SAMKHYA - YOGA
CHAPTER III

Samkhya-Yoga thought on Mind

Veda and Upaniṣads are the earliest available sources of Indian thought. However, there are a few other traditions of Indian thought that were contemporaneous with Veda and Upaniṣads and pursued slightly a different path than the Upaniṣadic thought. Among such thought currents, Sāṃkhya and Yoga have a distinct place. Therefore, after the discussion of Upaniṣadic thought, it will be useful to take up the discussion of Sāṃkhya and Yoga. The Sāṃkhya and Yoga thought on the nature and functions of Mind is discussed in this chapter.

For Sāṃkhya philosophy, the Sāṃkhya kārika of Ṛṣṭhira Kṛṣṇa is the authentic text. However, there is another work with viz: Sāṃkhya sutra with Sāṃkhya Pravacana Bhāṣya of Vījñāna Bhaṭṭa, which gives an elaborate account of Sāṃkhya philosophy. According to the Sāṃkhya school, the entire universe is classified into two categories viz. Prakṛti and Puruṣa, i.e. Matter and Self. The Sāṃkhya concept of Mind is quite different from that of the
Upaniṣadic concept of Mind. The Upaniṣadic expressions Ātman and Brahman do not at all occur in Sāṃkhya philosophy. The students of history of Indian philosophy have been debating whether Sāṃkhya is pre-Upaniṣadic or post-Upaniṣadic, and whether it is theistic or atheistic. We will not enter into this debate. A few important terms of Sāṃkhya system such as Prakṛti, Avyakta, Mahat, and Puruṣa occur in Kaṭha and Śvetāswatara Upaniṣads. The expressions Guṇa, Sattva also occur. This shows that at the time of these Upaniṣads Sāṃkhya philosophy was in vogue.

The functions of Mind in Sāṃkhya

The Sāṃkhya concept of Mind is complex. It is not simply the self or Puruṣa that constitutes the Mind but it is Puruṣa and Antaḥkaraṇa together, that constitute the functional mind. To know this structure of the Mind, it is necessary to know the process of evolution in Sāṃkhya philosophy. According to Sāṃkhya, Prakṛti, the primordial matter consists of three constituents viz., Sattva, Rajas, and Tamas. The state of equilibrium of these three constituents is the state of Mūlaprakṛti or Primordial matter. The first stage of its evolution is designated as Mahat and also as Buddhi. At this stage the equil-

1 प्रकृतेष्वाधारन ततोद्धाराः सम्मुगायत चोंडकः।

नम्नादयो द्वेषसकः परंपरः पंच भूतानि।

सातः कर्ण 22
Equilibrium of the three constituents is disturbed and the Sattva Guna dominates the other two. The characteristics of Sattva Guna are laghu, Prakṛśaka and Sukha. That is to say, Sattva is fine, illuminating and causes joy. The Mahat stage is called Buddhī taking into account the illuminating nature of Sattva which is predominant at that stage.

The next stage is the evolution of Ahamkāra tattva from Mahat tattva. This Ahamkāra tattva has two aspects, viz. Vaikṛta, or Sāttvika and Tāmasa. The Sāttvika aspect, leads to eleven senses and the Tāmasa aspect leads to the five subtle elements. It is at this Ahamkāra stage that, the ego or the senses of 'I' develops. Buddhī, Ahamkāra and Manas constitute Antahkaraṇa. Puruṣa associated with Antahkaraṇa functions as the subject. The puruṣa association with Antahkaraṇa constitutes the empirical Self or the Mind in Sāmkhya philosophy. The concept of Antahkaraṇa in Sāmkhya has both the cosmic aspect and the psychic aspect. Ontologically, Antahkaraṇa consists of an evolute Prakṛti i.e. Buddhī, an evolute of Mahat tattva and Ahamkāra an evolute of the Sāttvika aspect of Ahamkāra. This is its cosmic structure.
It has psychological aspects also, Adhyavasāya (i.e. determinate knowledge), Abhimāna (viz. appropriating) and Saṃkalpa, are the functions, of the three constituents of Arṇāḥkaraṇa, viz. Buddhi, Aham-kāra and Manas respectively. These functions are psychic in nature.

Before we probe into the nature of Mind as conceived in Śāmkhya philosophy, it is necessary to know the nature of the three Guṇas that are the constituents of Prakṛti. Three aspects of each of these Guṇas are mentioned in Śāmkhya classics. Laghu, Prakāśa and Preeti i.e. lightness or fineness, illuminating nature and the nature of causing the affectionation of joy are the three aspects of Sattva, guna, Upastambha, Cāla and Apreeti, i.e stimulating, mobile nature and dislike are the three aspects of Rajoguṇa, Guru, Varanaka and Viṣada i.e., heaviness, enveloping nature and sorrow are the three aspects of Tamoguṇa. A close scrutiny of these aspects will reveal that the first two aspects of these three Guṇas are physical attributes, while the third one is psychic feature. Thus the grounds of both the physical development and the psychic development are found in the very constituents of the Primordial matter. All objects contain these three guṇas in different proportions depending upon the

3 1) प्रारम्भिकविशालत्वकेः प्रकाशप्रृततिरिच्छेदार्थाः १।
अन्योपन्याचार्यवक्षणसमग्रविश्लेष्यत गुणाः २।

ii) सततं तथा प्रकाशकप्रयत्नके प्रतिष्ठानं चरत्वम्र १।
पुरुषः वरणांभेयं तथं प्रदीपविवर्धनो वृत्ति २। सां द्वारा १२, १३।
predominance of Sattva or Tamas element. This fact has to be kept in mind while studying the nature and functions of Mind is Sāṁkhya philosophy.

