Mind

.....an expression of consciousness

Psychology -

Psychological problems, psychosomatic ailments are becoming very common. Till date lot of work has been done on Mind, but due to the fast speed of technological progress, every generation is facing new psycho-social problems. These latest generation problems can be tackled by reaching Mind and its root in this era of ‘Mind, Body, Medicine and Beyond’\(^1\) In this thesis, search of this ‘Beyond’ has been taken up. This search is required to explore the inner strengths/capabilities of the practitioner in this modern world and the sādhana required for same.

\(^1\) Larry Dossey, Reinventing the Medicine, Harper Sanfranscico, 2000, p.18-19.

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<td>Synonym: Mechanical, material or Physical medicine</td>
<td>Mind-body medicine</td>
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<td>Description: Casual, deterministic</td>
<td>Mind is a major factor in Healing within a single person.</td>
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<td>Therapies: brain Mechanism</td>
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<td>So in therapy in this era3, focus was distant healing, prayers, transpersonal imagery etc.</td>
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Mind and its functions -

*Mind* and *matter* had been subject of research since time immemorial. Science and philosophy have been talking about mind at length. But hundred percent satisfactory answers have-not been found.

Hence there is well known saying,

“No mind, does not matter, No matter, never mind”

The educated man is the result of his choices, his conclusions and his personal experiences. But what is his actual life today? Many have succeeded in building an image according to their expectations. They may become successful in business, sports, politics etc. yet are they happy, peaceful and loving? Has man overcome his anger, fear, anxieties and frictions with his fellow human beings even in affluent society? Why is the mind never satisfied? We need to take honest and objective look at this mental mechanism to observe its primitive and delusive nature, its clever, cunning and self-centered activity. Will one be truly happy and peaceful with kind of thinking instrument that exists within us?

How are we going to discover the hidden and unknown part of our self? Normally the awareness of most of the people predominantly lies in conscious layers of mind, neglecting intuitive, inspirational, creative and spiritual aspect of being. The hidden part of mind is manipulating and controlling our life, all actions and character, our likes and dislikes, our desires and dreams. We are unaware of this dictator/hidden part of mind, which we need to discover in depth.

Human beings have to bring a qualitative, radical change in the whole field of thinking mechanism not just by repeated modifications and taking sedatives to keep it in line.

But, to bring about total change, a basic revolution is required in the very apparatus (mind) itself.
**But what is mind?**

The dictionary meaning of the word ‘mind’, needs to be looked into.

According to *Cambridge Dictionary*\(^2\) it is a part of person that makes it possible for a person to think, feel emotions and understand things.

While the *Oxford Dictionary*\(^3\) calls it the faculty of consciousness and thought or the source of a person's thoughts; intellect-a person’s memory.

**Mind - Western Concept**

In the western countries systematic study of mind and its functions has been going on since long. Aristotle, the great Greek philosopher was first to use the term *psyche*. In Greek, *Psyche* means ‘Mind ’and ‘logos’ mean ‘the study of’. Hence Psychology is essentially ‘the study of mind’. Aristotle launched the ‘study of life’, that later evolved into modern science of Psychology.

Since this old definition was not specific so as to differentiate between studies of other sciences such as biology, today Psychology is defined as ‘science of behaviour and mental processes’\(^4\)

This definition has three key words -

1) Science - As this is approach to knowledge based on systematic, careful and controlled observation.

2) Behavior - Directly observable and measurable human actions

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\(^2\) [http://dictionary.cambridge.org/dictionary/english/mind](http://dictionary.cambridge.org/dictionary/english/mind)

\(^3\) *Concise Oxford Dictionary*, Oxford University Press, New Delhi, 1999, p.906

3) Mental processes - Private psychological activities that include thinking, perceiving and feeling.

**Difficulties in the Psychological Studies:**

In Psychology which is ‘the study of mind by mind’ where psyche is not defined precisely. Initial thinking was that the Brain is the seat of mind and Chemistry of brain can explain functions of mind.

José Manuel Rodríguez Delgado (August 8, 1915 – September 15, 2011) was a Spanish Professor of Physiology at Yale University, famed for his research into mind control through electrical stimulation of regions in the brain.

Scientist Del Gado experimented on brain and found that mind can be fully explained by functioning of brain cells. He found that every emotion e.g. anger, love etc. activates specific areas in brain. Therefore, if one knows brain chemistry, one can know the mind. He introduced electronic probes into bull’s brains so that he could activate specific areas in bull’s brain. He demonstrated that he could evoke anger, love etc. by stimulating the corresponding brain cells.

However we shall see in due course, that the brain chemistry cannot explain all faculties of mind. In fact mind uses brain to express itself.

Thus brain is only an instrument for functioning of mind and the relation between mind and brain is like electricity and electric bulb. Just as the bulb is an instrument through which electricity manifests similarly brain is an instrument through which mind functions.

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We now proceed to discuss different viewpoints in western Psychology.

1) **Structuralism**

Wundt Wilhelm’s (Professor of Biology) study is known as structuralism. Just as Chemists try to discover basic elements of physical substance, Wundt and his student Titchner wanted to identify the basic elements of conscious experience. So their work is also referred to as ‘mental chemistry’. They studied the elements of consciousness by ‘introspection’. They trained themselves to observe the contents of their own minds accurately and unemotionally to isolate the basic elements of the mind.

They were interested in the basic elements of the conscious experience and how these elements are organized. So this theory is known as ‘structuralism.’

2) **Functionalism**

William James from Harvard University in 1875 wanted to study mind / consciousness through its functions. His theory was based on Darwin’s theory of evolution. Darwin postulates that every physical Characteristic evolved in a species to serve some purpose. James thought similarly about human mind. He speculated that feeling, remembering, thinking, discrimination, emotions, intelligence and other processes of human consciousness exist only because they help us survive as species; e.g. due to thinking we can get food. Mental personality is comprised of these functions and if we study behavior of people then we can find how

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the mind works. Since this theory emphasizes on functions of mind, this is known as ‘functionalism’.

James compared human consciousness with flowing stream of water. If we study the stream, by isolating single molecule of water like structuralists, we will miss the nature and beauty of stream. Also study of single molecule of water will not give us picture of what the stream does e.g. eroding the soil etc. Similarly studying the elements of mind does not guide us on how to respond to the demands of life.

3) Gestalt Psychology

Structuralism was opposed by Gestalt Psychologists led by Wertheimer. Their approach to psychology was founded on the concept of the Gestalt, or whole. The Gestalt psychologists felt that human consciousness could not be meaningfully broken down into raw elements as the structuralists tried to do. They said that one cannot perceive the whole by knowing parts (the building blocks) e.g. whole is seen as triangle in one figure and arrows in another in fig1 whereas second element in fig 2 is perceived as 13 in first row and B in second row. Gestalt psychologist calls it as ‘phi phenomenon.’ Motion pictures are based on Phi Phenomenon.\(^7\)

\(^7\) Ibid., p.8
4) The Psychoanalytic Theory of Sigmund Freud

Sigmund Freud was a neurologist. His theory was based on Darwin’s theory of evolution. He defined nature of conscious experience as - thinking, feeling, sensation, discrimination memory etc. are of trivial importance on human personality. He stated that the unconscious determines the human behavior. The unconscious forms two kinds of instincts called as the Instinct to live (jīveṣṇā) and the instinct for death (mṛtyaveṣṇā). Freud’s theory explains three important parts of mental personality as -

1) Structure of personality.
2) Dynamics of personality.
3) Development of personality.
1) In this Structure of Personality is divided into two parts as

   a) Topographical model, b) Dynamic or structural model.

