THE STAND POINT OF INDIAN PSYCHOLOGY

( Particularly SĀMKHYA - YOGA )
It is difficult to give a clear picture of Indian psychology as it is understood today, firstly because of the fact that psychology had hardly any existence and place apart from certain other studies particularly philosophy (Darsane), and secondly, because the ideas of the ancient Hindus, their peculiar methods of enquiry and the modes of expression were so peculiar in their characteristics that they can now hardly fit into the modern moulds of thought. Psychology was, so to speak, the part and parcel of almost all philosophical speculations and enquiries, or rather psychological concepts were the starting points and basis of philosophical enquiries. Hence any attempt to give a clear and complete picture of Indian psychology, without going through philosophical works like the Sutras and the Upanisads, is likely to be futile. Moreover, psychology as was understood by the ancient Indian philosophers highly differed in regard to its scope, methods and aims from that which it implies nowadays.

The modern sciences are tending towards utilitarian ends, and psychology is gradually being studied more and more in the light of other exact sciences, and the action and reaction of the mental and material worlds are daily being matters of laboratory investigations, instead of
abstract conjectures under domination of metaphysical theories."

(1)

For the Indian scholars of the past, self-knowledge and self-realisation were the ultimate aims of all philosophical speculations and studies. Like some of the Greek philosophers, the ancient seers and sages held that knowledge of the self (Atma Jnana) was the foundation of all philosophies (darsana). By philosophy they meant Darsana (seeing or insight) or seeing the Real, the True and the Blissful (Sachidananda), and knowledge of the self was, therefore, the corner-stone of all sciences and philosophy.

"Avidyayamantare vartamanah
Swayam dhirah panditam manyamanah
Dandramyanam paryanti muhri
Andhenaiva niyamam yathamandhah." (2)

"Remaining in the midst of ignorance, wise in themselves and considering themselves learned, fools go round and round, staggering to and fro, like blind men led by one who too is blind."

'Ascharyavat pashyati kashciden
Ascharyavad vadati tathaiva canyah
Ascharyavaccainmanyah shrutidhi
Shrutvapyenam veda na caiva kashcit." (3)

"One looks upon It as a wonder; another similarly speaks of It as a wonder; another too hears of It as a wonder; and even after having heard of It, no one does really know It."

(1) Siva Samhita (An Introduction to Yoga Philosophy)- Pt. II
Rai Bahadur S.C. Basu.
(2) Kathopanishat - sl.2 ...(Edited by Dr.T.M.P.Mahadevan)--B.U.
(3) The Gita --sl. 29 ---- Samkhya Yoga.
Thus knowledge of the self was the goal and method of Hindu philosophy (cf. Descartes). On this point, it may be noted, that there was and is still great divergence of opinion among thinkers and philosophers, each considering his opinion as free from error. Self-psychology or ego-psychology as the foundation of philosophy was thought to be an essential counterpart of philosophy itself. So we see that psychology occupied a unique and at the same time a peculiar position in the ancient Hindu system of thought.

The ancient Hindu thought was particularly a synthetic and organic whole, built up of materials derived from studies, which at the present time bear different names and occupy distinct and diverse fields. The different sciences and humanities were concerned with one main problem, i.e. the realization of the self and attainment of true knowledge at the exclusion of what was called Avidyā or false knowledge, and finally they tried for the emancipation of the soul or the ego, by working out its destiny and release of life from the mundane bondage. For, it was said -

"Ekam jñānam nityam ādyantashunyam nānyat kincidvartate vastu satyaṁ Yatbhedosminindryopadhinā vai jñānasyāyam bhāsate nānyathaiva." (1)

"Knowledge is unique, eternal and without beginning and end; there exists nothing else true. Whatever difference there is, is indeed due to the qualities of the senses. It is enlightened by knowledge alone, and by no other means."

(1) Siva Samhitā — sph. I—Sect. IV.
"Na hi jñānena sadrsam pavitramiha vidyate." (1)

"There exists nothing here as pure as knowledge."