Establishment of Puruṣa

It is stated above that the Purusa and Antahkaranā together constitute the functional Mind in Sāṁkhya philosophy. It was also stated right at the commencement, that the Sāṁkhyas classify the universe into two categories viz Prakṛti and Puruṣa. Now, we have to find out, on what grounds these two categories are accepted.

Sāṁkhyas accept Prakṛti or primordial matter by the method of reasoning from the effect to the cause. The five gross elements, and the thirteen instruments of knowledge and activity are observed as the constitutive facts of the world by all of us. These must have their causes. Every effect is an evolute of its cause and is present in its cause potentially. By this process they discovered the five Tanmātratas i.e. the finer elements-Ahamkāra, Mahattattva and ultimately Mūlaprakṛti. Thus, the entire objective world has been conceived by them as evolved from Prakṛti which is a complex of the three guṇas.

The Mūla prakṛti and all its evolutes are complex entities. Now, every complex entity is meant to serve the purpose of some one else. That something else cannot be another complex entity.
Because in that case, the second complex entity also needs something else to be served. This will lead to infinite regress. Therefore, to justify the idea of a complex entity serving the purpose of someone else, a non-complex entity, not constituted of the three Guṇas has to be envisaged. Such an entity according to Sāmkhya is Puruṣa.

Therefore, the main ground on which the Sāmkhyas envisage Puruṣa is Samghāta Parārthatva i.e. a complex entity being meant to serve the purpose of someone else. Further, a complex entity needs an enjoyer and therefore, an enjoyer has to be envisaged. It is also observed in Nature that, after serving the purpose for which an entity in Nature is evolved, it withdraws. Such a withdrawal also needs envisaging some one from whom this withdrawal takes place. Thus, Bhoktṛ Bhāva and Kaivalyārtham Pravṛttī are stated as the other two grounds for envisaging a Puruṣa. Sāmkhya system not only envisages a Puruṣa different from Prakṛti but argues that Puruṣa are many. We need not go into this question in detail. The usual grounds of different persons being born and dying at different times, and having different sets of senses, and not undertaking activities simultaneously etc are adduced to establish a many

4 संघातपरार्थत्वम् भिन्नातिविवर्ध्याधिपत्यानात्।
पुरुषोदितम् भोक्त्रावर्तम् कैवल्यार्थ प्रवृत्तेऽर्थम्॥
सारं का १७

5 जनन्यरणकर्मानां प्रतिनिधाणादुपगुणवृत्रेऽर्थम्।
पुरुषवहुते तिर्थं भिन्नविवर्ध्याधिपत्याध्ये॥
सारं का १८
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4 संघातपरार्थत्वात् ब्रृहुगादिविपर्ययाधिपत्तानात् ।
पुरुषोऽहितोऽहोकावात् केवलवालथ प्रवृत्तेऽर्च ॥
सां का 17

5 जननयनकारणाः प्रतिनिधियमादुगमप्रभृती न्येऽर्च ।
पुरुषान्तुहात्वे सिंहु अङ्गुणविपर्ययालाचाय ॥
सां का 18
Puruṣas, as the presence of only one Puruṣa in all bodies cannot explain these factors.

The important features of this Puruṣa are, he is altogether different in nature from prakṛti. While prakṛti is constituted of three Guṇas, Puruṣa is a single unit. Prakṛti is Acetana while Puruṣa is Cetana. Prakṛti continuously evolves while Puruṣa is changeless. Puruṣa is a mere witness. He is neutral. He is not an agent for any activity. He only cognises but does not undergo joy and sorrow. He is not an agent for any activity. He only cognises but does not undertake any activity by himself. These features clearly show that by himself, he cannot discharge the functions of the mind and he needs the cooperation of some apparatus to function as the Mind. Such an apparatus is Antaḥkaraṇa.

Functions of Antaḥkaraṇa

As already stated, the Antaḥkaraṇa or internal organ consists of Buddhī, Ahamkāra and Manas. The chief characteristic of Buddhī is

6 त्रिगुणधारितविद्विषव: सामवधवरेत्सह प्रसवधवरि ।
व्यस्ततथा प्रधानं त्रिपुरीतस्तथा च पुरान ।
तस्माच्च विपर्ययोऽस्तु निर्धृत्य सान्तत्वायस्त्य पुरुस्य ।
कैवल्यं मात्रस्वयं द्रष्टःवपकं भावायच ॥

सां का 11, 19

7 अध्यवसरो विद्विषव: ज्ञानं विरण एश्वायच ।
सारिश्वकमेत्सहं तापसमस्यामिन्यस्तन् ॥

सां का 23
to provide determinate knowledge. It has also certain other functions to discharge. These are, Dharma - Virtue, Jñāna-Wisdom, Virāga-non-attachment, and Aiswarya certain special powers. When it is stated that these are the attributes of Buddhi, it means Buddhi causes such tendencies to express themselves in the conduct of man. Abhimāna i.e. the characteristic of appropriating the cognitive and emotive functions to one self is the chief characteristic of Aham-kāra. The expression Ahamkāra is ordinarily translated as 'ego'. But, the Sāṁkhya Ahamkāra is a constituent of the ego or empirical self and it is not by itself is ego, since the cognitive and emotional functions are appropriated for the empirical self by this aspect of Antahkaranā, it is named as Ahamkāra. From the Sattvika aspect of Ahamkāra, the well known five Jñānedriyas, five karmendriyas and Manas are evoloved. We need not elaborate on the nature of Jñānedriyas and Karmendriyas that are well known to the students of Indian philosophy. But, the Manas of the Sāṁkhya needs special

