Chapter IV

PSYCHICAL DETERMINANTS OF CONSCIOUSNESS IN SĀMKHYA-YOGA

Sāmkhya-yoga psychology has a speciality of its own in respects of consciousness and its functions. The Purusa is intelligent and conscious while Prakṛtī along with her products are unconscious. Buddhi, ahankāra and mind are the products of the evolution of Prakṛtī. They are not themselves conscious but due to the reflection of Purusa's consciousness they appear to be conscious. Buddhi has an easy access to the objects of the external world. It is the buddhi which catches the reflection of Purusa's consciousness in a clear cut way. The discussion of the psychical determinants of consciousness, therefore, naturally leads to the concept of evolution in Sāmkhya-yoga. The self is conscious but it cannot immediately apprehend the objects of the external world. The self knows the objects through the intellect, manas and the senses. The activity of the senses and the manas are impressed on the intellect. The intellect reflects the consciousness of the self. It is thus that knowledge arises in the self. The Purusa is pure intelligence and the gunas are unconscious. But the Sattva guna has purity in such a way that it can easily reflect the consciousness of Purusa. All our thoughts and emotions are the non-intelligent transformations of the buddhi or citta having a preponderance of Sattva. Through the reflection of Purusa's consciousness in buddhi they appear to be conscious. The self cannot be seen to be separated from the buddhi modification. There is beginningless ignorance to
cause the confusion in the understanding of Purusa and buddhi. For this reason the changing states are regarded as conscious. The changes of buddhi are very closely related with the reflection of Purusa in buddhi. They are interpreted as experiences of Purusa. This view of Vācaspati Misra is not supported by vijñānaviksu. According to vijñānaviksu the association of buddhi with the image of Purusa can give rise to the notion of a person that experiences. The union of Purusa and buddhi is a mystical one. The buddhi resembles to Purusa in transparency. The Purusa fails to differentiate itself from the modifications of buddhi. For this non-distinction Purusa becomes bound to buddhi. So the Purusa fails to recognise the truth that the buddhi and its transformations are wholly alien to it. This non-distinction of Purusa and buddhi is called avidyā in Saṃkhya. This avidyā is the cause of all experiences and miseries.¹ Yoga holds that Purusa not only fails to distinguish itself from buddhi rather the Purusa takes the transformation of buddhi as its own. The changing, impure, objective Prakṛti or buddhi is taken as changeless pure subject wrongly. The buddhi is taken to be the self and it is regarded as pure, permanent and capable of giving us happiness. This is what is meant by avidyā in yoga. A buddhi is associated with a Purusa and is dominated by avidyā. Birth after birth the Purusa is associated with avidyā. So there is no end to avidyā. But when avidyā is rooted out with the rise of true knowledge, the buddhi fails to attach itself

to the Purusa. This dissociation of Purusa from buddhi is the state of mukti. ²

The psychical determinants in Sāmkhya-yoga psychology deserve a special consideration. Because the concept of mind in this psychology is different from that of modern psychology. Mind in Sāmkhya-yoga is an evolute of Prakṛti and further it is an internal sense organ. Mind is unconscious being a product of Prakṛti. For consciousness and its functions the mind is to get the consciousness. It cannot directly get the consciousness of Purusa. It is to depend on the buddhi for the reflection of Purusa's consciousness. The mental mechanism of consciousness is originally unconscious but getting the reflection of Purusa's consciousness it becomes active. But the activity of mental mechanism lasts so long as the Purusa is not liberated.

"Cittasya hi prasādena hanti karma sukhāsukham"

"Mana eva manusyaṁkārān bandha Moksayah"³

"For the serenity of thought, one destroys deeds good and bad."

"The mind in truth is the cause of bondage and liberation for mankind."

Sāmkhya-yoga philosophy is a realistic philosophy. It starts its speculation with the miseries of life. It aims at

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³. Maitri Upanisad - Radhakrishnan - ch. VI, 34 (4, 11)
the attainment of liberation from the sorrows and sufferings of life. Attainment of liberation is possible with the growth of discriminative knowledge between the Purusa and Prakṛti. Its psychology is also influenced with this metaphysical aim. All miseries are brought to an end when the pure consciousness of the Purusa is realised. According to yoga the realisation of pure consciousness requires the cessation of all mental activity.

