

# **Terms of Cognition in Indian Psychology**

## The major terms of perception and cognition: the problem of expression

Here we would like to make a list of the major terms of cognition, trying to distinguish among them in the most essential manner. Since the terms are used by many different traditions having slightly different connotation we cannot discuss these issues at length here, but we can definitely provide sufficient linguistic and psychological background to comprehend their differences.

Thus, for instance, 'to know' in Sanskrit could be expressed in many different ways, having many shades of meaning: vetti, jñāti, bodhate, ciketi, cetati, dīdhīte, dhyāyati, manyate, vivinakti, smarati, īkṣate, etc. etc. would indicate all together different activities of consciousness, which in English can be translated as 'knowing':

- vetti, he knows by 'discovering, finding out';
- jñāti, he knows by 'realizing himself as such'; for instance one cannot say in Sanskrit 'pustakasya jñānam', 'the knowledge of the book', but only 'pustakena jñānam', 'the knowledge by the book', because knowledge in this sense is a property of the subject, it is a state of self-realised identity.
- bodhate, he knows as 'he wakes up, becomes aware, opens up'; it is a subjective state of transition, braking through one particular subjective state to another subjective state, regardless to circumstances due to which this awakening could have taken place.
- ciketi, he knows by observing, perceiving, concentrating upon etc.
- cetati, he knows by attending to, taking notice of, aiming at, intending, understanding, comprehending, etc.
- dīdhīte, he knows by reflecting, perceiving, thinking, or even by holding onto it, keeping it in ones own field of attention.
- dhyāyati, he knows by recollecting, contemplating, meditating upon the subject, thinking.
- manyate, he knows by setting his heart and mind onto it, by recollecting, mentioning, meaning, minding, mentalising.
- vivinakti, he is distinguishing, discriminating, discerning and by that knowing; etc. etc.

Now all of the major roots which indicate cognition can be used with one or several prefixes, changing their meanings dramatically, for instance:

upa-vid, to ascertain, learn, investigate, inquire into;  
 saṃ-vid, to know together, to be fully conscious of;  
 anu-vid, to know thoroughly (in every sequence), to discover (step by step);  
 anu-saṃ-vid, to know together with or in consequence;  
 prati-vid, to understand, to perceive, to become acquainted with, etc.  
 prati-saṃ-vid, to recognize (Caus.)  
 pra-vid, to know, to understand (openly, directly); to anticipate (cp. providence), to invent, etc.

And the list is open for there can be all possible combinations using not only different prefixes but also the verb can be used in the form of Causative or Desirative or both. The other vivid example is root *jñā*, which is in greater detail given in the section on *jñāna*; here we will only briefly outline these variations:

*saṃjñāna*, an essential sense;  
*vijñāna*, a comprehensive knowing;  
*ājñāna*, a concentration, a command;  
*prajñāna*, an apprehensive knowing by the analytical and synthetic cognition;  
 Some other terms from root *jñā*:  
*parijñā*, to notice, to observe, to comprehend;  
*abhijñā*, to recognize, to remember, to acknowledge;  
*pratijñā*, to approve, to admit, to promise;  
*upajñā*, to invent by oneself;  
*apajñā*, to dissemble, to conceal;  
 There are also more complex words like: *pratyabhijñā*, *saṃvijñā*, etc.

It seems that language itself was conceived of as an expression of consciousness and its activities. All the words derived from the roots meaning action and being could thus come to mean 'cognition'. For instance, such words as *bhāvanā*, from root *bhū*, 'to be, to become', when used in causative sense 'supporting being', meaning 'meditation, contemplation', for it is consciousness which is supporting being, or *saṃ-kalpa*, 'will', 'intention', from root 'klp', to fit, to correspond, to be suitable for etc., or *abhyāsa*, '(in Yoga phil.) 'the effort of the mind to remain in its unmodified condition of purity (sattva)' (MWD), from root *as*, to throw, with prefix *abhi-*, 'around', etc. etc.

Even if we take such a root as *kr*, 'to do, to make', it can get a meaning in the same manner as *bhū*, *klp*, *as*, of the cognitive faculties of consciousness:  
*aṅgī-kr*, to take the side of to agree to , assent , promise , confess;  
*adhi-kr*, to place at the head, to appoint, to aim at , to regard, to refer or allude to;  
*anu-kr*, to do afterwards, to follow in doing, to imitate, to copy, to equal, etc. etc.

What we can see here is that language itself was a product of consciousness, where the perception was implied in every action done by it; even if it was not listed or translated in the Dictionary, it still could be used by the speaker denoting a particular perception. The simple example of such a use in English would be: 'you are kidding'.

## **The list of some major words of cognition:**

vid, (v.vetti) to find out;

vidyā, avidyā, Knowledge and Ignorance (or knowing from beyond the senses and knowing through the senses; knowing from beyond time and space and knowing in and through time and space and causality; cp with IshaUp)

vitta, Knowledge and Treasure (= discovery);

veda, Knowledge as a fundamental discovery/authority;  
ṛg-veda, etc.

upaveda, preconsciousness, pre-discovery, minor discovery, minor knowledge of architecture, music, health etc.

vind, (v.vindate, go-vinda, ara-vinda, etc.) to find out, discover;

jñā to realise oneself, to know;

jñāna, (samjñāna, vijñāna, ājñāna, prajñāna, parijñāna, abhijñāna etc. etc.)

ci, (v.ciketa/cinute; ketu, cit, etc.) to gather, to focus upon, concentrate upon;

cit, (v.cetati, citta, cetas, pracetas, vicetas, acetas, cetana, caitanya), to perceive;

cint (cintana, cintā etc.) to think, to worry;

man, (manas, manu, manuṣya, mānava, mati, pramati, anumati, sumati, manyu) to consider, to think, to ponder upon, to validate/measure, to have opinion about;

mā (māna, pramāṇa, vimāna, māyā) to measure, to fix as the measure of truth;

budh, to wake, wake up, be awake; to observe, heed, attend to (with acc. or gen.); to perceive, notice, learn, understand, become or be aware of or acquainted with;

buddhi, f. the power of forming and retaining conceptions and general notions, intelligence, reason, intellect, mind, discernment, judgment Mn. MBh. &c.; thought about or meditation on (loc. or comp.), intention, purpose, design ib.

smṛ, (smṛti, smaraṇa, etc.) to remember, to bear in mind, to think of, to recollect;

śru, (śruti, śravas, śrotra, śravaṇa etc.) to hear, to be inspired;

dr̥ṣ (dr̥ṣṭi, darśana, etc.) to see, to distinguish, to reveal;

dhī/dhyai, (dhī, dhīra, dhyāna, etc.) to meditate upon, to fix ones consciousness upon; to establish ones perception upon;

dhṛ (dharāṇa, dhṛti, etc.) to hold to, to be steady in intention/thinking/feeling;

vic (vivic, viveka, etc.) to discriminate, to distinguish thoroughly;

medhā, f. mental vigour or power , intelligence , prudence , wisdom;

manīṣā, f. thought, reflection, consideration, wisdom, intelligence, conception, idea; prayer, hymn; desire, wish, request ib.

## **Adhibhūta, Adhidaiva and Adhyātma - Vedic approach to Knowledge.**

The knowledge in the Vedic tradition was seen from different epistemological points of view. Many of them are depicted in the Brahmanic literature, like for instance: adhilokam, 'from the point of view of the worlds or levels of consciousness', adhijyautiṣam, 'from the point of view of their energies'; adhividyam, 'from the point of view of dissemination of knowledge'; adhiprajam, 'from the point of view of generations';<sup>1</sup> etc. etc.

But among them only three were defined as major epistemological frameworks known as adhibhūta, adhidaiva and adhyātma.

Sri Aurobindo speaks of them in this way:

"In the ancient conception of the universe our material existence is formed from the five elemental states of Matter, the ethereal, aerial, fiery, liquid and solid; everything that has to do with our material existence is called the elemental, **adhibhūta**.

In this material there move non-material powers manifesting through the Mind-Force and Life-Force that work upon Matter, and these are called Gods or Devas; everything that has to do with the working of the non-material in us is called **adhidaiva**, that which pertains to the Gods.

But above the non-material powers, containing them, greater than they is the Self or Spirit, ātman, and everything that has to do with this highest existence in us is called the spiritual, **adhyātma**."<sup>2</sup>

Later in the Gita Krishna again redefines them, introducing one more category for himself: adhiyajña, the 'secret Divine who receives the sacrifice' in the heart of man:

akṣaram brahma paramam svabhāvo 'dhyātmam ucyate/  
bhūtabhāvodbhavakaro visargaḥ karmasaṃjñitaḥ// 8.3  
adhibhūtaṃ kṣaro bhāvaḥ puruṣaś cādihidaitam/  
adhiyajño 'ham evātra dehe dehabhṛtām vara// 8.4

"The Imperishable is the Transcendental Brahman. Adhyātma is of the Self-nature, svabhāva. Karma creates [all] in terms of past, present and future. Adhibhūta is of Perishable nature; Puruṣa is [central in the perception] of Adhidaiva. But I am here in the body of those who are born here: Adhiyajña."

<sup>1</sup> TaitUp 1.1-2.

<sup>2</sup> The Upanishads, p.114

Sri Aurobindo explains their relations in the Essays of the Gita:

"Akshara is the immutable Brahman, spirit or self, Atman; swabhava is the principle of the self, adhyātma, operative as the original nature of the being, "own way of becoming", and this proceeds out of the self, the Akshara; Karma proceeds from that and is the creative movement, visarga, which brings all natural beings and all changing subjective and objective shapes of being into existence; the result of Karma therefore is all this mutable becoming, the changes of nature developed out of the original self-nature, kṣara bhāva out of svabhāva; Purusha is the soul, the divine element in the becoming, adhidaivata, by whose presence the workings of Karma become a sacrifice, yajña, to the Divine within; adhiyajña is this secret Divine who receives the sacrifice."<sup>3</sup>

## **Atman and Brahman in the Vedanta: The planes of being**

In the *Vedantic* tradition *brahman* was seen as the all-inclusive Consciousness: physical, vital, mental, Supramental and transcendental, whereas *ātman*, Self, was seen as an inhabitant, as it were, on those levels.

