

mind becomes inclined towards power and sense objects. When it is mostly influenced by Tamas it inclines to corrupt deeds, ignorance, non-detachment and weakness (4). When the veil of infatuation is completely removed and the mind becomes completely luminous, that is to say, when it has a clear conception of the subject, the instruments of cognition, and the objects cognised, and when it is influenced by a trace of Rajas, then the mind tends towards virtuousness, wisdom, detachment and power. (5) When the contamination of Rajas is entirely removed, then the mind rests in itself (6), realises the distinction between Buddhi and the pure Self, and proceeds to that form of contemplation which is known as Dharmamegha-dhyāna. Devotees describe this form of contemplation as the highest wisdom. Chiti-Śakti or consciousness is unchangeable, untransmissible, illuminator only of things presented to it by Buddhi, pure and infinite (7). Viveka-Khyāti or the realisation of the distinction between the pure Puruṣa and Buddhi, is of the nature of the Sattva principle and is thus opposed to Chiti-Śakti (8). As there is still a touch of impurity in Viveka-Khyāti, a mind indifferent to it shuts out even that realisation. In such a state the mind retains the latent impressions alone. That is known as Nirvīja or objectless Samādhi. It is called Asamprajñāta Yoga because in this state there is no Samprajñāna (9). Thus Yoga which is cessation of the fluctuations of the mind can be of two kinds :

(1) The suppression of the fluctuations of the mind or Yoga is the highest mental power. In connection with the philosophy of salvation we find in the Mahābhārata : "There is no knowledge like that of Sāṃkhya and no power like that of Yoga." How the cessation of the fluctuations can be