CHAPTER III
COMMON FUNDAMENTAL
CONCEPTS OF CLASSICAL
APPROACHES.

Classical Samkhya:

The Samkhya system represents one of the most interesting and fascinating phases of Indian religion and thought. The term, "Samkhya", appears to be derived from the root, "khya", together with the prefix, 'Sam', meaning, "calculation," etc. Garbe (1958) sees the term primarily as a designation for the notion of "Number", from which the later ideas of "enumeration", "investigation, and analysis" were derived. According to Garbe, the Samkhya is that school or system which emphasizes the enumeration of principles, evolutes or emergents.

Though the yoga and the Kapila Samkhya are fundamentally the same in their general metaphysical positions, yet they hold quite different views on many points of philosophical, ethical and practical interest. Here an attempt has been made to consider the common fundamental principles of classical approaches to Yoga.

Ayurveda, the Yoga system of Patanjali and Tantra are the closely related (system of knowledge), and generally accepted in the Indian tradition as the earliest in the long line of codified system of transcendental thought and spiritual practices.
Guna Theory:

The characteristic mark of the Ayurveda, Yoga Sutras of Patanjali and Tantra schools of philosophy is their adherence to Guna Theory. It is generally said that the three schools have adopted the samkhya philosophy with a few deviations here and there. However, according to them all, there are two nominal realities, the Purusa and the Prakriti or the unity of the Gunas in equipoise. The Guna theory holds that all things (mental or material) except the pure self are made up of an admixture, or rather a combination in different proportions, of three classes of ultimate reals namely sattva, Rajas and Tamas, technically known Gunas, the word 'Guna' has three meaning in Sanskrit i.e. qualities i) Subordinate or inferiors and (iii) Strings (like that of a rope).

The ultimate reals are called Gunas (qualities) because each and every quality of things is due to the existence of a corresponding real. Therefore, the ultimate reals and qualities are identical in Samkhya philosophy. Secondly, the ultimate reals are called Gunas in the sense of inferior or Subordinate, for the Gunas are considered to poses a lesser degree of constancy than the Purusa’s who are ever constant and unchangeable. Hence, it is on this account that the Purusa’s are given the first place and the ultimate reals are looked upon as ‘Guna’ (Secondary) or Guna, possessing an inferior value. Thirdly, the ultimate reals are called ‘Gunas’ as they behave
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like strings in binding the dimly enlightened Purusa s to transitory worldly objects of interest.

The analysis of experience seems to be the inner reason of the Guna-theory as it may explain how abstractions from experience can lead to the doctrine of gunas. Analytic refletion shows that ‘being’ and ‘movement’ are the two irreducible ultimates, beyond which further abstraction is not possible. Vedantism regarded ‘being’ (sat) only as true while Buddhism regarded ‘movement’ as true. But the former had to assume the ‘Maya’ as the principle of movement by the influence of which the ‘being’ resolved itself or rather appeared to do so, into a manifold of experience and the latter the ‘essenceless’ (Sunya) as the goal of all movement. ‘Being’ (Sat)is not here an empty abstracation representing merely the common trait of all existence, but the universal or ultimate mode of intelligibility; as such ‘being’ is the fundamental fact of the self positioning of thought which comprehends within it, the position of all objects of thought. It is the ‘quality’ by virtue of which all objects become related to consciousness as a fact of consciousness. Thus, this characteristic primarily not only belongs to ‘thought’ but also secondarily to all other things since they can be related to thought and become its objects. This aspect of things in Samkhya is called ‘Sattva’. The self-shining and lightness, or the power of being easily changed are inseparable from the ‘being’ of ideas. It is the ‘being’ which in one aspect is regarded as shining (Prakasaka) and in another as plastic or
light (Laghu). In the objective world, however, this plasticity or fluidity of thought is almost lost and submerged in mass or materiality. According to Samkhya, the principle of mass or materiality is an irreducible ultimate of experience side by side with intelligible ‘being’ or Sattva. The difference between the phenomena of the external world and those of the mental world, the phenomena of material things and ideas is that the preponderating constituent of the former is the element of mass (Tamas) whereas that in the latter is ‘being’ (Sattva). The ideas themselves are held to have some tenuous quality of mass, because they can assume the form of material objects where mass predominates. Mass can be identified in the thought world with that element which gives thought its static character. For, with element of ‘being’ as shining or plasticity, it can only be expected to be a flux of shining and not clear-cut limited concepts. This hardness of concepts is similar to what is called the impenetrability of matter. The difference of the function of this element in thought and that in the matter lies in this that in the former it is extremely subordinated and submerged in ‘being’ (Sattva), whereas in the latter it is predominant. Thus the essential substance of all intellectual phenomena is “Sattva” as that of all physical phenomena is mass or “tamas”.

Side by side with intelligence stuff (Sattva) and mass (Tamas) there is another factor which is present in all intellectual as well as physical phenomena, namely energy (Rajas).
There is real to every affection of the sense or experience. But Samkhya classifies the infinite number of these ultimate reals into three different types. Sattva (intelligence stuff), rajas (energy) and tamas (factor of obstruction) which according to its analysis represent the ultimates of experience in three directions. It is by the union of these three in different degrees and according to their mutual superiority or inferiority that all thing mental or material are generated. These three are the ultimate real substances (Dravya) and all the rest are but their modifications. Thus, it is to be admitted that there is both an external reality and an inner one of mental state.

