

regarding anything concerning the visual properties of objects, so the teachings of a person who has not himself realised any truth, cannot relate to any realisable principle. As stated before, matters concerning Chit, salvation, etc., on account of their being super-sensuous, are either to be taught by others or realised by oneself. To the original teacher it could not have been taught by some one else as he had no teacher; hence he must have acquired the knowledge through direct realisation. That those matters are not imaginary or deceitful is proved by inference and reasoning. Philosophy has been promulgated to establish by reasoning the propositions enunciated by the original propounders. It is stated in the Upaniṣads: "Truths are to be learnt from the Śrutis, reasoned and then contemplated upon; these are the ways of realisation." Sāṃkhya philosophy was framed to show the way for the contemplation on the meaning of the Śrutis. Vijñānabhikṣu, the commentator on Sāṃkhya-Pravachana-Sūtra, has said: "These instructions have been given to aid contemplation on the meaning of the Śrutis." We also find it said in the Mahābhārata: "Sāṃkhya is the philosophy of salvation."

(3) Yoga—This term has various meanings like union of Jivātmā and Parātmā, the union of Prāṇa and Apāna, etc., as well as other technical, derivative and conventional meanings. But in this philosophy the term 'Yoga' has been used in the sense of Samādhi or concentration which has been elaborated in the second Sūtra.

(4) The state of mind referred to here denotes the condition in which a mind habitually is.

(5) The states in which a mind can be, have been indicated as five in number, viz. distraught, stupefied or infatuated, restless, one-pointed, and suppressed. Of these, the mind which is naturally distraught (Kṣipta) has not the patience or intelligence necessary for contemplation of a super-sensuous subject and consequently cannot think of or comprehend, any subtle principle. Through intense envy or malice, such a mind can at times be in a state of concentration, but that is not Yogic concentration.

The second is the stupefied (Muḍha) mind. The mind which through obsession or infatuation in a matter connected