CHAPTER 3

THE CONCEPT OF MANAS
Being a holistic medical system, the *Ayurveda* perceives human life as the composition of the four factors, viz., body, senses, mind and soul. Caraka says - शरीरम्यतस्यत्सर्वत्सारं सत्स्वस्तम्य। The health (svastha), defines Suśruta, as a state of well-being at all the four facets of life. According to him, the man, whose ātman, manas and indriya-s are happy and whose body is balanced with doṣa-s, agni-s and mala-s, have been designated to be in the state of perfect health.\(^2\) It is also states that the composition of the three factors, viz., mind, soul and body linked to a *tridāṇḍa* (tripod). According to *Ayurveda* the entire human life in the universe depends upon this tripod composition.

सत्स्वस्तम्यः शरीराः च त्र्योमोन्त्रिदान्तं।
लोकस्थात्परिपन्न सत्त्वयोगात्तथे प्रतिभित्तम्।

\(^{(C.S. Sūtra. I. 46)}\)

Of these ātman is devoid of all kinds of afflictions. But the remaining two, viz., mind and body are the seat of all kinds of disease.\(^3\) It is to be noted here that the soul associated with the mind and body only suffers all type of miseries.

As a medical science *Ayurveda* also conceives four types of diseases namely āgantava (exogenous), śārīra (somatic), mānasā (psychic) and svābhāvika (natural).\(^4\) All these, in accordance with
Āyurveda, are located mainly in the mind (psyche) and the body (soma). That is the body and mind constitutes the substrata of disease. Caraka says further that the sites of manifestation of vedanā (diseases) are the mind and body together with the senses. Thus the triadic combination also includes the sense organs along with their objects buddhi and ahaṅkāra.

Āyurveda also believes that the mind is directed by the body and vice versa. It is to be noted here that according to Āyurveda, just as the body governed by the tridoṣa-s (vāta, pitta and kapha), the mind is also governed by the triguṇa-s (sāttva, rajas and tamaḥ). They are otherwise called as mānasadoṣa-s. Thus the condition of the body and mind have been described in terms of sārira and mānasa doṣa-s. Ğālhaṇa, the commentator of SS, also mentions that whatever affects the mind has its effects on the body and vice versa. The very first verse of AH states that the emotions like rāga (desires) lead to physical and psychic diseases. Caraka also of the opinion that the person gets fever by psychological factors like thought at the time of onset of the disease. Such types of diseases in Āyurveda are known as manodaihika or psycho-somatic. All such psycho-somatic diseases are mainly due to the wrong-utilization (mithyāyoga), non-utilization (ayoga) and excessive-utilization (atiyoga) of time (kāla), intellect (buddhi) and sense organs (indriya-s).
It is already mentioned that the man, according to Āyurveda, is a
psycho-somatic entity so he is naturally subjected to psycho-somatic
disturbances. Similarly, Āyurveda also used the terms sukha and duḥkha
to denote health and disease.

विकारो धातुसंगमयं, सान्यं प्रकृतिसंगम
सुखसंज्ञकसंगमयं, विकारो दुःखसंगम

This specific use of sukha and duḥkha also implies the significance
of psycho-somatic approach to Āyurveda. The feelings such as happiness
and misery are considered to be the specific characteristics of manas
according to Āyurveda. Thus, it is clear that the human body in Āyurveda
is not considered to be just congregation of mass organs and tissues but a
complex mechanism both at physical and mental level. In brief, it can be
assumed that the man, as per Āyurveda, is made up of body and mind.
The physical body which represents the doṣa-s, dhātu-s and mala-s, while
the psyche which represents the ātman, manas and indriya-s. The very
genesis of Ayurveda also shares considerable spaces with the psycho-
physical concept of the cosmic evolution theory of Sāṃkhya philosophy.

Psycho-Somatic Unity of Man in Sāṃkhya–Yoga

Dualism and Monism are the two major philosophical traditions
that give much importance to the problem of mind-body or psycho-
somatic unity. Regarding the dualistic view the mind is an independently
existing substance, while the monists argue that the mind and body are not
ontologically distinct entities.

As a dualist philosophy, Sāṃkhya differs from that of other
systems of dualism. Metaphysically Sāṃkhya maintain a profound duality
between puruṣa (consciousness) and prakṛti (matter). All material
phenomena or physical bodies are considered to be the manifestation of
prakṛti. G. J. Larson observes:

The mind, the self-awareness of man are all evolutes emerging
out of the mūlaprakṛti. Similarly all of man's emotions and
strivings and urges are also comprehended in classical
Sāṃkhya on the side of the mūlaprakṛti. Thus, in classical
Sāṃkhya man is viewed as a psycho-physical unity.19
In Sāṃkhya, however, the conscious principle puruṣa is very much associated with the manas. At the same time the cognitive theory of Sāṃkhya postulates that the consciousness is radically distinct from any physical entities. Buddhi, ahaṅkāra, manas and the sense organs are considered as the physical entities according to Sāṃkhya philosophy. Therefore, in accordance with Sāṃkhya philosophy, the soul (puruṣa) is clearly independent of the mind and body. Hence, it is clear that the Sāṃkhya system of thought draw a metaphysical duality between consciousness and matter and not between mind and matter. G. J. Larson opines in this regard as 'The dualism of classical Sāṃkhya centres or focuses around the distinction of the conscious and unconscious.'

Though, the entire approach of Āyurveda is predominantly psychosomatic in nature, similar to Sāṃkhya, which emphasizes on the phenomenon of the mind than body. According to Āyurveda the entire life is based upon mind which is permanently linked with the soul. Thus the function of mind in Āyurveda is to conceptualize, analyse and it forms a link between the inner self and the experiences of the outer world. It is therefore an Āyurvedic physician is supposed to know the complete interpretation, function and characteristic features of mind as well as its
interaction with the body while treating psycho-somatic disturbances of a patient.

**Interpretation of Manas**

1. **Synonyms**

   *Citta*, ceta, ṛṣṭayā, svāntah and hṛt are the words that have been used as synonyms of manas in Sanskrit literature. In Sāmkhya the term buddhi is identical with manas. Patañjali also employs buddhi in some way to refer manas, though he frequently used the term citta for denoting manas. And the term manas itself used in connection with practice. The specific word citta in YS refers to buddhi and ahaṅkāra which is technically called as manas. Vācaspatimiśra is of the opinion that the word citta means the internal organ of buddhi the antahkarana. Manas, sattva and citta have been used as synonyms in Āyurvedic treatises. Caraka does not used the word citta but he uses sattva in the sense of manas instead. Sattva is also included by him as one of ten methods of examination of a patient. Suśruta and Bheja used the term sattva to denote the demonical agents.

2. **Location**

   The controversy whether the brain or the heart is the seat of mind and mental functioning are not yet clearly settled. Patañjali specifically
locates the *manas* in the heart. While commenting the *sūtra* 
Vācaspatīmiśra observes that the heart is located in between the chest and 
abdomen and the mind is seated there in the *susumānādi*. Īśvarakṛṣṇa 
remains silent in this regard. As far as the *Āyurveda* is concerned the 
location of *manas* still remains a problem. Caraka locates the *manas* in 
ḥṛdaya along with ten *dhamani*-s (tissues), viz., *prāṇa, apāna, manas, 
buddhi, cetanā* and five *bhūta*-s. Suśruta and Vāgbhaṭa also consider the 
heart as its seat. Quoting Kṛtavīrya, Suśruta states that the heart is the seat 
of mind and intellect. 

According to 
Vāgbhaṭa, the heart, which is the seat of *manas*, located in between breast 
(*stana*) and abdomen (*uraḥ*). The commentators like Cakrapāṇin and 
Ḍalhaṇa also state that mind, which is associated with the soul, located in 
heart.

