Sāmkhya-yoga philosophy is a dualistic realism. The dual ultimate realities of Sāmkhya-yoga are the Purusa and Prakṛti. Purusa is inactive but conscious while Prakṛti is active but unconscious. Purusa is always the subject, knower and seer and Prakṛti is the seen, vyākta and ever fluctuating. Prakṛti evolves into the twenty four principles, which constitute the evolution of Sāmkhya. But Purusa all along remains the seer, witness and observer, observing what changes occur in Prakṛti. Purusa is the twenty fourth principle, which is the eternally conscious element and mere witness. At the absence of Purusa no evolution of Prakṛti can take place but it does not take any part in the evolutionary process. This is a special conception of Purusa in the Sāmkhya-yoga philosophy. However we find similar way of thinking in the Gitā and also in the Upanisads.

"Na jāyate mṛyate vā kadācin
na 'yam bhutvā bhavitā vā na bhuyah
ajo nityaḥ sāsvato 'yam purāno
Na hanyate hanya māne sarire"

"Avyākto 'yam acintyo 'yam
avikāro 'yam ucyate" ¹

"He is never born, nor does he die at any time, nor having (once) come to be will he again cease to be.

¹. Bhāgavad Gitā - Radhakrishnan - ch. 2, Sl. 20, 25.
He is unborn, eternal, permanent and primeval. He is not slain when the body is slain."

"He is said to be unmanifest, unthinkable, and unchanging."

The Purusa is beyond the range of form or thought and the changes that affect the mind, life and body do not touch him. "The psychic being is the vijnana which supports the triple manifestation of body (anna), life (prana) and mind (manas). When the gross body falls away the vital and mental sheaths still remain as the vehicle of the soul." The Purusa in Sâmkhya-yoga remains as mere witness. It does never undergo any kind of change. All changes belong to Prakrti and never to Purusa. It is mere consciousness. The radiation of its consciousness enlivens the mental mechanism and other Prakrti products. This conception of Sâmkhya-yoga Purusa has been supported by the above illustration from the Gitâ. This notion of the self may well be compared with the upanisadic view of the same. The Upanisads have elaborate discussion on the self and other metaphysical and epistemological matters. These discussions and interpretations have clear indications as to how to realise the Purusa.

"Ekadhivañudrastavyaṁ etad aprameyam dhruvam
   virājaḥ para ākāsād aja ātmā mahān dhruvah"

"Sa vā eṣa mohān aja ātmā yo 'yam vijnānamayah" 3

"This indemonstrable and constant being can be realised

2. Bhāgavad Gitā - Radhakrishnan - p. 108
3. Brhadāranyaka Upanisad - Radhakrishnan - 20.IV, 4.22; 22.IV, 4.22
as one only. The self is taintless beyond space, unborn, great and constant."

"Verily he is the great unborn self who is this (Person) consisting of knowledge among the senses."

Duality is essential for knowledge, as the self is one and there is nothing beside it, it is not an object of demonstration. "anyena na yat pramiyate". It has been seen that the upanisadic concept of the self is quite similar with that of Sāmkhya-yoga concept of Purusa. The notion of self is eternal, conscious but inactive. It does not deserve comparison with anything else but itself. Sāmkhya believes in the "Purusa vahutvam" many Purusas. It has given proofs for the existence of many Purusas.

"ātmātmanī pratyayate 'sau satyenaśaṁ tapasā
yo 'nupasyati"  

"The self is seized in one's own soul if one looks for Him with truthfulness and austerity."

"trisu dhāmasu yad bhogyam bhoktā bhogasca yad bhavet
tebhyyo vilakṣanah sākṣi cintātro'ham sadāsīvah"

"In the three states of consciousness whatever appears as the object of enjoyment or enjoyer or enjoyment, I am different from them, the witness (there of) pure consciousness the eternal Siva."

