CĀRVĀKA, JAINA & BAUDDHA
CHAPTER-V

"Carvaka, Jaina and Baudhda thought on the concept of Mind".

In Indian thought, there are four cultural traditions viz:- Vedic-Salva Vaisnava; Agama, Jaina and Baudhda. Other smaller cultural traditions are either the variations of these, or closely allied to these. In our treatment of the concept of Mind, the first one dealt with Upanisadic thought which is a major cultural tradition of India. Then we dealt with Samkhya and Nyaya Vaisesika thought, which, though not strictly belong to Vedic tradition, are very closely allied to Vedic tradition. Now, we will proceed to treat Jaina, and Baudhda thought on the nature and function of the mind. The Jaina and Baudhda cultural traditions are quite different traditions from that of Vedic thought. Sometimes these are described as Anti-Vedic, which is not correct. Two or more traditions are bound to differ from each other, and some times even criticise each other. However, on this basis alone one need not describe it as anti tradition. At best they are different traditions. The small but persistent thought tradition, that is really anti-Vedic is, Carvaka tradition. In this chapter we have clubbed together these three non-vedic traditions and begin our treatment with the Carvaka thought.


**Carvaka**

In Indian philosophy, the Carvaka or Lokayata is made a Pūrvapakṣa by every other philosopher. While the acceptance of Ātman or Self is a central point in almost all Indian philosophical systems, the rejection of it is the central point of Carvaka philosophy. Carvaka philosophy is a revolt against ritualism. The ritualism thrived on three important doctrines viz:- the doctrine of Karma, the doctrine of transmigration and rebirth, and the doctrine of happiness in heaven or after liberation. These three doctrines are based on the concept of a permanent Self. If one has to oppose the doctrines, the basis on which ritualism flourished and exploited innocent and ignorant masses, its very root, viz:- the concept of a Permanent Self had to be knocked off. This task was attempted by the Carvaka philosophy.

The Carvakas took the position that there is no separate thinking substance independent of the body. Consciousness is the property of the body itself. No doubt, Pṛthvi, Ap, Tejas etc. elements do not have consciousness individually but a combination of these in certain proportion results in the formation of an organic body which gives rise to consciousness in the body. Therefore, the body itself is Ātman. There is no separate Ātman or Self apart from the body. Such consciousness in the body arises along with the body and
vanishes when the body vanishes. There is no rebirth nor there was any previous birth. Therefore, there is no question of any past deeds affecting the present life of man, nor there is any question of taking another birth to reap the fruits of the deeds done during one's present life time. This position knocks off the *Karma* doctrine as well as the doctrine of transmigration and rebirth. Since there is no Permanent Self that survives after the vanishing of the body, there is no question of its going to heaven or getting liberated. Therefore, the doctrines of happiness in heaven and liberation, are all the concoctions of the priests.

Therefore, the ideal of life should be to enjoy life as much as possible. The guiding scriptures are only *Nītīśāstra* and *Kāmaśāstra*. The Purusa-ṛtthas are *Artha* and *kāma*. No doubt there is misery in life, but one has to face it and minimise it in order to enjoy the joys of life. One should not run away from the joys of life because these are accompanied by some difficulties. Čārvākas did not develop any metaphysics or epistemology excepting the rejection of a Permanent Self. It was not their intention to develop any new system of Metaphysics or epistemology. Their only concern was to prevent the exploitation of innocent people by ritualism. For this purpose, they had to demolish the doctrines of *karma*, Transmigration and Heaven. Therefore, Čārvākas did not develop any concept of
Mind or probed in to this problem of Mind either epistemologically or psychologically. For them, body and the Mind are not two different entities. Body is the Mind. That is why they are called as the Dehatmavadin.

Jaina

The Jaina traditions is as old as the Upaniṣads. However, the available classics of Jaina philosophy are later works. They are contemporaneous with Buddhist classics, the Nyāya-Vaiśeṣika classics and the classics of other systems of Indian philosophy. Therefore, these Jaina classics reveal the interaction of thought on the major issues of philosophy.