Bheṣa, a contemporary of Caraka, holds the view that the mind is 
seated in the brain and is located between head and palate. He also 
distinguishes between *manas* which is the cause of cognition, with its seat in 
the brain, and the *citta* as the cause of all activities - feelings and 
judgment - with its seat in the heart, and *buddhi* which is considered a 
special function of the *citta*. 

Dasgupta observes - 'Bhela, who is as old as Caraka, considers the brain to be the centre of manas, a view which is, [. . .], almost unique in the field of Sanskrit literature'. But Caraka and Suśruta clearly emphasis that the brain or head is the seat of sensory and motor organs and the heart is the indispensable for normal mental and physical activities as the entire waking consciousness rests there. All these views are considered as complimentary not otherwise.

Characteristics of Manas

1. Bhautikattva

Bhautikattva or the physical nature of mind is still an unsettled issue. According to the Sāṃkhya system of thought the manas is a part of prakṛti. As per the ontological division the sāttvika ahaṅkāra gives rise to the formation of manas. Hence it is ahaṅkārika or non-material in nature. Sāṃkhyaśāstra also postulates about the non-Physical or non-material
nature of mind. Caraka makes a significant observation in this regard that the mind originates from the primordial five basic elements. Hence the manas, according to him, as a pañcabhūta entity or material (bhautika) in nature. Suśruta also accepts the bhautikattva of manas. At the same time following the Śāṅkhya concepts he describes the mind is originated from the vaikārika ahaṅkāra under the influence of taitasa ahaṅkāra. He also states further that the objects of indriya-s, viz., śabda, sparśa, rūpa, rasa and gandha etc., according to Ayurveda, are bhautika but not the indriya-s. Few references in Mahābhārata also imply that manas may be a pañcabhautika.

2. **Dravyattva**

Dravya is one of the categories or padārtha-s recognised by Vaiśeṣika system. By the definition, anything has action or attributed with property (guna-s) and also the one which is a concomitant cause should be a dravya. Accordingly the manas performs actions such as thinking and attributes such as sattva, rajas and tamas are also associated with it. Caraka also counts manas as one among the nine kāraṇadravya-s or substances. Śāṅkhya and Yoga systems do not agree with the view that the mind is a substance.
3.  *Triguṇātmakattva*

According to *Sāṃkhya* each of the three guṇa-s of prakṛti is ever present simultaneously in every element of creation. Therefore, the mind is also influenced by the trīguṇa-s, viz., sattva, rajas and tamas. Among the three qualities sattva is prakāśaka, rajas is pravartaka and the tamas is niyāmaka. Sattva is relatively natural and harmonious state of clear consciousness while the other two, rajas and tamas, are the psychic doṣa-s because they vitiate the mind. Nyāya-Vaiśeṣika holds that these qualities belong to the self and not to the manas.

4.  *Indriyattva*

According to *Āyurveda* the mind pervades the entire spectrum of cognition. Caraka states that the presence as well as the absence of cognition is the characteristics of mind. The cognition is the function of sense organs. Caraka also includes the manas and buddhi along with the sense and motor organs. The mind thus is an indriya since it possesses properties common to the sense organs. In accordance with *Sāṃkhya* the manas is abhayātmaka indriya, which is endowed with the character of both the jīnānendriya (organs of knowledge) and the karmendriya (organs of actions). Suśruta also conceives that the mind is engaged in the sensory and motor activities. As a sensory organ its objects are anything
that are perceivable. As a motor organ it serves as a connecting tool, i.e.,
the soul with sensory faculties.\textsuperscript{39}

5. \textit{At\textbar indriyattva}

Though the mind is a sense organ still it is superior to all the other
sense organs. Because it governs all other faculties and they can get
connected to the soul only through the mind, Hence the mind is also
known as \textit{at\textbar indriya}. Caraka and V\textbar g\bar bha\textbar ta also have accepted the view
that the mind is an \textit{at\textbar indriya} or transcending sense. Cakrap\bar anin, who
explains the \textit{at\textbar indriyattva} of \textit{manas} and says that, the \textit{manas} is the
controller of all senses and the sense objects. The senses and the sense
objects are all grasped by the \textit{manas} but the \textit{manas} is beyond their
perceptive capabilities.\textsuperscript{40}

6. \textit{Anta\textbar hkarar\bar a\textbar nattva}

\textit{Manas} is also known as \textit{anta\textbar hkarar\bar a} or internal sense organ.
According to S\textbar m\textbar khy\textbar a, the three elements, \textit{buddhi, aha\textbar nk\bar a\textbar ra} and \textit{manas},
combine to form \textit{anta\textbar hkarar\bar a}.\textsuperscript{41} The term used in \textit{Ved\textbar anta} for denoting
\textit{manas} is the \textit{anta\textbar hkarar\bar a} and it maintains the four-fold factors or
\textit{anta\textbar hkarar\bar a catus\textbar t\bar a\textbar ya}, which comprises \textit{manas, buddhi, aha\textbar nk\bar a\textbar ra} and
c\textit{itta}.\textsuperscript{42} In S\textbar m\textbar khy\textbar a, \textit{buddhi} together with other internal organs, viz.,
ahaṅkāra and manas, comprehends every objects, therefore, the three fold organs are the warders (dvāra), while remaining external organs are the doors (dvāra) themselves.\(^4\)

7. *Apurtva* and *Ekattva*

The Āyurvedic treatises also conceive that the mind has two unique characteristic features, viz., *apurtva* (atomicity) and *ekattva* (oneness).\(^5\) Āyurveda postulates that a man can feel only one sense at a time. If it was not so, all kinds of perception would have occurred simultaneously. But the person whose mind is distracted by some other will not perceive anything before him, even though he sees it. This shows that the mind comes in contact with only one sense organ at a time. Hence the mind is single in one person. It is said in-CS:

\[
\text{नानाविधाने खलु सत्त्वानि, तत्पि सर्वाण्येकपुले भवन्ति, न च भवत्वेककाले, पंक्ते}
\text{तु प्रायःकृत्यं सह ॥ (Śārīra, III. 13)}
\]

Even though it appears that the mind operates through all the senses at the same time due to its atomic nature. It is just like a needle piercing through a hundred lotus petals. It appears that the needle has passed through all the petals at a time. In fact the needle has passed through them gradually one after the other. Vaiśeṣika declares that all
pervading nature of the ātman and ākāśa is not present in mind, which therefore is atomic.\textsuperscript{45}

**Functions of Manas**

According to Āyurveda except ātman everything in this universe is insentient. Therefore the mind is also insentient. Even then it is conscious because it is supported by the sentient ātman. It is already mentioned that the mind is invariably related with the ātman. Hence, the every action of the mind is always depends upon the soul, Caraka postulates the relationship between the mind and the soul thus-

\begin{quote}
अचेतनेम क्रियावच्छ मनस्चेतैभिदा पर।

यूक्तस्य मनसा तस्य निदिष्टवः विभोऽविज्ञ।।

चेतनाप्य प्रत्याचाथमा ततः कर्ता निरूपके।।

अचेतनाचारच्छ मनः क्रियावदपि नौच्छते॥

(CS. Śārīra. I. 75- 76)
\end{quote}

That is the mind is insentient but active while the soul is sentient or conscious but is devoid of action. Thus the all-pervasive soul while in connection with the mind appears to be active. Hence the soul, which is devoid of action, is said to be the agent of action. On the other hand the mind, which is devoid of consciousness, is also possessed of action.
According to YS, the ātman is unchangeable. As its reflection falls upon the mind, the mind takes the form of the ātman and appears to be consciousness.\textsuperscript{46} It also states that the mind is not self-luminous since it is an object of perception.\textsuperscript{47} Āyurveda also included the mind into one of the four instruments of knowledge viz., mind, intellect, cognitive and motor organs. According to Āyurveda the association of these four factors with the soul results in every action, sensation, knowledge etc. The process of perception or cognition is purely mental in the beginning. After receiving impressions from the sensory part of mind the buddhi transforms them into actions discriminating what is good or bad.\textsuperscript{48} That is buddhi ascertains and mind cognizes and is therefore buddhi is a quality of manas. The sense organs are capable of perceiving their respective objects only when they are stimulated by the mind.\textsuperscript{49} In other words the perception would not occur if the mind is not present even though the soul, sense organs and sense object are active. This idea that mind is the internal sense organ directed by the ātman and itself directing the other sense organs is given in the Kathopaniṣad by a parable of the chariot.\textsuperscript{50}

