In Śaṃkhyā-yoga psychology knowledge claims primary importance. Because Śaṃkhyā-yoga liberation is the result of true knowledge. In knowledge the senses, manas and intellect are inevitably necessary. The senses receive the impressions coming from the external objects and these impressions are received by the mind. These impressions are again handed over by the mind to the intellect and the intellect receiving the consciousness of Purusa turns them into the forms of knowledge. Śaṃkhyā-yoga philosophy has accepted three sources of valid knowledge - perception, inference and testimony. Knowledge is the only means of escape from the mundane existence which is full of sorrows and sufferings. We meet a deeply rooted idea concerning knowledge in the Samhitā and the Upanisads.

"Ekam jñānam nityam ādyaṁ tvaṁ
nānyat kincid vartate vastu satyaṁ
yad bhedosminnindriyo-pādhinā vai
jñānasyayam bhāsate nānyathāiva"¹

Beginningless and endless knowledge alone is true. No other things except knowledge can be true. The difference that appears to the sense organs is to be removed through knowledge alone and not with anything else. The Samhitā sloka brings

1. Siva Samhitā, 1st Patal, Sl. 1.
out the value imposed by Sāṃkhya-yoga on knowledge. Sāṃkhya-
yoga philosophy lays great importance on knowledge because
according to this philosophy sorrows and sufferings are caused
by ignorance. Emancipation of the soul from the bonds of
Prakṛti results through correct knowledge. It is knowledge
alone that can cause pure consciousness in our mind. Sāṃkhya-
yoga stresses on the point of realisation and realisation
becomes possible through correct form of knowledge. So long as
knowledge does not remove the obstacles that hamper the growth
of consciousness, consciousness in purity cannot grow.

"ātmā vā are drastavyah srotavyo mantavyo
nīdīdhyāsītavyah"²

"It is the self that should be seen, heard of, reflected
on and meditated upon."

The knowledge of the self cannot spring up without
reflection and meditation. Reflection and meditation depend
on the process of consciousness. Reflection and meditation
without consciousness are meaningless. Consciousness
inevitably is connected with knowledge. Thus the sloka above
mentioned brings to light the importance of Sāṃkhya-yoga
process of knowing things.

"Mhutam bhāvyam bhavisyat ca vetti sarvam svakāraṇam
Asṛutāṇyapi sāstrāṇi sarahasyam vaded dhruvam"³

All things of the past, present and future are known with their

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2. Brhadāraṇyaka Upanisad - Radhakrishnan - 4-5 (Sl.)
causes. And all the scriptures unheard of can be explained with a strange power. The above mentioned illustration reveals the strange power that grows in the yogin through yoga practice. Yoga practice when perfected, gives the yogin such a power of knowing things that the province of his knowledge does not remain confined to a particular point of time. Not only that even the yogin can explain the Sāstras unheard of by him. But such a miraculous power of knowing does not come within the jurisdiction of our common psychology. "According to Sāmkhya everything exists at the present moment, nothing goes out of existence and nothing comes into existence. Various qualities of things are only modes of energy acting in different collocations of the original gunas or reals, māta (tamas), energy (rajas) and essence (sattva). And these various energies are sometimes actual (kinetic) sometimes potential rising to actuality and sometimes sublatent, subsiding from actuality into sublatency. Thus the so-called future objects are present as latent or potential, and the so-called past objects are present as sublatent and only those things which are supposed to be present are actual. So the mind of the yogin can come in contact with past and future objects, which are not non-existent at present, but exist only as sublatent and potential respectively by virtue of certain peculiar powers produced by meditation."

Knowledge not only illumines the object known. It also reveals the process of knowing. The self does not enter

into mutation. Objects are known to the self in its conscious and emergent states. Whatever changes cannot know things. The sense organs cannot know themselves. According to yoga there is a prajñā aspect of the self, which is the highest state of knowledge. In the prajñā aspect the states of consciousness or experiences are suppressed. This is the state of cessation of all conscious activity. To the yogin the knowledge of the enjoyment of the world comes through the conjunction of Purusa and mind. When the yogin makes Samyama on nature and soul he gets the knowledge of the Purusa. Through this discrimination he obtains the light of supreme genius (Pratibhā). In case of knowledge of the yogin certain super normal powers grow in the yogin through his practice. And these powers reveal to him many things, which are not known in the ordinary way of knowing.

