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Understanding of Mind through Astikadharshnas

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Abstract –

Human **mind** is unique and **complex creation** of the **universe**. There is no other **perfect mechanism** which coordinates the various **dynamic activities** arising by **constant activity of five senses in human body**. The psychologists give medical perception of mind which reduces it to **mass of flesh** in brain which works on the **chemical reactions**, and produces all the activities of body. They also proclaim that it is the mind which is the root cause for the all the happiness and sadness in humans. If one understands the working of this intricate mechanism then one can surely overcome all the problems.

The **Dharshanas** are philosophy's of **Indian tradition** enlighten us with immense knowledge. **सांख्य कारिका** the oldest philosophy gives a vivid picture of the functions of mind at grosser level and are proven scientifically. Mind is termed '**Manas**' one of the four forms of **Mahat** (the higher level of conscious). **Manas** is the **invisible** feature called **अन्तर्कर्णः** which processes the outer objects along with **ahamkar, chitta, buddi** and manifests in behaviour, which transforms into various cognizable realities. It always manifests with **Prana** the vital air. The behaviors are also influenced by the individual's experiences and perceptions of senses. Hence we have different results for different individuals though all of them have same physical form.

Manas is also represented in **अणु** and **विशु** forms to comprehend the lower level acts like love, jealous and higher level actions like renunciation. Both are the functions of **manas**. Hence Darshans say that if the **manas is consciously directed on**, then it will transcend into higher level of conscious. This knowledge has to be resorted in the **field of psychology** to get solutions for the various **behavioral problems plaguing the world**.

Introduction –

Human mind is the most unique and complex creation in the universe. There is no other perfect mechanism which equals to, in its intricate nature of working, coordinating the various dynamic activities arising by constant activity of five senses in human body.

The modern psychologists give the medical and physiological perception of mind which is an invisible force behind life activity in the whole universe. The medical terminology describes it as some mass of flesh present in the brain known as cortex which works on the chemical reactions, which produce all the activity.

The psychological perception says that, it is the individual's thoughts which are influenced by beliefs and experiences which potential causes for the reactions in the body.

They also proclaim that it is the mind which is the root cause for all the happiness and sadness in humans. If one understands the working of this intricate mechanism then one can surely overcome all the problems.

Francis crick, noble prize winner says that, "mind is the brain and the

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behavior exhibited in the assembly of the nerve cells and their associated molecules”¹.

According to another psychologist Sperry, defined brain on the material plane as,” it is like two sides of a coin, one making of chemicals that neurons use for communicating and other side consists of mental functions . He concludes that brain chemicals are responsible for conscious and mental activities. Healthy balancing of body and mind will have positive results or else leads to negative results. But these conclusions have merely reduces the activities of body to physical plane, which is only one side of the coin. Since the activities of mind permeate to the spheres of life of man and it should not be comprehended only on the materialistic plane. The more vivid picture is given in our Dharshanas, which provide the missing link of the infinite activities of mind. Its powers and also guide us in controlling strategies to reduce the unwanted and unproductive works which are only due to undisciplined action of man.

The Dharshanas are philosophy’s of Indian tradition which are the stepping stones of the immense knowledge of the universe. They are the first of their kind to prove scientific theories of the invisible life activity happening in the world. Though they are of different opinions but they all propose the same concept of realization of supreme bliss except for change in parameters of knowing the unknown.

Samkhya kaarika, one of the oldest treaty proposes the concept of mind, it proposes 25 principles from which life evolved from the union of prakriti and purusha.² From prakriti arises Mahat (the higher mind) and from it Ahamkar (lower mind) from it the senses, tanmatras and five pancha bhutas. प्रकृतेर्महांस्ततोऽहंकारस्तस्माद् गणश्च षोडशकः।³ Swami Nirjarananda in his book,”mind and mind management”, says that,“ the source of the mind is in consciousness and the energy which constantly emerges to manifest into physical dimensions of brain”⁴.

Mind is not visible entity but invisible feature which transforms into various cognizable and omnipresent realities. It always manifests along with Prana the vital air.⁵

Hence the concept of mind cannot be understood in the terms of biological activity, which only results in narrow understanding. Mahat the superior form of mind is the reason behind the acts of universe. Man is the part of the whole, hence the thing which manifest in the whole will manifest even in the part.

Mahat is called “antahkarna”, प्रकृतेर्महांकारस्तस्माद् गणश्च षोडशकः। which is subtle instrument medium which is born of prakriti and is present inside that cannot be comprehended physically. It has four

fold functions as follows. They are Ahamkara, Chitta, Bhuddi, Manas.

Saankya gives good perception of mind the fourth form of Mahat as उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात्।⁶ the one which is having the two properties as Sankalpa and Vikalpa, which act on the grosser level and are misunderstood as functions of mind. But all these are different manifestations of the higher form i.e. Mahat. Mahat at higher level influences these lower level forms into actions which are manifested on physical plane.

Sankalpa shakti of manas is defined as,” It is clarity of thought intention aim which give clear direction and purpose”.⁷ Vikalpa shakti of manas defined as,” confusion or a state of dumbness where one does not know”.⁸

As there are different schools of opinion the location of manas is a bit speculative in nature. But we can ponder upon the quality and nature which is explained in the form of Anu and Vibhu. Anu means atomic form, Vibhu is connected, expansive, and broad according to Tarkasangraha.