The above illustration from the Upanisads gives us the hints that purity of thought is the best psychological cause for removing all effects of actions. Mind is considered to be the only cause for which liberation or bondage results. This brings us to the psychological determinants of consciousness in the Sāṃkhya-yoga. Wrong understanding, wrong beliefs etc. are the psychologically detrimental factors for the acquisition of correct knowledge.

"Adhyavasāyo buddhirdharmac ca jñānaṁ virāga aisvaryam
Sattvikam etad rūpam tāmasam asmād viparyastam"

"Sarvaṁ pratyupabhogam yasmāt purusāsyā sadhayati buddhiḥ
Saiva ca visināsti punah pradhāna Purusāntaraṁ sukṣmaṁ"\(^4\)

"Buddhi the great principle is determination (i.e. determining principle will) virtue, wisdom, dispassion and power constitute its form when abounding in the Sattva attribute and the reverse of these when abounding in the Tamas attribute."

"In as much as it is the will that accompanies the spirits' experiences and again it is will that discriminates the

4. Tattva Kaumudi - Sl. 23, 37
subtle difference between nature and spirit (it is will that is regarded as superior to the other two).

It is the will that accomplishes the spirit's experiences of all things. Because the spirit reflects on the will for their proximity of existence. And then the will takes the form of the spirit. Experience means feelings of pleasure and pain. They occur in the will. It is the will that makes the spirit to go through experiences. Sāmkhya-yoga psychology gives much importance to buddhi as the psychical determinant of consciousness. As stated earlier buddhi is unconscious but having Sattva element in a predominant way it possesses a natural transparency so as to catch the reflection of Purusa. But buddhi in its actions is not free from the attributes. Sattva guna is meant for light, happiness, transparency and Tamas is meant for darkness, misery, obscurity. Buddhi as psychical determinant of consciousness works under the influence of these gunas at different times.

According to yoga the feeling of personality (asmita) and other obstacles in the path of true knowledge have their origin in avidya. There are three kinds of citta activities - Satya visaya or reception, anuvyāvasāya or reflection and ruddha vyāvasāya or retentive action. Prakhyā (sensibility) pravrtili (activity) and sthiti (retentiveness) arise from the three gunas. Bodhattva (perceptibility), kṛyāttva (mobility) and jādyā (inertia) are the results of the gunas. So long as Sattva, Rajas and Tamas remain in equilibrium there cannot occur any action. At that state the knower knows himself alone
and remains in perfection. Such self knowing or pure self is the metempiric consciousness. The Purusa is of this nature. Among the antahkaranas the sāttvika is the buddhi, the Rājasika is the Ahankāra and Tāmasika is the mind. All the Purusārtha activities are performed by them. The citta is fed up by the objects conferred to the external organs. The citta vrūttis are of two types - sakti vrūttis and the sthiti vrūttis. Vṛttis with which thinking etc. are performed are called sakti vrūttis and sthiti vrūttis perform the functions of understanding etc. It has been evident that the sense organs alone are not sufficient for the arousal of consciousness. Rather the external objects must throw their impression on the senses and the senses along with the antahkaranas should interpret them to have any consciousness of the objects.

Cognition is a psychic function of buddhi. Buddhi is unconscious and so it cannot be an object of its own consciousness. Buddhi is to be manifested by the self like other sense organs. Therefore a cognition which is an unconscious psychic function cannot apprehend itself. It cannot apprehend an object. It is apprehended by the self. It is the self that apprehends an object and apprehends the cognition of the object. According to Vacaspati Misra the self is reflected on the unconscious mental mode for the proximity of the mind to the self. The mind's inertia (Tamas), energy (rajas) are completely overpowered by its essence (sattva). And thus a

5. Sāmkhya Tattvāloka - H. Aranya - p. 507
6. Ibid., pp. 520-23
sort of relation is established between the self and the mental mode by dint of which the self can apprehend the mental mode though the self is inactive.\(^7\) Buddhi has potentiality to know all things but due to the preponderance of Rajas and Tamas attributes in it, its potentiality becomes limited. But when through yoga practice the dirt and refuse of Rajas and Tamas are removed from the buddhi, it becomes conspicuous and transparent for the Sattva element inherent in it. It is then that the yogin is enabled to see the minutest, subtle, obstructed and distant things.\(^8\)

"Abhyāsa vairāgyābhyām tan Nirodhaḥ"\(^9\)

"Their suppression is secured by application and non-attachment."

