

The Concept of Mind in Indian Philosophy

Jadav Baidya

Assistant Professor, Sree Chaitanya College, Habra

(I)VEDAS:

Reciting mantras, prayers, and carrying out the ceremonies to appease the numerous deities are the focus of the Vedas. The concept of the mind is unclear, and it is sometimes used interchangeably with consciousness. Numerous words are used to express the notion of mind, including awareness (sanjna), comprehension (ajnanam), understanding (vijnanam), insight (drsti), resolution (dhrtih), reflection (manas), impulse (jut), and will (sankalpa). The transfer of values from ceremonies and rituals to knowledge and meditation, from faith to reason and from objectivity to subjectivity. The notion of mind is subsequently included to the center of philosophical discussion in later Indian philosophical thinking.

(ii) Upanishads

The Upanishads use the terms manas, prajna, sankalpa, and citta for the mind. The quintessence of mind is not consciousness, but rather a delicate kind of substance that, like the body, is composed of it. After digestion, the consumed food is categorized into three types. The foulest element becomes feces; the middle component becomes flesh; the delicate ingredient becomes the mind. The hierarchy of mental functions is expressed in the Paingala Upanishad as follows, whereas the older Upanishads do not provide a distinct categorization of mental functions: the five sensory and motor organs; the perceiving mind (manas), which orchestrates the sensory organs; and the intellect (buddhi), which is the higher intellectual organ. which distinguishes the self-ego (ahamkara), the subconscious mind (citta), and the storehouse of past impressions.

Additionally, the mind is described as being divided into two categories: good and bad. Volition and want fuel the impure mind, while the pure mind has no desire. The only cause of human freedom and bondage is the mind. It results in freedom when it is free from things, and it causes bondage when it is attached to them. The seeker of freedom should constantly empty the mind of objects, as the freedom of the mind without objects is what is sought. The highest state is when the mind, free from interaction with things and restricted in the heart, teaches existence.

The highest state is when the five senses, together with the mind, become quiet and the intellect stops working.

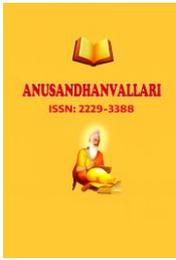
Yoga is the practice of deliberately suppressing one's senses.

The body's nervous system serves as the path for the mind, and its desires and inclinations dictate the direction in which it goes.

The mind takes the upward course and at the moment when it is free from lust and impurity.

Although its time of departure passes out through the imperceptible opening at the top of the head, it remains full of desires, so its course leads downhill to the areas where those wants may be met.

The heart has one hundred and one nerves. One of them goes straight into the middle of the head. One achieves immortality by traveling up through it. The remaining hundred nerves connect to other realms.



(iii) Schools of Indian Philosophy

Indian philosophical systems may be divided into two main groups: orthodox (vedic) and heterodox (non-vedic). The orthodox believes that there are six schools: Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa, and Vedanta. The three schools under the heterodox are Buddhism, Jainism, and Carvaka.

Gautama established the Nyaya school, while Kanada established the Vaisheshika school. Although they had different roots and early development, they eventually merged into one, a syncretic school called the Nyaya-Vaisheshika system. The Vaisheshika system focuses primarily on the conditions of correct thinking and methods of obtaining genuine understanding of reality, while its ontological formulation is covered in Nyaya, based on seven elements (padarthas) namely, dravya, guna, karma, samanya, visesa, samavaya and abhava.

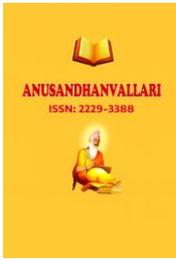
Kapila, the sage, is credited with developing the dualistic realist philosophy known as the Samkhya. It acknowledges two fundamental truths, purusa and prakrti, that are distinct from one another in terms of their existence. The prakrti is unconscious, active, and mutable, whereas the purusa is conscious, inactive, and immutable. Each body is associated with a distinct purusa or individual self. Prakrti is made up of sarma, rajasa, and tamasa, which are smaller than atoms and transformed into all physical, biological, and psychical entities. The idea that God created the universe is refuted by Samkhya. The Samkhya is closely associated with the Yoga system, which was established by Patanjali. While acknowledging God's existence, it mostly embraces the metaphysics and epistemology of the Samkhya. The unique aspect of this approach to yoga is its comprehensive treatment, which entails the cessation of all mental activity.

