Chapter VIII

NORMAL AND ABNORMAL FORMS OF CONSCIOUSNESS IN SĀMKHYA-YOGA

Psychology of the modern time has laid much importance to the study of abnormality of human behaviour. Experimentations and technical methods have been discovered to ascertain abnormality and for its cure. Psycho-analysis, hypnotism etc. have very well attracted the minds of men at present. Lunatic asylums and clinical laboratories have been established all over the world at different places for a proper treatment of abnormal diseases. In the ancient days too the concept of abnormality was quite a familiar topic. There is an elaborate discussion of abnormality in the Sāmkhya-yoga psychology. Yoga has a special treatment of the topic from the practical point of view of yoga practice. It has shown that yoga practice cannot grow in a disturbed mind. In respects of its treatment of abnormality, yoga has similarity with modern psycho-analysis. But there lies a difference between the two from the point of view of technique and method. Yoga took abnormality as detrimental factor for sādhanā and hence prescribed rules to be followed for their termination. Its aim was to obtain a free mind with which, perfect and clear meditation might be practised. Sāmkhya accepted abnormality to be caused due to ignorance which colours our understanding and imagination. Men in general are accustomed to suffer a lot from wrong notions and conceptions. The miseries of the world will come to an end when Purusa will realise His difference from Prakṛti through the growth of discriminative knowledge. The Bhāgavad Gītā and the Upanisads have also discussed the Sāmkhya-yoga notion of abnormality.
"Dhyāyato visayān pumṣah
Sangas tesa 'pajayate
Sangāt samjāyate kāmaḥ
Kāmaḥ krodho 'bhijayate"

"Krodhāt bhavati sammohāḥ
Sammohāt smṛti vibhramāḥ
Smṛti bhramśād buddhi nāso
buddhi nāsat pranasyati"¹

"When a man dwells in his mind on the objects of
sense, attachment to them is produced. From
attachment springs desire and from desire comes
anger."

"From anger arises bewilderment from bewilderment
loss of memory and from loss of memory the
destruction of intelligence and from the destruction
of intelligence he perishes."

When the soul is overcome by passions its memory is
lost, its intelligence is obscured and the man is ruined. It
has been clear from the above quotation from the Gitā that
passions are the root causes of abnormality of consciousness.
Through emphasis on the sensuous and objective side of life
there grows attachment in the hearts of men. Non-fulfilment of
desire leads to anger and other uncontrrollable passions. The
passions disturb both the body and the mind. They compel the
human mind to lose the mental equilibrium at the end.

1. Bhāgavat Gītā - (Sāmkhya-yoga) - Bk. III, Sl. 62, 63.
"Bewilderment, fear, depression, sleepiness, sloth, heedlessness, old age, grief, hunger, thirst (mental), weakness, anger unorthodoxy, ignorance, jealousy, cruelty, stupidity, shamelessness, meanness, rashness, inequableness, these are the qualities of darkness, inner thirst, affection, passion, covetousness hurting others, lust, hatred, deceit, envy, instability, unsteadiness, fickleness, distractedness, ambitiousness, acquisitiveness, patronage of friends, family pride aversion to the unpleasant objects, sourness of utterances and gluttonousness, these are the qualities of passion. By these he is filled, by these he is affected, therefore the elemental self attains manifold forms yea attains (manifold form)."

Among the three attributes Sattva is transparent. Sattva alone can reflect the consciousness of Purusa and can cause the mental mechanism to work for the acquisition of knowledge. Rajas mobilises and Tamas brings in darkness and

2. Maitri Upanisad, Sl. 3-5
passions to the soul. When Tamas and Rajas overpowers the soul through their influence it is bound to suffer a lot from the irrationality and other abnormal causes. This view of the Upanisad is similar with the view of Sāmkhya-yoga. The above mentioned mental states are states for the causation of abnormal consciousness.

"Bhedastāmaso'stavidho mohasya ca dasavidho mahāmohah
Tāmisro'stadasadhā tathā bhavatyaandha tāmisraha"\(^3\)

"Of error there are eight forms, as also of delusion
extreme delusion is ten-fold, gloom is eighteen-fold
and so also is blind gloom."

According to Sāmkhya the Tamas attribute causes different kinds of mental disturbances. Its peculiar nature is that it always tries to cause darkness. It is at the root of all passions that hamper the soul in getting the correct knowledge of things. Sāmkhya believes that ignorance is the cause of abnormal consciousness.

