Chapter III

PHYSICAL BASIS OF CONSCIOUSNESS IN ŚAMKHYA-YOGA

"Vapusah kā tarūt krṣṭā jathāgni vivardhanam
Ārogyam ca patutvam ca sarva jñā-tvam ca jāyate."¹

Through meditation on it the body becomes beautiful. The udārāgni increases. The body becomes free from diseases. Skilfulness and all pervading knowledge arises. Knowledge of all things springs up.

The above sloka from the Śiva Samhitā glorifies the effects of yoga practice on the human body. The notion of consciousness is intimately related with the concept of the body. Yoga is an attempt to make an integration of personality through the development of consciousness. Various ways and means as to how to get a control over the human body have been discussed in yoga.

"Ātmānam rathinam viddhi sarīram ratham eva tu
buddhiṁ tu sārathīm viddhi, manah pragrahaṁ eva ca"

"indriyāni hayān āhur visayāṁ tesu goçarān
ātmendriya-mano-yuktam bhoktety āhur manisimah"

"Yas tv avijnānavān bhavaty ayuktena manasaḥ sada
tasyendriyāṁ avasyāṁ dūśāṁvā iva sārathēḥ"

¹. Śiva Samhitā - Gosvami Ram Charan Puri - 5th Patal, Sl. 87
"Yas tu vijnânavân bhavati, yuktena manasa sadâ
tasyendriyâni vasyâni sadasvâ iva sâratheh"

"Yas tv avijnânavân bhavaty amanaskas sadâ 'sucibris
na sa tat padam âpnoti sameâram câdhigacchati"

"Yas tu vijnânavân bhavati samanaskas sada sûcoh
Sa tu tat padam âpnoti yaswât bhuyo na jâyate"

"Vijnânasârathir yastu manah pragrahavân naraâ
so 'dhvanah param âpnoti tad visaâh paramam padam"²

"Know the self as the lord of the chariot and the body as, 
verily, the chariot, know the intellect as the charioteer 
and the mind as, verily, the reins."

"The senses, they say, are the horses, the objects of sense 
the paths (they range over); (the self) associated with 
the body, the senses and the mind - wise men declare is 
the enjoyer."

"He who has no understanding, whose mind is always 
unrestrained, his senses are out to control, as wicked 
horses are for a charioteer."

"He, however, who has understanding, whose mind is always 
restrained, his senses are under control, as good horses 
are for a charioteer."

2. Katha Upanisad - Radhakrishnan - Sect. III, Sl. 3, 4, 5, 6, 
7, 8, 9.
"He, however, who has no understanding, who has no control over his mind (and is) ever impure, reaches not that goal but comes back into mundane life."

"He, however, who has understanding, who has control over his mind and (is) ever pure, reaches that goal from which he is not born again."

"He who has the understanding for the driver of the chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all pervading."

The above quotations from the Katha Upanisad brings out in an allegorical way the description of the human body. The analogy of the 'charioteer' and 'chariot' denoting the self and the body brings to us the lofty ideal of yoga philosophy. The body is to be controlled so that pure knowledge of the self can be attained.

From the outward nature we pass to one world ground avyākta and from it to the spirit behind. Between the Purusa and Prakṛti priority is given to Purusa. It is the light of Purusa's consciousness that is reflected on all objects of the manifested world. The mind operates independently of the senses. Prakṛti is the substratum of the properties of sattva, Rajas, and Tamas. All pains are the result of Rajas and grossness are of Tamas. All pleasures are the result of Sattva. The mind is the result of Rajas and is illumined by the Sattva. The Sattva illumines the mind so as to enable it to grasp the
glimpse of the Purusa. The yoga Sutra also explains how mental peace acts on the body and keeps it sound. The soundness of the body strengthens the mind. According to the Yoga Sutras, the breath (Prāṇa) in the body is a part of universal breath. "The health of the mind and body along with spiritual bliss and knowledge is ensured on the control of the individual (Pinda or Vyāsti) breath in such a way as to attune it to the cosmic (brahmānda or samastī) breath." This view is sound but this can be done by regulating the breath through Prānāyāma, pratyāhāra etc. because the vyūtis always follow the prāṇa.

