

INTRODUCTION

The Concept of Mind in Indian and Western Philosophy

(A) Mind in Indian philosophy

(i) Vedas

The main emphasis in the Vedas is on the recitation of *mantras*, prayers and performing the rituals to propitiate the many gods. There is no clear notion of mind and it is almost used as synonym to consciousness. The concept of mind is enunciated through many terms such as awareness (*sanjna*), comprehension (*ajnanam*), understanding (*vijnanam*), insight (*drsti*), resolution (*dhrtih*), reflection (*manas*), impulse (*jut*), will (*sankalpa*).¹ The transition from the *Brahmana* literature to the Upanishads is characterized by the transmission of values from rites and rituals to knowledge and meditation, from faith to reason and from objectivity to subjectivity.² Thereafter, in the later Indian philosophical thought the notion of mind is brought into the nucleus of philosophical dialogue.

(ii) Upanishads

In the Upanishads the words used for mind are *manas*, *prajna*, *sankalpa* and *citta*. The quintessence of mind is not consciousness but it is a subtle form of matter and like the body it is made of matter. The eaten food is sorted into three kinds after digestion. The grossest part becomes faeces; the middle component becomes flesh; the subtle ingredient becomes the mind.³ In the earlier Upanishads, no separate categorization of mental functions is given but in the Paingala Upanishad, the hierarchy of mental functions is expressed as, the five sense organs and the five motor organs; perceiving mind (*manas*), which coordinates the organs of perception; intellect (*buddhi*) the higher organ of thought which discriminates the self-ego (*ahamkara*); the subconscious mind (*citta*), the storehouse of past impressions.⁴

The mind is also said to be two-fold, that is pure and impure. The impure mind is driven by desire and volition; the pure mind is devoid of desire. The mind alone is the cause of bondage and liberation to humans. Attached to objects it leads to bondage and freed from objects it leads to liberation. The mind should always be

made devoid of objects by the seeker of liberation, since the liberation of the mind devoid of objects is desirable. When the mind, freed from the contact with objects and confined in the heart, reaches being, then that is the supreme state.

When the five organs of perception become still, together with the mind, and the intellect ceases to be active; that is called the highest state.⁵

This firm holding back of the senses is what is known as *yoga*.⁶

The nervous system of the body provides the channels through which the mind travels; the direction in which it moves is determined by its desires and tendencies. When the mind becomes pure and desireless it takes the upward course and at the time of departing passes out through the imperceptible opening at the crown of the head; but as long as it remains full of desires, its course is downward towards the realms where those desires can be satisfied.

There are a hundred and one nerves of the heart. One of them penetrates the center of the head. Going upward through it, one attains immortality. The other hundred nerves lead to different worlds.⁷

(iii) Schools of Indian Philosophy

The systems of Indian philosophy are divided into two broad classes namely, orthodox (*vedic*) and heterodox (*non-vedic*). Under the orthodox, there are six schools namely, *Nyaya*, *Vaisesika*, *Samkhya*, *Yoga*, *Mimamsa* and *Vedanta*. Under the heterodox, there are three schools namely, *Carvaka*, *Buddhism* and *Jainism*.

The *Nyaya* and *Vaisesika* schools, founded by Gautama and Kanada respectively, though diverse in their origin and early development, were amalgamated later on into one syncretic school known as *Nyaya-Vaisesika* system. *Nyaya* is primarily concerned with the conditions of correct thinking and means of acquiring true knowledge of reality; and the *Vaisesika* system formulates its ontological structure on the basis of seven substances (*padarthas*) namely, *dravya*, *guna*, *karma*, *samanya*, *visesa*, *samavaya* and *abhava*.

The *Samkhya* is a philosophy of dualistic realism, attributed to the sage Kapila. It admits two ultimate realities namely, *purusa* and *prakrti*, which are independent of each other in respect of their existence. *Purusa* is conscious, inactive and immutable while the *prakrti* is unconscious, active and mutable. There are

different *purusas* or individual selves related to different bodies. *Prakrti* is composed of *sattva*, *rajas* and *tamas gunas*, which are finer than atoms and modified into all physical, biological and psychical entities. *Samkhya* rejects the notion of God as the creator of the world. The *Yoga* system, founded by Patanjali, is closely allied to the *Samkhya*. It mostly accepts the epistemology and the metaphysics of the *Samkhya*, but admits also the existence of God. The special feature of this system is the wide-ranging treatment of the *yoga*, which consists in the cessation of all mental functions.

The *Mimansa* school, founded by *Jaimini*, lays stress on the performance of duties as enshrined in the *Vedas*. It holds that individual souls can attain liberation by action and knowledge. There are two schools of *Mimansa* founded by Prabhakar and Kumarila. Both the schools admit self-validity of knowledge, eternity of the *Vedas* and eternity of sounds and reject the concept of God as the creator of the world and the composer of the *Vedas*. But there are essential differences between the two schools in connection with their epistemology and ontology. Prabhakar school of *Mimansa* admits five *pramanas* namely, perception, inference, comparison, testimony and postulation; while the Kumarila school adds non-perception and thus admits six *pramanas*. In connection with the ontology, Prabhakar recognizes the categories of substance, quality, action, generality, inherence, force and similarity and rejects the categories of particularity and non-existence. Kumarila admits the categories of substance, quality, action, generality and non-existence and rejects the categories of particularity and inherence as well as the categories of force and similarity recognized by Prabhakara.