"Brahman has projected in Itself this luminous Shadow of Itself and has in the act begun to envisage Itself and consider Its essentialities in the light of attributes. He who is Existence, Consciousness, Bliss envisages Himself as existent, conscious, blissful. From that moment phenomenal manifestation becomes inevitable; the Unqualified chooses to regard Himself as qualified. ...the One becomes the Many."<sup>23</sup>

### **Brahman, Spirit:**

1) sat	existence
2) cit-tapas	consciousness-power
3) ānanda	bliss
4) vijñāna	super-mind
5) manas	mind
6) prāṇa	vital
7) anna	matter

**Atman**, in the form of a Person, Puruṣa, *puruṣa-vidha*,<sup>24</sup> is a conscious self on every plane of the Spirit, Brahman:

1) sat-puruṣa	divine Self
2) caitanya-puruṣa	all-conscious Soul

<sup>3</sup> Volume: 13 [SABCL] (Essays on the Gita), Page: 110

<sup>23</sup> *The Philosophy of the Upanishads*, 1994, Sri Aurobindo Ashram Trust, p.

<sup>24</sup> Taittirīya Upaniṣad 2.2-5

3) ānandamaya-puruṣa	all-enjoying Soul
4) vijñānamaya-puruṣa	great Soul
5) manomaya-puruṣa	mental being
6) prāṇamaya-puruṣa	vital being
7) annamaya-puruṣa	physical being

“Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the dominant principle of the consciousness in the individual being. In the physical consciousness Atman becomes the material being, annamaya purusha.

In the vital or nervous consciousness Atman becomes the vital or dynamic being, pranamaya purusha.

In the mental consciousness Atman becomes the mental being, manomaya purusha.

In the supra-intellectual consciousness, dominated by the Truth or causal Idea (called in Veda satyam ritam brihat, the True, the Right, the Vast), Atman becomes the ideal being or great Soul, vijñānamaya purusha or mahat atman.

In the consciousness proper to the universal Beatitude, Atman becomes the all-blissful being or all-enjoying and all-productive Soul, anandamaya purusha.

In the consciousness proper to the infinite divine self-awareness which is also the infinite all-effective Will (cit-tapas), Atman is the all-conscious Soul that is source and lord of the universe, caitanya purusha.

In the consciousness proper to the state of pure divine existence, Atman is sat purusha, the pure divine Self.

Man, being one in his true Self with the Lord who inhabits all forms, can live in any of these states of the Self in the world and partake of its experiences.

He can be anything he wills from the material to the all-blissful being. Through the Anandamaya he can enter into the Chaitanya and Sat Purusha.”<sup>25</sup>

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<sup>25</sup> *The Upanishads*, p. 44. Emphases added by the author.

## **Brahman as Ātman and Puruṣa. Adhidhaiva and Adhyātma approaches to Brahman**

One of the major issues of Indian psychology is reconciliation between the Ātman, Self aspect of Brahman and the Puruṣa, or its Conscious Soul, presented in the faculties of consciousness, - the sense and the object of sense, to say it otherwise.

"And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that **these fundamental entities are really only two, ourselves and the gods.**"<sup>4</sup>

*yad asya tvam yad asya deveṣv atha nu mimāṃsyām eva te manye veditam*<sup>5</sup>

"Well, but what then of the Brahman is myself? and what of the Brahman is in the Gods? The answer is evident. I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation in the cosmos—a real representation since without them the cosmos could not continue—of the Lord. **The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.**"<sup>6</sup>

### **I ADHIDAIVA**

#### **The gods and the faculties of consciousness**

"The gods of the Upanishad have been supposed to be a figure for the senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor and cause. They are, as we see from other Upanishads, positive self-representations of the Brahman leading to good, joy, light, love, immortality as against all that is a dark negation of these things. And it is necessarily in the mind, life, senses, and speech of man that the battle here reaches its height and approaches to its full meaning. The gods seek to lead these to good and light; the Titans, sons of darkness, seek to pierce them with ignorance and evil. Behind the gods is the Master-Consciousness of which they are the positive cosmic self-representations."<sup>7</sup>

"The cosmic functionings through which the gods act, mind, life, speech, senses, body, must become aware of something beyond them which governs them, by which they are and move, by whose force they evolve, enlarge themselves and arrive at power and joy and capacity; to that they must turn from their ordinary operations; leaving these, leaving the false idea of independent action and self-ordering which is an egoism of mind and life and sense they must become consciously passive to the power, light and joy of something which is beyond themselves. What happens then is that this divine

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<sup>4</sup> Up 167

<sup>5</sup> KeUp 4.4

<sup>6</sup> Up 168

<sup>7</sup> Up 167



Unnameable reflects Himself openly in the gods. His light takes possession of the thinking mind, His power and joy of the life, His light and rapture of the emotional mind and the senses. Something of the supreme image of Brahman falls upon the world-nature and changes it into divine nature."<sup>8</sup>

*tasyaiṣa ādeśaḥ yad etad vidyuto vyadyutad ā iti in nyāmīṣad ā ity adhidaivatam*<sup>9</sup>

"All this is not done by a sudden miracle. **It comes by flashes, revelations, sudden touches and glimpses;** there is as if a leap of the lightning of revelation flaming out from those heavens for a moment and then returning into its secret source; as if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of **these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation, constant repetition fixes them in a constant passivity;** not moving out any longer to grasp at the forms of the universe mind, life and senses will more and more be fixed in the memory, in the understanding, in the joy of the touch and vision of that transcendent glory which they have now resolved to make their sole object; to that only they will learn to respond and not to the touches of outward things. The silence which has fallen on them and which is now their foundation and status will become their knowledge of the eternal silence which is Brahman; the response of their functioning to a supernal light, power, joy will become their knowledge of the eternal activity which is Brahman. Other status, other response and activity they will not know. The mind will know nothing but the Brahman, think of nothing but the Brahman, the Life will move to, embrace, enjoy nothing but the Brahman, the eye will see, the ear hear, the other senses sense nothing but the Brahman."<sup>10</sup>

"For the limit of ego, the wall of individuality will break; the individual Mind will cease to know itself as individual, it will be conscious only of universal Mind one everywhere in which individuals are only knots of the one mentality; so the individual life will lose its sense of separateness and live only in and as the one life in which all individuals are simply whirls of the indivisible flood of Pranic activity; the very body and senses will be no longer conscious of a separated existence, but the real body which the man will feel himself to be physically will be the whole Earth and the whole universe and the whole indivisible form of things wheresoever existent, and the senses also will be converted to this principle of sensation so that even in what we call the external, the eye will see Brahman only in every sight, the ear will hear Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second.

Moreover, becoming one with the formless and infinite, it will exceed the universe itself and see all the worlds not as external, not even as commensurate with itself, but as if within it."<sup>11</sup>

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<sup>8</sup> Up 177

<sup>9</sup> KeUp 4.5

<sup>10</sup> Up 177-178

<sup>11</sup> ibid. 178

## II ADHYĀTMA

### THE SELF

**"The other entity which represents the Brahman in the cosmos is the self** of the living and thinking creature, man. This self also is not an external mask; it is not form of the mind or form of the life or form of the body. **It is something that supports these and makes them possible,** something that can say positively like the gods, "I am" and not only "I seem". ...

**The Self and the Lord are one Brahman,** whom we can realise through our self and realise through that which is essential in the cosmic movement. Just as our self constitutes our mind, body, life, senses, so that Self constitutes all mind, body, life, senses; it is the origin and essentiality of things. Just as the gods govern, supported by our self, the cosmos of our individual being, the action of our mind, senses and life, so the Lord governs as Mind of the mind, Sense of the sense, Life of the life, supporting His active divinity by His silent essential self-being, all cosmos and all form of being. As we have gone behind the forms of the cosmos to that which is essential in their being and movement and found our self and the gods, so we have to go behind our self and the gods and find the one supreme Self and the one supreme Godhead. Then we can say, "I think that I know."<sup>12</sup>

### **The Knowledge of Brahman**

Can Brahman then be known to our consciousness? If it is not seen by the sight, not heard by the ear, not thought by the mind and not spoken by the word how can it be known to our consciousness? Is there a state of consciousness in this material body when Brahman can be known?

yasyāmatam tasya matam, matam yasya na veda saḥ.  
avijñātam vijñātām vijñātam avijñātām<sup>13</sup>

"But at once we have to qualify our assertion. I think not that I know perfectly, for that is impossible in the terms of our instruments of knowledge. I do not think for a moment that I know the Unknowable, that that can be put into the forms through which I must arrive at the Self and Lord; but at the same time I am no longer in ignorance, I know the Brahman in the only way in which I can know Him, in His self-revelation to me in terms not beyond the grasp of my psychology, manifest as the Self and the Lord. The mystery of existence is revealed in a way that utterly satisfies my being because it enables me first to comprehend it through these figures as far as it can be comprehended by me and, secondly, to enter into, to live in, to be one in law and being with and even to merge myself in the Brahman."