The Jaina concept of the mind has certain unique features. The methodology adopted by Upaniṣads, Sāmkhya-Yoga, Nyāya-Vaiśeṣika and Jaina traditions to probe into the nature and functions of the Mind is quite different from each other. The Upaniṣads go by the method of analysis of the psychological states during waking dream and deep sleep states, and also beyond it. They point out the scope of the epistemology and also the limitations of it. The Sāmkhya and the Nyāya-Vaiśeṣikas on the other hand, go by the method of speculation and reasoning. The Jainas adopt altogether a different method. They have introduced two levels, to understand the nature of mind and matter. They call these two approaches as Niścaya
naya and Vyavahāra naya. The Niścayanaya point of view is understanding of the pure Self and Vyavahāra naya is about understanding the empirical Self. These broadly correspond to Pāramārthika and Vyāvahārika view points of Advaita. But, according to Jainas, both lead to the real, while according to Advaita, only Pāramārthika view point leads to the real and not the vyāvahārika view point. Keeping these two view points of the Jaina philosophy in mind we will try to analyse the nature and functions of the Mind in Jaina philosophy.

1 The jaina system classifies the universe into the categories, viz:- Jīva and Ajīva. Jīva corresponds to mind and Ajīva, to that of matter. 2 The essential characteristic of Jīva from the NiŚchaya-naya point of view is pure consciousness. From Vyavahāra naya point of view, it has few other characteristics. These are Upayoga, Amūr-

1) Jīvaṁ jīvāṁ dve । द्र सं ।

1) जीवनसिद्धि: चार्वकं प्रति ज्ञात्वत्नोपयोगलक्षणं नैयायिकं प्रति अमूर्तजीवक्षणम्

2) व्यवहारकं प्रति कर्मकृत्तव्रतस्थापनं सांक्षेप्यं प्रति तथा व्यवहारकं प्रति कर्मकृत्तव्रतस्थापनं

2) जीवो उदवोभारो अमूर्तं कर्मवेगस्थापनां

भोजसंसारधो र्चिद्दो सो विस्वसोद्वगः ।

2) सं या ।
tattva, Kartrva, Bhoktrtva, Sadeha- parimāna and Karma-sambha- -Yuktatva. Among these, Upayoga is very important. There are two aspects of Upayoga viz:- Darśana and Jñāna. The other characteristics being agency, enjoyership, dimension equal to that of the body, contamination of Karma. The empirical self is equipped with four other aspects, viz:- Bala, Indriya, Āyu, and Uchvāsa i.e. strength, senses, life and breathing. These four are called Prāṇa in Jain tradition.

The two aspects of Upayoga viz: Darśana and Jñāna are the very essential characteristics of Jīva, Darśana and Jñāna are in a way two levels of comprehension. The Darśana type of cognition is stated to be of four kinds., viz:- Caksu, Acaksu, Avadhi and Kevala. The knowledge obtained through the eye is called Caksu while the knowledge obtained through the other senses is called Acaksu. The knowledge directly obtained by the Self is called Avadhi. The expression Avadhi means limitation. Since at this stage of knowledge the limitations of space and time are still present, compared with

3 तिष्काले चदुपाणा इन्द्रिय बलामाध आणपाणो य।
ववहारा सो जीवो शिवचयवयदो दुःखदुः जरस॥

4 उजवोगो दुविगम्यो दंसः काण च दंसः चदुषा।
चक्रु अचक्रु अौही दंसणदो धैवर्यें॥

त्र सं 3

त्र सं 4
Kevala ज्ञान, This stage of Knowledge is called Avadhi ज्ञान.

