Chapter VII

LEVELS OF CONSCIOUSNESS IN SĀΜKHYA-YOGA

Consciousness distinguishes the living beings from the non-living things. It is consciousness with which the living beings think, feel and will and perform the necessary functions of life. In the case of man consciousness gets a distinct and conspicuous expression. But consciousness admits of different degrees or gradations in its expressions. Our ordinary life is filled up with so many items, which keep the mind in a fickle state. So the difference of degrees of consciousness becomes very often unappreciable to us. But Sāmkhya-yoga has given much importance upon the concept of degrees of consciousness. With keen interest and deep rooted adoration yoga psychology has been attempting to discover the levels of consciousness. Yoga psychology has so elaborately and minutely discussed the problem of the levels of consciousness, that yoga might be called a science and arts of human consciousness. In every step of yoga practice there is an attempt to raise the levels of consciousness. In this sense yoga may be considered as a training of human consciousness. Yoga has taught how the lower levels of consciousness can be raised to the highest level in which the consciousness transcends the limitations of subject-object and be felt as a unitary and homogeneous experience. The objective of Sāmkhya-yoga psychology is the attainment of such an experience in order to realise the ultimate truth of life and the universe.
"Yogi yunjita satatam
ātmānam rahasi sthitah
Ekākī yata cittātma
Nirāsīr aparigrahah."¹

"Let the yogin try constantly to concentrate his mind on the supreme self remaining in solitude and alone, self controlled, free from desires and longing for possessions."

Patanjali's yoga sutra aims at the elevation of consciousness from the ordinary level to the highest one when there occurs union of the yogin's self with the ultimate reality. Absorption in the mechanical way and in the material objects leads a human mind to a disturbed state of mind. Yoga attempts to explore the inner world of consciousness and tries to help integration of the conscious and unconscious. The yoga view of life is a controlled life. From the above quotation it becomes clear that it is through concentration with which the aim of Sāmkhya-yoga can be achieved.

"sarvam hy etad brahma, ayam ātmā brahma, So, 'yam ātmā catuspāt"²

"All this is verily Brahman. This self is Brahman. This same self has four quarters."

The quarters are Visva the waking state, tājasa dream state, Prajñā the state of dreamless sleep and the Turiya, which

1. Bhāgavad Gītā, Bk. VI, Sl. 10
2. Mandukya Upanisad - Radhakrishnan - Bk. I, Sl. 2
is the state of spiritual consciousness. The knowledge of the fourth state is obtainable by merging the previous three states gradually into the fourth state. This indicates that the different stages of consciousness can be merged or uplifted from one to the other. Through yoga practice the consciousness of waking, dreaming and dreamless sleep can be raised to the level of Turiya state. The purpose of raising the state in that way is to obtain the spiritual consciousness. It is in the Turiya state that truths will reveal itself to the yogin.

"Svapna sthāno 'ntah prajñāh
saptānga Ekonavimsati-mukhāh
praviviktabhuk taijāso dvitiyāh
pādah." 4

"The second quarter is taijasa whose sphere of action is the dream state, who cognises internal objects, who has seven limbs and nineteen mouths and who enjoys (experiences) the subtle objects."

The taijasa is consciousness of the internal mental states. Experiences occur in this level dependent upon the pre-dispositions left by the waking experiences. In this state the soul fashions its own world in the imagining of dreams. 5

"Nāntah prajñām, na bahis prajñām,
nobhayatāh-prajñām, na prajñāna
ghanam, na prajñām, adṛṣṭaṁ avyavahāryam,

3. Māṇḍūkya Upanisad - Radhakrishnan - p. 695
4. Ibid., Bk. I, Sl. 4
5. Ibid., p. 696
"Turiya is not that which cognises the internal objects not that which cognises the external objects not that what cognises both of them. Not a mass of cognition, not cognitive, not non-cognitive. It is unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable the essence of the knowledge of the self, that into which the world is resolved, the peaceful, the beneign, the non-dual, such they think is the fourth quarter. He is the self. He is to be known."

