Chapter V

Conclusion
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CONCLUSION

Consciousness as energy oriented from mass to space. It is a direction from phenomenal state to trans-phenomenal state. In this, at the lower level the consciousness is appreciated empirically to health oriented challenges and responses. At the space level it is understood through the philosophical system, appreciating the abstract and infinite identities of consciousness, in between the two are a cluster of practices varying and adapted according to their life styles for orienting consciousness from mass to space. As such we can see many yoga systems evolved.

5.1. APPROACH TO CONSCIOUSNESS IN YOGA SYSTEMS

5.1.1. Hatha yoga

Swatmarama states that all the processes of hatha and laya yoga are but the means to attain raja yoga, Samadhi. One who attains raja yoga is victorious over time (death) (H.Y.P: IV: 103).¹

Hatha yoga focuses on physical health and peaceful mind through bodily postures, pranayama and meditation. It is a yoga because, pranayama or breathing is done with awareness, means conscious breathing. Hatha yoga equips one for Raja yoga. The approach to consciousness in hatha yoga is appreciated as, hatha yoga working on consciousness through bodily control and purification.² Vethathiri Maharishi opines that when Samadhi State is achieved through Hatha Yoga practice, the mental function becomes paralyzed. There is no progressive knowledge.³

5.1.2. Kriya yoga

According to Paramahamsa Yogananda, kriya yoga is advanced form of Raja yoga through which the reinforcement, revitalization of subtle currents life energy in the body, and stabilizing the consciousness at heart centre, results in bringing the consciousness to the higher levels of experience that is the inner awakening more blissful and more deeply satisfying beyond ordinary human emotions.
Sri Yukteswar Giri expounds that the secret of cosmic consciousness is closely connected with breath discipline. The life force must be liberated for higher activities by a method of pacifying and stilling the continuous requirements of the breath. Thus, which clarifies that the approach to consciousness transforms the individual consciousness through act of energy control, pranayama, to realize the cosmic consciousness and unifies with Divine consciousness.

5.1.3. Raja yoga

This called raja yoga when there is one element in the mind or chitta. The yogi becomes Isvara, being the creator and destroyer (H.Y.P: IV: 77).

There is no doubt, the state of raja yoga is also attained through kevala kumbaka. By retention, kundalini is raised, Sushumna becomes unobstructed and perfection of hatha yoga takes place (H.Y. P: II: 75). The practice of Hatha Yoga without realization of raja yoga derives no fruits for their efforts (H.Y.P: IV: 79). The contemplation on the eyebrow centre leads to a mindless state immediately. It is suitable method even for those with less intellect to attain the state of raja yoga. The laya attained through nada gives immediate experience (H.Y.P: IV: 80).

Raja yoga working on body through harmonizing the psychic energies and dispelling tensions and interference with natural rhythms of nature. Raja yoga refines consciousness and aims at the pinnacle of intuitive enlightenment called Samadhi.

5.1.4. Integral Yoga

Integral yoga is advised to adapt human nature for engaging to bring the supra-mental consciousness, down to earthly life of human system of body-mind complex. Here the object is Divine Consciousness for the aim of possession of it. This achievement is appreciated by Aurobindo as ‘love the Divine for the Divine's sake alone and life to be the instrument of the Divine’. The possession of Divine is possible by merging the separative ego into divine consciousness. This is prerequisite to bring down the supra-mental consciousness. Thus, the method pursued here to rise from ignorance to divine by bringing down the supra-mental power of that divine consciousness and is revealed as ‘it transforms ignorance of mind, life and body so as to manifest the Divine here and create a divine life in Matter’. 
There are different statuses of transformation put forth in this process as ‘Psychic transformation, in which all being is in contact with the Divine through individual psychic consciousness. It follows the spiritual transformation in which all being is merged with Divine in the cosmic consciousness. And the third one is the supra mental transformation in which all becomes supra-mentalized in Divine gnostic consciousness. It is only with the later that there can begin the complete transformation of mind, life and body’. The practical approach to this process and the effect is appreciated as that the lower nature is transformed into Divine nature through inward journey. The first step is getting in touch with psychic being called divine soul. This is augmented when one follows the intense concentration, which moving away from external to internal, surrendering all works to divine and moving away from rejection of ego, ignorance and finiteness. This process of Psychicisation effect transformation of the physical, vital and mental parts of body due to descending of Light, Peace, Power, Knowledge, Love and Bliss. This descent of the higher consciousness or spiritual transformation is bringing out liberation or perfection. But, the next transformation is realization of super-mind or supra-mental consciousness wherein transformation of entire being occurs, is termed as supra-mentalization. This leads to overcoming of ignorance and division at vital and mental levels brings out unity of consciousness at every plane and is described as self-perfection or divine life on earth.