The knowledge that is not conditioned by space and time is called Kevala. According to jaina tradition, certain types of Karma obscure these cognitions and one can have these cognitions only when the obscuring Karmas are removed. The second aspect of Upayoga, viz:- 5 ज्ञान is of eight kinds they are mathi, Sruta, Avadhi Manah-Paryaya, Kevala, Kumathi, Kuśruta, and Vibhaṅgāvadhi. The knowledge derived through the senses and Manas is called Mathi. The knowledge derived through the words and such other symbols is called Sruta. The knowledge that is directly obtained by the self is Avadhi. The knowledge of the minds of the others is Manah-paryaya and the unlimited and unconditional knowledge is Kevala. These five are different forms of knowledge. But, the other three viz:- Kumathi, Kuśruta etc are the different forms of Ajñāna or distortions of knowledge. Thus, the two aspects of Upayoga viz Darśana and Jñāna cover different forms of knowledge and its distortions. Since, Jīva functions through these two important characteristics in life in a big way, these two together are called

5 ज्ञानं अज्ञातियते पदिसुद्धोऽहि अज्ञातिविविधिः
वर्णपर्यं केवलमविचर्यां परो भयमेव च ॥

प्रसं ५
Upayoga.

According to Jaina philosophy, knowledge is again classified into Prayks'a and Paroks'a. Pratyks'a is cognition of objects with its characteristics, without depending upon any other kind of knowledge. But, the cognition that depends upon some other kinds of knowledge is Paroks'a. Pratyks'a is again of two kinds-Paramarthika and Śāmvyavahārika. The Avadhi, Manaḥ-parayā and Kevala kinds of knowledge are of Paramarthika pratyakṣa's nature. The Śāmvyavahārika is again of two types, viz Indriya nibandhana and Anindriya nibandhana. The knowledge obtained through senses is Indriyanibandhana. The knowledge obtained by other means is Anidriyanibandhana.

Paroks'a knowledge is of five kinds, viz:- Smaraṇa, Prtyabhijñāna, Tarka, Anumāṇa and Āgama. In Jaina tradition, Prtyabhijñāna is recognition of an object by noticing similarities and differences. This concept corresponds roughly to the Upamiti of the Nyāya-Vaiśeṣikas.
According to *jaina* philosophy, there are three varieties of *karma*. These are *dravya-karma* or *pudgala karma*, *bhāva-karma* i.e. mental activities and *sudha bhāva karma*-pure mental activities. Among these three, the first two puts *jīva* under *samsāra* i.e. transmigration. *jīva* undergoes joy and sorrow because of his contact with *pudgala karma* or *dravya karma*. An interesting feature of the concept of the dimension of *jīva* in *jaina* philosophy is, he is neither *ānu* nor *vibhu*, but of *madhyamāparimāna*. He is of the dimension of the body in which he resides. As he goes on assuming different bodies in different births, small or big, he goes on contracting or expanding his dimension. In other systems of Indian philosophy, *jīva* is accepted either as *vibhu* or *ānu*; this is because he is conceived as eternal and no object of middle dimension or *madhyama parimāna* is considered as eternal. only *vibhu* or entities are considered as eternal. But the *jainas* contend that, the expansion or the contraction of the dimension of *jīva*, as he assumes different bodies,
does not affect his eternal nature. Though the Jaina system
describes the nature of the dimension of Jiva in this way, they also
say that the liberated Jiva is everywhere. Though from the Vyavahara
naya point of view, the dimension of the Jiva is equal to that of the
body in which he resides, from the Niṣcaya Naya point of view, the
liberated Jīva is found in innumerable Pradesas. This practically
amounts to the acceptance of Vibhutva of Jīva.

The Jīvas are grouped into two groups viz.- Sāṁśāri -those who
are still undergoing transmigration and Siddha or Mukta -those who
are liberated. The Sāṁśāri jīvas undergo fourteen stages of psychic
development. These are called Guna sthānas. The very lowest
stage of mental development is called Mithyātva. At this stage, one
is completely ignorant of the truth. The final stage or the fourteenth
stage is called Kevali or Ājīv. At this stage one has the full
realisation of the truth. They also envisage fourteen Margaṇas or
the means by which one can develop his mental faculty.

