Chapter X

CONCLUSION AND PERSONAL OBSERVATION

In the pre-going chapters an attempt has been made to investigate and discuss consciousness and its functions in Sāmkhya-yoga. In this chapter I propose to examine and summarise the findings on the topic. But before starting the process I want to justify the seeming digressions, I had to undergo in course of the discussion. Here an attempt will be made to draw conclusion on the topic and to express the personal observations possible on the same. Consciousness is purely a psychical phenomenon and therefore, it deserves a pure psychological treatment. But consciousness has not been discussed separately in the Sāmkhya-yoga philosophy rather it has been discussed in course of the philosophical speculations. Therefore, while attempting to discuss Sāmkhya-yoga consciousness and its functions very often, the purely philosophical items like evolution, doctrine of karma, reincarnation, Purusa and Prakṛti etc. had been mentioned. Indian psychology cannot be separated from the corresponding philosophy. So this digression is a necessity. Sāmkhya-yoga philosophy consists of a few slokas and their commentaries but the system of thought has sufficient influence on the Samhitā, Upanisads and the Gitā. Therefore I had to take relevant materials from these sources. Again some western views have also been incorporated in course of the discussion with a view to make the abstract notion of consciousness a comprehensible one. It is therefore, hoped that the above mentioned points in support of my digression will be borne in mind while going through the discussion of the topic.
The subject of my enquiry is consciousness and its functions in the Sāmkhya-yoga school of thought. Sāmkhya has taken consciousness and its functions from the epistemological and speculative standpoint, whereas yoga has taken the practical aspect of the same. Sāmkhya has made a theoretical discussion of consciousness but yoga in addition has prescribed different Āsanas and Prānāyāmas to be the effective means for realising the diverse levels of consciousness and its functions. Sāmkhya speculation on consciousness is not personal, whereas the yoga view of consciousness is based on personal experience. I have attempted to make clear mentioning of this point of difference between the two views in the relevant places of my discussion.

It has been found that much discussions have been made both by the Western and Eastern scholars on the topic of consciousness. Consciousness is the worldwide interesting topic. There is a gulf of difference between the notions of consciousness of the western thinkers and that of Sāmkhya-yoga. In modern psychology consciousness is regarded as the quality of the mind. But to Sāmkhya-yoga mind being a product of Prakṛti is unconscious. According to modern psychology consciousness functions through thinking, feeling and willing. But the Sāmkhya-yoga consciousness and its functions start with the via media of buddhi. Buddhi reflects the consciousness of Purusa and it intelligises manas and other mental mechanisms. Mental activity is not at all possible in the Sāmkhya-yoga without this intelligisation. This reflectional theory of consciousness may appear to be a peculiar one to modern
psychology. It may appear even incomprehensible to the western psychologists. But we cannot neglect the Sāmkhya metaphysics and epistemology on which the theory is based.

Sāmkhya-yoga like modern psychology has given due importance on physiology. In connection with consciousness and its function yoga psychology has considered the nervous system, the cakras and some specific parts of the body such as tips of the nose, tongue etc. very important. Modern psychology like yoga believes that a sound mind can reside in a sound body. Yoga in addition teaches how to keep a sound body through exercises and food control. The yogic āsanas and prānāyāmas are the means for the mobilisation of consciousness from one part of the body to another. No other psychology can claim to have possessed such an ability except yoga.

Different measures have been prescribed by general psychology for the attention and concentration of the mind. Yoga psychology on the other hand is based on self control and mental discipline. It has clearly shown how to concentrate the mind and how to meditate on objects for a clear grasp. It has devised means to remove the distracting causes of mental concentration. In this regard it resembles with the psycho-analysis. But psycho-analysis is to be started by the analyst, whereas mental purification in yoga is started by the yogin himself.

Immense value has been put to knowledge by the Sāmkhya-yoga philosophy. Correct knowledge is the means to get rid of the sorrows and sufferings of the worldly life. Modern
psychology studies knowledge as a process that grows through sensation and perception. But knowledge in the Sāmkhya-yoga philosophy welcomes the combrous process of mediation of the principle of buddhi. Consciousness or knowledge cannot be thought of without buddhi. Sāmkhya-yoga theory of knowledge is meant for the self realisation of Purusa. Purusa is liberated when the discriminative knowledge grows in Him. Purusa is to realise that He is different from Prakṛti. There is the inevitable influence of 'avidyā' (ignorance) on knowledge. This influence is discarded by Purusa through the growth of correct knowledge and realisation of truth. 'Pratyahāra' withdrawal of the senses from their objects and 'Pratipaksa bhāvanā' thinking of the opposite idea are some of the means for the realisation of truth.