The Mimamsa school, which Jaimini established, places a strong emphasis on carrying out the obligations outlined in the Vedas. According to it, actions and knowledge may lead to the liberation of individual souls. Prabhakara and Kumarila established two distinct schools of Mimamsa. Both schools acknowledge the self-validity of knowledge, the eternity of the Vedas, and the eternity of sounds, while rejecting the idea that God is the source of everything, the universe and the author of the Vedas. However, the two schools differ significantly in their epistemology and ontology. The Kumarila school of thought accepts six pramanas, including non-perception, while the Prabhakara school of Mimamsa only accepts five: perception, inference, comparison, testimony, and postulation. With regard to ontology, Prabhakara identifies the classes of substance, quality, action, generality, inherence, force, and similarity, but he excludes the classes of particularity and non-existence. The categories of substance, quality, action, generality, and non-existence are recognized by Kumarila, but the categories of particularity, inherence, and the categories of Prabhakara identified force and similarity. The nature and understanding of Brahman are addressed in the Vedanta school. Badarayana's Brahma-sutra organizes the teachings of the Upanishads.

Following writers have provided explanations of these sutras. Two major schools of thought emerged as a result of various scholars' interpretations of the sutras.

The Vedanta system, notably the Advaita Vedanta school established by Shankaracharya and the Visistadvaita Vedanta school established by Ramanuja. According to Shankaracharya, duality is false, and the indeterminate Brahman is the ontological reality, while God, individual souls, and the universe are just phenomena that only exist empirically. According to Ramanuja, Brahman is the same as God (Isvara), and He is the one who creates, sustains, and destroys the universe as well as enforces the laws of Auras. He thinks there are many other realities within God. God is just as real as the things that were created when the cosmos was created. Thus, it is not an absolute monism (advaita) but a monism of the one that is qualified by the existence of numerous parts (visistadvaita).

The Carvakas are materialists who deny the reality of God and the soul, making them one of the three heterodox schools. The Buddhists are phenomenalists and believe in the truth of phenomena, change, and transience. The four schools of Buddhism are the Vaibhyasikas, the Sautrantikas, the Yogicaras, and the Madhyamikas. The first



two are proponents of the reality of external objects. The former supports direct realism, arguing that external things are directly perceived, whereas the latter supports indirect realism, claiming that external things are deduced from their thoughts. The Yogicarus are idealists who are subjective. They believe that external objects exist; that they are merely perceptions of the perceiving mind, which itself is a stream of consciousness. According to the Madhyamikas, there are no external things or internal ideas. These are simply manifestations; the reality is that it cannot be described, categorized, or understood because it lacks essence. The Jainas are dualists; they believe in the existence of souls (jiva) and non-souls (ajiva). They do not accept that God created the universe. Reality is not simply multiple, but multifaceted. The Jainas embrace a disjunction of all modes rather than adhering to the logic of pure identity or difference.

Orthodox Schools

The Nyaya School

According to Nyaya School, man is made up of atman (soul), manas (mind), indriyas (sense organs), and sarira (body). Each one of these serves a specific purpose.

Sarira:

It is composed of material particles of the five elements. It is a composite structure that is constantly evolving, expanding, and vulnerable to disintegration and eventual destruction. It serves as the foundation for the sense organs and as a way for the soul to connect with the outside world.