The *Vedanta* school deals with the nature and knowledge of *Brahman*. The teachings of the *Upanishads* are systematized in *Brahma-sutra* of Badarayna. Subsequent writers have written commentaries on these *sutras*. As a result of the interpretation of the *sutras* by different scholars, there arose two main schools of *Vedanta* system namely the *Advaita Vedanta* school founded by Shankaracharya and the *Visistadvaita Vedanta* school founded by Ramanuja. Shankaracharya denies duality and regards the indeterminate *Brahman* as the ontological reality; and God, the individual souls and the world as phenomenal appearances, which have only empirical reality. Ramanuja identifies *Brahman* with God (*Isvara*) and regards Him

as the creator, preserver and destroyer of the world and the dispenser of the law of *karma*. He regards that within God there are many other realities. Creation of the world and the objects created are all as real as God. It is, therefore, not unqualified monism (*advaita*), but a monism of the one qualified by the presence of many parts (*visistadvaita*).

Among the three heterodox schools, the *Carvakas* are materialists and do not recognize the reality of the soul and God. The Buddhists are phenomenologists and accept the reality of phenomena, change and impermanence. There are four schools of Buddhism, namely, the *Vaibhyasikas*, the *Sautrantikas*, the *Yogicaras* and the *Madhyamikas*. The first two believe in the reality of external objects. The former advocates direct realism, and asserts that external objects are directly perceived, while the latter advocates indirect realism, and maintains that external objects are inferred from their ideas in the mind. The *Yogicaras* are subjective idealists. They hold that there are external objects; they are nothing but cognitions of the percipient mind, which itself is a stream of consciousness. The *Madhyamikas* hold that there are neither external objects nor internal cognitions. These are mere appearances; the reality is essenceless, predicateless, undefinable and incomprehensible. The Jainas are dualists; they believe in the reality of souls (*jiva*) and non-souls (*ajiva*). They do not believe in God as the creator of the world. Reality is not merely many, but manifold. The Jainas do not ascribe to the logic of pure identity or difference, but accept a disjunction of all modes.

(a) Orthodox Schools

(i) Nyaya School

According to *Nyaya* School, man consists of *atman* (soul), *manas* (mind) *indriyas* (sense organs) and *sarira* (body). Each of these has a distinct function to perform.⁸

- ***Sarira* :**

It is made of material particles of the five elements. It is a composite structure, which is changing, growing and is apt to disintegrate and ultimately destroyed. It is a

base for sense organs; a means for the soul to come into contact with the external objects.

- **Indriyas:**

These are the specific organs for specific kinds of knowledge of objects and for specific kinds of activities. They are located in the specific place of the body. There are two kinds of *indriyas* viz. *jnanindriyas* (organs of knowledge) and *karmindriyas* (organs of action). The objects and activities performed by these sense organs and motor organs are as follows:

Jnanindriyas

1. *Stotra* (ear)
2. *Tyak* (skin)
3. *Caksu* (eye)
4. *Rasna* (tongue)
5. *Chrana* (nose)
6. *Manas* (mind)

Karmindriyas

1. *Pani* (hand)
2. *Pada* (feet)
3. *Vak* (organs of speech)
4. *Upastha* (sexual organ)
5. *Payu* (anus)

Activities

- Sabada* (Sound)
Sparsa (touch)
Rupa (form)
Rasa (taste)
Gandha (smell)
Antarvisaya (internal feelings)

Activities

- Grahana* (grasping)
Gamana (movement)
Vacana (speaking)
Ananda (enjoyment)
Visarjana (excretion)⁹

- **Manas :**

It is an organ for attaining knowledge. It gets the report of the sense organs and carries it to the *atman* (soul). It also apprehends the internal states of pleasure, pain etc. It is atomic in size and is one in each body. If the mind were possessed of magnitude it could come in contact with many senses at a time. Since this is not possible the mind is an atom.¹⁰ *Manas* is also an organ of attention and it attends to one thing at a time in quick succession giving rise to a stream of thought or attention, which appears to be one continuous act of attention or stream of consciousness.

- ***Atman***:

It is the real knower, feeler and actor behind the mechanism of mind, senses and body. These are mere instruments for the *atman*. Whereas the mind is *anu* (atomic) in size, the *atman* is *vibhu* and *nitya* (unlimited in space and time). Although the *atman* is capable of knowing, feeling and acting, it cannot do so without the means or instruments of mind, sense organs and body.

(ii) Vaisesika School

Human being consists of body, sense organs of knowledge and of action, *manas* (mind) and *atman* (soul). The minds and souls are infinite in number and eternal in existence. Each soul in the worldly existence has association with a mind, which acts as the instrument of knowledge, feeling and action. The mind connects the soul with the sense organs of knowledge and through them with the objects of knowledge.

The soul is a substance with certain generic and specific qualities. Its generic qualities (the qualities it shares with other substances) are number, distinctness, magnitude, conjunction and disjunction. It is conjoined with *manas* and due to this conjunction it exercises many qualities such as cognition, pleasure and pain. Consciousness is an unintended (not essential) quality of the soul. It is acquired from its concurrence with mind and it does not exist or function in sleep, trance and *moksha* (state of liberation). The explicit qualities of the soul are knowledge, pleasure, pain, desire, aversion, volition, merit (*dharma*), demerit (*adharma*) and impressions (*samskaras*). These qualities distinguish it from other substances.