The topographical model is divided into three layers by Freud as conscious, unconscious and subconscious. Freud compares mind with an ice berg. The part above water which forms just 15% to 20% is what he calls as conscious mind, most of it i.e. almost 80% is however is under water, which he calls unconscious and hence unknown part of mind.

The dynamic model is composed of psychic forces which are Id, Ego and Superego whose interplay accounts for mental personality and human behavior. The structure of personality with topographic and dynamic model is depicted in the following figure.$^8$

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$^8$ Ibid, p.402
As per Modern Psychology, the lower mind/unconscious mind is concerned with the activation and coordination of various activities of body, it is also area which gives rise to instinctive urges and all complexes, phobias and fears manifest in unconscious part of mind. It also stores memories and emotions that are so threatening to conscious mind that they are unconsciously pushed into the unconscious mind by process of repression.

The middle mind analyzes compares and reaches conclusions/answers for incoming data. So, it is middle subconscious mind which does problem solving without awareness. The middle mind is realm of rational/intellectual thinking.
The higher mind is the area of super conscious activity. It is source of intuition, inspiration, bliss and transcendental experiences. Higher mind is source of creativity deeper knowledge.

When we are awake, we are generally into realms of middle mind. Mental personality - Interplay of psychic forces- *Id*, Ego and superego.  

**a) Id:** - When the infant is born the mind has only one part *ID*. *ID* has two sets of instincts, *life instinct* such as hunger, self -protection, sexual instinct and *death instinct* such as aggression, suicidal tendency etc.

*Id* works on two mechanisms as

1) Reflex action - Coughing, blinking and sneezing
2) Primary process thinking: - wish, fulfilling mental image of the object.

Freud believed that every person’s life is dominated by two motives - 1) desire to experience sexual pleasure and 2) desire to harm others. But since Id operates at unconscious level, we are not aware of these motives.

Freud says that there lives a beast within each of us and it operates on pleasure principle. The *Id* attempts to satisfy its needs by “primary process thinking” i.e. simply forming a wish fulfilling mental image of desired objects. Dreams are also part of primary process of fulfilling motives. Therefore, dream analysis formed main part of treatment of mental disorders.

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*Ibid.*, p 403-404
But a person cannot survive longer with this pleasure principle and as we grow up, our interactions with parents and real world lead us to other parts of mind.

b) **Ego** - According to Freud, conscious part of mind uses reality principle to satisfy the *Id*. *Ego* holds the *Id* in check till safe and realistic way has been found to satisfy its motives. The goal of ego is to help *Id* fulfill its needs. It can be considered as executive of the personality as it uses its cognitive abilities to manage and control *Id* and balance its desires against the restrictions of reality and *Superego*.

After birth for few days, behavior of child is totally governed by *Id*. But slowly the child comes in contact with the reality and learns to keep activities of *Id* in check with *Ego* to find realistic ways.

c) **Superego** - *Id* and *Ego* have no morals. As the *Superego* develops strength, children are able to control themselves and behave in ways that allow society to function smoothly and parents play major role in development of *superego*. According to Freud, most of us do not steal, murder or rape; not because we do not want to do it but because our *superegos* hold these desires in check. *Superego* is the chief force responsible for socialization of the child. So *superego* is sociologically and culturally conditioned.

2) **The Dynamics of personality:**\(^{10}\) - According to Freud, human organism is a complex energy system. Man has physiological energy used for physical processes like running, breathing and writing. Its

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\(^{10}\) *Ibid.* p. 405
mental energy is used in mental processes like thinking, feeling, remembering and the contact point of both physiological and mental energies is *Id*.

Using above concept Freud developed dynamic aspects of human personality in which he describes three important aspects –

1) **Instincts** - Life instincts such as hunger, sex, libido etc. and Death Instincts such as aggression, suicidal tendency, self-protection etc.

2) **Anxiety** - According to Freud, Anxiety is unpleasant feeling which alerts ego about impending danger. He divided it in three subparts as Realistic Anxiety, Neurotic anxiety and Moral anxiety.

3) **Mental processes** - Ego uses these defense mechanisms to reduce stress and anxiety. These are repression, Rationalization, Reaction formation, Displacement, Sublimation, Identification.

Freud’s theory of mental personality is a developmental theory. He says that as we grow from childhood to adulthood, we pass through series of developmental stages. Events that happen as individual passes through these stages can influence the formation of personality e.g. excessive punishment or reward from parents to traumatic events can leave person’s personality stuck or fixated at that stage. This fixation leaves lifelong mark on the personality.

According to Freud the developmental stages represent a shifting of primary outlet of Id energy, particularly sexual energy from one part of body to another. So they are called as ‘Psycho-sexual Stages’.
3) The five stages of psycho-sexual development are –

1) **Oral stage** - The first psychosexual stage (from birth to 1 year) in which *Id* gratification is focused on the mouth. During oral stage, the infant gets pleasure from sucking and swallowing. Later when he has teeth, the infant enjoys aggressive pleasure of biting and chewing. If they are fixated, then they may develop later overeating and smoking or having aggressive pleasure by mouth.

2) **Anal stage** (1-3 years) - Here more focus is on anus. During this stage children learn control over anal sphincter muscles. According to Freud, excessive punishment of failures during toilet training may create stingy, stubborn or cruel personality.

3) **Phallic stage** (3-6 years) - In this stage genitals become primary source of pleasure. Child begins to enjoy touching his or her own genitals. Also child feels intense love for opposite sex parent. According to Freud, the unconscious wish of all male children to kill fathers and sexually possess their mothers is called as Oedipus complex. Girls develop Electra complex in which her sexual desires transfer from mother to father when she discovers that she has no penis.

4) **Latency stage** (6-11 years) - In this age sexual energy is sublimated and converted into interest in schoolwork, riding bicycle, sports and social activities.

5) **Genital stage** (11 years on) - In this sexual and romantic interest is directed towards one’s peers. There is renewed interest in obtaining sexual pleasure through the genitals.
5) Jung’s Analytical Theory\textsuperscript{11}

Jung was a follower of Freud till they reached a point of difference. He accepted Freud’s basic ideas regarding

- Structure of personality
- Dynamics of personality
- Development of personality. (Childhood as the Rising Sun, Adulthood, Middle age, Old age).

We can study same in detail as -

\textbf{5.1) Structure of personality -}

\textbf{5.1.1) Conscious and ego} - Jung divides mind in two parts as

\textbf{a) Conscious} - This is involved in normal mind activities such as thinking, feeling, remembering etc. So conscious is mental process of which ego is aware and ego is centre of consciousness.

\textbf{b) Unconscious} - These are psychic forces of which ego is not aware which are further divided into:-

\textbf{b1) Personal Unconscious} - These are repressed desires, forgotten incidents right from childhood. According to Jung every person’s unconscious is unique.

\textbf{b2) Collective or Transpersonal Unconscious} - This is Jung’s original contribution to psychology. According to Jung collective unconscious is the unconscious mind with which all humans are born. Its content are same for all humans. In this the knowledge and experience of entire mankind is stored. This comes to every generation from ancestors. It modifies human behavior. Religious beliefs, myths, legends have their source in collective unconscious. Jung collected variety of evidence from ancient cultures Architecture, sculptors, symbols, to prove that every

\textsuperscript{11} Ibid, p.407
culture expresses the same sorts of unconscious motives in very much symbolic ways.

b2.1) Archetypes - Contents of the collective unconscious are known as Archetypes. They influence our dreams and fantasies.