It must not, however, be concluded from whatever is stated above that the ancient Hindus were totally negligent of the stern realities of life under the Sun. They were not a class of visionaries, as are misunderstood by some western writers. They are rather stern realists inasmuch as they looked upon the reals with greater earnestness, and, therefore, attempted to devote themselves more seriously to the solution of the problems of life and also to pry into the secrets of nature. They strove to prepare the solid foundations for building up the edifice of true knowledge and science, and in so doing they were led to build up sciences and humanities like medicine, natural sciences, polity, code of law and morality etc. "The western mind in general lays great stress on science, logic and humanism. Hindu thinkers as a class hold with great conviction that we possess a power more interior than and superior to intellect by which we become aware of the real in its intimate individuality, and not merely in its superficial or discernible aspects. For the Hindu system of philosophy is an insight, a 'darsana'. It is the vision of truth and not a matter of logical argument and proof. They believe that the mind can be freed by gradual training from the influences of speculative intellect as well as

(1) Sū. 39...Sām.Yoga— Gitā.
past impressions, that it can unite itself with the object whose nature is then fully manifested. Knowledge is power. Vidya is moksha, and avidyā is samsāra."(1) Thus true knowledge was regarded by the ancient Hindu thinkers as the chief prop and instrument in their attempt to solve the riddles of life, and as the upshot of all speculations and studies.

It seems that ancient Hindu psychology did not stand as a discursive and experimental or empirical science, having existence truly for its own sake. It was a handmaid of philosophy proper, and to a large extent, ancillary to many humanistic sciences. That is why a systematic psychology in its ready-made form is not available in case of the ancient Hindus. Psychological concepts and speculations are, of course, there in important works like the different systems of philosophy, the Upanisads, the Bhārata and many Sanskrit literatures. And any one who tries to find out relevant materials of psychology in the modern sense of the term, shall have to ransack the vast treasures of a gifted race in order to fit them into the desired structure. It may, however, be noted that the sages and seers of the past did not very often see eye to eye with the people of the present age in regard to problems of life. So, it may be apprehended that a work of this nature will more often than not be a patch-work than an integrated and well-balanced system. This is because, as has been

(1) An Idealist View of Life. Dr. S. Radhakrishnan, 1926.
stated above, of those thinkers of old attitude to life, the approach, the mode and their aim of studies so widely differed from those current in the present time.

Another distinguishing feature of the old Indian psychology is that it seemed to be more practical and experiential in approach and outlook. In leading a distinct course of life or searching after truth or knowledge, there involved a lot of essential psychological facts. The sages and scholars of old did not experiment upon these subjects in the laboratory nor did they satisfy themselves by noting down the visible behaviours of different subjects as is generally done now, but all the "theoretical conclusions are derived from actual experiences gained through certain specific practices undergone by the theorists themselves."(1). It may, therefore, be said that Indian psychology of old was not introspective in its approach and method, but rather more experiential. For they hardly believed in minds' capacity to turn back its own eyes inwards to record what is going on there from moment to moment. "Na drṣṭaṁ dṛṣṭaṁ pashyeh. Na vijnāte vijñāte vijñāṇaṁ vijñāṇāthāṁ."(2). "You cannot see the seer of seeing. You cannot know the knower of knowing."

Of course, this seeing of the self may be possible through intuition, or in an act of identity (cf. Bradley), which

(2) Vṛhadāranyaka Up.
is superior to the intellect. "It is just as saying that it is not the way you do that makes for a real living; it is this particular way that you ought to live."(1). Philosophy and psychology of the Hindus are, therefore, by themselves index of life and practice. It is this practical approach that is a distinguishing mark of the Hindu psychology.

Psychology is generally regarded as a science of the mind. In regard to the connotations of the term mind, there is a gulf of difference between modern psychology and the old Indian psychology. Regarding the mind, its origin, nature and functions, there is not only wide divergence of views among the scholars of the east and the west, but among the Hindu psychologists and philosophers themselves. We can not steer clear in our study of personality, unless we have clear-cut conceptions of mind and self in Hindu psychology. It is needless to state here that each school of Hindu philosophers occupied a distinct position in regard to the diverse philosophical problems, but each had also to justify its philosophical views on the basis of distinct psychological background. The Bhāgavat Gītā and the Yoga system of philosophy built their psychological basis mostly upon the metaphysical views of mind and self as propounded by Sāmkhya.