As per the views of Sāṃkhya, the ten external organs with the manas and ahaṅkāra are different from one another and which are different modifications of the attributes, presents all objects to buddhi,
illuminating it for the purpose of puruṣa like a lamp.51 Hiriyanna observes, 'the functions that we describe as mental are really mechanical process of physical organs, which assume a psychical character only when illuminated by spirit'.52

Beside the functions with soul and other sense organs the mind also has its own unique functions. Broadly speaking cintya (thinking), vicārya (expansion of thought), ūhya (imagination), dhīyeya (concentration on thought object) and saṅkalpya (planning) are the main objects of mind according to Āyurveda. In addition to it indriyābhigraha (control of sense organs), svanigraha (self restraint), hypothesis and expansion of thoughts are also considered as its major actions.

चिन्तयति विचारायुक्तं च ध्येयं संकल्पयेत् च।

यत्तपि विचारायुक्तं तत्त्वस्य हर्षसंस्कारं।।

इंद्रियाभिग्रहं कर्म मनसः स्वस्य निग्रहः।।

ऊँडो विचारस्य, तत: परं बुङ्धः प्रवृत्तं।।

(CS. Śārīra. I. 20-21)

Cakrapāṇin interprets all the five objects of the mind. According to him, whatever is perceived by mind independent of sensory faculties is cintya, vicārya, the distinct knowledge, is enough to direct the mind to accept or reject a thing. ūhya is the logic to make a guess about the
possible outcome in a given circumstance. Dhycya is that the mental concentration on the thought objects. And the sañkalpya is the mental resolve after ascertaining the virtue and faults of the object perceived by the sensory organs.

According to Sāṃkhya philosophy, adhyavasāya (ascertainment) abhimāna (self-assertion) and sañkalpa (discrimination) are the functions of internal organs or antaḥkaraṇa which is designated as manas in general. The intellect principle buddhi goes into action when it ascertains what should be done as a reaction to the data, the mind has discerned after the ego has made its appropriation. Discrimination is the fundamental characteristics of manas in as much as it distinguishes it from other sensory organs. Similarly, the sense organs function only at the present time while the manas functions at all the three times, viz., past, present and future. This speciality of manas presides over the other sensory faculties. In addition to it, Sāṃkhya also refers to āhārya (seizing) dhāraṇa (sustaining) and prakāśya (illuminating) are the functions of antaḥkaraṇa.

From the perspective of Yoga, the vṛtti or function of manas is the chain of thinking. The term citta is also used for denoting the thinking principle of manas in Yoga. The specific process of thinking included
emotion, imagination, memories, intuition and subliminal and cognitive thoughts. Yoga refers to the two types of action or dharma of citta namely paridṛṣṭa (pratyakṣa) and aparidṛṣṭa (apratyakṣa). Of these aparidṛṣṭa or indirect actions of citta are of seven types, viz., nirodha (independence), dharma (virtue), saṃskāra (transformation), pariṇāma (effect), jīvanya (existence), ceṣṭā (action) and sakti (ability). There are five modes of paridṛṣṭa or direct actions, viz., pramāṇa (valid knowledge), viparyaya (illusion), vikalpa (imagination), nidrā (sleep) and smṛti (recollection).\(^56\)

In addition to it, what all other things which the mind can perceive should be considered as the objects of mind in Ayurveda. They include misery, happiness etc. According to Caraka, the two types of contact sparśaṇcndriya saṃsparsa (tactual contact) and mānasa saṃsparsa (mental contact) brings the miseries and happiness. The sense organs play a very important role in all types of tactual contact, such as visual, auditory etc., while in the mental contact there is no need of any tactual contact.\(^57\)

According to Ayurveda the happiness and miseries are directly perceivable by mind without the help of any other sense organs. According to Caraka, miseries are caused by impairment of intellect, patience and memory advent of the maturity of the results of time, action and unwholesome contact with the sense objects.\(^58\) Regarding the views of
Suśruta, the miseries of mind primarily caused by passion, anger, greed, attachment, envy, ego, pride, grief, worry, anxiety, fear and excitement.\(^59\) Similarly, *Sāṃkhya* also refers to the mind that perceives *duḥkha* or misery. Vācaspatimīśra holds the view that the mental miseries are caused by lust, anger, greed, infatuation, fear, envy, grief and non-perception of particular object.\(^60\) Patañjali also refers to *duḥkha* (grief), *daurmanasya* (desponding), *aṅgamejayatva* (trembling of body) and *śvāsapraśvāsa* (irregular breathing) are the five symptoms of the independents of *citta*.\(^61\) *Duḥkha*, explains Vyāsa, is the suffering, that pertains to the body and the mind (*ādhyātmika*), caused by living beings (*ādhibhautika*) and also by supernatural agencies (*ādhideiva*). *Daurmanasya* is the disturbance of mind that arises from the non-fulfillment of desire.\(^62\)

Every thought pattern, as per Āyurvedic point of view, can either promote or imbalance the health, based on their subtle qualities. The mind and the sense faculties get vitiated by non-utilization, wrong-utilization and excessive-utilization. A proper or equitable utilization of mind and sense faculties are responsible for the normal mental condition.

(tarkātāryaṁ yogyoṁ bhūyāyaṁ laṁ samastākārnityāṁ kṛitāṁ āptāṁ yathāṁ bhūtavātāypātimāṇāṁ yadhāyāṁ bhūtātāyānāṁ sanātante,ṣaśāmyoṁ pānāṁ kṛitāṁ āptāṁ yadhāyāṁ bhūtātāyāvādāyāt) 11

(CS. Sūtra. VIII. 15)
Hence a well directed thought process is described in *Ayurveda* for the controlling of normal mental function, in the sections dealing with *sadārta*.

**Actions of Manas**

Self restraint (*svanigraha*) and control of sense organs (*indriyābhigraha*) are the two important actions of mind. Of these the self restrain of mind is one of the most difficult task warrants a perfect combination of desire, determination and dedication. A true balance of *manas* is very important for well-being of an individual according to *Ayurveda*. But the mind is too subtle, highly active and mobile in nature. Hence it is very difficult to control the mind by any other sense faculties. The control of mind can possible only through the mind. In *Ayurveda*, the treatment *sattvāvajaya* is aimed at the control of mind. According to Caraka it is a method of restraining mind from unwholesome *artha*-s.

सत्त्वावजयः - पुनरहितस्य सर्वयो मनोनिर्ग्रहः।

(CN. Sūtra, XI. 54)

The *artha*-s or the objects of mind, according to *Ayurveda*, is *cintya*, *vicārya*, *bhyya*, *dhyeya* and *saṅkalpya*. Hence, restrain the mind from the unwholesome objects can be achieved by various ways such as - by regulating the thought process, by reconstructing the ideas, by
diverting the imagination through a particular channel, by sharpening the concentration or by proper planning. It is also said that the mind, if combined with other qualities does dissociate itself with the objects of its indulgence. The mind also has a tendency to divert always towards its objects for worldly enjoyments. YS calls this nature of mind as anupratīyogī and pratikṣanapratiyogī.64 This fickle nature of mind is described by Caraka thus-

अयोध्य वेदसहितमण्डलं महत् ।

इन्द्रियोणि च संक्षिप्त मनः संक्षिप्त कर्मनम् ॥

(CS. Śārīra III, 20)

Patience alone is the solution to control the mind from its diverting tendency to undesirable objects.65 Hence the extroversion of the sense faculties due to their hankering after worldly objects has to be restrained and directed inwards towards the source of all existence.