8 अभिमानोऽध्यंकरंसतसतपांविष्टं प्रवर्तते सर्गं।
एकादात्रच गणस्तप्यात्र: पंचकंचवे॥
सां का 24
treatment. The chief function of the Manas is Saṁkalpa. This expression Saṁkalpa has two meanings. One is organising, the other is impelling. The Manas of the Sāṁkhya discharges both these functions. The Jñānendriyas receive the impressions of the external objects. This is termed as Ālocana in Sāṁkhya. These impressions are selected and presented to Ahaṁkāra by Manas. This function is termed as Saṁkalpa. Similarly, Manas impells the senses to receive the impressions of outward objects. This role is also termed as Saṁkalpa. Saṁkalpa in these two senses is the chief characteristic of Manas. Manas impells both the Jñānendriyas and Karmendriyas. Therefore, it is called as an Indriya that has both the capacities- (ubhayātmaka.) Some commentators interpret the terms Ālocana and Saṁkalpa as refering to the Nirvikalpaka and Savikalpaka stages of knowledge. This does not seem to be in keeping with the Sāṁkhya theory of knowledge. This point will be raised again when we discuss the nature of Nirvikalpaka and Savikalpaka stages of knowledge while discussing Nyāya-Vaiśeṣika theory of knowledge.

9 उपमातुकत्वं मनः संकल्पकिरिन्निर्त्यं च साधम्यात्।
गुणपरिणामविशेषाद्वृत्तं वासुदेवक्षयः
सम्भविष्णु पंचानांमानोत्सवनादिष्ट्येऽपि चूः। सां का २७, २८
10 These three constituents of Antahkaraṇa apart from discharging their respective functions sustain the five vital airs, Prāṇa, Apāna, etc. This is the common function of these three. From this it is clear that Antahkaraṇa not only manages psychic functions but also assists physiological functions. It is the ground of both the psychic and physiological aspects of life. 11 These three constituents of Antahkaraṇa and the senses normally function in sequential order but sometimes these function simultaneously also. In case of perception of a present object, both the Antahkaraṇa and the senses are necessary to cognise but in the case of past objects and the mental states, only Antahkaraṇa is enough to cognise them.

12 Serving the purpose of Puruṣa is the driving force for the functioning of Antahkaraṇa and senses. Therefore, these function co-operatively like with oil and the flame of a lamp. Among these

10 स्वालक्षणं वृत्तिस्त्रयस्य सैणा भवत्सामायां।
सारायकरणवति: प्राणाद्वा वायवं: पंचं।
सा. का 29

11 पुनःपदचन्द्रस्य नू वृत्तिः क्रमर्षच तस्यहारिन्दिप्तं।
द्रष्टे तत्वंकर्मद्वियं त्रयस्य तस्यूविका वृत्तिः।
सां का 30

12 स्वं स्वं प्रतिपद्यन्ते परस्पराकुले हनु कार्यम।
पुरुषव्र एवं हेतुर्वें केनाचित्कायते करणम्।
सां का 31
it is *Buddhi* that organizes all objects and others only assist. Therefore, *Buddhi* is principal in discharging the cognitive and emotional functions, and others are the gateways. It is *Buddhi* that provides all experiences to Puruṣa and therefore, it is this very *Buddhi* that only sets the process of withdrawal also.

Another important concept of Sāmkhya is that of Liṅgasārīra. According to Sāmkhya, the evolution of the mental life and the physical world go hand in hand. The process of the evolution of mental life is designated as *Pratyayasarga* and the process of the progress of physical aspect is designated as *Bhoutikasarga*. It is the *Liṅgasārīra* or the subtle body that serves as a link between the process of mental life and the progress of the physical aspect. This *liṅgāsārīra* consists of *Mahat, Ahamkāra, Manas*, the senses, and *Tanmātras*. Such a subtle body for each Puruṣa is evolved in the process of evolution. It is this subtle body that is the vehicle of migration. It will have the impressions of all mental dispositions.
like a cloth acquiring fragrance in which a fragrant object is stored. But, being non-sentient it cannot enjoy anything. The mental dispositions that are stated as the attributes of Buddhi viz:- Dharma, Adharma, Jñāna, Ajñāna etc, are termed as Bhāva in Sāṃkhya. These Bhāvas do require a supporting physical frame work. It is Liṅgaśarīra that serves this purpose. No mental and psychological dispositions can operate without a physical medium. Just as a painting requires a canvas, the mental and psychological dispositions need a physical medium. Therefore, the concept of Liṅgaśarīra is developed in Sāṃkhya system. Sāṃkhya Kārika gives a detailed account of primary dispositions and acquired dispositions. The effects of Dharma, Adharma etc are also explained in detail. Since, these points are dealt with in yoga system in greater detail, we reserve the enumeration and treatment of these to that section.

Pratyaya sarga or the mental aspect of the life broadly consists of Viparyaya, Asakti, Tuṣṭi and Siddhi Certain details under each of these are worked out. On the whole, about fifty aspects are
described. These will also be elaborated while treating the Yoga system. The Bhautika sarga or the progress of the physical aspect is also worked out in detail. Particularly, the grouping of Dieties, Men, Birds and Animals are mentioned.

Why Prakṛti proceeds to evolve?

Now, the most important question is, how the Prakṛti which is non-sentient proceeds to serve the purpose of Puruṣa and what is the nature of the relation between Puruṣa and Prakṛti, and why Prakṛti sets the process of withdrawal from providing the experience to the Puruṣa. This is explained in Śāmkhya classics by certain examples. Puruṣa who is sentient but is inactive is compared to a lame person. Prakṛti which is non-sentient but active is compared to a blind person. Just as a blind person and a lame person together can undertake a journey, Prakṛti and Puruṣa can undertake this process of evolution and enjoyment. This example only explains the possibility of jointly acting by two who are unable to do the same

17 अप्लबिकल्पं देवस्तेर्व्योन्नषच पंचध्र भर्वति।
पानुषवचैव विद्व: समासन्तोथं त्रिध वर्जः॥
सो का ५३