Purusa as pure consciousness is the objective to be realised according to Sāmkhya-yoga. According to general psychology consciousness results from sensation and perception. But in Sāmkhya-yoga Purusa as pure consciousness is an accepted idea at the beginning. But due to the influence of avidyā buddhi is identified with Purusa. It is for this reason that sorrows and sufferings result. Purusa is the drastā (seer) and not drṣya (seen). When the ignorance is removed Purusa is again established in its pure consciousness. Purusa should know Prakṛti and her products for the growth of the discriminative knowledge. Once when the entire Prakṛti is known by Purusa he becomes indifferent to her and Purusa sees obtains liberation. All the yoga accessories are meant for the realisation of Purusa as pure consciousness.
Levels of consciousness in general psychology means the feeble or indistinct, sensory, motor and full consciousness. But in the Sāmkhya-yoga psychology levels are the stages in the realisation of Purusa. Levels in general psychology are dependent on the vividness of objects and the attention of the mind. But according to yoga psychology the mind can be raised to different levels at will by the yogin with the help of the yogāṇgās and prāṇāyāmas. This wilful raising up of the levels of consciousness constitutes the characteristics of yoga psychology and it differentiates it from other psychology.

Normal consciousness in Sāmkhya-yoga is a painful one because according to Sāmkhya-yoga the world is full of miseries. Again abnormal consciousness means the inability to have concentration, meditation and prāṇāyāma etc. Abnormal psychology observes abnormal consciousness as the result of deviated mental contents. Abnormal consciousness in yoga psychology obstructs the proper yoga practice. And so different means have been prescribed by yoga to get rid of the abnormal consciousness.

Sāmkhya-yoga psychology is based on consciousness and its functions. Realisation of consciousness falls really within the jurisdiction of metaphysics and epistemology. Sāmkhya-yoga psychology is based on its metaphysics and epistemology. This is a characteristic of Sāmkhya-yoga psychology. This psychology tries to attain the state of pure consciousness of Purusa.

The principle of consciousness manifests itself in the phenomenal world. It links the phenomenal world with the noumenal one. Consciousness is the unity of interior and the
exterior order of things. The material world, without mind and consciousness is inconceivable. Because the human mind can understand the world only by picturing it in his mind. The activity of brain starts when we become conscious. The arrangement of molecules of the material world is comparable with the limitations of the gunas in the Śāmkhya-yoga philosophy. This can give us the idea of teleology and mechanism of Śāmkhya philosophy. According to Śāmkhya-yoga there is no conscious design for the evolution of the world process. Rather the unconscious matter develops or evolves through mechanistic teleology according to its merits and demerits. The upanisadic literature has established the reality of transcendental consciousness. The upanisads also state that the transcendental consciousness has no vyāvahārika or empirical knowability. Indian thinkers believe in the svatāt prakāśattva (self manifestedness) of consciousness. Consciousness is neither non-apprehended avidyā nor apprehended vidyā. It is rather self apprehended (svarupa). Consciousness is both svayam jyotih and svaprākāsa. The Brhad-āranyaka upanisad has proved the self luminosity of Purusa or consciousness. This theory of the upanisad has been accepted by the Śāmkhya-yoga. According to Śāmkhya-yoga the conscious and unconscious remain independently and eternally as perfect opposites. But somehow they get related. So long as they remain isolated there is no possibility of any experience. The purpose lying behind the experience of Purusa is to realise its unrelatedness from Prakṛti. According to Śāmkhya the mind as well as the objects of the world are made up of three ultimate reals Sattva, Rajas and Tamas. The external world is quite independent of all minds. And hence it is the
common object of observation of different minds. Any doctrine of actuality is to be based on consciousness. Starting with consciousness the evaluation of the world process can be made. But the evaluation of consciousness cannot be made starting the process with the evolved world. There is a striking similarity of the cit or Purusa of Sāmkhya with the Buddhist vijñāna. However Sāmkhya attempted to make a synthesis of the teachings of the upanisads on a rational and independent way. Sāmkhya accepts the immutability and purity of the Ātmans. The vijñāvāda school of Buddhism also is based on the psychological experience of trance states. The vijñānavādins believe that the object progressively dwindles and vanishes altogether in the highest state of trance. To them the object is nothing but a false imputation. Consciousness is the only reality. In the Sāmkhya too the soul is different from all other emanations of Prakṛti. The soul possesses no personality. It is wholly self contained.