(1) An Idealist View of Life - Dr. S. Radhakrishnan.
"Mayam tu Prakritim vidyanmayinam tu Maheswaram,
Asayavayavabhtaistu vyaptam Sarvamidaro jagat." (1)

'Now, know Prakriti as Maya and the Great Lord as the wielder of Maya. This entire world is pervaded, as it were, by His limbs.' The whole choir of heaven and the furniture of the earth were held to be created through the contact of Purusha and Prakriti (or Maya), resulting from the loss of equilibrium of the so-called three Gunas, Sattva, Rajas and Tamas. 'The mind also, like other objects, is a product of Prakriti.'

Te yathā, asmityatadantargatāḥ prakāshashilo bhāvah, tasya ca vidārahetuḥ kriyāshilo bhāvah, prakāsaya āvarakah sthitishilabhāvashcetī." (2)

"Ajopi Sannavyayatma bhutanamiswaropī san,
Prakrtim svāmadhisthāya Sambhavāmyātmanayaya." (3)

"Even though I Am Unborn, Imperishable and Lord of all beings, yet I Incarnate Myself by dint of My Own Maya remaining in My own Nature."

Sattvam rajastama iti gunāḥ prakrti sambhavāḥ,
Nibadhantā Mahāvāho, dehināmayayam. (4)

"Oh, Mighty-armed !
The modes e.g. Sattva, Rajas and Tamas, which are the effects of Prakrti enmesh the Indestructible Indweller of the body."

(1) Svetaśvataropanishat - Edited by Dr. Mahadevan.
(2) Sāṃkhya Tattvalokah - H. Aranya - p. 311 ff
(3) Gitā - Jñāna Yoga - 31.6.
(4) Gitā - Guna Traya Vibhāga Yoga - 3 - XIV.
Sāmkhya went to the extent of holding that Prakṛti or Nature in its disturbed form assumes two forces—vikṣepa (the outgoing energy) and āvarana (the transforming energy). There are two kinds of transformations—oupapādika and lāksanika.

"Dvividhāh khalu parināmah, oupadāniko lāksanikashect!" (1)

There are indeed two kinds of transformations, e.g. material (Oupādānika) and formal (Lāksanika). In creation there is only lāksanika parināma (transformation), where there is no change in the primordial substance but only in name and form (nāma-rupa) as in the case of bracelet made of gold. "Viksepaḥ āvarana shaktīrdurāntasukharupinī, Jadārupā mahāmāyā rajassattvatamogunā." (2). The Great Maya having the modes of Sattva, Rajas and Tamas assumes the form of matter and has outgoing and transforming forces. There are two forces—vikṣepa (the outgoing energy) and āvarana (the transforming energy), which are of great potentiality and power, whose form is happiness. The great māyā when non-intelligent and material, has three modes of activity (Gunas)—Sattva, (expression), rajas (action), and tamas (inertia). So, the Sāmkhya theory of creation, which is the basis of explanation of the origin of mind and self, is interpreted by Dr. B.N. Seal in the following way. "The manifested world is traced to an unmanifested ground, Prakṛti (or Avyakta), which is conceived as formless and undifferentiated and obiquitous, indestructible and

