the addition of Isvara, compared to Samkhya, Yoga could bring in the order and goal of intelligence that may be achievable and explicable in terms of experiential relation between human existence and the universe.

**SELF: DISCUSSION AND CONCLUSION**

Within Samkhya framework Prakrti is understood as constituted of three gunas (triguna) namely, sattva, rajas, and tamas, and is considered responsible for all phenomenal manifestations, material or mental. The theory of guna has been accepted by all the other darsanas, and it has been one of the most important concepts in Indian tradition that is being evoked to explain everything in the universe, including human personality and behaviour. Mahat also known as buddhi, which represent the principle of intelligence, is considered as the first evolute from which comes ahamkara, from which both physical and mental aspects of phenomenal reality further evolve. Sensory and motor organs, manas, pancha bhutas, and pance tanmatras are all considered as evolutes of ahamkara. Ahamkara is the individuating principle par excellence. This concept is found in Upanishads and also in other schools; in the same sense as the principle underlying subject-object differentiation, representing the subjective pole. Thus, both the concepts triguna and ahamkara have attracted the attention of researchers.

It is widely accepted that the teachings of Samkhya darsana are the philosophical foundations for yoga, which is a practical discipline. The scope of meditation and yoga ranges from simple relaxation to profound realization. Yoga is primarily a self-oriented,
promotive science, which furthers integrated development of psychophysical and emotional aspects of individual and the evolution of consciousness. These researchers have focused on the use of one or more of the procedures like asana, pranayama, dharana, dhyana, kriya, bandha, and mudra. Primarily these activities involve regulation of breathing, assuming different postures and gestures, cleaning the bodily systems using water and cloth, manipulation of attention and concentration, and regulating thought-flow.

Phenomenal-Empirical and Absolute-Transcendental Self

Patanjali makes a fundamental distinction between two aspects of the seer—the absolute-transcendental subject and the empirical-phenomenal subject, or in other words, between the absolute self and the phenomenal self, or between consciousness and mind. The absolute self is the one who reflects the qualities of all the senses and yet is devoid of all the senses, the one who knows whatever is to be known but of him there is none who knows phenomenally. Whereas the mind needs senses to perceive and, may be known as an object through self-reflection. It is constituted by the evolutes of prakriti, thus phenomenal in nature and it experiences actively and acts according to its phenomenal nature, though unable to merge with absolute seer. The pure consciousness is simple, with no structure, and unaffected by any change. There is no content in it, neither is it intentional nor referring to anything. Whereas, the empirical self being complex, intentional and ever changing, is the principle of unity running through all types of objective knowledge, the actions and feelings of the individual.

Every human being has the innate properties of both the absolute consciousness/self (purusa), which is unique for oneself and the phenomenal-empirical self, which never perceives, but act according to the subtle and changing nature of prakriti. The empirical self is capable of consciousness through the influence of Purusa, otherwise it is subconscious or
unconscious of itself. It has the legitimacy to remain so, if it is not influenced and directed to the goal of complete dis-identification from purusa in every human individual.

In Samkhya and Yoga philosophy, there is just one empirical subject which seems to know objects (real or unreal), performs actions (moral or immoral), and feels pleasures or pain. Nevertheless, apart from accepting one empirical subject both Indian systems postulate the existence of the transcendental subject which is the ultimate knower 'but not an agent' or doer. The paradox of the self consists in its being inactive by definition and simultaneously being the power, sakti, of the empirical subject, or mind. While the empirical subject undergoes constant change, which makes it appear active and creative, the absolute seer actually makes the ego's experience possible, though it does not change itself; staying outside all change it merely makes the transformation possible by witnessing it. It is worth noting, that this fundamental distinction should be conceived as made both on the ontological and epistemological level.

The second aspect of subjectivity is cognition represented by a group of terms referring to the different cognitive capacities and organs of the seer. Again we can see ambiguity within this aspect because some terms refer to the absolute subject, or pure subjective power of consciousness (citi, cetana), while others refer to various organs of the empirical subject, like buddhi, manas, citta and anta/karaṇa. What is important is that although all mental states and acts are conscious states and acts, they are not consciousness. This is due to invalid cognition, or ignorance and non-discrimination between two realms of separate nature—prakṛti and purusa—which falsely identifies itself with the principle of presentation (buddhi), though the latter can only manifest the cognitive, conative and affective qualities without becoming consciousness itself. In this context, Samkhya dualism manifests itself as the separation between consciousness and mental representation or the representational content of mind. In other words, this dichotomy consists in a metaphysical heterogeneity between consciousness, often compared to a light, and the mental processes which need to be illuminated by the former.
In Samkhya and Yoga the terminology *purusa* is individualised; it does refer to neither a psychological nor physical entity, but to the principle of consciousness. This consciousness or selfhood is non-empirical and subjectivity of transcendental dimension. Nevertheless, due to the correlation with *prakṛti*, *purusa* becomes involved in personalization indirectly. This is exactly a contribution of *ahamkara* to make *purusa* personal, to identify one's mind with consciousness and make it seem the enjoyer (*bhokta*), doer (*karta*) or sufferer.