- ***Manas* (mind, the inner sense)**

Manas is an apparatus for getting knowledge of what takes place in the soul. It is, therefore, the sense through which introspection of inner states is possible and hence it is called the inner sense (*antarindriya*). Mind is also the medium through which the impressions of the outer senses reach the soul. It is also the intermediate through which the will acts on the organs of action. Mind is different in different *Jivas* (individual souls). It is *nitya* and *vibhu* (imperishable and all-pervading) like

the soul. It is atomic in extent but not physical like the atoms of the four kinds of physical substances. Mind has no other special characteristic except of serving as a medium between the senses and the soul. The two other characteristics of mind are:

- (i) It can quickly take up impressions from one thing to another.
- (ii) It goes with each soul while leaving a body for rebirth but it does not accompany the *mukta atman* (liberated soul).

Therefore, according to *Vaisesika*, mind is a substance. It is one of the nine *dravyas* or substances having various qualities and is regarded as an internal organ and is one in each body. It is immaterial, atomic, unconscious and capable of action or movement. Perception of external objects takes place with the help of the mind. Cognition, pleasure, pain, desire, aversion and volitions are perceived through mind. Mind is the internal organ through which the soul recollects, doubts and dreams.¹¹

(iii) Samkhya School

According to this school, there are twenty- five principles of evolution, which in the order of the cosmological process of evolution are as follows:

1. *Prakriti* or *Pradhana*:

It is the elemental or root cause of everything belonging to the objective world of changing phenomena. The principle is characterised by a state of stability of the three *gunas* (*sativa, rajas* and *tamas*). The disturbance of this state means creation in the sense of evolution of other order of being out of it. The following evolutes come out of it, which themselves gives rise to others.

2. *Mahat*:

The cosmic intelligence, which is the first manifestation of the *Pradhana*.

3. *Ahamkara*:

The second manifest, arising out of the *mahat*. It is principle of cosmic 'I' ness (egotism).

4-8. *Tanmatra*:

The five basic elements, that manifest in order, arising out of the cosmic *ahamkara*.

Vikrti:

Under this category come the sixteen (9-24) classes of things (technically called *gunas*) which do not give rise to the evolution of any fresh orders of being.

9-13. ***Jnanindriyas:***

The five external senses of knowledge.

14-18. ***Karmindriyas:***

The five instruments or organs of action.

19. ***Manas:***

The inner sense (mind in a narrow sense) partaking in the nature of the above two. These eleven *indriyas* (instruments of knowledge and action) arise out of the *ahamkara*.

20-24. ***Maha-bhutas:***

The five elements arising out of their respective basic principles: the *tanmatras*.

25. ***Purusa:***

It is neither the cause (*prakrti*) nor the effect (*vikrti*) of any thing.¹²

According to the *Samkhya* School, *purusa* (spirit) is of two kinds, the freed (*mukta*) and the unfreed or in bondage (*baddha*). The former is pure consciousness and so it has no other adjunct to identify with. The *baddha* is made up of *cit* (consciousness), which is the inner self and the body to which the consciousness is attached. The body consists of two sheaths:

1. The subtle body (*suksma - sarira*).
2. The gross body (*sthula - sarira*), which is derived from the parents and with which, the former remains united during life.

The subtle body is split into two:

1. The inner body (*linga-sarira*), consisting of intellect (*buddhi*), ego (*ahamkara*), senses of knowledge and actions (*indriyas*) and the basic elements (*tanmatras*).

2. The outer body (*adhistan-sarira*), which is formed of the five elements (*mahabhutas*) in their subtle conditions arising immediately out of the five *tanmatras*.¹³

The inner body cannot exist without the support of the outer. The subtle body is created at the beginning of the manifestation of the *pradhana*, its movements are not thwarted by anything i.e. it is capable of entering anywhere on account of its subtlety: it is permanent (*nitya*) so long as the changing universe continues i.e. so long as the universe does not lapse into the *pradhana* at the time of *mahapralaya* (the great dissolution). It is made up of *buddhi*, *ahamkara*, *manas*, *indriyas* and *tanmatras*; it dissolves into the *pradhana* at the time of *mahapralaya*, or the constituents of it merge into their causal condition; it is by itself incapable of giving the *purusa* any enjoyment of the fruits of past *karma*. For this purpose it needs a gross body; and so it moves from body to body with the dispositions acquired by one's good or bad *karmas*. The *Purusa* - the ultimate self behind every individual - is pure consciousness, which is unchanging and is active witness (*drista*) of all the changes in body and mind - is the core of the personality of individual.

The psychology of *Samkhya* falls under two heads: (a) Instruments of knowledge and (b) functions of each instrument.