5. Kaivalya Upanisad, Sl. 18.
The realisation of the self is possible through meditation and austerity. It is not to be sought elsewhere but in one's own soul. The soul is pure consciousness, it simply witnesses. The soul is different from the enjoyer and enjoyment. It is through the via media of buddhi that the enjoyment is known by the Purusa. It does not directly enjoy. It remains a mere kevalin, a sâksin. The above illustration reminds us of the Sâmkhya-yoga Purusa as pure consciousness, a sâksin, a witness.

There is a supreme basis of pure consciousness with reference to which all experiences might be co-ordinated and expressed. This pure consciousness is actionless Purusa. Reflection from this Purusa makes all our mental states conscious. Even our emotions and conceptions become conscious through reflection. The contents of our thought are the modes of the universal form. It is the principle of intelligibility of our conscious states. The subject-objectless 'I' is the passive aspect of buddhi. But catching the reflection of Purusa 'I' becomes conscious of itself as active. This is called the self consciousness. The ego or self consciousness is a modification of pure consciousness. It is a modification of the universal buddhi. In every state of our actual consciousness there is an element of Rajas. The Rajas directs the unity of the knower and the known. The citta stands for all the psychical in man. Man's states of consciousness with

7. Ibid., p. 40
8. Ibid., p. 53
the living principle in him are represented by the activity of
the five prānas. To restrain the citta from its various states
and to turn it back to its original cause the kārana citta is
the aim of yoga. Purusa is different from the cognitive
principle. Because it is only the witness or the static
condition of consciousness. It is not possible to identify
'I' with 'me'. For the 'I' cannot be 'me' and 'me' cannot be
'I'. To avoid this difficulty Patanjali says that the self is
known through intuition. Purusa is the subject of consciousness.

When Purusa is differentiated from buddhi there arises isolation
to Purusa. So long as this isolation is not effected there
exists the feeling of personality (asmitā). The asmitā brings
mental affections that hinders right knowledge. The
kutastha sāksin of Vedānta and the kevalin of yoga differ from
the transcendental consciousness of the Western philosophers.
The Absolute of the western philosopher's is an identity in
difference. The Purusa exists in its essence, eternally
unchanged. But it experiences only the reflection of sufferings
etc. As a crystal that allows a red flower to be seen through
it without possessing the redness in it, so the soul does not
undergo any change though sorrow may be present in consciousness.

Further Purusa does not transfer consciousness to buddhi. Rather

9. Buddhist Logic - Stcherbatsky - p. 94
11. Concept of mind in Indian Philosophy - Chekasavan - pp. 62-64
the sattva guna of buddhi reflects the consciousness of Purusa. Egoism does not belong to the soul. Like sukha and duhkha they belong to Prakṛti. But wrongly they are attributed to Purusa. Purusa enjoys pleasures and pains through the vṛttis' reflection on it. This is called the sāksātkāra rather than enjoyment. Such enjoyment of experiences is to be regarded as anāupādhika (or unconditional).¹⁴

Purusa is sāksin in Sāmkhya-yoga. But Purusa as witness cannot be realised so long as it is not differentiated through correct knowledge from buddhi. The non-differentiation leads to asmitā, which brings miseries to the soul. The kutastha sāksin Purusa according to yoga is to be realised through intuition. But intuition requires a great deal of mental modifications and upliftment of consciousness.

"Tat Param Purusa khyāter guna vaitṛṣṇam"¹⁵

"That is highest wherein in consequence of being the Purusa, there is entire cessation of any, the least desire for the gunas."

Purusa remains unchanged though changes occur in Prakṛti. Purusa rather witnesses the changes. Consciousness is ever one. When the vṛttis or transformations of the thinking principle are suppressed there remains only the eternal Purusa, the perfect seer. Consciousness ultimately rests in itself.¹⁶

Yoga psychology is a special branch of study that enables the

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¹⁴. A History of Indian Philosophy, Vol. 3 - S.N. Das Gupta - p.485
¹⁵. Yoga Sutra, Bk. I, 16
¹⁶. Ibid., p. 4
yogin to obtain the state of pure consciousness. The visible universe is the result of evolution of Prakṛti and when the yogin's mind remains confined to this world, he is not in a position to realise the pure consciousness of Purusa. Yoga, therefore, puts forward so many rules both mental and bodily control, following which in the strict sense, the yogin can transcend the world of change and can realise the pure consciousness with the help of intuition.