18 पुरुषस्य दर्शनार्थ कैवल्यार्थ तथा प्रधानस्य।
पंक्तिवधवदुभयोरिव संयोगस्तुः कुः॥ सां का २१
separately. But the point as to how a nonsentient can proceed to serve the purpose of a sentient being and take initiative in the matter remains to be explained. This is again explained by another example. This example is that of the milk and the calf. When a calf is near her mother, the milk spontaneously comes out of the mother cow’s udder. Here is an instance of nonsentient proceeding to serve the purpose of a sentient and taking initiative in the matter. This example also does not meet the point fully. Because, though the milk is non-sentient, the cow is sentient and it is the urge that the cow has, to feed the calf that impels the flow of milk. Therefore, these examples should not be taken as offering full and logically valid explanations, but, only as indicating the possibility. One has to recognise that, though the Nature is non-sentient the functioning of various aspects is not isolated. One aspect of the Nature responds to the functioning of the other aspect of the Nature and vice-versa. This responsive action and reaction of different aspects of the Nature may be termed as serving the purpose of each other. One aspect of the Nature may not be conscious, that it serves the

19 वसविबुधिनिमिति क्षीरस्य यथा प्रवृत्तिर्नाशय।
पुरुषविबुधिनिमिति प्रवृत्तिः प्रधानस्य।

सात का ५७
purpose of the other aspect of the nature. But still it is observed that, it does serve the purpose. Serving the purpose of another is onething and being conscious of it is another. If we look at the Prakṛti Puruṣa cooperation from this angle, we can understand the Sāmkhya of position of Prakṛti providing experiences to Puruṣa and the withdrawal from providing experiences to Puruṣa is also explained by some interesting examples- one such example is that of a dancer. The dancer presents the dance on the stage to the full satisfaction of the audience. Then, the dancer withdraws, and probably does not repeat the same performance to the same audience. Similarly, the Sāmkhya explains that Prakṛti provides experiences to Puruṣa, until he is able to discriminate between himself and Prakṛti, and withdraws. The same Puruṣa is never bound again.

The true position of Samkhya Puruṣa here is, he is never really bound never truely transmigrates, and there is no question of his being released. It is all the play of Prakṛti.

Vijñāna Bhikṣu’s treatment of Sāmkhya :-

A close scrutiny of the Sāmkhya pravacana Bhāṣya of VijnanaBhikṣu reveals that it is a mix-up of epic Sāmkhya and classical Sāmkhya.
The Sāmkhya thought that is sprinkled in the Upaniṣads is gathered here. Some extracts from the Sāmkhya Kārika and the Yoga sūtra are also found here. This work not only elaborates the Sāmkhya thought but criticises the Buddhist views and the Advaita views on the concepts of Ātman, Jagat and Moksha. A complete analysis of this work is not necessary for our purpose of the study of the nature and functions of the Mind according to Sāmkhya philosophy. However, some special points made in this work deserve one’s attention.

In Sāmkhya philosophy, the most ticklish question is the nature of contact between Puruṣa and Prakṛti. This is discussed in detail in the Sāmkhya sūtra and Sāmkhya Pravacana Bhāṣya. It is argued that, Prakṛti cannot take initiative to put itself in touch with Puruṣa because Prakṛti is Jada. Purusa himself cannot do so because, he is Suddha swabhāva. Therefore, the question remains, how Puruṣa and Prakṛti come in contact with each other and how on this account the evolution takes place. In the sūtra that rises this

20 न स्वभावलो बद्धर्य मोक्षसाधनोपदेशविधिः ॥ सां आनि-7
21 असंगोद्ध पुरुषः हि ति ॥ सां सू 1-15
22 न नित्यशु खुदेपुरस्वभावस्य नाधोगस्त्वगाहुते ॥ सां सू 1-19
point, the expression "Nitya Suddha Buddha Mukta swabhāva" is used, which is peculiarly Samskāra’s expression. It cannot be stated that a kind of Avidyā manages this contact between Prakṛti and Puruṣa. Because, Avidyā as conceived in Advaita is not a real entity at all. It is also not convincing to say that some kind of Vāsanā or inclination towards the objects present in Puruṣa brings about this contact, because, no Anādi Vāsanā is present in Puruṣa.

Vijñāna Bhikṣu examines a number of other possibilities for explaining the ground for the contact between Prakṛti and Puruṣa and rejects all of them. Finally, he mentions the Sāmkhya position that Aviveka or the non-realisation of the difference between himself i.e. Puruṣa and prakṛti is itself the ground for the Prakṛti-Puruṣa Saṁyoga. It is the nature of Prakṛti to present its evolution to Puruṣa.

23 नानादिविषयोपरागनिर्मित्तको अत्यतः ।
नानादिविषयोपरागनिर्मित्तको अत्यतः सां सू 1-20

24 नानादिविषयोपरागनिर्मित्तको अत्यतः ॥
सां सू 1-27

25 1) तद्भ्रोक्तत्त्वविवेककार्य समानत्वम् ॥
सां सू 1-55

II) विशयतासम्बन्धेनाविवेककार्य पुरुषधार्मत्वात् ।
तथा च प्रकृतिबुद्धिक्रया यती यथाय स्वामिपुरुषाय
तत्रप्रविवेकव न दशितवती स्वाभाविद्विद्विद्विनार्थ
तद्विद्विद्विद्रद्ध सूचना तत्रैव पुरुषे संपुज्यते ॥
सां प्र भा 1-55
It will be able to present such evolution to all those Puruṣas who do not realise the difference between Puruṣa and Prakṛti. This absence of the realisation of difference is Aviveka, or Viveka Prāgabhāva. This is a sufficient ground for the Prakṛti Puruṣa saṁyoga and the presentation of its evolution to Puruṣa by Prakṛti. After such presentation is made, the Puruṣa realises the difference and no second presentation to such a Puruṣa is either possible or necessary. This Saṁyoga or contact develops in three stages. In the first stage, on account of the non realisation of the difference between himself and Prakṛti, the presentation of the evolution by Prakṛti commences. This is the basic or the first level contact. The second level is due to Dharma, Adharma etc that have accrued to the puruṣa by his involvement in witnessing the evolution of Prakṛti. The next level is due to Rāga, Dveṣa, etc. tendencies developed on the part of the Puruṣa. Thus the first level or the basic level contact is due to the mere absence of the realisation of the difference and second and third levels are due to the development of certain tendencies and inclinations towards matter.