Objective consciousness is absent in both the Prajñā and Turiya consciousness. The seed of it is present in the state of deep sleep, while it is absent in the transcendent consciousness. Empirical consciousness is present though in an unmanifested condition in the state of deep sleep. While the transcendent state is the non-empirical and beyond the three states and free from their interruptions and alterations. Man's highest good consists in entering into this Turiya state. The metaphysical reality is realised in the Turiya state alone.

The supreme goal of life according to Sāmkhya-yoga is the attainment of communion with the ultimate reality. The above illustrations clearly express the levels of consciousness as accepted in the Sāmkhya-yoga philosophy. In ordinary life man

6. Māndūkya Upanisad, Bk. I, Sl. 7
7. Ibid., p. 699
is lost in his confused thought and feeling. But when yoga is attained man can overcome the obstacles that disturb him in day to day life. Then his personal consciousness becomes 'like a lamp in a windless place'. At this time alone man's embodied self can realise itself apart from the manifesting world to which he is attached in ordinary life. Yoga has accepted the Sāmkhya theory of evolution and its Purusa and Prakṛti. Purusa is quite free and conscious and Prakṛti is active but unconscious. Purusa is linked to the 'form building principle' Prakṛti. These forms are the manifestations of the three gunas, Sattva, Rajas and Tamas. The gunas are active at every level of personal consciousness—physical, emotional and mental. They automatically influence the human soul and make it to have varied experiences. They always tend to blind the human soul in realising the true nature of it.

"वृत्तायां पञ्चातयायं क्रिष्टां क्रिष्टां"  
"प्रमाणं विपर्ययं विकल्पं निद्रां स्मर्तायां"  
"The transformations are five fold and are painful or not painful."

"They are right knowledge, wrong knowledge, fancy, sleep and memory."

Geraldine Coster observes that from Sloka 15th of Yoga Sutra up to the end of Book I deal with the phases of consciousness which develop through yoga practice. Yoga samādhi is of two kinds conscious and unconscious. The unconscious

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8. Yoga and Western Psychology - Coster - pp. 100-101  
Samādhi is superior to the conscious one and the yogin aims at the attainment of the unconscious samādhi. In the conscious samādhi there is the consciousness of the thinker as apart from the object of thought. It has four stages - (i) It is concerned with objects and sense impressions. The argumentative and non-argumentative modes are present in this state. Concentration of the mind is attempted under these two modes. (ii) It is concerned with 'objects' and sense 'impressions'. It is directed to the causes and ideas lying behind the external phenomena. (iii) This stage is concerned with the gunas. It is called the joyous meditation because purely sāttvic state of consciousness is attempted here. Those who succeed in this stage are called 'videha' free from the bonds of matter. (iv) This stage is concerned with Purusa. At this stage the yogin only knows the knower and goes nearer to his goal the unconscious samādhi.

Beyond these four stages of conscious samādhi lies the unconscious samādhi. In it Purusa as pure consciousness is obtained and there is no objective consciousness of the knower and the known.\(^\text{10}\)

"Bhava pratyayo videha prakṛtilayānām"\(^\text{11}\)

Of those who are Videhas and Prakṛtilayas the concrete universe is full of mistakes.

A yogin who has obtained the above mentioned stages of consciousness but does not try to develop the actual form of

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10. Yoga and Western Psychology - Coster - pp. 102-104
11. Yoga Sutra, Bk. I, S1. 19
detachment of the soul from the phenomenal world is likely to be influenced by the external world. He is not free from the trans of external stimuli. Hereby it is meant that a yogin should try to develop the proper form of detachment before attempting to attain these samādhis.