"Na vinā bhāvair lingam na vinā lingen bhāva nirvṛttih
Lingākhyo bhāvākhyah tasmād dvividhaḥ pravarttate sargah"\(^4\)

No linga is possible without idea, without linga sarira the idea is not satisfied. For this reason there are the two kinds of evolutes - idea and linga.

There are two worlds - internal and external. The internal world is concerned with the acquisition of knowledge

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3. Tattva Kaumudi, Sl. 48
4. Ibid., Sl. 52
whereas the external world constitutes the object of knowledge. In knowledge and specially in matters of consciousness internal dispositions and attitudes play the major role. So Sāmkhya observes that the internal world should be free from all disturbances in order to have correct knowledge and consciousness.

"Viparyayād vandhaḥ" 5

"Bondage arises from error (of not discriminating between nature and soul)."

We can get rid of abnormal mental states provided the truth becomes known to us. At the absence of the correct knowledge of Purusa and Prakṛti, the human soul becomes a regular victim to sorrows and sufferings. Ignorance in different ways fastens the human soul to wrong interests and wrong conceptions. And these wrong things unnecessarily bring a lot of unnecessary sufferings. It is really a very difficult task to withdraw the mind from these irrational attachments. So long as these attachments are not removed, the human soul cannot be freed. Even the present day abnormal psychology also supports that, many of the abnormalities are due to wrong knowledge and wrong conceptions.

"Viparyayā bhedāḥ pañca" 6

"The kinds of misconceptions are five."

The five misconceptions are ignorance, egoism, desire, aversion and fear of dissolution. Egoism is self centredness

5. Sāmkhya Aphorism, Bk. I, Sl. 56
6. Ibid., Bk. III, Sl. 37
and it develops, when the individual concerned loses his interest with the surrounding world. Some men in the society are forced to develop a tendency to have an unnecessary privacy or secludedness for the undesirable contents of their minds. Human beings have endless series of desires and their non-fulfilment leads to abnormal attitudes of mind. Aversion to things and persons may develop, when the carnal desires of men are thwarted somehow. Fear of death is one of the most important idea to cause abnormality in man. The above mentioned misconceptions cause the human mind to suffer from unnecessary passions and emotions. And thus they lead to abnormal consciousness.

"Dhukha daurmanasyāṅgaṃjeṇayatva
śāśaṃ prasāśaṃ vikṣepa sahaḥubah
"Pain, evil mindedness, trembling of the organs, inhalation and exhalation are the causes of distraction and inimical to Samādhi." 

Yoga psychology has taken abnormal consciousness from the practical viewpoint. When the mind of the yogin is full of sufferings or of evil thoughts he is not fit to practice yoga. Uncontrolled breathing and trembling of the sense organs cause the distraction of the mind. These are not at all congenial attitudes of the mind for yoga practice. These mental attitudes cause abnormal consciousness. Samādhi on the other hand requires mental peace and tranquility. Each man is a victim to anxiety. It is related to aversion. Man is naturally interested

7. Yoga Sutra, Bk. I, Sl. 31
to have pleasure. For the presence of abnormal consciousness there arises a trembling of the body. Abnormal actions arise in the organs of speech and in the mind. The latent deposit of karma is the result of greed and infatuation. Dissatisfaction leads to mental afflictions. Afflictions create anxiety in the human mind. Thirst or craving for satisfaction is the root cause of all pains of the human mind. Yoga psychology tries to understand normality of the mind in contrast with the abnormal states. The first statement of the yoga Sutra declares that yoga is an evolutionary integrational process in checking the tainted conscious strain. It has shown various environmentally and mentally deviated conscious states (Klista Aklista).