Puruṣa and Prakṛti,

The Sāṁkhya analysis of the contact between Puruṣa and Prakṛti,
that is to say, Matter and Mind as Aviveka appears unintelligible. However, there seems to be some rational behind it. They envisage a stage in the relation of Matter and Mind, wherein the subject-object bifurcation is yet to develop and the awareness of the subject and the object status, on the part of the subject is still to take a shape. This state is described as Aviveka stage. They rightly take the stand. That, this Aviveka is not Vivekābhāva, the absence of Viveka that was once there, but Vivekaprāgabhāva non-assisting of Viveka or non-assisting of the awareness of the subject-object states. The next stage to it wherein the subject-object bifurcation takes place, and subject-object awareness also takes place, should actually have been described as Viveka state. But Sāmkhyas describe this state also as Aviveka, because, according to them, Puruṣa is involved in witnessing the evolution of Prakṛti and does not realise that he is different from it. However, when he finally realises his difference, they, say, he has Viveka Khyāti. But this Viveka Khyāti again eliminates subject-object status for Puruṣa and Prakṛti, because, the Puruṣa no longer witnesses the play of Prakṛti. In the light of this, the Sāmkhya idea of the contact, should be understood as a process of Prakṛti by which it attracts Puruṣa to be the subject and itself functions as object. This process continues so long as
Puruṣa continues to function as the subject and witnesses the play of Prakṛti. But, the moment he realises his non-involvement nature, the contact ceases to be there. This contact is not a physical contact nor a spacio-temporal contact. Because, such contacts are possible only between two physical entities. It is not even the reflection of "Kartṛtva Bhokṛtva Viṣiṣṭa Bud[hi]" into the Puruṣa.

26 But it is only Abhimāna on the part of the Puruṣa. So long as the witnessing Puruṣa remains under the impression that he is witnessing, his Abhimāna of being an agent of witnessing continues and this Abhimāna type of contact continues. But, when he realises that he has nothing to do with this play of Prakṛti, then the contact ceases. Therefore, consequent on Aviveka, Puruṣa develops Abhimāna. This Abhimāna itself is a kind of contact that enables the Prakṛti to present its evolution to the Puruṣa. The Puruṣa witnesses and undergoes the experiences of pleasure and pain. This is transmigration. He gets out of it by Viveka Khyāti. Vijnāna Bhikṣu explains this ticklish relation in a very convincing way.

26 उपास्फटिक्योरिव नोपरागः किन्तवभिमानः इ।

सां सू 6-28
Vijñāna Bhikṣu also clarifies some of the Sāmkhya concepts. For example, he treats that Bhoga or the experience of pain and pleasure does not affect Kūtastha nature of Puruṣa in any way because, such an experience does not introduce any modification in Puruṣa as it does in the case of Antaḥkaraṇa. He clearly mentions that Puruṣa is Prakāśa Swarūpa. He explains Sākṣitva as witnessing without any mediation. He justifies the Srṣṭi pravāha or cycles of creations on the ground, that, though some Puruṣas are released during one cycle, there remain many other Puruṣas to be

27 विज्ञान भिक्षु पर्यवेशितत्वात् कोटस्थ्यान्तः हानिकारित्यायः ।
तथाविन प्रमाणाद्वृत्त्वा कार्यः पुरुषार्दिकं प्रभुत्वं वृत्त्वा सह पुरुषं
प्रतिनिधित्वं ।
- सदृशसंसार । अनं आयोयकर्तव्यम।ग्रंथित्वाच्य वदृश्यं
प्रसन्न प्रसन्न भोगः ।
सां प्र 88 1-104

ii) गुरुसावलितार्थक्यार्थनात्यमुयः यः प्रयक्तः ।
अनं कारणार्थय तस्ये विख्यातमेऽन्यः ।
सां प्र 88 15104

28 जडप्रकाशायोगात् प्रकाशः ।
सां सू 1-145

29 साक्षात्सदृश्याच्य प्रायोऽयात्यनम् ग्रंथ्यतः ।
सां प्र 88 1-161

30 i) किष्ठपुरुषप्रकाशेऽपि पुरुषादनमोचनार्थं सृष्टिप्रवाहो धरते ।
सां प्र 88 2-4

ii) रागविरागयोंगोऽपि ।
सां सू 2-9
released in the coming cycles. He states that *Līṅga sārīra* or *Sūkṣma sārīra* is of *Anu parimāna* and points out that there is a *Līṅga sārīra* for each *Puruṣa*. Finally, he states that the theory of truth and error of the *Sāṁkhya* is *Sadasatkhyaṭi vāda*. He expalins that the objects can have both the *Sat* aspect and the *Asat* aspect from different points of view. For example, a tree at the tree stage is *Sat* as tree but *Asat* as *ankura*, or a piece of silver as something available in the market is *Sat* but as something seen over a piece of conch shell is *Asat*. He has actually introduced this theory in his *Brahma sūtra Bhāṣya* but mentions here as a theory acceptable to *Sāṁkhya* also. Thus, *Vigñāna Bhikṣu* helps us to understand some of the *Sāṁkhya* concepts more clearly, but at the same time he contaminates the classical *Sāṁkhya* doctrines with the epic *Sāṁkhya* ideas and his own *Vedāntic* ideas.

