

*Samkhya* is one of the six systems of philosophy pertaining to Hinduism. Its origin is attributed to the sage Kapila. The literal meaning of the word *Samkhya* is enumeration. According to this system *Prakriti* is constituted of twenty-four categories and *Purusha* or *Atman* is the twentyfifth. *Purusas* again are infinite in number. But Sri Krishna uses the word *Samkhya* to indicate Self-knowledge. His concept of yoga is comprehensive of all the forms of *Sadhanas* though the path of karma predominates among them.

Theory and practice are the two aspects of every branch of knowledge. Of these two, the former pertains to the intellectual grasp and clarification while the latter to the translation of it into action. One is the pure science and the other, the applied science. An architect conceives of an edifice. At that stage it is an ideal. He explains it clearly to others; then it is theory. When he actually builds it he gives it a practical shape. *Samkhya* and yoga are the theory and practice of religion. They do not come into conflict one with the other. They augment each other. Rare indeed it is to know of the glory of *Atman*. And life gets enriched as *Atman* is known. Yoga is none other than living the life abundantly. By the practice of yoga mind grows in purity. To the purified mind the concept of *Atman* becomes progressively lucid. This is how *Jnana* and yoga mutually aid.

Truths pertaining to *Atman* have to be enquired into. What is known thereby has to be put into prac-