Mental calmness is procured through the suppression of transformations. Steadiness of the mind means the peaceful flowing of the mental activity undisturbed and uninterrupted. Consciousness and its functions demand that the mind should be as free as possible. The mental oscillations and disturbances prevent the growth and functions of consciousness. The above slokas clearly enough reveal the nature of yoga practice and what are the preconditions to be fulfilled for consciousness and its functions. Yoga aims at the attainment of citta vr̥tti nirodha. The culture of dispassionateness and peaceful mental

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8. Patanjala Darsanam - Amulya Chattopadhyaya - p. 61
states are psychical determinants of consciousness.

"Tapaśa prāpyate sattvam sattvāt samprāpyate manah
Manasah prāpyate hy ātmā yam āptvā na nivartata iti"

"acittau cittamādhyastham acintyam guhyam uttamaṁ
tatra cittaṁ nidhyāyeta tac ca lingam mirāśrayaṁ"¹⁰

"By austerity goodness is obtained and from goodness
understanding is reached and from understanding is the
self obtained and he who obtains the self does not return."

"That which is non-thought, which stands in the midst of
thought, the unthinkable, the hidden let a man merge his
thought there. Then will this living being be without
support (attachment)."

Sāmkhya-yoga philosophy has the aim of realisation of
pure consciousness. Yoga has prescribed certain mental
exercises in order to arrive at the goal. Dhyāna, dhāranā etc.
are some of the mental preparations for arriving at the goal.
The above slokas from the Upanisad show the speciality of yoga
practice. Through austerity in yoga practice gradually the
yogin can obtain self realisation. And after the attainment
of self realisation the yogin does not return again to the world
of sorrows and sufferings. A yogin is enabled to enter into the
unthinkable, hidden sources of knowledge. Through the proper
application of his mental power the yogin frees himself from all
sorts of attachments. According to yoga these are the virtues
that grow through yoga practice. These virtues determine the

¹⁰, Maitri Upanisad, Bk. IV, Sl. 3, Bk. VI, Sl. 19
mental growth of consciousness and its functions.

"Vīsesa darsīṇa ātmabhāvanā vinivṛttih"\textsuperscript{11}

"Desire for knowledge of the self is extinguished when the distinction between the self and the mind has been experienced."

The knowledge of the distinction between the self and the mind is a stage of yoga consciousness. Consciousness reveals things, it is full of light and illumination. The knowledge of the self begins to act as a factor for further expansion of consciousness of the yogin.

"Indriyāṇi paranyāhuh indriyabhyaṁ paraṁ manah
Manasastu paraḥ buddhiḥ yo buddheḥ paratastu saḥ"\textsuperscript{12}

"The senses they say are great, greater than the senses is the mind, greater than the mind is the intelligence but greater than the intelligence is he."

The Gītā sloka brings home to us that in connection with consciousness there is the necessity of some sort of mental growth. As psychical determinants of consciousness if we start with the senses our consciousness will remain confined to the sensuous world. When we gradually proceed to the world of mind consciousness will increase to a greater extent. Consciousness will enhance when intelligence is accepted. But this expansion of consciousness can proceed up to the Purusa who is pure.