Indriyas

These are the precise organs that are located in the precise location and are responsible for specific types of object knowledge and behavior. of the body. The two categories of indriyas are karmindriyas (organs of action) and jnanindriyar (organs of knowledge). The things that the body performs and the actions that it carries out are regulated by the indriyas. The following are the motor and sense organs:

Jnanindriyas

Activities

1.Stotra (ear):

Sabada (Sound)

2. Jyak (skin):

Sparsa (touch)

3.Caksu (eye):

Rupa (form)

4. Ravna (tongue):

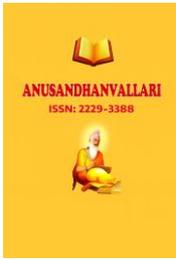
Rasa (taste)

5.Chrana (nose):

Gandha (smell)

6. Manar (mind):

Antarvisaya (internal feelings)



Karmindriyas

Activities

- | | |
|----------------------------|------------------------|
| 1. Pani (hand): | Grahana (grasping) |
| 2. Pada (feet): | Gamana (movement) |
| 3. Vak (organs of speech): | Vacana (speaking) |
| 4. Upastha (sexual organ): | Ananda (enjoyment) |
| 5. Payu (anus): | Visarjana (excretion)" |

Manas:

It is a tool for gaining information. It transmits the report from the sense organs to the arman (soul). In addition, it recognizes the inner states of joy, suffering, and so on. One exists in every body, and its size is atomic. A mind with magnitude would be able to connect with several senses at once. Because it is impossible, the mind is an atom. Manas is also an attentional organ, and in rapid succession, it focuses on one thing at a time, producing a stream of thinking or paying attention, which seems to be a continuous stream of consciousness or act of attention.

Atman:

Behind the mechanism of mind, senses, and body, it is the true knower, feeler, and actor. These are just tools for the arman. The atman is vibha and nitya (unlimited in space and time), but the mind is just the size of an atom. Even though the atman is able to think, feel, and act, it cannot do so without the use of the tools of the mind, sense organs, and body.

(ii) Vaisheshika School

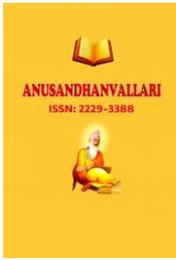
A person is composed of a body, sensory organs that enable knowledge and action, manas (mind), and atman (soul). There are an endless number of minds and souls, and they exist forever. In the physical world, every soul is linked to a mind, which serves as the vehicle for thought, emotion, and behavior. The mind connects the soul with the sense organs of knowledge and, via them, with the objects of knowledge.

The soul possesses particular unique and universal traits. Number, distinctness, magnitude, conjunction, and disjunction are some of its generic features (the traits it has in common with other materials). Because it is connected to manas, it exhibits a wide range of traits, including cognition, joy, and pain. The soul's consciousness is an accidental (not necessary) attribute. It is gained from its convergence with the mind and does not exist or operate during sleep, trance, or moksha (state of liberation). The obvious characteristics of the soul include knowledge, joy, agony, desire, aversion, volition, merit (dharma), demerit (adharma), and impressions (samskaras). Its unique characteristics set it apart from other materials.

Manas (the mind, the inner sense)

Manas is a tool for learning about the inner workings of the soul.

Consequently, the inner sense (antarindriya) is the means through which one can examine one's inner states. The impressions of the outside senses reach the soul via the mind as well. It is the means through which the will



influences the body's organs of action. Each Jiva (individual soul) has a unique mind. Like the spirit, it is vibhu and nitya (imperishable and all-pervading).

It is atomic in size but not in the same way as the atoms that make up the four different types of physical matter. The only unique feature of the mind is that it acts as a conduit between the senses and the spirit. The other two traits of the mind are:

It has the capacity to absorb impressions from one object to another.

It does not accompany the mukta atman (liberated soul), but rather goes with each soul as it leaves a body for reincarnation.

According to Vaisesika, mind is consequently a substance. One of the nine dravyas, or materials, that have diverse characteristics, it is considered an internal organ that exists in every human body. It is atomic, unconscious, unimportant, and capable of action or movement. With the aid of the intellect, we are able to perceive external things. Our mind is the channel through which we experience cognition, pleasure, pain, desire, aversion, and volitions. The mind is the soul's inner instrument for recalling, questioning, and fantasizing!