The approach to Consciousness in integral yoga is merging the energy, which has limitation, into consciousness and transforming evolving soul or spiritual consciousness to make it dynamic as well as static by bringing down of the divine consciousness. The approach here is spiritual discipline encompasses the life style change. Thus, one can lead a divine life with perfection, may be considered as a state of Jivanmukta.

5.2. APPROACH TO CONSCIOUSNESS IN SCHOOLS OF INDIAN PHILOSOPHY

5.2.1. Samkhya philosophy

Samkhya appreciates Purusha or Consciousness as passive spectator. It is separate entity and not the reason for any action or not for obtaining any benefits. The sense of feeling or different conscious states, which belong to Prakrti, emerge because of just presence of consciousness. Since, the consciousness in empirical self is not altered due to
modification of buddhi, the goal is just to come out of its false identification with
cognitive states through discrimination between itself and Prakrti. The discrimination
results in realizing its state of inactivity and witness the activity which belong to Prakrti.
So, jnana about itself results in Salvation which is termed as only phenomenal. The
approach to consciousness in Samkhya is not the psychological transformation, but
realizing the philosophical truth. There is also another view of this discriminative
knowledge is possible only through proper practice of yoga, based on the opinion of that
Samkhya and yoga is appreciated as theory and practice respectively. In this case, the
approach will as like Patanjali system of yoga.

5.2.2. Yoga philosophy

Consciousness is appreciated as merely the spectator of the mind’s activity.
Yoga observes the pure consciousness is fundamental energy which is not interfered by
Prakrti. This is termed as supreme Purusha or Isvara which afford emancipation for
empirical self. Isvara is merely inference. The empirical self or karyacitta, will be
reversed to its original status of omnipresent karyacitta by extinguishing the manifested
gunas of rajas and tamas and results in liberation. Here the moving identity of self
identifies itself with unifying force. This is attained through not only by understanding
conscious states which emerge in citta, but also through removal of afflictions which
cause the emotions, sorrows and suffering in life. The pacification of emotion is
momentous because of positive strong emotion promotes transcendental state. In lower
level theosophical practice of kriya yoga serves the purpose because of dissolution of
impurities which was accumulated through dispositions happening due to karma on
account of kleshas. Thus, the chain of desire, auto suggestion, karma, klesha and
disposition is to be broken for advancement in suppression of rajasic and tamasic gunas.
The training of bio-consciousness after the primordial module is withdrawal. Withdrawal
results in detachment. The detachment and practice bring about the integration of
function of bio-consciousness (cittavritti). The meditation which purify the dispositions
in citta. This internal purification leads to transcending the senses and kindling the
intuition which in turn prepare for divine transformation.
Swami Omkarananda Giri identifies the various stages of Consciousness as bio-consciousness, living consciousness, natal consciousness and transcendental consciousness. He unravels a new perspective on transformation of consciousness and the tools for its modifications by quoting Patanjali yoga sutras. According to his observations, the functions of bio-consciousness, which is due to the obstacles of establish truth (pramana -pratyaksha, anumana and agama), mistaken impression (viparyaya), uncertain knowledge (vikalpa), sleep (nidra) and memory (smriti), becomes crossed to reach the level of living consciousness through practice and detachment. The function of living consciousness, which is due to discriminative knowledge (vitarka), analytical quest (vichara), claim for self (asmita) and pleasure (anamda), becomes crossed to reach the level of natal consciousness through inactivity (virama), belief in survival (pratyaya) and practice of integration (abhyasa). The function of natal consciousness, which is due to obstacles (amtarayas) of debility (vyadhi), despondency (sthyana), doubtfulness (samsaya), accident (pramada), laziness (alasatva), not having interest (virati), illusionary feeling (bhramtidarsana), non-possession and non-availability (alabdhatva), diversion of mental faculty (cittavikshepa) along with pertinent worry, distressful thought losing hopes, fear and modified respiratory system, becomes crossed by practice only on pranava and primordial force and results in blooming of citta called ‘Citta Prasadana’. The blooming can be appreciated by manifestation of friendly, compassionate, joyful and forgiving behavior. After this low level, interim evolution of Samyamaparinama, transcending photonic zone (Prakasavaranavarjya) to cross glow in bodies and Perspicacious transformation (Ekagraparinama) where the acquisition of intuitive intellect (Rutambhara) happens. The lower and middle levels called Nirodhaparinama. Nirodhaparinama state of citta leads to samyama due to the suppression of activating tendencies. The samyama on various evolutes and points in physical body arouse attainment of extraordinary powers. Further it leads to transcendental evolution of transcendental glow (Adhyatmikaprasadana) where there is no function of mind, transcendental state without seeds (Samadhi parinama) and finally the state of Divine isolation (kaivalya).\textsuperscript{13}