\textsuperscript{11} Yoga Sutra, Bk. IV, Sl. 25
\textsuperscript{12} Bhāgavad Gītā - Radhakrishnan - Sect. III, Sl. 42
consciousness. This is an indication of the yoga procedure.
Yoga starts with the gross but, gradually it proceeds to the subtler and subtler and ultimately arrives at the subtlest.
According to Swami Vivekananda "Thought is a force as is gravitation or repulsion. From the infinite store house of force in nature, the instrument citta takes hold of some, absorbs it and sends it out as thought. The bottom of the lake is our own self, the lake is the citta and the waves are the vṛttis." The vṛttis change, grow and evolve but the buddha remains unchanged, constant and static. The mental changes occur within consciousness. The eternal drastā knows the changing universe but does not take part in the change. The ultimate consciousness is non-successional seer and Akarata drastā of the passing modes of changing Prakṛti. If the witnessing self would undergo change there would occur no knowledge of the changing states of mind. According to Kapila the mind is double mouthed (ubhayatmakam manas). The sense organs cannot work without the mind. Similarly the organ of action cannot do without the mind. There are five mental functions of antahkarana : (a) empirical mind (manas), (b) intellect or reason (buddhi), (c) ego or self (Ahankāra), (d) sub-conscious (citta) and (e) higher order of conscious element (caitanya). The mind stuff exists in the form of a

13. Rāja Yoga - Vivekananda - pp. 77-78
15. Sāmkhya Pravacana Bhāṣye - Richard Gare - p. 49
vibration. It has no particular form fixed up but it takes the form of the object it comes in contact. 17

It becomes evident from the discussion above that in Sāṁkhya-yoga consciousness is dependent on the psychical determinants. Vivekanānda’s remark is in keeping with the yoga epistemology. Purusa is the store house of consciousness and is without any mutation. The citta acts just like an instrument and in the form of vṛttis different forms of consciousness are taken by it. Mind is a sense organ having got two types of activity - sensory and motor. The psychical determinants of consciousness have the speciality that they are originally material as stated earlier. But once when start their work getting the reflection of Purusa’s consciousness they appear to be immaterial and conscious. The vibratory nature of mind stuff in Sāṁkhya-yoga psychology is a notable psychical determinant of consciousness. G. Coster observes that the first step in actual yoga practice is to still the busy mindedness. It is an attempt "to quiet the waves and ripples of consciousness and to produce a mirror like surface in which reality can be reflected without distortion." 18

'Concentration is the confinement of the mind in a place'. In concentration a subject is selected and the oscillations of the mind are removed. At this stage there are four factors present in consciousness: (1) sense of self direction or the will, (2) the instrument of thought or the

17. Yoga Psychology - Abhedananda - pp. 47-48
18. Yoga and Western Psychology - Coster - p. 198
mind, (3) the object on which concentration is attempted, (4) intrusive ideas or distortion. According to yoga a 'mirror like surface' of consciousness is to be obtained so that reality can be reflected in it. In this connection it may be observed that the whole mechanism of yoga is in a sense a psychical determinants of consciousness. It is the purity of the mind which is considered to be the pre-condition of yoga practice. The internal organ fancies itself to be the soul by reason of its being enlightened by the soul.

"Purvotpattestat kāryatvat bhogād Ekasya netarasya"  
"To that which arose antecedently it belongs to be that whose result is this because it is the one that there belongs fruition, not to the other."

To have pleasure and pain as its effect (reflected in soul) belongs to that subtle body alone whose origin was antecedent. Pleasure and pain belong to the subtle body and never to the body of earth.

Sāmkhya-yoga psychology accepts two kinds of bodies the subtle and the gross. It is the subtle body that experiences the things, pleasure, pain etc. It is thus the psychical determinant of consciousness.

"Asaktih āstavimsatidhātu"

"Tustih navadhā"

19. Yoga Sutra - M.N. Dwivedi - p. 74
20. Sāmkhya Aphorism of Kapila - Ballantyne - p. 121
21. Ibid., Bk. III, Sl. 8
"Siddhih astadha"\textsuperscript{22}

"But disability is of twenty eight sorts."

"Acquiescence is of nine sorts."

"Perfection is of eight sorts."

