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A Deep Insight in to The Concept of Liberation in Contemporary Indian Philosophy: In the Light of Sāṃkhya -Yoga

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Abstract: The *Sāṃkhya* and Yoga systems, two of the six orthodox schools of Indian philosophy, offer profound insights into the nature of reality, self and liberation. In contemporary Indian thought, key figures like Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi reinterpreted these classical doctrines in light of modern concerns such as ethics, nationalism, individual freedom, and spiritual evolution. This paper explores how the dualistic metaphysics of *Sāṃkhya* and the practical discipline of Yoga were revisited and recontextualized to serve new philosophical, psychological, and sociopolitical ends. The paper argues that these reinterpretations preserve the spiritual core of classical thought while simultaneously transforming to address modern existential concerns.

Keywords: *Sāṃkhya-Yoga*, liberation, Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, *puruṣa- prakṛti*, integral yoga, ethics.

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1. Introduction

Indian philosophy is a vast and intricate tradition that has continuously evolved through centuries of metaphysical inquiry and practical spirituality. Among its many schools, the Sāṃkhya and Yoga systems stand out for their unique contributions to the understanding of the self (*ātman*), the nature of reality, and the ultimate goal of human life liberation (*mokṣa*). While Sāṃkhya offers a dualistic metaphysical framework that distinguishes between pure consciousness (*puruṣa*) and material nature (*prakṛti*), Yoga provides a systematic discipline for achieving the cessation of suffering and the realization of the self's true nature. Both philosophies aim at transcending the bonds of samsara or the cycle of birth and death, through discernment, discipline, and detachment.

In modern Indian intellectual and spiritual renaissance especially during the 19th and 20th centuries several thinkers engaged deeply with these classical systems, reinterpreting their core ideas in light of contemporary concerns. Figures like Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore, and Mahatma Gandhi did not merely repeat traditional teachings but offered new understandings aligned with modern psychology, ethics, nationalism, and global humanism. For them, liberation was not only a personal, metaphysical event but a dynamic and collective process involving inner awakening, social transformation and global responsibility.

It aims to explore how the traditional doctrines of *Sāṃkhya* and Yoga were reinterpreted and recontextualized in the thought of these modern Indian philosophers. It seeks to examine how these reinterpretations preserved the spiritual essence of classical philosophy while offering innovative frameworks for engaging with modern existential dilemmas. The study addresses the following questions: in what ways did modern Indian thinkers reshape the concept of liberation? How did they reimagine the role of *Puruṣa* and *Prakṛti*? Can ancient yogic methods still guide individual and societal development in the twenty-first century? By tracing the dialogue between the classical and the contemporary, this introduction sets the stage for a deeper philosophical investigation into the resilience, relevance, and transformation of Indian thought in the modern world.

2. Sāṃkhya- Yoga views on Liberation

The ancient systems of *Sāṃkhya* and Yoga, though rooted in early Indian metaphysical thought, have demonstrated remarkable adaptability in addressing contemporary issues across domains such as mental health, environmental crisis, consumerism, and existential meaninglessness. These philosophies, traditionally aimed at individual liberation, now find renewed relevance in collective concerns, offering frameworks for inner stability, ethical engagement, and spiritual well-being in an increasingly fragmented world.

Sāṃkhya is one of the oldest philosophical systems in India, traditionally attributed to the sage Kapila. It presents a dualistic metaphysical framework where two eternal and independent realities are posited- *Puruṣa* and *Prakṛti*. Liberation is attained when one realizes the absolute distinction between these two principles. *Puruṣa* is multiple, passive, eternal, and changeless. It is the pure witness consciousness- without attributes, qualities or agency. In contrast, *Prakṛti* is the active, creative principle composed of three *gunas*- *sattva* (light, harmony), *rajas* (activity, passion) and *tamas* (inertia, darkness). All phenomenal existence- mind, body, ego, intellect, and even pleasure and pain arise out of the modifications of *Prakṛti*.