It is not an easy task to find out a coherent and adequate account of the human body as the basis of consciousness in the Sāmkhya-yoga philosophy. Modern Physiology and Anatomy use certain terms which were quite unknown to Sāmkhya-yoga thinkers. Moreover Sāmkhya-yoga philosophy consists of a few slokas and their commentaries as stated earlier. Therefore while an attempt is made to give a physiological background of consciousness, we are to collect materials from the Samhitā and the Upanisads. Even then in interpreting the materials for the purpose we are bound to digress in many cases. Besides the Upanisads and the Samhitās too did not try to give a description of the physiology befitting our present purpose. In most cases the materials were presented in the allegorical way or with the help of analogy. For the reasons mentioned above the attempt to have an account of the physiological basis of consciousness

4. Ibid., p. xxi
is not likely to be accurate in the strict sense of the term. The modern physiology has shown the nervous system to be the basis of consciousness. In Sāmkhya-yoga psychology, also we get references made of nerves, their numbers and functions but not in the systematic way in the modern sense. However an attempt will be made in this chapter to systematise the materials collected in order to have an account of the physiological basis of consciousness. The illustrations mentioned above from the Upanisad give us a clear idea of what is to be done in yoga practice. In our practical life we find that the soul's consciousness is affected with impressions that are gathered with the help of the senses from the external world. But the senses and the mind cannot own the consciousness. According to Sāmkhya-yoga the soul alone is conscious. The senses, intellect, mind etc. get the reflection from the soul and become as it were conscious. According to Yoga Sutra different kinds of knowledge are the results of sanyama.

"Bhuvana jñānam surye samyamat"

"Chandre tārā vyūha jñānam"

"Dhruve tat gati jñānam"

"mahā cakre kāyā vyūhajñānam"\(^5\)

"By samyama on the sun, the knowledge of the upper and neither regions."

"On the moon the knowledge of the starry regions."

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5. Yoga Sutra, Bk. III, S1. 27, 28, 29, 30.
"On the pole star the knowledge of motions."

"On the navel circle the knowledge of the arrangement of the body."

Samyama in yoga practice produces different consciousness. From the point of view of physiological basis of consciousness yoga has shown that it is not only the human body but even certain external objects also act as the basis of consciousness. Samyama is a peculiar method of concentrating the mind on particular objects in order to have knowledge or consciousness of different sorts. Applying Samyama on the navel region the yogin can procure knowledge of the arrangement of body. Even medical science of the modern time cannot explain how and why such consciousness can be raised through Samyama.

"Kāyendriya siddhir asuddhi kṣayāt tapasah"\(^6\)

"There arises from modification after the destruction of impurities, occult powers in the body and the senses."

According to yoga the bodily modification increases the capacity of the senses. In matters of consciousness the senses both inner and outer have an important role to play. It is evident that yoga has given due importance to physiology in matters of consciousness. The law of cause and effect govern the states of consciousness as well as the physical conditions, which is to be understood by the yogin.\(^7\) Yoga psychology

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6. Yoga Sutra, Bk. II, S1. 43
7. Yoga and Western Psychology - Coster - p. 86
tries to restore the mind to its original purity. It is possible when the mind is not disturbed by the external stimulations. And the non-disturbed state of the mind can be obtained by withdrawing the senses from the objects of their allurements. "Yama, Niyama, Āsana, Prānāyāma, Pratyāhāra are the five steps that constitute the outer phase of yoga. Yama, Niyama are the rules and regulations to govern the body and the mind, Āsana governs the body and through that, the mind." 8

"Buddhindriyāni cakṣuh-srotā-ghrāna-rasanā tvagākhyaṇī
Vāk pāni pāda payupasthān karmendriyanyāhuh" 9

"The organs of sensation are the eye, the ear, the nose, the tongue and the skin, those of action are speech, hand, feet, the arms and the generative organs."

The division of organs into sense and motor in Sāmkhya philosophy is a clear indication that they have to perform different functions in the arousal of consciousness. The sense organs get the impressions and hand them over to the buddhi. On the other hand the motor organs collect materials of knowledge through actions. If these two branches of organs do not work smoothly there cannot occur any kind of consciousness or knowledge.

"Suksamā mātā pitṛjāh saha prabhutaih stridhā visesāḥ syuh
Śuksamāsteśāṁ niyatā mātā-pitṛjā nivarttante"

8. Aphorisms of Yoga - W. B. Zeata - p. 55
9. Tattva Kauwudi - Ganganath Jha - S1. 26
"Purvott pannamaskha niyata mahadādi suksma paryantaṁ
Samsarati nirupabhbogam bhāvairadhvīśitaṁ lingaṁ"

"Sātvika ekādaśakāh pravartate vaikṛtād ahankārāt
bhūta-deh tannātraḥ sa tāmasah taijasād ubhayam" 10

"The suksma sarīra, the body got from the parents with the
five great elements are the three kinds of speciality.
Among them the suksma sarīra is permanent but the body
got from the parents perishes."

