

true knowledge. Through them directly impurities in the shape of delusive latencies, are removed which lead to the dawn of insights.

Impurities mean not only wrong knowledge but also action under its influence and the latent impressions collected therefrom. Observance of Yogic practices implies action based on such knowledge, which leads to development of correct apprehension. This again destroys ignorance, which brings complete cessation of the activities of Buddhi and then isolation is attained. This is how Yogic practices are the causes of emancipation.

Some people get upset to hear that knowledge can accrue from Yoga. They say that practice can never be the cause of knowledge which, they say, can be derived only through direct perception, inference and from accredited teachers. This proposition is not disputed by Yogins also. It has been shown above how yogic practices contribute to knowledge. In fact, Samādhi is the best form of direct perception, and the reasoning that follows therefrom culminates in discriminative knowledge, while the knowledge concerning Mokṣa or liberation imparted by an accredited teacher who has attained realisation is the purest Āgama (or teaching from a preceptor).

Practice of yoga is the cause of wisdom. The commentator has clearly explained before that the material cause is not the only cause. In fact, Mokṣa (liberation, emancipation) has no material cause. Bondage means union between the Guṇas and the Puruṣa. The union between non-spatial Puruṣa and Prakṛti is not like the union of two external objects, which implies contiguous existence. Their contact is only the undifferentiated notion of them. That conception of non-separation is destroyed by discrimination. Yoga is the means of removal of impurities and attainment of discrimination. Discrimination destroys indiscrimination. This is how Yoga is the cause of emancipation. Just as there can be no material cause for the union (of Puruṣa and Prakṛti), so there cannot be any material cause for separation (*i.e.* of Mokṣa or disunion from misery).

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