"Klesa karma vipākāsāyair aparāmrstah

Purusa vesesaI Isvaraḥ" 17

"Isvara is a particular soul untouched by afflictions, works, function and impressions."

The main objective of yoga practice is the attainment of liberation. And liberation results from true knowledge of Purusa and Prakṛti. Yoga has introduced the idea of God as an essential step towards the attainment of liberation. God should be made the object of meditation. Meditation is to be started with the utterance of the mystic word 'Om'. "Tasya vācakaḥ Pranavah." 18 His indicator is the word of glory pranava, the mystic word "Om". The Vedas, Purāṇas and other ancient writings of India have glorified the meaning and use of the word 'Om'. It is the topmost secret and the most effective means for obtaining the communion with God. The result of this type of communion is the end of sorrows and sufferings of this mundane life. It is through such a communion with God, that the

17. Yoga Sutra, Bk. I, Sl. 24
18. Ibid., Bk. I, Sl. 27.
sunnum bonum of life is realised. And then Purusa as sākṣin is
fully realised and it becomes conspicuous to the yogin.

"Draṣṭr-dṛṣṭayoh samyogo heya hetuh"

"Drastā dṛṣṭimātraḥ suddho 'pi pratayāṇu pasyāh"\(^{19}\)

"The cause of that which is to be warded off is the junction
of the seer and the sight."

"The seer is pure gnosis and though pure (appears to) see
through the intellect."

Purusa of yoga is pure consciousness but due to the
confusion caused by ignorance, the seer Purusa is identified with
the seen. It is due to this wrong conception that the Purusa
is supposed to have suffered from the sorrows and sufferings.
This confusion is to be totally abandoned with the growth of
true knowledge. The seer Purusa is never turned into the seen
object. Purusa is pure knowledge and even then seeing,
understanding etc. go on in him. It is the intellect that
performs these activities for the Purusa. It is through
intellect that the Purusa appears to be active. He is always
unique and all bliss.\(^{20}\)

"Tad-abhāvāt samyogābhāvo hānam
tad dṛṣṭeh kaivalyam"\(^{21}\)

"The break of the junction, through the dispersion of it
(ignorance) is the warding off. This is kaivalya of the
seer."

\(^{19}\) Yoga Sutra, Bk. II, Sū. 17, 20.
\(^{20}\) Ibid., p. 52
\(^{21}\) Ibid., Bk. II, Sū. 25.
Proper discrimination between Purusā and Prakṛti reveals everything in the correct form. Discriminative knowledge tells us that the gunas have nothing to do with the Purusā who is ever free. But even that absolved Purusā through its conjunction with Prakṛti appears to be confined to the worldly sorrows and suffering. This type of conjunction is dissolved through correct knowledge. Purusā then realises its own nature. This state of the Purusā is called kaivalya - Isolation.22

Knowledge paves the path for intuition. In intuition the awareness and being are identified. Knowledge naturally involves a distinction of the knower and known. In yogic intuition the knower and the known become one.23 The nature of the self is pure cit (intelligence). The cit is not ordinary intelligence. It is a transcendental entity. This pure cit is not demonstrated in our ordinary conscious state. It is revealed at the stage just before the moment preceding mukti. The self is the transcendent intelligence of absolute homogeneity. The upanisads too support this view.24 The self as pure consciousness is a unique concept in Sāmkhya-yoga. The only means for obtaining the self as pure consciousness is intuition. In intuition the yogin transcends the level of subject-object distinction and realises the consciousness in its purity. At this stage he feels a sense of homogeneity everywhere. Purusā is different from the states but yet He appears to be the same