Sāmkhya-yoga believes in the evolutionary process. But the evolution of Sāmkhya is different from that of Darwin. Darwin's theory of evolution starts with the lowest form of evolutes and ends with the highest. On the other hand Sāmkhya-yoga theory of evolution starts with the highest and ends with the lowest. Darwin in his book 'Origin of species and descent of man' has shown how the evolution starts with the lowest form of living beings and ends with the evolution of man. In Sāmkhya-yoga, evolution starts through conjunction of Purusa and Prakṛti and evolution starts with Mahattatva and ends with evolution of the Tanmātras. There is similarity of thought between the
Indians and the Germans. Thinkers of both the countries believe that the mind knows through sensation and perception, which originate due to the contact of the sense organs and the external objects. Yoga holds that the highest good of life can be obtained through an absorption into the divine essence. And it is possible to have that absorption by a blending of the human with the divine through meditation. In our practical life of experience we are aware that consciousness and activity co-exist. But Sāmkhya-yoga view does not support this. For according to Sāmkhya-yoga the conscious is inactive and the active is unconscious. To the Sāmkhya-yoga thinkers consciousness is identical with the Ātman. To them the mind is a product of Prakṛti and is therefore unconscious and material in character. From the same Prakṛti the world of objects as well as the mental mechanism have been evolved. Sāmkhya-yoga differentiates the manas from the Ātman.

Purusa and Prakṛti are quite distinct from each other in the Sāmkhya-yoga. Accepting the unrelatedness of Purusa and Prakṛti, it is however difficult to account for a conscious occurrence or the material process in the world. Sāmkhya philosophy tries to hide this unsatisfactory position by taking recourse to metaphors and some sort of inconsistencies. Sāmkhya states that when the object comes near the subject there occurs a mental reflection of qualities between them. According to Sāmkhya again the subject is inactive and the object is active. Thus it is unthinkable how any kind of interaction may take place between them.
According to Sāmkhya buddhi the intermediary principle is unconscious and Purusa is conscious. The consciousness of Purusa is of utmost necessity for the expression of the world process. At the same time Sāmkhya tries to explain the riddle of the world process by saying that it is due to a mistaken interest of the Purusa. Sāmkhya is analytical in character. But according to it the intelligence and will are a part of the mechanical energy of nature.