According to Patañjali, when the mind is withdrawn from sense objects the sense organs also withdraw themselves from their respective objects and thus are said to be imitating the mind. The two means, viz., abhyāsa (repeated practice) and vairāgya (detachment) are conceived in Yoga as means to achieve the control of the functions of citta. It says that:

अभ्यासबौद्धिकन्यो तत्त्वस्वरूपः।

This specific process of drawing the externally
stimulated sense faculties inwards in YS is known as *pratyāhāra*, one of the eight-fold yogic methods.\(^{67}\) This consists of *yama* (restrains) *niyama* (observances), *āsana* (postures), *prānāyāma* (control of breath), *pratyāhāra* (withdrawal of sense faculties), *dhāraṇā* (concentration), *dhyāna* (meditation) and *samādhi* (total attainment).

Among the eight-fold yogic practices *yama* is of five types, which includes *ahimsā* (non-violence), *steyya* (truthfulness), *asteya* (non-stealing), *brahmācaryā* (celibacy) and *aparigraha* (non-accumulation). Similarly, the *niyama* also has five varieties, viz., *śauca* (purity), *santoṣa* (contentment), *tapas* (ascetic practice), *svādhyāya* (study) and *Īśvarapraṇīdhāna* (devotion to God). These ten varieties of *yama*-s and *niyama*-s are together called as the 'ten commandants' of the Yoga philosophy.\(^{68}\) In *Āyurveda* these are included as the general ethics of physician. Vāgbhaṭa insists to avoid ten sins, viz., causing injury, stealing, unlawful sex activity, abuse, scolding, breaking of company, quarrel, jealousy and faithlessness, pertaining to the body, speech and mind.

हिसासतेजान्याकारं पेशूनं परशानते||

सम्भिरालां व्यापालमिल्या दूषितपरशक्ति...||

पापं कर्मेवति दृष्टा कायकाव्यमानसृष्टिने...||

(AlI. Sūtra II. 21-22)
According to Caraka, dāna, tapas, yajña, satya, ahimsā and brahmacarya lead to the liberation. He also considered the brahmacarya as one of the major factors fostering longevity. While discussing the complications created by graha-s or non-human agents in Bhūtavidyā section, Suśruta postulates the view that the qualities such as austere, penance, charity, vows, religious practice, rules of conduct, truthfulness and eight powers of accomplishment are present in the graha-s either separately or wholly in accordance with the influence of their power. These are pacified only through, japa, niyama and homa.

Āyurveda does not provide much detail on āsana and prāṇāyāma. Similarly, YS of Patañjali also does not give much elaboration on āsana. According to Patañjali, āsana is the posture or position which is comfortable. After mastering the posture, according to Patañjali, one must practice prāṇāyāma which is the breath control. Patañjali also considered as the control of prāṇa is one of the techniques for mental control. Apart from it, he also believed control of prāṇa is necessary for psychological normalcy. According to him the mental disturbances and despondency, are accompanied by irregular breathing etc. According to Āyurveda, the twelve factors, viz., agni, soma, vāyu, sattva, rajas, tamas, five indriya-s and soul are collectively called as prāṇa. It also refers to
the *praṇa* as a vital energy that affects the physical and psychological realms. *Prāṇāyāma* or breath control is suggested for treating *mūrccā* (fainting) and also prescribed for any means the eyeball has gone inside or the hard pressing the throat by Vāgbhaṭa.74 Hiriyanna is of the opinion that the three- 'āsana ('posture'), *prāṇāyāma* ('control of breath') and *pratyāhāra* ('withdrawal of senses from their objects') - which aim at restraining the mind from the physical side; and the other three comprising 'dhāraṇa, dhyāna and samādhi, which are different forms of concentration and aim directly at controlling the same.75

Apart from this YS also provides various methods such as *maitrī* (friendliness), *karuṇā* (compassion), *muditā* (joy) and *upekṣā* (indifference) towards *sukha, duḥṣkha, puṇya* and *apuṇya* respectively for purifying the mind.76 In *Āyurveda* these four methods remain in a way of virtual life regarding the social relation, Caraka also very rationally correlate it into the four basic disciplines for physician.

मैरी कारणमात्सृ श्रवणे प्रातिठपक्षणाम्।

प्रकृतिस्वेषु भूते शास्त्रविश्लेषितविधा ॥ इति ॥

(CS, Śūtra IX. 26)
That is the physician should be sympathetic and kind to all patients, should be concerned to those who are likely to be cured and should feel detached with those who are about to die.

Constitution of Manas

The mind also has been regarded as one of the determining factors of human personality. In Ayurveda one of the most important factors, while treating a patient, is to determine the mental constitution of the patient. The mind carries samskāra-s and vāsana-s of its previous life. The mind has a specific function to transmigrate those samskāra-s and vāsana-s from one life to another along with soul. According to Yoga, the samskāra-s are the characteristics of citta. It also states that vāsana-s are preceded by more than one existence and explicitly mentions their connection with memory and with samskāra-s. Those samskāra-s that are the causes of memory are vāsana-s.

The mind is also responsible for uniting the soul with the physical body. Ayurveda also postulates that sattva exerts its influence even from the past life and its association along with the ātman at the time of conjugation of īkṣuera and ānihita. The transmigration of mind along with the soul is similar to every individual but the vāsana-s and samskāra-s experienced by the mind in its previous birth vary each other. These
previous samskāra-s and vāsana-s of mind manifest as psychological modifications in individuals. On account of this the individual responses to varying temperament, Caraka also postulates four reasons for the variability in psychic temperaments among the individuals. 1. the mental faculty of parents, 2. whatever the mother repeatedly hears and thinks during the pregnancy, 3. actions of (the embryo) past life, and 4. practices of the past life. 75

Philosophically the mental constitution is firmly based on the foundation of triguna-s of mind. According to Sāmkhya philosophy the fundamental qualities of triguna in the form of psychic constitution reflects through antahkarana. Yoga also maintains the view that the guṇa-s leading to various psychological effects and observes that the mental constitution is related to the puruṣa which constitute the substratum of buddhi, ahaṅkāra and citta. As per the views of Sāmkhya the potentialities of triguna reflect only when its equilibrium disturbed.

In connection with triguna-s Ayurveda also classifies three kinds of mental traits, viz., buddha, rājasa and tāmasa. These classifications are made in Ayurveda on the basis of the repeated action of person which is also based on the ratio of the predominance of the specific qualities. In other words, the psychological measure of a person is due to the relative
expression at a given movement of *triguna*-s in the body. When the three *guna*-s are in various proportions the predominant one determines the psychological constitution of mind.

*Triguna*-s in Psychic Constitution

According to Śāṅkhya the *sattvaguna* came to be known as the nature of *prīti* or pleasure, *rajoguna* from *aprīti* or pain and *tamoguna* from *viṣāda* or delusion. All the three qualities are naturally dominating, supporting, productive and co-operative to each other. Of these, *sattva* is buoyant and illuminating, *rajas* is exciting and mobile and the *tamas* is sluggish and obstructing. Though these *guna*-s are opposite in nature, function together like a lamp according to Śāṅkhya.