Samkhya School:

This institution lists 25 tenets of evolution, listed in the order of the cosmological process of evolution:

Prakriti or Pradhana:

It is the fundamental or underlying cause of everything in the objective world of changing phenomena. A condition of stability of the three gunas (sativa, rajas, and tamas) defines the principle. This state's disruption results in the creation of other orders of existence in the sense of evolution. From it, the following evolutions emerge, each of which leads to others.

Mahat.

The first manifestation of the Pradhana is the cosmic intellect.

Egoism:

The second manifest, which originated from the mahat, is the tenet of cosmic "T" ness, or egoism.

4-8. Tanmatra:

arising from the cosmic ahamkara, the five fundamental elements that manifest in order.

Vikriti:

The sixteen (9-24) types of things (technically known as gunas) that do not contribute to the development of any new orders of existence fall under this category.

9-13. The Sensory Organs:

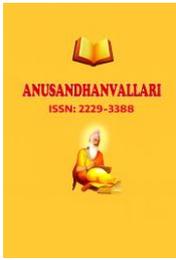
The five outside senses of knowledge.

14–18. Karmindriyas:

The five organs or tools of action.

19. Manas:

These eleven indriyas (instruments of knowledge and action) originate from the ahamkara, which is the inner sense (mind in a narrow sense) that shares the nature of the two mentioned above.



20–24. The Great Elements:

The tanmatras, which are the five elements that emerge from their underlying fundamental ideas.

25. Purusa:

It is neither the cause (prakriti) nor the consequence (vikriti) of anything.

The Samkhya School states that there are two types of purusa (spirit): the free (mukra) and the bound (baddha). The former is considered to be pure. because it is made up of cit (consciousness), which is the inner self, the baddha has no other adjunct with which to identify. the body to which the mind is connected. The body is composed of two sheaths:

The delicate body (suksha - sarira).

The gross body (sthula sarira), which is inherited from the parents and with which the former is connected throughout life.

The delicate body is divided into two parts:

The inner body (linga-sarira), which is made up of the fundamental components (tanmatras), intellect (buddhi), ego (ahamkara), and senses of knowledge and action (indriyas).

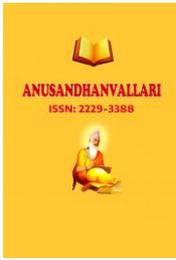
The outer body, or adhistan-sarira, which is composed of the five elements (mahabhutas) in their subtle forms that originate directly from the five.

tanmatras,

Without the support of the exterior, the interior cannot exist. The subtle body is formed at the start of the pradhana's manifestation, and its motions are not blocked by any external factor. e. Its subtlety allows it to enter anyplace: it is permanent (nitya) as long as the ever-changing universe exists i. e. as long as the cosmos does not fall into the pradhana during the mahapralaya, or great dissolution. It breaks down into tanmatras, indriyas, manas, ahamkara, and buddhi. The elements of mahapralaya, or the pradhana at the period, merge into their causal requirement; by itself, it cannot provide the purusa with any pleasure from the the result of past actions. For this reason, it requires a gross body, which it obtains by switching between bodies according to the dispositions brought about by one's good or bad karmas. Pure consciousness is the Purusa, the ultimate self- underlying every person. remains constant and serves as the active witness (drista) of all the changes in the body and mind is the foundation of a person's character.

The psychology of Samkhya can be divided into two categories: (a) the instruments of knowledge, and (b) the functions of each instrument.

The tools of knowledge are the antahkarna, which includes the five outer senses of ear, skin, eye, tongue, and nose, as well as the intellect (buddhi), ego (ahamkara), and inner sense (manas). Five of the senses are outside because they are on the body, while the first three are inside since they are inner tools of knowledge. body's surface, facing outward. Finding out or figuring out the true nature of all things is the unique role of buddri. The unique role of ahamkara is to allude to the self (egotism), such as when I say, "I am doing this or feeling this." Samkalpa is described as the role of manas. Samkalpa has two meanings. The manas validates the role of both the sense of knowledge (budhindriya) and the organ of action (karmendriya) in its operations. Vikalpa is the role of manas, which is to have uncertainty about the nature of an object, such as whether it is this or that. The latter's function is samkalpa, or the wish to do something, which is related to the manas. The purpose of the senses of knowledge (budhindriya) is to acquire knowledge about the thing.