Perception is a kind of mental action (buddhi vṛtti). The buddhi vṛtti goes out to the object and becomes modified by the particular shape of the object. This mental function is not produced rather it results from the proximity of the object and the mind. The nature of this mental function is such that it goes out through the senses and comes in contact with the proximate object. The mental mode is transformed into the particular form of the object. As regards intuitive knowledge it is stated that intuition proceeds from discrimination. It

5. Yoga system of Patanjali - H. Woods - p. 156
7. Rāja Yoga - Vivekānanda - p. 155
gets all things as its objective. It is an inclusive whole.\textsuperscript{9} In knowledge the objects of sense attract the mind stuff to them. The mind stuff also knows the object, which affects it. The intellect (cit sakti) reflects itself on the mind stuff and the enlivened mind stuff experiences the intended object.\textsuperscript{10} Knowledge becomes endless when it is freed from all obstructions. In the case of observed knowledge the sattva guna is overwhelmed by Tamas. Rajas is to remove the Tamas from such knowledge. When the Tamas is actually removed it becomes fit to be known. When the knowable things succeed in rising into consciousness they fulfil their aim. There remains no mutation in them afterwards.\textsuperscript{11} Many of the characteristics of the problem of knowledge in Sāmkhya-yoga have been revealed through the above discussion. Knowledge of things does not occur so long as the mind stuff is not affected by them. According to Sāmkhya all vyākta padarthas are unconscious and on the other hand all avyākta padarthas are conscious. In this philosophy Purusa is nirguna and inactive but conscious. Simultaneously with the evolution of the external world of objects the senses having the power to know them came into being. Knowing process starts with the stimulation of the external senses by the objects of the external world. The mind too is roused into activity when the stimulation is carried in through the senses from the external world.\textsuperscript{12} If the yogin be interested to know the truth

\textsuperscript{9} Yoga system of Patanjali - H. Woods - p. 81
\textsuperscript{10} Ibid., p. 327
\textsuperscript{11} Ibid., p. 343
\textsuperscript{12} Sāmkhya Tattvā Loka - H. Aranya - p. 577.
lying behind the senses, he is to suspend all knowledge of external objects through the skill of yoga. Through dhyāna it is possible on the part of the yogin to know and realise the Ahankāra and Tanmātra. Perception means an illumination of a fluctuation by the self. The fluctuation belongs to the mind stuff. The illumination exists in the self. The intelligence (cāitanya) is reflected in the mirror of the thinking substance. The thinking substance takes the form of the object in knowledge. According to yoga no knowledge can spring up so long as the antahkarana is not active. The external stimulus acts on the external senses and the impressions thus produced are carried to the antahkarana through the senses. Thus knowledge arises due to the activity of the senses internal and external. Phenomenal knowledge reveals the form of the object. The Purusa is said to see the object perceived by buddhi. Because Purusa imparts its consciousness to buddhi through reflection. The buddhi changes according to the shape of the object it knows and then conscious cognition takes place. This is related to the constant factor Purusa. In this way there occurs the transcendental identification of the Purusa in buddhi as ego. This is called the perception of the buddhi transformation by Purusa. The transcendental identification intelligises the buddhi, which assumes the form of the object of consciousness. The conscious states possess two parts - a

15. Study of Patanjali - S.N. Das Gupta - p. 18
permanent and a changing part. The changing part consists of our consciousness. This part changes according to its contents. On the other hand the permanent part consists of the pure light of intelligence. With the help of this part, the notion of self is reflected in our consciousness. According to yoga the mind can obtain discriminative knowledge. But so long as the Prajñā is not deeply rooted in the mind, the phenomenal states of consciousness may intervene. But gradually the old potencies of the mind are weakened and finally they are destroyed. The repeated attempts to destroy the old potencies also destroy the outgoing states of activity. And at the end the flow of Prajñā becomes free of all phenomenal state of consciousness. At this moment the citta becomes infinite. All Tamas being destroyed the citta shines forth like the Sun. In knowledge in connection with consciousness, yoga holds that, there is the necessity of identification of the buddhi with the Purusa. To make the knowledge situation a possible one this identification is inevitably necessary.