According to Āyurveda, *sattva* is the subjective world that is able to perceive and manipulate matter. It is the principle of clarity, awareness, truth and purity. It enables the person to perceive the reality of existence with fewer ago distortions and makes the people free from diseases. *Rajas* is the most active of all the *guna*-s. It is the principle of movement, action and kinetic energy. All the desires, ambition, anger and jealousy are due to the quality of *rajas*. *Tamas* is the potential energy. It produces disturbances in the process of perception and activities of the mind. The principle of inertia, dullness, resistance and immunity are the
characteristics of tāmas. Suśruta says that the person who endowed with sattvaguna tolerate all by his will power. The person endowed with rajoṣṇa tolerates after being supported by others. And the person who endowed with tamoguna does not tolerate at all.\textsuperscript{82} In this regard says Caraka, the 'suddha-sattva' is pure and faultless because it is endowed with goodness. However, the other two, rajas and tāmas, are defective because of their wrathful disposition and ignorance respectively.\textsuperscript{83}

**Classification of Individuals based on Trīguṇa-s**

Sāṃkhya enumerates eightfold manifestation of buddhi known as bhāva-s. They are dharma (virtue), jñāna (knowledge), viṛga (non-attachment), aśvarya (supremacy) adharma (vice) ajñāna (ignorance), avairāgya (attachment) and anaiśvarya (impotence).\textsuperscript{84} Of these the former four constitute the sāttvika form of buddhi and later four constitute its tāmasika form. According to Sāṃkhya these bhāva-s are the cause of psychic factors as well as the basic form of individual emanation. G. J. Larson observes in this regard 'the bhāvas are "conditions" or "dispositions" or fundamental strivings in the innermost core of man's nature.'\textsuperscript{85}

The eight bhāva-s or dispositions are regarded to be of three kinds according to Sāṃkhya, viz., sāmsiddhika (innate), prakṛtika (natural) and
vaikṛta (incidental) which depends upon karaṇa the essential instrument
buddhi, kārya the body and kālā the ovum.

(ŚK. 43)

Vācaspatimīśra is of the opinion that the vaikṛta is that which one
acquires knowledge after birth by the subsequent propitiation of deities or
by the grace of preceptors. Whereas the natural or the prākṛti is that by
which one is born with. Hence it is also considered as sāṁsiddhi (innate). It is said that at the time of the first evolution the revered sage
Kapila born along with the virtue, knowledge, non-attachment and power.
Since the vaikṛta is an acquired one, it is considered to be asāṁsiddhi
or not innate, because they are brought about by the personal effort.
Depending on the intellect, physical constitution and other bodily factors
of a person both vaikṛta and prākṛti go through all the stages of one's
life namely childhood, adulthood, youth and old age. YS states the
account for change to another life-state due to the outward nature of
prakṛti (prakṛtyāpūra).

Apart from these eight types of bhāva-s the Sāṁkhya also
postulate fifty types of bhāva-s. They are five types of ignorance
(viparyaya), twenty eight kinds of disability (aśakti), nine types of contentment (tuṣṭi) and eight types of attainment (siddhi). According to G. J. Larson, these two categories, eight and fifty bhāva-s, represent two aspects of the same phenomenon. 'Whereas', he says, 'the eight bhāvas are the deeper, causal predispositions that determine the future of the liṅga, the fifty bhāvas of components may be the phenomenal, manifest effects of the deeper causal predispositions in one's present life.'

As per the Sāṃkhya philosophy, these bhāva-s are also the basic form of individual emanation. Sāṃkhya classifies subjective evolution which emerges out of buddhi into three kinds, daiva (divine), is of eight kinds; tāiryagyona (inferior beings) of five kinds; and mānuṣa (human) is of one type. The commentators like Gauḍapāda and Vācaspatimiśra specify all these categories such as brāhma, prajāpatya, aindra, praitya, gāndharva, yāka, rākṣasa and pāśuca are the eight kinds of divine forms; pāṣu, mṛga, paksi, sarisṛpa and sthāvara are the five kinds of animal species; and the mānuṣa is the one kind of human category. All these three varieties, according to Sāṃkhya, also depend upon the triguṇa-s. The divine form there exists where of sattvaguṇa predominates, the animal species abounds in tamoguṇa and the predominance of rajoguṇa is found in human being.
Depending upon the three qualities of mind, Ŷs also classifies the mental levels of person into five categories, viz., kṣipta (restless wandering), mūḍha (infatuated), vikṣipta (distracted), ekāgra (single-in-intent) and niruddha (restrained). Of these, kṣipta in which the mind is greatly attracted by the objects of senses; mūḍha in which there is a tendency towards vice, ignorance, excessive sleep and the like; vikṣipta which makes for virtue, knowledge etc; ekāgra is the state where the mind is purged of impurities and there is prolonged concentration, the mind attains knowledge of the nature of reality; and niruddha is that where all mental functions cease and the mind is left in its original unmodified state of calmness and tranquillity.

Similarly, considerable emphasis has been given by Āyurveda on the classification and characterization of psychic constitution. It is noted that in Āyurveda the human beings have been basically grouped under three traits, viz., sāttvika, rājas and tāmasa, based on the relative predominance of three qualities. Cakrapāṇin holds the view that the sattva constitution is illustrated by the divine body, rajas by human and tamas by the animate. Suśruta also used the term kāya in the sense of traits. Each of this group is further classified into sixteen subtypes according to the
combination of the various factors relating to the body, species and mutual interactions.

**Characteristic Features of Different Mental Traits**

**Sāttvika sattva**

Compassion, tendency to proper sharing, forgiveness, truthfulness, virtuousness, faith, knowledge, intellect, retentive faculty of mind, memory, restraint and non-attachment are the main characteristic features of individuals with *sattvaguna*. In addition to it these peoples are endowed with a unique capability that they can remember and recall the events of their previous life and hence are called *jātismara*. It states in SS:

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भवितां पूर्विदेहं सततं शास्त्रवृद्धम्।
भवन्ति सत्त्वभुविश्रा पूर्वजातित्तम्या नरः।।

(Śārīra, II, 57)
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There are seven variety *sattva* traits described in *Āyurvedic* treatises. The *sāttvika* psychic constitution is subdivided into seven different varieties - *brāhma, ārṣa, aindra, yāmya, vāruṇa, kauberā* and *gāndharva*. In SS it is thus: *brahmakāya, māhendrakāya, vāruṇakāya, kauberakāya, gāndharvakāya, yāmyasattva* and *rṣisattva*. The salient features of each of these are tabulated here: (see Table- II.3.1)
### Characteristic Features of Sāttvika Sub-traits

<table>
<thead>
<tr>
<th>Sub-traits</th>
<th>Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brāhmasattva</td>
<td>purity, love for truth, self control, discrimination power, material and spiritual knowledge, power of exposition, memory, free from passion, anger, greed, ego, ignorance, jealousy, dejection and Intolerance. Sense of equality for all creatures, theism, regular study of Veda-s, benevolent, hospitable, performing sacrificial rites.</td>
</tr>
<tr>
<td>Ārṣasattva</td>
<td>offers sacrifices, devoted to study of the Veda-s, observant of vows, oblations and celibacy, hospitable disposition, subjugated arrogance-pride-attachment-aversion-heedlessness-cupidity and wrath, power of reply and power of apprehension.</td>
</tr>
<tr>
<td>Aindradasattva</td>
<td>affluence, authoritative speech, ritualistic, courage, brave, possessed of glory, indefatigable, farsightedness, virtuous, wealth seeking, desirous, knowledgeable magnanimity and protects dependents</td>
</tr>
<tr>
<td>Yāmyasattva</td>
<td>propitious, prompt actions, irresistible, readiness for great action, good memory, royal and bereft of attachment, aversion and heedlessness.</td>
</tr>
<tr>
<td>Vāruṇasattva</td>
<td>brave, patient, pure, dislikes all that is impure, ritualistic, fond of aquatic sports, never fatigued in work, timely placed anger and pleasure, fond of cold items, grey eyes, brown hairs and sweet talking.</td>
</tr>
<tr>
<td>Kauberasattva</td>
<td>possession of position-prestige-wealth and family, indulges in pleasure judiciously, pure, shows wrath and favour openly, neutrality, patience and high virility.</td>
</tr>
<tr>
<td>Gāndharvasattva</td>
<td>fond of dancing, singing etc., well-versed in poetry, narratives of interesting events history and epics, attached to sweet scents, garlands, fragrant unguents, costly and beautiful robes, fond of women and devoid of envy and malice.</td>
</tr>
</tbody>
</table>