There are four types of Archetypes as -

1) **Persona** - The mask worn by actors, was called *persona*. According to concept of mask, personality was thought to be the effect and influence which the individual wearing a mask left on the audience. Wearing a mask is helpful in life but real personality is hidden in the mask as they get involved in the role and lose their original nature. This mask leads to many mental problems as you live in dual personalities. So Sufi Poet Khalil Gibran\(^\text{12}\) says:-

   “One day I woke up from deep sleep,  
   And found all my masks were stolen,  
   For the first time, the sun kissed my own naked face,  
   And my soul was inflamed with love for the sun,  
   And I wanted my masks no more.”

2) **Anima and Animus**: Jung believed that a human being is bi-sexual. There are masculine elements which are called *Animus* and the feminine elements in man are called *Anima*. These archetypes when expressed in balanced way would lead to balanced development of Personality, otherwise the development will be lopsided.

3) **Shadow**: This archetype contains antisocial immoral desires. This is animal side of man similar to *Id* (Freud). However, according to Jung, *shadow* not only contains immoral and unacceptable desires but it is also the source of creativity, spontaneity, and vitality. If *shadow*

archetype is restressed, the personality will be dull and lifeless. Jung is of the opinion that the Ego should repress animal instincts but use the shadow archetype (Id) for creativity and vitality.

4) Self: The most important archetype in Jung’s theory is ‘Self’ because it is responsible for integration and unity. The ‘self’ is the central point of personality. The ‘Self’ archetype is present from the birth but its influence is visible in middle age.

c) Attitudes and Functions -

According to Jung, the psyche (mind) has two important attitudes and four important functions.

Attitudes are Introversion and Extroversion. According to Jung, a fundamental characteristic of human mind is that all important elements came in the form of opposites. We possess the potential to be both good and evil, feminine and masculine, mother and father. The question is how much of each we manifest in life. The most important pair of opposite we have is Extroversion and Introversion. In extroversion, the psychic energy flows towards the external world one possesses the desire to be friendly, open to things happening in the world, concerned about others.

Introversion is characterized by the flow of psychic energy towards the self, the inner world. There is a tendency to focus the attention to ourselves, to meet our own needs, to be shy, to be subjective. Both these tendencies are there in every being. However when extroversion comes to the conscious level then introversion is unconscious and vice versa. Jung calls the opposite tendencies as Yang and Yin.

Functions -

According to Jung, there are four main functions of the psyche.

a) Sensation  b) Thinking  c) Feeling  d) Intuition
E) Psychological Types:
According to Jung, the above mentioned two types of attitudes and four types of functions lead to eight psychological types. They are:
1) Extroverted Thinking Type
2) Extroverted Feeling Type
3) Extroverted Sensing Type
4) Extroverted Intuiting type
5) Introverted Thinking Type
6) Introverted Feeling Type
7) Introverted Sensing Type
8) Introverted Intuiting type.

5.2) Dynamics of Personality -
Like Freud, Jung also thought of man as a complex energy system. According to Jung the psychic and physical energies are interchangeable and hence the mind influences the body and vice versa. Jung accepted Freud’s concept of libido however he does not agree that Libido is only sexual energy. Libido is general life energy as well as psychic energy. It provides fuel for physical and mental actions.

1) Jung used the **principle of thermodynamics** to explain how psychic energy functions: Principle of opposites. Just as there are polarities in physical energy (heat /cold, Height/Depth, positive /negative) in the same way psychic energy too has polarities such as Happiness/ Misery, Likes/Dislikes, Social/Antisocial tendencies. Greater the polarities greater will be the psychic energy required to bring about equalization.
2) Principle of Equivalence:
According to this the psychic energy is redistributed. If a person loses interest in creative activity, the psychic energy used for the activity is shifted to some other activity in which he is interested e.g. the energy in studies can be transferred to sports field. However if the energy is not redistributed in this way, the extra energy will be transformed to the unconscious.

3) Principle of Entropy:
According to this, the energy flows from the higher level to the lower level (heat flows from hot object to cold object). In the same way psychic force/energy tries to find balance.

5.3) Development of Personality -
According to Jung man goes through various stages of development finally reaching stage of ‘Individualization’. The progressive development occurs if Libido (which according to Jung is not only sexual energy, but also the psychic energy and general life energy) moves forward (progression). This is conscious process in which man adopts with environment.

According to Jung, there are four stages of development viz. childhood, Young adulthood, middle age, old age.

In nutshell, Freud’s theory is called as psychoanalytical, whereas Jung’s theory is called as analytical theory. The concept of collective unconscious and pair of opposite personality traits known as extroversion and introversion is Jung’s major original contribution to Western psychology.
6) Adler’s Theory of Individual Psychology\textsuperscript{13}

Adler was a student of Freud and branched into advanced studies connected with neurosis. This theory is called as “The Adler Conception of Neurosis”.

Adler agreed with Freud that struggle to come to grips with one’s sexual and hostile impulses was important to develop personality but, he felt that primary struggle in personality development was the effort to overcome the feeling of inferiority in social relationship and to develop feeling of superiority. In human’s development from child, due to dependency on adults, we all have feeling of inferiority. He emphasized on how to overcome this feeling. He felt that effort to achieve feelings of superiority over other individuals was unhealthy motive. Instead he focused on two factors:

a) He felt that human beings are born with a positive motive, social interest to establish loving, helpful relationships with other people.

The full development of healthy personality requires expression of this motive in relationship. This contrasted Freud’s belief that only selfish motives are inborn.

b) Adler felt that life of human is governed by ambitions/goals.

This also was in contrast with Freud’s theory.

Adler’s theory is divided into six parts as -

1) Units of personality - According to Adler, all psychological events remain united within the human being through self consistency. The behavior can be understood with reference to final goal of perfection. It is not possible to clearly distinguish between body, mind, conscious

\textsuperscript{13} Ibid., p.408
and unconscious, logic and emotion. These are co-operating parts of unified system e.g. conscious are thoughts which can be understood and consciously help him to march towards the goal of perfections while unconscious may not be understood, yet may help him march towards the goal unconsciously.

2) **Subjectivity of perception:** - According to Adler, man’s behavior and personality is governed by his subjective perception rather than by external causes. Adler also maintained that human behavior is not governed by the past experiences but by future expectations and imagination. He proposes the following factors as determinants of personality. A) visualization of goal 3) birth order

3) **Striving for success/perfection:** - This is very important and main motive behind human behavior right from birth. This is present in normal man and also in neurotics. But neurotics adopt exaggerated path while normal man takes path of social interest. But this creates tensions in life. This drive works at individual and social level. So an individual takes help of society in reaching the goal and also helps in cultural development.

Here Adler differs from Freud that *id* is antisocial.

4) **Social Interest** - Adler believed that man is a social animal and social interest is found in common man as well as criminals and neurotics. According to Adler Social interest is barometer of psychological health. Those who lack same, lead private life and are concerned only about personal achievements.

5) **Life Style** - According to Adler each person exhibits unique pattern of qualities, behavior and habits. He uses all these to reach the life goal. Life style not only includes life goal but man’s self concept and also what he feels about others and about other environmental factors. Lifestyle of person is governed by Heredity, environment, social interest,
striving for success and creative power. Adler believes that life style is main controlling force which is Freud’s concept of Ego as ‘executive of personality’. But Adler rejected that concept of Id and Superego. Adler maintained that life style is fixed before five years of age and it cannot be changed. Later only expansion and elevation of basic structure is possible. Depending upon the social interest and degree of activity, there are four life style attitudes as Ruling type, Getting Type, Avoiding Type, Socially useful type. Adler also recognizes faulty life style as inferior style, Pampered style and neglected style.