Yoga psychology has not only considered the abnormal states and their causes but it has also tried to remove the abnormalities of human mind by prescribing the different ways and means to do so. Anxiety, delusion etc. can perturb the human mind and yoga is never possible in a disturbed mind. Rather yoga has taken it to be the first step to pacify the mind before starting the yoga practice. In the waking state we have a limited field of consciousness. But in sleep when we dream we can transcend the limitations of the waking consciousness. There lies a subconscious behind the conscious level and much of it is not active in the conscious level. The yogin has no

8. Yoga system of Patanjali - H. Woods - p. 133
9. Ibid., p. 136
10. Yoga Psychology - A. Lal Singh - p. 15
11. Bases of Yoga - Aurobinda - p. 21
limit to his field of concentration. He can meditate upon the
soul of saints, dream consciousness, sleep or anything he likes.
His primary objective is to stop the flow of consciousness. He
wants to weaken the flow for final destruction. He tries to
destroy all the potencies of the states of consciousness.12
According to Amiruddha there are levels of consciousness — the
sub-conscious below the threshold of consciousness and the
supra-liminal consciousness above the threshold of consciousness.
The supra-liminal consciousness is divided into normal and supra-
normal consciousness. The normal one is confined to the kāmaloka.
It is busy with our existence, where desire prevails. The supra-
normal consciousness is called mahāgattā citta or exalted
consciousness. Normal consciousness is divided into rupa and
arupa citta. Rupa citta is concerned with the formless or
invisible. The lokattara citta or transcendental consciousness
is above the kāmaloka, rupaloka and arupaloka.13

Yoga psychology tries to find out the causes that lead
to the formation of abnormal consciousness. It also tries to
remove the causes because yoga proper cannot grow without a
free mind. The subconscious region of the mind disturbs the
yogin oftentimes by making to lose mental peace and equilibrium.
It is considered by yoga like Freud to be the storehouse of all
socially inexpressible contents of the mind.

From the standpoint of yoga Ahankāra dosādi means the
six evil inclinations, kāma, krodha, madā, lobha, moha, mātsarya.

12. Yoga in relation to other systems - S.N. Dasgupta - p. 351
These enemies of mankind are to be destroyed through contemplation. When the darkness caused by them is removed, the Sun of knowledge appears in the yogin’s mind.\textsuperscript{14} Yoga Bhāṣya accepts the samskāras as the causes of memories and afflictions. They result in as virtue and vice that cause fruition (vāsanā rupa and dharma dharma rupa). They also appear as habits. The samskāras result from direct experiences of things. In perception the external objects provide the bare external sensations. The meaning of these sensations are provided by the Samskāras. According to yoga the subconscious is made up of one’s past life samskāras.\textsuperscript{15} In dream we have dream consciousness but when the dream is broken that consciousness disappears. Dream consciousness is the result of our past experiences. It also reveals that there was some sort of mental adoption when we had the real experience. And those mental adoptions were reactivated in the dream consciousness.\textsuperscript{16}

The citta transforms into states naturally due to the dynamism of its past impressions. The flow of consciousness means the bringing of the subconscious into the conscious states. So long as the subconscious is not brought to the level of the conscious, it cannot catch the reflection of the soul.\textsuperscript{17} Human beings have prejudices and habits of naive consciousness. Our consciousness is always influenced by avidyā. Therefore yoga

\begin{itemize}
\item \textsuperscript{14} Yoga union with the ultimate – A.J. Baha – p. 46
\item \textsuperscript{15} Concept of mind in Hindu Philosophy – Chenevasawry – pp. 80-82
\item \textsuperscript{16} Yoga in relation to other systems – Dasgupta – pp. 277-78
\item \textsuperscript{17} Ibid., p. 285
\end{itemize}
advises to purge the mind of Rajas and Tamas and to enhance the Sattva inherent in it. The subconscious of the mind is irrational, mechanical and repetitive. It is not amenable to reason or mental will. The only way to change it is to bring a higher light or force to it.

Abnormal consciousness is due to the passions and emotions inherent in the mind according to yoga. Even modern abnormal psychology too has supported this view. Samskāras of Sāmkhya-yoga are similar with the modern unconscious. Samskāras are the results of past experiences. Our memory is made up of samskāras. The conscious portion of the mind is influenced by the samskāras. The samskāras like the unconscious are constituted of cravings and desires unfulfilled. It is for this reason that Sāmkhya-yoga advises to have a seedless state of the desires in samādhi. Every one can experience how the emotional disturbances can influence the actions of the physical organs. Even the healthiest man is bound to show abnormal behaviour when he receives a bad news causing mental shock. The man receiving a severe psychical shock may lose his appetite, may develop headache, may experience a bowel movement or may undergo some sort of unpleasant symptoms. When a man suddenly becomes frightened he becomes pale and there occurs lack of blood in the brain. If the fright be great enough the man may faint. If the unbalanced condition of blood current be still greater the man can even die. Fright causes an excess of negative current and consequently

18. Philosophies of India - Zimuner - p. 396
disturb the equilibrium of the vital processes of the body. 

Anger causes a surge of blood and quickens the pulse beat. Thus abnormal behaviour appears in man.\textsuperscript{20} It is the samskāras or memory that colours our knowledge. This epistemological point has attracted the yogins much. They have therefore attempted to control the resultant knowledge that spring up from samskāras.