22. Yoga Sutra, p. 55
23. Yoga a union with the ultimate - A. Bahm - p. 18
24. Yoga in relation to other systems of thought - S.N. Das Gupta - p. 317
with the states. \(^2^5\) Our mind undergoes various modifications but the notion of self is the only thing which is permanent amidst all changes. The self imparts consciousness to the material part of our knowledge. Through the reflection of Purusa the notion of self comes within the content of our consciousness. The self spiritualises all our concepts and make them conscious and intelligent. \(^2^6\) Purusa casts its reflection on buddhi and intelligises it. The buddhi also casts back its reflection on the Purusa and tries to phenomenalise it. \(^2^7\)

The human mind works under two phases - conscious and unconscious. In its work under the conscious plan the work is accompanied by a feeling of ego and in the unconscious plan the work is not accompanied with a feeling of ego. There is a third plan for mental work. The mind can go beyond the limits of consciousness. This level of consciousness is supra conscious. In this level also there is an absence of the feeling of ego. When the mind goes beyond the level of self consciousness it is called samādhi or super consciousness. \(^2^8\) The meditative state is the highest state of existence. The soul alone can have such a contemplative state. Meditation starts with gross objects and slowly rises to higher level till it arrives at an objectless state. \(^2^9\) It has become evident that according to

\(^2^5\) Yoga as Philosophy and Religion - Das Gupta - pp. 17-18.
\(^2^6\) Buddhist Logic - Stcherbatsky - pp. 20-21
\(^2^7\) Nature of Consciousness - Saxsena - p. 193
\(^2^8\) What is religion according to Vivekananda - John Yale - p. 115
\(^2^9\) Ibid., p. 119.
yoga there are conscious and supra-conscious state of the soul.
It is through yoga practice that Purusa as pure consciousness can be realised. In the samādhi state there occurs a dissolution of the phenomenal world with all its vikāras of Tamas or darkness. In this state Purusa as witness appears in the consciousness of the yogin.

The possibility of experience depends on the conjunction of Purusa and Prakṛti. Purusa is pure consciousness and Prakṛti is unconscious. How can the pure consciousness can influence the unconscious? How can the inert Prakṛti receive the illumination of Purusa? These are answered by saying that there occurs reflection or double reflection of Purusa and Prakṛti through Buddhi. And this reflection depends upon the transcendental nature of Sattva guna of Prakṛti. According to the Upanisads the Purusa is unconnected. 'Asango yam Purusah'. It is just like a sword drawn from its sheath. Yoga holds that the suddha mula Purusa is tainted and tinged because of its connection with samsāra. The self can realise its intrinsic translucent character only when the merits and demerits of the citta are completely worn out.

Pure consciousness is the objective to be realised in the Sāmkhya-yoga philosophy. Sāmkhya has an optimistic outlook towards the realisation of Purusa as pure consciousness. Yoga on the other hand put forward yoga practice as the way for that

31. Ibid., p. 136
32. Indian Psychology, Vol. 2 - J.N. Sinha - p. 143
realisation. The human self being connected with samsāra dirts accumulate in the human citta. When these dirts are somehow removed from the human citta it becomes fit to know Purusa as pure consciousness. This view is so widespread in India that even the upanisads too support it. It is ignorance which is held responsible for the accumulation of dirts in the human citta.

"Prakṛti bhogam ārabhate na yāvat viveka
khyāti karoti, atha vivekakhyātāu
satyām kṛta kṛtyatayā vivekakhyāti
mantam Purusām prati nivartante"\textsuperscript{33}

"Nature ministers to the experience of the spirit so long as discriminative wisdom is not brought about. After however this has been done, nature finds its work in connection with that particular spirit entirely fulfilled and accordingly retires from so far as that spirit is concerned."