"Eśā te 'bhūhitā sāṃkhya
Buddhir yoge tu imām śṛṣṭi
Buddhyā yakto yayā pārtha
Karma bandhasām prahāṣyasi"
"Sruti-vi pratipannā te
Yadā sthāsyati visca lā"

16. Study of Patanjali - S.N. Das Gupta - p. 21
17. Ibid., pp. 120-21
Samādhāv acalā buddhis
tadā yogam avāpsyasi.¹⁸

"This is the wisdom of the Sāmkhya given to the Oh: Partha (Arjuna) listen to the wisdom of yoga. If your intelligence accepts it, thou shalt cast away the bondage of works."

"When thy intelligence which is bewildered by the vedic texts stands unshaken and stable in spirit (samādhi) then shalt thou attain to insight (yoga)."

The conception of knowledge in the Sāmkhya-yoga is very high. Even Lord Krishna advised Arjuna to procure it for the attainment of liberation from the sorrows and sufferings of mundane existence. According to Sāmkhya-yoga correct knowledge is the best way to obtain liberation of the soul from the bonds of Prakṛti. The insight of yoga grows in Samādhi. The attainment of samādhi requires certain mental qualifications such as stability and the serenity of the mind. These are to be attained through yoga practice. And yoga practice develops along with the growth of consciousness and knowledge.

"Niyata kāraṇāt tadduccittirdhvāntavat"

"Pradhānāvivekād anyā vivekasya taddhāne hānams.¹⁹

"The removal of it is to be effected by the necessary means just like darkness."

¹⁸. Bhāgavad Gītā, Sī. 39, 53. (bk. II)

"Since the non-discrimination of other things (from soul) results from the non-discrimination of nature (from soul) the cessation of this will take place, on the cessation of that (from which it results)."

As darkness is to be removed through light so non-discrimination is to be removed through discrimination. Discriminative knowledge reveals the true nature of Purusa and Prakṛti. This knowledge delivers the Purusa from the entanglements of Prakṛti. The above quotation reveals the true conception of knowledge and its purpose in the Sāmkhya philosophy.

"Sthulat pānca tan mātrasya"

"Vāhyā-bhyāntarābhhyāṁ taisābhānkārasya"²⁰

"(The knowledge of the existence) of the subtile elements is (by inference) from the gross elements."

"The knowledge of the existence of self consciousness is by inference from the external and internal organs and from these subtile elements."

Knowledge starts with the gross form of objects but gradually it proceeds to the subtler and subtler. Both the internal and external senses possess the perceptual ability. The perceptual knowledge is intimately connected with self consciousness. This has well explained the nature of human knowing process according to Sāmkhya. Psychologically speaking in knowledge in connection with consciousness, there is the inevitable relation between the object known and the mental

²⁰ Sāmkhya Aphorism of Kapila, Bk. I, Sl. 62,63.
process involved in.

"Dvayorekatarasya vāhya saṃkritartha pariṣcchittih pramaṭat saḍhakatamaṃ yattat"²¹

"The determination of something not previously lodged in both the soul and the intellect nor in one or other of them is right notion (Praṇā). What is in the highest degree productive thereof, i.e., of any given right notion is that, i.e., is what we mean by proof or evidence (Praṇāṇa)."

Sāmkhya philosophy assumes that knowledge implies both dynamism and innovation. It is an innovation brought to both the soul and the intellect. If knowledge fails to bring in something new it cannot deserve the name of knowledge. It is the knowledge which is the proof of all things.

"Jñānāṁ muktiḥ"

"Vairāgyād abhyā-sā ca ca"²²

"From knowledge acquired during mundane existence comes salvation (soul's chief end)."

"Through dispassion and practice."

Misconception and misunderstanding try to draw the soul to sorrows and sufferings of worldly life. Wrong notions grow from birth onward and often times the soul is considered to be the body and productive of things. Sāmkhya philosophy

²¹ Sāmkhya Aphorism of Kapila, Bk. I, Sl. 87.
²² Ibid., Bk. III, Sl. 23, 36.
advises that these wrong conceptions of things are to be removed from our minds for the growth of correct knowledge and true consciousness. But this growth is dependent on the growth of dispassionateness and practice. These processes pave the path to deep concentration and realisation of true knowledge and consciousness.