(1) Sam. Tattvalokah – H. Aranya.
(2) Siva Sam. – S. C. Basu.
undeserving, ungrounded and uncontrolled, without beginning and without end. But the unity of Prakrti is a mere abstraction; it is in reality an undifferentiated manifold, an indeterminate infinite Continuum of infinitesimal Reals. These Reals termed gunas, may be another abstraction to be classed under three heads - Sattva, rajas and Tamas. The Gunas are always uniting, separating and uniting again. Everything in the world results from their peculiar arrangement and combination. Varying qualities of Essence, Energy and Mass in varied groupings, act on one another, and through their mutual interaction and interdependence evolve from the indefinite or qualitatively indeterminate to the definite or qualitatively determinate."(1). Thus the three gunas, though often misunderstood by a process of abstraction as abstract qualities or gunas, are really Reals or forms of Reals. They are, so to speak, the brick and mortar of creation. Tatra prakāshashilam sattvam, kriyāshilam Rajas, asthitishilancā Tama iti. Ime trayo mulābḥāvāḥ sattvarejastamaṃ śākhyaḥ sarvesāṃ vikarānāṃ moulikāḥ."(2). Of these, Sattva is expressive, Rajas is active and Tamas is inert. These three by the names Sattva, Rajas and Tamas are root causes of all transformations. All becoming, all change etc. visible in this universe can be accounted for by the help of Śāmkhya theory of evolution. All action is only going

(1) The Positive Sciences of the Ancient Hindus - Dr.B.N.Seal,p. 4-5.
from one state to another. Matter has lost its old connotation in modern sciences, and Samkhya concept of matter means also a form of energy (Guna). Force, mass, surface, electricity, magnetism etc. "are apprehended only during instantaneous transfer. . . Energy is the great unknown entity and its existence is recognised only during its state of change."(1). Samkhya unequivocally stated that matter is not something lifeless, inert mass, but a form of creative energy in three different modes of activity deriving their being from what is called Avyakta (unmanifest) or pradhāna (the basic principle). For contrast, we may quote here what was said by an eminent modern scientist.

"Energy, which, since it is conserved, might be looked upon as the modern successor of substance (or matter), as in relativity theory a curvature of space-time, and in the quantum theory, a periodicity of waves."(2).

The concepts of mind and self are, as it were, the fulcrum of all psychological enquiries. Mind is usually described in modern psychology as that which thinks, feels and wills. According to the old Hindu psychology it is not the mind which thinks, feels and wills, but it is at the same time an instrument acted upon or reflected upon by some other principle higher than itself. This was mentioned in some works as below:--

"Ātmanam rathinam viddhi sharīram rathameva tu
Buddhim tu sārthān viddhi manah pragrahameva ca.
Indriyāṇi hayānāṃ visayastesu gocharān.
Ātmendriyamānasyuktam bhuktotyāhurmanishinah.(3)

(2) Philosophy of physical Science, p. 110f., Sir A.Eddington.
(3) Kathopanischat - Vs.III,III,Edt. by Dr.Mahadevan.
"Know the Self as the Lord (Adhisthatr) of the chariot, and the body verily as the chariot, know the intellect as the charioteer and the mind verily as the rain."

Mind is considered to be a very subtle thing not easy of discovery through outward researches and experimentation upon external behaviours of men or animals. In the opinion of the Hindu psychologists, the mind is a very subtle thing. Its functions are also very subtle. As such, any amount of external research and study will not reveal the internal truths and the most subtle mind-functions... By those experiments they have understood the external facts regarding the physical body and have done yeoman's service unto the cause of humanity." (1). The mind can be rendered competent to know the truths about itself and other things through purification or putting a stop to its transformations (vrttinirodah).

Some writers are of opinion that in the Samkhya-Yoga system, Citta is of two kinds - Karana Citta and Karyya Citta. Karyya Citta seems to be liable to contraction and expansion, according to the nature of the body it occupies. (cf. Descartes' theory of consciousness). But the Karana Citta remains the same keeping in tact its all-pervasiveness (Vibhuttva), in spite of variation of bodies it is destined to occupy. The Karyya Citta seems to resemble different propensities (vrttis), which consist in directing the conscious mental energies in the context of different environmental situations from moment to moment.