Since neither matter can be indentified with mind nor mind with matter directly, it is to be sought if any such things in themselves could be found from which both matter and mind could be derived. According to Samkhya view feelings, may be regarded as the crudest and grossest substances from which the consciousness may be thought to be derived, so also from the point of view of matter, feelings may be regarded as the subtle substances from which it has derived its existence. It is seen that gross matter, when it rises first a little in the scale of evolution to form the lowest organism, has already begun to generate feelings. Thus the subtler state of matter seems to be akin to that of feeling, its first development as organism produces feeling and its first and instantaneous grasp by a conscious mind reveals its nature as a mere feeling. There is no dearth of evidences available in ancient Indian literature to the effect that even the lowest organism etc. were possessed of feelings of pleasure and pain.
There is another reason of practical nature why Samkhya took feelings as the ultimate things in themselves. The practical motive of all systems of Indian philosophy had been deliverance from suffering. Their exponents came to know that this suffering was more manifest in the knowledge of the exterior world than when they themselves from it withdraw the depth of their inner thought through meditation and yoga which was simply considered the practical method from such a withdrawal. On the side of consciousness it is found that it is the feeling which gives all interest to our life. In short, it is feeling alone that stirs to action the whole animal world, it is the root of our experiences of the inner as well as the outer world, and it is the sole object of a yogin to detach himself from it. It is feeling, interest, which is the cause of desire that brings a man into the changing whirlpool of events (Samsara) and generates all experiences. Feeling, therefore, is the fundamental thing in itself and what we call consciousness is but its product at certain stage of its development.

Samkhya, as the consequence of the observation made above, seems to have decided upon three kinds of ultimate and primary feelings, pleasurable (Sukha-implying Sattva), painful (dukha-implying rajas) and blinding (moha-implying tamas).

Sattva:

Sattva is the quality of intelligence, virtue and goodness. All the logical, moral and noble emotions such as sincerity, mildness, shame, respect, charity, forbearance, kindness (sympathy), happiness and
contentment of lasting nature or such qualities as are consequent of knowledge like intelligence, wisdom, (medha) memory and self-realization are due to the predominance of sattva. It creates, harmony, balance, stability and self-control. It is the principle of clarity in perception, wideness (open mindedness) and peace, the force of love that unites all things together. It possesses an inward and upward motion and brings about the awakening of the soul as it is light (not heavy) and luminous in nature. Further, it leads to detachment, truth, non-violence, freedom from greed and hatred, undertaking penance, fearlessness, bravery, cleanliness, living faith in God etc. A person predominantly of Sattvika nature is more or less gifted with the faculty of right perception and right conduct and, therefore, is competent enough to discern right from wrong (Viveki). As such he is considered by others as trust-worthy or infallible.

Rajas:

Rajas is the quality of change, activity and turbulence. Rajas is motivated in its action, ever seeking a goal or an end that gives it power. It possesses outward motion and causes self-seeking action that leads to fragmentation and disintegration. While, in short term, Rajas is stimulating and provides pleasure owing to its unbalanced nature, it quickly results in pain and suffering. It is the force of passion which causes distress and conflict.

Immoral emotions like spate, anger, lust, passion, avarice, jealousy, hatred, arrogance, hypocrisy, ferocity, cruelty, impatience.
greed, indulgence in sexual pleasures etc. all lead to foolish and feverish activities.

Tamas:

Tamas is the quality of dullness, darkness and inertia and is heavy, veiling or obstructing in its action. It functions as the force of gravity that retards things and holds them in specific limited forms. It possesses a downward motion that causes decay and disintegration. Tamas brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness. It is the principle of materiality or unconsciousness that causes consciousness to become veiled.

Emotions like fear, scepticism, crookedness etc; are said to belong to the tamas category. A man of tamsika nature lacks in intelligence and faith in God. Idleness, stupor, worry and anxiety are his other qualities (Geeta 18-26; S.Sara 1-18)

Trigunatita:

The `yogi` who has succeeded in transcending the trigunas remains steady in mind and is unaffected by any emotions (such a person is sthita - prajna of Gita, SatyaBuddhi of Ayurveda and Swastha of Patanjali). He has realised Atma (the self) by direct vision. He is said to be perfect by health which means literally, `established or placed in one's ownself` depicting the apprehension of one's own original (nature) and real nature. Now, pleasure and pain, gold and stone are one and the same thing to him. In the state of
samadhi he is capable of performing supernormal acts as seeing through solid and opaque walls, breaking down the atomic structure of the elements and converting one element into another, seeing at a far off distance, telepathy etc. as mentioned in vibhuti- pad of Patanjali’s Yoga darshana and astaaisalvaryas in charaka- samhita (C.S. 1-20)

Theory of Evolution:

An evolutionary process is going on in nature which finally leads every organism from the state of inertia and unconsciousness to the state of all-power and all consciousness - the Brahman. To put it correctly, the process is from the mineral to the plant, then to animal, man, superman- (subhuman, human, superhuman) that is, matter, life, consciousness, intelligence or self-consciousness and universal consciousness i.e. Brahman. At the beginning of the ladder, we have pure matter which is inert and predominantly Tamasa i.e. the spirit is dormant and at the top, we have pure spirit (Buddha state) i.e. the journey from dormant to enlightenment which reigns supreme. This is called the state of Trigunatita- a state of transcending the three gunas- sattva, Rajasa and Tamas. Man has to attain this state by developing detachment from worldly objects, (i.e. self denial-vairagya) and self control (Indriya-Nigraha) through constant practice (Abhyasa). The perfection is facilitated by Niskama- karma. The attachment disappears and mind is self controlled and lets the peace and tranquility established leading to self-realization and emancipation. Thus, every man is the architect of his happiness or
misery as he can make or mark his progress by his own actions (Gita, 6.5.13; C.S. unmad, Nidana) fully perfected through manifold births, man reaches the supreme goal.