Sāṃkhya holds that bondage results from the ignorant identification of *Puruṣa* with the evaluation of *Prakṛti*. Through discriminative knowledge (*viveka jñāna*), the aspirant discerns that the self (*puruṣa*) is distinct from the body-mind complex and hence attains *kaivalyā* (absolute isolation), the highest liberation. Yoga, as systematized by Patanjali in the *Yogasutras*, is a practical and experiential counterpart of the *Sāṃkhya* metaphysics. While accepting *Sāṃkhya's* ontology, Yoga introduces Isvara (God) as a special *Puruṣa* who is untouched by karma. It offers a systematic path to quieting the fluctuations of the mind (*citta- vṛtti- nirodha*). The eight-fold path is central to Patanjali's system- *yama* (ethical restrains), *niyama* (disciplinary observances), *āsana* (postures), *prānāyama* (breath control), *pratyāhāra* (withdrawal of sense), *dhāranā* (concentration), *dhyāna* (meditation), and *samādhi* (absorption)¹. These steps are designed to bring the practitioner from the gross to the subtle, culminating in *asamprajñāta samādhi*, where even the sense of individuality is transcended. At this point, the yogi rests in the pure awareness of *Puruṣa*, free from all mental activity. Yoga is thus a method of liberation that complements the metaphysics of *Sāṃkhya*, providing a concrete path toward the realization of the self.

Sāṃkhya and Yoga both begin with the assumption that human suffering is universal and rooted in ignorance and misidentification. Patanjali outlines three-fold suffering - internal, external, and divine and proposes *viveka khyāti* as its remedy. In this way, the *Sāṃkhya* and Yoga framework offers an existential orientation; not in the western sense of nihilistic despair, but in terms of progressive detachment, clarity, and freedom from egoic delusions. Contemporary Indian philosophers like Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi reinterpreted this path not as world rejection but as spiritual transformation in action, suggesting that modern society can still be a field of *sādhanā*.

3. Sri Aurobindo's View on Liberation

Sri Aurobindo (1872- 1950), a profound philosopher, yogi and visionary of modern India, developed a unique spiritual philosophy known as integral yoga (*purna- yoga*), which both draws from and transcends classical yogic systems like that of Patanjali. His approach reinterprets ancient concepts in light of contemporary human potential, evolution and collective transformation.

Whole classical yoga, especially as expounded by Patanjali, is centered on individual liberation through the suppression of mental modifications (*citta- vṛtti- nirodha*) and the attainment of *samādhi* (absorption), Sri Aurobindo critiques its passive negation of life. In the classical framework, the ultimate aim is to withdraw

¹ Patanjali. (2009). *The Yoga Sutra of Patanjali*. Translated by Edwin F. Bryant, North Point Press, P.31.

from *Prakṛti* and rest in *Puruṣa*, consciousness, emphasizing another worldly liberation (*kaivalyā*). In contrast, Sri Aurobindo's integral yoga affirms life and world as meaningful expressions of the divine. He does not reject the world as illusion or bondage but views it as a field for divine manifestation and evolution. According to him, the divine consciousness is involved in matter and evolves gradually through life, mind, and spirit toward its own supramental fulfillment. Thus, liberation is not an escape but a transformation of nature.

Integral yoga seeks to unify all parts of the being physical, vital, mental, psyche, and spiritual under the direct guidance of the divine. It integrates *bhakti* (devotion), *jñāna* (knowledge), *karma* (selfless action), and *rāja yoga* (physical control) into a dynamic spiritual synthesis. Unlike classical yoga which often focuses on renunciation and suppression. Aurobindo's path involves psychic opening aspiration, and self-surrender to the divine, leading to the descent of supramental consciousness, which he regarded as a new evolutionary stage beyond the mind.

Importantly, while Patanjali's yoga is highly psychological and introspective at the cessation of thought to attain inner stillness, Aurobindo's yoga is transformative and evolutionary. He viewed consciousness as progressive rather than static and believed that the divine does not only transcend the world but also works within it to manifest its fullness. Hence, the goal is not merely to know the self but to become an instrument for divine action on earth. In this regard, Aurobindo redefines liberation not as personal liberation alone but as divinization of human life. It is the spiritualization of earthly existence through descent of higher consciousness, culminating in the birth of a Gnostic Being who lives in unity, truth, and universal love. Thus, Sri Aurobindo's integral yoga represents a synthesis and expansion of classical yoga, anchoring ancient insight into a progressive, world affirming spiritual vision suited to modern humanity.

4. Swami Vivekananda's View on Liberation

Swami Vivekananda (1863-1902) occupies a central position in modern Indian philosophical and spiritual thought. As the chief disciple of Sri Ram Krishna Paramahansa, he was instrumental in reviving Hindu philosophy for the modern world, giving it a rational, universal, and socially relevant interpretation. Among his major contributions is the idea of Practical Vedanta, which he harmonized with the yogic ideal of spiritual realization, a union that sought not only individual liberation but collective upliftment.

Vivekananda drew primarily from Advaita Vedanta, the non-dualist school of Indian philosophy espoused by Sankara, which teaches that the individual self (*ātman*) is identical with the absolute reality (*Brahman*).

