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Concept of Mind in Indian Philosophy

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Abstract :

Mind has been among the captivate and complex reasonable facility to know. We see a long historical convention of make inquires in the field of religion, philosophy, psychology, linguistics, and also in consequent science to understand the nature, characteristics of functions mind. In Indian knowledge tradition, much debate has been made on mind. Here, mind is convey as 'manas', and is kept under the category of internal sense organ. It has been examine vital organ to insight gained. The concept of mind is understood in many different ways by many different cultural and religious tradition.

Introduction :

The mind is one of the most fascinating and complex cognitive faculties to know. We see a long tradition of inquiries in the fields of religion, philosophy, psychology, linguistics, and cognitive science to understand the nature, characteristics, and workings of the mind. In the Indian scholarly tradition, much discussion has been made in mind. Here, the mind is addressed as 'manas', which is kept under the category of internal senses. It is considered as an important organ for acquiring knowledge. The concept of mind is understood in different ways by different cultural and religious traditions, some see mind as a property of humans only, while others attribute the properties of mind to non-living entities, animals and deities. In Indian philosophy, the element of mind or psyche is considered as the unconscious instruments of the soul. Indian philosophy does not consider the mind (a conscious unconscious) as the highest mental activity, the soul is the highest mental activity, and the mind is only an unconscious instrument of the soul, as conceived by Western philosophers according to the Indian approach.

Title :

“ Concept of Mind in Indian philosophy ” here This works clearly gives a picture that various teachers in Nyāya how defined Mind and how it happen in our life.

Topic :

According to Gautama mind is :

युगपज्ज्ञानानुत्पत्तिर्मनसो मनसो लिङ्गम् ।¹

The marks of mind is that there do not arise (in the soul) more acts of knowledge than one at a time. It is impossible to perceive two things concurrently. Not only does perception arise from the contact of a sense with its object, but it also requires the integration of mind. Now, the mind, being an atomic substance, cannot be combined with more than one sense at a time, therefore. There cannot be more than one understanding function at a time.

The mind is not excluded from our definition so far as we have spoken of the non-simultaneity of the operations of knowledge. Understanding is defined as knowledge. An important feature of cognition is that multiple cognitions cannot take place at the same time. Due to this nature mind, an atomic substance, combines with the senses when it produces knowledge. Therefore, when we speak of knowledge, we are referring to the mind as a state of perception.

Keśavamiśra narrated mind as :

सुखाद्युपलब्धिसाधनमिन्द्रियं मनः । तच्चाणुपरिमाणं हृदयान्तवर्ति ।²

A mind is something that has the general characteristic of "mind"; It is the atom, in contact with the soul, the internal organ, the organ experiencing pleasure, pain, etc., and is eternal with the eight qualities beginning with the number. Eight virtues starting with number. It is through the contact of this mind that the external senses apprehend their objects, and it is on this account that the mind is regarded as the organ leading to all perception, though the mind itself does not perceive. It can only be assumed. The presumption is expressed in the following terms: Wellness and etc., must be due to some organ other than the eye and the rest, because those apprehensions appear to appear even where the eye and other organs are absent. , it is a well-recognized rule that when a thing is produced in the absence of another thing, as we find in the case of the act of cooking, something other than this literal thing must be its cause. Absence of the axe there is fire and other objects distinct from the axe; This other organ is the mind; It is an organ quite different from the eye and other organs; It is atomic.

Annambhatta indicated that

सुखाद्युपलब्धिसाधनमिन्द्रियं मनः । तच्च प्रत्यात्म नियतत्वादनन्तं परमाणुरूपं नित्यञ्च ।³

Manas is the (internal) organ which is the instrument for attaining the knowledge of bliss, which is innumerable associated with each human soul, the atomistic and eternal mind is defined, the mind is active when it is touchless. Differently, in different individuals. Individuals are innumerable, and minds are correspondingly innumerable. Mind cannot mediate, as in that case, it would be impermanent. If the mind is assumed to be all-pervading, then knowledge cannot result. Absence of the impersonal cause which creates contact between spirit and mind, "Let there be contact between two all-pervading substances. What is wrong with that?" Because if this view is accepted, the absence of deep sleep must be accepted because the contact between the two all things is eternal, the contact of soul and mind always exists in a small region of the nerve centre that the mind can enter the nerve centre. Only if it is of atomic size and causes sleep, when the mind comes out of the nerve centre, knowledge arises; this establishes the extent of the mind as atomic.