"The mergent (subtle) body formed primarily unconfined
lasting, composed of will and the rest down to
rudimentary elements - migrate is devoid of experiences
and is divested with dispositions."

"The set of eleven abounding in sattva attribute evolves
out of vaikṛta form of I-principle the set of rudimentary
substances from the bhūtādi form of the I-principle and
both of them from the Taijasa form of the I-principle."

From the point of view of physiological basis of
consciousness the division of the gross body and subtle body
in Śāmkhya is very important. The subtle body gets the
experiences and consciousness on behalf of the gross body. It
also carries the consciousness and other impressions when it
migrates from one body to another. The sense organs too evolve
with a predominance of sattva element in them. And therefore
they can easily carry consciousness to different objects and
can make knowledge possible.

10. Tattva Kaumudi - Ganganath Jha - S1. 39, 40, 25
"Suksma sarīram samsarati na yāvat jñānam utpadyate"

"Utpanye jñāne vidyāṃ sarīram tyaktvā mokṣam gacchati" 11

The suksma sarīra moves till knowledge does not spring up.
When knowledge is procured by the wisemen they give up the body
and obtains liberation. The subtle is the vehicle of experience
for the spirit. According to Sāmkhya-yoga consciousness depends
on the body.

"Sva deham aranim kṛtvā pranavam co'ṛtarārami
dhyāna-mīrmathanābhyasāt devam pasyen nigudhavat"

"Prānān prapādyeha saṃyukta-ceṣṭāh ksine prāne
nāsikayo 'ochvasīta
dūtāsa-yuktam iva vāham enam vidvān mano
dhārayetā pramattāh"

"nava dvāre pure dehi hamso lilāyate bahih
vāsi sarvasya lokasya sthāvarasya carasya ca"

"Apani-pādo javano grhīta pasayatvakaśvah
sa śrṇoty akarnah
so vetti vedyām na ca tasyāsti vetta tam ahuRE
agryam Purusam mahāntam" 12

"By making one's body the lower friction stick and the
syllable aum the upper friction stick, by practising
the drill (or friction) of meditation one may see the
God, hidden as it were."

11. Tattva Kaumudi - Ganganath Jha - Sū. 39 commentary.
12. Svetāsvatara Upanisad - Radhakrishnan - Ch. I, Sū. 14,
   ch. 2, Sū. 9, ch. 3, Sū. 18, 19.
"Repressing his breathings here (in the body) let him who has controlled all movements, breathe through his nostrils, with diminished breath; let the wise man restrain his mind vigilantly as (he would) a chariot yoked with vicious horses."

"The embodied soul in the city of nine gates sports (moving to and fro) in the outside (world) the controller of the whole world; of stationary and the moving."

"Without foot or hand (yet) swift and grasping, he sees without eye, he hears without ear. He knows whatever is to be known; of him there is none who knows. They call him the Primeval the supreme Person."

From the above it becomes clear that in yoga practice the body serves as the basis of consciousness. In meditation the body is to be controlled with the help postures. Breath control is another means to acquire mastery over the oscillations caused by the senses in the mind. The Purusa is the enjoyer of what happens outside and He enjoys through the senses. Purusa is pure consciousness. It has no sense organs nor any change. The changes occur in Prakrti and her products. The body and the senses are the evolutes of Prakrti. But Purusa is to know all the changes because He is the only knowing agency. The senses and the body act as the weapon in knowing and the knowledge goes to the Purusa.

"Hṛdayam oṣṭhānām utā susṛta dehinaṁ

Tamo 'bhibhute tasmīstu nīdrā visati dehinaṁ"
Nidrā hetu stamah satvāṁ vodhane heturucyate
Svabhāva eva vā heturgariāṇ prakīrttyate”

Susruta says that the heart is the place for consciousness. When the Tamas overpowers it there arises sleep in the body. Tamas is the cause of sleep whereas Sattva is the cause of understanding. Above all it is the idea of one’s own self which is the greater cause of action.

"Yāvatyaetu sīrāḥ kāye sambhavanti sarīrināṁ
nābhyām sarvā nivaddhāstāṁ pratanvanti samantataṁ"

"nābhīstāhāḥ prānāṁ prānāṁ nābhirvypūsritaṁ
sīrābhīrvrtā nābhisakramābhirvārakaṁ”

The nerves which are present in the body are connected all in the navel region. The navel region is connected with downward, middle and the upper part of the body. The prāna of the living beings is located in the navel region and it is this region that preserves the prāna.