What Sāmkhya calls Mahat (the great or buddhi) is called the citta or mind stuff in the yoga system. The transcendental consciousness is free from the sense of personality and experience both in the Vedānta and Sāmkhya-yoga. All opposites are overcome and successions are embraced by the immobile and inactive consciousness. Change is explained in Sāmkhya without assuming intelligence. Movements and modifications always belong to material entity. What is the contact between the senses and consciousness is beyond the reach of material sciences. Yoga technology is also beyond the reach of others than the yogins. In matters of consciousness and its functions it is buddhi which plays the major role. Buddhi receiving the consciousness of Purusa intelligises the mental mechanism and the senses and afterwards collecting all their impressions reflect them again to Purusa. And Purusa too reflects on these impressions brought to Him by buddhi. But question arises whether that state of reflecting of Purusa is jñā or ajñā? It has been found that Sāmkhya-yoga did not try to answer this question. Further Sāmkhya-yoga admits that there is ignorance which confuses and causes miseries to the eternal
Purusa. Now question arises to whom does this ignorance belong? It cannot belong to Purusa because he loses it at liberation. If it is supposed that it belongs to Purusa, thereby the unchangeability of Purusa will be lost. Again if ignorance belongs to Prakṛti and Purusa is free from it, then the activity of Prakṛti for the emancipation of Purusa becomes absurd. Sāmkhya has attempted to give an intelligible account of all experiences. It has regarded buddhi as the subtle substance of all mental processes. All organs act for the intellect (buddhi) and buddhi works directly for the Purusa. It is the intellect that enables the Purusa to have experiences and to distinguish itself from the Prakṛti. But the problem of philosophy remains unsolved if conscious Purusa and active Prakṛti be accepted as independent of each other. Yoga is also regarded as the ultimate state of unconsciousness. It is regarded as the eternal state when everything ceases to exist. In this state the citta is destroyed and the yogin is reduced to the ultimate entity of consciousness. Yoga implies that the apprehension of the subject of knowledge is something completely different from the object. The state of the yogin is characterised as bodhātmika identical with consciousness. Indian philosophy accepts the continuity of life, it also admits the evolutions of both matter and consciousness. Yoga is a process in which an attempt is made to unify the egoistic soul with the universal soul. Yoga is a transcendental dualism between the transcendental and empirical consciousness. And it is the non-intelligent buddhi that is the actual doer of things. Yoga is the psychological culmination of Sāmkhya metaphysics. According to yoga the main objective of Purusa is to attain aloneness, secludedness and independence.
Psychology accepts psycho-physical parallelism. The body alone without the mind is meaningless and for the expression of the mental activity there is the inevitable necessity of the body. The body is rather the vehicle for mental expression. But the Sāṁkhya Purusa and Prakṛti are something completely different from the modern psycho-physical parallelism. The conscious Purusa and the unconscious Prakṛti are quite distinct and different but yet the unconscious is dependent on the conscious. Manas, Ahankāra, buddhi are the internal organs and are the evolutes of Prakṛti. The organs of sense and motor along with the internal ones depend on the consciousness of Purusa for their respective actions. The subtle body and gross body are the bodies accepted in Sāṁkhya-yoga. It is the subtle body, which plays the major role in Sāṁkhya-yoga consciousness and knowledge situation. The subtle body is the experiencing agent for the gross body. Thus we find that there is no direct psycho-physical parallelism in Sāṁkhya-yoga. Rather there is an indirect psycho-physical parallelism in Sāṁkhya-yoga, which is made effective through the via media of buddhi. Again buddhi too is an evolute of Prakṛti and it is intelligised by the reflection of consciousness of Purusa. But the reflection of Purusa's consciousness occurs due to mere saṁnādhi (conjunction) of Purusa and buddhi. It is not however, convincingly explained how that reflection occurs in the Sāṁkhya-yoga. According to Sāṁkhya-yoga buddhi possesses the Sattva guna in a predominant way for which, it can reflect the consciousness of Purusa. But Sāṁkhya-yoga states that all products of Prakṛti possesses the three gunas. Of course there may be a variation of the proportion of the gunas in different objects. When it is
accepted that buddhi possesses the Sattva guna in a dominant manner, it means that Manas, Ahankāra and other organs possess Sattva guna in a less dominant way. So if buddhi can reflect the consciousness of Purusa in a dominant way, then manas, ahankāra and other organs should reflect the consciousness of Purusa in a less dominant way. Or we may suppose that all products of Prakṛti should take the ability to reflect the consciousness of Purusa with a variation of degrees and proportion simultaneously. But Sāmkhya-yoga does not try to clear this point.

Sāmkhya-yoga believes in the karmaphala and rebirth. For karmaphala the suksma sarira migrates from one body and enters into another with the karmāsayas and vāsanās. This migration of the Sukṣma sarira is meant for reaping the fruits of actions of the past. From this an idea of pre-established harmony comes to our mind. Even consciousness and knowledge, sorrows and sufferings allotted to a particular person are pre-arranged according to his karmas. This clearly indicates that there is the necessity of a third entity besides Purusa and Prakṛti to make the necessary pre-arrangement for the soul.

Sāmkhya-yoga process of arousal of consciousness is a combersome one. Purusa is diametrically opposite to Prakṛti in nature and quality. But consciousness arises due to their conjunction (Sāmyoga). Now question arises which of the two principles initiates the process of conjunction? Sāmkhya-yoga is quite silent on this point. As regards influence we know that one thing can influence another when the two things become homogeneous. But Purusa and Prakṛti are two heterogenous
entity in origin. So we cannot imagine any kind of influence of the Purusa upon Prakṛti or of Prakṛti upon Purusa. Therefore, there is the necessity of a third entity in between the Purusa and Prakṛti to make a compromise and the necessary synthesis between the two.