The instruments of knowledge are *antahkarna* consisting of intellect (*buddhi*), ego (*ahamkara*), the inner sense (*manas*) and the five external senses of ear, skin, eye, tongue and nose. The first three are inner instruments of knowledge because they are situated inside the body and five are outer senses as they are on the surface of the body and are turned outward. The distinctive function of *buddhi* is ascertainment or determination of the true nature of everything. The distinctive function of *ahamkara* is to refer to the self (egotism) as for instance 'I am doing this or feeling this'. The function of *manas* is said to be *samkalpa*. There are two meanings of *samkalpa*. The *manas* confirms to the nature of a sense of knowledge (*budhindriya*) and that of an organ of action (*karmendriya*) being involved in the functions of both. The function of *manas* is *vikalpa*- i.e. doubt about the nature of an object - whether it is this or that. In connection with the latter, the function of *manas* is *samkalpa* i.e. desire to do something. The function of the senses of knowledge

(*budhindriya*) is to get knowledge of an object. It is mere acquaintance with their appropriate objects. The more definite and articulate knowledge of the objects, involving that of their name, class etc. is regarding as being due to *buddhi* (intellect) after the *manas* has performed its function of doubting.¹⁴

(iv) Yoga School

Yoga is predominantly a psychological philosophy. It is a science of mental discipline for attaining the highest state (*samadhi*). The ultimate aim of *Yoga* is complete freedom from the mind and its modifications (*vrittis*). Therefore, a thorough and critical study of mind has been undertaken in *Yoga*. It is necessary to know the nature, structure and function of mind in order to be free from the clutches of the mind.¹⁵

Mind is called *citta* in *Yoga* Philosophy. The word *citta* is derived from the root *cit*, which means 'to know'. *Citta* is used in the *Yoga* system to mean the entire knowing mechanism. *Citta* has three chief aspects with distinct functions to perform namely *manas*, *ahamkara* and *buddhi*.

- ***Buddhi*:**

It is the capacity for illumination, determination and certainty. It is the source of virtue, non-attachment and wisdom. It manifests itself through determination and resolution in thought and action, formation and retention of concept and generalization. It is the last to act in all cognitional, affectional and volitional processes of *ahamkara*, *manas* and *indriyas*. When the *manas* is registering the objects of thought, it is the *buddhi* that discriminates, determines and recognizes.

- ***Ahamkara*:**

In this aspect of '*citta*' the personal consciousness realizes itself as a particular 'I'- experiences. It is an ego principle. It arrogates to itself the experiences held by the *manas* and passes it on to *buddhi* to be determined. It is the conscious subject of all psychological experiences.

- **Manas:**

It is the directing power behind all actions. It possesses the capacity of attention, selection etc; it synthesizes the discrete manifold of the sensations. It can perceive but cannot conceive, as does *buddhi*.¹⁶

These three aspects constitute the mind (*citta*) as a whole. *Samkhya* and *Yoga* are regarded as allied systems as there is no fundamental difference in their respective positions regarding logic, ontology, ethics, and psychology. As regards *purusa*, the *Samkhya* admits only individual finite spirits (*jivatmanah*) whereas *Yoga* recognizes also the existence of a Divine Spirit (*Isvara*) apart from the individual *purusas*, which is not at all mentioned in *Samkhya*.

(v) **Mimamsa School**

Man consists of a physical body (*sarira*), sense organs (*indriyas*), mind (*manas*), consciousness (*jnana*) and soul (*atman*). Each of these constituents has a distinct function to perform, which is done under the influence of *apurva*, an unseen force generated by past acts of *dharma* (virtue) and *adharma* (vice). The functions of body and sense organs are more or less same according to all the six systems of Indian thought.

- **Manas** (Mind):

It is an internal organ through which the apprehensions of the sense organs (about external objects) and also pleasure, pain, cognition and other qualities of the self (internal) are perceived. The mind is not atomic (*anu*) in dimension as the *Nyaya-Vaisesika* maintains. It is also not quick in motion. It is all pervasive (*vibhu*) and motionless (*aspadam*). It is an intangible substance, which is neither an effect nor cause of anything else. Although all-pervading, it is limited by the body. It serves as an organ of internal perception. It functions in conjunction with the self, which is also all-pervading.

- **Atman** (soul):

It is an eternal, immaterial substance, which is all pervading. It is distinct from body, sense organs and cognitions. It transmigrates from body to body. It is the

knower (*jnata*) active agent (*karta*) and enjoyer (*bhokta*). Cognition, pleasure, pain, desire, aversion, volitions, impressions, merit and demerit (*jnana, sukha, dukha iccha, prayatna, roga, dvesa, sanskara, dharama and adharma*) are the modifications of the soul. Although the soul is eternal, the modifications of the soul are not. During sleep, these modes do not take place. There is no cognition in deep sleep. What is regarded, as pleasure of sleep is mere absence of pain. The soul is not cognized by any other means but only by itself. It is an object of 'I' consciousness, which refers to its bare existence.

- **Perception:**

The soul comes in contact with *manas* which is the internal organ and the *manas* comes in contact with the sense organs and the sense organs come in proper contact with real external objects. Supervised by the *manas* the external sense organs produce perceptions of sound, touch, colour, taste and odour (*sabda, sparsa, rupa, rasa and gandha*). *Manas* produces perception of the qualities of the self namely cognition, pleasure, pain, desire, aversion and volition (*jnana, sukha, dukha, raga, dvesa, prayatna*).¹⁷

(vi) Vedanta School

Man is a composite structure consisting of soul (*atman*), which is the same in all individuals and in the cosmos. It is called *atman* in the individual and *Paramatman* or *Brahman* in the cosmos. This Universal *Atman* is reflected in or limited by the bodily mechanism of each individual and is called *jiva*, which for the time being assumes an identity and separateness for itself. The bodily mechanism of the individual, as well as that of the cosmos, consists of individual ignorance (*avidya*), which is a part of the cosmic ignorance (*mula avidya* or *maya*).