In the Indian thought, the *Sāṁkhya* thought current is one of the vigorous thought currents. It appears that the *Sāṁkhya* were

\[31\]
1) सन्दर्शिके निमित्
2) व्यक्तिभेदः कर्तव्यवोधानः
3) अनुपरिमाणं तत्क्रियाशुनेः

32 सदसत्ख्यातिः बाधायासोः सों मु 5-46
originally Naturalists. They derived both the Mind and the Matter from Nature only. But, later under the influence of the Upaniṣadic thought, introduced the concept of Puruṣa as a permanent Self. However, this Puruṣa is deprived of all the functions of the Mind and only play the role of an unconcerned witness of the interaction between Antahkarana and Viṣaya.
YOGA

In Indian thought, three levels of human personality viz - spiritual, psychic and physical are envisaged in almost all systems of Indian philosophy. But, while treating this subject, majority of the systems give more importance to the spiritual level than the psychic level. However the Yoga system gives more importance to psychic level. The metaphysical basis of the Yoga system is the same as that of the Śāmkhya system, excepting the fact that Yoga system accepts Īśwara, while Śāmkhya does not find any need for the acceptance of Īśwara. The Yoga system prescribes detailed guidelines for the mental discipline and also the physical discipline needed in support of the mental discipline.

The Yoga Sūtra of Patañjali is a neatly planned treatise. Yoga philosophy thinks that the Self has a pure state. This pure state is natural to it. It is Buddhi or Citta that provides all kinds of psychic experiences to this pure Self. Elimination of psychic experiences that cause pain and pleasure to the Self and restoring the original

33 योगाशिवाय वृत्तिनिरोधः ।
योग सूत्र 1-2
The nature of the self is said to be the goal of human endeavour in Yoga philosophy. Therefore, Yoga sutras give an idea of the pure state of the Self, give a detailed account of the mental states that provide pain and pleasure, suggest the methods to regulate these mental states and ultimately eliminate them.

The Yoga sutra also describes certain special powers that one can attain by eliminating the wrong mental states, and achieving mastery over certain powers of Nature. All these points are neatly discussed under four heads in four chapters, viz - Samādhi pāda, Sādhana pāda, Vibhūti pāda and Kaivalya pāda. For the purpose of our study of the nature and functions of the Mind, we are more concerned with matters discussed in Samādhi pāda and Sādhana pāda.

The expression Yoga refers to Samādhi or the pure state of the Self. This state is natural to the Self and is present at all mental states as a fundamental factor. However, this pure state of the Self does not manifest when one or the other mental state is operative.

The mental states are broadly classified into five viz. (1) Kṣipta,

34 योग: समाधि: । स च सार्वभौमिकतत्त्वय: धर्मः: ।
35 प्रक्षिप्त: युहं विशिष्टपरमात्मां निरूपमिति चित्तभूमिः: ।

यो. सू. भा 1-1
(2) **Mūḍha**   (3) **Vikṣipta** (4) **Ekāgra** and (5) **Niruddha**.

*Kṣipta* state is that state when Rajoguna dominates and attracts the Mind towards external objects.

*Mūḍha* state is that state when Tamoguna dominates and one feels drowsy or sleepy.

*Vikṣipta* state is such a state of mind when the mind is unsteady.

The **Ekāgra** state is that state when the mind is concentrating on one object, such as Īśwara, Oṃkāra or Praṇava.

The **Niruddha** state is that state when all mental states are eliminated and the pure state of Self is restored to it.

This state is called as the *Saṃprajñāta samadhi* state. During this state, though all mental states are eliminated, that is to say, none of them are active, the Saṃskāra of the same remains. **Asaṃprajñāta samādhi** state is that state when such Saṃskāras that could be activised are eliminated. However the deeper Saṃskāras remain until the *Kaivalya* is attained.

36 The **Niruddha** state is that state when all mental states are eliminated and the pure state of Self is restored to it.

37 **Asaṃprajñāta samādhi** state is that state when such Saṃskāras that could be activised are eliminated. However the deeper Saṃskāras remain until the *Kaivalya* is attained.
The **Buddhi** or **Citta** that provides the psychic experiences to the Self or **Puruṣa** has three aspects. 1. **Prakhyā**. 2. **Pravṛtti** and 3. **Śriṅgi**  

The **Prakhyā** aspect is **Prakāsa rūpa** or of illuminating nature. This pertains to **Sattvaguṇa** of **Citta**. The **Pravṛtti** aspect is of active nature. **Kṣipta, Mūdha** and **Vikṣipta** states are the results of the **Pravṛtti** aspect or the active nature of **Citta**.

During this state, when **Sattva** and **Rajas** Cooperate, one develops the inclination for **Dharma**, **Jñāna**, **Vairāgya** etc. But when **Tamas** dominates one will be inclined towards **Adharma**, **Ajjñāna**, **Avairāgya** etc. The domination of **Sattva** over both **Rajas** and **Tamas** helps one to get his true state restored.

**Yoga** is defined as ‘**Citta Vṛtti Nirodhaḥ**’ The expression **Citta Vṛtti** refers to the functions of **Citta** or **Buddhi**. That is to say, the mental states or the psychic states, and the expression **Nirodha** refers to the elimination of these functions. The expression **Nirodha** should not be taken in the sense of suppression. It should be taken in the sense of elimination of mental responses to the external objects by
developing detachment or Vairagya. When all the mental states are eliminated, then Puruṣa shines in his pure nature. But, when these mental states are operative, Puruṣa is afflicted by these and his Pure nature is eclipsed.