6) Creative Power - Adler maintains that man’s life style evolves due to his creative power. Each individual has the freedom to develop his life style in a unique manner. The creative power decides his goal in life and means to achieve same and his social interest.

D) Parapsychology -

Phenomena such telepathy, psychic healing, psychokinesis (the moving of matter by mind power), dowsing, tele-gnosis (psychic reading of history and association of object), and other para-normal events, are receiving serious attention from the more pioneering members of the international science community, as a means of understanding of the relationship of energy and consciousness.

Scientists in the USA, UK, Germany, Holland, Scandinavia and Australia have taken the lead from scientists of the Soviet Union, many of whom are financed by their governments; called bioelectronics or paraphysics in some circles, this field of study is generally known as parapsychology.
Speaking in Japan at fifth annual conference of the International Association for Religion and Parapsychology in 1976, Dr. Rejdak defined psychotronics, and therefore, the whole field of parapsychology as -

“The science which, in an interdisciplinary fashion, studies the distant interactions between living organisms and their environment, internal and external, and the energetic processes underlying these manifestations in order to supplement and widen man’s understanding of the laws of nature”.  

Conclusion -

In nutshell, the goal of Psychology is to understand human behavior and mental processes. Adopting scientific process and experiment, observation and inference, Psychology tries to describe mental processes and human behavior. It tries to understand the mental phenomenon, it can predict how a person would react in a given situation. Psychology tries to find ways and means to influence behavior and help change the same if necessary.

Psychology mainly deals with mental problems and mental health rather than going to the basic question as "what is mind?" It tries to study the functions of mind and mental forces that work to build mental personality. Psychology hardly talks about going beyond mind. It does recognize the altered states of mind, but its scope in that field is very limited.

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14 Vivekananda swami, Yoga and psychology, Published by Bihar school of yoga, Munger, India.
Freud speaks about psychic forces viz. *Id*, the *Ego* and *Superego*. The overall effect of these psychic forces decide the functional aspects of our personality. Going beyond *Ego*, is the objective of spiritual culture, the world over. For Freud there are two basic instincts in human life—

Instinct to live - which leads to sex instinct.

Instinct to die - which leads to aggression

The basic life force for Freud is Libido, the sexual energy. Freud’s overemphasis on sex instincts was criticized by his own disciples. According to Jung, Libido is not only the sexual energy, but life energy in general and also the psychic energy. This is similar to concept of *prana* in yogic culture. We shall see in the due course that prāṇic energy going downwards will act as sexual energy and the same turned upwards becomes spiritual energy.\(^{15}\)

Adler did not agree with Freud who believed that man is basically antisocial, born with selfish motives. For Adler, man is a social animal. He regarded social interest as barometer of mental health. In highly developed people like saints the social interest extends to the whole country or the whole world. (*vasudhaiva kutumbakam*)

E) Yoga and psychology –

Yoga without psychology is rootless. The study of psychology is extremely useful for those who want to practice Yoga and reach altered states of consciousness. It tells us clearly about the forces that bind us to the lower state of consciousness. Psychology explains why

\(^{15}\) Refer third chapter of this thesis for verses in *Siddhasiddhāntapaddhati*. 

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though we are convinced about the principles on which yogic practices are based, we are not able to put them into practice. In principle everybody may agree that one should be non-violent, truthful etc.

But are we able to practice Yama – Niyamas?

No, because as Freud tells us, Id the animal in man won’t allow that. Psychology also tells us that suppression is not the answer, for it may lead to mental problems. Many Yoga practitioners in the name of bramhacarya suppress sexual instinct and become perverts! It should not be the suppression but sublimation.

The study of psychology tells us why years of yoga practice is necessary to cleanse the mind (cittaprasādana). The deep-rooted instincts are very difficult to remove. Mental problems cannot be solved by fighting with the mind but by understanding the mind and its processes. Yoga is the psychology par excellence!

Mind-Eastern Concept -

Having discussed the Western Concepts regarding the mind and its functions. It will be worthwhile to understand and discuss what the ancient scriptures say about the mind.

Various definitions of mind given in Sanskrit dictionary are as follows:

Manas (मनस्) - The dictionary\textsuperscript{16} meaning of word is:--

\textsuperscript{16} V. S. Apte, The Students Sanskrit - English Dictionary, Motilal Banarsidas Publishers Pvt. Ltd.,
1) The mind, heart, understanding, perception, intelligence.
2) The mind or internal organ of perception and cognition, the instrument by which objects of sense affect the soul as in Philosophy.
3) In Nyāya philosophy, it is regarded as "dravya or substance and is distinct from atman or the soul"
4) The Mind is constant, very subtle and its instrument for gaining happiness and sorrow. 
5) Conscience, the faculty of discrimination or judgment
6) Thought, idea, fancy, imagination, conception.
7) Will, wish, desire, inclination
8) Reflection, Disposition, temper, mood

Now we can study what Indian philosophy says about mind.

The seers and sages of ancient India realized that the knowledge of the world around is built upon the sensory inputs, which are received by the mind, analyzed and evaluated by the intellect and presented to the ego to sort out whether or not the data is to be stored in memory. What we call as the knowledge of the world is nothing but mental images and concepts drawn from the interaction of the mind and senses with the external stimuli. Many conclusions are drawn to study nature of mind, but they are subjective experiences. They do not provide a full picture of real nature and behavior of the mind.

So Maitrāyaṇī Upaniṣad describes mind as

\[
\text{mana eva manuṣyāṇām, kāraṇam bandhamokṣayoh/}
\]
\[
\text{bandhe tu viṣayāsakti, mokṣe nirviṣayam manah/”}^{18}
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17 Ib., p.422 तदेव सुखदुख्द्राढ्यपतिविधिसाधनमिदियन्ति जीवं मिल्लमणः लित्य च।

18 Maitrāyaṇī Upaniṣad, VI.34.
- Mind alone is the cause for human being to experience bondage and liberation. Bondage is attachment to the objects while liberation is detachment from objects.

Source of Mind\textsuperscript{19}: - The source of mind is consciousness in the trans-sensorial dimension. In transcendental and cosmic dimension, two powers coexist as consciousness and energy. They are in perfect equilibrium and harmony with each other. The entire creation and life is an interplay of consciousness and energy. Energy manifests as prana and consciousness as mind. Consciousness is absolutely pure, untainted, in perfect equilibrium and harmony. When an interaction takes place in cosmic dimension between consciousness and energy, life emerges. Each life is thus governed and guided by prāṇa and mind.

All creation in universe as bacteria, trees, animals, birds, humans have prāṇa and mind. Therefore, cosmic cognition or awareness is known as "cosmic consciousness" and individual or contained awareness is known as "Individual consciousness." This idea from Yogavāsiṣṭha will be discussed in following pages.

According to Aurobindo, even in the so called insentient matter, the consciousness is sleeping……and not absent.

Concept of mind in various Indian Philosophies

Hundreds of thousands of yogis, seers, mystics experimented and confirmed what has been written in the scriptures. Their revelations served as a beckoning light generations after generations. These experimental truths were offered in the form of different systems of

\textsuperscript{19} Swami Niranjananda Saraswati, \textit{Mind, Mind Management and Rājayoga}, Yoga Publication Trust, Munger, 2011, p.4
philosophy. In India, philosophy was never a mere speculative enquiry. It always meant a way of life. It is therefore called *darśana*, which means a doctrine that helps one ‘see’ and experience the reality. There are six *darśana*-s which have faith in Veda-s and hence called as ‘orthodox darśana-s. They are ‘Nyāya, Vaiśeṣika, Sāṁkhya, Yoga, Pūrvamīmāṁsā, Uttaramīmāṁsā.