**Purusa:**

In the Upanisad the term is often used synonymously with Atman. In most of the texts of the proto-samkhya period Purusa is used as a term for the self or self along with a number of other terms including atman, jiva, bhutatman, ksetrajna etc. In classical samkhya Karika III Purusa is said to be neither Prakriti (creative) nor Vikrti (created). That Purusa is not to be thought of as being organically connected with the other twenty-four Principles. In Karika XI, Purusa is said to be opposite from both vyakta and avyakta- i.e. Purusa is not characterized as being made up of the three gunas; it is discriminating, subjective, specific, conscious and non-productive. Moreover, according to Karika XIX, because the Purusa is apart from that which is made up of the three gunas- i.e. it is apart from the entire manifest and unmanifest world- it is characterized as being:

(a) a witness (Sakshitvam)
(b) Possessed of isolation or freedom(Kaivalyam)
(c) indifferent (madhyasthyam)
(d) a spectator or one who sees (dramtrtvam)
(e) and inactive (akartrbhava)

The Purusa, according to this view, does or adds nothing to the Mulaprvkti and its manifestations. It is simply present in the world
and sees or witnesses the modifications of the world. Moreover, it is not determined by the world. It is isolated or completely free (Kaivalya). The reasons for postulating the existence of Purusa are given in Karika XVII. They are as follows:

1. because aggregations or combinations exist for another (sanghatapanathatvat).
2. because (this)other must be apart or opposite from the three gunas, etc (trigunadiviparyayat)
3. because (this)other must be a superintending power or controller (adhisthanat).
4. because of the existence or need of an enjoyer (bhoktrbhavat)
5. because there is functioning or activity for the sake of freedom or isolation (Kaivalyartham Pravrthisa).

Theory of Evolution (Prakrti):

In karika III, a brief summary of the Samkhya tattvas is set forth in which Prakrti is used in two quite different sense. Mulprakrti is of Primodial nature and is uncreated. The seven-Mahat etc- are both created (Vikrti) and creative (Prakrti). The sixteen are created. Purusa is neither created nor creative.

Hence. Mulaprapkrti refers to the avyakta which formerly functioned as the first of the eight Prakrtis. The eightfold Prakrti include avyakta, Buddhi, Ahamkara, and the five gross elements. But it is clearly distinguished from the other seven and is referred to as
PRAKRITY AND ITS EVOLUTES

1. Mahat or Buddhi
   - Faculty of discrimination
   - Intelligence of intellect
   - The first vehicle of Purusha

2. Ahamkara
   - Ego, the principle of self-identification
   - (Sattvic) (Tamasic)
   - Rajsic
   - Ahamkara
   - Impelling both

3-13
5 cognitive senses
5 active senses

14-18

19-23

Mind

5 subtile elements
(Tan-Matras)
Earth, water,
fire, air space

5 gross elements
(Bhutas or Tarivvas)
uncreated' or 'unmade' (avikrti). The other seven Prakrtis are now both created and creative (vikrti and Prakrti).

This Mulaprakrti, in addition to being called avyakta is also called (in karikas XI, LVII, LXVIII, etc) Pradhana (the 'chief' one), a term originally used in the context of yoga. Thus, we find Prakrti being used in the sense of a kind of ultimate first principle, and its synonyms are avyakta and Pradhana. The second usage of Prakrti appears to be simply as 'creative'-i.e. Buddhi, Ahamkara and the five tanmatras are Prakrti because they are involved in the creation of the functioning senses, the mind, the motor functions and the gross elements.

In Karika XI Vyaktavyakta is described as follows. It is characterized by the three gunas (triguna); undiscriminated (aviveki); objective (visaya); General (Samanya); non-conscious (acetana); and productive (Prasavadharmi). In Karika X the Vyakta- i.e., that which includes the twenty three qualities of avyakta- is described as follows: it is caused (hetumat); finite (anitya); non-pervasive (avyapi); active (sakriya), plural (anka); supported (asrita); mergent (lingi); composite (savayava); and dependent (para'tantra). In this verse the avyakta or Mulaprakrti is said to be the opposite of these characteristics.

The doctrine of gunas as psychic states or conditions is combined with the gunas which play a role in the process of emergence or evolution. Classical samkhya is primarily concerned
with the salvation or freedom of Purusa, and it is in the context of this fundamental concern that all of its doctrines must be interpreted. Therefore, it will be possible to offer an interpretation of the gunas only when we have examined the functions and role of Purusa in the system. Suffice it to say at this point that according to the Karika, the gunas include two levels of meaning: 1) as psychic or moral condition—i.e. Sattva as pleasure, goodness, etc.; rajas as pain, passion, etc. and tamas as indifference, dullness; and 2) as factors involved in the unmanifest and manifest world—i.e. Sattva as illumination, thought, etc.; rajas as activation, energy etc. and tamas as heaviness. etc. Intimately related with the Mulaprakriti, they function for the sake of the Purusa ‘like a lamp’ (pradipavat Karika XIII). The Bhasya, STK, YD, Jaya, and Paramartha’s Chinese version all interpret this simile in terms of the joint functioning of the wick, oil and flame of a lamp in producing light. Even though each has a different make-up, they cooperate in the production of light.

Closely related to the doctrine of the gunas is the notion of causation known as Satkaryavada in classical samkhya. The term ‘Satkarya’ literally means ‘existent effect’, but in classical Samkhya it implies much more than this literal meaning. The term ‘Satkarya’ appears in Karika IX and five reasons are given to explain the phenomenon.

(1) because of the non-productivity of non-being.

(2) because of the need for an (appropriate) material cause.
(3) because of the impossibility of all things coming from all things.

(4) because something can only produce what it is capable of producing.

(5) because of the nature of the cause (or, because the effect is non-different from the cause).

Without the presence of Purusa, the term mulaprakriti, Gunas, Satkaryavada etc. would be quite meaningless. The Mulaprakriti can only be known by means of its effect (Karika VIII)—i.e. Buddhi, etc.—but the effects could never be cognized without the presence of Purusa. The gunas bring about the diversity of the manifest world and are the creative factors of the avyakta, but their activity and transformation cannot begin to occur without the presence of Purusa. Similarly, causation understood in terms of satkaryavada can only take place when Purusa is present. Apart from Purusa, mulPrakrti is simply a plenitude of undifferentiated being. In Karika LXII of classical Samkhya, the relationship of Prakrti and Purusa only in term of proximity or association has been made. Prakrti and Purusa are two realities of a completely different order. The one—i.e. Mulaprakrti—includes in itself the potentiality of all things in the manifest world, both mental and physical. The Purusa, however, as suggested already, is some thing like the simple fact of consciousness. However, it is not a thing of the manifest world, but rather a presence in the midst of the world. The Purusa is in the world but not of the world. When viewed from this perspective the statement that
Purusa is neither bound nor released is more intelligible, for by its very nature it could not be bound.