*pratibodhaviditam matam amṛtatvaṃ hi vindate*<sup>14</sup>

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<sup>12</sup> Up 167

<sup>13</sup> KeUp 2.3

<sup>14</sup> ibid 2.4

"The mind can only reflect in a sort of supreme understanding and experience the form, the image of the supreme as He shows Himself to our mentality. **Through this reflection we find, we know; the purpose of knowledge is accomplished, for we find immortality**, we enter into the law, the being, the beatitude of the Brahman-consciousness."<sup>15</sup>

*ātmanā vindate vīryaṃ vidyayā vindate 'mṛtam*<sup>16</sup>

"**By self-realisation of Brahman as our self we find the force, the divine energy** which lifts us beyond the limitation, weakness, darkness, sorrow, all-pervading death of our mortal existence; by the knowledge of the one Brahman in all beings and in all the various movement of the cosmos we attain beyond these things to the infinity, the omnipotent being, the omniscient light, the pure beatitude of that divine existence."<sup>17</sup>

"The conscious force that supports our embodied life **must become simply and purely a reflector of that supreme Consciousness and Power** of which its highest ordinary action is only a twilight figure; the Life must become a passively potent reflection and pure image of that supreme Life which is greater than all our utmost actual and potential vitality; the **Mind must resign itself** to be no more than a **faithful mirror** of the image of the superconscious Existence. By this conscious surrender of mind, life and senses to the Master of our senses, life and mind who alone really governs their action, by this turning of the cosmic existence into a passive reflection of the eternal being and a **faithful reproducer** of the nature of the Eternal we may hope to know and through knowledge to rise into that which is superconscious to us; we shall enter into the Silence that is master of an eternal, infinite, free and all-blissful activity."<sup>18</sup>

"This will be the transfiguration of the gods, but what of the self? For we have seen that there are two fundamental entities, the gods and the self, and the self in us is greater than the cosmic Powers, its Godward destination more vital to our perfection and self-fulfillment than any transfiguration of these lesser deities. Therefore not only must the gods find their one Godhead and resolve themselves into it; that is to say, not only must the cosmic principles working in us resolve themselves into the working of the One, the Principle of all principles, so that they shall become only a unified existence and single action of That in spite of all play of differentiation, but also and with a more fundamental necessity the self in us which supports the action of the gods must find and enter into the one Self of all individual existences, the indivisible Spirit to whom all souls are no more than dark or luminous centres of its consciousness."<sup>19</sup>

*Athādhyātman yad etad gacchati va ca mano anena  
caitad upasmaraty abhikṣṇaṃ sankalpaḥ*<sup>20</sup>

<sup>15</sup> Up 169

<sup>16</sup> KeUp 2.4

<sup>17</sup> Up 169

<sup>18</sup> Up 175-176

<sup>19</sup> Up 179

<sup>20</sup> KeUp 4.5

"This the self of man, since it is the essentiality of a mental being, will do through the mind. In the gods the transfiguration is effected by the Superconscient itself visiting their substance and opening their vision with its flashes until it has transformed them; but the mind is capable of another action which is only apparently movement of mind, but really the movement of the self towards its own reality. The mind seems to go to That, to attain to it; it is lifted out of itself into something beyond and, although it falls back, still by the mind the will of knowledge in the mental thought continually and at last **continuously remembers that** into which it has entered. On this the Self through the mind seizes and repeatedly dwells and so doing it is finally caught up into it and at last able to dwell securely in that transcendence. It transcends the mind, it transcends its own mental individualisation of the being, that which it now knows as itself; it ascends and takes foundation in the Self of all and in the status of self-joyous infinity which is the supreme manifestation of the Self. This is the transcendent immortality, this is the spiritual existence which the Upanishads declare to be the goal of man and by which we pass out of the mortal state into the heaven of the Spirit."

"For the universe seen as our mind sees it is the little, the divided, the parcelling out of existence and consciousness in which we know and express things by fragments, and we can never really cage in our intellectual and verbal fictions that infinite totality. Yet it is through the principles manifested in the universe that we have to arrive at That, **through the life, through the mind and through that highest mental knowledge which grasps at the fundamental Ideas that are like doors concealing behind them the Brahman and yet seeming to reveal Him.**"<sup>21</sup>

"Much less, then, if we can only thus know the Master-Consciousness which is the form of the Brahman, can we pretend to know its utter ineffable reality which is beyond all knowledge. But if this were all, there would be no hope for the soul and a resigned Agnosticism would be the last word of wisdom. The truth is that though thus beyond our mentality and our highest ideative knowledge, **the Supreme does give Himself both to this knowledge and to our mentality in the way proper to each and by following that way we can arrive at Him, but only on condition that we do not take our mentalising by the mind and our knowing by the higher thought for the full knowledge and rest in that with a satisfied possession.**"<sup>22</sup>

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<sup>21</sup> Up 166

<sup>22</sup> *ibid.*

## The concept of Brahman in the light of Adhidaiva approach: Brahma Chatushpad

The concept of Brahman is central in the Brahmanic literature and in the whole philosophical tradition of Hinduism. It is defined by different epistemologies: adhibhūta, adhidaiva, and adhyātma (see this topic). On the adhidaiva level it is represented by the faculties of consciousness (including senses), where their relation to the Spirit is the major issue. The Kena Upanishad 1.3-8 depicts it in this way:

"There Sight goes not, nor Word, nor Mind! We do not know, we do not distinguish how we should speak of It. For it is different from the known and it is different from the unknown, - thus we learned of it from the first who thus showed us That."<sup>23</sup>

What is not spoken by the Speech, but by what the Speech is spoken,  
That indeed is Brahman, - you should know, and not this what people worship here.<sup>24</sup>

What is not thought by the Mind, but by what the Mind is being thought,  
That indeed is Brahman, - you should know, and not this what people worship here.<sup>25</sup>

What is not seen by the Sight, but by what the Sight (=vision) is being seen,  
That indeed is Brahman, - you should know, and not this what people worship here.<sup>26</sup>

What is not heard by the Hearing, but by what the Hearing is heard,  
That indeed is Brahman, - you should know, and not this what people worship here.<sup>27</sup>

What is not breathed by the Breath, but by what the Breath itself is moved forward,  
That indeed is Brahman, - you should know, and not this what people worship here."<sup>28</sup>

In the Taittirīya Upaniṣad it is depicted as *annaṃ prāṇaṃ cakṣuḥ śrotraṃ mano vācam iti*.<sup>29</sup> The Upanishads throughout the texts constantly refer to these faculties as those which correspond to higher cognitive faculties of Consciousness as well to the ordinary. Let us have a brief look into them:

*cakṣuḥ śrotam ka u devo yunakti*: "Who is the God who unites Seeing and Hearing?"<sup>30</sup>

- 1) SEEING, Dṛṣṭi, Cakṣuḥ, was seen as the faculty of consciousness which puts a seer into a direct contact with the object; it can be translated in terms of a "direct evidence of the truth". Dṛṣṭi in the Veda is the ultimate faculty of Consciousness, a revelation of the

<sup>23</sup> na tatra cakṣur gacchati na vāg gacchati no mano na vidmo na vijānīmo/ yathaitad anuṣiṣyād anyad eva tad veditād atho aviditād adhi/ iti śuśrūma pūrveṣāṃ ye nas tad vyācacakṣire/ 3

<sup>24</sup> yad vācānabhyuditam yena vāg abhyudyate tad eva brahma tvam viddhi nedaṃ yad idam upāsate/ 4

<sup>25</sup> yan manasā na manute yenāhur mano maṣam tad eva brahma tvam viddhi nedaṃ yad idam upāsate/ 5

<sup>26</sup> yac cakṣuṣā na paśyati yena cakṣuṃṣi paśyati tad eva brahma tvam viddhi nedaṃ yad idam upāsate /

<sup>27</sup> yac chrotreṇa na śṛṇoti yena śrotam idaṃ śrutam tad eva brahma tvam viddhi nedaṃ yad idam upāsate/ 7

<sup>28</sup> yat prāṇena na prāṇiti yena prāṇaḥ praṇiyate tad eva brahma tvam viddhi nedaṃ yad idam upāsate/ 8

<sup>29</sup> TaitUp 3.1.2

<sup>30</sup> KeUp 1.1.1

Truth. It is of direct and self-evident nature, as a direct contact with the Self (as a FORM).<sup>31</sup>

- 2) HEARING, Śruti, Śrotram is of different nature. If *caḥsus* can be depicted as revelation then *śrotram* is inspiration. So everything which is intended but not yet manifested or realised is falling into the domain of Hearing, or "direct presence of the Truth which is not yet shaped or formed". It is of nature of all-pervading Space, connecting all into the Oneness, we can compare it to the presence of the Spirit.

Manas and Vāk, is another constant dvandva in Vedanta: *vān me manasi pratiṣṭhitā mano me vāci pratiṣṭhitam*, "My Speech is established in my Mind, and my Mind is established in my Speech."<sup>32</sup>

- 3) Manas, Mind, was perceived by the Vedic seers as the faculty of consciousness operating by and through the memory; unlike in Sāṃkhya, it was considered to be equal with other faculties of Seeing and Hearing and not as their dominant principle or synthesiser yet. It was considered as equal to the Word-faculty too, Vāk, which later became fully dependent on it. In the Vedic Vision Manas was perceived as the active counterpart of the Seeing-faculty of the self-existent subject, SELF, holding it by its power of concentration (memory).
- 4) Vāk, Word, was considered to be an independent faculty of consciousness, having its own power and character. It was considered to be an active part of the All-pervading Spirit: Hearing, Inspiration. Brahman was referred to as mantra in RV, and only later it came to denote Spirit.