1) **Sāṁkhya Darśana**: Sāṁkhya means “number”, but this is a science which deals with twenty four attributes of human nature. It states that puruṣa and prakṛti are two primordial principles and they describe entire evolution of prakṛti, which will be discussed in detail in the next chapter.

Here we note that according to Sāṁkhya’s, the mind is an offshoot of prakṛti which is *jaḍa* (insentient) but appears to be *cetana* (sentient) because of association of puruṣa (principle of consciousness).

2) Vendantic idea of mind -

So let us see what is Vedantic concept. Shankaracharya in *Tattvabodha* explains antaḥkarāṇa in, verse 7.3.2.2 as -

‘From the total sāttvika content of these five elements, the Antaḥkarāṇa (the inner instrument) constituted of the manas, buddhi, ahaṅkāra, and citta are formed.’

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20 Swami Dayananda, *Tattvabodha*, Central Chinmaya Mission Trust, Bombay, p. 37, verse 7.3.2.2,
‘ऐतरेय पञ्चविधमानं ममन्नतिमालिकांकाम अन्तोद्विधमंकारं विलाचनं करणानि मंभूताभि’
The mind receives the stimuli from the senses of perception and directs the Prāṇamaya Kośa to respond. The mind is considered to be evolved from the combined sāttvika aspect of all the five subtle elements.

The Antaḥkaraṇa or the mind is made up of thoughts. These thoughts can be divided into four categories, based on their nature or function. So the one antaḥkaraṇa is called by four names according to the four functions it performs, viz. manus, buddhi, ahaṅkāra and citta.

1) Manas -
Manas is of nature of indecision or doubt.21 When an individual is not sure about something, his mind vacillates between opposite thoughts. For example, while leaving home, after walking few steps, a question arises: have I locked the door (Vikalpa?) Then the answer may be: yes, I locked the door (saṅkalpa).

But if the doubting faculty overrides, the man would go back to check whether the door is locked or not. This function of Antaḥkaraṇa is called Manas. Thus the nature of manas is volition or vacillation or doubt. This comes from air element. So nature of mind is as fickle as air.

2) Intellect is of the nature of decision.22
Buddhi:-Buddhi is the determining faculty or the ‘cognition’ faculty. Thus upon the doubt of whether the door is locked or not, the deciding faculty might confirm: yes the door is locked. This faculty is Buddhi. Buddhi is involved in the analysis of a situation or an enquiry into a problem, Fire element (tejatanmātrā) is the cause of the Buddhi. It represents vāsanā-s, desires, passions, ideas and thoughts which fuel mind and life.

21 Ibid., p.37, verse 7.3.2.2, मंत्रत्वि्विकर्त्त्वामि मनः: |’

22 Ibid, p38,verse 7.3.2.2, ‘निःवचायिन्का वृद्धिः’ I’
3) ‘I am the doer’-this sense is the ego, Ahaṅkāra .

*Ahaṅkāra* - The aspect of *Antaḥkaraṇa* which has sense of doership or ownership is called *Ahaṅkāra* (ego). This is a notion which claims doership and identifies the self with one’s actions, pleasures, sorrow etc.

4) ‘The thinking faculty (or the faculty of recollections) is the Citta.’

*Citta*:-The function of *Antaḥkaraṇa* which is based on the recollection of past experiences or events is called *citta*. The *citta* provides guidelines to the *Buddhi* on the basis of past experience. *Citta* is a storehouse of impressions and memories. Thus if a man happens to see a snake will direct the mind and senses to react *Citta* originates from water *Tanmātrā* and water element is associated with *Svādhishṭāna Cakra*. Memories and *Samskāra*-s are like water and it is difficult to hold them.

While the three faculties viz. *Manas*, *Buddhi* and *Citta* come and go i.e. they replace each other according to the situation, the *Ahaṅkāra* or the notion of doership is always present at all times. Thus it is ‘I’ who vacillates or ‘I’ who decides or ‘I’ who provides direction. The other modifications change according to objects and thoughts.

3) **Patañjal yoga** : This is based on *Samkhya-Darshana* but with one important principle called as ‘*Iswara*’. So this is also called as ‘*Seshswar*’.

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\(^{23}\) *Ibid* , p38, verse 7.3.2.2, अहंकर्नां अहंकार:।

\(^{24}\) *Ibid*, p.38 ,verse 7.3.2.2 ‘चिन्तनकथितम् ।'
Samkhya’. Patanjal yoga can be called as Applied Psychology i.e. Para-Manas Shastra.

This is the most scientific ‘Darshana’ written in the form of ‘sutras’ (aphorisms). In sutra maximum knowledge is given in minimum number of letters. Sutras are like scientific formulae.

Vyassbhayshya\textsuperscript{25} on Patanjali yoga sutra 1.1 says:-

Yoga means state of super consciousness (Samādhi). It is a feature of the mind in all its habitual states i.e. concentration of mind is possible in whatever state the mind may be. Such states are five in number i.e.

\begin{itemize}
\item Ksiptam (Flickering),
\item Mudham (stupefied),
\item Vikshiptam (distracted),
\item Ekagra (single pointed) and
\item Niruddha (arrested).\textsuperscript{26}
\end{itemize}

The states of mind are, the condition in which mind habitually expresses itself and are five in number.

\textbf{Citta Bhumis - Mental Planes}

As mentioned in Chapter 1, while commenting on Yoga sutras, Vyasa has described five different planes of mind (\textit{citta bhumis}).

\textbf{1) Kshipta:} - This is confused state of mind. The Randomness is due to the predominance of rajas. Mind is full of passions.

\textbf{2) Mudha:} - Predominance of tamas. This is characterized by lack of thinking, sloth, depression, sleep.

\begin{flushright}
\textsuperscript{25} Swami hariharananand aaranya, \textit{vyasabhasya}, English translation by P. N. Mukherjee Published by university of Calcutta, Third edition, 1981, page 1
\textsuperscript{26} Vyasa Bhashya - Y.S. I-1, Ibid.,
\end{flushright}
3) **Vikṣipta:** - This has more rajas with some influence of sattva. Mind is often distracted but at times steady, obsessed mind. It seems to get focusing generally due to emotional drives. It resembles concentration but not of choice or order.

4) **Ekāgra:** - Predominance of sattva, hence there is directionality, control volition. Such a concentration is possible when kleśa-s (afflictions) due to avidyā (ignorance) are attenuated by practice of kriyāyoga

5) **Niruddha:** - Pure mind only sattva prevails. Mind in state of dynamic equilibrium. The first three mental planes viz., kṣipta, mūḍha and vikṣipta are not congenial for meditation. The persons having these mental states must practice kriyāyoga consisting of tapas (austerities) svādhyāya (self-analysis) and Īśvara Prāṇidhāna (self-surrender to God) to attenuate mental afflictions and to orient the mind for higher yogic practices like dhāraṇā, dhyāna, Samādhi.

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Further Vṛtti-s is also important aspect of mind on which Muni Patanjali has written sutra. Vṛtti means modification of mind.