The Patanjali yoga’s raja yoga system is advised to come of sufferings in terrestrial life. This yoga seems to liaison radiant of spirit with transcendental Isvara
through mental metamorphosis. The approach to the study of consciousness is to establish a pragmatic method for transformation of human into highest level of pure consciousness through realization of Consciousness and so considered as spiritual discipline. The approach aims at achieving of skills over the influence of consciousness as mentioned in Vibhutipada and ultimately attaining the soteriological aim of emancipation. Thus, Patanjali lay out the system which connect conscious states of mental transformation, transcendental wisdom and trans-phenomenal state of Kaivalya.

5.2.3. Nyaya-Vaishesika philosophy

Nyaya says that consciousness is nothing but various transient mental states and its substratum is non-conscious self. It emerges in the waking state by conjunction of soul with manas and so not-everlasting. The adrsta, traces of combination of good and bad actions in the soul, brings happiness and misery under the direction of God. The liberation of soul from all pain and misery is attained when the soul is severe ties with the body and senses by realizing the true knowledge of terrestrial world and its association with mind and self through study of the scriptures, reasoning and reflection on the self. The approach to consciousness here to make the traces of karma unable to emerge and thus qualifies the soul for liberation. Interestingly, it seems that the consciousness disappears when soul is at transcended state and thus emancipation may be considered as philosophical one.

5.2.4. Buddha philosophy

The Buddha expounds that ignorance about impermanence, suffering and non-self are the reasons for the suffering of samsara.

There are five permanent skandhas or bundles or parts of person according to Buddhism. They are Rupa, anything which is corporeal and have form or shape; feeling (vedana), that is sensations of pleasure, pain and indifference; perception (sanna), those mental events whereby one grasps the sensible characteristics of a perceptible object; Volition, the mental forces responsible for bodily and mental activity, and Consciousness (vijnana), the awareness of physical and mental states, which is encompassing mental states. The last four are called nama, said to be mind. The mind comprises of consciousness and cetasika (mental factors). So, it can be understood that both consciousness and mental factors are co-existent.14
Consciousness is separate and arises from mind. Consciousness arises as a result of the material sense bases. Consciousness is in consistent and highly varied made up of myriad mental states, and mental state depends on senses.\textsuperscript{15}

Thus, Consciousness and mind interdependent. Consciousness cognizes or is aware of its specific sense base, including the mind and mind objects or ideas. The consciousness and its consequent mental aspect are self-cognizing. Consciousnesses just grasp the object whereas mental concomitants grasp the unique form of the object and are distinguished by pain, pleasure and indifference. Perception refers self-cognition which is beyond conceptualization and also non-erroneous, since there is a direct witness of its own form.

Consciousness is not ultimate reality. Consciousness is only projection of the original nature. Consciousness is beginning less continuum, continuity in the flow of consciousness. Consciousness is not permanent self, but is ever changing stream. Consciousness is as being a sequence of conscious moments, but not as a continuum of awareness. Consciousness, unlike atman, is subject to change every moment.

Abhidhamma dissects out the apparently continuous stream of consciousness into a succession of discrete evanescent cognitive events called cittas, each a complex unity involving consciousness itself, as the basic awareness of an object, and a constellation of mental concomitants (cetasikas) exercising more specialized tasks in the act of cognition. Cognition of an object is accomplished by the arising of series of mental phenomena called cittas and cetasikas. When no active cognition is taking place, a series of cittas called bhavagas occur. Citta is fundamentally an activity or process of cognizing or knowing (awareness of) an object. This citta is nothing other than the sheer act of cognizing, and that act is necessarily impermanent, marked by rise and fall. Its characteristic is knowing the object.

Consciousness is a prerequisite for the arising of craving. The aspects of consciousness are such that consciousness is conditioned by mental fabrications, and consciousness acts as a "life force" by which there is a continuity across rebirths. Consciousness establishes link between rebirths and also makes the thinking process of man the intimate part of personality.
The suffering is traced to tainted attitudes, a mental orientation rooted in greed, hatred and delusion. The successive stages of purity are attained through practices. Mind is purified if afflictions are removed or cleaned through cultivation of insight. There will be the refinement of the mind through the progression of meditative absorptions of different kinds such as the rupa, arupa jnanas, then through the stages of insight and wisdom of the supramundane states.

On this context, the consciousness can be classified based on the plane of experience as mundane and supramundane consciousness. The mundane plane of consciousness is consciousness pertain to sense sphere, consciousness pertaining to rupa jnanas (meditative absorption with form) and consciousness pertaining to arupa jnanas (formless meditative absorption - space). In the Supramundane consciousness, one transcends the world of mind-body.

