SOME PECULIARITIES IN SÄMEHYA - YOGA PSYCHOLOGY.
SOME PECULIARITIES IN SĀMKHYA-YOGA PSYCHOLOGY.

Sāmkhya-Yoga psychology is different from the modern western psychology in several respects. Many of the essential psychological terms used in Sāmkhya-Yoga psychology bear altogether different meanings and connotations. Some of these terms are very important in the study of personality. In order to understand the concept of personality, it is, therefore, necessary to ascertain the meanings of some of the important terms used in the study of the concept of personality. These terms derive their meanings and connotations from the context of the main principle of evolution. All things of the external or manifest world owe their origin to Nature with its three fundamental attributes or principles of activity (Gunas).

From primordial Nature issues Mahat (the great principle or intelligence) and Ahankāra (I-Principle or egoism or Individuation) issues from the Principles of Intelligence. (1). The Great Principle (Mahat) is the state of conjunction of Nature and Spirit, energy and intelligence evolving the world. In conformity with this main principle of evolution, definitions of Intelligence, I-principle or egoism, mind and senses have been given in the text. The act of determination is of Buddhi(Intelligence). The determination may mean ascertainment of right and wrong,

(1) Karika XXII and Tattva Kaumudi.
good or bad etc., and, as such, it means intelligence. "This is the jar", 'this is the picture' etc. are determination or judgment, and as such, these are acts of intelligence. This was the interpretation given by Gaudapāda. But Vācaspati Misra takes Buddhi here in the sense of 'will. When a man has to do something, he reviews the situation, thinks over the means and ends, regards himself as entitled to do it, resolves to do it (determines) and then does it. Thus there is no difference between the act of determination and the agent. So, Buddhi is not different from the act of determination. Buddhi, as the Great principle, therefore, is Will. This was also the interpretation given by Mahamohopadhyaya Ganganath Jha.(1). They are inclined to accept the differentia of Buddhi as Will, because determination not only includes will, but also intelligence in the act of determining or ascertainment. Buddhi acquires sentience in proximity with the spirit and the act of determination distinguishes it from all like and unlike things. Buddhi enlightens, but not does. And being of similar nature with spirit, it should not be active like Will.('Buddhi vodhayati, na tu karoti' - Vācaspati).

Buddhi as power of determination ('Adhyavasāvo buddhīh') has eight forms of properties. Will influenced by light or intelligence (sattva) leads to virtue, wisdom, dispassion or non-attachment and power(Dharmajñāna, virāga, aishvaryā). When it is abounded in gloom (tamas), it has reverse properties or forms like vice, ignorance, passion and weakness. Patanjala Yoga is meant for integration of

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(1) Tattva Kaumudi, page 41 and 72.
personality and training of the Will. The forms of properties of Buddhi have been discussed in detail in the Yoga-Sutras. The eight accessories of Yoga are said to be means to attainment of virtue or summa bonum. There are four kinds of dispassion (vairāgya) and eight forms of power (aishvāya) enumerated in the Yoga-system.

I-principle, which appears in all forms of our conscious life, has also been regarded in Śāṃkhyā as a fundamental principle of evolution of Nature. It is a principle of individuation. The collective I-principle at the beginning of evolution is the Great Principle (Mahattatva), and the individualising I-principle is egoism (Ahamkāra). This principle is present in every evolute. I-principle has been interpreted by Vacaspati Misra in the sense of principle of self-consciousness. It is both principle of individuation and self-consciousness. Two-fold evolution proceeds from the I-principle. The three attributes of Nature influence the I-principle, and help it to evolve three kinds of evolutes. The I-principle abounding in Sattva attribute called modified (vaikṛta) evolves the set of eleven and five elementary substances. These are mind, five organs of sense and five organs of action. From Bhutādi (elemental) I-principle proceeds the set of rudimentary substances (Tanmātra). Thus the I-principle has got three forms, e.g. Vaikṛta (modified), Taijasa (active) and Bhutādi (elemental), according to the prominence respectively of Sattva, Rajas and Tamas, the three principles or attributes of Nature. (1). Śāṃkhyā includes mind in the group of Sense-organs, because it partakes of the