Antahkarana, the internal organ (mind) consists of the four aspects or parts of the mind namely: *buddhi* (intellect), *ahankara* (ego), *citta* (storehouse of past impressions) and *manas* (organ of attention).¹⁸

Panca Pranas (five vital airs).

Panca JnanaIndriyas (five organs of knowledge: ear, skin, eye, tongue and nose).

Panca Karmindriyas (five organs of action: mouth, hands, feet, sex organ and the organ of excretion).

- ***Sthula Sarira*** (physical body) made of physical elements.

These constituents of human personality are organized in the form of three bodies: *karma* (causal) *suksma* (subtle) and *sthula* (gross).

- ***Karma Sarira***

It is constituted by the *avidya* (the finest layer of *avidya*), which contains all the past *sanskaras* (impressions) of the individual ever since he assumed individuality.

- ***Suksma Sarira***

It is constituted by the four-fold mental principles, five *pranas* (vital airs), *pancajnandriyas* and *pancakarmindriyas*.

Sthula Sarira

It is made of five gross elements *akasa* (ether), *vayu* (air), *agni* (fire), *jala* (water) and *prithvi* (earth).¹⁹

There is another way of looking at the principles composing the personality of man. It is that of concealing or veiling the consciousness and bliss of the soul. From this point of view they are called *kosas* (sheaths). All the constituents are grouped under five *kosas*:

- ***Anandamaya Kosa***:

It is the finest and purest layer of *avidya* through which the inherent bliss of the *atman* is reflected.

- ***Vijnanamaya Kosa***:

It is the organ of *buddhi*, which exercises judgement and determination in connection with the external world.

- ***Manomaya Kosa.***

It is constituted by the sense organs of knowledge and the *manas*. Its function is to be conscientious to the world. It is very fickle in nature and so the light of consciousness and joy of the soul are not reflected through it.

- ***Pranamaya Kosa:***

It is constituted of the organs of action and the five vital airs, which regulate and control the physiological functions of the body. They are always active, being constituted by the active principle (*rajas*) of the nature.

- ***Annamaya Kosa:***

It is constituted of the physical body made of gross elements. It is pervaded by the heavy principle (*tamas*) of the nature.²⁰

The *kosas* are related to the three bodies: the *anandamaya kosa* is the same as the *karama sarira*; the *suksma sarira* is formed by the *vijnanamaya kosa*, the *manomaya kosa* and the *pranamaya kosa* and the *annamaya kosa* is the same as the *sthula sarira* (gross body).

With this mechanism the *jivatma* or the individual self enjoys the objects of the world and undergoes through the various states of experience. There are three levels of objective experience and a fourth level above and beyond them. These four states of experience are *jagrat* (waking), *swapna* (dream), *susupti* (deep sleep) and *turiya* (the fourth state).

(b) Hetrodox Schools

(i) Carvaka School

This is the one and only materialistic school of Indian philosophy. According to it, mind is a by-product of body and consciousness is the end result of mind. At death the body disintegrates and so does the mind and consciousness. The five sense organs constitute the body and the body is made of four elements viz. fire, air, earth and water. All knowledge is acquired from these organs only. Mind is not an organ of knowledge but it only regulates the sensations, which, in turn, lead to perceptions.

The continuity of perceptions, give rise to a false impression of a permanent substance called mind.

According to *Carvaka* philosophy, life originates from the coming together of atoms but it has no purpose nor is there any design behind the creation of life. The world is a meaningless dance of atoms. Death also has no meaning. It is only the disintegration of atoms. Therefore there is no reason to rejoice at birth and to lament at death. The wise man is he who leaves all tensions and eats, drinks and makes merry. *Carvaka* denies the belief in the existence of God and held that this type of belief is the figment of imagination of foolish people. They also refute the law of *karma* as well as the underlying principles of Indian philosophy such as immortality of soul, rebirth and *moksha*.

(ii) Buddhism

Buddhism believes in the doctrine of *anatma-vada* (no-self), according to which there is nothing permanent in the physical or mental realms. There is no permanent, enduring or unitary substance either in the physical or mental world. The personality of the human being is a collection of several aggregates. It is in perpetual flux, nothing remaining the same in successive moments. Its contents change from moment to moment and it undergoes through birth, death and rebirth like a flowing river. There is continuity but no identity.²¹ The personality of a human being is an aggregate of five components called *skandhas*:

- ***Rupa*:**

It comprises of physical body including sense organs.

- ***Vedana*:**

It comprises of three kinds of feelings of pleasure, pain and natural feelings.

- ***Samjna*:**

It includes perceptions of objects, which have names. It includes all our articulate knowledge of objects.

- ***Samskara***:

It includes all mental states, which involve previous experience and memory and all kinds of instinctive activities and sentiments.