Five Vyrttis or the mental states are listed in Yogasūtras. These are 1 Pramāṇa, 2 Viparyaya, 3 Vikalpa, 4 Nidrā and 5 Smṛti. Yoga accepts three Pramāṇas viz. 1 Pratyakṣa, 2 Anumāna and 3 Āgama. These are well known. Viparyaya is erroneous cognition. When something is mistaken to be something else, the mistaken notion on the part of Puruṣa or Self, that the functions of the Citta or Buddhi are his own functions, is the root cause of his involvement in transmigration. He has to overcome this erroneous impression to attain Kaivalya. That is the goal of Yoga practices.

Vikalpa is mere verbal expression without corresponding

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content. This broadly corresponds to imagination. 44 Nidrā is a state of the mind when no mental state is operative. 45 Smṛti is remembering what was experienced in the past. These five viz. Pramāṇa, etc. are five important states that are to be eliminated. In order to enable the Yoga practitioner to eliminate these, a detailed account of the subdivisions of these, and the manner in which these affect a person are described in the Sādhana pāda of Yoga sutras. 46 Here in Samādhi pāda, two important techniques for the elimination of mental functions are suggested. These are 1. Abhyāsa. 2. Vairāgya.

47 Abhyāsa - continuous effort to eliminate all mental states and to make the Citta steady. Such an effort to make the Citta steady will be successful if practiced over a long period and frequently. Therefore it is called Abhyāsa. Vairāgya is developing detachment.

44 अभावप्रत्ययालप्यना वृत्तिनित्त्यः ॥

45 अनुभूतिनिविषयासमप्रयोगः स्मृतिः ॥

46 अभ्यासवैशारयायष्ट नान्त्रोपः ॥

47 तत्र सिद्धती यद्योऽभ्यासः ॥
from all the worldly objects and also from the other worldly benefits that are obtained by ritualistic practices. Thus, 48 Vairāgya is not only developing detachment from the attractions of this world, but also getting disinterested from the attractions of the other world. By practicing this, one will be able to attain the Samprajñātā state of Samādhi. 49 The Samprajñātā Samādhi has four aspects viz. Vitarka, Vicāra, Ānanda and Asmita.

The next and the final stage of yoga is Asamprajñātā Samādhi. At this stage, even an object like Īśwara or Praṇava is not taken as the object of meditation. Therefore, it is a Nirālambana state. Since even the Samskāras are eliminated, this state is called as Nirbija.

We have stated above that in the Yoga system, 50 Īśwara is accepted. It is also stated that he is to be adopted as an object of meditation. An advantage of adopting Īśwara as an object of meditation is for the removal of Antarāyas or certain obstacles.

48 द्व्या तन्त्रप्रविधिकविषयविविक्ताः स्यवसीकारः वैराग्यम्। यो सू 1-15
49 विद्वांशविविद्यं तमात्मां गमनं सध्यायां।। यो सू 1-17
50 इवविद्वाणात्मा। यो सू 1-23
These obstacles are, Vyādhi-disease, Styāna-drowsiness of the Mind, Samśaya-doubt, Pramāṇa-negligence, Aśāya-laziness Avirati-continued temptations, Bharāntīdārāṇa-erroneous notions, Alabdhi bhū̄katva-not having a firm footing in meditation, Anavas-thitatva-wandering of Citta. These are the obstacles for Yoga. Adopting śāwara as the object of meditation helps one to overcome these obstacles. Just as these obstacles of meditation are narrated, certain aids for achieving tranquility of the mind are also suggested. These are, Maitri, Karuṇa, Muditata and Upekṣa-One has to have a welcome feeling at the happiness of others, pity for the suffering, joy at the noble and indifference towards the evil minded. These will aid the Yoga practitioner.

It will be noted here that Antarāyas or the obstacles are of the nature of the mental dejection, while the aids for the tranquility of the mind are of the nature of enthusing the mind.

51 व्यापितल्लभान्वायतनाक्षण-माण्डल-माण्डलमित्रिक-श्लोक । विषय-विशेषाधिकरणस्य अन्तराया: ।
यो सू 1-30

52 तत्प्रसादशेषार्थप्रकरणप्रयासः ।
यो सू 1-32

53 मेत्रीकान्तसुलभतोपयोगविश्लेषण । सुखदुःखितावपूर्णविश्लेषणस्य भावनातिरिक्तप्रसादसम् ।
यो सू 1-33.
During *Saṁprajñātā samādhi* state, the state of *Citta* is of two levels. One is, *Viṣayavatī*, the other one is *Jyotismatī*.

At *Viṣayavatī* level, the *Yoga* practitioner directly experiences the objects while at *Jyotismatī* level, he has only the notion of *Asmita*. The *Yoga* philosophy envisages a situation wherein the *Yoga* practitioner is able to establish contact with the objects both at the gross level and the subtle level, without the mediation of the senses, so as to develop detachment for the same. The functioning of his *Citta* for this purpose is called *Viṣayavatī* level of *Citta*. Soon, his *Citta* rises above the level of both the gross and the subtle objects and functions at its own level. This higher level is called *Jyotismatī*. The earlier level is *Saviṣaya* while this level is *Nirviṣaya*. But, both the levels are *Visoka*, that is to say, without any kind of mental pain or uneasiness. The *Viṣayavatī* level is *Savitarka* and *Savicāra*. That is to say, has the reference, to gross objects and subtle objects respectively, while the *Jyotismatī* level is *Nirvitarka* and *Nrivicāra*.

54  विषयकवती वा प्रवृत्तितप्ता पनसः स्थिरतानवविधिनी ॥

55  विसोका वा ज्योतिषमती ॥
The state of Citta at Asamprajñāta Samādhi level is called Rtaṁbharā prajñā. This is the state when the Citta has attained tranquility. At the final stage, even the deep rooted Saṁskāras are eliminated. Such a state of Samādhi is called Nirbīja Samādhi.