"Kriyānāṁ pratīghatamsahāmu buddhi karmmanāṁ
karolītyānāṁ gūnam soāpi svāhā sīrāṁ pavanācaharan”

All the actions of the nerves are connected with the sense organs. The different activities are performed due to the conduction of air through these nerves.

13. Susruta Samhitā - Nripendra Nath Sengupta - ch.IV, SI. 35
15. Ibid., ch. 7, SI. 8
Susruta as a physician, from the medical point of view has discussed the formation of the body and its activity. He has tried to show the activities of different nerves and their fibres. An accurate knowledge of these is essential for proper treatment of patients suffering from diseases. According to Susruta it is the navel region which plays the greatest possible role in the arrangement and function of the whole body. It is these nerves that conduct the various functions of the entire body. Sāmkhya-yoga philosophy necessitates the knowledge of the nervous system. The physiological description of Susruta has similarity with that of Sāmkhya-yoga.

According to Daly King the direct experience of one's own body is the subjective basis of consciousness for psychology. Consciousness depends upon the organic conditions of the body. An active organism is absolutely necessary for it. The objective world is outside of our body. One can be aware of the outside world with an active organism only. Consciousness refers to presentations. It is through presentations that we infer the existence of extra mental objects. We infer the objects from their knownness. External objects do not exist independent of consciousness. Consciousness of objects cannot arise prior to their existence. Objects cannot be known after they have ceased to exist. Consciousness by its khyati develops the world of experience. According to Yoga cara school of

16. Psychology of Consciousness - Daly King - p. 229
17. Buddhist Logic - Stecherbatsky - p. 151
Buddhism activity of consciousness is traced to the instinctive tendencies working in it. To them consciousness is the only reality. It is both the subject that knows and the object that is known. The subject-object distinction is made by consciousness itself.\(^{18}\) "Consciousness is usually imprisoned in the body centralised in the brain, heart and navel centres (mental, emotional, sensational). When one feels it or something of it, it goes up and takes its station above the head. Thus the liberation of the imprisoned consciousness is obtained from the body formula."\(^{19}\) The mulādhāra is the centre of physical consciousness. All below it are sheer physical. As consciousness goes downward it becomes increasingly subconscious. Because the real seat of the sub-conscious is below the body. The real seat of higher consciousness is the upper part of the body. The subconscious is the support of all habitual movement especially of the physical and lower vital movement.\(^{20}\) The heart is the centre of the bodily asmitā. The brain is the centre of the citta. When the citta vṛtti is suspended the INess descends down to the heart. The realisation of the subtle asmitā is made in the heart through dhyāna. If a yogin can move through subtle currents to the inner part of the brain he can reach the subtle centre of asmita. And then the heart and the brain become one identified.\(^{21}\)

\(^{18}\) Buddhist Logic - Stcherbatsky - pp. 152-53
\(^{19}\) Bases of Yoga - Aurobinda - p. 125
\(^{20}\) Ibid., pp. 202-3
\(^{21}\) Yoga and other systems of thought - S.N. Das Gupta - p. 67
The above discussion makes it clear that different parts of the body are the places meant for the arousal of consciousness of specific form. Yoga psychology has admitted two kinds of asmitas bodily and subtle. Bodily asmitā is concerned with the gross body whereas the subtle one can be realised by the yogin if he can raise subtle currents to the brain in meditation. The lower part of the body is concerned with the physical consciousness. The pure consciousness can only be raised by the yogin if he desires to do so through Yoga practice.

"Kāya rupa samyamāt tad grāhyā sakti
Stambhe oaksuḥ prakāṣa samprayoge 'ntardhānam"

"Pravrty-ālokasyāsāt suksma vyavahita viprakṛṣṭa
   jñānam" 22

"By Samyama on the form of the body, the power of comprehension being suspended and the connection between the light of the eye (of others and of the form of the body) being served, there follows the disappearance of the body."

"The knowledge of the subtle, the obscure and the remote by contemplation on the inner light."

The visual perception occurs when light the property of sattva emanates from our body and becomes united with the organs of sight. The yogin can centre all power of visibility

in the thinking principle and can thus prevent the perception of his body. The sattva quality is clear and all penetrating. A yogin who sees this light can perform samyama to know anything he likes. In this the internal consciousness can reveal the knowledge of subtle things such as atoms, obscure things etc.