The yogins also try to control the sense organs and check their residual potencies. In yoga practice it is attempted to replace the kliṣṭa vṛttis by aklīṣṭa vṛttis. But this replacing of the vṛttis is not to be confused with repression. Repression is a process where the lower modes of thought are replaced by the higher modes of thought. Further in repression the repressed ideas are kept in the unconscious region of the mind. The repressed ideas act as a source of danger to the right way of thinking.\textsuperscript{21} Yoga psychology tries to remove the abnormality from the mind in a permanent way. It therefore stresses on the point of seedlessness of desires. It does not encourage any kind of repression because in repression there occurs a temporary relief. Yoga psychology advises the yogins to realise the true nature of the abnormal causes. It is true knowledge with which all the handicaps in the path of pure consciousness can be removed.

Insanity indicates the perversion of mind, intelligence, consciousness, knowledge and memory. It also spreads over perceptions and other actions.\textsuperscript{22} Mental modes and subconscious

\textsuperscript{20} Yoga and destiny - Elizabeth BRich - p. 31
\textsuperscript{21} Concept of mind in Hindu Philosophy - Chenekasāvan - p. 78
\textsuperscript{22} Indian Psychology, Vol. 2 - S.N. Sinha - p. 4
impressions occur day and night. They revolve like a wheel. But the mental modes are coloured by afflictions. Yoga accepts the concepts of conscious, sub-conscious, unconscious and super-conscious.\textsuperscript{23} Freud holds that the unconscious is the determining factor of life's activities. The conscious part of the mind forms a very small part of the mind. To yoga psychology also as pointed earlier the samskāras exert an ineffaceable influence in our conscious life. Further the samskāras become more and more powerful through repetitions. Actions move in a circular way. The samskāras are like the deeply rooted seeds which are bound to germinate into plants. Even when the plants are destroyed still the roots can germinate under favourable condition. Until and unless the samskāras are finally eradicated from the mind there cannot grow true knowledge.\textsuperscript{24} Freud's psycho-analysis is associated with yoga psychology. The superficially manifested mind possesses the subliminal self behind it. The subtler and more efficient mind behind the surface one possesses finer consciousness. This conscious mind has access to the super-conscious and the subconscious ranges.\textsuperscript{25}

Madness is the most conspicuous manifestation of abnormal forms of consciousness. It has been noticed that the sub-conscious and unconscious play the major role in determining our conscious life. The samskāras in yoga have been considered as the store house of unfulfilled desires and cravings. Like

\textsuperscript{23} Indian Psychology, Vol. 2 - J.N. Sinha - pp. 48-49
\textsuperscript{24} Concept of mind - Cheṇekasāvan - p. 77
\textsuperscript{25} Bases of Yoga - Aurobinda - pp. 218-20.
the unconscious in Freud's theory, the samskāras of yoga, try to overpower the entire mind, when opportunity occurs to them. Yoga psychology therefore attempts to root out the samskāras from the mind in toto, so that consciousness in its purity may be aroused and appreciated.

Freud followed the lines of Charcot and Janet and accepted three states of mind: conscious, preconscious, and unconscious. The preconscious exists between the conscious and unconscious. It contains the material, which is not conscious at the moment but can be recalled at will. Major portion of the unconscious can move through the preconscious to consciousness. But a large portion of our past experiences is repressed. This portion is not amenable to conscious effort. It is not detected in ordinary introspection. For this reason self analysis becomes a difficult task. Under certain circumstances the whole consciousness of the man becomes the slave of the super-ego. In this case it is liable to undergo a fixed pattern. The behaviour of such a man becomes entirely automatic and out of contact with reality. Analytic theory of Freud wants to bring the unconscious to the conscious level. It also tries to reveal the secrecy behind the compulsive moral action. According to Adler a man devises a scheme to get rid of the inferiority complex he suffers from. Adler calls it life style. Again a very small portion of our daily feelings, thoughts and actions are in the conscious level. Of them are self chosen, self-directed.26

The western view of abnormality is based on the unconscious. Psycho-analysis attempts to bring the unconscious to the level of consciousness and thereby tries to cure the mind of the abnormality. Yoga psychology too in the similar way tries to remove the samskāras from the mind by making the mind free from desires and cravings. So it prefers the seedlessness of desires in samādhi. Because the primary objective of yoga practice is to attain pure consciousness and it is not possible to obtain the yoga objective if it is disturbed by the samskāras.