"Isvara pranidhānād vā"\textsuperscript{12}

"Or by resignation to Isvara"

Yoga philosophy has laid great importance on the acceptance of God for a speedy and immediate efficacy of yoga meditation. Meditation as a process of yoga cannot do without some object for it. It is God that can easily make the mind concentrated. God in yoga is a perfect Purusa. Human mind often remains full of afflictions or pre-occupations. Yoga attempts to purge the mind of all distracting forces and attachments. Because yoga means "citta vṛtti nirodha" postponement of all mental fluctuations. A whole hearted devotion to God paves the path for a successful yoga practice. "The self identification of the seer with phenomenal experience is inherent in the nature of things. Although it is the cause of the obstacles, yet it is necessary in order to kindle the spark of self consciousness into full activity. Man's unconsciousness of his real nature, i.e., his state of ignorance is the cause of this identification of self with buddhi. The goal to be aimed at is the destruction of ignorance by right knowledge."\textsuperscript{13}

\textsuperscript{12} Yoga Sutra, Bk. I, S. 23

\textsuperscript{13} Yoga and Western Psychology - Coster - pp. 114-15
"Tatah kṛtārthaṁ parināma krama samāptir gunānāṁ" 14

"Thence the succession of the transformations of the gunas comes to an end, they having fulfilled their end."

As stated earlier the gunas remain present in all stages of conscious saṁādhi. When the gunas will fulfil the performance of their activity in full there would be no necessity for their further existence. The yogin who would no longer be attracted by the gunas to him at least the existence of the gunas would be meaningless. The objective of the gunas is to make a full manifestation of themselves to Purusa. Purusa enjoys its own pure consciousness when He is liberated from the bonds of Prakṛti. The state of pure consciousness is the supreme state of realisation for the yogin. This state is also called the state of kaivalya of the yogin. Thus it has been found that the levels of consciousness have a special place in yoga psychology. Yoga, therefore, has laid down certain rules for the arousal of different levels of consciousness. The rules necessitates the fulfilment of physical and mental conditions.

When meditation is made on the five gross elements and the organs of external perception in order to ascertain their relations, that form of saṁādhi is called Sāvitarka. And when meditation is made on the nature, relations etc. of the objects meditated upon without argumentation that form of saṁādhi is called Nirvātarka. Again when the five tanmātras and the internal organs are made the objects of meditation in relation to space, time etc. it is called Savicāra. When the process of

14. Yoga Sutra, Bk. IV, Sā. 32
meditation is continued without reference to any such relation it is called nirviśeṣa samādhi. When Sattva is meditated upon subordinating Rajas and Tamas that is the Sānanda samādhi. Yogins who stop at this stage and proceeds no further to the Purusa are called to have videhas free from the bonds of matter. When the Sattva is meditated upon that is called Sasmitā. Assi means 'I am' and asmitā means the sense of being. It is the egoism (Ahankāra) for here is the only consciousness of being independent of the form of 'I am'. The sphere of the Ahankāra is the Sānanda samādhi. But the Sasmitā is very near to the Purusa. This is called 'Grahitṛ Samāpatti' the cognition of the knower. 15

Thus yoga may be considered as a training process of the different levels of consciousness. Like a science yoga gives us much informations about the levels and like an art it prescribes the different rules for the attainment of these levels. Yoga implication is that these levels are not to be known theoretically but they are to be actually experienced through yoga practice.

"Avivekād vā tatsiddheḥ kartuḥ phalābagamaḥ" 16

"It is from non-discrimination that it is derived the notion that the agent (soul being mistaken for an agent) has the fruit (of the act of a wrong notion.)"

The soul is neither an agent nor a patient. The great principle is reflected in it and there arises a conceit of being

15. Yoga Sutra - M.N. Dwivedi - pp. 13-14
an agent. The conceit of being an agent arises because of non-discrimination between Purusa and Prakṛti. The levels of consciousness arise in the buddhi and not in the Purusa.

"Uparāgat kartrtvam cit sānniddhyāt cit sānniddhyāt" 17

"Soul’s fancy of being an agent is through the influence of nature from the proximity of the intellect, from the proximity of the intellect."

Soul is really neither an agent nor a patient. But still it is confused as if it enjoys or suffers. The confusion occurs because the intellect exists proximate to Purusa, and reflects the consciousness of Purusa. It is the buddhi that experiences the different levels of consciousness.