Because of the proximity, a kind of interplay or dialectic occurs between Prakrti and Purusa. The Mulaparikrti begins to manifest world and the Purusa begins to witness this transformation. Each of the two principles appear to take on the characteristics of the other. In Karika XX this interplay or dialectic is described: Because of the proximity (or association) of the two i.e. Prakrti and Purusa, the unconscious one appears as if characterized by consciousness. Similarly, the indifferent one appears as if characterized by activity because of the activities of the three gunas. This interaction brings about the creation of the manifest world. It should be noted however, that Purusa is not a direct cause of the appearance of the manifest world. The Purusa is simply present and this presence functions as a kind of catalyst in releasing the casual process of transformation in the Mulaparikrti. The purpose of this interaction or dialectic according to karika XXI. is to bring about the salvation or releases of Purusa. The proximity (or association) of the two, which is like that of a blind man and a lame man, is for the purpose of seeing the Pradhana (or Prakrti) and for the purpose of the isolation of the Purusa. From this (association) creation proceeds:

The Prakrti becomes active by being seen by the Purusa, and the Purusa is finally isolated by the knowledge of itself which arises in its opposite. Actually, of course, only the Purusa is really
benefited in this interaction, for only Purusa is free. The Prakrti becomes active, but its (Mulaprakrti) activity ultimately is only for the purpose of generating the discriminative realization that it is not Purusa. In karika LVI, this creation, brought about by Prakrti- from Mahat (or Buddha) down to the specific gross objects- is for the purpose of the release of every Purusa; (this is done) for the sake of another, as if it were for her own (benefit). Here it is clear that all of the manifest and unmanifest world functions for the sake of the Purusa.

In one sense, Purusa is responsible for the conditions which will provide its own release. Similarly the presence of Purusa is also responsible for the fact of suffering, for it is only when Purusa is in proximity to Prakrti that the conditions arise which lead to suffering. The consciousness is always consciousness of something. To be conscious of something is to be aware of that something. Consciousness then appears as the something of which it is conscious, in this case, the world. Therefore, the fact of suffering arises because the Purusa appears as what it is not.

In Karika LIII-LIV, some kind of cosmology seems to be implied, although it is impossible from the context to say what the theory was. Moreover, in such texts as the Puranas, which are influenced by Samkhya terminology, cosmology is one of the main concerns.
In Karika XXII, the basic principles or tattvas of the Samkhya are set forth together with their relationship to one another. From Prakrti (emerges) the great one (Mahat or Buddh); from that (comes) Ahamkara and from that (comes) the group of sixteen. Moreover, from five of the sixteen i.e. tanmatras, the five gross elements.

The Prakrti or Mulaprakrti, when in proximity to Purusa, undergoes transformation, and from this transformation Buddh appears. As the transformation or modification continues the Ahamkara emerges or comes forth from the Buddh. Upto this point the emergence or evolution is 'vertical', each emergent appearing successively from its prior principle. From Ahamkara, however, the group of sixteen' emerges, and this group include Manas, the five senses, the five organs of action, and the five tanmatras or subtle elements (karikas XXV-XXVII). The emergence or evolution of the sixteen, however is horizontal i.e. Ahamkara becomes or transformed into mind, senses, subtle elements etc. Finally from five of these sixteen i.e from the five tanmatras (Karika XXVIII) the five gross elements come forth or appear.

Buddhi in classical Samkhya seems to recall some old cosmological notions, for in karika XXII and elsewhere it is referred to as Mahat (the great one). Keith pointed out long ago that the notion of Buddhi or Mahat probably goes back to the old cosmological idea of the creative principle entering this creation and
becoming the first-born of creation. Thus, the classical Samkhya theory of emergence is a derivative and composite scheme made up of the older cosmological notions, together with theories or notions arising from the descriptions of the stages of yogic awareness.

**Jivan Mukti:**

In Karika LV, it is reminded of the basic fact of suffering in human life due to the presence of Purusa which appears what it is not. According to this, suffering is of the nature of things until the Purusa becomes separated or isolated from the linga. The realization of the absolute, separation of Prakrti and Purusa, is called jnana or knowledge. This knowledge resides in the Buddhi as one of the eight bhavas. When the salvation-knowledge is achieved in the course of human existence, the man who possesses this knowledge nevertheless continues to exist in the context of the manifest world, for latent impulses (Samskaras) from previous experience maintain his existence in the world until death (Karika LXVII). At death, however, the man who possesses salvation-knowledge, attains ‘certain’ and ‘final’ ‘isolation’ (Kaivalya) (Karika - LXVII).

**Doctrines of Dualism, Monism and Polytheism:**

In the Samhita portion of Rg.-Veda, unmistakable anticipations of the transcendental monism of the Upanisads present themselves, and it is difficult to think that the vedic mantras and sacrifices implied nothing more than a crude polytheism. One portion of the Samhitas could not be teaching polytheism, while another was
undoubtedly proclaiming absolute monism. The attempt at a reconciliation of the apparent polytheism and monism of the Vedas by referring the different mantras to different historical periods does not seem to be well-grounded. Just as the polytheism and the elaborate details of the karm-kanda of the Vedas had led by way of reaction to the detailless and speechless intellectualism and abstract monism of the Upanisads, so also did the extreme intellectualism and highly abstract philosophy of the Upanisadic Age set people in search of a more concrete principle that might appeal to their feelings as well as suit their average intellectual capacities. The Puranas were intended to popularise the monistic teaching of the Upanisads by means of the doctrine of the Personal God, on the one hand, and the presentation of the highly abstract spiritual truths through concrete stories, on the other. The age of the Puranas unmistakably, reveals an age of reaction and an age of decline, where we notice a transition from transcendental monism to concrete theism, from sublime philosophy to garbed mythology, from the life of pure reason to the life of flowing emotion, from high philosophising to ritualistic worship.