"Antah karanam trividham dasadhā vāhyam

Trayasya visayākhyam

Sāmpratakālam vāhyam trikālam ābhyaṅtaram karanam"

"Buddhindriyāni tesām pañca visēṣā visēṣa visayāni
Vākhavati sabdavisayā Īsāni tu pañca visayāni"\(^23\)

"The internal organs are three and external ten exhibiting objects to the former three. The external organs act at the present time and the internal at all the three points of time."

The five sense organs are concerned with objects specific and non-specific. The organs of speech is concerned with words whereas the remaining sense organs are concerned with objects made of five elements.

It is evident that in yoga practice the yogin can procure certain extraordinary powers. The yogin can utilise these procured powers in knowing things at his will. The objective world is the basis of consciousness. The different organs have different capacities to know different things. In knowing things certain fixed rules are to be observed. Thus

\(^{23}\) Tattva Kaumudi, Sū. 33, 34.
it is seen that consciousness requires both bodily organs as well as the objective world.

The nerves with which the bodily organs work have their centre in the medulla oblongata. To produce understanding there is a centre of nerves and it is connected with a receiving centre of nerves. The nerve fibres are carriers of knowledge. To receive the external objective shape there is a special nerve ending composed of special nerve fibres. The external objects agitate the organs of knowledge and the agitation passes through the nerve centres and ultimately reaches the cognitive region.\(^{24}\) The external organs perceive the objects and then present them to the mind. The mind observes them and imparts its qualifications to them. Then they are presented to the I-principle which takes personal cognisance. It then delivers them to the will. Thus these are all illumined and the whole of the spirits' purpose is presented to the will. The external organs, the mind and the I-principle are the modifications of Sattva, Rajas and Tamas.\(^{25}\)

The cerebral cortex is the organ of conscious life. Consciousness is the result of cortical functions. It is not due to any peculiarity of the nervous process. It is due to the complexity of connections of the nervous paths.\(^{26}\) The fundamental postulate of physiological psychology is that the

\(^{24}\) Sāmkhya Tattvāloka - H. Aranya - pp. 707-709

\(^{25}\) Tattva Kaumudi - Ganganath Jha - p. 116

\(^{26}\) Mind in relation to its body - Charles Fox - pp. 21-22.
immediate condition of consciousness is the activity of the cortex.\textsuperscript{27} The indriyas are psycho-physical in nature. They are capable of motion, they go out, reach the object and establish contact with them. To get knowledge of the external object the sense organ which is necessary for it must reach the object. The Sāmkhya thinkers, therefore, tell that knowledge cannot spring up so long as they are not reached by the organs. Vijnāna Viśkṣa says that the sense organs by themselves do not leave the body rather there arises a particular modification in the organs known as vṛttis.\textsuperscript{28}

From the point of view of physiological basis of consciousness, the medulla oblongata is considered to be the centre meant for consciousness. Knowledge of objects does not arise so long as the sense organs do not come in contact with them. But the sense organs do not leave the body. When the objects come in contact with the sense organs there arises a modification in the organs. This modification is carried to the mind and then knowledge arises.

"Vahner yathā yoni-gatasya murtih na drṣyate
naiva ca linga-māsah
Sa bhūya evēndhana-yoni-grhyah tad
vo'bhayam vai pranavena dehe."\textsuperscript{29}

"As the form of fire when latent in its source is not seen and yet its seed is not destroyed but may be

\textsuperscript{27} Mind in relation to its body - Charles Fox - p. 92
\textsuperscript{28} Concept of Mind - Chenekasvan - p. 57
\textsuperscript{29} Setāsvatara Upanisad - Radhakrishnan - ch. I, Sl. 13."
seized again and again in its source by means of drill, so it is in both cases. The self has to be realised in the body by means of the syllable 'aum'."

The upanisadico view of the self is that it is in the body. To ordinary view the self is in a latent condition. But yoga practice can reveal the latent self in the body. In order to do that yoga has instructed to utter the 'Pranava' and to raise consciousness so that the self can be realised.

The Sāmkhya Aphorism also gives us an idea of the human body in the following manner.