The yoga concept of self is distinct from the body, mind and ego. It is a transcendental subject. Such a concept of the self is quite unfamiliar to common notion and other psychology. Yoga appears to the unsympathetic readers to be a magic and mysticism. Such a notion had a very strong foundation in the western mind in the past. But of late the westerners have been paying due interest to the study of yoga and have been regarding it as a special psychology. Yoga methods and techniques have a speciality of its own. No science or psychology has similarity with yoga practice. Yoga is an attempt to prove the self as a metaphysical and eternal principle of consciousness. Yoga has proved that different levels of consciousness can be raised by the yogin through yoga practices. Yoga has also proved that the human mind possesses different mental and conscious abilities in the dormant state. Yoga practice may be considered as an endeavour to reveal these hidden potentialities of the human mind. Psycho-analysis, hypnotism, free association and other methods of abnormality detection and cure have done a lot to reveal the dark contents of the mind. In this regard we cannot neglect the contribution of yoga psychology. Yoga psychology applies the practical methods of self purification and self control and tries to remove the causes of abnormal consciousness. To understand yoga one should have a sympathetic
attitude towards it and a sincere attempt to realise the truths revealed by it.

The concept of consciousness in western psychology is different from that of India and specially of the Sāmkhya-yoga school of thought. In modern psychology consciousness is the result of sense-object contact. But in Sāmkhya-yoga psychology for the arousal of consciousness buddhi is to play the intermediary role between Purusa and material products. There is a distinct division of mental and physical side in modern psychology. But in the Samkhya-yoga psychology the mental side is also included in the material side, but due to the operation of buddhi the originally material products functions the mental work. In the case of consciousness and experience according to modern psychology, when something is presented to the senses, mental changes are inevitable. But according to Sāmkhya-yoga the buddhi goes out to the object and comes back with the corresponding vṛtti formed of the object and makes the senses and mental processes to receive the impressions.

Sāmkhya-yoga is a search for correct knowledge and pure consciousness. This philosophy has admitted the different gradations and levels of consciousness. Yoga is a mental culture and a mental discipline. Its primary objective is to reveal the hidden form of mental power. The arousal of different levels of consciousness is congenial to the production of certain results. Intuitive knowledge can be procured through yoga practice. Yoga method of mental purification is so much systematic and scientific that a permanent form mental calm comes to the yogin through them. Self mortification, self renunciation etc. are
the means to obtain the desired goal of life according to Sāmkhya-yoga. But a thorough going knowledge of the levels of consciousness requires a practical knowledge of yoga practice. Yoga claims to be a practical psychology specially in matters of consciousness and its functions.

Geraldine Coster is of opinion "I am certain that there is a region beyond that painted drop scene which forms for so many the boundary of this life, and that it is penetrable and susceptible of exploration by those who are sufficiently determined." He further remarks that "In yoga and psychotherapy the old and the new converse. From their meeting there may result an enlargement and intensification of consciousness, which will inaugurate a new and more hopeful era for mankind. The east by itself has not achieved it and the west by itself has so far ignominiously failed to do so. The wisdom and genius of the two combined might accomplish what neither can do alone."1

In yoga psychology much stress is laid on the study of the will, the various methods of training and different forms of impediments which bring about disorders and distractions. The accessories of yoga and the rules laid down in Sāmkhya are the means for obtaining pure consciousness. Sāmkhya-yoga gives much importance upon the training of the will and intellect so that they can function according to the principle of reason (Sattva) and avoid the forces of (Rajas) restlessness and ignorance (Tamas). Restraint, purity, dispasison, detachment etc. have been prescribed as means of purifying the will and intellect.

1. Yoga and Western Psychology - Coster - pp. 246-247
Restlessness and carelessness cause diseases of body and mind.
A sound mind and a healthy body are necessary for obtaining consciousness in its purity. Western psychology as an empirical science, it investigates and studies the psycho-physical organisation and its overt behaviours.

In yoga psychology on the other hand attempts are made to make the method intuitive. Intuition is a method of knowing through the feeling of identity. Yoga is a process of expanding consciousness and narrowing down the unconscious so that the spirit may identify itself in the act of self consciousness. In the words of Gopikrishna the aim of yoga is "the elevation of the narrow, fear ridden and desire tormented human consciousness to a state of indescribable beauty, glory and bliss ... a fortunate seeker only gains access to the indefinable inner world, the glorious realm of consciousness to which no human sense and no man made device can penetrate." Gopikrishna further remarks that yoga means "a condition of mental arrest in which the superphysical existence of consciousness beyond the range of the senses and the mind, becomes perceptible to the initiate. "It provides methods for the attestation of spiritual truths, but the laboratory is the man himself."^2

On the basis of my study and investigation I have arrived at the following conclusions. I have given below the definition of consciousness based upon the concepts advocated by the systems under my study.