The Tantric method of Sadhana came into prominence perhaps later than the Puranas although some of the Tantras might be earlier than most of the puranas and the philosophy of Tantras served as the basis of the Bhakti form of Sadhana inculcated by the Puranas. In fact, the Tantras and the Puranas preach almost the same philosophy as well as the same method of realisation. But it is to be noticed that there is an important point of difference. While the Tantras have
retained much of the absolute monism of the Upanisads by holding that the ultimate goal of the jiva (individual) is to be united with Siva (Absolute), the Puranas, and the Bhakti cult based on the same, have tended towards dualism and have preached an ultimate difference between God and the individual.

The Tantras which seem to have arisen out of Atharvaveda, combine its sadhana elements of yoga, worship, prayer and meditation on the identity of the individual and the Absolute and thus shows evident signs of eclecticism.

According to Samkara, the individual (Jiva) was not really finite but was a bottom identical with Absolute, and than all finitude was illusory. Emancipation from bondage does not depend on any process or action, but results from or, strictly speaking, is realised by the knowledge that the individual is really identical with the Absolute. There is no bridge from bondage to freedom and the soul does not really attain freedom, but the fact is that the soul that is eternally free merely recognises its freedom.

All the four important vaishnava schools founded by Madhva, Nimbarka, Vallabha and Ramanuja, show marks of strong reaction against the absolute monism preached by Samkara on the theoretical or the philosophical side, and against the evil and definitely immoral practices, falsely supposed to be enjoined or at least allowed by the Tantras, on the practical side.
Samkaracharya regards Samkhya system as the 'main opponent' of Vedanta and says that though Samkhya and yoga are generally accepted by the wise as conducive to the Highest Good, yet these systems advocate dualism and cannot be supported by the Shruti. Though nothing can be said with absolute certainty, it seems highly probable that the Samkhya in the beginning was based on the Upanisads and had accepted the theistic Absolute, but later on, under the influence of the Jaina and the Buddhist thought, it rejected theistic monism and was content with spiritualistic pluralism and atheistic realism.

Bondage and Liberation:

Patanjali accepts the Samkhya view of bondage and liberation. The bondage of the Purusa (self) is due to ignorance and indiscrimination (aviveka) and liberation (Kaivalya) can come from discriminative knowledge (vivekakhyati) alone. The bondage manifests itself through the fivefold miseries (Klesas) which human beings become subject to in consequence of a mistaken identification of the pure, cetana Purusa and unconscious (jada) Prakrti or rather the satva aspect of Prakrti. The miseries are: 1) Ignorance (avidya), 2) egoism (asmita), 3) attraction (raga), 4) repulsion (dvesa) and 5) willingness to live (abhinivesa). All of them result from want of discrimination between the pure self and unconscious Prakrti, between cit and jada, which somehow have become joined together from beginningless time, which joining and connection have veiled the real nature of the Purusa or the self is apprehended through Samadhi,
when all the modifications of citta are suppressed, discrimination results and its conjunction with Prakrti ceases, putting an end to all the miseries. All karmas result from the Klesas (miseries) and cease with their cessation. The Purusa then becomes liberated and remains even in its serene purity and eternal freedom.

Although, in theory, Patanjali accepts the Samkhya view, he recommends an absolutely different method for the attainment of the end. The samkhya follows the intellectual methods and seeks to attain the required discrimination through reason directly. But yoga system prescribes a different method for attaining the necessary discrimination. In Tantrism the process of involution i.e. from manifestation to unmanifestation is the real transformation of an individual which liberates him from the bondage (Pasha) of Prakriti or Sakti.

The plurality of Purusa:

In the older Samkhya yoga traditions we found the notion of self understood usually in cosmic terms. Generally throughout the Moksadharm and Gita, for example, the dominant conception of the self is very much like the old Upanisadic notion of atman. The classical Samkhya, however, the Purusa is said to be plural. In Karika XVIII this doctrine of the plurality of Purusa is established:

(a) because of the diversity of births, deaths and faculties.
(b) because of actions or functions (that take place) at different times.
and because of differences in the proportions of the three gunas (in different entities)

All manifestations of the phenomenal world, although dependent on the presence of Purusa, nevertheless have their source or origin with Mulaprakrti—i.e. apart from the Purusa on the other hand, the doctrine of the plurality of Purusa tends to underscore the concreteness of the problem of salvation. The basic problem in classical samkhya is suffering, not the abstract suffering of a cosmic entity, but the concreteness of individual suffering.

Doctrine of Karma by Upanisads:

The law of Karma, recognised as eternal one, has not only been accepted by different ancient Indian philosophical systems (Upanisads, Samkhya, Nyaya, Yoga, Vedant, Buddhism & Jainism) but major applied sciences like Yoga, Ayurveda and Astrology too hold it primarily responsible for the nature of the successive births of an individual and moulding his personality. The conjunction of the parental seeds is considered only an additional and secondary cause. Most of these talk of karma and karmasaya (repository of impressions of past experiences in previous births), Samskaras—the individual tendencies (vasanas) and good or bad actions, (Dharma-Adharma/Papa-Punya) and Karma Vipak (fructification of actions) which determine the nature of next birth in terms of family, span of life and the pleasures and pains of life.
Further, it is also mentioned that the birth of a child depends upon the Karma of the parents and of the soul. The conjunction of the parental seeds is considered only a secondary cause. Hence, the inheritance of BODY is not merely physiological act. It has a mystic and a psychic basis also. As says Udyotkar in his Nyayavartika, "the karma of parents who have to enjoy the experiences resulting from the birth of the child, as well as the karmas of the coming personality which has to undergo experiences in the compatible environment. both these conjointly bring about the birth of the body in the mother's womb." It is strictly in accordance with the Laws of Karma. The conjunction of parental seeds is not the primary cause of the birth of the body. It is the secondary cause, as every such conjunction does not give rise to the birth of a child.

**Doctrine of Samskar:**

The doctrine of Samskar (impressions) is a direct corollary of the law of karma. The subconscious impressions can be traced to the residual karma of the past lives which accompany the Jiva from birth to birth in two forms.

(a) Individual tendencies, propensities, interests and urges called vasanas, and

(b) the merit and demerit of past actions.