However, unlike classical Advaita, which often leaned toward renunciation and disengagement from the world, Vivekananda gave it a dynamic, active orientation. He insisted that Brahman is not merely transcendent but also immanent, present in every being and thus service to humanity is service to God. He declared “jive prem kore jei jon, sei jon sevice Iswar”². This reinterpretation of Vedanta as socially engaged spirituality led to what he called Practical Vedanta. It involved applying Vedanta truths in every life by teaching all human beings as divine service to the poor, and cultivating inner strength through self-realization.

Vivekananda was deeply influenced by the *Rāja yoga* tradition, particularly as laid out by Patanjali. His book “*Rāja Yoga*” (1896) was one of the first English commentaries on the *Yogasutras*, and it became immensely influential in the west. However, unlike traditional yogis who pursued yoga for personal liberation, Vivekananda emphasized the transformative power of yoga to create strong, fearless, and awakened individuals who could lead society to higher ideals. He interpreted yoga not as escape from the world, but as a means to realize one's full divine potential while actively engaging with the world. Yoga, for him, was not limited to physical postures; it was a spiritual discipline that included *Karma Yoga* (selfless action), *Jñāna Yoga* (path of knowledge), *Bhakti Yoga* (path of devotion) and *Rāja Yoga* (path of mind control). This synthetic approach to yoga matched his universal vision; “Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature- external and internal”³.

One of the most striking aspects of Vivekananda's integration of Vedanta and Yoga was his view that spirituality is not in contradiction to nation building, but is its very foundation. In colonial India, where political subjugation had led to cultural inferiority, Vivekananda's message was revolutionary. He redefined strength and heroism not in terms of inner power, self-discipline, and spiritual fearlessness. Yoga, in his hands, became a tool of inner empowerment and national self-confidence. Unlike *Sāṃkhya* and Yoga which taught toward the isolation of the self (*kaivalya*), Vivekananda's yoga ideal was inherently inclusive and service oriented. He rejected the ideal of exclusive renunciation and emphasized the yogis' social responsibility. To him, liberation was not merely the liberation from birth and death, but the realization of one's divine nature and using it for the betterment of the world.

Vivekananda's yogic Vedanta had a profound impact on both Indian nationalism and global spirituality. His speeches at the 1893 parliament of world Religions in Chicago introduced the west to the inner universality

² Vivekananda, Swami. (2013). *The Complete Works of Swami Vivekananda*. Vol.4, Advaita Ashrama, P.183.

³ Ibid.Vol.1, P.124.

of yoga and Vedanta, stripping them of mystical trappings. He taught that yoga is not a dogma, but a science of consciousness, accessible to all sincere seekers regardless of religion, caste or nationality. His teachings laid the groundwork for global movements such as modern yoga, interfaith dialogue and spiritual humanism. In many ways, the contemporary global interest in yoga owes much to his initial vision of yoga as a universal spiritual path grounded in human unity.

5. Tagore's and Gandhi's View on Liberation

Tagore and Gandhi were two towering figures of modern Indian thought whose philosophical contributions transcend politics and literature. Though differing in methods and emphases both envisioned an India and a world founded on moral integrity, inner transformation, and holistic freedom. Central to their ideas are the themes of ethics, freedom, and inner discipline, which reflect a deep spiritual and philosophical engagement with the self and society.

Rabindranath Tagore (1861-1941), poet, philosopher and noble laureate, built his philosophy upon aesthetic spirituality and ethical humanism. He viewed the universe as an expression of divine harmony, where human beings, through love, creativity, and reason, strive toward unity with the infinity. His ethics is grounded in a non-dualistic worldview, influenced by the Upaniṣads and bhakti traditions, particularly by the Baul mystics of Bengal. For Tagore, freedom was not mere political liberty but the realization of one's higher self, an inner flowering that manifests through creativity, education, and moral autonomy. He rejected both mechanical obedience and excessive self-denial. In his seminal work "The Religion of Man" Tagore writes "the highest education is that which does not merely give us information but makes our life in harmony with all existence"⁴. Tagore believes that ethics is relational rooted in love, empathy, and universal interconnectedness. True ethical life emerges not through external coercion but through inner awakening. His concept of *Svadharmā* was deeply personal and aesthetic, urging individuals to express their innate divinity through truth, beauty and joy.

Mahatma Gandhi (1869-1948) by contrast approached ethics and freedom through a deeply ascetic and activist path. Grounded in the *Bhagavad Gītā*, Jain *ahimsa*, and christian sermon on the mount, Gandhi's ethics was essentially action centered. Unlike Tagore's poetic vision, Gandhi's emphasis was a personal discipline, non-violence, and truth (*satyāgraha*) as practical tools for social and spiritual liberation. For Gandhi freedom begins with self-mastery. He asserted "the real swaraj will come not by the acquisition of

⁴ Tagore, Rabindranath. (1931). *The Religion of Man*. Viswabharati, P.42.

authority by a few, but by the acquisition of the capacity by all to resist authority when abused”⁵.