The liberation of the soul does not occur so long as Purusa does not differentiate itself from Prakṛti and her products. Differentiation results in the Purusa, when it can know Prakṛti truly through her full manifestation.

After the attainment of correct knowledge of Prakṛti, Purusa becomes indifferent thenceforward to her. And Prakṛti after her full manifestation to Purusa ceases to work any further to that Purusa. The levels of consciousness are felt in the process of the enjoyment of Prakṛti and her products by Purusa.

Daly King holds that there are two levels of consciousness - the higher and the lower level. Objects at the higher level are in our attention, whereas those at the lower

17. Śāmkhya Aphorism - Ballantyne - Bk. I, Sl. 164
level are in obscurity. For the cortical facility the objects at the higher level obtain clarity and for the cortical inhibition the objects in the lower level become obscure.\textsuperscript{18}

The Upanisads admitted five states of consciousness:

(1) awakened, (2) half conscious, (3) marginal, (4) disturbed and (5) supra conscious states. Indian psychology is interested with the rapid growth of personality and does not try to discuss the deviant states with much stress.\textsuperscript{19} There are five stages of consciousness according to Patanjali: (1) (modha) restless, (2) (ksipta) agitated, (3) (viksipta) scattered, (4) (ekāgra) one pointed and (5) (nirodha) restrained. We find three plans of consciousness - the domain of sensuousness and of craving, the domain of pure form and consciousness that dwells in the domain of formless.\textsuperscript{20} We have consciousness under three phases - peripheral, superperipheral and subliminal. The peripheral phase is the most frequently observable consciousness of the normal human being.\textsuperscript{21} At the level of manas cognition is impersonal and objective but in the level of Ahankāra, it assumes the shape of subjective experiences.\textsuperscript{22}

The levels of consciousness are commonly felt phenomenon in our mental work. But in common life the levels remain in an obscure manner to us. Yoga has given the maximum value to these

\begin{itemize}
  \item \textsuperscript{18} Psychology of Consciousness - Daly King - p. 192
  \item \textsuperscript{19} Yoga Psychology - A. Lalsingh - p. 8
  \item \textsuperscript{20} Psychological attitudes in the early Buddhist Philosophy - Lama Govinda - p. 61
  \item \textsuperscript{21} Ibid., p. 94
  \item \textsuperscript{22} Concept of mind in Dr. Chhekaasavan - p. 59
\end{itemize}
levels of consciousness and demonstrated the ways and means to raise these levels at will. In yoga practice the ability to raise a particular level of consciousness is a sign of what kind of progress has been achieved by the yogin. The ultimate aim of yoga is to raise the consciousness to the subject-objectless state for a complete realisation of the truths of life and the universe. In practising yoga the lower stages of consciousness sometimes intervene. But through long practice this intervention can be stopped. When the lower stages are thoroughly controlled the higher stages begin to rise in the mind. These stages are also accompanied by prajñā, the prime objective of yoga practice.23 The citta has two stages - (1) cognitive stage including perception, imagination etc., (2) the stage of Nirodha. In between the two stages there are infinite varieties of states. Through these states a yogin has to pass from Vyutthāna to Nirodha.24 The conscious levels cannot be known through the external forms of knowing. They are to be apprehended and known through the inner level analysis and understanding of mental events.25 According to Patanjali the prajñā state is the last state. There are seven fold stages of consciousness. The first four of these states are due to endeavour of the person concerned. Among these conscious states the Prajñā is one that flows in a stream. And it is neither hindered nor interrupted by the phenomenal states in any way. At the achievement of the last

23. Study of Patanjali - S.N. Dasgupta - p. 128
24. Ibid., pp. 183-84
25. Yoga Psychology - A Lal Singh - p. 16
stage of consciousness, Purusa obtains liberation. The backward movement of consciousness is represented by the other three stages. In the Asamprajñāta Samādhi, the citta obtains its true infinite aspect. In this state the potency of the citta to have infinite knowledge is burnt away. And then the citta returns to its final cause and emancipation is effected. From the ordinary level the citta gradually becomes one pointed and becomes transformed into the object internal or external. At this stage the Samādhi is called the Samādhi parināma of Samprajñāta type. Man is the microcosm of the universe. His body serves as a field of evolution of different consciousness. The bringing of the level of consciousness from the mind to the super mind, from the mental to the supra-mental brings in a complete transformation of all parts and its activities.