"Tasmāt sarirasya"
"Tadvijāt samsṛtih"
"Sapta dasaikam lingam"
"Tad adhiṣṭhānasraye dehe tadvādāt tad vādaḥ"
"Na svātantryāttadṛṣṭe chāyāvad citra vat ca"
"Pañca bhautiko dehaḥ"\(^{30}\)

"There from the body*. From the twenty four principles the bodies gross and subtle are formed. "From the seed thereof is mundane existence". The soul being conditioned by the twenty four principles only by means of that investment migrates from body to body with a view to experiencing the fruits of previous works. "The seventeen as one are the subtle body". Subtle body is made up of eleven organs, the five subtle

\(^{30}\) Sāmkhya Aphorisms of Kapila, oh. 3, Sl. 2, 3, 9, 11, 12, 17.
elements and understanding. "From its being applied to it (viz. to the subtile one) it is applied to the body which is the tabernacle of the abiding there of." "Not independently (can the subtile exist) without that (gross body) just like a shadow and a picture." The subtle body depends on the gross body. "The body consists of five elements".

It is evident from the above that consciousness and its functions depend on the body. As stated earlier the subtle body experiences and procures consciousness and sends to the soul through buddhi. The perishable gross body is inseparably related to subtle body in matters of consciousness. It is the subtle body that makes the functions of consciousness possible in the body. The subtle body carries the fruits of actions in its migration from one gross body to another. There are nādis which are responsible for conducting different actions all over the body. It is for the nādis that the conduction and manipulations of consciousness are possible.

"Athemā dasā dasā nādyo bhavanti tāsām ekaikasya
dvāsaptatīr dvāsaptatiḥ sākha nādi sahasrāni
bhavanti, yasmin ayam ātmā svapiti ... Hṛdy
ākāśe pare kose divyo'yaṁ ātmā svapiti"31

"(In the subtle sheath) these branch into ten branches of ten each. Out of each of these branch out seventy two thousands of nādis. In these (ramifications) the it experiences the state of dream and causes sounds to be apprehended ... In the ether of the heart

31. Subāla Upanisad - Radhakrishnan - ch. IV, Sl. 1
situated in the inferior of the sheath, the divine soul
attains the state of sleep."

"Jāgarita sthāno babīś-prajñāh saptāṅga
ekōna vimsati-mukhāḥ sthula-bhūga vaisvānarāḥ
prathamaḥ pādāḥ"\(^{32}\)

"The first quarter is Vaiśvanara, whose sphere (of
activity) is the waking state, who cognises the external
objects, who has seven limbs and nineteen mouths and who
enjoys (experiences) gross (material) objects."

From the above quotations we get a glimpse of
physical structure of the human body. This bodily structure
helps the arousal and functions of consciousness. The nādis
have a great deal to do in matters of consciousness. Sāmkhya-
yoga philosophy has accepted different Kosas such as annamaya
kosa, prāṇamaya kosa, manomaya kosa and vijñānamaya kosa. The
vijñānamaya kosa is full of Sattva Guna. Consciousness resides
in the interior sheath. Vaiśvanara state is the state of
waking consciousness. In this state the soul procures the
knowledge of the external objects.

In the constitution of the linga the indriyas have
been given the due importance. The linga is a social being.
It possesses social consciousness. It indicates that the
Purusa is the central principle of society. A society is a
system of relations based on the enjoyment of the Purusas.
Each of the Purusas finds himself related to others. Buddha

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32. Māndūkya Upanisad - Radhakrishnan - oh. I, Sl. 3
demands that each Purusa should acquit himself properly. He should respect rationality in himself and in others. The feelings of happiness, misery etc. are present in the object as well as in the mind. The feeling tone present in the external objects stimulates the corresponding feelings in the senses and thus there occurs enjoyment of the senses. Sattva is productive of happiness both in the external world as well as in the senses. Similarly Tamas is productive misery in both the world. The connection of the external world with the mind transforms it accordingly. Each of the external objects possesses the properties of understanding, activity and inertia inherently. For the presence of these virtues the objects are called physical. Consciousness is closely related with human organism. Physiologists are not certain whether this is the result of material or spiritual realm of consciousness. They are also not certain whether it is the result of activity of cells composing the body. However, according to Sāmkhya consciousness consists of a kind of electrical aura, surrounding the nerves during their activity. "When the awakened Yoga Sakti arises it is felt like a snake uncoiling. It stands up straight and moves more and more upwards. When Kudalini meets the divine consciousness above, the force of the divine

33. Sāmkhya or Theory of Reality - J. N. Mukherjee - p. 60
34. Sāmkhya Darsanam - Kalibar Vidyabagish - p. 135
36. Ibid., p. 68
consciousness can more easily descend to the body and he felt working there to change nature. It is the inner consciousness in the body and the inner subtle sight in the body that are looking and moving. " At this moment the mind becomes aware of life consciousness in all things. The consciousness of things responds to our life consciousness directly. It is no longer confined to the ordinary way of communication through the body and its organs. 