Experience of the individual requires the act of will or determination. In experience the perceptible content is taken by the buddhi or intellect. The intellect is conative and it acts towards the cognitive element. Discussing the problem of perception Vācaspati Miśra remarks that of all sense organs both internal and external, buddhi has got the most important role to play in knowledge situation. The external organs perceive the objects immediately. Manas then reflects upon them and sorting them out presents to antahkarana. Antahkarana appropriates the experiences as belonging to itself. Buddhi determines and judges them for the sake of eternal furusa. The process of perception requires both the external and internal sense organs. The eternal relations of things do not undergo any change in obtaining knowledge or right consciousness. Rather the invew or the outview of the individual centre is profoundly modified in knowledge. Kapila denies the notion of innate ideas. To him all knowledge is derived from pure consciousness.

23. Concept of mind in Indian Philosophy - Chenēkāśāvan - p. 59
24. Life Divine - Aurobinda - p. 38
25. Sāmkhya Karikā - J. DeWis - p. 14
The fibres of the nerves feel a throbbing as soon as the senses are touched by the stimulus of the external world. There occurs an electro-magnetic vibration to cause our ideas. The vibration coming from the external world is received and retained by the mind in the form of ideas or memory. These retained ideas are vitalised in remembrance or in dream. Thus all our ideas or objective knowledge are rooted in the electro-magnetic waves. The essence of knowledge is immutable Purusa. The mind becomes conscious when it catches the reflection of Purusa. Patanjali holds that knowledge is not a quality of the Purusa. The mind catches the reflection of Purusa and appears as if it were the Purusa itself. Objects cannot be related to each other unless they are related to the common centre the self. The relation of objects is possible to establish with the notion of self as the knowing agency of them. Knowledge becomes really meaningless if it is not understood in connection with a self.

"Yogāṅgānusthānād asuddhi kṣaye jñāna diptirā-vivekakhyā-teḥ"  

"From the practice of the accessories of yoga, on the destruction of impurity (arises) enlightenment leading to discrimination."

Attainment of knowledge is the objective of yoga practice. It is possible to acquire knowledge through eight forms of yogāṅgas. Vivekakhyāti is the special form of

28. Yoga Sutra, Bk. 2, Sl. 28.
knowledge that can bring emancipation to the soul. In the
worldly life human mind remains filled up with so many forms of
impurities. The yogāngas are adopted in order to eradicate all
these impurities from the mind and they are also taken as the
helping processes in the attainment of correct knowledge. The
eight-fold yogāngas are (1) Yama or restraint, (2) Niyama or
culture, (3) Āsana or posture, (4) Prānāyāma or breath control,
(5) Pratyāhāra or withdrawal of the senses, (6) Dhrārāna or
attention, (7) Dhyāna or meditation, and (8) Samādhi or
concentration.29 These are considered to be the means to
control the mind so as to enable it to acquire perfect knowledge.

"Tasya saptadha prāntabhumih Prajña"30

"In this case the enlightenment which is the last
stage is sevenfold."

Viveka khyāti is the condition for the production of
vṛtti nirodha. The seven-fold stages are grouped into four and
three. The first four stages refer to the objective and the
last three refer to the subjective side. They are - (a) I have
known everything to be known, (b) I have freed myself from all
bonds, (c) Attaining Kaivalya I have attained everything,
(d) I have done all my duty, (e) My mind is at rest, (f) The
gunas have dropped away for ever, (g) Being freed from the
gunas 'I am what I am' ever free and all bliss. These seven
stages lead to the cessation of seven mental states, viz.,
(a) desire for knowledge, (b) desire for freedom, (c) desire

29. An Introduction to Indian Philosophy - S. Chatterjee -p.302
30. Yoga Sutra, Bk. 2, Sl. 27
for bliss, (d) desire to do one's duty, (e) sorrow, (f) fear, (g) doubt. [31] Yoga account of knowledge is scientific. It has clearly discussed all the detrimental factors that hamper the growth of knowledge proper. Growth of knowledge is inseparably related to the growth of consciousness. The above mentioned seven stages are an account of stages of consciousness and knowledge.

"Sabdārtha pratyayānām itaretara
dhyāsāt sankaras tat pravibhāga
samyamāt sarva-bhuta ruta jñānam" [32]

"The word, its sense and knowledge are confused with one another on account of their being mutually mistaken for one another, hence by Samyama on the proper province of each (arises) the comprehension (meaning of) sounds uttered by any being."