The Vaśeṣika darśana the allied system of Nyāya teaches about mind that is :

“आत्मेन्द्रियार्थं सन्निकर्षो ज्ञानस्य ।

भावोऽभावश्च मनसोलिङ्गं” ॥⁴

In the seven categories of Vaśeṣika darśana mind comes in first category named dravya (substance) and counted as the last among the nine dravyas. Vaśeṣika darśana and believing in the existence of mind and not perceiving the mind of the mind is anti-materialism, the other senses (indriyas) are indeed material, which is physical (tangible), eternal (eternal) and invisible (sūkṣma) like the soul but not all-pervasive.

Mind is the atom, but this atom is not material like the atoms of material substances, which are innumerable in number, but still a single atom, a living body in habits, beyond the grasp of the senses. Vaśeṣika says that since each sense can perceive only one type of object, there must be another sense, different from the five, which can perceive all kinds of objects in the external world. The existence of mind is inferred from the fact of non-sensory inner perception.

Manas is used in a broad sense in Vaśeṣika , as it applies to all mental powers, i.e. sensation, perception, perception, emotion, volition and higher intellectual functions⁵. Entering the soul or what objects reach the soul, which is different from the soul but closely related to it, different from the body but residing in it, is a sense organ still different from the other senses.

Samkhya :

According to 3this school mind is “उभयात्मकं मनः” ॥⁶

there are twenty-five principles of evolution in Sāṁkhya, which follow Prakriti or Pradhana in the order of the cosmic process of evolution, which is the element or root cause of all that belongs to the objective world of changing phenomena. Tattva is characterized by the steady state of the three guṇas

(satvam, rajas and tamas). The disturbance of this condition means creation in the sense of the evolution of the other order outside of it. The following evolutions come out of it, which itself creates others. great Cosmic Intelligence, the first manifestation of the main ego, is the second manifestation arising from Mahat. This is the cosmic 'I' ness (ego) principle. Tanmātra He is the five basic elements, which are manifested in order arising from the cosmic ego. The vices under this category are the sixteen objects (technically called guṇas) which do not result in the evolution of the new order of genitals. The five external senses of knowledge are the Karmendriyās, the five instruments or organs of action. Manas The inner sense (mind in a narrower sense) shares the nature of both of the above, and these eleven senses (instruments of knowledge and action) spring from the ego.

The five elements from which the great demons derive their fundamental principles; Tanmatras Purusha It is neither the cause (prakriti) nor the effect (vikriti) of anything. According to Samkhya school, purusha (soul) is of two types, free (mukta), unreleased or bound (baddha)⁷. The first is pure Consciousness, so there is no other appendage to identify Baddha, which is made up of Cit (Consciousness), which is the internal and body to which Consciousness is attached. The body consists of two shells.

Yoga School

Yoga is essentially a psychological philosophy. It is a science of mental discipline for attaining the highest state (samadhi), and the ultimate goal of yoga is complete freedom from the mind and its refinements (vrittis). Therefore, a critical study of mind has been made in yoga. It is necessary to know the nature, structure and functioning of the mind in order to be free from the grip of the mind. In yoga philosophy the mind is called citta. “वीतरागविषयं वा चित्तम्” | ⁸ The word citta is derived from the root cit, which means 'to know'. Citta is used in yoga practice to mean the whole knowing system. Citta has three main aspects namely mind, ego and intellect which have different functions to perform.

It is the driving force behind all actions. It involves the capacity for attention, choice, etc.; It integrates a distinct multidimensionality of sensations. Like the intellect it can perceive but cannot conceive.

These aspects comprise the mind (citta) as a whole. Samkhya and Yoga are considered to be complementary systems because there are no fundamental differences in their positions with respect to logic, ontology, ethics, and psychology. A divine spirit (Isvara) apart from individual men, which is not mentioned in Samkhya.

Mimamsa School

A human being consists of a physical body (body), senses (indriyas), mind (manas), consciousness (jnana) and soul (atman). Each of these elements has a specific function to perform, and it is done under the influence of Apurva, an invisible force created by previous dharma (virtue) and adharma (unrighteousness). The functions of the body and the sense organs are more or less the same according to the six conditions Indian thought.

Manas (Manas): It is an internal organ through which one perceives the concerns of the sense (of external objects) and the pleasure, pain, wisdom and other qualities of the Self (internal). Mind is not atomic (anu) in dimension as Nyaya-vaishika maintains¹⁰. It is not rapid movement either. It is all pervasive (vibhu) and motionless (aspadam). It is an invisible substance, which is neither the effect nor the cause of anything else, and though pervading everywhere, is limited by the body. It serves as an organ of inner perception. It works in conjunction with itself and is also all-pervasive.