"Addha na kāsit Puruso vādyate na kāsit
samcarati, na kāsit mucyate"\textsuperscript{34}

"Verily no spirit is bound, not does any migrate nor is any emancipated."

"Tena nivṛtta prasavām arthavāsāt saptarūpa vinivṛttam
Prakṛtim paśyate Purusah preksakavad avasthitah svasthah"\textsuperscript{35}

\begin{footnotes}
\item[33] Tattva Kaumudi - Ganganath Jha - p. 199
\item[34] Ibid., p. 263
\item[35] Tattva Kaumudi, S1. 65
\end{footnotes}
"Thus (possessed of this knowledge) the spirit as a spectator pure at ease beholds nature which has ceased to be productive and has turned back from the seven forms of evolution under the influence of the purpose (of the spirit)."

Purusa as pure consciousness can be thought of after Prakṛti manifesting herself completely ceases to work to that particular Purusa. The growth of discriminative knowledge is the precondition for the realisation of Purusa as pure consciousness. Purusa is really immutable, self sustained and self maintained. No emancipation is possible to him because He is emancipated. But buddhi works give him a tinge or colour in the form of pratibimba. Emancipation to Purusa thus means the cessation of that pratibimba. After the attainment of discriminative knowledge Purusa remains as a mere witness of what happens in the world of Prakṛti.

"Jñānāt linga nivṛttih tato mokṣah iti"  
From knowledge then arises the (nivṛttih) cessation of the linga sarira and then springs up Mokṣa.

"Kumbhavat pradhānam purusārtham kṛttvā Nivartate"  
Just like a pitcher the Prakṛti performs the actions for Purusa and is liberated.

The linga sarira is responsible for all experiences.

36. Gaura pāda Ṛgūśya, Sū. 55
37. Ibid., Sū. 56
So long as the linga sarira exists experiences are inevitable. But through correct knowledge the linga sarira can be suspended. After the suspension of the linga sarira there appears the pure consciousness of Purusa. This is called the state Mukti. To a Mukta Purusa Prakṛti has nothing to do.

"Tasmāt ca viparyāsāt siddham sāksitvam asya purusasya
dviparyāyam mādhyaastham drastṛtvam akartṛ bhāvasā." 38

"And from the contrast it follows that the spirit is the witness and has isolation, neutrality and is the seer and inactive."

"Prakṛtirapi svaracitam visayam purusāya
darsayati iti, purusāḥ sāksi"

"Caitanyāt avisayatvāt ca bhavati sāksi" 39

Nature exhibits her creation before the spirit and spirit remains the witness.

From its sentience and non-objectivity the Purusa becomes the witness.

"Dṛṣṭā mayā iti upeksaka eko dṛṣṭāhamityuparamatyanyā." 40

"She has been seen by me thinks the one and hence loses all interest, 'I have been seen' thinks the other and ceases to act."

The discriminative knowledge is of much value in Sāmkhya-yoga philosophy. It has been thoroughly discussed in

38. Tattva Kaumudi, Sū. 19
39. Ibid., Commentary 19
40. Ibid., Sū. 66
the above illustrations. When Purusa sees Prakṛti in her full manifestation he becomes thenceforward disinterested towards her and thus he realises himself. Purusa obtains liberation from the bonds of Prakṛti. Prakṛti too after her full manifestation ceases to work again.

"Aksasam vandhāt sāksī-ṭvam"

"Nityamukta-ṭvam"

"Audā śīnyam cetī" 41

"It (soul) is a witness, through its connection with sense organs (which quiets in liberation)."

"The nature of the soul is constant freedom."

"And finally the nature of the soul is indifference to pain and pleasure alike."

The soul is connected with the sense organs so long as liberation is not obtained by it. After the attainment of liberation the soul obtains its original nature indifference to pleasure and pain.

"Tat nivṛttā vupasānto pa-rāg āh svasthāh" 42

"On the cessation there of (viz. of mundane influences) its tincture ceasing it (soul) abides in itself."