Misconceptions are ignorance, egoism, desire, aversion and fear of dissolution. Acquiescence and perfection cause disability of the understanding. Misconception, disability, acquiescence and perfection bring to the mind a special attitude not favourable for the growth of consciousness. If any consciousness arises in these attitudes of the mind is either a distorted one or abnormal. Psychologically speaking consciousness and its functions require a free mind. Sāmkhya-yoga always aims at the attainment of the freedom of the mind. From this point of view the above mentioned states are detrimental factors in the proper growth of consciousness.

"Vyādhi-styāna samsāya-pramādalasyā virati bhrānti darsana labdha bhūmi katvā na vasthita tvāni citta-vikṣepaste 'ntarāyah"\textsuperscript{23}

"Disease, dullness, doubt, carelessness, sloth, worldly mindedness, false notion, missing the point and instability are the causes of distracting the mind and they are the obstacles."

\textsuperscript{22} Sāmkhya Aphorism of Kapila, Bk. III, Sl. 38-40.

\textsuperscript{23} Yoga Sutra, Bk. I, Sl. 30.
The yoga sloka is clearly stating the obstacles for mental growth and the growth of consciousness. Not to speak of yoga consciousness even in the ordinary level when the mind is filled up with any one of the above mentioned distracting causes mental work is not possible. Yoga philosophy has prescribed different techniques to overcome these obstacles to yoga practice.

“Visokā vā jyotismati”²⁴

"Or that sorrowless condition of the mind, full of light (would conduce to samadhi)."

Yoga psychology is a practical one. Mentioning the distracting causes of mental growth, yoga psychology has attempted to show the means with which the obstacles can be overcome. Here light means the light of pure Sattva. When the mind is absorbed in the Sattva quality, there arises a light which is conducive to the growth of Samādhi. Samādhi is a state in yoga when the yogin can realise his objective. According to Vaiśeṣika in the heart there is a lotus like form having eight petals with its face downward. The yogin is to raise it up by Recaka and meditate on it. The yogin is to locate Pranava (om) therein. The meditating mind falls in the way of Susumā which is calm light. This jyotis is the sure sign of complete sattva.²⁵

²⁴. Yoga Sutra, Bk. I, S1. 36
²⁵. Yoga Sutra - M.N. Dwivedi - p. 28
"Dhyāna heyastad vṛttayah" \(^{26}\)

"Their transformations are to be suppressed by meditations."

Meditation has been given the primary importance as a means of obstructing the impediments to yoga practice. The gross type of distractions always continue to transform the thinking principle. It is through meditation that those transformatory distractions are to be suspended. When it is successfully performed the mind remains busy to have consciousness in its purity.

To Sāṃkhya yoga consciousness does not mean sentience or life. It means light of reason and self consciousness. \(^{27}\) Removal of impurity of the mind is the objective to be attained through the application of yogāṅgas. As already noted yoga has given more importance on the practical application of its rules than on the theoretical side.

"Vitarka vādhane pratipaksa bhāvanam" \(^{28}\)

"When (these) are obstructed by improper thoughts, the constant pondering upon the opposites (is necessary)."

Even after the removal of the impurities of the mind there might be occasional attack of the mind by improper thoughts.

\(^{26}\) Yoga Sutra - M.N. Dwivedi - Bk. II, Sū. 11

\(^{27}\) Concept of personality in the Sāṃkhya .. - Dr K.C. Das - p. 210

\(^{28}\) Yoga Sutra, Bk. II, Sū. 33
The mind which is made ready to attain pure consciousness is to be protected from these disturbances. When certain improper thought tries to disturb it, the yogin should take resort to opposite way of thinking. The introduction of these procedures clarifies the mind in a permanent way. In this way the psychical determinants make ready the yogin's mind to procure pure consciousness. It is very difficult to acquire the highest form of consciousness. It requires a long preparation and purification of the heart. It requires dhyāna also. To obtain the highest form of consciousness the yogin is to withdraw his mind from the external objects and to fix it upon one point or object. The ascertainment of the ultimate truth is the highest form of consciousness of reality. In every form of consciousness there is an interplay of activity (Praṇāyāma) and expression (Prakāśa). The dominant feature of consciousness is its expressive tendency. It is for this reason that the power of expression (Sattva) is regarded as the chief constituent of the mind. Prāna and udāna vāyus are existent in the sensory nerves. Prāna is related to the knowledge of the external and udāna is related to the knowledge of the elements of the body. The internal changes are informed by the udāna. But the Prāna does not depend on one's wish. Through Prāṇāyāma the vṛtti and nivṛtti of the mind can be controlled. It is also possible to control the inhalation and exhalation through Abhyāsa. The