Thus, these four *caḥsus* and *śrotram*, *manas* and *vāk*, according to the Upanishads, constituted *brahma catuṣpād*, *Spirit on four legs or pillars*,<sup>33</sup> through which Brahman, the Creator was manifested in the world as Prāṇa, which very often was a symbol of the embodiment of Brahman itself, especially in the older Upanishads.<sup>34</sup> It was also understood as the offspring of Manas and Vāk, as its father and mother.<sup>35</sup> In this way the process of manifestation of the Spirit in matter was conceived, which made matter animated, *annam* (lit. "eatable"), introducing one more dvandva *prāṇa-apāna*, Breathing in and Breathing out, or *prāṇa-anna*, Life and Matter.<sup>36</sup>

<sup>31</sup> Savitri, p. 311

*But who has lifted up the veil of light  
**And who has seen the body of the King?**  
 The mystery of God's birth and acts remains  
 Leaving unbroken the last chapter's seal,  
 Unsolved the riddle of the unfinished Play;  
 The cosmic Player laughs within his mask,  
 And still the last inviolate secret hides  
**Behind the human glory of a Form,**  
**Behind the gold eidolon of a Name.***

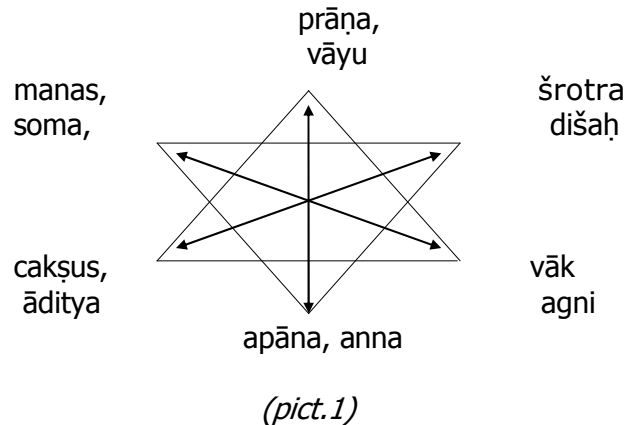
<sup>32</sup> AitUp 1.1.1

<sup>33</sup> ChUp 3.18; KauUp 2.1-2

<sup>34</sup> KauUp 2.1 prāṇo brahmeti ha smāha kauṣītakiḥ

<sup>35</sup> BrhUp 1.5.7

<sup>36</sup> PrUp 1.4; TaitUp 3.7.1 prāṇe śarīraṃ pratiṣṭhitam śarīre prāṇaḥ pratiṣṭhitam



There are three dvandvas constantly used in Upanishads:

- 1) Manas-Vāk,<sup>37</sup>
- 2) Cakṣus- Śrotram,<sup>38</sup>
- 3) Prāṇa-Apāna, or Prāṇa-Annam

There are also three **major streams of cognition**, according to Sri Aurobindo: Seeing, Hearing and Touch (see pict.2) as three basic cognitive accesses to Reality. In Vedic terminology "...for the truth-consciousness there are corresponding faculties,—**drṣṭi, śruti, viveka, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right.**"<sup>39</sup>

Seeing and Hearing are perceptive faculties (marked -), whereas Mind and Word are their active counterparts (marked +). These four are neutralised or, better to say, realised in the Manifestation of Life and Matter. In other words, Mind and Seeing are related to *Rūpa*, Form, as the expression of the aspect of Power, whereas Word and Hearing to *Nāma*, Name, as the expression of the aspect of Knowledge. These Knowledge and Power, as the source for *Nāma* and *Rūpa*, constitute the phenomenon of Consciousness in the Manifestation. It is by these *Nāma* and *Rūpa* that Brahman could enter in this creation.<sup>40</sup>

<sup>37</sup> cp: Agni-Soma in RV

<sup>38</sup> cp: Nama-Rupa in Brahmanas

<sup>39</sup> The Secret of the Veda, p. 65

<sup>40</sup> Śatapatha Brāhmaṇam,

## On Nāma and Rūpa

There is a profound insight into the nature of Nāma and Rūpa and the usage of the word in Brhadāranyaka Upaniṣad:

*"That indeed was then unformed. That was formed by Name and Form: "He is of That Name and This Form!" And even now it is being defined as: "He is of That Name and This Form!"<sup>41</sup>*

*Immense realities took on a shape:  
There looked out from the shadow of the Unknown  
The bodiless Namelessness that saw God born  
And tries to gain from the mortal's mind and soul  
**A deathless body and a divine name.**<sup>42</sup>*

*"Thus He entered here up to the finger-tips. ... But none can see him, for He is incomplete: when He is breathing, then the Name becomes "Breath"; when He is speaking, then the Name is "Speech"; when He is seeing, then the Name is "Sight"; when He is hearing, then the Name becomes "Hearing"; when He is thinking, then the Name becomes "Mind". These are indeed His names of different actions! So, if one believes in them separately one by one then he does not know. Being divided by separate actions He looks incomplete. The Self is to be considered as such, where all these become One."<sup>43</sup>*

The usage of the pronouns is meaningful here: "He is of **That** Name, and **This** Form." The name is hidden, it is to be known, and it is always a symbol of some other reality, whereas the form is concrete and obvious: **This**.

Sri Aurobindo explains symbolism in his letters: "A symbol, as I understand it, is the form on one plane that represents a truth of another. For instance, a flag is the symbol of a nation.... But generally all forms are symbols. This body of ours is a symbol of our real

<sup>41</sup> BrhUp 1.4.7

taddhedam tarhy avyākṛtam āsīd/ tannāmarūpābhyām eva vyākriyatāsaunāmā  
'yam idaṃrūpa iti/ tad idam apy etarhi nāmarūpābhyām eva vyākriyate 'saunāmā  
'yam idaṃrūpa iti/

<sup>42</sup> Savitri, p. 40

<sup>43</sup> BrhUp 1.4.7

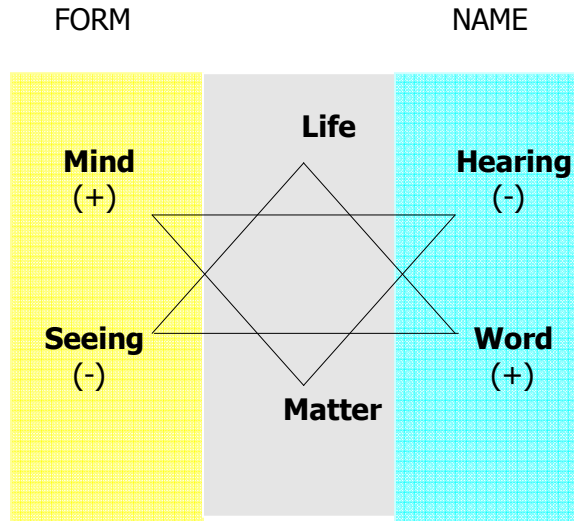
sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ.../ taṃ na paśyanti/ akṛtsno hi sa  
prāṇanneva prāṇo nāma bhavati/ vadan vāk paśyamś cakṣuḥ śṛṇvañ śrotram  
manvāno manaḥ/ tāny asyaitāni karma-nāmāny eva/ sa yo 'ta ekaikam upāste  
na sa veda/ akṛtsno hyeṣo 'ta ekaikena bhavati/ ātmety evopāsīta / atra hyete  
sarva ekaṃ bhavanti/ ...

This short passage is in its essence confirming the latest philosophical trends in the Western Philosophy of the 20<sup>th</sup> century, that the "ultimate signified" can not be grasped and known by any "signifier", for it is partial. (Nietzsche, Heidegger, Derrida, etc.) And if it is to be pointed out by a certain name then the name has to be taken "under erasure", that is to delete the influence of the signifier once it was used. (Of Grammatology, Derrida,...)



being and everything is a symbol of some higher reality."<sup>44</sup> For Sri Aurobindo nothing stands here for itself, but represents some higher prototype here, being thus signifier and signified in itself.

These Nāma and Rūpa are also compared to Heaven and Earth, Father and Mother of the Child, Prāṇa.<sup>45</sup> Here we give a scheme with their identifications throughout different Upanishads:



(pict.2)

Dyauḥ	Antarikṣam	Ṙṥthivī	(BrhUp 1.5)
Sūryaḥ	Vāyuh	Agniḥ	(TaitAr 1.1.1,2)
Pitā	Prajā	Mātā	(BrhUp 1.5)
Rūpam	Karma	Nāma	( BrhUp 1.6)
Manah (Arthaḥ)	Yajñah	Vāk	(AitBrh 25.8-9)
Cakṣuh	Brahma	Šrotram	(KeUp 1.1.1)

There is an important passage in the Secret of the Veda, where Sri Aurobindo actually determines the central notion of the Veda introducing these faculties of consciousness: "Truth comes to us as a light, a voice, (cp. *dṛṣṭi* and *śruti*) compelling a change of thought, imposing a new discernment of ourselves and all around us (*viveka*). **Truth of thought creates truth of vision and truth of vision forms in us truth of being, and out of truth of being (satyam) flows naturally truth of emotion, will and action. This is indeed the central notion of the Veda.**"<sup>46</sup>

<sup>44</sup> LY 954

<sup>45</sup> BrhUp 1.7.

<sup>46</sup> The Secret of the Veda, p.100

## **Brahman, Puruṣa, Īṣvara - Māyā, Prakṛti, Śakti<sup>47</sup>**

It is the most comprehensive overview of the three stages of creation in their dynamic and static relations, given by Sri Aurobindo in the Life Divine, which one can find in the metaphysical terms. Of course in the metaphysical language these three can be identified as ontological (Brahman-Māyā), epistemological (Puruṣa-Prakṛti) and volitional (Īṣvara-Śakti) approaches to reality, expressing the whole gradation from the most impersonal to the most personal (quintessential) vision of being-cognition-will within one profound perception of reality.

The discovery in the Veda of the Divine Mother, Aditi, as the driving force of all the processes of creation (which are leading to individualization), was the key to the Supramental Manifestation.

The Divine Mother, Aditi, later known as Īṣvarī Śakti in Tantrism and Shaktism, the Creatrix and Executrix of the whole process of individualization of the Supreme, brings about the Psychic being as its quintessence, amṛṣa of the Veda, antarātmā of the Upanishads. The secret meaning of this Creation is found in the existence and the growth of the Psychic being and the power of Śakti. The Path to the Supreme which involves individual life and transforms it into the Supreme was found and laid out for all by the Vedic Rishis.