(1) The Mysteries of Man, Mind and Mind-functions. Svami Narayanananda.
According to Śāmkhya-Yoga, the Purusha (Self) is pure intelligence (consciousness or cit) and is free from all activities. Mind is, on the other hand, a product of Prakṛti, and is responsible for all types of activities, e.g. thinking, feeling, willing etc. Thus Prakṛti is responsible for all activities or karmas, whereas Purusha is above, beyond and free from all activities. By virtue of its affinity or proximity with Buddhi (intellect), the Purusha reflects on and is reflected upon (affected) by Buddhi, and through asmita or ahamkarā owns the experiences of Buddhi or mind. Imperfections and sufferings of the ego are rooted in false knowledge (Avidyā), which consists in lack of discrimination and owning activities of others (Buddhi, Ahamkāra or Manas). It is the root of bondage or samsāra, and liberation consists in removing such false knowledge, and rising above the state of transformation of the Manas or Buddhi.

"Sattvapurusayoh shuddhisāmye kaivalyam" (1).
"Kaivalya (is attained) when there is equality in point of purity between Purusha and Sattva."

"Divyo hyamurtah purushah savahyabhyantare hyah.
Aprāno hyamanah shubhro hyaksarat paratah parah."(2).
"Divine and formless is the Person; He is without and within, and is unborn; He is without breath and without mind; He is pure, and higher than the high, Immutable."

(1) Yoga Sutra.
(2) Manduka Upanisat, Mondukam II, ed. by Dr. Mahadevan.
"The chitta is continually transforming itself into its diverse states, and each state is as much a state of knowledge as state of feeling and willing ... ...In reality, these three gunas, the substratum of mentality, are the three feeling-stuff entities, which being plastic and translucent can reflect the objective world. The transformations can be looked at from three distinct aspects - (i) the mould or the form it has taken of the objective world or any other representation, (ii) the flow or movement and (iii) its reality as feeling-stuff. These three aspects of any state of chitta appears as knowledge, willing and feeling, when it comes in connection with purusha, the pure Intelligence or consciousness. The whole process of intellection consists in the intellization of these conscious modifications of the states." (1). If the above interpretation is accepted, it becomes, of course, easy to show the interrelation and mutual rivalry of the three fundamental states of mind e.g. thinking, feeling and willing. But then, each state has its peculiar characteristic, e.g. thinking is passive-active, feeling is passive and willing is more an active state. And this peculiar characteristic of each state still needs clearer explanation. It is thus evident from the Yoga theory of mind, that the citta is the stuff of consciousness, existing by virtue of Mahattatva and works according to the three cosmic principles (gunas) of Prakrti - Sattva, Rajas and Tamas with the preponderance of Sattva.

(1) Yoga Philosophy in Relation to other Systems of Indian Thought - Dr. S.N.Dasgupta.- p.263-264.
The mind, the ego and personality have continued to be the burning problem of modern psychology, as it was for the Hindu psychologists and philosophers in the past. W. Stern, G. W. Allport and others to-day devoted themselves to the systematic study of what is called ego-psychology, which predicts a bright future. All writers agree in holding that ego is an institution of the organized whole of human personality. For Descartes, consciousness of the ego or self was the background of philosophy, as it was the highest criterion of truth and certitude (Cogito ergo sum.) For a psychologist like Hume, the self was nothing more than an organized group of sensations. The Behaviourist school, on the other hand, gives a physical and mechanical explanation of the ego and human personality. In the words of J. B. Watson, "Let us mean by the term personality an individual's total assets (actual and potential) on the reaction side ... Our Personality is thus the result of what we start with and what we have lived through. It is the "reaction mass" as a whole. The largest component of the mass, if we are normal, consists of clear-cut and definite habit systems, instincts that have yielded to the social control and emotions, which have been tempered and modified by the hard knocks received in the school of reality."(1). Thus "reaction mass" together with "the response mechanism", in the physical sense of the term, has been conceived to be the essence of the ego and personality. The psycho-analyst school of Freud asserts that the ego is a kind of organized mental processes subject to the condition

(1) Psychology from the Stand point of a Behaviourist—J. B. Watson.
of reality-principle or environmental conditions. The voluntarist like M. Biran of France is also of opinion that the notion of the self or ego originates from experience and with the gradual development of the sense of resistance offered to the reflex movements during infancy by external objects. One is likely to find some similarity between the Freudian view of the ego and the Indian view of the self. But on closer study of the relevant facts, it becomes clear that the similarity is more apparent than real. The Indian view of Atman and the Freudian conception of the ego and Id are truly poles asunder. The Id with its characteristic ambivalence and non-recognition of time has hardly any semblance with Atman (self), but it rather resembles Citta-vrtti (the response-attitude). So far as the duality is there in human nature, and so long as we do not reach the state of Kaivalya or Samadhi, our awareness of the self tantamounts only to what is termed as response-attitude. "Vrttisarupyastra itaratra." 'Otherwise, becomes assimilated with the transformations.'(1).