(Table-II.3.1)
Rājasa sattva

The individuals, those who have rājasa traits, are inferior to the sāttvika variety. Destruction, roaming nature, impatience, ego, falsehood, cruelty, dishonest, haughtiness, exhilaration, lust and anger are the major characteristic features of rājasa people. The rājasa psychic constitution is subdivided into six varieties- āsura, rākṣasa, paiśāca, sārpa, praita and sākuna. The only difference is that Sūrūta used the term kāya while referring to sākuna, rākṣasa and paiśāca. Their characteristic features are described below: (see Table-II.3.2)

### Characteristic Features of Rājasa Sub-traits

<table>
<thead>
<tr>
<th>Sub traits</th>
<th>Features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āsurasattva</td>
<td>brave, fierce, incapable of bearing the prosperity others, authoritative, movement in disguise, terrible, bereft of compassion, mindful of only his own selves, eating alone and gluttonous.</td>
</tr>
<tr>
<td>Rākṣasasattva</td>
<td>intolerant, constant anger, violence at weak points, cruel, gluttonous, excessively fond of animal food, excessive sleep and labour malice.</td>
</tr>
<tr>
<td>Paiśācasattva</td>
<td>gluttonous, fond of women, impure, aversion for puric, takes a pleasure in frightening timid people coward, terrifying disposition. abnormal dietary habits and absence of shame.</td>
</tr>
<tr>
<td>Sārpasattva</td>
<td>ferocious, timid, exciting, sharp reaction, wrathful, trickery and unstable behaviour, licks lips frequently, bold when excited, coward when not excited.</td>
</tr>
<tr>
<td>Praitasattva</td>
<td>found of eating, behaviour and surrounding are exceedingly miserable, enviousness, utterly selfish, unfit for action and not discriminative.</td>
</tr>
<tr>
<td>Śākunasattva</td>
<td>restless, passionate, eating frequently, attachment, incapable of bearing humiliation, never lays by anything for future use.</td>
</tr>
</tbody>
</table>

(Table-II.3.2)
**Tāmasa sattva**

Mental states of the lowermost social strata are included in these sorts. The *tāmasa sattva* is characterised by sadness, nihilistic attitude, averse to virtuous living, suffer from inertia, ignorance, wickedness, lethargy and excessive sleep. The third *tāmasa* psychic constitution is subdivided into three types - *pāśava, mātsya* and *vānaspatya*. Their characteristic features are furnished below. (see Table-II.3.3)

**Characteristic Features of Tāmasa Sub-trait**

<table>
<thead>
<tr>
<th>Sub-trait</th>
<th>Features</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Pāśavasattva</em></td>
<td>of forbidding nature, unintelligence, addicted to censorable practices, food, sports and sexual indulgence, sleepy, dullness and somnolent.</td>
</tr>
<tr>
<td><em>Mātsyasattva</em></td>
<td>timid, foolish, easily allured by food, restless, lust and wrath are over excited, wandering in nature, fond of water and mutual quarrel.</td>
</tr>
<tr>
<td><em>Vānaspatyasattva</em></td>
<td>idle, engaged continually in eating, destitute of all the organs of the understanding.</td>
</tr>
</tbody>
</table>

(Table-II.3.3)

**Classification of Individuals on the basis of Mental Strength**

*Sattva* refers to the mental state according to *Āyurveda*. Depending upon the strength of the mind the individuals are classified into three as *pravara* (superior), *madhyama* (moderate) and *avara sattva* (inferior).
Pravara sattva

The individuals who having the superior mental type are characterized by good memory, devotion, gratefulness, wisdom, purity, excessive enthusiasm, skill, courage, valour in fighting, absence of sorrow, proper behaviour, depth of wisdom and sincerity in actions and virtuous activities. Person possessed these qualities are also known as sattva-sāra puruṣa. Such persons are capable of rationalising the situation.

Madhyama sattva

A person who can withstand the adverse situation on being consoled and cheered by others is of madhyama sattva. Then at times they gain strength from others. However, when they see that others can tolerate the painful situation well, they gain strength and determination to tolerate pain like others. Hence they do not feel isolated suffering from miseries.

Avara sattva

A person who cannot bear any change in the situation pleasurable or painful and who lacks the capacity to rationalize is possessed of avara sattva. They are susceptible to fear, grief, greed, delusion and ego. Caraka
states that when the avara sattva individual hear even stories describing fearful and terrifying or come across visions blood or flesh they may fall victims to faint, pallor, depression, madness, or even may lead them to death.\textsuperscript{104}

\textit{Trīdosha and Trīguṇa}

\emph{Doṣa} are the bodily humors. They are three in number, viz., \textit{vāta}, \textit{pitta} and \textit{kapha}. In opposite to \textit{pañcabhūta} the \textit{trīdosha} are found only in living organisms. They are called as \textit{doṣa} because they vitiate the body, (see \textit{sup.} p.11). It governs all the biological functions in living organisms. The \textit{trīdosha} constituted the human body and should be considered as the physical constitution of a person.\textsuperscript{105} It can be determined by the predominance of a particular \textit{doṣa} at the time of fertilization.\textsuperscript{106}

The five \textit{mahābhūta} are also responsible for the \textit{trīdosha}. \textit{Ākāśa} and \textit{vāyu} combine to form what is known in \textit{Āyurveda} the \textit{vātadosha}. The \textit{agni} and \textit{jala} combine to form the \textit{pittadosha}. The combination of \textit{jala} and \textit{prthvī} gave rise to the \textit{kaphadosha}.\textsuperscript{107} According to Suśruta, the three \textit{doṣa} are the microscopic representative of three universal forces, \textit{soma}, \textit{sūrya} and \textit{anila}.\textsuperscript{108} \textit{Ḍalhāṇa} states that they represent the three \textit{bhūta}, \textit{vāyu}, \textit{agni} and \textit{āpah}.\textsuperscript{109} Similar to \textit{doṣa} the \textit{trīguṇa} are also related to the five \textit{bhūta}. The element \textit{ākāśa} is predominant with \textit{sattva}, the
vāyubhūta is predominant with rajas, agni is predominant with sattva and rajas, the jalabhūta is predominant with sattva and tamas and the pṛthvī is predominant with tamoguṇa. Suśruta clearly states it as:

तत्र सत्त्वप्रधानामात्रेऽ रजोगुणोत्सर्वाय, सत्त्ववायोपायति, सत्त्वतमोबुल्ला अपः,
तमोबुल्ला प्रवृत्तिवाति ।। (SS. Śūrīta. 1. 20).

Āyurveda considers the individuals in terms of their psychological constitution through the three doṣa-s. Ďalhana, the commentator of SS, holds a common relationship between the effect of vāta & rajas, pitta & sattva and kapha & tamas. The rajoguṇa is predominant in the vātadoṣa. The sattva predominates in pitta and the tamas is the quality of kapha. In this way it can be assumed that the people with vāta constitution exhibit the characteristics of sāttvika and rājas. The people with kapha constitution have the qualities of tāṁsa and sāttvika. Similarly the pitta personalities show both of sāttvika and rājas.