Knowing them in their proper context is all it is. A more precise and expressive understanding of the objects, including their names, classes, etc., is essential. considering it to be caused by buddhi (intellect) once the manas has completed its task of questioning.

Yoga School

Yoga is mostly a mental philosophy. It's a science of worthy discipline that leads to the ultimate condition (sumu). The ultimate goal of yoga is to attain complete freedom from the mind and its changes (critto). As a result, Figu has conducted a thorough and unbiased investigation into the mind. To break free from the grip of the mind, one must understand its nature, structure, and function.

In Yoga Philosophy, the mind is referred to as citta. The word citta comes from the root cit, which means to know. The full knowing process is referred to as citta in the Fogu system. The three primary components of Cinta are manax, alsamkara acid frukter, and others, each with a distinct role to play.

Intelligence

It is the ability to shine, decide, and be sure. From it spring forth goodness, detachment, and knowledge. It expresses itself via willpower, decisiveness in ideas and behavior, the ability to form and retain concepts, and the ability to generalize. In all cognitive, emotional, and volitional processes of ahamkana, manas, and indriyar, it is the last to take action. The budhi is responsible for identifying, determining, and recognizing the items of thought being registered by the manus.

Ahamkara

In this sense of 'citt', the individual mind recognizes itself as a specific T-experience. It is founded on the ego principle. It claims for itself the experiences of the manas and transmits it to dualavi for adjudication. The mindful subject of every psychological experience.

Manas:

It drives everything. It integrates the separate variety of the feelings, and it has the ability to pay attention, choose, and so on. Like buddhi, it can perceive but not comprehend.

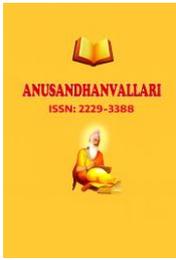
The mind (citta) as a whole is made up of these three elements. Since there are no significant differences between them, Samkhya and Yoga are considered related systems. Their respective stances in the fields of logic, ontology, ethics, and psychology. The Samkhya only accepts individual finite spirits in relation to purusa, whereas Yoga also acknowledges the presence of a Divine Spirit (svara) separate from the individual purusas, which is never discussed in Samkhya.

The Mimamsa School

The physical body (sarira), sense organs (indriyas), mind (manas), consciousness (jnana), and spirit (orman) make up man. Under the guidance of apurva, an invisible power created by past actions, each of these components carries out a unique task. of adharma (vice) and dharma (virtue). All six systems of Indian philosophy agree that the functions of the body and sense organs are nearly identical.

Mind (Manas):

Through it, the fears of the sense organs (regarding outside items) and also joy, suffering, understanding, and other traits of the self (inside) are experienced. Contrary to the Nyaya-Vaisesika theory, the mind is not atomic (anu) in size. Additionally, it is not very agile. It is omnipresent (vibhu) and motionless (aspadam). It is an intangible material that does not create nor result in anything else. It is constrained by the body, despite being ubiquitous. It acts as an instrument of inner perception. It interacts with the self, which is omnipresent as well.



Atman (soul):

It is an all-encompassing, eternal, intangible entity. It differs from thoughts, sensory organs, and the physical body. It goes from one body to the next. It is the knower (janta) active agent ((karta) and enjoyer (bhokta).

one who is knowledgeable (jnata), one who performs actions (karta), and one who experiences pleasure (bhokta). The changes in the soul are cognition, pleasure, pain, desire, aversion, volitions, impressions, merit and demerit (Jnana, sukha, dukha iccha, prayatna, roga, dvesa, sanskara, dharama and adharma). The soul is everlasting, but the changes to it are not. These methods are not used when you are sleeping. Deep sleep is devoid of cognition. What is thought to be the pleasure of sleep is really the absence of pain. The soul can only be known through itself and not through any other method. Its mere existence is the subject of T's consciousness.