In Jaina classics, only the Jīvas have consciousness. This
consciousness of the Jīvas, of course, is considerably obstructed
by Karma during the transmigration stage and is fully free only
when it attains liberation or Siddha or Mukta state.
The Samsārl Jīvas are classified into Sthāvara and Trasa Jīvas. Sthāvaras are entities which possess one sense, that of touch. It is by touch that these entities recognise the presence of each other. These sthāvaras are again classified into Bādara and Sukṛma.

The Trasa Jīvas viz:- the creatures in the conch shell etc. possess two, three and four senses, depending upon their gradation in the evolution of nature. The Jīvas that possess five senses are further divided as Samanaska and Amanaska i.e. with Manas and without Manas.

All Jīvas viz:- both Sthāvara and Trasa Jīvas are divided into two groups viz:- Paryāpta and Aparyāpta.

The Ajīva is classified into five, viz:- Pudgala, Dharma Adharmas, Ākāśa and kāla. The Jaina usage of the expressions of Dharma and Adharma in this context should not be taken in the usual sense in which we understand them. Here Dharma is a principle by which the Jīva and the Pudgala are enabled to move. Similarly Adharma is a Principle to which Jīva and Pudgala are
enabled, to stop. The movement or the absence of the movement, belong to Jīva and Pudgala only. The Dharma and Adharma only assist the Jīva and Pudgala to move and to stop. Movement or stopping are not the characteristics or the nature of Dharma and Adharma. But these are only the aids for the movement or stopping of Jīva and Pudgala. The concept of Dharma is usually explained by the examples of water and fish, shadow and the traveller. The water only assists the fish to move. It is the fish that moves. Similarly, The shadow (of a tree) only assists the traveller to stop. It is only the traveller who stops. One is tempted to compare the functions of Dharma and Adharma of the Jaina philosophy with the concept is of Rajas and Tamas of Sāmkhyas. However, this comparison should be taken only to understand the nature of Dharma and Adharma as the factors that help to move and to stop.

For the psychic or the mental growth of the Jiva the Karmas offer obstruction. The Karmas that offer obstructions, are of three types viz:- Jñāna-varanīya, Darśanāvaranīya and Antarāya. It is al-

12) जीवपुंगतयोर्धर्मं सहकर्तिगतेर्मप्तं।
अपूर्तस्य निष्क्रियों नित्यो जन्तुयानं जलवद् भूवि।

II) छोटेकठर्मतपत्तामर्गवादीनामिवशिति।
ब्रह्मानां पुंज्ञ्यालादीनाममस्तेविकारणम्।

III) वसं व्या 18
ready stated above that the Karmas are of two types, Bhāva Karma or thought activity and thought contamination and Dravya Karma or physical activity and physical contamination. The process by which these contaminations affect the Jīva and the way in which he has to get rid of them are described in five stages. These are Āśrava, Bandha, Samvara, Nirjara, and Mokṣa. At all these stages, their affection is of two fold, viz Bhavāśrava and Dravyāśrava, Bhavabandha and Dravya bandha, Bhava samvara and Drvya samvara and so on.