Thus it is clear that the individuals are different from each other in accordance with their mental strength. Āyurveda also classifies the patients into two based on their mental strength, viz., 1, those suffering from serious diseases may appear to be mild one, because of his mental strength and 2, those who have mild may appear to be from serious because of the impaired mental strength. Hence the examination of
mānasaprabha is very important as much as the examination of saritraprabha. The physicians who treat the patient simply by the employment of their sensory organs, viz., śabda, sparśa etc., without knowing the mental status of the patient, provides only a superficial knowledge of the disease in as much as the exact nature of the disease is concerned. That is the physician commits mistakes while deciding the seriousness or mildness of the diseases. The physician must know the variation of the mental faculties. It says that the physicians well-versed in the science of medicine ascertain all aspects of the disease and examine it by employed by all the methods, such as physical and mental, so that they seldom err in administrating the correct therapies.
Notes

1. *CS. Sūtra.* I. 42.
2. *SS. Sūtra.* XV. 41.
3. यथात्सर्वं तत्वं सांख्य विचार न प्राप्तम्। *CS. Sūtra.* I. 55.
6. वेदनायामपवधयानेन मनो देशवद्ध विन्दिवः। *CS. Śārīra.* I. 136.
7. यथात्सर्वं मानसो अत्मात्मा पौडङ्किन्तोऽस्य अत्मा। तत्वाभिन्ते चार्यत्वस्मिन्तोऽस्य च मनः। पौडङ्किन्तो वासनातीतस्मृत्य एवं सतीत्य अत्माः। Nib. Sa in *SS. Sūtra.* I. 26.
8. यद्यर्थेष्येवं कालं च चिन्तामययो नु द:। *CS. Cikitsā.* III. 323.
10. *ibid.,* p. 199.
11. विलेन पु ज्ञस्य ज्ञस्य वधायतान्तसं गतां। *Amarakośa.* I. 4. 31.
12. महायात्मांसं करव तत्सन्नः। *Sāmkhyasūtra.* I. 71.
13. धिक्तात्मकदृश्यं कृत्यवेदितासंहरेः गृहसंसरसच। *YS.* IV. 21
14. *ibid.,* I. 2; IV. 17, 23.
15. *ibid.,* I. 35; II. 5; III. 48.
16. in *YS.* IV. 21, 22.
17. सामसंग्रेवं सत्त्वमुख्यलं मनः। *CS. Vimāna.* VIII. 119.
18. *ibid.,* 94.
20. हेतु विद्यार्थीतः। *YS.* III. 34.
21. उद्दरर्थमथे ज्ञस्याक्षरं विद्यायक्षरं रेवक्षणाकापशी तस्मात्मकाः वृत्तव तथ चिन्त धारावेत्। नमः सुकुमारसदलकारो जायस्यमकारो तस्मात्मकाः। *YS.* IV. 36.
22. तत्र हेतु द्विधाय विधास्यानो नमः विदिक्षेत्ता नमः। यथात्सर्वं नमः। नमः। *CS. Siddhāsthāna.* IX. 4.
23. *SS. Śārīra.* III. 32.
24. तत्वात्यायिन्यं हेतुवं रामोदित्वम्: कोष्टमध्यमम् | AH. Śārīra. IV. 13.

25. तथा मनोविवेक ग्रन्थं हेतुवं निवेदितसि...।। | व्यदेशम्: "आत्मसब मनसि स्वर्यम्" (शा. अ. २) हृति, तत्त्वात्यायिन्यं मनसि हेतुवंशकम। Āyu.Dī in CS. Sūtra. XXX. 5.


27. यद्यं तत् स्थिररूपांचारिक तत्त्व साधितमम्।।
तत् एवं रामोदित्वं सः सर्वस्वयोऽखीर्यं तत्र देवरूपसंस्कृतम्। | CS. Sūtra. XXX. 6.

28. आह्मदिकारणभुतानं भौतिकावि। | Sāṃkhyaśūtra, II. 20.

29. CS. Śārīra. I. 66.

30. भौतिकाव्यं विद्वानपाठ्यवंशे वाच्यान्ति। | तत्त्वोद्राध्यायम्। | SS. Śārīra. I. 14.


32. विद्वानुमान्यं सर्वस्वाध्यायनामनि। | Vaiśeṣika Sūtra. I. 1. 15.

33. खर्किदमननम् मनः कालो दिशाय द्रव्यसंग्रहं। | ibid., 48.

34. ततेवं रक्षणं प्रस्तुतविषयमुपयोगस्वपनं चलोऽस्मं रक्षणं। | SK. 13

tतत्त्वं प्रकल्पनं विद्विष, रक्षयम् प्रकल्पकम्।

35. तत्र तथा: कसोहोष्ण कर्तवत्सलस्माः, ते सत्त्वं दृष्टं निवेदित:।। | CS. Sūtra. XXVIII. 32.

36. लक्षणं मनसि ज्ञानस्वाभावं भाव एव च। | ibid., I. 18.

37. करणानि मनसि वृद्धिवृद्धिनिद्रितविष्यम्।। | ibid., 56.

38. उपवयुक्तम् मनः: स्थायिकानितनिद्रित वाचायं। | SK. 27.


40. यदा सुख्येश्वरविद्वानवित्यं किं भवन्वात्मा च प्रकल्पानन्त, मनः स्वाध्याय विद्वंते।

41. STK. 33.

43. सनातनकरण वृद्धिस्वरूपसंविधानार्थस्य स्रापात्।
तस्मात् विधिभिः करणं द्वारा यथाविधानं संस्करणं। *SK*. 35.

44. अनुद्वयं तेषामेव हो गुणो गतस्तः स्मृति। *CS.* Śūra. I. 19.

45. *Vaiśeṣika Sūtra*, VII. 1. 23.

46. चिन्हाप्रतिच्छेदवालकारानां स्वःवृद्धिस्वेदनम्। *YS*. IV. 22.

47. न तत्स्वभासं दुसःपत्वात्। *Ibid.*, 19.

48. इत्ययेन्द्रियाणि न समन्स्कृतं गुणवत्।
कल्याणे मनसा तुष्यै गुणवते होष्टोऽवधयः।
जातेति निबध्य तत् वा बुद्धिनिरपर्यायिका।
श्वरस्त्रीति तथा ज्ञातुः कर्म युक्तत्वादः। *CS.* Śūra. I. 22, 23.


50. इत्ययेन्द्रियाणि हमानार्थविभयथा सतुमो गोपारान्।
आत्मन्यन्तरस्य भोजेन्द्रन्तरस्य नानाविभ्रमणं।
पत्रविश्लेषणमात्रवृत्तियोऽनि मनसा सदैव।
तस्यनिद्रायावस्वमनि दुप्प्स्वतः इव सार्येऽ। *Ibid.* I. 3. 4-5.

51. एतस्य प्रयोगकल्पः परसराविभ्रमण गृहविशेषः।
कृतं पृथक्कारयुः प्रकाशयुः युक्तिः प्रविध्ययः। *SK*. 36.

52. *Outlines of Indian Philosophy*. p. 285.


54. अमान्तर्यम् त्रिध्विः दशस्या শাস্ত্রং প্রথমং নির্ণায়কম्।

55. करणं त्रिध्विः तदार्थवाचारयादानकारवस्त्र। *Ibid.*, 32.

56. विद्यम् हृद्यै धम्मोऽपरि परिदृष्टाय तत्र प्रत्यासातिः।
इति प्रत्यासातिः परिदृष्टाः। भस्ममयमात्रा।
तस्मात् भस्ममयमात्रा। निर्देशार्थस्यं निरन्तरगत्यातः।
"निवेदयार्थं सङ्केतः। निर्देशार्थं धम्मं दत्तं विधिविधिः।"
\[Y.Bh. III. 15\]

57. रामाजीविरास्यसंस्कृततः यथा मानसं एवं च।
धिविभिः सुखोद्वारानि यथातनां प्रवर्तकः। *CS.* Śūra. I. 133.