Perception:

The spirit connects with the internal organ known as the manas, which in turn connects with the sensory organs and the senses. The organs are in direct contact with actual outside things. The external sense organs create sensory impressions of sound, touch, color, taste, and smell (sabda, sparsa, rupa, rasa, and gandha) under the guidance of the manas. The qualities of the self—namely cognition, pleasure, pain, desire, aversion, and volition (jnana, sukha, dukha, raga, dvesa, prayatna)—are produced by manas's perception.

Vedanta School

The essence of man is made up of soul (atman), which is shared by everyone and the universe. The individual is referred to as atman, whereas the cosmos is referred to as Paramatman or Brahman. Each person's physical body either reflects or restricts this Universal Atman, which is known as jiva and, for the moment, accepts that this is the case. an individual identity and separateness. The individual's physical mechanism is made up of individual ignorance (avidya), which is a component of the cosmic ignorance (mula avidya or maya).

The inner organ, or mind, known as antahkarana, is made up of the four components or facets of the mind: buddhi (intellect), ahankara (ego), citta (storehouse of past impressions), and manas (organ of attention).

Panca Pranas (five vital airs).

Panca JnanaIndriyas (five organs of knowledge: ear, skin, eye, tongue and nose).

The five organs of action are the mouth, hands, feet, sex organ, and excretory system (Panca Karmindriyas).

The physical body, or Sthula Sarira, is composed of physical components.

The three bodies that make up human personality are karma (causal), suksma (subtle), and stimula (gross).

Karma Sharira

It is composed of the avidya (the finest layer of avidya), which holds all the impressions (sanskaras) of the individual's history since he began to have a sense of self.

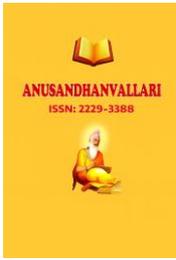
Sarira Sukma

The fourfold mind principles, five pranas (vital airs), pancajnanindriyas, and pancakarmindriyas make it up.

The Gross Body

It is composed of the five gross elements of akasa (ether), vayu (air), agni (fire), jala (water), and prithvi (earth).¹⁹

The principles that make up the human... personality can be viewed from a different angle as well, namely that of hiding or veiling the consciousness and bliss. of the soul. They are referred to as kosas (sheaths) from this perspective. The five kosas, which include all the components, are as follows:



Anandamaya Kosa:

It is the most refined and pristine layer of avidya, through which the atman's innate joy is reflected.

The Vijnanamaya Kosa:

It is the organ of buddhi, which makes decisions and exercises will in relation to the outside world.

The Manomaya Kosa.

The wanar and the sense organs of knowledge make up its body. Its job is to be mindful of the outside world. Because it is so capricious, the light of consciousness and the joy of the spirit are not reflected through it.

The Pranamaya Kosa

The five vital airs, which control and regulate the body's physiological processes, make up its constituent parts together with the organs of action. They are made up of the active principle (najas) of nature's, thus they are constantly moving.

Kosa of Annamaya:

It is composed of the material body, which is made up of gross elements. The nature's heavy principle (tamas) pervades it.

The three bodies are linked to the kosas: the anandamaya kosa is identical to the karama sarira, while the sukshma sarira is composed of the The sthada sarira (gross body) is identical to the annamaya kosu, the pranamaya kosa, the manomaya kosa, and the vijnanamaya kosa.

The jivatma or the individual self- experiences the objects of the world and goes through the various states of experience with this mechanism. Above and above the three tiers of objective experience is a fourth tier. The four states of experience are jagrat (waking), swapna (dream), susupti (deep sleep), and turiya (the fourth state).

Heterodox Schools

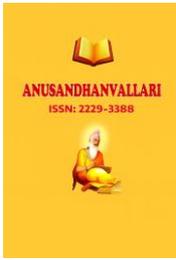
The Carvaka School

The sole materialistic school of Indian philosophy is this one. It claims that the body produces the mind, which in turn leads to consciousness. The mind and consciousness disappear at death, along with the body's disintegration. The body is made up of four components: fire, air, earth, and water, and the five senses make up the body. These are the only organs from which all information is obtained. The mind simply controls the senses, which then result in perceptions; it is not an instrument of understanding. A mistaken notion of a permanent entity known as the mind is brought about by the continuity of perceptions.