सुखाद्युपलब्धिसाधनमिन्द्रियं मनः। तच्च प्रत्यात्मनियतत्वादनन्तं परमाणुरूपं नित्यं च॥ Mind is the organ which is the means or instrument of comprehension of pleasure. It is of two types anu mind and vibhu mind. Anu mind is contained in the whole body since any pain of very less intensity can be experienced in the body. Hence it does not have specific location and it also does mean that it is non-existent. The vibhu mind interconnected and this is stated as higher mind.¹⁰ But one has to understand that the permeating nature of mind is not limited to this area. The anu mind is The five senses will take the physical world entities and are processed through four forms of mahat, i.e. ahamkar, chitta buddhi, and manas. The result is always influenced by their individual impressions which are gained by personal experiences. Thus the reaction to same object is different in different individuals though they are all parts of the whole. This refined form of explanation is unparallel to any other theory. The modern psychologists are unable to comprehend why there are so many different forms of manifestation of behaviors though the basic physical features are same in all humans.

Matter contains prana and mind. Because of this unique feature we the humans are able to perceive the emotions at grosser level when we come into inter action with strangers. This property of energies being transformed at higher level and lower level we are able to connect ourselves with lower mind and bring peace with higher mind. Each of the four components of mahat is born out of specific tanmatra.

Manas is actively connected to the senses. It

perceives the outer objects with the help of gnayanendriyas and karmendriyas. According to swami nithyananda manas with the help of the the indriyas will create a thought. If the thought is clear, it will manifest in clear direction of mind which is called as sankalpa shakthi. If the thought is not clear it will create doubt and lacks focus and clarity. It is called vikalpa shakthi.¹¹

By this understanding of the function of the mind, one can have basic idea of controlling methods which can be used in stress management techniques in today's world. controlling of the **vrittis** of mind becomes an integral part of management of stress which can be attained by only meditation.

Yet another treatise of patanjali's yoga sutras says that we can achieve mind control by restraining the mind from its vrittis and this process is called as yoga. योगश्चित्तवृत्तिनिरोधः।¹² . This clearly states that the mind called as chitta the four forms of mahat which are bhuddi, chitta, manas and ahamkar, has to be separated with their **vrittis** which are again the different forms of whirlpools created by mind. The disturbances created by the associations of different objects and the four forms of mahat involving in knowing the object and processing according to the individual experiences of man are termed as vrittis. These are five kinds. वृत्तयः पञ्चतय्यः क्लिष्टा अक्लिष्टाः।¹³ They are described as follows.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः।¹⁴ They are the right knowledge, indiscrimination, verbal delusion, sleep and memory. Each of the vritti if rightly understood then one can be empowered to control the endless whirlpools created by mind.

प्रत्यक्षानुमानागमाः प्रमाणानि।¹⁵ Pratyaksha is direct perception, inference and competent evidences or proofs. It is directly known by the senses backed up with one's own experiences and supported by valid proofs.

विपर्ययो मिथ्याज्ञानम् अतरूपप्रतिष्ठम्।¹⁶ viparyaya is the false knowledge and is bought about by mistaking one thing for another. With the help of pratyaksha anumana and aagama if one comprehends wrong meaning of sensed objects it come under viparyaya. This results when one jumps into immediate conclusions without contemplation.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः।¹⁷ this vritti depends on the verbal delusion of the words. It is to understand the meaning of the said sentence, in wrong way. Where words play a crucial role in making the meaning comprehensible.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा।¹⁸ this vritti is called as sleep which is a void state or a state of non occurrence of any kind of waves in the mental

regions. In this state the mind simply recedes to grasp the union with the objects brought about by the senses. Hence the mind has no perception of anything.

अनुभूतविषयासंप्रमोषः स्मृतिः।¹⁹ this is called memory. This form of vritti comes to surface based on the above three vrittis. Swami viveka nanda describes thus "the word is like a stone thrown into the lake of the *Chitta*, it causes a ripple, and that ripple rouses a series of ripples, this is memory. So in sleep when the peculiar kind of ripple called sleep throws the *Chitta* into a ripple of memory it is called a dream. Dream is another form of ripple which in the waking state is called as memory".²⁰

Hence by the above vritti 's mind acts taking all into consideration of comprehending an event or situation and also directs the outcome which may be positive or negative in nature. This complex process is performed by the anu and vibhu forms of mind. If one gets this clarity of the various faculties acting in accordance of individual own perception and his experiences then ne can find the solutions of the various problems he is plagued with. This kind of simple explanation of the complex activities can be found in dharshans only. This knowledge if rightly directed into the fields of psychology then the psychologists can give wonderful solutions for problem especially in the field of stress management.

अभ्यासवैराग्याभ्यां तन्निरोधः।²¹ and our seers show the skills of acquiring the control of mind also which is attained by controlled practice and non attachment. Controlled practice is the continued efforts by one who wants to restrain the mind and wants to use its power to achieve success in the material plane. Since the mind from its conception has been tuned into perform it own way without any control hence it takes long duration to attain the state of control. This should be also practiced in non attachment way. He should only concentrate on the process rather than the result. He will not gain success if he ponders on the outcome.

By this one should take the indispensable knowledge of the ancient philosophy to tackle the problems prevailing in the modern world. the knowledge of the internal mechanism created by the eternal supreme God has to utilized fully to achieve the desired motives. Whatever be the motives, they can fructify by using these techniques.

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