58. श्रीभृत्सप्रतिगृहितिः निभावतः कालकमाणं।
अथाप्रायाकारणोऽनि शालस्य। *Ibid.*, 98.
59. मानसास्तु श्रीधाराकोषमभिधिवाचादेश्योपयुक्तमयान्यमातःसाधकांग्नामभ्रमुत्तयाः इऽक्षाहृतेदैवेनन्दनः।
SS. Sūtra. I. 25.
60. STK. I.
61. दुःखदीनमेवत्सप्तमाणवा दिशाभावान्तत्वास्मां गुणसंपन्नम् YS. I. 31.
62. दुःखायत्वाक्षरामितिविद्वीतिविद्वारविभवे।...। सौभाग्यस्तमिच्छिन्नतानामक्रियस्थायत्वास्मां Y.Bh. I.31.
63. CS. Sūtra. VIII. 18-29.
64. श्रावन्तियोऽपि सर्वप्रत्येकनिर्बन्धम्। YS. IV. 33
65. विप्रतं सर्वस्तप्यसत्यसत्यसाधनं सर्वस्तप्यसत्यसाधनं। निवन्तिविद्वीतिविद्वारविभवे। CS. Śārīra. I. 100.
66. YS. I. 12.
67. स्वर्गस्यांसन्न्याये विनिर्वाहानुपन्ध्यवां सर्वविषयवां विद्याय। YB. I. 54.
68. Pilliyamanna, op.cit., p. 295
69. दानाग्रहात्वात्मकसाद्विधिःसत्यसत्यसाधनं।CS. Sūtra. XI. 27.
70. बहुव्यवस्थानां गीतम्। YB. XXV. 40.
71. SS. Uttaratantra, I.X. 21, 28, 29.
72. विष्णुस्तुवामवानम्। YS. II. 46.
73. अवयं संकोच वाक्यं तत्त्वं रणसाङ्गमं विवद्यनिविज्ञ। YS. Śārīra. IV. 3.
74. AH. Kalpasthānā, V. 13; Uttarasthānā, XXVI. 19.
75. op.cit., p. 295-96
76. गौमुखस्यावर्गविधिःसर्वं सुभुद्रुणचेवचेव च। YBh. I. 33.
77. प्रावलमस्तकसर्वसत्त्वम्। YBh. III. 9.
78. दी विद्यार्थी दीविन स्वतंत्रताया स्थितं। YBh. I. 13
79. दशवस्त्रस्कर्तस्यावलमस्तकस्य षाण्डां प्राचीनां गुणा। स्वतत्वसत्यसत्यसाधनं।
70. न्यायस्वरूपस्वरूपविधिः सर्वसत्यसत्यसाधनं। CS. Śārīra. VIII. 16.
80. जीवनयोजितविविधत्वस्तरि। प्रकाशाद्विनिविज्ञ।
81. अद्वैतस्मात्त्वो गुणस्यावलमस्तकस्य षाण्डां। तत्त्वं सत्त्वं तत्त्वमात्रं तत्त्वं तत्त्वमस्तं तत्त्वमात्रं।
82. YS. I. 13.
82. तन्त्रबादः हल्ले साध तन्त्रभाष्यानालावननात्मकः
   रागः साधारणनाथैः स्वतः नेव तामसः। SS. Śūtra. XXXV. 38.
83. तत् शुद्धमान्त्राणां कल्याणशैचार्यः वज्ञसंस्कृताः रामावलोकनः तात्साधिप संस्कृतां
   मानाविश्वासः CS. Śāńkhyā. IV. 36.
84. अभ्यस्ताद्वारे कृतिका मार्ग विषमा ऐपथ्यम्।
   साधिकामेत्यै तात्साधिकामेत्यै ऐपथ्यम्। SK. 23.
85. Classical Śāńkhyā, p. 192.
86. करणं कुस्तिलम्। STK. 43.
87. The aggregate form of śakra or sperm and kṣopita or ovum cell is called kalala.
   It says that कललेलोधिस्तोष्णावानुविश्वानाला
   नेवसाधारणात्मकः। ibid.
88. ज्योतिषमवण्यमाणम् नृढालारुपम्। YS. IV. 2.
   Vācaspatimīśa interpret it as- मन्त्रालारुपमिहिनी वाचस्पतिविनायकः यदृच्छिकारुपमिहिनी वाचस्पतिदेवस्विनी
   यस्य प्रच्छिडः। काव्यम् हि प्रकृति प्रभुवशतनि मूर्तिम्। इद्यदाग्निम् च। चर्चितार्थम्।
   तद्वादिकारुपमिहिनी आपरकल्याणानम्। न विश्वास्तिकारुपमिहिनी न स्वतंत्र वाचस्पतिविनायकः। न विश्वास्तिकारुपमिहिनी
   वर्तकामान्त्राणां च न्यायात्मार्थम्। STK. 47.
89. पञ्चविश्वास्तिकारुपमिहिनी। Classical Śāńkhyā, p. 194.
90. अद्वितीयम् द्वेशस्तिकारुपमि। निर्मलाद्वेशस्तिकारुपमि।
   साधिकामेत्यै तात्साधिकामेत्यै ऐपथ्यम्। SK. 53.
91. ऋजुं तन्त्रयोजनासंस्कृताशास्त्रम्
   मण्डलाद्वेशस्तिकारुपमि। STK. 54.
92. तत् शुद्धमान्त्राणां कल्याणशैचार्यः वज्ञसंस्कृताः
   मण्डलाद्वेशस्तिकारुपमि। STK. 36.
93. निर्मलं नृढालारुपमिहिनी। Y.Bh. I. 1.
94. तन्त्रबादः हल्ले साध तन्त्रभाष्यानालावननात्मकः
   रागः साधारणनाथैः स्वतः नेव तामसः। SS. Śūtra. XXXV. 38.
95. यागात्मिनं नृढालारुपमिहिनी। Y.Bh. III. 37.
96. ibid., IV. 81-87.
98. CS. Śāriśra. IV. 38.
99. SS. Śāriśra. IV. 88-94.
100. CS. Śāriśra. IV. 39 SS. Śāriśra. IV. 95-97.
101. ibid., Vīmāna. VIII. 119.
102. स्मृतिसत्ता। सिद्धिनत्ता। तत्त्वज्ञान। तत्त्वसंस्कार। सत्यसत्यमितिपालितंत्रं सन्ततिः। ibid., 110.
103. मध्यमसत्तानंतपत्तिपितत्वविद्या संस्कृतमन्यमन्यविद्यायमान विपरीतार्थिन्त मन्यान्त्री। ibid., 119.
104. हास्यायनं नन्दनं नायकं परं परम्परा प्रति शक्तिं उपस्थितिः परम्परा वहनं वि तत्त्वाभावितं हास्यायनं वेदनानात्मकं दृष्टा। सहस्रसिद्धिधारणानां संस्कृतसिद्धिधारणानां दृष्टान्तं विद्यितं च वस्तुपुण्ययासोपनिर्यात्मकं चावयं विचारसिद्धिधारणानां संस्कृतमन्यमन्यविद्यायामान्त्री। मन्यान्त्री। ibid.
105. वाक्यविश्लेषणं एवं वेदसंस्कृतविद्या। SS. Sūtra. XXI. 3.
106. तुहश्चिद्विन्नमां यो भवेदोप उक्तम।
प्रकृति स्त्रां तेन। ibid., Śāriśra. IV. 63.
107. तत्त्वायथात्मकं यथा। अन्तर्विन्दं पिनं। अंगं पूर्ववधीमयं एलेमा। Aṣṭāṅgasaṅgraha, Sūtra. XX. 1.
108. विस्मृत्तिनिकेत्तपं सामस्मृतिनिलं वथः।
भाग्यविन्त जगे जनन दक्षिणनारायणस्तु। ibid., Sūtra XXI. 8.
109. तत्त्वायथात्मकं वेदं पिल्लापल्लित्ये। ककशं वेदज्ञः। Nīh.Sa, Sūtra XV. 8.
110. ज्ञानं देवम् वाक्यविश्लेषणं। गुणं गृहणम्। सन्ततिसंस्कारम्। तत्त्वभुग्नात्मकं। राजों हि प्रयत्नं सर्वसामान्यं। गुणं सङ्केतः। तत्त्वभुग्नात्मकं। राजों राजों राजों। ककशं राजों।
111. CS. Vīmāna. VII. 3.