These accompany the soul after death, remain in seed form and bear fruit in the coming life in accordance with the law of Karma.
The Vasana propels him to act in a particular direction, and merits and demerits fructify at proper occasions causing pleasant or unpleasant incidents of life.

The vasanas are generally classified into three types: 1) desire for fame, name, respect, pursuit of the customs of society (Lokavasana), (ii) excessive care of body, its beauty and adornment (Dheavasana) and, iii) Passion for book- learning, spiritual gluttony (sastra-vasana). All these vasanas and samskaras are produced of Avidya (P.D.IX, 104; AC, 271).

The seat of Samskaras according to yoga is karmasaya (Alaya-Vijnana of Buddhism), causal body of Vedant; Apoorva of Mimamsa; Adrasta of Nyaya-Vaisasika) Samskaras adhere in the Jiva-Atman and not in the in the Manas. These end by time, disease and last recollection. Both Sanskar and Vritti are the business of Antahkaran but Samskar denote the tendency and vritti-the actual action. That way subconscious vritti is samskar. All mental life is an integration of vritti and Samskara, action and tendency. There is cyclic causation between the two. Samskar causes vritti, which in its turn leaves some impression to be accumulated in the previous Samskara. Both vritti and sanskar cease to exist on the occasion of Mukti (or at Pralya) through Jnana - Yoga which not only modifies but destructs the Samskara and the vrittis.

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The impressions of past times determine the present abilities, aptitude and status of an individual but it does not mean that an
individual is merely a creature of the past. He can build new samskaras in his citta, change the very fabric of the mental habits, exhaust the past karmas, resolve the unpleasant impressions, revive the past pleasant samskaras, develop the latent powers and make full cleansing of the citta through exerting Will and Effort ( Iccha and Prayatna ).

The basic nature of all samskaras has been taken into consideration by Nyaya. These characteristics are Vega and Bhavana and Sthiti- sthapakata. The Vega ( velocity) keeps a person in motion i.e. it motivates; the bhavana enables a person to remember things and to recognicse them; and the elasticity ( Sthiti- sthapakata ) provide scope for a person to tend to mental equilibrium when he is mentally disturbed.

Karmasaya:

The existence of chitta depends upon karma which are rooted in kleshas. It is the reservoir( Karmasaya) which brings all kinds of experiences. And a person takes the next birth in accordance with his karma. The community in which he is born, the period for which he is to live, and the types of experiences ( enjoyment etc) he is to gain are all determined by his past karma.

Karmas are of three types - good, bad, and mixed. From these only those tendencies are manifested for which the conditions are favourable. Hence, in a limited number of vasanas, whether in the form of desire or vritti, can find expression in a particular incarnation.
The span of life limited, and the favourable conditions for all the Vasanas cannot be found in one incarnation. Only a portion of accumulated Karma is ready to be precipitated in one incarnation and is known as Prarabdha. The karma that fructifies in future is Agami. A particular karma, therefore awaits the opportunity for its fructification when the conditions are favourable.

The present karmasharya is a repository of different types of actions in the seed form, belonging to a number of past births. The class, locality and period of life may vary from birth to birth but karmasaya with its Samskaras and karmic residual remains constant (cause & effect). Vasana leads to karma and karma to new vasana and the vicious circle never ends. Samskaras continue as the desire to live eternal. They disappear only when Avidya disappears.

**Doctrine of Transmigration:**

At the time of death, says Badarayana, the soul goes out of the body enveloped by veṣuṣṭeṣa subtle material element with a view to obtain a different body. (DS,II,1,1;CUV., 3.3). The subtle material element has also proponderance of water. What clings to the soul, like the scent to a cloth, is the residual karma. When the soul gets the new embodiment, this residual karma determines the nature of new birth. It is from the time of entering the womb that the soul enters a new body fit for experiencing the results of the past residual karma. The residual karma is burnt by the fire of true knowledge. (Vidya or Jnana)
The cycle of birth, life and death is repeated on account of worldly attachment and desires (Raga and Kama) persisting in Jivatma. He who entertains desires, thinking of them, is born again here and there. The nature of birth is determined by the karmas of the individual, “some soul enter into womb for embodiment; others enter stationary objects according to their deeds and thoughts (Karma and Vasana). However, in each successive birth, it is expected to improve upon the older apparatus (Physical and mental) by exerting his will and effort he is endowed with (B.U.IV, 4-4). Thus, destiny and will play no less an important role in moulding one’s life and determining the heredity as well as the environment.

Doctrines of Heredity, Environment and Reincarnation:

According to modern biology, heredity and environment are the two principal factors in the origin and development of an individual. Of these two, heredity is considered basic or original source of human potential. Heredity, as understood today, means transmission of characteristics and qualities from the parents/ancestors to their offspring. The sum total of these characteristics is a sort of unique set or pattern of powers and efficacies which exist in possibility for optimal manifestation under compatible environment as an individual’s full growth and development in later life. However, doctrine of Reincarnation is taken for granted, and almost as a matter of common sense, in large part of Asia. In the Western World it was widely accepted before it was anathematized by the Church at the council of Constantinopol in A.D.543 (Satprakashananda, 1993). On account of its reasonableness, it is again widely accepted in the west.
In view of the spread of the scientific outlook in the East and of the rebirth doctrine in the West, a mutual understanding of the doctrine in relation to the findings of modern biology could be reached. First of all, it would be worthwhile to expose meaningfulness of the term ‘heredity’. Etymologically the term ‘heredity’ is derived from ‘Inhere’ meaning ‘sticking or clinging fast’ (Lat. inharior - heerio- to stick) in the sense of inseparableness of something from some thing else. Biologists believe that it is the ‘genes’ of the parents to which their physical and mental traits stick fast, out of which a new and unique individual is born. On the other hand, the beliefs of Hinduism, Buddhism, Jainism, Greek thoughts, Zoroastrian Scriptures of pharisees, of the early Fathers of the Christian Church, and also of the Sufi mystics, and primitive and tribal races (Satprakashananda, 1993) show that the soul or spirit, at the time of death, transmigrates from one body to another body. At death, the self, the real man, leaves the physical body along with the subtle and causal body supposed to be ‘sticking or clinging fast to it (the soul). Heredity, therefore, they believe is more concerned with impressions of past lives that stick to the soul than with the parental genes and thus the past impressions, desires (vasanas) and abilities govern the heredity of a man and his birth in a particular environment for the purpose of reaping the fruits of his actions (karmas). Hence, it would be wise to compromise on the two facts that (1) self and the mind including Buddha, ego, senses, pranas, impressions of Karmas, subtle elements) continue its journey from
one birth to another till emancipation is materialized (ii) the physical
costitution is the endowment from the parents.