Every philosophy has got a theory of words and its meanings. Yoga has accepted the sphota theory for their purpose. Sphota is indescribable. Sphota remains apart from the letters making the word but it is inseparably connected with the word. The eternal sense of the word is always different from the letters making the word. The knowledge which is conveyed to our mind is also equally apart from the word and the letters making the word. The sense of the word is divided into objects, properties, actions and abstractions. "The impressions into which our mind transforms itself at the moment of cognising is

31. Yoga Sutra - Drivedi - p. 57
32. Yoga Sutra, Bk. III, S1. 17
the knowledge produced. In ordinary cases the letters, the sense and knowledge are all confused together as not to be separable from one another. Sounds being confused with the sense and knowledge convey no precise meaning if there is previous acquaintance. Every meaning is eternally existent and is eternally connected with particular sounds. When the same sounds are uttered the same meanings are revealed. The yogin by performing Samyama on the three can understand the sense of all sounds uttered by any sentient being. He can even hear the music of nature and joyous nada within."

"Pratyayasya para citta jñānam"
"Pratibbād vā sarvam"
"Hṛdaye citta samvit"
"Tataḥ pratibhasavāna vedanā darsā svāda vārttā jāyante"

"By direct perception through Samyama of a sign, the knowledge of the mind of others."

"Or of everything from (Samyama on) pratibhā."

"On the heart the knowledge of the mind."

"Thence are produced intuitive (cognition of) sound, touch, sight, taste and smell."

Yoga acquisition of knowledge is peculiar of its own. Through Samyama, the yogin can know the mind of others. He can

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33. Yoga Sutra - Dvivedi - pp. 85-86

34. Yoga Sutra, Bk. III, Sl. 19, 33, 34, 36.
have the knowledge of his own mind and of everything by developing his consciousness to the level of Pratibhā. It is possible on his part to know sound, touch etc. through intuition. From this it becomes evident that the yoga way of knowing is completely different from the process of other psychology. Ordinary psychology tells us that knowledge springs up when the object attracts our sense organs. The development of consciousness increases the field of knowing. Ordinary way of knowing is limited to space and time but yoga ways transcend these limitations.

"Tadā sarvā-varana malapetasya jñāna syānanyāj jñeyam alpam"35

"Then in consequence of the infinity of knowledge free from all obscuration and impurity, the range of what has to be known becomes in-appreciable."

Knowledge which is freed from all coverings consisting of mental afflictions and actions, becomes infinite. Knowledge cannot obtain infinity so long as it is being influenced by the inert energy. The infinite nature of knowledge dwindles the province of knowing.36 A yogin can realise the depth of truth concerning knowledge through his practice. When the influences of inert energy is removed from the human mind through yoga practice, the infinity of knowledge will be realised by the yogin. The above illustration proves that through yoga practice the yogin can prepare his mind to receive the infinity of

35. Yoga Sutra, Bk. IV, Sl. 31
36. Vyāsa Commentary, No. 31.
knowledge.

"Vastu sāmye citta bhedāt tayor vibhaktah panthah" 37

"Though the thing is the same, the course of the mind (vijñāna) and of the thing are divergent in consequence of the difference of minds."

Objects exist apart from the thinking principle. Though the objects are similar they are not presented to the different minds in the same way. The objects of knowledge and the instruments to know them cannot be the same thing. The same object of knowledge appears differently to different minds due to the diverse mental make up. According to yoga the self knows the objects of the world through the modifications of the mind or citta. The self in Sāmkhya is a free spirit which is associated with a gross body. It is more closely related with the subtle body made up of the senses, mind, ego and the intellect. The self remains free from the fluctuations of the body and mind. But due to ignorance the self is confused with the citta. 38

Knowledge is composed of some sort of stuff as objects are made up of matter. Knowledge is to be illumined by the Purusa. Why does Purusa illumine knowledge and not the external object? Sāmkhya answers the question by saying that knowledge complex is different in constitution from that of external objects. Knowledge is subtler and possesses a special quality

37. Yoga Sutra, Bk. IV, Sł. 15
38. An Introduction to Indian Philosophy - Datta and Chatterjee - p. 294.
of plasticity and translucence (sattva). This translucence resembles the light of Purusa. Knowledge is fit to reflect and absorb the light of Purusa. External objects are made up of mass and energy and possess the ability of being photographed by the mind. The thought photograph possesses the translucence to catch the reflection of the cit. But energy is present in both matter and thinking stuff. Thought is transformed into the object which is the subject of thought. Actual knowledge grows in us after the removal of darkness by the reflection of the light of Purusa.  