13 The mental inclinations of the soul that attract the Karma are Bhavāśrava and the contaminations of Karma are Dravyāśrava or Karmāśrava. 14 The Jīva is being bound by Bhāvabandha and Karmabandha. 15 Samvara is the antagonistic principle of Āśrava. It is called Samvara because it checks the causes of Karma. Āśrava is the influx of Karma while Samvara is the stoppage of such influx.
of Karma. Bhāva samvara is mental effort to prevent the effect of Karma, while Dravyasamvara is actual preventing of the influx of Karma. Bhāva Samvara or the effort for the preventing of the influx of Karma has seven means. These are Vrata, Samiti, Gupti, Dharma, Anuprekṣa, Parisahajaya and Caritra. Number of subdivisions of all these are given. All these constitute a kind of ethical discipline, and refraining from evil thoughts and evil activities. To mention a few of them that are relevant for the study of the nature and functions of the mind, Vrata for example is of five kinds viz Ahimsā, Satya, Asteya, Brahmacharya and Aparigraha. Samiti is carefulness. One is advised to be gentle and careful even in his talk under this ethical virtue, Gupti is of three types viz Kāya-Gupti-restraint of the movements of the body, Vākgupti-restraint of the tongue Manogupti-restraint of the mind from thinking about forbidden matters. Under Dharma, Kṣamā, Ārjava, Suvca, etc. are listed. The expression Dharma here is not the same as one that is mentioned earlier as a principle that enables Jīva and Pudgala

16 वदसामिदीगुत्तो धम्माणुपिवह परीसहजो च ।
तारिः वहुःच्याबंधित्वा भावसंबरविषेसा ॥

दृश्म 35
to move. The expression *Dharma* here is used in the usual sense of practice of virtue or piousness.

17 *Nirjarā* is that stage, when as a result of the practice of *Samvara* the contamination of *Karma* starts getting weakened. The evil thoughts and the evil inclinations getting weakened is *Bhāva Nirjara*, while the corresponding weakening of *Karma* is *Dravya Nirjara*. 18 In the next stage, *viz.* that of *Mokṣa*, one gets rid of both the evil thoughts and the evil inclination and also the corresponding contamination of *Karma*.

Thus, these five stages of the affectation and the release of the *Karma* in its two aspects of *Bhāva* and *Dravya* are described in *Jaina* classics.

The *Jaina* religion and philosophy are highly ethical. They

17 जाहकलेण तवेण्या भुत्तं कप्पुपुर्णगतं जेण।
भावेण सहसादि गैया तारसकं चेदि विजन्नानं दुविहा॥

18 i) सञ्जयस कप्पणो जो खथानशु अस्वं दु परिणामः।
पोषो स भावयोविक्षो दव्यविमोक्षो य कप्पपुर्णविक्षो॥

11) कुज्ज्ञेषौऽयं कर्मभादेभो विश्लेषो विषदायैः।
परमसद्भवायोगोन्तः भ्रमोक्षोऽय कथयते॥

हसं व्या
lay down a detailed code of conduct to improve the behaviour of man. They lay stress on faith, knowledge and conduct these are known as three gems or Ratnatraya in Jaina tradition. These are termed as Samyag darśana, Samyag Jñāna and Samyag Cāritrya. Darśana is faith in Jaina doctrines. Samyag Jñāna is the correct knowledge of the nature of Jīva and Ajīva-Samyag Cāritrya is right conduct. They give the most simple and convincing definition of Samyak Cāritrya is right conduct as "Asubhāt niṣṛtīḥ subhe pravṛtis'ca Janithi cāritryaṁ" The right conduct has two aspects one is refraining from evil thought and evil deeds. The other one is the practising of noble thoughts and noble deeds. To achieve such a good conduct, detailed guidelines are given in Jaina religion.

For a student of the nature and functions of the mind, three areas of study are very important. These are 1) investigation into

19) सम्प्र इंसण गणां चरणं भोक्षस्स कारणं जाणे ||
ववहारा बिधचयदो तत्तितयमइहो गिथो अप्पा इऽ ||

इऽ सं 39

20) संस्तवबिभोविभभवबिजयं अप्पपरस्यवस्स ||
गच्छं सम्प्र गणां सायारमणोयभें च इऽ

इऽ सं 42

21) असुहादो धिरंवती सुहे दवनती य जाणचारितं ||
वरसंदिग्धितत्तुयं ववहारणया दु विज्ञभणियं इऽ
बहिरभंतरकारित्यातः भवकरणप्रणासदं ||
गणविभसं जं जिवुः तं परम्प सम्पचारितं ||