The above discussion of the levels of consciousness makes it clear that consciousness also undergoes an evolution. Yoga psychology has shown that the body serves as the medium of expression of these levels. The body should take certain postures to raise these levels of consciousness. The levels of consciousness are indicative of mental development and enrichment. According to yoga it is in the Asamprajñāta Samādhi that the cogniser loses the touch of all things. It is at this

26. Yoga and other studies - S.N. Das Gupta - p. 117
27. Ibid., p. 125
28. Ibid., p. 155
29. A Study of Consciousness - Anie Besant - p. 115
stage alone that Purusa is realised in its true nature. In the Samprajñātā level the cogniser is conscious of himself and also of the object. But yoga practice aims at the attainment of Asamprajñātā level.

There are certain practical accessories in yoga practice, that help the attainment of discriminative knowledge. These are called the yogāṅgas. In the yoga vārtikā the mind has been considered as the cause of knowledge. The objects of Purusa sustain the mind. It is born of Ahankāra and it exists so long as the Purusa realises its own entanglement with Prakṛti. It is the mind which knows the conditions under which the objects are kept. The vṛtti of the mind change according to the changes of the objects.31 The mind has a super conscious state beyond reason. When a yogin obtains that state he can have knowledge beyond reasoning. The steps in yoga practice are the means to bring about that super conscious state. In that state there remains no feeling of 'I' but still the mind works. Then the mind works without desire, free from the restlessness and feels bediless and objectless. Then truth itself shines forth and the yogin knows himself. Yoga also shows that we are truly free, immortal and omnipotent when we are freed from the limits of the finite. We are then identified with the Ātman or the universal soul.32

The nirodha samādhi is that state in which the uprising flow of sāṃkāras are totally destroyed and its current is merged

31. Concept of Mind - Chenēkasāvan - p. 121
32. Varieties of Religious Experience - W. James - p. 375
The different levels of consciousness indicate the potentiality of the mind to develop. Yoga, however, accepts these levels as ways and means to obtain the goal of life, i.e., the realisation of the ultimate truth of life. At the supreme level of consciousness the yogin is enabled to realise the universal soul. Wideness and calmness are the characteristics of yogic consciousness. These are the best conditions for inner growth and experience. Śādhānā is directed to raise the consciousness away from the body and to give it a place above the body. When the consciousness transcends the body it becomes limitless. 34

"Drstānusravika-visaya vitṛṣṇasya vasiśṭhā, saṃjñā, vairāgyam." 35

"The consciousness of having mastered (every desire) in the case of one who does not thirst for objects perceptible or scriptural is non-attachment."

The yogin who obtains the Bāṣikāra vairāgya is one who earns the ability of controlling his consciousness in the sensuous or super sensuous objects. Yoga practice clears the mind and develops different mental abilities to perform mental works smoothly and successfully.

"Tasyāpi nirodhe sarva nirodhāt nirvijah saṃādhiḥ" 36

33. Yoga Darsan of Patanjali - H. Aranya - p. 45
34. Bases of Yoga - Aurobinda - pp. 45-46
35. Yoga Sutra, Bk. I, Sūtr. 13
36. Ibid., Bk. I, Sūtr. 51.
"On the restraint of that even all being restrained comes the seedless spiritual absorption."

Yoga practice aims at the nirvija samādhi. In this samādhi the seeds of desire are burnt of their germinating power. When the desires and cravings are burnt in such a way that they cannot further germinate, the yogin becomes free from future entrapment of sorrows and sufferings. Through the contemplation of the opposite feelings of anger, fear etc. they can be eradicated from the mind. In this way a citta unmoved by Rāga, dvesa etc. is obtained and klesas are overcome. Beyond the stages of conscious samādhi, there lies the unconscious samādhi. There is a state of pure being or pure Purusa which is bliss and freedom. It possesses no objective consciousness of the knower and known. In another form of consciousness there exists nothing but the Purusa alone.