Yoga psychology is considered to be a training of human consciousness. And for this reason it is necessary to understand what is normal and what is abnormal forms of consciousness. The success of Freud's theory depends on its capacity to bring the unconscious content of the mind to the conscious level. But here lies a difference between the theory of Freud and that of yoga. Meditation in yoga is a step towards the training of consciousness. Through meditation consciousness is enabled to work in regions and levels other than the ordinary ones. Consciousness can be expanded in its dimensions and scope through meditation.27 Certain habits are found detrimental for the growth of consciousness by Patanjali. He attempted to find them out and to postpone them for ever for their inconsistencies.28 To the Indian psychologists emotions have a dual nature. It is like a pendulum, which moves in between extreme liking and extreme disliking.29 To the Hindu thinkers the will (ātma) is a state

27. Yoga and Western Psychology - Coster - p. 71
28. Ibid., p. 78
29. Ibid., p. 91
of consciousness, which transcends thought. It is a feeling of impersonal and non-emotional experience. Emotion has to the eastern thinkers an extensive range. It is linked up with the physical in the primitive state but in the higher stages it mingles with thought. The pleasure of warm bath is confined to the body. But the pleasure that arises from reading an interesting story is not related to the body. It is concerned with thought. The five conscious states - physical, emotional, mental, spiritual and volitional - are not consecutive. Rather they overlap with each other at different moments. Throughout the sutras of Patanjali there runs the concept of an abiding self in its own nature. It partially entangles itself with the phenomenal world of experience. Yoga psychology is interested to distinguish the self, the seer from the seen. The notion of unconscious of the Indian thinkers become clear from the writings of great scholar Aurobinda. According to him the unconscious contains all the possibilities of primitive reactions to life. The reactions struggle to bring out to the surface a self formulating consciousness. The struggle starts from the dull and inert strands of matter. The consciousness contains them not as ideas, perceptions or conscious reactions. Rather it contains them as a fluid substance. All that is consciously experienced sinks down into the subconscious. But they do so not precisely through submerged memories. They are only made destitute of impressions of experience. This unconscious can come up at any time as dreams. They may appear as mechanical repetition of past thought, feeling and emotion etc. They can also appear as complexes being

30. Yoga and Western Psychology - Coster - p. 94 ff.
expressed into action and event. Some of these complexes flow into the conscious part and therein to work there. The mind ignores to find out their source. The mind simply appropriates them and regards them as parts of the conscious. But a part of it secretly sinks down into the sub-conscious. This portion waits for an opportunity to rise into the level of the conscious surface.

Thus the yoga view of abnormality is clearly explained by the writings of Aurobinda. His view is quite similar with that of Freudian concept. The unconscious is quite adequate to make the behaviour of the man abnormal. The repressed wishes of the unconscious are always trying to come to the level of consciousness and thereby to make the consciousness to take the form of abnormality. We have got ample scope for the observation of unconscious influence in our day to day life. When a mental state passes away another mental state takes its place. The first mental state is not totally lost. It rather keeps behind some traces or samskāras, when it goes away from the mind. These are called the latent impressions or dispositions. The latent dispositions always try to be revealed and they drag the soul towards them. Yoga tries to control the samskāras through meditation and mental discipline. There are some hysterical people. Some of them always try to keep themselves busy with earning money or with family affairs. They often times