इऽ सं 45 46
the Ontological nature of the mind. 2) Epistemological approach to the mind 3) Psychological analysis of the functions of the mind. In the third area one has to take into account the cognitive, the emotional and rational functions of the mind. While in modern psychology, more stress is given on the emotional functions, than cognitive or rational functions. However, in Indian philosophy, the cognitive and rational aspects are studied more deeply. While the behaviouristic school of modern Psychology defines mind and its functions in terms of human behaviour. The Indian thinkers try to lay down guidelines for developing the rational faculty of the mind to regulate the emotional functions and the behaviour of man. The contribution of Jaina thought in this field is unique.
BUDDHISM

Buddhism is stated to be a godless and soulless system of philosophy. It is called Anātmavāda. However, it is no not a Mindless philosophy. In fact, one of the schools of Buddhism accepts Mind alone as the Ultimate Principle. In Buddhism, though Atman or self is not accepted in the Upaniṣadic or the Nyāya Vaiśeṣika sense, a substitute for it to play the role of Atman or Self is envisaged under the names Pudgala, Bhāvānga, and Ālayavijñāna.

The Buddhist metaphysics and psychology is based on the four cardinal principles - viz: — Sarvam Kṣanikam, Sarvam Duḥkham, Sarvam svalakṣaṇam and Sarvam śūnyam. According to Buddhists the whole universe is a continuous and momentary flux. They do not accept anything stable or enduring. Similarly, there is nothing that is characterised by any characteristics. All are svalakṣaṇas. Svalakṣaṇa means not characterised by any characteristics. This idea is put in a more clear way as Sarvam śūnyam.

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22 सर्व अपितं अपितं द्विखं दुर्खं स्वलक्षणं ।
स्वलक्षणं वृद्धं वृद्धमिति भावनाचतुष्ठयंपदिशस्त्र भरतयम् ।
सर्वं दसं P 19
expression शुरुः means Nīḥsvabhāva. These presuppositions of Buddhist metaphysics rule out the possibility of acceptance of a permanent Self. However, they have to account for the physical world that we experience, the experiences and the experiencer. The knower, the known and the knowledge scheme empirically experienced by all has to be explained by every philosopher irrespective of his metaphysical propositions. For this purpose, the Buddhists have thought of the two facts of Vijnāna which is the central principle accepted in Buddhism, viz:

\[23\] Alaya vijñāna and Pravṛtti vijñāna. It is Alaya vijñāna that is basic. But, this Alaya Vijnāna projects Pravṛtti vijñāna. Normally, in Buddhist classics, Alaya vijñāna is described as Aham aspada and Pravṛtti Vijnāna is described as Idaṁ Āspada: Thus, these two broadly represent the subjective and the objective aspects.

To work out the subjective and the objective aspects arising out of Alaya vijñāna and Pravṛtti vijñāna in the human personality and the physical world the Buddhists have envisaged five Skandas.

\[23\] तत्तत्त्वचिन्तामणि नामाध्यक्ष्यम् विचारानि।
नीलाशुल्लेखिः च विचारं प्रवृत्तिविज्ञानम्।

सर्वदसंप्रमाणे 37

\[24\] 1) सोहै चिन्तवैवहायत्यमः स्कर्ति: पंचविधोऽरुपविज्ञानवेदनारस्तासास्त्रस्त्राः स्त्रास्त्राः।