"Sāntah karaṇā buddhī sarvam visayam avagāhate yasmāt Tasmāt trividham kāraṇam dvāri dvārāni sesāni"  

"Since the will along with the other internal organs extends over all things, these three are the warders and the others are their gates."

According to Sāmkhya manas, buddhi and Ahankāra the internal organs work like warders. The external sense organs are like the gates through which the impressions of the external world enters into the antahkarana. Both the internal and external senses have a great deal to do in consciousness and knowledge in the Sāmkhya-yoga.

"Ete pradipa kalpāḥ parasparo vilaksanā guna visesāḥ Krtaṃ Purusasyārtham prakāśya buddhau prayacchanti"  

40. Tattva Kaumudi, S1. 33
41. Ibid., S1. 36
"The external organs together with the mind and I-principle characteristically different from one another and being different modifications of the attributes, resemble a lamp in action, (and as such) having first illumined (rendered manifest) the whole of the spirit's purpose present it to the will."

The function of the external sense organs, mind and the I-principle is to reveal the spirit's purpose. And this revelation is then presented to the will. It is the will, which determines what is to be known and how to be known.

"Tatrā haranam dharanam ca karmendriyāni
Kurvanti prakāsam buddhendriyāni"\(^{42}\)

The organs of action collect the materials of knowledge and preserve them, whereas the senses of knowledge reveal these material through expression. Thus in a knowledge situation both the organs of sense and action have to perform their respective actions.

"Jñānena sāpavargo viparyayād iṣyate vandbāḥ"\(^{43}\)

"Emancipation results from knowledge and bondage occurs from ignorance."

The Sāṃkhya maxim is the attainment of knowledge. Because knowledge leads to emancipation of the soul from the sorrows and sufferings of the world. Ignorance of the truth of

\(^{42}\) Gaurapāda Bhāṣya, 32
\(^{43}\) Tattva Kaumudi, Sl. 44
Purusa and Prakṛti leads to endless sorrows and sufferings of the world. According to Vijnānaviksu the direct cause of knowledge is the transformation of the mind stuff. On the other hand intelligence is immutable and it does not take part in the process. The knower in knowledge cannot undergo any change and all the changes belong to the object known. In a knowledge situation 'I' is the knower, the citta (the mind with the senses) is the energy of knowing and all objects are knowables. The yogin through knowledge born of samādhi can try to know the real external and internal objects of knowledge. Then the yogin is to suspend all the vikalpa vṛttis. But so long as the vikalpa vṛttis are not removed from the thought, the real Rta cannot be thought of.

"Rūmbya tatra prajña"  
"The intellect is the truth bearing."

The interfering elements in the attainment of truth or knowledge proper are to be removed. True knowledge of Purusa and Prakṛti occurs through intuition. Yoga practice gives such value to the process of intuition as a process of knowing. It is through intuition that correct knowledge and understanding of consciousness can be had. Knowledge involves three factors - the knower, object to be known and the process of knowing. Pure consciousness is the knower, vṛtti is the process of knowing.

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44. A Study of Patanjali - J. Ghose - p. 216  
45. Sāmkhya Tattvāloka - H. Aranya - pp. 21-22  
46. Ibid., p. 32  
47. Yoga Sutra, Bk. I, S1. 48.
and the object forms the shape of the thing to be known. True samādhi is the renewal of the waking cognition to a higher level. The yogin can raise his consciousness at his will to know the past, present and future. The yogin can be present at different places or think in several streams of thought simultaneously. Nothing is at a distance to the yogin whether in space or time. Such actions of a yogin last only a few moments. In this experience the yogin is at a critical stage. The process of knowing of the yogin is in conformity with its metaphysical and epistemological background. There is clear indication that samādhi state is one, in which, yogin can know things in the correct form.