According to Sāmkhya-yoga consciousness can be roused into activity because the gunas Sattva, Rajas and Tamas are present equally both in the objects as well as in the senses. The stimulation of the gunas of both the object and the senses cause consciousness. So the subjective and objective sides are both necessary for consciousness. The Kundalini Sakti can be raised through yoga practice.

The subject object distinction is a creation of individual consciousness within itself. Prakṛti is undeveloped matter but it contains the possibility of all things. It is unconscious but develops consciousness when it can catch the reflection of Purusa. Buddhi is evolved from Prakṛti and is neither subjective nor objective. Buddhi requires a new development before it can serve the conscious intellectual work. But this development remains without real consciousness till it attracts the attention of some Purusa. Purusa becomes conscious

37. Bases of Yoga - Aurobinda - p. 216
38. On Yoga - Aurobinda - p. 996
of Prakrti and all her works and produces the reality. It is thus that we get the conception of the phenomenal reality of a self conscious soul. Psychology is to look forward and backward and it is to explain conscious events in terms of purposes in the light of physical causes. Consciousness has been satisfactorily traced to its physical causes. But still the inner purpose of consciousness is yet to be understood. Consciousness is derived in the physical past. It has a potentiality in the physical future. Material consciousness, sensory, intellectual and emotional is a special kind of physical energy. It is generated according to specific laws at the synapses of the central nervous system. Exercise of consciousness is to increase its capacity. We find that our consciousness is less fragmentary when we are busy with the lowest unit of it. We are conscious of our heart beat, pulse beat, eye lid flutter, internal and external muscular tensions. We become conscious that many of them are present continuously.

The physical substratum of consciousness like other emanations of Prakrti are effected by modes. For the inertia of physical things they cannot procure the intensity of higher consciousness. Objects cannot themselves have consciousness. To have the consciousness of objects there must remain a subject. The subject

39. Six systems of Indian Philosophy - Maxmuller - pp. 282-84
40. Psychology of Consciousness - Daly King - pp. xiii-xiv
41. Ibid., p. 123
42. Bases of Yoga - Aurobinda - p. 200
is to have personal experiences. \(43\)

The above discussion brings home to us that consciousness is dependent on both the subject and object. The subject becomes conscious of the object. From the Sāmkhya-yoga psychological standpoint the object catches the buddhi through stimulation and when buddhi throws the Purusa-reflection on it, the object becomes a matter to be conscious of. "According to Rāja-yoga the external world is but the gross form of the internal or subtle. The finer is always the cause, the grosser the effect. The man who has discovered and learned how to manipulate the internal forces will get the whole nature under his control." \(44\)

Yoga is a special branch of study and it falls within the jurisdiction of applied psychologies. An expert yogin in Samādhi can realise how the external world is the result of his internal order. Yoga aims at the attainment of mastery over the physical and mental.

The Sāmkhya physiological interpretation is a long one. Yoga has accepted this account as the basis of yoga practice.

There are three sources of physical defects, viz. (Vāta) Rheumatism, (Pitta) bile and (Kapha) phlegm. "There are nine hundred nerves (sāyavāh) wrapping the body, two hundred ten joints (sandhayah) and three hundred bones. There are one hundred and more than seven central parts (marmā), seven hundred arteries are there in the body (sīrāh) and seventeen

\[43\] A Study of Yoga - I. Ghose - p. 205

\[44\] What is religion in the words of Vivekānanda - John Yale - p. 122
hundred tendons (kandarih). Muscles are about five hundred in number (māngsapesi) but in female body there are twenty more. The arteries carrying the bodily juice (rasavāhinyah dhamanyāh) are twenty four in number. There are altogether ten cavities in different parts of the human body but in case of females there are three more.  

"Sariram sattva samjñānca vyādhinām āśrayo mataḥ
tathā sukhānām yogastu sukhānām kāranam samaḥ"

"Nirvikāraḥ parastvātmā sattva bhuta gunendriyaṁ
Caitanye kāramnam nityo draṣṭā pasyati hi kriyāṁ."

The body is the resort of consciousness and of diseases. Then to obtain happiness it is yoga through which equilibrium of the body is achieved. Formless is the self of others having indriyas derived from the Sattva guna. The cause is consciousness in the form of witness who observes the activities.

"Vāyuḥ pittam kaphāśeoktah sarīro dosasangrahah
Mānasāḥ punaruddisto Rajasa Tama eva ca"  

"Vāyu (air), pitta (spleen), kapha (phlegm) are the three defects of the body. On the other hand the defects of the mind are caused by Rajas and Tamas."