2. The Secrets of Yoga - Gopikrishna - p. 19
3. Ibid., p. 7
(1) On the basis of my findings I define Sāmkhya-yoga consciousness as a psycho-physical organisation of nature (Prakṛti) and spirit (Purusa) that functions to enable the Purusa to have experience and obtain liberation (apavarga). Consciousness is a mental power that enables all mental works possible. It is dependent on the physical (Prakṛti) for the evolution of the sense organs both internal and external. The evolution of organs etc. are dependent on the Samyoga of Purusa and Prakṛti. The functions of consciousness are the means for self realisation of Purusa. The Sattva guna of buddhi is the main item for the activation of consciousness.

(2) The soul in Sāmkhya-yoga is eternal and it is not subject to the limitations of space and time. The soul is kept in bondage by Prakṛti or nature. It is not at all active even though it is associated with the changing Prakṛti. The bondage imposed by Prakṛti upon the soul is discarded by it with the help of discriminative knowledge. Bondage cannot be due to ignorance because ignorance does not belong to the soul. Even pleasures and pains also do not belong to the soul for it enjoys what happens outside it. The soul cannot be thought as the actor and enjoyer at the same time. The Samyoga of Purusa and Prakṛti occurs due to some inexplicable attraction. Self knowledge and complete renunciations of actions are the means for obtaining salvation. In one life this knowledge might not be complete so the soul is bound to take birth several times in order to have the complete knowledge resulting in salvation. The subtle body is the carrier of the fruits of actions. The process of the growth of liberation through correct knowledge, renunciation of
actions and the subtle body carrying the fruits of actions, is not easily understandable to the non-yogins.

(3) No gross object has any consciousness or intelligence either by itself or in combination of other things. A person is said to have developed his power of restraint when he can control himself with his full growth of consciousness. After the attainment of this power the man can permit his consciousness for expression or he may restrain it at his will. He can purify himself and function in calmness. The levels of consciousness are a gradual process and they demand control of both body and mind. Besides prescribing dietary control yoga indicates that the bodily postures have a lot of influence on the arousal of conscious levels. Prānāyāma or breath control is the best means to control or elevate the consciousness from one level to another. The accurate form of these levels of consciousness is knowable to the yogins practising yoga. They are to be felt and experienced and cannot be transferred to somebody else who is not having yoga practice. This inherent difficulty of the levels of consciousness is an impediment in the path of utilisation of them in other fields outside yoga practice. The essence of yoga lies in the successful raising up of these levels of consciousness. These levels deserve a special consideration for the progress of mankind.

(4) Intellect is higher than the mind and through the intellect the mind is controlled. Yoga attempts to integrate both knowledge and action to bring a harmony of life with which all pains are reduced to a minimum. To Samkhya all actions cause pain and there is no joy in the world. Through yoga
samādhi, the yogin is not only to control the external organs and their fluctuations. He is to suspend the internal fluctuations or else the knowledge of one's self does not occur. Through yoga practice the yogin can procure the ability of knowing all things in all aspects. Complete or absolute suspension of activities of the mind means the nirvija samādhi, which in other words can be said as Kaivalya avasthā. Tapas in yoga signifies the concentration of physical energies and denotes the willing acceptance of an abstemious life. It means a simple life of piety as opposed to a life of dalliance and pleasure. Tapas plays an important role in man's onward march to spiritual enlightenment and brings about the integral development of his total personality. But so far the way of yogin's life has been kept away from the life of ordinary men. Hence there are so many misconceptions and wrong understandings concerning the life of the yogins and their practice.

(5) The physiological basis of consciousness has a special importance in Sāmkhya-yoga psychology. Yoga has prescribed so many rules to be followed for keeping a sound body. Certain bodily postures are very important for dhyāna, dhāranā, and samyama. The different cakras and parts of the body are important places for yoga practice. Samyama is to be made on certain places of the body to have a special kind of consciousness. But the acquired knowledge and technique for having these specific consciousness are confined within the reach of the yogins. An accurate knowledge of these places and the consciousness, which can be roused from them, demand adequate explorations and practical applications among the majority of
men, if they are attempted to popularise. Yogins are supposed to know the techniques of overcoming the miseries of life. But if these techniques be popularised, the non-yogins too would be able to overcome their own miseries of life. Of course it has been noticed that the unsympathetic criticisms against yoga practice have been fast disappearing from the minds of all men in the world. Even then attempts to popularise yoga practice should be a continuous process.

