

us. (xii) Prajāpati or Hiranyagarbha or the Demiurge is the lord of the Universe ; and the whole universe is being held and sustained by him. The religions and sects that arose in India subsequently adopted some one or other of the above principles or modifications thereof.

The Sāṃkhya is a perfectly rational system and is not a "faith". Its subject matter is a solution of the problem of how to get rid of all disagreeable states (misery and pain) for all time to come. To get deliverance from them, we must first know the cause (both proximate and ultimate) of those states. Then the means to root out the cause is to be found. Yoga philosophy helps us to do that.

The Sāṃkhya-Yoga philosophers analyse the subject and the object into Tattvas or principles. The Tattvas of the Sāṃkhyas are not abstract categories but are realisable things. The Tattvas are divided into three heads, viz. the Grahītā (lit. receiver) or the Cogniser, Grahāṇa (lit. the means of reception) or the organic energies both mental and corporal, and Grāhya (lit. receivables) or the cognisables. These again are classified into two ultimate principles, the Puruṣa or absolute knower and Prakṛti or the absolute knowable.