Isvara may be seen as the cause of the ordered *prakriti*. He has permanent will for *prakriti* to serve *purusa*. Isvara should be perceived as an ideal model of the empirical seer. Being unconditioned by one's deeds (*karman*) and free of ignorance (*avidya*), Isvara makes presence in the form of inward consciousness (*citi*) accessible through the meditative effort. Such an image of the ideal perceptor makes 'Isvara' a counterpart of the concept of 'jivanmukta' rather than God. The ability to personalize oneself, or to aim towards the ideal self, is necessary for the spiritual development because it makes one aspire and approach the true self-knowledge and the persistence in the seer's own form. On the other hand, however, one should bear in mind that such a personalization by identification of the ego with the true Self (*purusa*), or rather its perfect mental image, is nothing but an appropriation until the ultimate self-knowledge is achieved.

The fourth aspect of subjectivity is irremovable from any experience. It is regarded as a constitutive factor of the ego-maker. The empirical consciousness is always known in introspection as the personal consciousness which is 'my consciousness'. As long as the empirical subject functions, everything it knows, feels and acts is known to itself as mine—my knowledge, my pleasure or pain, my deed. 'Myness' naturally represents a feeling of individuality and uniqueness, and also separation, individualisation or feeling different, other, limited by personal boundaries. Moreover, the sense of ownership makes the ego feel responsible for its actions and lets it gain the sense of control and efficacy. In the context of the spiritual growth, it may exert either an entangling or liberating impact on the empirical
T. On the one hand, it causes suffering because some actions inflate the ego—those which are considered a success by the doer, while others depress it—those which make it frustrated. But on the other hand, this is responsibility, presuming the sense of ownership, which enables any self-development and progress in self-understanding.

In a group of terms identified with the fifth aspect of subjectivity, there is the ego-maker (ahamkara) together with three other concepts: abhimana, asmita and atman. All of them imply self-awareness but have a different status in both Samkhya and Yoga. Abhimana, or self-conceit, which could be technically defined as an unduly extension (abhi-) of the I-notion to entities foreign to it, always accompanies ahamkara as its function. The self-conceit, similarly to the sense of ownership, involves some ambiguity. It brings forth a common feeling of pride which may be of two basic types. Pride in the first meaning is respect, regard, honour, consideration of oneself and others; this kind of pride gives strength, power and can lead to victory over all obstacles (kleśas) and ignorance (avidya) if one manages to withdraw a destructive aspect of pride, which is egotism, arrogance and selfishness. Without pride in the first meaning, without respect towards oneself and deep trust in one’s power and potential no progress would be ever possible. Thus, the positive pride coming from abhimana is a necessary prerequisite of the auto-soteriological project, so common in Indian spirituality. Asmita, or ‘I-am-ness’, often equated with ahamkara, is typical of Yoga rather than Samkhya. It is discussed by Patanjali in the context of ignorance (avidya) as the first of five klesas and in the context of spiritual transformation to mark a stage of advanced samadhi. Thus, I-am-ness is the way ahamkara manifests itself or reflects itself in the process of perception, cognition or doing. In contrast to the ego-maker or pure I-sense, ahamkara, asmita refers to the intentional involvement of ego in present sensation, cognition, emotion or activity. In other words, ahamkara is egocentric, or first-person perspective while asmita is self-attachment and an overrating of one’s egocentric point of view. Atman, the third of the terms implying self-awareness, occurs mainly as a reflexive pronoun—myself, and refers to the act of self-reflection and the self-transparency of the
empirical subject. So, unlike the Upanishads and Vedanta, atman is used by Patanjali as an epistemic rather than ontological term.

Lastly, the sixth aspect of subjectivity which is the ability to gain self-knowledge by dis-identifying oneself with all that is not the true Self. Though in Samkhya ontology *purusa* is held to be an entity separate and clearly distinguished from the remaining twenty three *tattvas*, belonging to Nature, in terms of epistemology it is inseparable from the natural prakritic processes of reflecting the self and object. The self, or pure consciousness is perceptually inaccessible or unknowable even for itself; the self-discrimination concerning *purusa* may only be apophatic—the self can be known to the mind in terms of what it is not. More precisely, when the empirical seer reaches the highest point of its self-understanding it realizes fully that all that may be recognized as himself or herself has nothing to do with the pure consciousness (*purusa*).