At the stage of repose of these modifications, it (the soul) the reflection of these having ceased, is abiding in itself being at other times also as it were in isolation.

42. Ibid., Bk. II, Sl. 34
Sāmkhya philosophy very well states that when the worldly influences are brought to an end through correct knowledge, the soul abides in itself in its purity. The worldly influences being ended there remains no chance of any form of Pratibimba to be thrown upon the Purusa.

"Vṛtti sārupyam itaratra" 43

"Otherwise (he) becomes assimilated with the transformations."

At the absence of objects of perception the perceiver will stay in his own form. And then he will stay on pure consciousness. At this stage buddhi can no longer influence the Purusa. Purusa at this stage observes what happens in the physical and mental world.

"Dvayoh Ekatarasya vā udāsinyam apa-vargah" 44

"The fruit of nature’s ceasing to act the solitariness of both nature and soul or which comes to the same thing of either is liberation."

The liberation of nature and soul arises when both of them become indifferent to each other. The soul after the attainment of discriminative knowledge, thenceforward begins to observe nature as the spectator witnesses the actress in the stage. Consciousness or ego is a development from buddhi. Buddhi is evolved from Prakṛti. After the attainment of consummation Purusa and Prakṛti continue to exist but each of

43. Yoga Sutra, Bk. I, Sl. 4
44. Sāmkhya Aphorism - Ballantyne - Bk. 3, Sl. 65.
them in an indifferent way. The citta's purpose is fulfilled when it succeeds in producing an image of the transcendental entity Purusa. After fulfilment of its purpose the citta cannot stay any longer. It is disentangled and dissolved and Purusa begins to shine forth alone by itself in the eternal state of kaivalya. Sāmkhya has separated the form of knowledge from the matter of knowledge. It has given to Purusa such an independent place that it has become a difficult task to explain how pure knowledge can take place. This is a difficulty of Sāmkhya epistemology and metaphysics. We cannot derive consciousness from matter. But in reality in the empirical consciousness it is mediated through material sāmagri. The overlooking tendency of Sāmkhya towards the essential relation between matter and form of knowledge is a drawback in it.

Yoga holds that the Purusa is always a knower, a sākṣin. It cannot turn upon itself through its reflection in the pure sattva unmixed with Rajas and Tamas. Purusa is realised through supernormal intuition pratibhā jñāna. Yoga further goes to the extent of saying that the pure self can know the empirical self but the empirical self cannot know the pure self. For the realisation of the soul there is the necessity of raising the mind to the intuitive level. In the Sāmkhya philosophy the maided Prakṛti cannot do anything. To evolve is the motive of

45. Sāmkhya Kārikā - John Devies - p. 70
47. Nature of Consciousness - Saxsena - pp. 67-68
48. Ibid., p. 109
Prakṛti and to make it a purposeful one Purusa is a necessary concept. Sāmkhya has accepted Purusa in its scheme of thought and gradually it has accepted not one but many of them.⁴⁹ Prakṛti loses all her attractions to the Purusa that has obtained liberation. Knowledge alone makes the Purusa's standing in isolation possible.⁵⁰ The inner ātman is consciousness per excellence. It is out of the vijnānamaya Purusa that the external objects emanate. The concept of ātman develops from the gross to the subtle and from subtle to still more subtle. And this development ends with the pure cit. It is the pure subject, conscious. The pure consciousness is the more fundamental and the basic reality. The ātman is through and through conscious. It is non-dual and unitary consciousness. The pure knower possesses the unconditional consciousness.⁵¹ Pure consciousness is udāsina and inactive. It exists unchanging and unchangeable kutastha. It is the universal neiscience that imposes the character of change and limiting adjuncts to the unchanging consciousness.⁵²

Pure consciousness is subject-objectless. It is simply cidmaya. It is realisable through the mental development to the state of intuition. In intuition all phenomenal existences are transcended. It is in intuition alone that the Purusa as pure consciousness and indifferent to Prakṛti can be realised.