(6) Yoga aims at discovering the super physical experience with which the reality of life and the world can be experienced and known. "Divinity will descend in a human being and transform him with the help of integral yoga. This transformation is psychic transformation which will bring the jivātman directly in contact with the Paramātman, which will transcend all the limitations of existence and non-existence, good and non-good and consciousness will be formless, shapeless, qualityless, indeterminate and indescribable. And the future man will be transformed into the superman by the gradual development of consciousness, the question before us, is, will the evolution of consciousness affect the physical appearance of the future of man?" 4

The progress and development of human consciousness has done a lot to the world of man. Consciousness has got an unimaginable capacity to perform good to the world. Yoga is concerned with the ideal form of human consciousness. Yoga has

achieved a lot to man and yet it has a great deal to do for man. The question how far conscious development accompanies the physical development is to be investigated in modern Biology and anatomy. Expert yogins are to evaluate the findings of these sciences with the depth of knowledge of yoga practice.

(7) "In so far as yogic means and physiological effects especially the neurological ones brought about by yogic experiences can be subjected to the scientific method of objective experimentation, yoga is science (partly). But the yogic experiences are always subjective and private to him and never available to the scientific method. The distinction between science and spirituality cannot be overlooked in the realm of science - one is objective and another is subjective. Hence the important meaning of yoga viz. the goal of transcendental experience is ever beyond science."^5 Modern era is the age of science. Scientific discoveries and inventions are exploring so many new things in the world. The unprecedented developments of sciences may furnish a hope to us that the entire yoga practice might be brought under scientific experimentations. Then yogic method of realising consciousness will no longer remain a concealed process to the common men. But we are to wait with patience for that bright future.

(8) Modern science has accepted consciousness and inert energy. The world process is explained with the help of these two entities. Similarly Sāmkhya has also accepted conscious and unconscious, Purusa and Prakṛti. Inert energy of science is a

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5. Some reflections on Yoga - S.V. Revankar - p. 60 (Abstracts, Indian Philo. Congress Session 52).
miniature of conscious energy. But the unconscious of Sāmkhya is completely different from the conscious. But the mode of operation of Prakṛti is similar with the inert energy of matter. The difference between the matter of science and that of Sāmkhya is that matter in science possesses the active energy inherently. But the matter of Sāmkhya though possesses the active energy still it is to be stimulated by the reflection of consciousness from the Purusa. So whatsoever might be the difference in the superficial observation at bottom science and Sāmkhya both accept two principles consciousness and matter. The world process is quite impossible at the absence of either consciousness or matter. Thus there is justice in saying that Sāmkhya is the best possible study of knowledge.

(9) There are higher and lower stages of Samādhi. In the lower stages of samādhi psychology has easy access to the consciousness that is aroused. In these stages subject-object relation remains existent. But in the highest form of samādhi the subject-object distinction is totally abandoned and the yogin totally identifies his being with the object of contemplation. Consciousness then takes the form of pure consciousness. Psychology cannot explain that state. At this stage the yogin attains jīvan mukta state of consciousness. Such a yogin lives in the world but is never of the world. He lives a life of full detachment. He is not attracted with anything of the world. Such a state is an ideal of Indian philosophy.

In conclusion it may be pointed out that consciousness and its functions have not been until now defined in the strict
sense of the term. Consciousness has been used to mean as the mental power of apprehension and comprehension. Psychology has a vast field as yet to be explored. Modern psychology is expanding its scope and province by leaps and bounds. Consciousness and its function as propounded by Sāmkhya-yoga deserves careful attention of modern psychology. I am fully convinced that modern psychology is competent to explore the depth of Sāmkhya-yoga consciousness. I am also hopeful that such explorations will bring a flood of light to mankind at large and will enable them to get rid of many of the troubles of life.

My findings of this chapter are supported by the discussions in the foregoing chapters. The facts mentioned in this chapter have been supported by reasons shown in different sections of this work.