32. Ibid., p. 208
33. Concept of mind in Hindu Philosophy - Chenakesavan - p. 76
experience a suspended state of mind. This is a kind of inertia experienced by them. The subliminal consciousness of these people can be separated from the real subliminal consciousness. The first type of consciousness is inert. There is no possibility of correct knowledge of it. The second type of consciousness remains active. The bodily activities continue undisturbed. External knowledge disappears to the hypnotic personalities. Such hypnotic persons cannot obtain steadiness of the mind. Their extraordinary power is also false. They can neither have steadiness of mind nor the visions of reality. Indian mystics have given us a detailed discussion on waking, dream, deep sleep and ecstatic consciousness. Śāmkhya philosophy possesses a distinction that it has accepted as many worlds as there are men. The word vyākta means such an individual world. In our practical life, we find that an idea is present at this moment and then disappears the very next moment. We can get back the idea at will. This means that the ideas inhere in the self but they struggle with one another in order to come to the surface level. It is supposed that there is a force, which prevents the ideas to come to the level of consciousness. This force constitute the veil of ignorance. The idea becomes clear when the veil of ignorance is removed. The submission of the soul to the gunas of Prakṛti results in eternal entanglement. Such a soul is enslaved to grief and wrath, attachments and passions. These are the results of downward trend of buddhi.

34. Yoga in relation to other systems - Dasgupta - p. 73
35. Śāmkhya theory of reality - J. N. Mukherjee - p. 29
36. Six Ways of Knowing - D. M. Datta - p. 79
37. Essays on the Gītā - Aurobinda - p. 89
The conscious does not allow the unconscious to come to the level of consciousness. This causes abnormality in behaviour and action. According to Freud, Id, ego and super-ego are the concepts related to abnormality. The ego forms the conscious part, the Id is the store house of all repressed desires and the super-ego watches like a watch dog. The super-ego does not allow the Id to intervene the conscious level. According to Sāmkhya-yoga the samskāras act as the motivating force of our action. Distortion of purpose and other abnormal activities are the results of unconscious. Yoga psychology has prescribed so many rules to overcome the mental maladies, so that, pure consciousness can be realised. We all want to realise the ultimate value of life.\(^{38}\) Yoga in the beginning and at the end wants freedom from mental disturbances. These disturbances do not mean merely the petty and temporary annoyances. They mean the desires and cravings conscious or sub-conscious, which distract the soul from the attainment of eternal peace.\(^{39}\)

The unconscious of the individual is an eddy in the cosmic consciousness. The unconscious remains so long as it is not raised to the level of consciousness. The world of objects which is the result of universal consciousness is the same for all individuals. "So when the individual 'I' consciousness absorbs in its transcendence, the common cosmic structure into itself, the result must ultimately be the same for all - the universal consciousness called the absolute by idealism and the

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38. Yoga union with the ultimate - A.J. Baha - p. 31
39. Ibid., p. 35
supreme spirit of religion.*

The attainment of peace and tranquility of the mental world is the objective of the Sāmkhya-yoga philosophy. Yoga psychology wants to overcome the causes of abnormality through the yogāngas and mental control. It thus teaches how to unify the individual self with the universal soul. A yogin can transcend the limits of the common world of man.

"Vatsa vivṛddhī nimittam ksirasya yathā pravṛttih ajñasya*

The chief creative element pradhāna aims at the liberation of Purusa like the flow of unconscious milk from the udder of the cow for the nourishment of the calf. Prakṛti works as the source of manifestation of different objects so that liberation may be effected to Purusa after he has enjoyed them. The concept of unconscious has drawn the attention of modern psychology and psychiatry in the West. The followers of Freud took up his concepts and had laid great importance on the unconscious as the cause of abnormality, personality disorders and formation of neurosis. The unconscious has great importance in the study of the secrets of mind and the pathology of psycho-neurosis. Sāmkhya-yoga has laid great importance on the unconscious in the study of personality and his mental make up. "To understand the significance of the unconscious as interpreted by Sāmkhya-yoga it is necessary to go into an enquiry into the structure and function of the internal organs including mind and other allied terms, which guarantee immortality and reincarnation of human beings."
personality."  

Sāmkhya-yoga believes in the sthula sarira and suksma sarira. According to them "the subtle body not only transmigrate but it is the perennial carrier of the effects, vestiges or samskāras of the past actions, which furnish the propensities, potencies and other materials constituting what is regarded in a different sense by modern psychology as the unconscious for building up the character and attitude of different persons. It is on the basis of this sarira (mergent body) that law of karma (action) governs and regulates the human personality."  

The concept of unconscious upheld by Jung has resemblance with that of Sāmkhya-yoga. Sāmkhya-yoga unconscious is comprehensive, a greater part of it is prenatal and belongs to the past. Jung's archetypal types and the racial unconscious are accepted by Sāmkhya-yoga as effects of personal unconscious as effects of past experiences of prior lives in the form of vāsanās and karmāsayas.