Gandhi's ethical vision was deeply intertwined with *barhacārya* (celibacy), *aprigraha* (non-possession), and *ahimsa* (non-violence). He believed that inner discipline (self-purification) was a prerequisite for meaningful social change. His concept of *swaraj* not merely political independence but self-rule emphasized freedom from desire, fear, and dependency while classical Indian philosophies like Yoga and Sāṃkhya aimed at individual liberation through detachment, Gandhi's inner discipline had a social orientation, the purification of individual was meant to clear the collective moral fabric of society.

Tagore and Gandhi shared a reverence for inner life, but their methodologies diverged. Tagore saw life as an artistic unfolding, while Gandhi viewed it as an arena of ethical struggle. For Tagore, the aesthetic and emotional were central to ethical life; for Gandhi, the ascetic and practical were moral vital. On education, Tagore emphasized creative freedom and self-expression, establishing Santiniketan as a space for holistic development. Gandhi on the other hand, emphasized basic education (Nai Tamil), rooted in manual labor, moral training, and simplicity, aimed at self-reliance and rural upliftment. Their debate on nationalism is particularly famous. Tagore warned Gandhi that excessive moral absolutism and idolization of suffering might lead to intolerance and repression. Gandhi responded that suffering, if undertaken voluntarily and with love, had transformative power. Despite such disagreements, they respected each other deeply, recognizing their shared ethical intent and commitment to Indian renaissance.

What unites both thinkers are the insistence that liberation is an inner journey. Whatever Tagore's cultivation of the soul through art and love, Gandhi's self-restraint and truth force, both thinkers articulate a vision where freedom is inseparable from self-knowledge and ethical living. Their philosophies echo the Upanisadic ideal of the enlightened self, the *Bhagavad Gītā's* call for action without attachment and the yogic path of inner transformation. However, they refashion these ancient ideas in response to modern crises, colonialism, industrialization, and moral disintegration.

In an age of ecological crisis, political polarization, and spiritual emptiness, the ethical insights of Tagore and Gandhi offer vital resources. Tagore's emphasis on beauty, empathy, and cultural dialogue and Gandhi's stress on simplicity, truth, and non-violence can guide humanity toward a more integrated, ethical life. Furthermore, both thinkers redefine liberation not merely as metaphysical escape, but a spiritual empowerment grounded in ethical action. Their visions continue to inspire movements for peace, education

⁵ Gandhi, M.K. (1997). *Hind Swaraj and Other Writings*. Edited by Anthony Parel, Cambridge University Press, P.73.

reform, ecological sustainability, and interfaith harmony.

6. Critical Reflections and Synthesis

As we journey through the layered terrains of *Sāṃkhya* and Yoga philosophy and their reinterpretations by modern Indian thinkers such as Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore and Gandhi, a compelling picture emerges one that blends metaphysical inquiry with socio ethical responsiveness. These ancient systems, rather than being fossilized in textual traditions, continue to inspire nuanced engagement with modern existential, psychological, and civilizational dilemmas.

One of the central insights that emerges is the evolution of the concept of liberation. In classical *Sāṃkhya-Yoga* liberation entails a complete detachment from *Prakṛti* and the realization of *Puruṣa* as the pure, witnessing consciousness. It is a solitary, inner journey marked by discipline, introspection, and discriminative knowledge (*viveka*). However, thinkers like Sri Aurobindo reimagined liberation not as withdrawal from the world, but as a spiritual transformation of the world itself. His Integral Yoga situates the divine not outside manifestation but within it, inviting the practitioner to transcend while simultaneously affirming life. Similarly, Vivekananda's concept of Practical Vedanta reframes liberation through service, strength, and active spiritual life. He views the realization of the self not in isolation but in the recognition of the same divinity in all beings thus rooting classical yoga in social consciousness. Hence, liberation in the modern Indian context, becomes a dynamic and ethical state, but a call to transformation, of the self, the society and the cosmos. Tagore and Gandhi inject the discussion with a deep ethical aesthetic dimension. For Tagore, freedom is creative self-expression rooted in harmony with the universe. Though he distances himself from strict metaphysical dualisms, his spiritual idealism and reverence for unity reflect a yogic sensibility. Gandhi in contrast, operationalizes yoga's moral principles in the public domain turning *ahimsa*, *aprigraha*, and *santosa* into tools for social struggle and personal ethics. Thus, the core *Sāṃkhya* Yoga ideals detachment, discernment, restraint, and inner freedom get recorded as civic virtues within colonial and postcolonial ethical life. These reinterpretations demonstrate the flexibility and universality of the yogic vision, capable of informing nonviolent resistance, aesthetic humanism and educational reform. Despite these fruitful appropriations, tensions remain between classical doctrines and modern readings. *Sāṃkhya's* dualism, while powerful in offering metaphysical clarity, risks reifying a spirit matter opposition that may undermine the holistic ecological ethics required today. The non-theistic and deterministic tone of *Sāṃkhya* may seem at odds with the divided activism of Aurobindo or the theistic devotion of Gandhi and Vivekananda. Classical yoga prescribes renunciation (*vairagya*) and inwardness as the highest path, which