सर्वदसंप्रमाणे 39

\[11\] विचारं वेदना संज्ञा संस्कारं रूपमेव च।

वेद सं 5
These are *Rūpa Skanda*, *Vedanā Skanda*, *Smṛti Skanda*, *Samskāra skanda* and *Vijñāna skanda*. Among these, it is *Rūpaskanda* that leads to the physical world outside and, body and senses of the human personality. The six senses *viz.*: eye, ear, nose, tongue, sense of touch and *Manas*, and the six objects of these senses *viz.* *Rūpa*, *Sābda* etc. are called the twelve āyatanas. All these constitute *Rūpa*, *Skanada* 2 *Vedanā skanda* refers to the experiences of joy and sorrow, and constitutes the emotive aspect. 3 *Samjñā skanda* covers cognitions. 4 *Samskāra skanda* refers to *Vāsanās* *i.e.*. conative dispositions. 5 *Vijñāna skanda* refers to sensations. Thus, these five skandas give a shape to the physical and the psychic aspects of the human personality while *Rūpaskanda* is concerned with physical aspects of the man and also the objective world. The other skandas are concerned with the psychic aspect of the human personality. When it is stated that these five skandas make human personality, it is not intended to say that, it is the aggregate of these that makes the human personality. In *Buddhistic* philosophy,

25 1) सत्वश्राणीन्द्रियाणि रूपस्कन्धः ।
ज्ञानेन्द्रियाणि पंचव तथा कर्मोन्द्रियाणि च ।
पने बुद्धिनिर्परिष्क भ्रान्तनेन सुधे: ॥

रस्व द स प 46

11) आलाषविज्ञानप्रवृत्तिविज्ञानप्रवाहो विज्ञानस्कन्धः ।

III) सूख्युः खादिप्रस्तयप्रवीः वेदनार्कन्धः ।

IV) शाश्वोलेखिकम्बितप्राची संज्ञास्कन्धः ।

V) वैद्यमानस्कंडी-अवधाना रागद्विषादयः ज्ञेषा उपकल्पशाश्रयः यद्यनादयो धर्मोऽच
there is no room for any aggregation or the formation of unit or units. It is all a momentary flux of Ālaya viṣṇāna and Pravṛtti viṣṇāna whatever other names are given to certain functional roles of this Ālaya viṣṇāna and Pravṛtti viṣṇāna. These are all merely functional rules but not any structural formations.

The above scheme of five Skandas is briefly sometimes denoted as three Skandas, viz. 1) Bhūta Bhautika skanda 2) Citti caitya skanda 3) Saṁskāra skanda. Among these three, the first one covers the objective world. The second covers the psychic aspect of human personality and the third one covers Vāśana or conative dispositions. The Bhūta-bhautika skanda is further elaborated by mentioning the elements as Pṛthvi dhātu, Ab-dhātu, Tejo-dhātu and Citti caitya skanda and Vāyu dhātu. It is the combination of these four in different proportions that gives rise to the physical world. In respect of the indriyas, the Buddhists add to the five well known Indriyas, a sixth on viz. Hṛdaya and have thought of six sense organs. This Heart is described as fine, bright and subtle matter from which thoughts arise. This corresponds to the Manas of other systems. This sixth Indriya not mentioned by all writers. Another indriya that is mentioned in some of the Buddhistic classics is Jīvitendriya, the vitality or the principle of life. This broadly corresponds to the Prāṇa of Upaniṣadic thought.
Buddhism, as is well known as having developed into two main streams, viz. Mahāyāna and Hīnayāna. It is also a known fact that, the Viśṇunāvādins(Yogacāra) and Śūnya vādins(Mādhyamika) come under Mahāyāna and the Sautrāntikas and the Vaibhāsikas come under Hīnayāna. The Hīnayāna group is called Hīnayāna because it does not subscribe to the doctrine of Śūnya or Viśṇunā totally. Both Sautrāntika and Vaibhāsika accept the objective world as independent of the subjective world. While the two schools that come under Mahāyāna do not give any credency to the objective world and do not accept the separateness or the independent nature of it. However, the four cardinal principles of Sarvam Kṣaṇikam etc. are the same for all, and therefore, all of them reject the idea of a permanent Self or an enduring Mind with equal zeal.