The sūtra speaks of five types of Vṛtti-s. Vṛtti is a circle. So Vṛtti means a circle of vortex in which mind gets involved and cannot be freed from. The human mind is weak and so it is easily influenced by outside

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27 P.Y.S. II-1.  
28 P.Y.S. II-2.
world. The five Vṛtti-s (states of mind) are impurities coming from the kleshas.

Vṛtti arises when one of the four functions of mind i.e. ‘manas’, ‘buddhi’, ‘ahaṅkāra’ and ‘citta’ becomes prominent. An altered mental state is experienced at this time which could be positive or negative. Just as drop of ink can colour jar of water, similarly drop of ‘ahaṅkāra’, ‘buddhi’, ‘citta’ and ‘manas’ colours clarity of mind. This change in the natural state of mind is called ‘vṛtti’.

Patañjali has defined Vṛtti-s and its management so as to achieve the state of ‘dhyāna’.

The five modifications of mind

The fivefold modifications of mind are Right knowledge, wrong knowledge, fancy, sleep and memory.  

He defines pramāṇa as -

‘Perception, Inference and Testimony constitute The pramāṇa-s.’

He says wrong knowledge or viparyaya or Illusion is perverted knowledge formed of a thing as other than what it is.  

‘Third modification is vikalpa is based on Verbal Cognition in regards to a thing which does not exist. The fourth one is ‘Dreamless sleep is the mental modification produced by condition as the state of Vacuity or negation.  ‘Last, but most important is smṛuti, which is recollection of mental modification caused by reproduction of the
previous impression of an object without adding anything from other sources.\textsuperscript{33}

*Pramāṇa* is what an individual actually experience on as per his own Intellect. ‘Viparyaya’ is wrong knowledge or illusory knowledge. ‘Vikalpa’ (doubt) is a state in which many thoughts crowd mind. ‘Nidrā’ is absence of cognition/awareness (sleeping state) from mental dimension. ‘Smṛti’ is a state in which one is lost in memory and you lose touch with reality and external world.

Patañjali says that these ‘Vṛitti-s’ will influence your mind and dissipate its energy. So then ‘nirodha’ should be done and not ‘virodha’ to make mind one pointed.

‘Pratyāhāra’, ‘Dhāraṇā’ and ‘Dhyāna’ are techniques to train mind to move beyond the ordinary states of mind towards its altered states.

The conscious patterns of mind are modified by ‘Pratyāhāra’, ‘Dhāraṇā’ and ‘Dhyāna’, but the subconscious and unconscious part of mind have to be managed by cultivating virtues in life which are Yama-s and Niyama-s of Rājayoga.

Further Patañjali has given different techniques of cittaprasādana, i.e. purification of mind, for, only the pure mind can reach the altered states. We are going to discuss same in following chapters.

4) *Yogavāsiṣṭha*\textsuperscript{34}: This is dialogue between Sage Vasiṣṭha and Rāma. Rāma asks Vasiṣṭha ‘what is the origin of human body and what is the cause of this arbor of the world ?’

\textsuperscript{33} P.Y.S. अनुवादितविषयांशम्प्रमाणः: मूलिः ꞌ1-11ꞌ
\textsuperscript{34} Ravi Prakash Iyer (tr), *Yogavāsiṣṭha of Vālmīki*, Vol 1, Book 5, Parimal Prakashana, Delhi, 2000, 524
Vasiṣṭha answers this in upaśama prakarana and discusses the origin of human body and consciousness.

Vasiṣṭha says the corporal body is the seed or cause of the arbour of the world. This body contains sprouts of all the good and bad karmas. The mind is the seed of this body. So all forms and figures, which appear in this world are formations of mind.\textsuperscript{35}

Like the mind experiences dreams, visions and its fallacy, it spreads the network of reality and unreality. As gandhrvanagarī is created by saṅkalpa of gandhrava-s, similarly body is created by Citta. Like pots and toys are created by clay, all the forms and figures, all that is visible in this world are formations of mind.\textsuperscript{36}

‘Citta’ which is full of ‘vṛtti-s’ has two seeds, ‘prāṇaspanḍa’ (vital breath or vibrations of prāṇa) and ‘vāsanā’ (fixed desires or strong resolve). When the vital air vibrates through lungs for flowing through all nādi-s, then immediately awareness/ consciousness is born in mind.\textsuperscript{37}

The vibrations of the breath awaken our self-consciousness, which is subtler than the subtle and yet all pervasive in nature. This is similar to fragrance of flowers which is spread in the air with breeze of wind.\textsuperscript{38}

\textsuperscript{35} Ibid., Upshama prakarana, sarga ninety-one, अन्तर्लोकवचनाद्वाराधारकारः। संप्रविष्टवत्तेशिः असीरि विचित्र गच्छ।।8||

\textsuperscript{36} Ibid., Upshama prakarana, sarga ninety-one, तथा चैत्तत्वम् नवयस्माभावोदिताय वायुः।।10||

\textsuperscript{37} Ibid., Upshama prakarana, sarga ninety-one, यदा प्राणविष्टवत्तेशिः तदं वायुः।।13||

\textsuperscript{38} Ibid., Upshama prakarana, sarga ninety-one, यदा प्राणविष्टवत्तेशिः तदं वायुः।।15||
It is of great good, O Rāma! To confine one’s consciousness in one’s self by stopping the breathing by means of the practice of *prāṇāyama* or control on breath. This is similar as enclosing the fragrance of the flower in its seed vessel so that it will not be spread. 39

By restraining our self-consciousness, we in ourselves succeed to refrain from our consciousness of all other things because the knowledge of endless object (particulars), is attended with infinite trouble to the mind. 40

The man being infatuated by his present desire, believes himself as it depicts him to be; and takes his present form for real, by his forgetfulness of the past and present reality. (The present unreal appears as real, and the past reality passes away as an unreality)41

It is the extreme intensity of our desire that carries us away from the reality; as the drunkard sees everything whirling about him in his intoxication. 42

Men of imperfect knowledge are led to like errors by their desires, as a man is driven to madness by the impulse of passions. 43Such is the nature of the mind, that it lead to the imperfect knowledge of things, so as to view the unreal as real, and the unspiritual as spiritual.44 It is the eager expectation of getting a thing, which is fixed and rooted in the heart that
impels the restless mind to seek its desired object, in repeated births and transmigrations.⁴⁵

When the mind has nothing desirable or disgusting to seek or leave, and remains apart from both, it is no more sound to regeneration in any form of existence.⁴⁶

When the mind is thoughtless about anything, owing to its want of desire of the same; it enjoys its perfect composure, owing to its un-mindfulness of it and all other things.⁴⁷

When there is no shadow of anything, covering the clear face of consciousness, like a cloud obscuring the face of the sky; it is then that the mind is said to be extinct in a person, and is lost a lotus-flower, which is never seen to grow in the expanse of the sky.⁴⁸

Men attaining to spiritual knowledge or very wise persons having sattva guṇa in him, his mind is similar to no mind state.⁴⁹

This mind has two seeds.

a) prāṇaspanda (vibrations of prāṇa)

b) vāsanā (desires)

They are interdependent, but if one is extinguished, the other also gets extinguished. ⁵⁰

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⁴⁵ द्रुपसाधारधिकायामार्जनकालम् | चिंतं संजायते जनजागरणकारणम् ||35||

⁴⁶ यदा न वामयेत्र क्रिकेतेपेतं दर्शनं मण्डलं नायक्यता चिंतं न जायते ||36||

⁴⁷ अजागरवालतत्त्वं यदा न महुते मनः | अजागरता तथोदति परमेश्वरस्मयः ||37||

⁴⁸ यदा क्रिकेत्र मंदिरेऽ मुखरवस्थितं स्वारामयेत्र | नव्यत पदम इवाकों चिन्ततेत जायते ||38||