The Carvaka philosophy holds that life begins with the union of atoms, but that the creation of life is neither planned nor purposeful. The universe is just an atom's senseless dance. Additionally, death has no significance. The only thing that happens is the breaking apart of atoms. Consequently, one shouldn't rejoice at birth or cry at death. He is the wise man who abandons all worries and cats, drinks, and enjoys life. Carvaka rejected the idea that there is a God and maintained that such a belief is the product of foolish people's imaginations. They also reject the law of karma, as well as the fundamental concepts of Indian philosophy, such as the immortality of the soul, rebirth, and moksha.

(ii) Buddhism

According to the Buddhist concept of anatma-vada (no-self), there is nothing permanent in either the physical or psychological worlds. Neither the physical nor the psychological world contains a lasting, uniform, or unchanging material. A person's character is made up of a variety of groups. Nothing ever stays the same from one moment to



the next; everything is always changing. Like a flowing river, its contents are constantly changing, and it goes through birth, death, and rebirth. Although there is continuity, there is no sense of identity. Skandhas are the five elements that make up a person's personality.

Rupa:

It consists of the physical body, which includes the sensory organs.

Vedana:

There are three types of sensations: pain, pleasure, and those that are natural.

Samjna:

It encompasses how we see things, which all have names. It encompasses our entire verbal understanding of things.

Samskara:

It covers every state of mind, including all forms of instinctive activities and emotions as well as prior experience and memory.

Vijnana:

It encompasses every sort of knowledge of things and self-awareness.

Despite the absence of a permanent self or existence, Buddhism accepts the force of karma. Life is regulated by the law of Aureus in addition to the law of causation. Every guy is free to do as he pleases, but he is also responsible for facing the unavoidable repercussions of his choices. When there is nothing in the human psyche that lasts, who bears the repercussions of deeds? The response is that the empirical self is what behaves at one point, and the same empirical personality that is always changing and evolving is what suffers the effects later in life. The final thought of a dying individual disappears and sends its causal power to the first thought in a live cell in an embryo. Similar to how one light ignites another, William Jarnes similarly initiates a new flame that is simply the continuation of everchanging flames. believes that thoughts are continuous and that each one inherits all of the legacies of the one before it.

The law of cause and effect applies to the universe as well as to human existence. In life, there is a twelve-linked chain of causation that operates, and moving it like a wheel that encompasses our past, present, and future existences (Bhava-Chakro). There are twelve links in the chain of life:

Ignorance (avidya).

Samskara (dispositions).

Vijnana (Consciousness).

The mind-body's namarupa (name and form).

Sadayatana (the six sense organs).

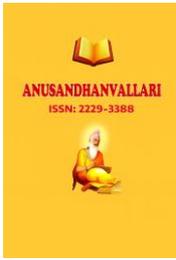
Minimal (contact).

Vedana (sentiment).

Trisna (thirst).

Upadana (grasping).

Bhava (becoming).



Jati (birth).

Jaramaranma (old age and death).

The chain's first two links relate to the previous existence, the following seven to the current one, and the final three to the future. Prof. J.N. Sinha breaks down the twelve-link chain of causality in this way:

Suffering is the result of ignorance, which is a fake notion of oneself. It is a misunderstanding of a succession of fleeting occurrences as a long-lasting thing. It causes dispositions. The embryo's initial consciousness is produced by the dispositions of ignorance from the previous existence. This consciousness results in a new mind-body complex. The five outer sense organs and the inner sense organ of the mind are created by the mind-body complex. These create sense-contact with sensible objects. The sensation of contact generates emotion via sensory experience. Thirst results from the feeling, and thirst causes one to cling to or grab items. Will-to-be-born or becoming are the product of grasping. The will to be born in this life results in rebirth in the next. Rebirth results in old age and death. The cycle of birth, death, and rebirth continues in this way. 34

(iii) Jainism

According to the Jainas, the self or Jiva (soul) is the source of all mental processes, including cognition, emotion, and volition. The role of the mind (manas) is restricted. The soul is an unchanging aspect of awareness. Unlike the physical body and brain, it is an immaterial or spiritual substance. As the 'I' in all mental activities such as 'I know', 'I do' and 'I feel', it is directly experienced as an agent of all such activities. Its fundamental characteristic is consciousness, and it is the origin of all cognitive processes.