Vedanta School:

Man is a composite structure consisting of soul (Atman), which is the same in all individuals and in the universe. It is called Atman in the individual and Paramatma or Brahman in the universe. Each person is called Jiva, which for the moment assumes an identity and separateness for itself. The physical system of the individual, as well as the universe, consists of personal ignorance (avidya), which is part of cosmic ignorance (mula avidya or maya). Antakarana The internal organ (mind) consists of four aspects or parts of the mind: buddhi (intelligence), ahankara (ego), chitta (repository of past impressions), and manas (organ of attention).

As explained in the charming dialogue between Indra and Prajapathi¹¹ mind cannot be regarded as consciousness according to the Upanishads, since consciousness or self-existence exists even though there is no mind. Guided by Prajapathi, Indra realise that the physical body (deha), senses (indriya), mind (manas), sleep (nidra), dream (swapnam), and dreamless sleep (sushpti) are not the supreme truth but the self (ātma). Differences between the above and self knowing was the highest truth, which, by meditating upon, one would be freed from all pain and pleasure and from the cycle of birth and death.¹²

Conclusion :

Throughout the history of Indian thought, the transaction of a world beyond the ordinary world of human endeavour has become more real and more tangible. The mind plays an important role in these thoughts. The debates in the mind can never end. Studies in the mind can never end. Studies of the mind can be traced back to ancient times in India. Thoughts on the mind became an integral part of Indian philosophical enquiries. It emphasized the transformation, modification and cessation of the mind. An important feature of mind studies in India is deeply rooted in philosophy, the thoughts of the mind, its nature and function form an integral part of Indian philosophy. This feature is an obstacle

for the student to appreciate the views, but this feature gives extraordinary philosophical power to the concept of mind. The power of Indian thought in the mind is that it does not envision an individual as a separate fragment, but as an entity that is one with all at a deeper level. In conclusion we can say that mind is considered above material existence in Indian knowledge tradition. It can't be the brain. Moreover, why is there a lack of description of the mind or the structure of the mind? As a component of human being, the mind plays an important role in personality development. It has been variously defined by different schools of thought in Indian and Western philosophy. The main emphasis of Indian philosophy is on the realization of ultimate reality. By understanding the nature of mental modifications, once and for all, and suggesting the means for their cessation.

End notes:

1. Nyāyasūtra 1.1.16
2. Tarkabhasa page no 213
3. Tarkasamgraha page no 24
4. Vaiśeṣikasūtra 3.2.1
5. Praśatapādabhāṣyam page no:296
6. Sāṃkhyasūtra 2.16
7. Sāṃkhyatattvakakāumudī 2.3
8. Yogasūtra chapter 1, samādhipāda:37
9. Tarkasamgraha page no 24
10. Chandogyopaniṣad VII.3
11. Ibid VII 3

Reference:

- 1) Satish Chandra Vidyabhusana re edited by Dr. Reghunath Ghosh-Nyayadarsana of Gotama – New Bharatiya Book Corporation – Delhi 2016, page no – 23,270
- 2) Badrinath Sukla- Tarkabhasa of Kesavamisra – Motilal Banarsidas – Varanasi 2010 – Page no 213 to 214
- 3) Dr . Akarnath Chaudari – Tarkasamgraha by Annambhatta- Jgadisa Sanskrit Pusthkalaya – Jaipur – 2012- page no 24
- 4) Acharya Kedarnathathripadi – Tarkasamgraha – Darsanaratnam – Motilal Banarsidas – Varanasi – 2012
- 5) Nandalal Sinha – The Sacred books of the Hindus – Vol vi The Vaisesikasutras of Kanada – Suddindra Nath Basu M B The Panini office, Bhuvaneswari Asrma, Bahadurganej – Allahabad – 1923, page 114 to 116
- 6) Swami Vivekananda – Patanjali Yoga Sutras – page no 43

- 7) Dr Ganganath Jha- The Chandogyopanishad- Oriental book Agency – Poona- 1942-Page no 374-375
- 8) Muni Sri Jambuvijayaji – Vaisesikasutra of Kanada – Oriental Institute – Baroda – 1961-Page no 28
- 9) Rajasekharasastri – Samkhyatattvakaumudisahitha – Vidya Vilas Press- Benares- 1917- Page no 14-15
- 10) Sridhara Bhatta- Prasastapadabhasyam- Sampurnanad Sanskrit University- Varanasi- 1997- Page no 296