There are five states of individual consciousness - waking, dream, deep sleep, transcendental and pure, which are called in Sanskrit, Jāgrat, Svapna, Susupti, Turiya and Turiyātīta. The first three are well known states, whereas the last two are the concentrated state (samādhi avasthās). The various experiences that are gathered with these states are called (suddha) unaffected and parināma affected states of consciousness. The parināmi states of consciousness are due to external stimuli. In imagination and dream there is no external stimulus as at the time of direct perception. But consciousness is affected in the similar way in dream and imagination.

37. Sāṅga Yoga Darsanam - Gogwami Damodar Sastri - pp. 45-47
38. Yoga and Western Psychology - Coster - p. 104
The consciousness of the distinction between 'I and not I' is called egoism. The true nature of ego is the spirit or ātman. It is like a witness. It beholds the buddhi, the instrument of understanding. Buddhi is the first evolute of the non-ego on which the ego is reflected. Yoga psychology has discussed the levels of consciousness in a more practical standpoint than any other branches of study on the topic. Like the psychoanalysis of Freud, yoga has tried to find out the disturbing factors in the growth of consciousness and its levels. The successful raising up of different levels of consciousness is aimed at obtaining certain objectives in the yogin's life.

The consciousness of supremacy is one which is free from attachment and aversion. In four different ways the attachment and aversions are removed - (1) Yatamāna - the objects of sense are seen to be defective and the mind is taken away from them, (2) Vyātireka - the discriminative ascertainment of the senses are conquered, (3) Ekendriya - the senses are not allowed to go to things of the external world. All desires, attachment of honour and dishonour are removed, (4) Vasikāra - all attractions are seen to be futile, no attachment whether physical or mental remains. Through Samyama the mind becomes one with the gross object with its name. This is called sāvitarka. In the next stage of samyama the mind becomes one with the object without the consciousness of its name. This is called nirvikalpa.

\[40. \text{Yoga Psychology - Abhedananda - p. 395} \\
41. \text{Concept of Mind in Hindu Philosophy - Chenekasvakara - p. 117} \\
42. \text{Yoga in relation to other systems - S.N. Das Gupta - p. 337}\]
state in which there remains a steady mind divested of name, concept etc. Here the thing does not appear as an object of consciousness. Rather the consciousness becomes divested of 'I and mine' and it becomes one with the object. The notions of subject object drop off. The steady transformation of the mind becomes the object of contemplation. As a result of prolongation of the right knowledge of samādhi, the potencies of imperfect knowledge and ignorance of ordinary consciousness are destroyed. In this way samādhi state is strengthened. It results in a further Prajñā and the yogin begins to live in a world of Prajñā consciousness. The yogin now remains in an oscillating condition between ordinary consciousness and samādhi consciousness. But when samādhi is firmly established all oscillations are stopped. And at last Asamprajñāta or objectless consciousness arises in the yogin. Yoga has accepted two kinds of ecstasies - conscious ecstasy (samprajñāta) and supra-conscious ecstasy (asamprajñāta). A yogin at first concentrates on a sthūla object and then on sūkṣma object. The yogin rises higher and higher in his consciousness as he identifies his mind with subtler and subtler objects gradually. The last limit of his consciousness development is objectless. Yoga psychology has shown that there are seven stages of knowledge. The first four are free from action and the last three are free from the citta –

43. Yoga in relation to other systems - S.N. Das Gupta - p. 338
44. Ibid., p. 344
45. Ibid., p. 345
(1) Many things were to be known and all knowables had been known, (2) Previously Rāga dvesa were mind up with 'me' and they had been transoended, (3) What I wanted to have, I had, nothing remained to be had, (4) Previously the energy of sight had been identified with sight itself and I could not see myself. But now I have seen myself in the truest sense. But these stages do not grow all of a sudden. The knowledge which grow free from the citta are - (1) Previously I was afflicted with pain etc. but now I have been free from them, (2) Prakṛti has become just like a burnt up seed and thus the previously acquired knowledge is strengthened, (3) In the third state the citta does not exist and hence no knowledge exists. It is said cīnmayā full of consciousness kevala or liberated. The yogins consider that no prgress towards salvation is made so long as vāsanās or samskāras retain their potencies. As a man progresses in knowledge, he realises more steadily that all experiences of pleasure lead to pain only. Hence yoga prescribes the Nirodha or removal of samskāras.