The concept of suksma sarira has a special value in understanding the cause of abnormal consciousness in Sāmkhya-yoga. Sāmkhya-yoga view of abnormality is based on karmaphala. It also refers to the past which determines the unconscious.

"Anityāsūci duhkhānātmasu nitya śuci sukhātma khyātir avidyā"  

"Ignorance is taking the non-eternal, impure evil and non-ātman, to be eternal, pure, good and ātman respectively."

42. Concept of personality in the Sāmkhya yoga and the Gitā - Dr. K.C. Das - p. 47
43. Ibid., p. 54
44. Ibid., p. 69
45. Yoga Sutra, Bk. II, Sl. 5.
The wrong cognitions of things lead to false notions. A cluster of false notions create the individual possessor abnormal in imagination and behaviour.

According to G. Coster in the adolescent phase of life emotion takes an unreal and disproportionate value. He is dominated by ideas of his own making.\(^{46}\) Yoga is a self training of such a type that the higher and lower mental faculties are co-ordinated consciously. This co-ordination is effected by removing the obstacles and simplifying the mental activities. Yoga aims at clarifying the mind in toto, so that everything can be reflected therein clearly.\(^{47}\) There is a difference of views regarding consciousness of the east and the west. The eastern psychologists try to observe consciousness objectively. But the westerners have not been able to do so. Therefore, the western psychologists are to understand the different layers of consciousness as explained by Sāmkhya-yoga for future progress.\(^{48}\)

To understand the consciousness and its function it is important to have a clear out discussion of normal and abnormal forms of consciousness. Normal and abnormal is a matter of degree. The normal consciousness contains abnormalcy in a lesser degree and similarly the abnormal consciousness contains normalcy in a lesser degree. There is not purely normal and purely abnormal forms of consciousness. Sāmkhya-yoga psychology attempts to make a co-ordination of the conscious and unconscious.

\(^{46}\) Yoga and Western Psychology - Coster - p. 239

\(^{47}\) Ibid., p. 241

\(^{48}\) Ibid., p. 232
It is a process of synthesis of the two in the super-conscious. We are all familiar with our normal consciousness in our daily life. Again the abnormal consciousness manifests in delusion, phantasy, day dreaming and other forms of mental maladies. Sāmkhya-yoga tries to rectify the mental maladies so that truth in toto can be realised. The different techniques of Sāmkhya-yoga psychology are the means for obtaining the truth of life and pure consciousness. It is only in the supreme moment of sāmādhi that pure consciousness can be realised. Yoga is a gradual but continuous process. The normal consciousness means that consciousness which acts according to norms or standards. It also means statistical average, most often 'medium or mean'. It is however a controversial point among the psychologists as to what exactly is meant by normal behaviour of man. Whatever might be the controversy among the psychologists on the point, we may avoid it and say that the same behaviour may be normal under one circumstance and abnormal under another. We incline to judge normality in terms of a combination of both statistical average and established standards. In every society there evolves a normal behaviour as the society grows and develops. The actions of the past in the society establishes a pattern and normal people behave according to that pattern. The normal action of the man should conform to what is expected of a person of his age, sex, status, etc. His behaviour should express the internal harmony that is expected of him. Social psychology also in the study of the group behaviour concerns itself with the harmonious and consistent behaviour of persons. 49

49. Abnormal Psychology - Jack Roy Strange - p. 3ff
people are those who inspite of their difficulties and afflictions are not at all perturbed. Who behave naturally and unhesitatingly in group or individually. He who takes interest where he should take, who enjoys or suffers in conformity with the society or social norm is a normal man. The concept of normality according to Sāmkhya-yoga is different from that of modern psychology. According to Sāmkhya-yoga the world is full of suffering and human beings are interested to remove the sufferings with their causes. Sāmkhya declares "Duhkha trayabhīghata jjijāsā tad avaghātake hetau." Miseries are of three kinds, we have been afflicted by them and so we are interested to remove them. In the similar way yoga sutra also gives the same picture of normal life.