There is a reason why Sri Aurobindo speaks of Brahman-Māyā, Puruṣa-Prakṛti and Īṣvara-Śakti in one succession. Though being one reality of Brahman they have some distinct features pointing to the three different events in the Evolution of Consciousness, three major Manifestations or Creations. The first was the manifestation of the habitat for the future creatures to come, a layout, so to say, a gradation from the highest to the lowest, from the absolute light to the absolute darkness, as it were, the reality of the Infinite Being, knowing itself at the heights and not knowing itself at the bottom; the second was the manifestation of the Conscious Soul, the Puruṣa, the reality of Self-Knowledge, the inhabitant of these worlds, the Supreme Sense perceiving them from within and from above, with the gods for senses, or rather principles behind the senses, "the guardians of the worlds" representing the Puruṣa, as the faculties of One Consciousness within the grades of this Infinite Being.

Thus, there is a constant contradiction, a tension and a fight between the representatives of the Conscious Soul and of the Inconscient Being, the gods and the asuras on the battlefields of our consciousness, senses, mind, life and body. Puruṣa and Prakṛti also reflect this duality where former is consciously Divine and the latter is unconscious of its divinity. It will be solved by the very process of Evolution, where Puruṣa gradually will take charge of Prakṛti more and more, becoming the Lord, Īṣvara, and Prakṛti will gradually reveal her essential character as Śakti. In this double process of the evolution the Psychic being, the individual conscious soul will be formed and come forward, and the body, life and mind will become its instrumentation.

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<sup>47</sup> Volume: 18-19 [SABCL] (The Life Divine), Brahman, Purusha, Ishwara— Maya, Prakriti, Shakti (p. 322)

The Psychic being is the descendant of the Supreme Para Puruṣa into the Darkness of Inconscient, the symbol of the prince Satyavān, the son of the Lord of Knowledge, Dyumatsena, who got into a grip of Death and is destined to die within a circle of Time, if Śakti, the Divine Mother, Sāvitrī, the Goddess of the Supreme Truth, the incarnation of the Divine Word, would not descend and save him; and that is what the third and final manifestation is about: the Supramental Manifestation. It is only then that the contradiction between the Conscious Soul and Unconscious Being would be solved, for both would have finally evolved, changed and prepared for another and much greater manifestation of the Supreme.<sup>48</sup> The Unconscious Being will bring forth the perfect instruments of the body, life and mind for the soul, and the individually evolved soul, the psychic being, will become completely universalised and even transcendentalised Supreme Individual; for there was another secret motive in this process of double creation - an emergence of the Supreme Individual. It was the initial Intent of the Supreme, to become many, *bahu syām*, to become manifested.

It is in this view that we can speak of Īśvara-Śakti as shaping out the individual (psychic) being and the instrumentation for it in the immortal, supramental body. The Puruṣa as Sākṣin, Witness, within this manifestation becomes not only Anumanṭṛ, the Sanctioner, but also Īśvara, the Lord. When he is fully Īśvara then the supramental body is finally built, for only then He fully possesses it, which brings the process of redemption of the fallen Self to its completion.

"All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion."- says the Īśopaniṣad, where "*vāsyam*" (the future participle, passive voice of root *vas*, 'to live, shine, wear') can be translated as "all this will be inhabited", "must be inhabited", "will be shining with", "should be worn" by the Lord, indicating the evolution of consciousness; and jagatyām jagat, Sri Aurobindo translates as "individual universe of movement in the universal motion", indicating the process of individualization.

In this sense Brahman-Māyā, Puruṣa-Prakṛti, and Īśvara-Śakti reflect the Transcendental, Universal and Individual approaches to Consciousness.

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<sup>48</sup> RV 10. 90: sa annena atirohati.

## Māyā

- art, wisdom, extraordinary or supernatural power (only in the earlier language) illusion, unreality, deception, fraud, trick, sorcery, witchcraft magic RV. &c. &c.; an unreal or illusory image, phantom, apparition ib. (esp.= false, unreal, illusory; cf. comp.) duplicity;
- with Buddhists one of the 24 minor evil passions Dharmas. 69;
- in philosophy: Illusion identified in the Sāṃkhya with Prakṛti or Pradhāna and in that system, as well as in the Vedānta, regarded as the source of the visible universe IW. 83 108;
- with Śaivas one of the 4 Pāśas or snares which entangle the soul Sarvad. MW.
- with Vaiṣṇavas one of the 9 Śaktis or energies of Viṣṇu L.;
- Illusion personified (sometimes identified with Durgā, sometimes regarded as a daughter of Anṛta and Nirṛti or Nikṛti and mother of Mṛtyu, or as a daughter of Adharma) Pur.;
- N. of the mother of Gautama Buddha MWB. 24;
- N. of Lakṣmī W.

Sri Aurobindo in the chapter the Divine Maya in the Life Divine clearly explains Maya: "This power was known to the Vedic seers by the name of Maya. Maya meant for them (rishis) the power of infinite consciousness to comprehend, contain in itself and measure out, that is to say, to form—for form is delimitation—Name and Shape out of the vast illimitable Truth of infinite existence. It is by Maya that static truth of essential being becomes ordered truth of active being,—or, to put it in more metaphysical language, out of the supreme being in which all is all without barrier of separative consciousness emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight.

This play of all in each and each in all is concealed at first from us by the mental play or the illusion of Maya which persuades each that he is in all but not all in him and that he is in all as a separated being not as a being always inseparably one with the rest of existence. Afterwards we have to emerge from this error into the supramental play or the truth of Maya where the "each" and the "all" coexist in the inseparable unity of the one truth and the multiple symbol.

**The lower, present and deluding mental Maya has first to be embraced, then to be overcome;** for it is God's play with division and darkness and limitation, desire and strife and suffering in which He subjects Himself to the Force that has come out of Himself and by her obscure suffers Himself to be obscured.

**That other Maya concealed by this mental has to be overpassed, then embraced;** for it is God's play of the infinities of existence, the splendours of knowledge, the glories of force mastered and the ecstasies of love illimitable where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first.<sup>49</sup>

We can clearly see the two movements of Maya, which have to be dealt with differently:

- 1) Maya as His play with division and limitation, where the Supreme subjects himself finally to the Darkness of his own inconscient force, and becomes obscure. It refers to the involutory stage of creation as the fall of the first Supreme Emanations and the plunge of the Supreme into the darkness of Inconscient, the Sacrifice of the Purusha, or the Holocaust of the Divine Mother, ātmanātmānam abhisamviveśa<sup>50</sup> and His desire to become many: "bahu syām" TaitUp 2.; to become another "sa dvitīyam aichat".<sup>51</sup>

<sup>49</sup> LD, p.115

<sup>50</sup> TaitAr.1.23

<sup>51</sup> BrhUp 1.4.1; see also in Savitri (p.140):

When all was plunged in the negating Void,  
Non-Being's night could never have been saved

- 2) The second movement of Maya is evolutionary in its character after these two involutions took place, "where He emerges out of the hold of Force, holds her instead and fulfils in her illumined that for which she went out from Him at the first". It is an emergence out of the darkness of material inconscient of the Psychic Being and the gradual transformation of it into its higher prototype the divine light, bliss, truth and life. It is the movement of Redemption for which the plunge, the sacrifice of the Conscious Soul was made in the first place.

"This descent, this sacrifice of the Purusha, the Divine Soul submitting itself to Force and Matter so that it may inform and illuminate them, is the seed of **redemption** of this world of Inconscience and Ignorance."<sup>52</sup>

The first two quotations from the Veda, which Sri Aurobindo put at the beginning of this chapter on the Divine Maya, reflect these two views on Maya:

"By the Names of the Lord and hers they shaped and measured the force of the Mother of Light; wearing might after might of that Force as a robe the lords of Maya shaped out Form in this Being."

*tad in nu asya vṛṣabhasya dhenor ā nāmabhir mamire sakmyam goḥ  
anyad anyad asuryam vasānā ni māyino mamire rūpam asmin*<sup>53</sup> (RV III. 38. 7)

"The Masters of Maya shaped all by His Maya; the Fathers who have divine vision set Him within as a child that is to be born."

*māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ā dadhuḥ* (RV IX. 83. 3).

These two quotations reflect the double view on Maya on the involutory and evolutionary scale as it were. The first speaks about a gradual formation of the Form of Being out of Supreme light of the Mother, layer after layer building up all the forms of Being upto the material inconscient, anyad anyad asūryam vasānā ni māyino mamire rūpam asmin (RV III. 38. 7), and the second speaks about the emergence and growth of the Supreme as the divine child from within that form of material inconscient, *māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ā dadhuḥ* (RV IX. 83. 3).

These two movements should have different metaphysical and psychological treatments, as it were, to overcome the influence of Maya:

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### **If Being had not plunged into the dark...**

Savitri (p.454):

Once in the immortal boundlessness of Self,  
In a vast of Truth and Consciousness and Light  
The soul looked out from its felicity...  
It saw the Eternal, lived in the Infinite.  
Then, curious of a shadow thrown by Truth,  
**It strained towards some otherness of self,  
It was drawn to an unknown Face peering through night.**

<sup>52</sup> The Synthesis of Yoga, p.106

<sup>53</sup> **sakmya**, n. that which belongs to anything , peculiar nature ib.

- 1) the first from above the head is to be embraced all with a perfect equality and thus overcome the influence of Maya in the mind (inspiration);
- 2) the second from within the heart, the Psychic Being, is to overcome all what is non-divine and then embrace the Divine. (aspiration)

In the Integral Yoga there are two major psychological attitudes, as Sri Aurobindo himself explains to a sadhaka, in the letter by Amrita-da. One is an influence from above, from the presence of the unborn Self, Purusha, which accepts all as the Divine, with the perfect equality and equanimity, and the other is from within the heart, from the Psychic Being, which accepts nothing but the Divine alone. These are the two major attitudes which the sadhaka of Integral Yoga has to develop to overcome all the Illusions.