Since consciousness is immanent in all phenomena and it is also the permanent transcendental background of all phenomena, mindfulness meditation (anapana sati: non-forgetful or aware of breath) is way of experiencing Pure Consciousness. Proper understanding of true nature of reality, which is ever changing, leads to liberation. Pure consciousness transcends the dualism of subject and object as well as the plurality of phenomena. Hence, for the vanquishing of suffering, one should neither identify with nor attach to consciousness, be just watch, and thereby understanding of impermanent and fleeting character and illusionary appearance of consciousness, and then to eliminate it by eradicating its causes.

The approach to consciousness is the attainment of nirvana from suffering. The primary aim is to just comprehend the experience itself because the consciousness is the principle element of experience.

5.2.5. Jaina philosophy

In an inorganic body the soul’s consciousness is dormant, while it just stirs in the organic body. Consciousness is a reality independent of matter and in no sense its product. It is eternal, with neither beginning nor end.
Cetana or consciousness is the essence of jiva, and the two manifestations of cetana are perception (darsana) and intelligence (jnana). In darsana the details are not perceived, while in jnana they are. The former is simple apprehension, the latter conceptual knowledge. The existence of an objective reality beyond and beside consciousness, apprehended by perception and understood by intelligence. Consciousness and its manifestation are two facets of the same entity jiva. The observer, the observed and the process of connecting them are the three aspects of one single consciousness.

The consciousness of the jiva is ever active, and this activity reveals its own nature as well as that of the object. Three forms of consciousness are recognized as knowing, feeling, or the experiencing of the fruits of karma and willing.16

All jivas in samsara are associated with this negative material element. Jainism believes that these three, Atman or the pure spirit, pure matter, and jiva, which is a combination of the two, are existent, though the first two are imperceptible to us. The pudgala skandha, which we see, has also an element of consciousness, and is as much a jiva as anything else so far as its essence is concerned. The jiva and the ajiva of the Jainas are not the empirical abstractions of Atman or consciousness and matter or non-consciousness, but the products of an interaction between the two. The pudgala bears on it the impress of self, and the jiva is already penetrated by matter. Pudgala is not pure matter untouched by consciousness. It already bears the impress of spirit. Atman is spirit or being, and matter is the negative principle of non-being. A jiva is a combination of the two. It is material, spiritual. It is the soul loaded with matter, involved in bondage.

The jivas are many, but are alike eternal. Their characteristic essence is consciousness or cetana, which is never destroyed, however much it is obscured by external causes. The liberated jiva freed from matter is called the Atman. The Atman is pure consciousness untainted by matter. It excludes all space and externality. It is the jiva purified and raised to its highest spiritual status, which is mere formless consciousness. In the freed souls the partnership between soul and matter is dissolved. They are the nirupadhijivas, which lead a life of pure existence and infinite consciousness, and possess infinite knowledge (anantajnana), infinite perception (anantadarsana), infinite power (anantavirya) and infinite bliss (anantasukha). Freed soul as that it has infinite consciousness, pure understanding, absolute freedom and eternal bliss.
There is no God except the soul in its ideal integrity. To conceive of God in any other way is to make him finite. The mind of man excludes itself from others and is of a limited nature, but if we get a mind which is not restricted by limitations, but can present itself to itself in its completeness, then the limitations that characterize human experience pass away. The eternal consciousness is within the human experience. It is the power that directs us to get beyond all finite forms. In knowledge with the unity of content it establishes for all minds, we are lifted above the psychological self, which is exclusive of others. From the mind conditioned by space and time we reach a mind through which alone space and time relations arise. The infinite is inherent in the finite. That is why the finite is ever struggling to break down its finiteness and reach out to the fullest freedom, and when the freedom of spirit is reached all is overcome.

5.3. APPROACH TO CONSCIOUSNESS IN MEDICINE

The definition of consciousness is, according to Black’s medical dictionary, the state of being aware of physical events or mental concepts. A conscious person is awake and responsive to his or her surroundings.17

In medical sciences, the organ of mind is brain. So, the mental function is depending upon the functionality of brain which in turn determined by continuous sufficient supply of oxygen and glucose. The interruption on either of these two or both results in altered consciousness. The interruption happens when brain stem and cerebral cortex are getting affected by processes in the brain. The reticular formation refers a network of nerve pathways and nuclei-connecting sensory and motor nerves to and from the cerebrum, cerebellum, Spinal cord and cranial nerves.18