Secondly, in view of the recent research findings the whole
cosmic show is that of 'Energy'. Hence, argues Arryo (1975) that it
is in the good of all too consider ‘transmigration’ of soul- the rarest
form of ‘Energy’ leaving one body and entering into another body.

Synthesis of Indian Views on the Sources of Health & Fitness:

According to the ancient Indian texts including those of
Ayurveda, yoga and Tantrism, the sources from which the status of
health and fitness of an individual emerge can concisely be
classified in to two categories; Prenatal and post-natal. The prenatal
sources are grouped as (a) preconceptional (b) hereditary and (c) post
conceptional. The brief description of each one is given below :-

Prenatal: A Preconceptional:

(i) Soul factor (Atmaja Bhava): On death, the soul is considered
to transmigrate from one body to another alongwith the subtle body
including the ego-factor, psyche, intellect, the senses; prana and the
impressions of the actions of past life enveloped by the subtle forms
of four proto-elements except the ether which is considered all
pervading. The proto-elements form part of the physical constitution
of the child to be conceived in future and affect his distinct shape and
colour.
(ii) **Past Actions Factor**: (Purva janmakrit Bhava): Past actions - merits (wholesome) and demerits (unwholesome) which stick fast to the soul as mentioned above are considered to influence the form and colour of the individual. Malformations of the size, senses, and colour are said to be the outcome of unwholesome actions of the past life.

2. **Conceptional factor** (Audarika Bhava):
   (i) **Hereditary Factor**: (Pittraja, matrija, kulaj and jati). The quantity and quality of spermogerm of the parents are considered to be responsible for the development of different organs and tissues, the congenital defects, sex-determination and variations in strength from individual to individual. The eight proto-elements - four each from mother and father play a basic role in the constitution of germ and sperm respectively which have familial, racial and ethnic background also.

   (ii) **Time Factor** (Kala Bhava): Time in the context of the position of the proto-elements in the external atmosphere i.e. the preponderance of a particular dosh, at the time of coitus depending upon the condition of day, night and the season. The relative position of the planets too has been considered of importance in Astrology to this effect.

3. **Post conceptional:**
   Non-hereditary material (matrija) factors, Defective uterus (audarika), diet (Rasaj-bhava) as well as general regimen followed
by a women during menses and care of foetus during pregnancy and climatic conditions during the period of the development of foetus have been considered to influence the constitution and to cause the variations in the physique and strength of the individual.

Post Natal:

(I) Homologation (Satamya Bhava): Adaptability of all the sixt tastes (Rasas) in case of drinks and eatables for a person is said to be superior one while agreeability to only one is called inferior and mediocrity is the mean between the two which affect the physique of an individual.

(ii) Time (seasons): Age and place factors (Kala, vayas, desh Bhava). These affect the proper development of body and strength in once life time.

Tridoshas/Dhatus Theory:

The tridosa/tridhatu theory is considered the backbone of Ayurveda. The three ingredients i.e. vata, pitta and kapha are called dosas as they are susceptible to vitiation and they are also known as dhatus as they support the body in their state of equilibrium. The three dhatus are regarded, there basic biophysical components which are charged with intrinsic force to keep and maintain the equilibrium of the various body functions. Their equilibrium (samata) denotes a disease free state whereas it is their imbalance that causes disease. These are intrinsic factors of the body and there is no living tissue or any space in the body which is not penetrated by them. (C.S.II,5:6).
These are not only groups of symptoms but they represent definite biological processes that take place inside the body and are regarded as the primary and essential factors of human organism (S.I. 21.23). These references indicate that tridhatus together may be described as in going organised protoplasmic nutrient material in the circulation. Thus, the three biophysical factors also represent three pathological conditions of the body when in imbalance. These factors are vital, dynamic and directly related to the states of health of an individual.

In terms of tridosa theory, every man is different from the other. The so called dehaja-Prakriti (Physical constitution) remains unaltered from birth to death (S.S., 4.78). No doubt, factors like country, season, habit, diet, appetite, clothing, behaviour, health, disease etc do effect and guide the response of the physical constitution to a small extent but that too is typical in each type. According to this theory when it is said that particular person has typical constitution of predominant dosa i.e., vataja, pitaja or kaphaja, it should be born in mind that though a person will have a particular dosa in excess in exhibition of his constitution, the other too are also present in the constitutional make up. Some times two dosas are predominant in similar proportions like types of Vata- Pittja, vata- kaphaja, and pitta-kaphaja. There are very rare cases where in either all the dosas are in excess or are in similar proportions. When these three somatic dosas are normal in proportion and action, a person has normal health but due to abnormal diet, practices or some other reasons when there is derangement of or change in their proportions and action the person
suffers physically and mentally as well. The equilibrium of dosas is maintained by bringing down the dosa in excess to the normal level by enhancing deficient dosa through appropriate measures like drug, proper food etc.

The doctrine tridosh / tridhatu of Ayurveda has been duly recognised by both the Yoga and Tantrism as these vary physiological processes have been mentioned to be influenced by the practices included in their preparatory discipline or sadhanas and Achara (behavioral pattern) to be followed including diet etc.

**Doctrine of Prana:**

Prana, according to Vedant, is considered as different from air and sense functions. But like sense organs, it is subordinate to the soul, works as its instrument and is also minute and subtle. Prana cannot be identified with senses. Shankar argues; "The sense organs donot function in deep sleep while the vital breath does". The organs get tired but not the Prana. Loss of organs does not affect life but the passing out of vital breath ends in the death of the body.