Let us compare this concept with the famous verses from the Isha Upanishad:

vidyāṃ cāvidyaṃ ca yas tad vedobhayaṃ saha  
avidyayā mṛtyuṃ tīrtvā vidyayāmṛtaṃ aśnute / 6

saṃbhūtiṃ ca vināśaṃ ca yas tad vedobhayaṃ saha  
vināśena mṛtyuṃ tīrtvā saṃbhūtyāmṛtaṃ aśnute / 7

“The one who knows both Vidya and Avidya as That Supreme, (both views on Maya), He, having crossed over Death as the growing Psychic being by Avidya of a partial knowledge of mind, life and body, attains to the Immortality with the help of Vidya of the Higher Knowledge of his own unborn Soul.”

“The one who knows both birth and death as That Supreme, (both views on Maya: birth (lit. appearing) of the soul as an emerging out of Inconscient, and disappearing as a dissolution of a body, which cannot follow it, and falls always back into oblivion).

He, having crossed over Death by constant disappearing of his body, which is unable to follow the speed of the Psychic growth within it, enjoys the Immortality by a complete emerging of the Psychic being to the outer Consciousness.”

Vasuśruta Ātreya calls to Agni in a similar way:

yas tvā hṛdā kīriṇā manyamāno amartyaṃ martyo jōhavīmi  
jātavedo yaśo asmāsu dhehi prajābhir agne amṛtatvam aśyām 5.004.10

“I, who concentrate on You with my Working heart, am mortal who calls constantly the Immortal; O Knower of all the births of my soul, establish in us the luminous fulfilment, may I enjoy the immortality with the offspings of my soul.”

Here is an interesting description of the mortal being, for Psychic has to leave every time the body, life and mind, calling to the Immortal, concentrating on Agni with the heart which does the Work of the Sacrifice, asking him to establish within the luminous fulfillment, yaśas, “to confirm the victory” as Sri Aurobindo put it.

So if we compare it with the IśaUp 6-7. “It is by disappearing (vināśena) that one is crossing over the field of Death and by the complete becoming (saṃbhūtyā) enjoys the Immortality, it is clearly indicating the attitude of the growing child within the heart of man, which first has to overcome the mortality and then to embrace the Immortality.

avidyayā mṛtyuṃ tīrtvā vidyayāmṛtaṃ aśnute  
vināśena mṛtyuṃ tīrtvā saṃbhūtyāmṛtaṃ aśnute

"It is with Ignorance that the Death is to be crossed and by Knowledge the Immortality to be reached and enjoyed.

It is with the process of disappearing that the Death is to be crossed and by a complete realisation of our becoming here the Immortality is to be obtained and enjoyed."

### **Māyā in relation to Varuna, Mitra and Aryaman.**

"The well-accorded happiness of the Truth is Mitra's law of working; for it is upon Truth and divine Knowledge that this harmony and perfect temperament are founded; they are formed, secured and guarded by the Maya of Mitra and Varuna. That well-known word comes from the same root as Mitra. Maya is the comprehending, measuring, forming Knowledge which whether divine or undivine, secure in the undivided being of Aditi or labouring in the divided being of Diti, builds up the whole scene, environment, confines, and defines the whole condition, law and working of our existence. **Maya is the active, originative, determinative view which creates for each being according to his own consciousness his own world.** But Mitra is a Lord of the Light, a Son of Infinity and a Guardian of the Truth and his Maya part of an infinite, supreme and faultless creative wisdom. He builds, he joins together in an illuminated harmony all the numerous planes, all the successive steps, all the graded seats of our being. Whatsoever Aryaman aspires to on his path, has to be effected by the 'holdings' or laws of Mitra or by his foundations, statuses, placings, mitrasya dharmabhiḥ, mitrasya dhāmabhiḥ. For dharma, the law is that which holds things together and to which we hold; dhāma, the status is the placing of the law in a founded harmony which creates for us our plane of living and the character of our consciousness, action and thought."<sup>54</sup>

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<sup>54</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 511

## Vidyā, Veda

*vid*, (v.vetti) to find out;

*vidyā*, *avidyā*, Knowledge and Ignorance (or knowing from beyond the senses and knowing through the senses; knowing from beyond time and space and knowing in and through time and space and causality; cp. ĪśaUp)

*vitta*, knowledge and treasure (= discovery);

*veda*, knowledge as a fundamental discovery/authority;

- *ṛg-veda*,
- *yajur-veda*,
- *sāma-veda*,
- *atharva-veda*.

*upaveda*, m. " secondary knowledge "N. of a class of writings subordinate or appended to the four Vedas:

- the *āyur-veda*, or science of medicine, to the Rig-veda;
- the *dhanurveda*, or science of archery, to the Yajur-veda;
- the *gāndharva-veda* or science of music, to the Sāmaveda;
- the *śāstra-śāstra* or science of arms, to the Atharva-veda; this is according to the *Caraṇavyūha*, but Suśr. and the Bhpr. make the *āyur-veda* belong to the Atharva-veda; according to others;
- the *sthāpatya-veda* or science of architecture, and
- *śilpa-śāstra* or knowledge of arts, are reckoned as the fourth Upa-veda.

*vind*, (v.vindate, see: go-vinda, ara-vinda, etc.) to find out, discover.<sup>55</sup>

This concept of Vidyā was seen as an attainment to the higher realms of consciousness where all is known and clear. It is transcendental in its character and opposed to Avidyā as the knowledge in time and space, usually translated as Ignorance. A-vidyā can be also translated as the 'partial knowledge' in time and space, rather than no knowledge. The prefix a-, can have a meaning of transcending and thus non-actualising, as it were, 'where Knowledge is not fully actualised'. But to reach to the higher consciousness of the Lord, Iś, one needs the realization of both vidyā and avidyā (cf. ĪśUp 9-11).

So *vidyā* and *veda* have this particular connotation of discovery, attainment, achievement of some other state of consciousness, which can be discovered and realized. It differs from other terms of cognition such as *jñāna*, *citta*, *dhyāna*, *mati*, etc. All of these roots have a very particular psychological significance, related to their position in the system of etymons.

Veda is another word for knowledge but already as the authority of Knowledge, which was found and actualized for the whole humanity. It is not a subjective self-realisation of *jñāna*, or perceptive cognition of *citta*, or the luminous meditative upholding of dhī and dhyāna, or the opinionated knowledge *mati* of the formative reason, *manas*, it is a self-evident achievement of the Supreme Knowledge, the realization in the word the higher realms of consciousness and being, which must be found and discovered by man.

<sup>55</sup> For Panini *vid* and *vind* are of the same root only in different classes.



### Śruti and Smṛti literature

There were two major traditions of Vedic Sanskrit literature: namely *Shruti* and *Smṛiti* : the sacred and secular literature respectively. The Vedas (*Samhitas*, collections of hymns) are considered to be a revelation i.e. the text was not composed by Man but was revealed to him through a subtler perception of spiritual audience: *śruti*, 'hearing'.

"The language of Veda itself is *śruti*, a rhythm not composed by the intellect but heard, a divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge."<sup>56</sup>

The Veda is called by tradition *apauruṣeya* meaning that which is not composed by man, and thus has an authority of the Supreme Truth. It is because of this quality that the text was thoroughly preserved, over hundreds of generations of *brāhmaṇas*, who were dedicated to preserve and to transmit the text for the future, and because it was revealed through hearing, it was transmitted through hearing, from teacher to disciple, as an oral tradition... It was prohibited to write down the Veda and thus the only channel of obtaining this knowledge was directly from the teacher. This oral tradition ensured that the Vedic Knowledge would not perish with the passage of time. Not only did it protect the Vedas from all possible distortions, but it also imprinted this knowledge in the memory of the nation, thereby building a profound spiritual foundation for the whole Indian Civilisation over millennia.

Everything in the Indian society revolved around this sacred knowledge: The extensive literature of the *Brāhmaṇas* deals with the ritualistic and mythological aspects of Vedic knowledge and forms the basis of the rituals that were incorporated into the everyday life and activities of the nation. *Āryanakas* and *Upaniṣads* dealt with this Knowledge in terms of psychological and philosophical insights, and their metaphysical ground gave birth to the six Philosophical systems of Ancient India, *Darśanas*. Thus linguistics is dealt with in the *Vedāṅgas*, grammar in *Vyākaraṇa*, Etymology, *Nirukta*, Poetics, *Chandas*, Phonetics, *Śikṣā*, and the science of Astronomy, *Jyotiṣa*, whereas the ritualism is presented by an extensive literature of *Kalpa Vedāṅga*, which consists of *Śrauta* and *Grhya sūtras*. Upavedas (Medicine, Engineering, Music etc.) were totally centered around the Vedic Knowledge, trying to incorporate it into their own vision in every aspect of human life and endeavor. The ancient scientific literature, *Śāstra*, came into being on this ground: *Dharma-śāstra*, the Social Laws, *Artha Śāstra*, Politics and Economy, *Nāṭya Śāstra*, Drama and Dance, and even *Kāma Śāstra*, the Guide to Marital life, etc. Thousands and thousands of commentaries were composed and written later quoting from this extensive literature, incorporating them into their own approach and understanding.

So, what was this great Veda which inspired the creation of the great Indian Civilisation?

Shruti literature consists of four major types of texts:

- 1) *Samhitā*, the collection of sacred hymns.

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<sup>56</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 10

- 2) *Brāhmaṇa*, the collection of commentaries on Samhitas, usually of ritualistic and mythological nature.
- 3) *Āraṇyaka*, the commentary on Brāhmanas and Samhitās, more of metaphysical and mythological nature.
- 4) *Upaniṣad*, highly metaphysical treatises.