Balanced states of consciousness can be obtained by the yogin after purifying his memory. Such memory becomes empty of contents and then it brightens itself into conscious knowledge. Then the knower can focus the process of knowing upon the object to be known. There occurs a fusion of the known, process of knowing and the object to be known. And then consciousness begins to shine forth in concentration. Word, intended objects and the presented ideas are confused and erroneously identified with each other. But through constraint upon their distinctions, there arises the intuitive knowledge. Every act of a man becoming conscious consists of a subject and an object. The

48. History of Indian Philosophy, Vol. 2 - Radhakrishnan - p. 294
49. Aphorisms of Yoga - W.B. Yeats - pp. 52-53
50. Yoga system of Patanjali - H. Woods - pp. 52-53
51. Ibid., p. xxxiii
subject is the thinker or feeler. And so the subject is a mental state of the thinker. We gather impressions through our senses and the mental picture we form of the object is the object of our consciousness. But the super conscious state of the subject and object mingle in one idea. Then the intellect no longer remains as an intellect, it is transformed into pure consciousness. The clean intellect appreciates the ātman. It is with the pure consciousness that the knowledge of the ātman is realised or appreciated. The knower is within us and the changes that we know are the objects of our knowledge. The nature of the knower is nothing else but the blending of the understanding and pure consciousness. This is equal to the conscious ego. In the nirodha state, the knowledge of the difference between the buddhi and consciousness springs up. And this process of knowing is called viveka-khyāti or anyathā khyāti. Knowledge is a unity in continuity. It is not copying a ready made objective world. Ātā is not mere being but what that being means. To Sāmkhya reality is knowledge and is a continuous objectification of meaning. The presence of knowing power in man sets him apart as knower against the whole world including his body. The body and the world are

52. Yoga Psychology - Abhedananda - pp. 58-59
53. Ibid., p. 304
54. Ibid., p. 397
55. Sāmkhya Tattvāloka - H. Aranya - p. 20
56. Sāmkhya theory of reality - J.N. Mukherjee - p. 7
57. Ibid., p. 27
realised as evolving in his knowledge. The evolution of knowledge is the simplification of what is implicit.\textsuperscript{58} There are two kinds of knowledge Svarupa jñāna and Kriyā jñāna. The first is pure consciousness, which is the aim of yoga. The second means the intellectual process taken to acquire pure consciousness.\textsuperscript{59}

Knowledge to Sāmkhya-yoga has a deeper significance than other branches of study. The acquisition of knowledge in Sāmkhya-yoga involves certain mental and bodily restraint and modifications. Attainment of pure consciousness requires yogic process of restraint and mental modifications. Yoga practice gives the yogin certain uncommon mental abilities. The entire world constitutes the province of knowledge to the yogin. The accuracy of the knowledge depends upon the strict observance of the rules of bodily postures and of mental modifications.

When the citta is freed from the worldly touch it becomes adequate to know the reality. There are three processes - sraṇtāram, māhanam and Nididhyāsanam to know the reality.\textsuperscript{60} Through yoga practice the yogin can bring the sub-conscious places of mental life into the conscious focus and thus knows the subliminal impressions.\textsuperscript{61}

It is true that Sāmkhya philosophy has given importance to the metaphysical side for the solution of the problem of

\textsuperscript{58} Sāmkhya theory of reality - J. N. Mukherjee - p. 27
\textsuperscript{59} What is religion to Vivekānanda - J. Yale - p. 120
\textsuperscript{60} Sāmkhya Darsanam - Kalibar Vidyabagish - pp. 120-21
\textsuperscript{61} Yoga Aphorisms - Yeats - pp. 10-11.
knowledge. But yoga in addition has laid much importance on the practical side of the problem. The problem of knowledge in Sāmkhya-yoga is intimately related to consciousness. Attainment of true knowledge requires some sort of development of consciousness. Sāmkhya-yoga aims at the purification of mind.

The purification is a gradual procedure, it grows through dispassionateness, vairāgya etc. Yoga has prescribed different methods of mental and bodily restraints and postures respectively. Pure consciousness is to be attained to have accurate knowledge.

In the supreme moment of Sāmādhi of yoga, the yogin unifies himself with the object to be known. This is the supreme level of the development of consciousness. In other branches of study knowledge means the awareness that results from the sense-object contact. But in yoga it is consciousness that is to understand and appreciate what is known. Without the preliminary requisite development of consciousness no knowledge can spring up according to yoga. To a yogin knowledge is infinite - it is beyond space and time. The entire world falls within the jurisdiction of yogin's field of knowledge. He can know the past, present and the future at his will. But the yoga theory of knowledge is primarily based on the practical experiences of the saints and seers.