As stated above, it is Ālaya Viṣṇunā that constitutes the subjective side in Buddhism and it is the five Skandas that give shape to human personality. However, some of the Buddhists envisage an entity called Pudgala that co-ordinates the functioning of the five Skandas. Others envisage an entity called Bhāvānga for the same purpose. These are some kinds of substitutes for Ātman or Self. But, one should be aware of the fact that, these are not permanent or enduring as the Upaniṣadīc Ātman. These are as much Kṣaṇika as any other concept of Buddhistic thought.
This brings us to the question as to, who manipulates the formations of these various Skandas and other projections of Ālaya viśīṅśa. This problem is solved in Buddhism by postulating a special theory of causation. This theory is known as Pratītya samutpāda-theory. According to this theory of causation, the effect is neither the transformation of the cause nor it is rooted in the cause. The only relation between the so-called cause and effect is, if that happens then this happens—"Asmin sati idam bhavati". The implication of this expression is, the so-called cause has nothing to do with the effect beyond occurring before it, and the so-called effect has nothing to do with the called cause which occurs after it. The two are totally unrelated to each other. If one goes by this theory, no manipulator or the agent is necessary to obtain the effect out of the cause, or to arrange the cause and effect sequence. It is all the flux of movement which we envisage as cause and effect.

Apart from their metaphysics of Kṣaṇikatva and Śvanyatva, and their theory of causation of Pratītya samutpāda, the Buddhists have declared four other cardinal principles which have

26 विविध विचिन्तन्ते विभिन्नसति विभिन्नसति यथोत्पातते तत्स्य कारणस्य कार्यभिषितः। तथा न्यास्य विवर्णः धर्मस्य भविष्यतेत्यादि धर्मस्य कार्यस्य कारणानिक्षेपण स्थितिः।

27 न चाप्र कहिचं भेतनोपाधिकालोपन्यति हि तु सूत्रादेः।

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come to be known as Ārya satya. 28 These are Duḥkha, Duḥkha kāraṇa (Samudaya) Duḥkha nirodha and Mārga. Duḥkha is considered as a cardinal principle not so much to make a grievance of once own Duḥkha but to suggest the ways and mean to ward off the Duḥkha of all including that of oneself. otherwise, to consider one's own Dhukha as cardinal principle, loses its ethical appeal. Duḥkha kāṇās are listed as Avidyā, Tṛṣṇā etc Duḥkha Nirodha indicates the hope and the possibility of warding off Duḥkha, evil thought and activities that are responsible for it. Having accepted Duḥkha as a fact of life, Buddhists have suggested an eight-fold path to get out of it. These eight ways are known as Ārya, Aṣṭāṅga Mārga, these are Samyag dṛṣṭi, Samyag Saṁkalpa, Samyag vaca, Samyag Karma, Samyag Ājīvika, Samyag Vyāyāma, Samyag smṛti and Samyag saṁādhi. The expression Samyag here refers to the auspicious nature or the noble nature and the right nature of the item concerned. These eight are sometimes put under three heads in a compact way viz:- Samyak prajñā, Samyak śīla and Samyak saṁādhi. Samyak prajñā, means the realisation of the fact that all are Ksanika, all are Swalaksana and all are Duḥkhamaya. Samyak śīla
refers to good conduct. For good conduct, Buddhist have evolved five guide lines. These are -

1. Prishtipita virati-not killing and not injuring any living being.

2. Adattadhana virati - not encroaching upon anything that is not given.


5. Sūra maireya pramāda sthānavirati- not indulging in drinking wine and other liquors.

These broadly correspond to Ahimsa, Satya etc. promulgated in Jain and Upaniṣadic thoughts. Samādhi refers to the equilibrium of mind.

The above brief account of the Buddhistic thought on the Mind makes it clear that though Buddhists have not accepted a permanent Self or Mind, they have managed to accommodate all the functions of the Mind in their concept of Ālyavijñāna and the five Skandas. It is remarkable that without accepting a permanent Self for human personality, and a permanent cause for the physical world, they have intelligibly explained all the functions of the Mind and Matter.