29. Yoga Psychology - Abhedananda - p. 175
purpose of dhyāna is to collect the downward flow of Kundalini and bring it to the brain. It is thus tried to make the body free from Abhimāna in order to meditate on the Paramātma. The inner mechanism of conscious ideas and desires are co-ordinate phenomenon of one and the same metaphysical substance. Conscious design in thinking and resolving is not regarded as a passive reflection from the sphere of purposive molecular mechanism. Yoga shows that consciousness arousal and its functions depend on the psychical determinants. Pravṛtti and Prakāsa are the determinants of consciousness. Through Prānāyāma mental control is attained and through mental control consciousness is activated. When the intelligent aspect of Purusa is limited by Mahat and is energised by Rajas, it causes to evolve the psychical aspects of the individuals. Except buddhi all other senses are the instruments only. The usefulness of the senses is dependent on the power of buddhi which causes the Soul to have experience. Sāmkhya buddhi is not simply the will. It is the combination of will and intellect. Will controls the mental dispositions in harmony with the dictates of intelligence.

Sāmkhya philosophy accepts five kinds of Vāyus (vāyavāḥ pañcaḥ). They are not the sense organs but their qualities. The energy that holds the gross body and also keeps the symmetry of the different parts is called Prānā. This prān makes the

32. Sāmkhya Tattvāloka - H. Aranya - p. 702
33. Ibid., p. 239
34. Concept of mind in Indian Philosophy - Chennakasvavan - pp. 29-30
35. Tattva Kaumudi - Ganganath Jha - pp. 33-36.
contact of the gross body possible with the antahkarana. It is the prāna which is the lord of both the antahkarana and external senses. The prāna vāyu acts as the vitalising force in the whole body and senses. Thereby it makes the consciousness to move from one part to another of the body. When the self becomes conscious of itself as object there occurs three phases in it: (1) the self becomes an object to itself, (2) it turns itself as subject upon itself as object, (3) there occurs the union of itself as subject and object in one luminosity of self consciousness.

Vācaspati holds that buddhi comes in contact with the external objects through the senses. At the first moment of the contact there occurs an indeterminate consciousness. At this stage the special features of the object are not visible. This is called indeterminate perception. According to Vācaspati the activity of the manas is necessary for perception. But Vijnānaviksu denies it. According to Viksu the buddhi comes in contact with the objects through the senses. To Vācaspati the manas is to arrange the sense data and to turn them into determinate perception. But to Viksu the determinate character of things is directly perceived by the senses. The manas is to him only a faculty of desire, doubt and imagination.

According to Sāmkhya Pravacana Bhāṣya the senses are the instruments of the soul. The impressions received by the senses are turned into real perceptions through the activity of manas and buddhi. In the Sāmkhya-yoga psychology buddhi plays the

36. Sāmkhya Darsan - Radhanath Phookan - p. 154
37. Yoga as Philosophy and Religion - S.N. Das Gupta - p.54
38. History of Indian Philosophy, Vol. 2 - Radhakrishnan - p.295
major role as determinant of consciousness. The sense organs and motor organs have got to do a lot in consciousness and its functions. But all these activities are secondary as they are to be roused to activity through the influence of the reflection of Purusa's consciousness through buddhi.

The first moment of sense-object contact gives rise to indeterminate consciousness of the objects. The psychical determinants are to be active to make the indeterminate consciousness a determinate one. Yoga psychology is one of the applied psychologies of the world. For this pragmatic outlook of this psychology it deserves comparison with the psychoanalytic school in many respects. This point has been elaborately discussed by Geraldine Coster and other Western scholars. Yoga psychology has brought to mankind many new informations. It has taught how to control the human mind and to get rid of the mental maladies to which common men are regular victims in their day to day lives. There are elaborate and clear cut indications and instructions, which are to be followed by the man class to arrive at the Sumnum bonum of life.