⁴⁹ मलेपप्रागिताक्षिकों झापनारम्या ||अशिक्तं इति कथयने देशाने योगसंस्कारं : ||47||

⁵⁰ Ibid, Upshama prakarana,sarga ninety-one,verse 48,55 to 57,77,79

देव माने गय यशस्व प्राणसाधनयामनन्नक्रियामंत्रम् तयोंः कीणे विषं देव ओऽपि क्यतः ||48||
So this citta becomes silent by prāṇaspaṇda-nirodha. Seed of vāsanā and ‘prāṇaspaṇḍa is in the vāsanā / śabda originating in heart. So vāsanā is the seed, so same should be destroyed.⁵¹

The un-inert consciousness, which is unconsciousness of the outer worlds, but preserves the consciousness of the self, is attended both with present felicity, and want of future regeneration also. Be therefore unconsciousness of the externals, and conscious of the internal bliss of your soul; because the wakeful soul that is insensible of the externals, is blessed with the sensibility of its inward blissfulness.⁵²

Rāma asks, “How can the unconscious, but uninert be freed from worldly matters?”

Vasiṣṭha replies- That is called the un-sluggish or sensible unconsciousness, which having its existence, dwells on nothing beside itself; and which though it is living, is insensible of everything else, (and yet quite sensible of its own existence).⁵³

He is called both the unconsciousness and yet un-inert, who has no visible object in his consciousness; and who discharges his duties and all the affairs of his life, without attaching his mind to them.⁵⁴

He is said to be un slumbering and yet unconsciousness whose mind is insensible of the sensible object of perception; but yet clear with the impressions of the knowable objects of intellectuality; and such a person is said to be the living liberated also; (who is removed from the

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⁵⁰ पाण्यप्रि प्रायोधति तेन ब्रम्ह प्रजियोकोषिण: यज्ञन्यामीत्वापन्नस्तु मयुष्टदुर्गुणः ||55||
गोपिद प्रायोधस्तु बिन्दुः प्रजियोकोषिण हि वासनाप्रायोग्याहि दी तथाकारणः ||56||
ततोगक्ष्याय नाः त्वो वन्दित्वावित्वास्य राहवायुर्दु: श्रमनः यस्म्य: आसीकुदत्तकलसः ||57||
⁵¹ अस्तिनिलाजयस्या सुधातात्जनानन्तः अर्जुनो गोलितस्वयमतबलनो भवैः अवंचवावुद्धानाः यथा तत्स खुदश ||77||
⁵² यः सर्वनामस्याः विद्यात्वान्तः न कृतः ||वैवर्तवद्यां न हि सम्बादवद्यां हि स ||79||
⁵³ सर्ववन्द्यालयः म यत्सम्य न विद्यते ||गोस्विनिष्ठांतः प्रमृतः कृतः कुलकार्यार्थत्वः ||80||
⁵⁴ 46
material to the spiritual world, has his *a-jaḍa, a-samvit* or unslumbering unconsciousness).\(^{55}\)

As a small seed produces a large tree, whose expanse spreads in the sky; so does the minute mind produce these ideal worlds, which fill the empty space of the universe, and appear as real ones to sight.\(^{56}\)

It is our consciousness that comprises the world, which is no other beside itself; because the all comprehensive consciousness comprehends all things in itself: (in its conscious ideas of them).\(^{57}\)

This in-being in us exhibits itself in two forms within ourselves; the one is our self-consciousness, and the other is our consciousness of many things lying within us: the former is uniform and the latter is of mutable form.\(^{58}\)

This twofold division of the one and same soul is the difference of *ghaṭa and paṭa* or of the pot and painting, and like that of I and you, which are essentially the same thing, and have no difference in their in-being.\(^{59}\)

The variety of external forms, does not indicate any variation in the internal substance; change of outward form, makes a thing unknowable to us as to former state; but outward and formal difference, make no difference in the real essence.\(^{60}\)

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55. *Ibid*, Upshama prakarana, sarga ninety-one, verse 81, 88, 96, 99, 100
56. *Ibid*, Upshama prakarana, sarga ninety-one, verse 103, 104, 122
57. *Ibid*, Upshama prakarana, sarga ninety-one, verse 103, 104, 122
58. *Ibid*, Upshama prakarana, sarga ninety-one, verse 103, 104, 122
59. *Ibid*, Upshama prakarana, sarga ninety-one, verse 103, 104, 122
60. *Ibid*, Upshama prakarana, sarga ninety-one, verse 103, 104, 122
Whatever preserves its uniform and invariable appearance at all times, known to be the true and everlasting inner essence of the thing: (and not its changeful external appearance).  

Rāma! Renounce the doctrines which maintain the subsistence of time and space, of atoms and generalities and the like categories; and rely in the universal category of the one Being in which all others are reducible. (All varieties blend into the Unity of Brahma).

Through the endless duration of time approximates to the nature of the Infinite Existence; yet its divisions into the present, past and future makes it an un-uniform and unreal entity.

It is the knowledge of that holy and unchangeable Spirit, which brings rest and peace to the mind; know then that all-pervasive soul, and be identified with the pure Intellect, for your liberation from all restraint.

(And the way to this state of perfect liberation, is to destroy by degrees the seed of our restrains to the same. Namely: To be regardless of the body, which is the seed of worldliness; and then to subdue the mind, which is the seed of the body; and at last to restrain the breathing and desires, which are the roots of sensations and earthly possessions; and thus to destroy the other seeds also, until one can arrive to his intellectual, and finally to his spiritual state).  

The disturbances in vital breath awaken the senses and the senses affect the heart and mind.

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61 एकृतयं तु पद्धतं स्त्राच्छम किमलामकम न क्रटायम तिलायि नापि न विमृलितः ||104||

62 तद्भवत्रं तद्भवत्रं तद्भवत्रादानिंति पैताः: अवगतिनिकसितस्यक्षणयास्मिन्कथणोऽस्मि तथिष्ठयात् ||122||
Central theme of *Yogavāsiṣṭha* says -

- **Absolute Brahman**
  - creative power
  - This gives rise to **cosmic mind-Brahma**
  - This forms **Innumerable minds**
  - Which gives rise to **individual mind**
  - Vāsanā and prānaspanda

According to *Yogavāsiṣṭha*, The objective world is a manifestation of *mind*. It is a system of ideas a display of mentation. Everything is creature of *mind* as the dream objects are. It is evident from the fact that Yogis do not experience anything at all when they bring their *mind* to rest.

Sage Vasiṣṭha admits the plurality of *minds* and also a common world of experience, which in its original form, is an ideal construction of the cosmic *mind*, which he calls ‘Brahma’. The ideas manufactured in the cosmic *mind* (*Brahma*) are the common object of experience to us all; although in our own *minds*, they enter as our own ideas and every *mind* being manifestation of cosmic *mind* is capable of representing within itself other individual minds also as ideas within itself. The common ideas of us all give us the appearance of common world.
According to *Yogavāsiṣṭha*, there are worlds within worlds ad-infini-tum whatever is thought by the *mind*, be it cosmic or individual becomes in its own turn a center of imaginative activity, i.e. a *mind*, the creator of its own objective world.