In medical terminology, Consciousness has two dimensions, wakefulness and awareness. Normal consciousness requires arousal, an independent, autonomic-vegetative brain function sub served by ascending stimuli from the pontine tegmentum, posterior hypothalamus, and thalamus that activate wakefulness. Awareness is sub served by cerebral cortical neurons and their reciprocal projections to and from the major subcortical nuclei. Awareness requires wakefulness, but wakefulness can be present without awareness.
Unconsciousness signifies complete unawareness and is the features of coma and vegetative state. In coma state, there will be unconscious due to lack of wakefulness and awareness, whereas in vegetative state, there will be unconscious due to lack of awareness even though one is in wakeful state. In this clinical vegetative state, there will be sleep-wake cycles with preservation of hypothalamic and brain-stem autonomic functions. The vegetative state may be reversible or irreversible. They may be due to neurologic diseases or from developmental malformations of the nervous system.

Coma is a state of profound unconsciousness in which the patient cannot be roused and reflex movements are absent.\textsuperscript{19} Thus, unconsciousness refers to a kind of mental function of which one is unaware. It is also identified that a domain of one’s mind wherein the memories and motives abide. They are protected by inherent mental resistance and hidden. This is distinguished with sub-consciousness wherein one’s memories and motives are temporarily repressed and which can be recalled.\textsuperscript{20} It seems that unconsciousness state is also due to anesthetics which inhibit cortical activities, prevent the arousal through the thalamus and prevent the information integration process within thalamo-cortical system which is essential for consciousness.\textsuperscript{21}

The experiment shows that when the region of the brain, called the claustrum, is electrically stimulated, consciousness appears to turn off completely. When the stimulation is removed, consciousness returns. The claustrum seems to bind together all of our senses, perceptions, and computations into single, cohesive experience.\textsuperscript{22} The neuroscience also explains the different states of consciousness based on Electroencephalographic wave bands as Gamma Band Frequency is 30-70 Hz, Beta band Frequency is 13-30 Hz, Alpha band Frequency is 8-13 Hz, Theta band Frequency is 4-7 Hz, Delta band Frequency is 0.5-4 Hz.\textsuperscript{23} It is also found that EEG measures indicate an overall slowing subsequent to meditation, with theta and alpha activation related to proficiency of practice,\textsuperscript{24} where in the conscious training of attention aimed at modifying mental processes so as to elicit enhanced states of consciousness and well-being.\textsuperscript{25}

Pain, in medical terms, is an unpleasant sensory and emotional experience associated with actual or potential tissue damage, or described in terms of such damage. Pain is perceived in the cerebral cortex and is always subjective.\textsuperscript{26} Disease means any
abnormality of bodily structure or function, other than those arising directly from physical injury. The irreversible cessation of brain-stem function called ‘death of brain stem’, leads to the total and permanent cessation of all the vital functions of an organism. This is considered as ‘death’ because the brain stem consists of the mid-brain, pons and medulla oblongata which contain the centers controlling the vital processes of the body such as consciousness, breathing and the beating of the heart.27

Several brain-imaging techniques, electrophysiological techniques such as EEG and fMRI, have been used for physical measures of brain activity in these studies. Thus, medical system approaches to consciousness is to equate the consciousness with brain structure, brain states and structures.

Whereas, Vethathiri Maharishi elucidates that when the bio-magnetic flow in the body is obstructed at some point, the polarity between the cells is disturbed. The stagnation of bio-magnetism results in their conversion into electricity. When the stagnated magnetism is electrified, it becomes abnormal and cannot be absorbed or tolerated by the surrounding cells. It becomes a short circuit and starts burning the cells. If this short circuit affects a small area and lasts only for a short time, that experience is pain. If it extends in area and duration, it is called disease. When the bio-magnetism is wholly exhausted, it signifies death.28

5.4. APPROACH TO CONSCIOUSNESS IN PSYCHIATRY:

J. Allan Hobson, American psychiatrist and dream researcher, defines Consciousness as our awareness of our environment, our bodies, and ourselves. Awareness of ourselves implies an awareness of awareness, that is, the conscious recognition that we are conscious beings. He gives definition of the components of consciousness as Perception, Attention, Memory, Orientation - representation of time, place, and person, Thought - reflection upon representations, Narrative - linguistic symbolization of representations, Instinct, Intention - representations of goals and Volition - decisions to act.29

Popper and Eccles states that generating consciousness is commitment of some neurons, and Crick and Koch suggests that they are spread over entire cortex and its associated areas. There is an assumption that the ‘consciousness producing neurons’ are structurally and functionally unique from others. It is suggested that such neurons are
placed in the intra-laminar nuclei of the thalamus which is a relay center for incoming sensory information. It passes information from centers of sound, vision, touch, and taste, to specific region of the cortex for processing of information. The damage to this region leads to loss of consciousness. On this idea, of various associations of cortical neurons mediate various kinds of conscious experience and activity in various cortical areas, account for particular types of consciousness.\(^3\)