The Indian thinkers are less individualistic in their outlook. They believe that there are levels of consciousness. They have the firm conviction that it is possible to live above the levels of consciousness through yoga practice. At this stage the yogin can come in contact with things which are far above the common world of man. Yoga is a training of the

47. Six systems of Indian Philosophy - Maxmuller - p. 197
48. Concept of mind in Hindu Philosophy - Chennakesavan - p. 81
49. Conscious mind - Kenneth Walker - p. 41
human soul from the egoistic state of consciousness busy with appearances towards a higher state. In it the universal and transcendental can pour itself into the individual mould and transform it. There is an effort towards the transcendent and to have contact with the divine.50

Yoga is a continuous process. The levels of consciousness in yoga practice are the means for self realisation. The yogin wilfully directs the levels of consciousness to have the communion of his self with the universal self. "Samyogo yoga ityuktographya paramātmano iti."51 The unification of the jivatma with the Paramātma is called yoga. In yoga practice the higher stage of consciousness is effected through a transformation of the psychic organism. It also enables the yogin to transcend the limits of ordinary human experiences.52 The development of insight, creative thinking, mental set analysis of deeper levels motivationally controlled and culturally fixed are the techniques of concentration.53 Yoga psychology studies normal consciousness (cetana) and its variants. It also studies consciousness along with its supra-conscious levels. But it cannot be considered as Para-psychology busy with occult things.54

Yoga psychology starts with normal consciousness but gradually it proceeds towards objectless consciousness. The

50. On Yoga - Aurobinda - p. 65
51. Sarvadarsana Sangraha - Mahesh Pal - St. 25
52. History of Indian Philosophy, Vol.2 - Radhakrishnan -p. 351
53. Yoga Psychology - A. Lal Singh - p. 10
54. Ibid., pp. 12-13
technical side of yoga psychology is completely different from other psychology. It is one of the notable applied psychologies. Its main concern is mental or inward development. In the other branches of applied psychologies, there are profuse use of laboratory and other apparatus. But yoga is primarily based upon the experiences of saints and seers.

Personality is the basis of mystic consciousness. The ideal of yoga is to get across into the unfettered conscious life. The opening of our consciousness into the higher level does not mystify our experiences. Rather it shows the way to wideness and of infinite modulations. Indian systems of thought have given more importance to the state of consciousness. Brahmā, Visnu, Siva are the names of functions of one universal consciousness. The characteristics of Sāmkhya-yoga psychology is that it is more concerned with the problems of human life. Sāmkhya-yoga pays much interest and attention on the levels of consciousness because the levels are steps towards the realisation para sambhūt or pure consciousness.

"Evām tattvābhyāśānāmi na me nāham itya pariṣesam"

Aviparyayād visuddham kevalam upadhyate jñānam" 57

Thus 'I am not this' 'I am not this' 'it is not mine' practising these three notions, as it is free from all doubts, there arises the limitless, pure and kevala knowledge.

55. Hindu Mysticism - M.N. Sircar - pp. 45-46
56. Serpent power - A. Avalon - p. 19
57. Tattva Kaumudi, Sl. 64
"Samyag jñānādhiṃ dharma-dīnām kārṣaṇapruptau
tisthati samskāravasāt ca krahāvad dhrta sarirah"58

Though there arises special knowledge and dharma etc. they become unable to produce any new works, still due to the influence of previous samskaras, like a wheel of which the movement is stopped after a little more movement, the yogin also continue his life. Sāmkhya like yoga has accepted different levels of consciousness. It is possible to purify the mind through the meditation on truth and to procure limitless knowledge. But after the attainment of samādhi, the yogin is to continue his life for the influence of previous samskaras.