Phenomenal change is never ruled out in both traditions. The world may change according to the rules of qualities of *prakriti*, but causation is the manifestation of a quality due to certain changes of collocations in the causes which were already there in a potential form. Production of effect only means an internal change of the arrangement of atoms (*paramanus*) in the cause. In order to produce effect (the desired new collocation), which is already there in a potential form, it needs a little loosening of the obstruction which was standing in the way of the happening of such a change of arrangement. *Satkaryavada* means that the *karya* or effect is *sat* or existent from before making causal operation to happen. The preponderance of the sattva (intelligence-stuff) gives rise to the first evolute of prakriti from which all the rest of the world has sprung forth and which serves the *purusas*. It is manifested by separating out of the old *buddhis* or minds (of the *purusas*) with the old specific ignorance (*avidya*) inherent in each *purusa* from beginningless time before the *pralaya*. When some *buddhis* are once separated from the *prakriti* by preponderance of *sattva*, other *buddhi* evolutions happen with the same *sattva* preponderance. Thus, *Sattva* gives rise to change and change is positive and gradually liberating. Direction toward the fullest
affinity for sattva may bring in the fullest use of its potential against troubles and suffering. Phenomenal-empirical self is innately split, fractured, incomplete due to its changing, ever inadequate nature till it reaches absolute self-recognition. Yet, it is built up by the incessant tendency to know itself and everything self-reflexively. The phenomenal-empirical self has the capacity for objective knowledge about itself, whereas there is nothing outside in absolute self or pure consciousness. Thus all our thoughts and other emotional or volitional operations are really the non-intelligent transformations of the buddhi or citta having large sattva preponderance; but by virtue of the reflection of the purusa in the buddhi, these appear as if they are intelligent. Apart from the pure consciousness all psychic operations are vulnerable, subtle and transitional. Nobody is supposed to unravel the psychic reality we are in before one reaches toward absolute intelligence or pure consciousness (purusa), ascribed to each individual. Samkhya and yoga make self available for each individual separately as well as at the transcendental level of generality.

The society, its institutions (samsara) are basically prakritic and may be attributed with qualities. For social individuals, society becomes parts of the empirical-phenomenal self. Preponderance of quality, especially Sattva, may disturb any earlier inertia and produce change in the prakriti of society, hence subsequently makes it open to empirical self to undergo the same. Irrespective of any change in social part, the individuals are also independent enough to induce such changes of Sattva preponderance to reflect the knowledge about society or prakriti. However, the ascent of individual being to the consciousness or making knowledge a conscious affair is a process where disidentification of self overpowers identification of reality of prakriti.

The phenomenal illustration of gaining entrance (mukti) to the ordinarily inaccessible state of intelligence is multidimensional and multi-stage. Patanjali writes that the disappearance of the modifications the mind like a transparent crystal attains the power of thought transformation (samapatti), the power of appearing in the shape of whatever object is presented to it, be it the knower, the knowable, or the act of knowing. This contact
with the object has three aspects: word (sabda), meaning (artha) and knowledge (jnana) or deeper meaning. In the initial approach to meditation, these three are mingled together and the mind is not able to separate them. As one goes deeper, the mind can separate these and see the “meaning” alone or “the meaning of the meaning.” The method to enable the mind to reach this level of awareness is called ashtanga yoga, or the eight-limbed yoga. While disengaging from all worldly pleasures (vairagya) a yogin may attain liberation by a constant practice (abhyasa) attended with faith, confidence (sraddha).

As the yogin acquires strength in one stage of samadhi he passes on to a still higher stage and so on. In progression one attains miraculous powers (vibhuti) as affirming to his hope and may wrongly be used phenomenally. The increasing wisdom (prajna) is unlike the limitations of perception on certain gross things. As the potencies of the prajna wisdom grow in strength the potencies of ordinary knowledge are rooted out, and the yogin continues to remain always in his prajna, which only leads a yogin towards liberation and cannot bind him to samsara. The final prajnas to liberation are of seven kinds, namely, (1) Nothing more to know about the world, the object of suffering and misery. (2) Complete removal of the grounds and roots of samsara. (3) Removal has become a fact of direct cognition by nirodha. (4) The means of knowledge in the shape of a discrimination of purusa from prakrti has been understood. (5) The double purpose of buddhi experience and emancipation (bhoga and apavarga) has been realized. (6) The strong gravitating departure of the disintegrated gunas to prakrti. (7) The disintegrated constituents (the gunas) of buddhi merging in the prakrti to remain there forever.