- ***Vijnana***:

It includes all kinds of awareness of objects and self-awareness.²²

Although there is no permanent entity or self, yet Buddhism believes in the law of *karma*. Along with the law of causation, the law of *karma* governs life. Every man is free to act in whatever way he likes, but is bound to undergo the necessary consequences of his actions. Who undergoes the consequences of actions when there is nothing in the human personality that endures? The answer is that it is the empirical self that acts at one stage and it is the same continuing and developing empirical personality that undergoes the consequences at another stage. The last mental act of a dying person ceases to be and transmits its causal energy to the first mental act in life-cell in some embryo. It is like one lamp kindling another and starting a new flame which is nothing but a continuity of ever changing flames. William James similarly believes in continuity of thoughts and each succeeding thought inheriting all the legacies of the preceding thought.²³

The law of causation operates in the world as well as in life. There is a twelve-linked chain of causation operating in life and moving it like a wheel covering the past, present and future lives (*Bhava-Chakra*). The twelve links of life are:

1. *Avidya* (ignorance).
2. *Samskara* (dispositions).
3. *Vijnana* (Consciousness).
4. *Namarupa* (name and form of mind-body).
5. *Sadayatana* (six sense organs).
6. *Sparsa* (contact).
7. *Vedana* (feeling).
8. *Trisna* (thirst).
9. *Upadana* (grasping).
10. *Bhava* (becoming).

11. *Jati* (birth).

12. *Jaramarana* (old age and death).

The first two links of the chain pertain to the past life, the next seven to the present life and the last three to the future life. Prof.J.N. Sinha explains the twelve-linked chain of causation like this:

Ignorance is the root cause of suffering. It is a false sense of individuality. It is a misconception of a series of transient phenomena as a permanent entity. It generates dispositions. The dispositions of ignorance in the past life produce an initial consciousness in the embryo. This consciousness generates a new mind-body complex. The mind-body complex produces the five external sense organs and the internal sense organ of mind. These produce sense-contact with sensible objects. The sense-contact produces feeling due to sense experience. The feeling produces thirst and thirst produces grasping or clinging to objects. Grasping produces becoming or will-to-be-born. The will-to-be-born in the present life produces rebirth in the future life. Rebirth produces old age and death. The cycle of birth-death and rebirth moves in this manner.²⁴

(iii) Jainism

The Jainas attribute all mental activities such as cognition, affection and conation to the self or *Jiva* (soul). *Manas* (mind) has only a limited function to perform. The *soul* is a permanent principle of consciousness. It is not a material entity but an immaterial or spiritual substance different from and independent of the body and brain. It is an agent of all mental activities and is directly experienced as the 'I' in all such activities as 'I know', 'I do' and 'I feel'. It is the source of all mental activities and consciousness is its essential quality.

According to Jainism, the word *jiva* literally means that which lives. It is something quite different from the unconscious and inert matter (*ajiva*) of which all the objects of the physical world are composed. The *jivas* are infinite in number. Potentially all *jivas* are capable of infinite knowledge, infinite perception, infinite power and infinite bliss. But on account of their being tainted with the *jada*, non-living matter (*pudgala*), the *jivas* have their inherent powers obscured. The *jivas*

associated with various kinds of matter live in the mundane world and suffer from various afflictions of the world and undergo repeated births and deaths determined by the law of *karma*. The *jivas* identify themselves with the physical bodies and exercise their functions as limited and conditioned by the nature and constitution of their bodies.

As an instrument of knowledge the body has the five senses and a *manas*. Each sense organ apprehends specific objects while *manas* cognizes all objects of all the senses. Therefore, *manas* should not be regarded like other senses. It is an internal instrument, which helps the soul in cognizing the objects of all the senses and the internal states such as pleasures, pain etc.

All sense perception is the result of the contact between a sense organ and its object. The *Jainas*, unlike the *Samkhya* and *Vedanta* schools, do not hold that the mind move out to the objects in the form of modifications (*vritti*) to take the form of objects to cognize them but on the other hand hold that the objects themselves come in contact with the senses. The mind does not come in direct contact with its object. It cognizes those objects (external), which are already perceived by the senses. In addition, the *manas* (mind) cognizes the internal activities and modifications such as pleasure, pain, love, aversion, recognition etc., which are performed by mind itself.²⁵

From the above study it is clear that mind and the questions relating to mind occupy a central place in Indian philosophy, especially in the *Samkhya-Yoga* system of thought. Although mind is an evolute and is formed at a later stage of evolution, yet in the life of human beings it holds a central place. It must be understood and controlled if the human being has to reach at a stage where truth or the Ultimate Reality is to be experienced.

(B) Mind in Western Philosophy

In the Western philosophy, mind is defined in different ways by different schools of thought. According to the philosophy of Materialism only physical matter exists and mind is a spin-off of matter. This view is known as Epiphenomenalism. Matter is the real substance and mind is only a 'glow' or shadow of matter that appears under some conditions. The school of materialism thus gets rid of mind as a primary reality. The philosophy of Idealism defines mind as an independent and immaterial

reality. This view is known as Psychological Monism; it denies the existence of matter and reduces it to secondary importance and holds mind to be the primary reality. According to Paul Brunton:

Remove mind from the picture of the world and we remove space and time from it; we knock the bottom out of it. The world exists for some mind or it cannot exist at all. For every object seen there must exist a seer. In other words, whatever is known is known by some mind.²⁶

According to the philosophy of Neutral Monism, whatever exists in nature is neither material nor mental but some neutral substance out of which both material and mental substances are formed. Every human being consists of two different substances namely mind and body. Mind is defined as a substance, which has no spatial location. It is referred to as the locus or centre or owner of thoughts, feelings and sense-experiences. On the other hand, body is the locus of all the physiological changes.