Cognitive scientists opine that mind is processor of information, wherein representing and transformation of information happens. Through perception, the information reaches the mind and deposited in memories and then processed in thought-forms. Further, the thoughts will be the basis of ‘outputs’ like physical behavior or speech etc.\(^4\)

According to Dennett’s Multiple Drafts Theory of Consciousness, the central place for consciousness is not there, whereas multiple mental events takes place in parallel. The editions and transformations of mental events happens in such a way that consciousness need not take place in real time, and wherein one may or may not be conscious of mental events.\(^5\)

Cognitive psychology view mind as information processor with the assumption of modularity of mind. The processing models underlies different domains of cognition. According to Jerry Fodor, American philosopher and cognitive scientist, the mind is composed of inherent, functionally independent modules. The information received in and also converted in the sensory transducers into a code of domain specific for processing by modules. The modules then change the outcome of their function into common code. The non-modular domain-general processors will interpret them. This makes one to assume that the brain may have many processing structures of modular, and these may be a outcome of normal developmental processes.\(^6\)

Cognitive approach compartmentalizes the mind into distinct processes. The way of operation of mental process is formulated through modules. In this processing, representations are symbolic and conversions are the operations based on the symbols. The modules are based on the anatomical and physiological evidence of brain function, so that it more precisely reflects its biological implementation.\(^7\)

Neuro science will be utilized to falsify or prove the validity of that model if a hypothesis developed. It also contributes for an understanding of consciousness and also
more immediately in trying new strategies to mitigate specific mental disorders. The information processing models are established and developed by neuroscience for cognitive operations such as visual object recognition, attention, memory, and problem solving. These neuroscience models specify the locus of information representation and processing in the brain. They also specify the pathways through which passing of information from centre of processing to another. Thus, it gives knowledge that helps to understand the cognitive operations. The aim of cognitive neuroscience or neuropsychology is to interpret the structures and physiological processes for specific cognitive functions.

Psychiatry deals with the aim to treat disease and psychotic disorder or illness such as depressive disorder, Bipolar disorder, Schizophrenia, Post-Traumatic Stress Disorder, Anxiety Disorder and more. This has been distinguished that disease which has objective physical pathology and mental illness called subjective stress in which the demonstrable pathology is not there. The Psychosis is the symptom which refers the misperception of thoughts and perceptions that arise from the patient’s own mind/imagination as reality, and includes delusions and hallucinations.

The neuropsychiatry considers the conditions wherein mental disorder results from demonstrable neurophysiological or structural disturbance of the brain. It is also defined that the disorders which traverse the barriers between neurology and psychiatry, like epilepsy, Huntington’s disease, Parkinson’s disease and Tourette’s syndrome. This also deals with delirium or acute confusional state, is identified by the rapid onset of a comprehensive but fluctuating dysfunction of the central nervous system (CNS) due to an underlying infectious, toxic, vascular, epileptic or metabolic cause and also dementia, which is acquired, progressive, usually irreversible global deterioration of higher cortical function in clear consciousness.

By combining cognitive and neurobiological methods, to define its cognitive nature, its behavioral correlates, possible evolutionary origin and functional role, Damasio (1998) distinguishes between two sorts of consciousness as that ‘core consciousness’ emerges when objects are referred. This emergence of consciousness is biological expression and this will be functioning as long as organism exists. The extended consciousness is based on memory and requires knowledge.
The initial step in the creation of consciousness includes of producing neural patterns of objects or events represent. The mental forms emerged from them and which ensemble represents the mental event, mind, are integrated throughout sensory modalities in space and time. The second step in creation of consciousness is generating sense of self in the function of knowing, which provides information of our own mind and organism. The sense of organism in the function of knowing endows us with the feeling of ownership of objects to be known. This sense of self is newly created for each moment in time, conscious individuals continuously create ‘pulse of consciousness’ which bring together organism and object, multiple and consecutive periods of mental knowledge along with external behaviors that accompany this process.38

There are various psychological approaches like, behavioral, psychodynamic, cognitive, neuroscience, evolutilonal psychology, sociocultural and psychotherapeutic approaches. In Behavioral approach the mind as something that passively mapped aspects of the surroundings onto the response of organism. The person’s action is controlled by mind, not by environment. The aim is on observable responses along with environmental determinants. In this approach studies the biological basis of behavior and mental process, specifically focusing on the role of the nervous system.

The psychoanalytic approach is operational one. The focus on dynamic interrelate of mental structures of id and the ego, and also on the functions of unconscious impacts on how one thinks and acts. In this approach, the early life experiences are regarded as significant determinants of adult psychology.