There are four different types of hymns gathered into four different collections, Samhitas:

- 1) *Ṛg Veda Samhitā* (the collection of ṛks, invocation hymns),
- 2) *Yajur Veda Samhitā* (the collection of yajus, sacrificial formulas),
- 3) *Sāma Veda Samhitā* (the collection of sāmans, liturgical chantings) and
- 4) *Atharva Veda Samhitā* (the collection of other hymns, often magical in character and attributed to *Atharvan*, the priest of fire).

Early literature mentions only three Vedas: *traividya*, the triple knowledge. Later, in the Upanishadic period, the fourth Veda was introduced, namely the *Atharva Veda*. This Veda, according to western scholars, in many parts seems to be as ancient as the *Ṛg Veda*, yet its content sometimes deviates from the *traividya* style quite substantially.<sup>57</sup> *Ṛg Veda* is considered to be the oldest, and is usually dated by different scholars from 6000 BC to 1500 BC.<sup>58</sup>

#### Ritualistic view

According to the Indian tradition, Riks were associated with the Earth, Yajus with the Space between Heaven and Earth, and Samans with the Heaven, thus covering all the levels of our existence: physical, vital and mental.

The Vedic ritual agni-hotra consists of three priests: *hotar*, *adhvaryu* and *udgatar*, reciting texts from Rik, Yajur and Sama Vedas, corresponding to the three regions: earth, air, and heaven, respectively. There were also three different fires called *gārhapatya*, *dakṣiṇa* and *āhavanīya*. The first fire was dedicated to a householder, whose responsibilities were related to the earthly duties, duties in the material world, *Prthivī*, Earth; it was located on the eastern side of the Vedic altar and the oblation made into it was supportive of Man and his embodied life on earth. The second fire was *dakṣiṇa*, located on the southern side of the altar, where the offerings to the *Pitṛs*, Forefathers, were made, thereby honoring them; it was related to the *Antarikṣa*, the space between Heaven and Earth: the vital world of *Prāṇa*. The third fire was *āhavanīya*, located in the northern part of the altar, where the oblations were made, honoring gods, abiding in Heaven, *Dyauḥ*.

Thus the rituals and functions prescribed by the brahmanic tradition were distributed amongst these three Vedas and the knowledge related to them was called *traividya* the triple Knowledge.

<sup>57</sup> Atharvaveda has many hymns of a folk magic character, which we can compare in the Western tradition to the black magic. This style and type of consciousness is not met in RV.

<sup>58</sup> G.Tilak in his book "Arctic Origins of Arians" dates it 6000 BC according to his astronomical calculations.

There was the fourth priest also, *brahman*, who was silent during the performance, observing all the actions as well as listening to all the words uttered by the other three priests. His function was to be a witness of all what was happening and in case of any imperfection in action or in speech to correct it in his mind (*prāyaścitta*). To this fourth priest, The Atharva Veda was prescribed later, and the triple knowledge became fourfold.

Traditionally there were many different branches or schools of recitation of the Veda. According to *Kūrma Purāṇa*<sup>59</sup> there were 21 schools of *R̥g Veda*, 100 schools of *Yajur Veda*, 1000 schools of *Sāma Veda*, and 9 of *Atharva Veda*. Perhaps, the numbers are rather symbolic. Today, a few schools of each Samhitā along with several Brāhmaṇas, Āraṇyakas and Upaniṣads are available for our studies, all these put together provide us with an extensive literature.

### Comprehensive list of Shruti Literature:

Samhita	The Name of the School	Commentaries
1) <b>R̥g Veda Samhitā</b>	a) Śakala	1) Aitareya Brāhmaṇa, 2) Aitareya Āraṇyaka, 3) <u>Aitareya-Upaniṣad</u> (AitĀr II.4-6)
	b){Bāṣkala}	1) Kauṣītaki Brāhmaṇa (Śāṅkhāyaṇa Br), 2) Śāṅkhāyaṇa Āraṇyaka, 3) <u>Kauṣītaki Upaniṣad</u> (ŚāṅkhĀr III-IV); 4) <u>Bāṣkalamantra-Upaniṣad</u>
2) <b>Sāma Veda Samhitā</b>	a) Kauthuma	1) Pañcaviṃśa Brāhmaṇa ( Prauḍha Br., Tāṇḍya Mahābrāhmaṇa), 2) Ṣaḍviṃśa Brāhmaṇa (incl. Adbhuta Br. as the last Prapāṭhaka) 3) Mantra (Upaniṣad) Brāhmaṇa, 4) Sāmavidhāna Brāhmaṇa, 5) Ārṣeya Brāhmaṇa, 6) Devatādhyāya Brāhmaṇa, 7) Vaṃśa Brāhmaṇa, 8) Samhitopaniṣad Brāhmaṇa; 9) <u>Chāndogya Upaniṣad</u> (last 8 Pr. of M.Br.).

<sup>59</sup> Kurma Purana 52.19-20:

“ekavimsatibhedena rgvedam krtavan pura sakanantu satenaiva yajurvedamathakarot samavedam sahasrena sakanam pravibheda sah atharvanamatho vedam vibheda navakena tu”

	b) Jaiminiya	1) Jaiminiya Brāhmaṇa, 2) Jaiminiyopaniṣad Brāhmaṇa, 3) Ārṣeya Brāhmaṇa; 4) <u>Kena-Upaniṣad</u> (JaiUp.Br. IV.18-21).
3) <b>Śukla YajurVeda</b> (Vājasaneyi or Yājñavalkya Samhitā)	a) Kāṇva	1) Śatapatha Brāhmaṇa, 2) Bṛhad Āraṇyaka (Śatapatha Br. XVII) 3) <u>Iśāvāsya-Upaniṣad</u> (the last 40 <sup>th</sup> Ch. of Samhitā) 4) <u>Bṛhadāraṇyaka-Upaniṣad</u>
	b) Mādhyam̐dina	1) Śatapatha Brāhmaṇa, 2) Bṛhadāraṇyaka, (Śatapatha Br. XIV) 3) <u>Bṛhadāraṇyaka-Upaniṣad</u> 4) <u>Iśāvāsya-Upaniṣad</u> . (the last 40 <sup>th</sup> Ch. of Samhitā);
4) <b>Kṛṣṇa YajurVeda</b>	a) Kāṭhaka-Samhitā;	1) Kāṭhaka- Brāhmaṇa (incl. into Samhitā); 2) <u>Kāṭha-Upaniṣad</u> .
	b) Kāpiṣṭhala-Kaṭha Samhitā,	1) Kāpiṣṭhala-Kaṭha Brāhmaṇa (incl.).
	c) Taittirīya Samhitā,	1) Taittirīya Brāhmaṇa. 2) Taittirīya Āraṇyaka, 3) <u>Taittirīya Upaniṣad</u> (TĀr 7-9) 4) <u>Mahānārāyaṇa-Upaniṣad</u> (TĀr 10 <sup>th</sup> Prapāṭhaka).
	d) Maitrāyaṇī Samhitā,	1) Maitrāyaṇī Brāhmaṇa (incl. in MaitS), 2) <u>Maitrāyaṇī(ya) Upaniṣad</u> (=Maitrī Up).
	e) {Śvetāśvatara}	1) <u>Śvetāśvatara-Upaniṣad</u> .
5) <b>AtharvaVeda Samhitā</b>	a) Paippalāda	1) <u>Praśna-Upaniṣad</u> (?),
	b) Śaunaka	1) Gopatha Brāhmaṇa; 2) <u>Mundaka-Upaniṣad</u> . 3) <u>Māṇḍukya-Upaniṣad</u> , etc.

*The texts of Vedāṅgas:*

- 1) **Śikṣā-vedāṅgam:** Āpiśalī, Pāṇinīya, Cāndravarṇasūtra, Śaiśirīya, Svarāṅkuśa, Māṇḍūkī, Bhāradvāja, Kauhalī, Yājñavalkya, Kātyāyanī, Pārāsarī, Amoghanandini, Mādhyandini, Laghumādhyandini, Nārādī, Lomaśī, Gautamī.  
***Prātiśākhya:*** Ṛk, Ūpalekhasūtra, Taittirīya, Vājasaneyi, Ṛktantra, Laghu-Ṛktantra-saṅgraha, Sāmaveda-saptalakṣaṇa, Upanidānasūtra, Atharva, Śaunakīya-caturadhyāyikā.
- 2) **Chandas:** Chandaḥ-sūtra, Chandaścūḍāmaṇi, Chandomañjarī.
- 3) **Nirukta:** Nighaṇṭu, Nirukta (Yāska).
- 4) **Vyākaraṇa:** Śiva-sūtra, Aṣṭādhyāyī (Pāṇini), Dhātu-pāṭha, Gaṇa-pāṭha, Uṇādi-sūtra, Phiṭ-sūtra, Vārtika (Kātyāyana), Mahābhāṣya (Patañjali), Vākyapadiya (Bharṭṛhari).
- 5) **Jyotiṣa:** Jyotiṣa-vedāṅga.
- 6) **Kalpa:**  
***Śrauta-sūtra:*** Āśvalāyana, (Ṛk); Śāṅkhāyana, (Ṛk); Baudhāyana, (Tait); Vādhūla, Bhāradvāja, (Tait); Āpastamba, (Tait); Mānava, (Mait); Vārāha, Kātyāyana, (Kāṇva); Hiranyakeśin, (Tait); Vaikhānasa, (Tait); Maśaka-kalpasūtra, Kṣudra-sūtra, Nidāna-sūtra, Lātyāyana, Drāhyāyaṇa, Jaiminīya, (Sāma); Puṣpasūtra, Vaitāna.  
***Grhya-sūtra:*** Śāṅkhāyana, (Ṛk); Kauṣitaka, (Ṛk); Āśvalāyana, (Ṛk); Bodhāyana, (Tait); Kāṭhaka, (Kāṭh); Bhāradvāja, (Tait); Āpastamba, (Tait); Mānava, (Mait); Vārāha, Hiranyakeśin, (Tait); Vaikhānasa, (Tait); Āgniveśya, Pāraskara, (Mādhyandina); Gobhila, Drāhyāyaṇa, Jaimini, (Sāma), Kauśikasūtra.  
***Pitr-medha-sūtra:*** Gautama, Baudhāyana, Bhāradvāja, Hiranyakeśin.  
***Sulba-sūtra:*** Baudhāyana, Āpastamba, Kātyāyana.  
***Dharma-sūtra:*** Gautama, Āpastamba, Bodhāyana, Vasiṣṭha, Vaikhānasa.