The antah-karanas are three - buddhi, ahankāra, manas and their subject matter are the ten indriyas. Levels of consciousness grow in the antahkarana in the way it can gather impressions from the organs. The organs of action collect materials of knowledge and the sense organs reveal them. On the other hand, mind, intellect and ego interpret as well as preserve them. In this way consciousness grows in different levels.

"Through beginningless ignorance there is a confusion and the changing states of buddhi are regarded as conscious. These buddhi changes are further so associated with the reflection of the Purusa in buddhi, that they are interpreted as the experiences of the Purusa. This association of the buddhi with the reflection of the Purusa in buddhi has such a special fitness (yogyatā) that it is interpreted as the experience of the Purusa."59

58. Tattva Kaumudi, S1. 67
comes in contact with the external world through the senses. At the first moment there arises an indeterminate consciousness (Nirvikalpaka pratyaksa). But then that indeterminate consciousness is turned into the determinate form through synthesis, abstraction etc.60

"Ekādasendriya vadhāh saha buddhi vadhaṁ saktiruddhistā
Sapta dasā vadhā buddheḥ viparyayāt tuṣṭi siddhinām"61

"The injuries of the eleven sense organs together with those of the will are pronounced to constitute disability, the injuries of the will (itself) are seventeen due to reversion of content and success."

The tustis and siddhis act as hindrances on the part of buddhi to have further consciousness. Buddhi's ability to have different levels of consciousness is determined by the senses and the mental condition. The tustis and siddhis are caused by ignorance and through that ignorance the buddhi is influenced.

In modern psychology attention implies consciousness. We become conscious of a thing when we attend to it. At a particular point of time when the man is attending to a thing he is fully conscious of that object. At the same time he is dimly conscious of other things or events. Woodworth remarks "You are most conscious of your problem but you are somewhat conscious of the scene before your eyes and you are not wholly unconscious of sensations from various parts of your body."

61. Tattva Kaumudi, Sl. 49
There are some activities clearly conscious, some others only vaguely conscious, some purely physiological and unconscious. The total activity of an organism can be divided into three — the central field of attention and full consciousness, the intermediate field of dimconsciousness and the outer field of unconscious process. The boundaries of these fields are not very sharp. Sometimes the central field becomes very narrow when something is sought with great care. But at other times it remains broad enough. The intermediate field also remains quite wide generally. It is found that in general psychology consciousness grows out of attention. But in yoga psychology consciousness is trained for the achievement of certain goals. In general psychology the levels of consciousness are not so minute as in yoga. Further in yoga an attempt is made to withdraw the consciousness from different parts of the body to raise it to the level of sahasāra in order to realise the ultimate truth of life and the universe.

Truth is the objective of Sāmkhya-yoga philosophy. But that truth should be based on experience. The levels of consciousness are the indications of what progress has been made in yoga practice. Yoga teaches that the levels of consciousness can be raised at will by the yogins. For that purpose the yogin is to undertake certain bodily posture and have mental restraint. The yogāṅgas, prānāyāma etc. are the prescribed means for the attainment of different levels of consciousness. According to

62. Psychology - Woodworth and Marquis - p. 397
yoga the supreme realisation of truth is possible when through samyama and prāṇāyāma, the peripheral consciousness of the body is suspended and it is raised to the level of the sahasrāra. In the conscious samādhi, the yogin remains conscious of objects and of himself. But in the unconscious samādhi the yogin transcends the limits of subject and object. It is through this type of highest form of consciousness, that the yogin can unify his individual self with the universal soul. When this is successfully achieved the yogin obtains the knowledge of all things. Sāmkhya also supports the yoga view and holds that correct knowledge can deliver the human soul from the sorrows and sufferings of this earth. Thus the levels of consciousness are the stages of realisation of truth. When the highest level of consciousness is obtained by the yogin he is liberated. He then lives in the world but he is no longer of the world.