The cognitive psychologists focus on mental processes with an emphasis on attention, perception, memory, thinking, and solving problems through models of mental processes. A cognitive perspective contrasts from a psychodynamic perspective, though referring conscious awareness, thinking and reasoning on current situation, it avoids to refer unconscious processes. Hence, it is comprehended that the entire psychological approaches are aim on the behavior and mental process, which is the operational aspect of mind, but not on the phenomenological aspect.

In Neuroscience approach, the neural sequences of events which underlie mental tasks are revealed by brain scan. The neural networks and specific pattern of operation is
devised, by connectionists, to simulate mental function. The computers are programmed through complex sets of rules to imitate what the brain can do.

In Evolutionary psychology approach, the adaptive aspects of our psychology are focused wherein study on how adapting to environmental demands has molded our repository of behaviors and mental processes, that is the cardinal utilities of consciousness and its psychophysical associations. Sociocultural approach appreciates that social and cultural ambiences influence one’s psychology as how one acts, thinks, and feels.

The psychotherapeutic approaches with background knowledge of normal and abnormal functioning of nervous system and the mental illness are very much appreciated in dealing with the cases. Thus, approach to consciousness here is towards understanding the neuroscience perspective and various propositions in psychological perspective on function of mind. Since psychology is defined as the science of behavior and mental processes, the primary focus here is on psychological concept of mind because it considers the formation of behavior and also explains the behavior itself, and not on the phenomenal concept which deals with idea of mind as a conscious experience. Behavior is any action of an organism that can be observed and recorded. Mental processes are nothing but the internal, subjective experiences that can be inferred from behavior as sensations, perceptions, dreams, thoughts, beliefs, and feelings.

5.5. IMPORTANCE OF TRANSFORMATION IN CONSCIOUSNESS FOR HUMAN WELL BEING

Transformation of human consciousness with animal imprints to the level of Divine Consciousness is the aim of yoga system. The Well-being of human can be identified as peace, happiness, contentment. The achievement of wellbeing is attested in various level of consciousness.

The nature of animal imprints or tendency is grabbing the freedom and property of others as behavioral manifestation. This happens due to instinct, survival and fear of insecurity manifested through the six temperaments. This results in five sins and consequent curse from the affected person and subsequent disturbance and confusions, finally end in unsatisfactory, painful life. So, there is a need of transformation from this tendency towards human tendency where the nature of benevolence to others or charity
manifests and results in contentment and peace in life. The practice of dispassion etc. is
the medium for the transformation. This transformation of human consciousness is the
foundation for further progress towards divine nature. The human is endowed with sixth
sense wherein understanding of nature and self is possible, through which one can
achieve the complete knowledge about the phenomenal and trans-phenomenal reality
wherein one become divine.

The animalistic characters are 1) torturing and killing of other living beings
2) grabbing and consuming them as food 3) infringing, competing with and destroying
the right to live of other living beings born and dwelling on the earth. Meditation is a
psychic practice to attain peace and stability of mind. Detaching from senses, mind is
fixed on the life force. The inward journey of mind towards the innate consciousness is
called meditation. Only meditation practice will bring one to the range of mental
frequency so as to transform man from the sinful character of animalistic habits to the
virtuous culture of spiritual consciousness.42 In this state there is transformation to humanity.

Vethathiri Maharishi asserts as ‘The evidence of the transformation of material
consciousness to spiritual consciousness is the regulation of needs and habits with
diligent care and also the consequences of action’.43

5.6. CHARACTERISTIC FEATURES OF DIVINE CONSCIOUSNESS

The transformation into Divine Consciousness brings quality of divine such as
love, compassion, empathy and bliss with perfection and complete satisfaction. Divinity
is beyond time-space limitations.

Bhagavadgita enumerates the features of Divine Consciousness which exhibits
blissful experiences are non-injury, equanimity, contentment, austerity, charity, fame and
obloquy (B.G: 10:5), truth, absence of anger, absence of calumny, compassion to beings,
un-covetousness, gentleness, modesty and absence of fickleness (B.G: 16:2), vigor,
forgiveness, fortitude, purity, absence of hatred, absence of pride (B.G: 16:3). Since this
state of the Divine Consciousness which is transcendence from gunas leads embodied self
to liberation from birth, death, old age and pains and attains immortality (B.G: 14:20).
The characteristic feature of Divine Consciousness, according to Buddhism, can be understood as four Brahma Vihara or Divine abiding of loving-kindness, compassion, sympathetic joy and equanimity. Loving-kindness is active good will towards all; Compassion from metta, is identifying the suffering of others as one's own; empathetic joy is the feeling of joy because others are happy, even if one did not contribute to it, it is a form of sympathetic joy; and equanimity is even-mindedness and serenity, treating everyone impartially.  