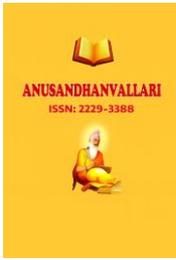
The term jiva in Jainism literally refers to that which lives. It's very unlike the inert, unconscious substance (ajiva) that makes up everything in the physical world. There are an infinite number of Jivas. It is conceivable that every jiva has the capacity for boundless understanding, unbounded perception, boundless power, and boundless joy. However, the jivas' inherent abilities are hidden because they are polluted by the lifeless stuff (pudgala) that the jada contains.

In the mundane world, the jivas linked to different types of stuff endure various ills of the world and experience numerous births. and fatalities determined by the rules of karma. The jivas identify with their physical bodies and carry out their tasks in a way that is constrained and influenced by their nature and makeup.

The five senses and a manas make up the body as a source of information. Manas is able to recognize every item from every sense, but each sense organ only perceives particular objects. As a result, manas should not be treated like any other sense. It's an internal tool that aids the soul in understanding the objects of all the senses as well as internal emotions like joy, suffering, and so on.

The interaction between a sense organ and its object is the basis of all sensory perception. Unlike the Samkhya and Vedanta schools, the Jainas do not believe that the mind moves outside to the objects in the guise of changes (vritti) in order to understand them. However, they contend that the senses are in direct contact with the things themselves, not the mind. its goal. It recognizes the external items that the senses have previously seen. Furthermore, the manas (mind) is able to recognize the internal activities and changes. These include love, hate, pleasure, pain, recognition, and other actions that the mind performs on its own.

The aforementioned research demonstrates that mind and the issues pertaining to it are at the heart of Indian philosophy, notably the Samkhya-Yoga school of thinking. Mind plays a pivotal role in human existence even though it is an evolute and develops later in evolution. If people are to arrive at a point where they may experience truth or the Ultimate Reality, it must be understood and regulated.



References

1. Shashi Bala, Mon. Being and Meaning, p. 39.
2. Raghunath Safaya, Indian Psychology, p. 47.
3. Chandogya Upanishad, VII, 5-6.
4. Paingala Upanishad, 11, 5-6.
5. Katha Upanishad, VI, 10.
6. Ibid., VI, 11.
7. Ibid., VI, 16.
8. Gotama, Nyaya Darsana, 1, 2, 11.
9. J.P. Atreya, Afind and its Function in Indian Thought, p.64.
10. S. C. Vidyabhusana, Nyaya Darsana of Gotama, p. 270.
11. J.P. Atreya, op. cit., p.54.
12. Swami S.P.Saraswati, Patanjali Raja Yoga, p.13.
13. Ibid, p.12.
14. Swami S.P.Saraswati, op.cit., p.24
15. S.N. Dasgupta, Yoga Philosophy in Relation to Other Systems of Indian Thought, p. 260.
16. S. Radhakrishnan, History of Philosophy, Eastern and Western, p. 264.
17. Ibid., p.287.
18. Swami S.P.Saraswati, op.cit., p.12.
19. Ibid., p.13.
20. J.P. Atreya, op.cit., p.19.
21. Ibid., p. 10.
22. Ibid, p.13.
23. J.N. Sinha, History of Indian Philosophy, Vol.2, p. 290.
24. J.P. Atreya, op. cit., p.33.
25. Paul Brunton, The Hidden Teaching Beyond Yoga, p.265.
26. The New Encyclopaedia Britannica, p.16.
27. Ibid, p.17.
28. Ibid., p.158.
29. Ibid, p.19.
30. Spinoza, Ethics, III, 2.
31. Gilbert Ryle, The Concept of Mind, p.23.
32. William James, Principles of Psychology, pp.220-40.
33. Aristotle, De Anima, 11, 1.