There is some amount of 'superficies' and artificiality in what is called the psycho-analytical theory of the Freudians. Freud himself distinguished between ego, Id and Super-ego. He writes, "I propose to take into account by calling the entity which starts out from Pcopt. and begins by being Pcs. the ego, and following Groddeck in giving to the other part of the mind, into which this entity extends and which behaves as though it were unconscious (Ucs.), the

name of Id(Es)... The ego is first and foremost a body-ego; it is not merely a surface entity, but it is itself a projection of a surface.... The broad general outcome of the sexual phase governed by the Oedipus complex may, therefore, be taken to be the forming of a precipitate in the ego, consisting of these two identifications in some way combined together. This modification of the ego retains its special position; it stands in contrast to the other constituents of the ego in the form of an ego-ideal or super-ego." This ego-ideal or super-ego, according to Freud, is also responsible for origination of higher nature in humanity. "Religion, morality and a social sense - the chief elements of what is highest in man were originally one and the same thing." (1). Psycho-analysts did not feel the necessity of stressing further the importance of knowing the "entity" involved in the three aspects of the ego. All of the ego are on closer examination found to be mental in which sensations, passions and emotions respectively predominate. It is also hard to understand how super-ego can originate from mastery of the ego over the Oedipus-complex by a process of repression. The ego is the representative of the external world or reality-principle, whereas the ego-ideal is the representative of the internal world or the Id. Hindu psychology gives entirely a different picture of the self or ego, and has hardly much similarity in the views.

In directing their efforts to know the self, the Hindu psychologists recognise two kinds of self - the empirical

(1) The Ego and the Id. S. Freud. p. 27ff. & 44 ff.
or the bodily self (jībatman) and the supreme or the spiritual self (paramātman). The self that we experience in associating our life and experiences with those of the body and mind is the lower or the mundane self. It is subject to birth and death, pain and joy, and subject to the vissitudes of the body. But the higher self, the super-ego of the Freudians is not so, and without it the jībatman would be inert and enveloped in unending gloom. The paramātman is not knowable either by the mind or other instruments of common knowledge.

Yarmanāśā na manute yenaḥumano matam,
Naiva vacā na manasā prāptum shakyo na caksusā,
Astiti vruvatoṇyatra katham taduplabhyate. (1).

"Not indeed by speech, nor by mind, nor by the eye is it to be reached. How can it be seen by any other than one who says, "it is?" Yoga-psychology prescribes different principles and methods for proper control of different psycho-somatic processes, whereby the jībatman can identify and realise the nature of the pure self and say "it is". It is not a case of knowing as ordinarily understood by the term, but it is of being, a progressive realisation of the higher by the lower, the perfect self by the lower. The process never tries to deny either of the two as is supposed by some western scholars. It is a kind of intuition or an act of identity of being, in which the three elements of the cognitive process—the subject, object and knowledge itself are fused into a unique whole.

"This intuitive knowledge arises from an intimate fusion of the mind with reality. It is knowledge by being and not by

(1) Kathopanishat. sū. 23.
senses or by symbols. It is awareness of the truth of things by identity. We become one with the truth, one with the object of knowledge, in the knowledge of the self. We become aware of our own self as we become aware of love or anger directly by a sort of identity with it. Self-knowledge is inseparable from self-existence. It seems to be the only true and direct knowledge we have." Of the three mental states, the Hindu psychologists seem to give greater priority and potency to feeling. Higher unity of knowledge can be attained in feeling than in thought in which "thought, feeling and volition are blended into a whole." "We can form", as Bradley observes, "the general idea of an absolute experience in which phenomenal distinctions are merged, a whole becomes immediate at a higher stage without losing any richness." (1).