According to Saivagama, the Self-awareness is the inherent nature of Infinite Perfect Divine Consciousness. This refers subtle activity of spiritual dynamism, but not physical, psychological or any pranic activity. Spiritual dynamism serves as essential condition for every movements, but it itself is not endowed with movement. Spiritual dynamism without any movement in itself but serving as the causa sine qua non of all movements. The great Lord, Mahesvara, is Divine for reason that His ever-present, immutable Self-awareness. In its absolute freedom, Self-awareness represents activity and Divine knowledge. Hence, Divine consciousness is not just cold and inert intellection, but instead it is active, creative pulsation, dynamic or spanda and throbbing with life.

According Sri Aurobindo, the characteristic feature of Divine Consciousness is Transcendent Being and Spirit, all bliss and light and divine knowledge and power. It is also revealed that Divine is Truth, Knowledge and Infinity.

Meher Baba reveals that the characters of Divine Consciousness are infinite power, knowledge and bliss. The experience of infinite bliss of the Over-Soul (Paramatma) happens through the Self in the stage of Self-consciousness. Vethathiri Maharishi reveals that the Divine Consciousness manifests when one is in the mental frequency of delta stage of 1 – 3 cycles/second. He also enlightens that experience of ecstasy possible in this state of consciousness.

The divine force that penetratively functions in everything, everywhere, and in all living-being, including man, as all functions of mind. Every movement and action of Nature has an appropriate result. There is no loss or pain caused by the action of Nature. In Nature, there is moral awareness with love and compassion. Relief for every pain or loss is provided inherently within Nature’s actions. Vethathiri Maharishi call this feature
as ‘Conscientious Consciousness’. Only by this faculty of conscientious consciousness all functions in the universe are going perfectly and precisely. By this quality of awareness in all movements and actions consciousness protects, maintains and integrates all results throughout the universe.\textsuperscript{49}

The divine justice is one of the feature of Divine consciousness whereby the Divine consciousness attract all the waves of one’s deeds through their senses and brain cells and store them in genetic centre as their earned treasure for life. In time, according to the character of the deeds, it precisely makes the stored waves into pleasure, pain, peace or ecstasy and deliver to these to the feelings of the same person.\textsuperscript{50}

The divine consciousness is endowed with love and compassion.\textsuperscript{51} Love means the state which attracts everything including millions of states within itself and compassion means the state which helps everyone for their betterment.\textsuperscript{52}

**5.7. BASIC FEATURES OF OBSERVATIONS OF STUDY**

Consciousness is universal factor understood to be phenomenal, trans-phenomenal. As phenomenal factor it is the reason for biological factors, psychological catalysts and mental stimuli. As trans-phenomenal factor it is an ideology and considered to be blissful experience.

Consciousness is widely discussed by the philosophers, religious thinkers, prophets, scientists, psychiatrists and psychologists. Yoga provides a path for mundane state of suffering to an ideal state of bliss.

Consciousness and mind are almost considered to be the same. Consciousness and mind are functionally two dimensions of same coin and the pacification, purification is needed for rectifying the inner function of the consciousness for achieving the ultimate goal of yoga. The purified state integrates the consciousness in the subtle level and brings it to the threshold of cosmic experience. Such situation makes a person always transcendental and trans-phenomenal. Yoga presents a continuum in the tradition which is achieved through effort and detachment. Consciousness is ultimately oriented for an infinite and divine blissful state. In this transition, all philosophical systems and yoga practices defined and distinguished the very nature and function of consciousness in
different ways. SKY yoga is a modern effort to understand the consciousness as characteristic feature of Brahmam and extended wave of bio-magnetism and periphery to the function of life-force energy within the mortal body. SKY yoga suggests meditation and introspection for reformation and transformation of consciousness from the terrestrial level to celestial level.

5.8. SUGGESTIONS FOR FUTURE STUDY

The transformation of consciousness to the higher levels exclusively in comparison with integral yoga is suggested. The further study can be launched in the same concept with still more narrow aspects like role of consciousness in meditation, role of consciousness in introspection and withdrawal, the place of consciousness in Hindu and Indian Vedanta and philosophical systems. Further study can be made with reference to medical faculty, histo-pathology, problems of neurology and psychiatry on experimental basis. Another variety of study can be found in comparing with the modern yoga systems and the impact of psychotherapy methods with reference to consciousness. Another variety of studies can be made on the application of consciousness studies in the betterment of Human resources, pre-adult stage and the women basically the pregnant women. These are all experimental and analytical studies to be based on the basics of theory of consciousness.
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