(I) Mind as Material

The basic contention of materialism is that nothing exists but matter. This view is found in early Greek philosophy. Thales, considered to be the first philosopher in western tradition, held that all things are composed of water in some forms or another. Philosophers, who followed Thales, replaced water by air, fire and earth. Another philosopher Anaxagoras introduced the new notion *nous* (mind), which arranged all other things in their proper order, started them in motion and controls them. He spoke of mind as 'the finest and purest of all things'. He did not consider mind as immaterial stuff but rather as a very special kind of material stuff. But it Leucippus of Miletus and his follower Democritus in the 5th century B.C. that materialism was given a concrete statement. According to them, reality consists solely of an infinite number of atoms, having shape, size and impenetrability as the essential qualities and moving through an empty space. The shape, size, location and movement of these atoms make up all the qualities, relations and other features of the universe. Such phenomena as sensations, perceptions and thoughts consist in the various qualities and relations of the atoms.²⁷

A vital question remains concerning the actual account to be given of phenomena such as sensations, perceptions, emotions, memories, thoughts and intentions. The most prominent views regarding these are Eliminative Materialism, Behaviourism and Identity Theory.

(a) Eliminative Materialism

According to this view there are no such things as sensations, perceptions and emotions. Even if these have existence, they are only complex forms of matter in motion. The philosophers may have used terms referring to such things but it should be kept in mind that no extra entities are being postulated over and above the physical entities. The main claim of Eliminative Materialism is that the common sense understanding of the mind is false and that certain classes of mental states that most people believe in do not exist. No coherent neural basis is found for many everyday psychological concepts such as belief, desire etc. since they are poorly defined. The psychological concepts of behaviour and experience are judged by reducing these to the biological level.

(b) Behaviourism

According to this view all terms relating to mental entities refer to the behaviour or actions of a being. That is, to feel pain is to groan, writhe and so on or to be inclined towards such behaviour. To desire food is to engage in eating the food if it is present and to look for it in the absence of food or to be disposed towards such behaviour and so also with all the states and activities that are called mental. Behaviourism is a logical process to the effect that the meanings of the words referring to the mind, its mental states and activities are analyzed in behavioural terms and every mental term is identical in meaning with some behavioural term. It maintains that behaviour can be described scientifically without resorting either to internal psychological events or to hypothetical constructs such as the mind. There are no philosophical differences between publicly observable processes (such as actions) and privately observable processes (such as thinking and feeling).²⁸

(c) Identity Theory of Mind

Identity theory or Mind-Brain identity theory is a theory, which asserts that mental states are types one and the same to the physical events in the brain. In other words mental events are identical with specific physical event types in the brain. It does not hold that the mind is identical to the brain. Identifying brain and mind is a matter of identifying processes and states of the mind and brain. Consider an experience of pain or of seeing something or of having a mental image. The identity theory is to the effect that these experiences just are brain processes and not merely correlated with brain processes.

(II) Mind as Immaterial

Plato was the first western philosopher to declare that mind is an immaterial entity, separate and distinct from the body and able to exist without it. Plato held that the mind (psyche) is in charge of the body and directs its movements.²⁹ Plato believed in the subsistence of both material entities and immaterial entities. The most definitive statement of dualism is found in the philosophy of Descartes according to whom mind and matter are two separate and distinct sorts of substances, absolutely opposed in their natures and each capable of existing entirely independent of the other. The chief notion in Descartes was the primacy of consciousness, that is, the mind knows itself more immediately and directly than it can know anything else. Mind knows external world i.e. matter only through the impressions of the external world upon the it in the form of sensation and perception. To Descartes all philosophy begins with the individual mind and he makes his first argument in the words 'I think, therefore I am' (*cogito ergo sum*). Some of the philosophers, who held mind to be immaterial, did not favour the dualist approach as it adds to various difficulties in explaining the relations between mind and body (matter). One of such philosophers was Berkeley who held that everything that exists is mental, of the stuff that dreams are made of and there is no such thing as material. There can be two variations of such view. One is that the reality consists of one vast all-encompassing mind and the other is that the reality consists of plurality of minds. The former view

is called Absolute Idealism and the latter view, held by Berkeley, is called Subjective Idealism.³⁰

Immanuel Kant and other German philosophers such as Fichte, Schelling and Hegel has emphasized on the philosophy of Absolute Idealism. The English philosopher Bradley denied that plurality of minds exists and held that there is only one Infinite Mind that holds all of existence within it.

(III) Neutral Monism

Another view is that neither the mental nor the physical is really fundamental. Each is an aspect of some underlying reality that is neither mental nor physical but neutral between them. This view denies that the mental and the physical are two essentially different things. Neutral monism claims that the universe consists of only one kind of stuff in the form of neutral elements that are in themselves neither mental nor physical. These neutral elements are like sensory experiences; they might have the properties of colour and shape, just as those properties are experienced. But these shaped and coloured elements do not exist in a mind considered as a substantial entity. The neutral elements exist, and the mind is constituted by some subset of them which can also be seen to constitute a set of empirical observations of the objects in the world. In fact this, is just a matter of grouping the neutral elements in one way or another, according to a physical or a psychological perspective. One such philosopher who held such views was Spinoza. According to him, God is the underlying substance, which encompassed all of reality, and the mental and material are only the attributes of God. Neither is mind material nor is matter mental. There are not two entities but only one and that entity is God and matter and mind are its two aspects through which it manifests itself. Spinoza says:

The body cannot determine the mind to think, nor the mind determine the body to remain in motion or at rest for the reason that the decision of the mind and the desire and determination of the body are one and the same thing.³¹

David Hume and A.J. Ayer have given a different approach. According to them, there are a number of particular entities which they call ‘experiences’. Some of these experiences go to make up minds when they are related in certain ways such as

by the laws of association and memory and some go to make up bodies when the entities are related in other ways such as by the laws of perception. Hence mind is conceived to be just the collection of person's experiences and a physical object is just the collection of experiences that a person can have of it.