**Sadhana (Practice) and Siddhi (Perfection):**

The superiority and transcendence of the religious experience over the practices (anusthanas) including all acts of morality have everywhere been emphasised in the Hindu scriptures and this emphasis is the source of much misunderstanding that still prevails as to the relation of morality and religion in Hinduism. The moral life is the indispensable preliminary discipline to the religious—this is the
central teaching of all forms of Hindu Sadhana. Yama and niyama (control and regulation) including truthfulness, purity of mind and body, abstinence from actions causing the slightest pain to others, chastity in thought and action, etc., have been prescribed as the very first discipline that must be undergone by every Sadhaka. The bhaktivadins, who very often are supposed to belittle the life of penance and self-control, include in fact the essence of the same when they place great emphasis on Vidhidharma, palana, i.e. strict obedience to the injunctions of the Scriptures. The jnanavadins also regard the acquisition of Satsampatti (six virtues) including control of mind and the sense-organs, etc., as essential to the acquisition of knowledge. We have to remember only that the aspect of moral preparation is thrown into the background when the scriptures describe the contents of the religious experience and emphasise its absolutely transcendent character. The religious life or the spiritual content is above the distinction of morality, and the ethical life is shown to be short of the fulfillment that belongs to the spiritual experience alone. It is from this standpoint that the Bhagavad Gita says, “He who finds Karma in a-karma, and akarma in karma, is intelligent and united to the Divine and the doer of all actions” (IV. 19). The ethical life culminates and fulfills itself in the religious experience which transcends it and does not exclude or ignore it. So, when Arjuna is advised to absolutely surrender himself to Krishna for saking all virtues and vices, he is really exhorted to rise up to the transcendent level of spiritual experience where the moral distinction seem inadequate and inapplicable. In Hinduism, religion does not
discard or annule morality but merely perfects and transcends the same.

The course of sadhana, for Hindu is only a history of the growth of the individual from the condition of little knowledge to omniscience, from a state of disharmony and discord to a state of harmony, balance and equilibrium, from a state of weakness and little energy to a stage of omnipotence. in short, from finiteness to infinitude. The aim of sadhana is very well indicated by the prayer embodied in the mantra, "Lead me from the unreal to the real, from darkness to light, from death to immortality". The gradual unfolding of the latent capabilities of man in the direction of knowledge, power and holiness is the function and purpose of sadhana. Sadhana becomes complete when no foreign element, no matter, no other remains as an unresolved contradiction or opposition, and when the spirit has established its sovereignty not by opposing itself to matter, but by resolving matter completely unto itself. Sadhana thus unfolds the infinity of the finite spirit and gives the finite spirit the possession of supreme power-dominion and makes it the de facto king which is sure, it always is.

The ideal state of siddhi or consummation has been variously described from different points of view as perfect peace, balance, harmony, absolute fearlessness, freedom, liberation etc and the unnatural state, by contrast, is represented by such terms as disturbance, disharmony, discard, fearfulness, determination,
bondage, etc. It is through Sadhana that we pass from disharmony to harmony, from multiplicity and variety to unity and oneness, and from a state of disturbance to a state of perfect peace, and the whole course of sadhana prescribed by the different religious sects of the Hindus, although differing in forms and details, is always an embodiment of the means and methods of attaining the stage of harmony and peace which is identical with freedom and liberation. The ideal of the Hindus is not as some think misinterpreting whole significance of their scriptures, total extinction or absorption or nothingness but a stage of absolute peace (santim nirvanaparamam), infinite bliss (Sukhamatyantikam), perfect harmony (nirdosam rasamamudha, complete self composure sthirbudhi-rasamuddha) and self control, and absolute independence of the influence of everything forming the not-self. The Samkarite Vedantins, who are very often accused as being the prophets of the cult of total extinction, identity liberation (moksa) with fearlessness (abhaya) and regard the conception of jivanmukti as the central theme of their philosophy, and it is difficult to understand how they of all persons can be open to such a charge. The more and more a human being reconciles disharmony and contradiction, nearer and nearer does he approach perfection, and mukti or liberation represents only the natural completion of the course of progress where perfect harmony is attained.
Classification of Sadhakas:

Hinduism is anxious to provide a religion to suit people of all sorts of equipment from the very lowest up to the highest, we may realize the utility of many disciplinary practices which, though useless to the advanced, are of considerable importance to the beginner. Hinduism does not enjoin the same discipline for all. It makes class-divisions according to the equipment and progress of the individual. This adhikarabhedavada or doctrine of class-divisions in accordance with fitness has been the source of much misunderstanding. In order to appreciate the real teaching of the Hindu scriptures, we must understand what adhikarabhedha really means. We all recognise that in education progress is possible only if lessons suited to the capacity and taste or the student are prescribed for him, and that progress is always retarded whenever the contrary happens. Religious discipline, as we have seen is nothing but the education of the spirit, and hence, one can never ignore the difference in the capacities of different individuals. The spiritual guide (Guru) has always to discern the adhikara or the stage of progress of the discipline before he can prescribe any course of discipline for him. The adhikara bhedavada is thus only a commonly accepted principle in all matters of education and of the Hindu Religion has kept its eye open to such an important fact and has placed great emphasis on the same. it cannot be charged with lack of catholicity in that respect.

The key to unravel the real meaning of the Hindu scriptures is to be found in the adhikarabhedavada, and if we never forget that the
different teachings are tender for people of widely divergent constitution and calibre and hence also that the difference does not signify any real contradiction. much of the difficulty that presents itself in the interpretation of sastras disappears. The sruti tells us that it can be attained through the mind described the mere beginning of the process. it is only showing that the first step-in the way to the absolute are through the mind and that also by the purified mind, all physical instruments being altogether incompetent for the task. When however, it is said that the mind can not grasp it, it is describing the transcendental stage of attainment when the discursive mind, even though it is purified, fails.
I bow down to Muni Patanjali with folded hands who helped in removing the impurities of the mind through his work on Yoga, impurities of the speech through his work on grammar and impurities of the body through his work on Ayurveda.