All objects are made of the three gunas. In knowing or becoming conscious of things the precondition is the arousal of Vṛttīs in the citta. That Vṛttī is called the Sāttvika Vṛttī which is aroused due to the Sattva guna of the object. The Sattva guna which is present in the cogniser realises itself everywhere and in everything. The bright and blissful Purusa reflects itself upon the mirror like Sattva element of
The Purusa that has fully observed the Prakrti in her complete manifestation and has attained discriminative knowledge is no longer victim to miseries and disturbances of common day life. There is no stoppage of the course of Prakrti, while the Purusa that has realised the truth of Himself and of Prakrti, remains a drasta, indifferent to and unattached by anything. This kevala state of the Purusa is the goal of Sāmkhya philosophy. It wants to achieve the goal through strict mode of life and with analysis and contemplation.

According to yoga the Purusa cannot Himself acquire the sattvika development for the attainment of knowledge and bliss. It has accepted an Isvara or supreme Soul for the purpose of contemplation. The end of yoga is Samādhi that leads to Kaivalya. Samādhi is of two types - Śāvikalpa and Nirvikalpa which are also called Samprajnata and Asamprajnata. Again in Śāvitaraka Samādhi the mind remains at rest while the Nirvitaraka Samādhi is one in which the supreme universal non-attachment is centred in the Sattva. Then Sattva is realised everywhere. The mind is then anihilated and Purusa alone shines in native bliss. This is called the state of Kaivalya.  

Psychologically speaking the arousal of vṛtti in the citta is the starting point of consciousness. But the process is a gradual one and in yoga practice the attempt is made to raise the mind to the samādhi state. Because it is in the samādhi state alone that the consciousness can be understood and appreciated by the yogin. Therefore, the raising the mind

40. Yoga Sutra - Dwivedi - pp. xviii & xix
to the Samādhi state is the psychical determinant of consciousness.

"Maitri karuma mudi-to-peksanam sukha dukha punyāpunya visayānāṁ bhāvanātas cittaprasādanam" 41

"The mind (becomes) clarified by the practice of sympathy, compassion, complacency and indifference respectively towards happiness, misery, virtue and vice."

Through yoga practice the yogin is to exercise some of the mental qualities like sympathy, compassion etc. Because these factors are conducive to the growth and development of consciousness. So these mental exercises are considered as the psychical determinants of consciousness. Patanjali shows the true function of the mind as a factor in consciousness. It is the link between the seer and the seen. The mind is the lens through which the external objects are registered. It is the same mind through which the seer is enabled to make himself effective in waking consciousness. 42

From the foregoing discussion of psychical determinants in Sāmkhya-yoga it becomes evident that psychical determinants have a special meaning and purport of its own. Because 'mind' (manas) in Sāmkhya-yoga is a material product being an evolute of Prakṛti. Further when what mind is activated by the reflection of Purusa's consciousness, it can continue to work so long as the Purusa does not attain liberation. After the

41. Yoga Sutra, Bk. I, S1. 33

42. Yoga and Western Psychology - Coster - p. 224.
attainment of liberation of that particular Purusa the mental mechanism stops activity to that Purusa. Samkhya stresses on analysis, contemplation, etc. as processes for the purification of the mind. Because consciousness in purity can spring up only in a pure mind.

Yoga has prescribed different techniques to purify the mind. The yogāṅgas and other yoga accessories are the means to prepare the mind for accepting the different levels of consciousness and to appreciate their values in life. In a word Yoga practice is a practical method of clarifying the mind to have consciousness and its functions in purity. Samādhi is a state when the yogin can understand and appreciate consciousness. The processes and accessories that lead the yogin's mind to Samādhi constitute as a whole the psychical determinants of consciousness. In yoga specially the psychical determinants claim practical yoga practice more than the theoretical speculation on them. This is a peculiar characteristics of yoga psychology which differentiates it from other branches of psychological study. Yoga's aim is - the yogin is to realise himself through practice.