Thus, in the Samādhi pāda of the Yoga sūtras, the nature of Samādhi, its two stages Samprajñāta and Asamprajñāta, the obstacles for samādhi, the aids for Samādhi and the five vṛttiś of the Citta are described. This gives us a picture of the structure and the functions of the mind in Yoga philosophy. This structure and the functions of mind is given here from the point of view of enabling one, to regulate the mind and direct it towards the higher goal of restoring its pure nature. Detailed guidelines for the regulation of the Mind are given in Sādhana pāda.

Yoga Methodology of Mental Discipline :-

The Sādhana pāda begins with a statement of Kriyā Yoga. Tapas - penance or Austerity, Swādhyāya-recitation of the sacred
58 syllable 'om' and other sacred hymns. Īśwara praṇidhāna-offering all activities at the feet of Īśwara or renouncing the fruits of action. The practice of Kriyāyoga consisting of these three aspects helps one to weaken the afflictions and achieve samādhi. 59 The afflictions are Avidyā, Asmita, Rāga, Dveṣa and Abhiniveśa.

Among these, Avidyā is the basis of others. 60 Avidyā - is erroneous knowledge - mistaking the transient to be eternal, impure to be pure, suffering as pleasure, non-self as Self. Asmita - realising the difference between Puruṣa and Buddhi.

Rāga is attachment.

Dveṣa - is hatred.

Abhiniveśa - desire to survive for ever.

These provide pleasure and pain in life. However, a wise man should take all these to be suffering only. These can be overcome by

58 ll) स्वव्यायः प्रणवादिपविनायां जयः मोक्षशास्त्राध्ययनं वा | ईश्वरप्रणिधानं सर्वक्रियाणं पंच कलेशः | यो सू 2-3

59 अविष्क्रियत्वत्तत्त्वाभिविचरित्वमेऽपि: पंच कलेशः | यो सू 2-3

60 अनित्यावृतिविरुद्ध: कामात्मकम् नित्यसुविचित्रात्मकयोः: अविष्क्रिया | यो सू 2-5

61 1) हुर्दर्शनशास्त्रमेते कालभूतार्थिताः | यो सू 2-6

11 पुरुषो दृष्टशाप्तिः वुज्जित्विद्ध शापिः: इत्येवयो: एकस्वरुपपतिसतिवार्मिता उच्चयते | यो सू भा 2"6
Aṣṭāṅga Yoga. The Aṣṭāṅgas of the Yoga are Yama, Niyama, Āsana, Prāṇayāma, Pratyāhāra, Dhārana. Dhyāna and Samādhi

The Yamas mostly consist of the ethical virtues to be personally cultivated by a person. These are Ahiṃsā - non-injury to others, Satya-truthfulness, Asteya-not encroaching upon others property, Brahmacarya-restraint of senses. Aparigraha- not accepting anything from others.

Though these are ethical virtues to be cultivated individually by everyone, these have social implications too. For example, not encroaching upon others properties and not accepting anything from others have social implications. Not injuring others also has social implications. Cultivation of these ethical virtues involves the regulation of emotions. Emotive functioning is a natural functioning of the Mind. However, if it is not properly regulated, it will be harmful both to the individual and to the society.

62 यमनियमसनप्राणायामप्रत्याहाराध्यायनसमाधयो अप्दावंगानि ||

63 अहिञ्जात्यास्तेत्यह्याचर्यापरिप्रहा: यमा: ||

64 जातिदेशकालसमयावचिष्ठ: सार्वभौमा महाखंतम् ||
The Nyāmas consist of Śouca-mental and physical purity, Santoṣa-contentment, Tapāḥ-austerity. Śvādhāyāya recitation of the sacred syllable ‘om’ or other sacred hymns, Īśwara prāṇidhāna offering one’s actions at the feet of Īśwara and renunciation of the fruits of action.

Āsana -sitting in the positions of Padmāsana, Veerāsana, Bhadrāsana etc. to achieve steadiness of the body and mind at the time of meditation. Prāṇāyama is the regulation of breathing. Withdrawal of the senses from the external objects is Pratyāhāra. Fixing of Citta in certain places such as Nabhićakra, Hṛdaya puñ-
Uninterrupted meditation is called *Dhyāna*.

*Yoga sutra* narrates certain special powers that one acquires by the practice of *yoga*. For example, a *Yogin* will be able to know the past and future events. He will be able to understand the voice of all living beings. He can recall the experiences of his previous birth. He can read the thoughts of others. He can become invisible. He can know that the things that are very subtle, that are at a distant place. He can comprehend the other worlds, the Moon and Stars. By introspection, he can understand his own physical structure. He can enter into the body of others. He can move over the sky. He gets the powers of *Aṇima* and *Laghima* etc. He will have a shining personality. He can attain even omniscience.

But, the real liberation demands that, one has to overcome the temptations of these also and attain his pure nature. These special powers are narrated in *Vibhūti pāda* and his pure state is described in *Kaivalya pāda*. The powers described here have a tinge of super natural nature and appear to be irrelevant for the study of the nature.
and functions of the Mind from the empirical point of view. However, these give an idea of the enormous capacity of the Mind.

Yoga envisages a situation when the powers of the mind can be developed at a finer level, and these can be in touch with matter at its finer level. Thus, the coming together of the Mind and Matter at the finer level will enable the Mind to manipulate the Matter in way it likes and have much wider knowledge of the happenings in Matter.

Therefore, instead of dismissing the possibility of such special powers of the Mind, it is better that, a deeper investigation is made into the relation of Mind and Matter, and the capacity of the Mind to have the deeper knowledge of the manipulations of Matter.

In Indian thought, they do not stop at the level of empirical psychology. They go deep into the spiritual psychology. Similarly, they do not stop at the gross level of Matter but investigate into the finer levels of Matter. This can form an area of research for modern science and psychology also.