Common man's life in the world is full of sorrows and sufferings. It is also full of confusions. Therefore he is interested to know how to get rid of them. Ordinarily men have five levels or states of consciousness which are expressed in clear thinking, in confused thinking, in fancy, in steep and in memory. In yoga practice the yogin should have the ability to remember the past experiences of his life. This is a point on which much stress has been given also by psycho-analysis. According to yoga ill health, boredom, carelessness, laziness, worldly mindedness etc. are the obstacles in the path of concentration. Absence of breath control, mental distress, nervous disorders etc. cause distraction of the mind. Yoga has prescribed sympathy, compassion and cheerfulness as the means

51. Samkhya Karika, Sl. 1
to remove these distractions. The internal organ is regarded as a mirror that can reflect the object with which it comes in contact. It is also possible to transcend thought in profound meditation. The basic idea of yoga is that the soul is immersed in the objective world, the real is mistaken, eternal is confused with the transcient, man's task is to disentangle himself from these. The disentangled life means a life free from distractions. Ignorance, sense of being or self esteem, desire, aversion and will to live are obstacles that disturb the common man but the yogin can overcome them. Yoga implies that when the yogin lets go the clutch on life he understands it. By a conscious realisation of the true relation between the three factors Purusa or spirit, mind and external phenomena the yogins attain their goal kātvalya. The mental and emotional automatism is regarded as merely a preliminary exercise leading on to the discovery of the real nature of spiritual consciousness. The world of phenomena has no reality except in the mind of the thinker.

"All sources of distraction are eradicated here and the buddhi shines forth with its sattva element in the ascendent. In asamprajñāta-samādhi the consciousness of the object also disappears and it is therefore described as super consciousness." It has been observed that three attributes sattva, Rajas and Tamas have the qualities of light, energy and ignorance. According to Sāmkhya-yoga it is the Tamas which through its predominance creates the individual abnormal. This concept of abnormality of Sāmkhya-yoga deserves comparison with the modern view.

52. Yoga and Western Psychology - G. Coster - p. 99ff
53. Outlines of Indian Philosophy - M. Hiriyanya - p. 296
The modern idea of abnormality is based on diagnosis, treatment and prevention of abnormal behaviour. In cases of physical diseases it is easy to detect the disease by observing the bodily inability or disintegrity. But it is difficult to detect the abnormality with a fixed criteria. However, different criteria have been devised to detect abnormality. Statistical norm is one with which the deviation from the majority is considered to be abnormal. Failure to adjust oneself with the environment is considered to be abnormal. Integration of personality constitutes another criterion in which the wholeness of the personality in thought, feeling and action are involved. In personal maturity and growth the actions of the individual are considered from the point of age level. Group well being and progress is a criterion, where the actions of the person are considered whether they have progressed or blocked the development of the society. Various attempts have been made so far to define abnormality by different psychologists. But an all comprehensive definition has not been arrived at so far. For abnormal psychology is a growing subject at present. New items and events are being discovered in the field and it is in the process of discovering. Hence a clear cut definition is not possible. Modern abnormal psychology is clinical in nature and it has been expanding in its scope. Freud, Adler, Jung, Charcot etc. have great contribution to abnormal psychology. But the Sāmkhya-yoga view of abnormality is dependent on the practice of yoga and self realisation.

"Sarvatra samabuddhir yah sa yogī kathyate budhaih"¹⁵⁵

The learned call him a real yogin who keeps himself with the same buddhi in all places.

Thus from the above discussion it is noted that the concept of normal and abnormal forms of consciousness in Sāmkhya-yoga are based on practical grounds. Sāmkhya-yoga considers the world to be full of sorrows and sufferings. So the normal consciousness of the yogin is a painful one. Sāmkhya also advocates the same view. Again abnormal consciousness means those forms of consciousness which act as preventive elements in the path of yoga practice and the realisation of truth. Sāmkhya-yoga attempts to unify the self of the individual with the universal soul. That is the objective of all philosophy and religion. But so long as the self is confined to and entangled with the abnormal causes, it cannot achieve that primary goal. Therefore Sāmkhya-yoga has prescribed different ways and means to withdraw the mind from the objects of common allurements. Sāmyama on an object gives rise to correct knowledge of the object. To get rid of the abnormal causes is possible with the help of correct knowledge. To acquire correct knowledge there is the necessity of special bodily control and mental restraint. Like a science and arts yoga has dealt with the problem throughout the yoga sutras. Once when the abnormal causes are made seedless, the peace and tranquility of the mind will continue for ever.

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55. Patanjala Darsanam - Kalibar Vedanta bagish - p. 421