(IV) Views of Contemporary Philosophers

(a) Linguistic Philosophers

The Linguistic philosophers hold that the difference between mind and body lies in two different kinds of language or conceptual systems. One is the physicality conceptual language with its spatio-temporal terms, and the other is the person-talk with its reference to norms for assessing the rationality, moral responsibility and ethical value of human actions. Gilbert Ryle says:

It is perfectly proper to say, in one logical tone of voice, that there exist minds and to say, in another logical tone of voice, that there exist bodies. These expressions do not indicate different species of existence; they indicate two different senses of existence.³²

According to Gilbert Ryle, capacity or potentiality is a mythical entity; when glass is said to be brittle, it does not imply that there is present mysterious inner potentiality for breaking it, it only means that when some conditions are present glass breaks. Similarly, dispositional words like intelligent, rational etc. do not imply that any disposition or capacity is present in anyone, but only that under certain conditions one acts in particular ways. Therefore, the dispositional categories can be replaced by the occurrent, signifying present qualities. A present mental quality is not any secret property but signifies some activity. To say one is conscious, alert and so on means one is acting or behaving in particular observed ways. Conscious activities like thinking, feeling and willing do not imply secret operations, but are those very unconcealed acts performed in those particular ways.

Ryle reduces the dispositions to observed outer activities, and thus avoids terms implying inner, mental phenomena. Often it is thought necessary to suppose mental acts as the causes of explicit acts. As thinking is the cause of doing a thoughtful action; the feeling of joy or anger produces joyful or angry behaviour; and that willing is the cause of voluntary actions. Ryle points out the difficulties of such

a theory. For example it cannot be explained how a conscious internal act can produce a totally different, unconscious explicit effect. There is also no evidence to show that the outer act is preceded by another inner act. Moreover, if it is supposed the necessity of a precedent mental act as the cause of the outer act, then it is necessary to think of a second mental act as the cause of the first one, and so on ad infinitum. So the supposition of inner mental causes for explaining the outer acts is avoidable.

(b) Pragmatism

Pragmatism also breaks away from the conventional psychology, which is based on the supposition of mind being a permanent substance. According to William James, the study of mind should be undertaken in an empirical way in the light of new discoveries in the field of biology and physiology. Mind thus becomes a name for human experience that is changing and growing along with the duration of time. Experience does not mean the experience of simple sensations, which are externally related by certain laws of association, but experience is a stream of continuous consciousness and sensations are but the bits chosen and abstracted by the mind out of this stream in the interest of life. Mind is not a passive *tabula rasa*, but basically active and selective, the different phases of the mind being nothing but the efforts of the individual organism to defend the various interests of life in its struggle for existence. The fundamental character of mind is will and not passive thought, action and not cognition. Perceiving is not representing or copying reality, but rather responding to and reacting on reality, which also is changing and changed by mind.³³

(c) Existentialism and Phenomenology

The Existentialist and Phenomenological philosophers have also advanced the views similar to Linguistic philosophers. Their views are not supported by linguistic considerations but by general observations of man's condition as a being in the world. He has a body, which he experiences and which in turn, affects his experiences. But man is also a being who changes himself through the decision he makes, who determines values; who lives his life according to these values but who

in the end can also go against his values and even end his life by choice. These philosophers deny the primacy of 'essence' to 'existence'. By essence is meant the inbuilt universal nature (e.g. rationality or humanity) common to all individuals or particular instances of a class (e.g. Ram, Sham). Existence relates to the actual being of the individual. Essence is a universal, a possibility, and existence is particular, an individual, an authenticity belonging to a specific place and time. Essence is only imaginable but existence can be grasped by one's own immediate experience. They attach the greatest value to the individual rather than the universal, and more particularly to the consciousness as privately experienced and felt rather than to the academic concept of mind as substance.

(d) Functionalism

This is a theory of the mind in the modern philosophy developed as an alternative to identity theory of mind and behaviourism. The central idea of this theory is that mental states (beliefs, desires, etc.) are constituted solely by their practical role. Functionalism stresses that what makes something a mental state of a particular type, does not depend on its internal constitution, but rather on the way it functions, or the role it plays in the system of which it is a part. This doctrine is embedded in Aristotle's conception of the soul. It has past history in Hobbes's conception of the mind as 'calculating machine'. In contrast to Plato's principle that soul can exist apart from the body, Aristotle held that the human soul is the form of a natural, organized human body. Their sets of powers or capacities enable it to express its essential whatness, which for Aristotle is a matter of satisfying the function or purpose that defines it as the kind of thing it is'.³⁴

To conclude, we can say that mind being a constituent part of human being, has a vital role in the development of human personality. It has been defined in various ways by different trends of thoughts in the Indian as well as in the western philosophy. Since the main emphasis of Indian philosophy has been on the realization of Ultimate Reality within the innermost depths one's own self, the attempts are made to make it possible by understanding the nature of mental modifications and by recommending the ways for their cessation.

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