We have already shown that the hazards in the process of realisation of the self are the inherent attitudes (vrttis) of the mind. The response-attitude of the mind with a tinge of egoism (asmita) makes the self associated with the environmental conditions, which is not-self. So, Yoga-psychology prescribes a process of disciplining the mind and ridding it of those disturbing forces. "Yoga cittavrtti nirodah" (2) - Yoga is control of the natural mental attitudes or transformations. "Asanam prānasamrodhah pratyahārashe dhrāraḥ. Jayānam samādhiretāni yogāgāni bhavanti sat." (3). There are six accessories of yoga, and they are postures, control of the life-forces, abstraction, contemplation, absorption, and trance. The vrttis are five-fold - 1) Pramāna vrtti, i.e.

---

(1) An Idealist View of Life-Dr.S.Radhakrishnan, p.138-139, & Appearance and Reality -F.W. Bradley, quoted by Radhakrishnan. (2) Yoga Sutras 2, Sect.I. (3) Yoga Sutras 29, Sect.II.
attitude which is consistent with the environment, (2)
Viparyaya vrtti, i.e. that which is inconsistent with the
presentations or existing environment, (3) Vikalpa vrtti,
i.e. that mental attitude which is related to the environment
not really in existence, (4) Nidra vrtti, i.e. that is not
related to any environment, and (5) Smriti vrtti, i.e. that
mental attitude which revives only impressions experienced
before at the exclusion of all else. "Pramāṇaviparyayavikalpa-
nidrāsmṛtyah" (1); and, "vṛttayah pancatayah klistaklistāh" (2)
Of these five-fold response-attitudes some are said to be
painful and others not so. So long as the mind is not free
from these inherent response-attitudes, it is extroverted
and the 'reclamation work' can never be complete. Through
the processes and practice of Yoga, we try to narrow down
the field of the unconscious by gradually widening the field
of consciousness. When by a slow and steady process of Yoga
practices, the entire field of consciousness is restored, the
self is fully realised and kaivalya (oneness) is attained.
Hence it is stated - "Tadā drastuh svarupevasthānām" (3) -
Then the Seer's existence in its own state; and also "Rtambhara
tatra prajñā" - Consciousness there indeed is filled with
truth. (4).

In Indian Psychology (particularly in Yoga), knowledge
of physiology forms an essential background. The physical
frame must be fully known so that the control and regulation
of the body may properly subserve emancipation of the self
from the mundane bondage and sufferings. It takes carefully

(1) Ibid., Aph.6, Sect. II. (2) Ibid., Aph.5, Sect. I.
into account the close relationship between psychosomatic phenomena and their mutual influences. We shall devote a separate chapter to bring to light the contributions of Sāmkhya-Yoga to the problem of relations between mind and body and its bearings on personality. Continence (Brahmacharya), physical postures (āsanāni), Mudrā, Control of breath (prānāyāma), etc. are the weapons or the requisite measures for the proper upkeep and control of the body and bodily movements. For due maintenance and fitness of the body, yoga and the Gita prescribed dietary showing the nature and constituents of food and edibles, as also things to be abandoned owing to their unwholesome effects on the mind-body complex. Side by side with the discipline of the body, there is the necessity of proper mental control and discipline. For discipline of the mind, there are prescribed rules and laws for mental control, e.g., Yama, Niyama, Pratyāhāra etc., which not only help mental discipline, but also conduce to the entire well-being of the personality as a whole.

Thus Yoga-psychology not only attempted to start from a well worked-out human physiology, but also tried to prescribe practical ways for the control and development of the physique, and thus seems to consider mind and body as cotyledons of one seed each contributing its best for the well-being of entire human personality. If we take such a view of Sāmkhya-Yoga and Hindu psychology in general without distorting facts, it might be competent to lay at rest many a burning problem in modern psychology
and philosophy, some of which we propose to touch upon in some pages to follow. A western scholar of repute thus observes, "What we must guard against in all these studies is rejecting as absurd whatever we cannot understand at once, or what seems to us fanciful or irrational. I know from my own experience how often what seemed to me for a long time unmeaning, nay absurd, disclosed after a time a far deeper meaning than I should have never expected." (1).