The Sāmkhya account of physiology is lengthy and has similarity with that of Caraka and Susruta. These two ancient

45. Concept of personality in the Sāmkhya-yoga and the Gita - Dr. K.C. Das - p. 37
46. Caraka Samhita - (Sutrasthānam) - ch. I, Sū. 27, 28.
47. Ibid., Ch. I, Sū. 29
physicians following Ātreya and Dhanantari have given an elaborate discussion of human physiology. They have also enumerated the different varieties of diseases prescribing at the same time antidotal medicines. They have shown that bodily diseases are caused by the defects of Vāyu, pitta and kapha. Again the mental diseases are caused by Rajas and Tamas. Like Sāmkhya-yoga they also believed that the body is evolved from Prakṛti. And Prakṛti is having Sattva, Rajas and Tamas as constituent elements. The soul is conscious and the sense organs get consciousness due to the reflection of Purusa on them.

Patanjali holds that the mind functions as a factor in consciousness. It is the link between the seer and the seen. It is the mind through which the external objects are accepted and the seer is enabled to make an effective role in waking consciousness.  

Buddhi including ahankara and the senses is called the citta in yoga. It is made up with a predominant element of Sattva. It moulds itself from one content to another. Images are interpreted as the experience of a person when they become conscious by the dual reflection of Purusa and buddhi. The existence of Purusa is necessary to explain the light of consciousness. It is also necessary to explain experience and moral endeavour. Buddhi is present all over the body. It is for buddhi's function that life exists in the body. Sāmkhya does not admit separate prāna vāyu

48. Yoga and Western Psychology - Coster - p. 224
(vital breath) to keep the body living. It is the buddhi which acts all through the body and performs the life function and sense function of the body.  

"Desavandha scittasya dhāranā"

"Concentration is the confinement of the mind in a place."

Concentration requires the mind to be fixed in particular places. The navel sphere, the lotus of the heart, the fore part of the nose, the fore part of the tongue etc. are the places which are known as oākras. To obtain consciousness of specific nature these are places for fixing the mind upon. This clearly gives an idea of human body according to yoga.

The Śāmkhya-yoga literature accepts Susumna, idā and Pingala as the three sympathetic nerves of the cerebro-spinal system. Through them the vital currents of life move. In every act of genuine mystical experience and spiritual illumination the brain is fed by a superior power which is powered by Kundalini.

"Even those who place no reliance on religion and no faith in God, considering intellect to be the sole guide and architect of human fate, also pay homage to Kundalini indirectly, for without the constant seepage of the Elixir of life into the brain through the Susumna, as an indispensable factor in the process of evolution, human thought could never have attained the towering heights it occupies at present."

49. A History of Indian Philosophy, Vol.I - S.N. Das Gupta - p.262
50. Yoga Sutra of Patanjali, Bk. IV, Sū. 1
51. Concept of Personality in Śāmkhya-yoga - Dr. K.C.Das - p.41
52. The Secret of Yoga - Gopi Krishna - p. 179
The yogāṅgas are the means to be adopted for regulating and controlling the vayus and other bio-motor activities. Through these practices the yogin can get rid of diseases and enrich the consciousness. The Kundalini sakti remains in a dormant condition in the ordinary cases. But through yoga practice the Kundalini Sakti can be roused into activity. The yogin who gets the Kundalini in awakened condition can know anything he likes.

Sāmkhya-yoga psychology has accepted the intimate connection between the body and the mind specially in matters of consciousness and its functions. The body and mind have come out of the same source Prakṛti. It lays great stress on the structure, up-keep and control of the physical basis specially of the nervous system in connection with consciousness. To these psychologists without having a control of the body no intellectual and spiritual activity are possible. Yoga concentration and other accessories require a good body. Emotion and other disturbing factors for mental development can be controlled through the yogāṅgas. The physiology is so much important in Sāmkhya-yoga that without it no conscious activity can be thought of. The static and unmoved Purusa would never reflect its consciousness had there been no physiological part to receive that reflection. Physiology is important for Purusa's knowledge as well as evolution of organs with which conscious activities are made possible. Sāmkhya-yoga metaphysics also lays stress on the physical basis for conscious activity. But yoga believes in the supernormal power of the self. A yogin can through proper training and
constant practice, work without or at least with lesser dependence on the physique. This is a kind of special power obtained by the yogin through Samyama.