As *minds* therefore, we have tremendous power at our command. Whatever *mind* thinks and believes intensely comes to happen. The *mind* is the seed of the world. Creation and dissolution are rising and setting of its activities. Every individual mind is the master of its destiny and the maker of its body and circumstances. There is no other agency but our own *mind* that gives us our own objects. The *mind* creates the body from its own imagination and can change the form of the body by its own intense imagination.

Bondage and freedom are also states of *mind* and are determined by it. Bondage or suffering is due to our wrong belief that we are finite beings. Freedom from ignorance and wrong beliefs and the conviction of our being one with the Absolute Reality constitutes liberation.

It is one and the same mind that assumes various forms and is called by various names on account of its different functions. It is called ‘*Buddhi*’ (intellect) when it knows something definitely, ‘*Ahaṅkāra*’ (ego) when it assumes for itself a distinct individual existence, ‘*Citta*’ when it displays fickleness *Karma* (activity), when it moves towards desired end

‘*Kalpanā*’ (imagination), when it thinks about desired object

‘*Vāsanā*’ (desire), when it longs for some object

‘*Indriya-s*’ (sense organs), when it reveals externals objects to the self and *Prakṛti* (matter) because it creates objects out of itself.

In fact everything that we know is according to *Yogavāsiṣṭha* a form of *mind*. 
From the Absolute consciousness originates the cosmic mind. From the absolute Reality, which is like a calm ocean, the Brahma-cosmic mind-springs up like a wave the creative activity which manifests itself in the cosmic mind is inherent in the Absolute Reality. The Absolute and its creative power are not realities. The creative power of the Absolute is ever identical with Absolute. When the power is active it may falsely assume a separate reality for itself but when it turns back to its source it merges therein and become undifferentiated. Before the rise of cosmic mind the law of Karma does not operate.

As per Yogavāsiṣṭha, The law of karma begins to bind an individual the very moment he begins to live a life of separation and distinction from the Reality as a whole, but however an individual may think himself to be separate from the Absolute, he is in reality ever identical with it for, he is a manifestation of its creative power.

Yoga in Yogavāsiṣṭha means the method of freeing oneself from misery of life and death. It consists in
1) Brahmabhāvanā –imagining oneself to be identical with absolute,
2) Manolaya-merging the mind in the Absolute and
3) Prāṇanirodha-stopping the activity of vital airs. Any one of these or all these practiced by the aspirant to realize the Absolute.

The completion of this Yoga of self –realization requires prolonged efforts. Hence Rāma asks Vasiṣṭha the ways out of this? The Seven stages (Saptayogabhūmi-s and saptajñānabhūmi-s) may be marked on the progressive path of realization of the Absolute. We have discussed this in detail in Chapter 3 of this research work.
5) **Buddhist Philosophy** emphasizes on purification of mind. Says *Dhammapada* -

"Mind precedes all phenomena
Mind matters most, everything is mind made.
If with an impure mind,
One performs any act on of speech or body,
Then suffering will follow that person,
As the cartwheel follows the foot of the draught animal”

"Mind precedes all phenomena
Mind matters most, everything is made.
If with a pure mind,
One performs any action of speech or body,
Then happiness will follow that person,
As a shadow that never departs”

So the Buddhist philosophy too, like *Yogavāśiṣṭha* regards world as but a projection of mind. Lord Kṛṣṇa in *Bhagavadgītā* defines mind as follows:-

5) **Bhagavadgītā** -

Earth, water, fire, Air, ether, mind, intellect, egoism-these are my eightfold prakṛti.64

The pañca-mahābhūta-s, mind, intellect and ego constitute prakṛti, that has come to be superimposed upon truth through ignorance. The five great cosmic elements are represented in the microcosm by five sense-organs by which individual comes to experience and live in the world of sense objects. So the sense-organs are Channels through which the world

63 *Dhammapada* I.1 and 27.
64 *Bhagavadgītā* VII.4.

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of stimuli reaches within, and the inner point of focus of the five sense organs is called ‘mind’. The impulses received by mind are rationally classified and systematized into the knowledge of perception by the intellect. At all these three levels of sense perception, mental perception, and intellectual assimilation, there is a continuous sense of I-ness, which is called the ‘ego’. So, the man functions through these eight equipment’s.

Lord Kṛṣṇa defines mind as sixth sense in-

An eternal portion of Myself, having become a living soul in the world of lie, and abiding in Prakṛti, draws (to itself) the five senses, with mind for the sixth.\textsuperscript{65}

The spark of Consciousness vibrates the entire body with life, renders existence possible for a living creature and maintains by its mere presence, the sense-faculties and the mental capacities around itself. No doubt these are faculties that belong to matter, but at the same time, these powers of hearing, thinking, seeing are not powers of sense organs, or even of the inner organs.(\textit{Antahkarana}). These are expressions of the Spirit through matter, and hence it is said that along with mind and the five senses, abiding in Prakṛti it functions.

\textbf{6) \textit{Kaivalya Upaniṣad:}-}\n
That which illumines the world of relative experiences lived in the waking, dream and deep-sleep conditions, that \textit{Brahman} “am I” – and realizing thus, one is liberated from all shackles.\textsuperscript{66}

\begin{footnotesize}
\textsuperscript{65} \textit{Ibid.}, XV .7
\textsuperscript{66} \textit{Ibid.}, XV .7
\end{footnotesize}
The one consciousness is aware of all happenings in three states. The principle of knowledge that illumines all experiences in the waking, dreaming and deep-sleep conditions is one and the same. We must be able to recognize, re-visualize, re-live that we are not the limited ego, but are this Bramhan.

7) Śrī Aurobindo –Integral Yoga-

The traditional systems of yoga and the Integral yoga are not opposed to each other, but are complementary to each other.

In Śrī Aurobindo’s integral yoga, Consciousness is the main theme. But one may get confused in this study if one does not know where to begin.

At present stage of humanity, mind is the greatest instrument of consciousness, which man possesses. But his Integral yoga seeks to transcend the limitations of mind, so that man is endowed with an instrument of consciousness which is free from all tardy processes. So, this spiritual journey must begin with the study of mind and the limitations of mind. Aurobindo speaks of Body mind, The physical mind, the vital mind, the Inner Mind, the Psychic mind, the Spiritual mind, the Higher mind, the Illumined mind, the Intuitive mind, The over mind, the Super mind whereas Western psychology speaks only about conscious, unconscious and sub conscious layers of mind.

We will study these categories of mind in next chapter as these will lead us to the higher states of consciousness.

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But for limitations of mind, Śrī Aurobindo says:\(^{67}\)

“Mind acts by representations and constructions, by the separation and the weaving together of its constructed data; it can make a synthetic construction and see it as a whole, but when it looks for the reality of things, it takes refuge in abstractions—it has not the concrete vision, experience, contact sought by the mystic and the spiritual seeker.”

Though mind is inadequate along the path of spirituality, it cannot be bypassed. So, Śrī Aurobindo says\(^ {68}\):-

“To know self and reality directly or truly, mind has to be silent…Thoughts are not the essence of mind being; they are only an activity of mental nature; if that activity ceases, what appears then as thought-free existence, that manifests is not a blank or a void but something very real, substantial, concrete—an emptiness there is but it is the emptiness of ordinary activities, not a blank of existence.”

There are fundamentally two types of knowledge:-

1) Knowledge by ideation
2) Knowledge by being

He also says “A greater power than the reason is needed for the spiritual comprehension and effectuation of deepest knowledge.”

In the discipline of Integral yoga, various categories of mind are examined for the purpose of arriving at the silence. This is path to increase spiritual sensitivity, which we will study later in this work.

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