⁴⁹. A Critical Study of Sāmkhya - V.V. SoMani - p. xi
⁵⁰. Ibid., p. xiii
⁵¹. Nature of Consciousness - Saxsena - pp. 27-29
⁵². Ibid., p. 159
The Trika concept of Purusa is similar with that of Sāmkhya. Trika also believes in a number of Purusas. It holds that Prakṛti supplies Purusa with stimuli for experiences. The illumination of buddhi by Purusa through reflection does not require any activity on the part of Purusa. Purusa's mere presence is sufficient for the illumination of buddhi. In a cognitive situation there are three factors - the object perceived, the consciousness of the object and the perceiver of the object. When I am conscious of the object, I am conscious of the consciousness of the object and also I am conscious of myself as conscious of the object. My consciousness implies my existence. The existential consciousness and the attribute consciousness are self revealing. 'I' reveals to itself but the consciousness of the object, which is attribute consciousness does not reveal to itself but is revealed to the 'I'.

Consciousness is an inevitable necessity to explain the knowledge situation. Prakṛti supplies the raw materials of knowledge, while with the help of consciousness they are appreciated and understood. Purusa's 'freedom from all prakṛti bonds' whether of ignorance or knowledge, joy or sorrow remains in himself. He is what 'he can be' free and independent and in the highest sense perfect. "It is true he is only the looker on of all that takes place through Prakṛti, looking as it were

54. Critic of Indian Realism - Dharmendra Sastri - p. 75
56. Six systems of Indian Philosophy - Maxmuller - p. 296
into a glass in which all the doings of Prakṛti are mirrored.
For a time by some strange want of discernment this Purusa
always one of many Purusas, forgets his true nature and identifies
himself with this image of Prakṛti."  

Isvara with the yogins is no more than one of many
souls or selves. But He is not associated with metempsychosis.
He is supreme in every possible sense. The object of the yogin
is freedom, aloneness, aloofness or selfcentredness. Devotion
to God is the only means to obtain the objective of yoga.  
The images of the mind would not be conscious if there would not
exist a principle of consciousness to interpret them. The
upanisads also hold the soul or ātman as pure and infinite
consciousness. The real nature of the self is behind or beyond
the subtle matter of knowledge. The self is just like a light
without which all knowledge would be blind. It has no form, no
motion, no quality. The principle of intelligence with which
our experience becomes meaningful and coherent is the soul. 
The immortal soul or spirit survives death, the ego and the self.
The reflection of the self is manifested in our behaviour and
appearance in everyday life. In the Sutras of Patanjali we meet
the conception of a self abiding in its own nature which is
entangled with the world of phenomenal experience. "The seer is
identifying himself with the seen. To disentangle the seer from
the seen, the self from its personal experience is set forth as
the goal of yoga."  

57. Six systems of Indian Philosophy - Maxmuller - p. 298
58. Ibid., p. 325
(The concept of 'Purusa as pure consciousness' is a special contribution of Sāṃkhya-yoga psychology to the sphere of human knowledge. Purusa as pure consciousness remains indifferent to the world of change and fluctuation. It never participates with Prakṛti in its evolution or change. But due to ignorance the Purusa is supposed to be coloured with worldly sorrows and sufferings. But all these sorrows and sufferings come to an end when the Purusa can realise its own nature. Prakṛti manifests herself fully to Purusa and it is from this manifestation that the self realisation of Purusa becomes possible. There grows the discriminative knowledge in the Purusa. With this knowledge he can differentiate himself from Prakṛti. Yoga also aims at the attainment of 'Pure consciousness'. It is not possible to attain this state in the ordinary way. So yoga has prescribed so many yogāngas and other rules for mental and bodily purification and control. Once when the yogin can realise the Purusa as pure consciousness he becomes free for ever from the afflictions of worldly existence.

(Purusa as pure consciousness knows the world through the pratibimba of buddhi. However it is an uncommon concept in modern psychology.)