might appear in conflict with activist spirituality or the social reformist yoga. There is also the issue of gender and caste. Classical texts are often silent on inclusion, whereas modern reinterpretations struggle to depatriarchalize and democratize yoga. These challenges do not nullify the systems but rather open up space for critical reappropriation. *Sāṃkhya* -Yoga should not be treated as dogma but as philosophical resources open to reinterpretation, contextual reading, and dialogical development.

One of the most powerful syntheses emerging from the comparative reading is the bridging of personal liberation and collective responsibility. While classical yoga focuses on inner freedom, modern Indian thinkers challenge us to think of social freedom from oppression, coloniality, and structural violence. This integration gives rise to a double praxis inner through meditative stillness, self-restrain, and detachment from egoic identification. And, outer through ethical action, creative expression, and participatory spirituality. This dual orientation transforms yoga from a private inward ritual into a public, transformative philosophy, a resource for human dignity, environmental stewardship and spiritual renewal.

In the light of ecological crisis, consumerist alienation, and spiritual void, the wisdom of *Sāṃkhya* -Yoga offers tools of discernment (*viveka*), mental clarity (*dhyāna*) and ethical moderation (*yama-niyama*). These are not merely sociological devices but civilizational practices, capable of restoring balance in a fractured age. This leads us to a yogic Humanism one that affirms. The inherent dignity of consciousness (*Puruṣa*) in all beings, the sacredness of nature (*Prakṛti*) as dynamic not passive, the possibility of creative freedom through ethical, disciplined, self-aware action. Such a synthesis is not nostalgic. It is radically contemporary, capable of energizing global discourses on mental health, climate ethics, gender justice, and spiritual freedom.

7. Conclusion

The journey through the classical doctrines of *Sāṃkhya* and Yoga and their reinterpretations in modern Indian philosophical thought reveals a rich dialectic of continuity, transformation, and reimagining. *Sāṃkhya*, with its profound dualism between *Puruṣa* (consciousness) and *Prakṛti* (matter) and Yoga with its disciplined eightfold path to liberation, together offered a comprehensive framework for inner awakening and transcendence in the classical Indian worldview. However, these systems were never meant to be stagnant. Their dynamic core lies in their applicability to lived experience, a fact that becomes more evident in the modern period. Thinkers such as Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore, and Mahatma Gandhi, did not merely recover ancient truths; they reinvigorated them to meet the moral, spiritual, and sociopolitical crises of their time. Aurobindo's Integral Yoga moved beyond individual

renunciation and sought divinization of life itself, Vivekananda Practical Vedanta infused yoga with service, courage, and nation building, Tagore synthesis of freedom and beauty opened a dialogue between East and West; and Gandhi's moral yoga transformed self-discipline into a political force.

Across these diverse trajectories one finds a shared emphasis that true liberation is not an escape from the world, but a deeper engagement with it - guided by clarity, compassion, and spiritual responsibility. The reinterpretation of liberation, no longer confined to the renunciate cave or forest, enters the village, the city, and the battlefield of modernity. In the face of today's existential challenges mental fragmentation, ecological imbalance, ethical disarray the re- examination of *Sāṃkhya* and Yoga through a contemporary lens provides tools for both personal transformation and collective renewal. These philosophies are not relics of a bygone past; they are living traditions that invite every generation to rediscover them in fresh and responsible ways. Ultimately, the dialogue between classical and contemporary Indian thought affirms the timeless relevance of Indian philosophy not in rigid dogmas, but in its capacity to evolve and to offer spiritual intelligence, ethical depth, and holistic vision to a world in search of meaning.

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B. Barman: A Deep Insight in to The Concept of Liberation in Contemporary Indian Philosophy: In the Light of Sāṃkhya –Yoga

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