(1) Karika – 25.
nature of both, e.g. sensation and action. The mind, by virtue of having common characteristics, is capable of helping and directing the organs of sensation and action. The mind is the observing (Samkalpakam) principle. It is the differentia of mind. The principle of egoism or individuation, owing to the different modifications of the principles of Nature, evolves the organs of diverse external forms. (1). The function of the sense organs consists in perceiving sound, touch, smell etc., and of those of action speaking, handling etc. respectively. It should be borne in mind that the so-called organs of sense are simply receptacles of subtle energies which enable them to perform their specific duties. The ear, e.g. is not capable of hearing, but it is simply receiver of sounds, but the subtle energy residing therein gives the sensation of sound, similarly with the other organs of sense. The term organ (indriya) is derived from the word Spirit (Indra), and, therefore, the purpose and function of the organs are to serve the spirit (purusha). They are also the characteristics of the spirit. (2).

There are thus three main internal organs - Buddhi (Intelligence), Ahamkāra (I-principle or egoism) and Manas (mind). These have individual or uncommon as well as common functions. The special characteristic of Intelligence is determination (adhyavasāya), that of I-principle is self-consciousness, and that of mind is observing or perceiving. The five vital energies constitute their common function.

(1) Karika - 27.
(2) Tattva Kaumudi, Karikā - 26.
These vital forces like Life (Prāna) etc. reside in different parts of the body and perform their peculiar functions. The five vital forces are said to be the common functions of the three internal organs, because they are present, while the three are present, and are absent with the absence of the former. These five vital forces are practically the connecting links between the inner and outer organs. Life has thus a specific meaning in Sāmkhya. It is a form of organ or insentient energy functioning as medium between inner and outer organs.

What are the main ways of functioning of the internal organs? With regard to perceptible objects, the three internal organs jointly and instantaneously function with the external organ concerned. In such a perception, sometimes their function is gradual each working after another. The functioning of the internal organs generally requires prior experience or cognition of some perceptible object. The purpose of the spirit makes the organs function in order and for nothing else. There are thus thirteen organs - three internal, five organs of knowledge and five organs of action. Their functions are of three kinds, e.g. seizing (āharana), sustaining (dhārana) and illuminating (prakāsha karam). The motor organs have their function of seizing their respective objects. The internal organs with the help of the five kinds of vital forces (pancha vāyavah) sustain things seized or cognised, and the sensory organs illumine or render intelligible their respective objects. On the other hand, the objects of the three categories seized, retained and illumined being five in each case and being also of two

(1) Karika - 29.
(2) Karika - 31.
kinds celestial and non-celestial become ten-fold (Dashadha).
The function of the five sensory organs and five organs of action is to exhibit their respective objects to the three internal organs. These ten organs are, therefore, secondary organs in a sense. The ten external organs are also limited in their functions, because they are capable of acting only in the present. But the internal organs are capable of crossing the limits of time, and are capable of functioning in the past, present and future (trikālam). It appears that external objects only give us the notion of space-time, without them they have no existence.

There is a symmetry between the internal and the external world both being evolutes of same Nature (Prakṛti). The organs having common properties with their objects resemble the gates (Dvārāhi). The three internal organs are primary and superior to the external organs and hence the latter are secondary in a sense. The external organs together with the mind and I-principle resemble a lamp in action. The oil, wick and fire are different in their characteristics, but they together form the lamp which gives light. So also the external organs with the help of I-principle and mind reflect or manifest the objects perceived together with the purpose of the spirit on the Buddhi, which by its affinity renders experience of the spirit possible. Thus Buddhi is the organ of experience of the spirit (puruṣa) and the spirit cognises the difference between itself and nature through intelligence. (1).

From the above, it is clear that Sāmkhya-Yoga psychology does not consider mind as the only internal organ

(1) Karika - 37.
having three fundamental states, thinking, feeling, and willing. Mind, intelligence and Egoism are regarded as internal organs evolved from Nature. Mind is not only distinct from the other two internal organs, but is also regarded as inferior to the other two. Intelligence and I-principle or self-consciousness are regarded as higher faculties, and are given more important place in Saunhyan-Yoga psychology. Mind has been defined as the reflective principle, Buddhi as the Principle of determination and Egoism as the principle of apperception (Kant) or of self-consciousness (Hamilton). The term Buddhi, as we have seen has been used by some the sense of intelligent will, or is a principle of Will and intellect combined. (1).

(1) The Tattva Kaumudi - Introduction by Dr. Ganganath Jha - page 41.