The relation between matter and spirit, between mind and body has great bearing on the main problems of philosophy from the ancient times down to the present day, and it also determines the attitude of psychology to many important problems concerning personality, will and many other psycho-physical facts. The antithesis between body and mind, between matter and spirit as understood in their traditional concepts, is a legacy of the older schools of science and philosophy. The attempt to solve the apparent dualism of matter and spirit led different schools of thought to put forward theories labelled as either monistic or dualistic in their varied forms. It will neither be pertinent nor possible to recount all of them. Suffice it to say, that each theory fought the battle but lost in the long run. Modern mathematical sciences have given a good account of themselves by giving matter a new meaning, which has almost 'dematerialised' matter itself. The attributes of matter were usually

---

(1) Six System of Indian Philosophy - Max Muller, p. 260.
considered to be extension, mass and solidity, while those of mind to be thought, feeling and will. These qualities which brought in an abrupt dualism between mind and matter have been rendered null and void with the recent discoveries of modern mathematical sciences. Modern physical sciences have proved beyond doubt that so-called matter as mass is nothing but centres of energy, which are, as it were, so many solar systems in miniature, called protons and electrons. "The scientific dematerialisation of matter is complete. There is only one caveat to be entered in regard to the foregoing account of matter; and that is that mathematical physics is akin to philosophy rather than to science." (1).

Indian philosophy and particularly Śaṅkhyā-Yoga psychology put forward, as we have seen, a theory of modified dualism or two-aspect theory of matter and mind to show the true relations between matter and spirit, or rather between body and mind. The three Gunas of Prakṛti and their varying combinations are responsible for evolution and creation of different things call them by whatever name you like. The Gunas are not properly attributes in ordinary sense of the term, but are centres of energy or modes of action having two forces - vikṣepa (out going) and āvarana (transforming). The creative principle (prakṛti) is only a form of energy in three modes of activity (Gunas). Interaction or relation of mental with physical or vice-versa means only transformation and transmission of

(1) Personality and Will - Francis Aveling - p. 172.
one kind of Gunas (energies) to some other forms. Nāma and Rupa (name and form) are only phenomenal, they can never form a fraction or essence of the inherent nature of realities.

"Trivirgunamairbhāvairbhāvih sarvamidam jagat.
Mohitam ābhijñānātipāmabhīyah paramavyayam.

Yavat sanjayate kincit sattvam sthāvarajangam.
Kśetra ksetrajna samyogat tad viddhi Bharatārasya." (1).

'The whole universe charmed by the characteristics of these three Gunas does not know Me as Supreme, Immutable and beyond these.'

'Oh, the foremost of Bharatas, whatever beings either flora or fauna are born in this world are produced by the conjunction of the kṣetra and kṣetrajna.'

As discussed in Yoga, through the physical processes and practices enjoined in it, the practitioners try just to transform the inherent energies of the kṣetra (physical body) for the rejuvenation and liberation of kṣetrajna (the self or spirit) in form of eternal consciousness, so that in the Kaivalya state of the Purusha, the three factors of knowledge in its lower form may be blended into an integrated whole in form of eternal consciousness, in which there is perfect realization of Saccidānandam (Truth, Goodness, and Bliss). "The Person or self is the unitary whole, the resultant of a multitude of energies,

(1) Bhāgavat Gītā - Chap. VII, Sl.13, & Chap. XIII, Sl.27.
systematised by a constitutive principle (called soul or self) which is conscious energy itself." (1). Thus Yoga psychology seems succeed to a fair extent in offering a solution to the problem pertaining to the relation between the mind and the body, between matter and spirit. But we must note that the views put forward by these schools are yet to be conclusively proved in the lines and light of the present day sciences.

(1) Loc. cit. — F. Aveling, - p. 188.