Indian Psychology specially of Sāmkhya-yoga is a very important and interesting subject for study and investigation. Sāmkhya-yoga psychology like other systems of Indian thought is mixed up with the metaphysics and epistemology. Consciousness and its functions in this psychology deserve a special consideration. Mind in Sāmkhya-yoga is a material product and the arousal of consciousness in it occurs in a peculiar way with the help of reflection of buddhi. Sāmkhya is considered to be the oldest system of Indian philosophy. Its metaphysics has great influence upon the other branches of thought. Sāmkhya is primarily concerned with the world of existence. It does not care to enter into the noumenal world. Yoga has accepted the Sāmkhya metaphysics and epistemology. Sāmkhya has affinity of thought and approach with modern science in respect of its field of study. The starting point of Sāmkhya is the miseries of the world with which the human beings have been afflicted beyond measure. It discovers the way to escape from misery with the help of correct knowledge.

Sāmkhya-yoga has accepted three sources of valid knowledge - pratyakṣa (perception), anumāna (inference) and sabda (testimony). Besides this Sāmkhya-yoga consciousness has two aspects - the theoretical and practical. The practical aspect of yoga consciousness requires yoga practice proper. To us the common men the practical aspect of yoga consciousness has no access. So my enquiry will remain confined to the theoretical aspect of consciousness and its functions.
The present work is an attempt to make a constructive survey of consciousness and its functions in the Sāmkhya-yoga Psychology. The work starts with certain western and eastern views on consciousness. Discussion on Sāmkhya-yoga consciousness starts with the second chapter. Consciousness has a basis in physiology, there are psychological determinants of consciousness and levels of consciousness. Consciousness is related intimately with the problem of knowledge. Purusa is the only principle to know and enjoy. There are certain detrimental factors which hamper the growth and expansion of human consciousness. These are considered as abnormal forms of consciousness. Sāmkhya-yoga philosophy may be said to be an attempt to elevate and expand human consciousness so as to reach the state of pure consciousness.

I had a keen desire to investigate certain topics in psychology and the present topic was offered to me by my reverend guide Dr. K.C. Das, retired Professor and Head of the Department of Philosophy, Gauhati University. His kind and sympathetic guidance has been the source of inspiration and encouragement in carrying out my work. I shall ever remain grateful to him.

In the investigation of the topic I have consulted Sāmkhya-yoga sutras and their commentaries, the Upanisads, the Samhitas and the Gitā. These works in original require sufficient knowledge in Sanskrit which, I confess, am lacking. Many works of western writers have been consulted in order to make clear the idea of consciousness in Sāmkhya-yoga through
comparison. I owe immense debt to a host of scholars and commentators of Sāmkhya-yoga thought, whose names have been given along with their works in the bibliography at the end of the work.

I have attempted to follow the line of thinking and argumentation of Dr. K.C. Das, Miss G. Coster and others to whom my indebtedness is beyond measure.

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If the work deserves any merit it is due to the original works and all demerits are mine.

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