## Jñāna

Jñāna, n. knowing, becoming acquainted with, knowledge, (esp.) the higher knowledge (derived from meditation on the one Universal Spirit); conscience MBh.; engaging in (gen. e.g. sarpiṣas, 'in sacrifice with clarified butter') Pāṇ. 2-2, 10; Vārtt.; Pat.

n. knowledge, wisdom, intelligence, discrimination AV. &c. &c.; a distinctive mark, token of recognition, any mark or sign or characteristic AV. MBh. R. &c.

sam-jñāna, producing harmony AitBr.; unanimity, harmony with (loc. or instr.) RV. AV. VS. TS.; consciousness ŚBr. AitUp. BhP.; right conception Pratijñas. perception (= saṃ-jñā) Buddh.;

saṃjñā, consciousness, clear knowledge or understanding or notion or conception ŚBr. &c. &c.

ājñāna, noticing, perceiving AitUp.; ājñā, order, command Mn., MBh. &c.; authority, unlimited power Bālar.; permission.

vijñāna, the act of distinguishing or discerning, understanding, comprehending, recognizing, intelligence, knowledge AV. &c. &c.; the faculty of discernment or of right judgment MBh. R. &c.; with Buddhists consciousness or thought-faculty, one of the 5 constituent elements or Skandhas, also considered as one of the 6 elements or Dhātus, and as one of the 12 links of the chain of causation) Dharmas. 22

prajñāna,

prajñā, wisdom, intelligence, knowledge, discrimination, judgment ŚBr. &c. &c. device, design ŚBr.; with Buddhists it is a true or transcendental wisdom (which is threefold, Dharmas. 110) MWB. 126; the energy of ādi-buddha (through the union with whom the latter produced all things) MWB. 204.

abhijñāna, n. remembrance, recollection, ascertainment, a sign or token of remembrance, R.

ajñāna, n. non-cognizance, ignorance; in philosophy a spiritual ignorance or a power which, consisting of the three guṇas sattva, rajas, and tamas, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality Prakṛti, Māyā; ignorant, unwise.

This root is often used in Sanskrit language indicating a subjective state of knowledge by the individual. It can be viewed as a property of the very stuff of consciousness, its state and substance. So if *Vidyā* is indicative of a plain or a space where the higher consciousness abides, as it were, which must be discovered, traveled to and found out, then *jñāna* is the subjective state of identification of ones own consciousness with those realms of Knowledge: self-realisation. If *vidyā* is that one is arriving at then *jñāna* is its arrival.

### **Samjñāna, Ājñāna, Vijñāna, Prajñāna.**

The four major operations of consciousness, according to Sri Aurobindo, are Samjñāna, Ājñāna, Vijñāna, Prajñāna, as it is mentioned in Aitareya Upanishad (3.2):

“**Samjnana**, the sense of an object in its image; **inbringing movement of apprehensive consciousness**... as to possess it in conscious substance, to feel it.” (That is to be it, to have an experience of it, to be directly identified with it in the Self).

“**Prajnana**, the apprehension of it in knowledge follows; **the outgoing of apprehensive consciousness** (of Knowledge) to possess its object in conscious energy, to know it;” ( to understand it, to see it, to be aware of it in ones Consciousness)

“**Vijnana, the comprehension of it in knowledge;** holds an image of things at once in its essence, its totality and its parts and properties;” (to be one Consciousness with it in the totality of its relations);

“**Ajnana, the possession of it in power;** it dwells on an image of things so as to hold, govern and possess it in power;” (to become one Self with it).

What is interesting here is that there are two apprehensive and two comprehensive operations of consciousness:

*samjñāna*, apprehensive knowing by becoming one with the object of knowing or by making it part of oneself (= a process of in-bringing the image of things into the field of perception in order to know it by identity with ones consciousness / to feel it); (“objective possession”)

*vijñāna*, comprehensive simultaneous knowing of all the parts in their relations and essence; (supramental subjective and comprehensive knowledge); (“subjective knowing”)

*ājñāna*, dwelling on the image of things by the power of the Self in order to rule it and to make it one’s own, a part of one’s own identity; it is the power of concentration; (“subjective possession”)

*prajñāna*, apprehensive knowing by dwelling on the image of things bit by bit through the analytical and synthetic cognition; (“objective knowing”).<sup>60</sup>

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<sup>60</sup> See: The Upanishads –II Kena and Other Upanishads, by Sri Aurobindo, p.54-58, also AitUp 3.2.

### **Etymological meaning of samjñāna, ājñāna, vijñāna, prajñāna**

Let's have a closer look at the etymological meaning of these four words. Pra-jñā is derived from the root 'jñā' to know (cp. to 'gnosis'); and prefix pra-, 'forward', denotes an objective operation.

Vi-jñā, on the other hand, gets its significance from the prefix vi-, which has several meanings 'to divide in two' or 'to hold two parts in one, together', 'through', 'in-between'. It is a comprehensive knowledge, which includes the opposites, and all the parts, mediating between them as a common awareness. In the later Prakritic traditions including Buddhism, it came to denote a 'discrimination' or 'discernment' only; when the knowledge of the Supermind was completely lost.

The root jñā-, by the way, does not really mean 'to know something'. It means rather 'to know oneself', 'to realize oneself as', it does not have an objective connotation of knowing something but knowing oneself in a particular state; for instance, one cannot say in Sanskrit: "granthasya jñānam", "knowledge of the book", but only 'grantha jñānam' "the knowledge by the book", where 'knowledge' refers to a subjective state of the knower, to his self-realized particular state of being. The root vid-, on the other hand, from which 'veda' is derived, means 'to know objectively', 'to discover', 'to find out', it has a kind of objective connotation of knowledge existing outside the knower.

Therefore, *sam-jñā*, would rather mean 'to realize oneself as one with, to become one with, to feel', where the prefix sam- means "joining with", 'together', 'completely'. *Pra-jñā*, is 'to realize oneself forward, toward', where the direction away from the subject is clearly denoting an object.

*Vi-jñā*, is 'to realize oneself in all the parts and properties and essence', it does not have any object or even a direction towards an object, it only includes into oneself all the parts as mediator-knower.

*Ā-jñā*, is 'to realize oneself toward or extending to', as the comprehensive application of oneself in power, imposing oneself on something, expanding ones own presence or being onto another being. The prefix ā- means 'up to', 'towards'.

According to Aitareya Upanishad, where all these operations are listed, prajñāna is considered to be the key to all of them, for prajñāna is the objective apprehensive operation of consciousness in knowledge, which was seen to be the reason of this creation. It is through Prajñāna the higher Consciousness could engage itself with its own image of things in analytic and synthetic cognition, and know itself and its workings as another.<sup>61</sup>

All other three operations provide prajñāna with a support, as it were, for without them and their constant and integral support in the depth of the being, the separate, objective knowledge (of oneself as another) cannot be maintained? Samjñāna provides it with the sensible subject-oriented apprehension, Ājñāna holds the image of things in a still and powerful arrest of its will, imposing on it the presence of the Self; Vijñāna provides a comprehensive and all-including presence of Knowledge throughout, coordinating all the elements, far and near, into one comprehensive perception. Without them the operation of Prajñāna would

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<sup>61</sup> "The Supreme", says the Mother, - "decided to exteriorise himself, objectivise himself, in order to have the joy of knowing himself in detail,... to be able to see Himself."



be simply impossible and the creation of the world of the distinct material multitude would not take place.

“Everything begins with vibration or movement, the original kshobha or disturbance.” – explains Sri Aurobindo. – “If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration or movement of being in consciousness there can be no act of knowledge and therefore sense; without vibration or movement of being in force there can be no object of sense. **Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling,—this is the basis of universal Samjnana.** This is true both of our internal and external operations.”<sup>62</sup>

So here Sri Aurobindo gives his definition of what is samjnana, “as essential sense”.

“I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body because I have become the body; that the same force of conscious being which has made this form of itself, this presentation of its workings knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they are also myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental center. All sensation, all action of sense is thus the same in essence whether external of internal, physical of psychical.”<sup>63</sup>

“Vijnana is the original comprehensive consciousness which holds an image of things in its essence, totality and parts and properties; it is the original, spontaneous, true and complete view of it which belongs properly to the supermind and of which mind has only a shadow in the highest operations of the comprehensive intellect.

Prajnana is the consciousness which holds as image of things before it as an object with which it has to enter into relations and possess by apprehension and analytic and synthetic cognition.

Samjnana is the contact of consciousness with an image of things by which there is a sensible possession of it in its substance; if Prajnana can

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<sup>62</sup> Sri Aurobindo, The Upanishads, p.195-96

<sup>63</sup> Sri Aurobindo, The Upanishads, p. 196

be described as the outgoing of apprehensive consciousness to possess its object in conscious energy, to know it, Samjnana can be described as the inbringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it.

Ajnana is the operation by which consciousness dwells on an image of things so as to govern and possess it in power. These four, therefore, are the basis of all conscious action.

...There are secret operations in us, in our subconscious and superconscious selves, which precede this action, but of these we are not aware in our surface being and therefore for us they do not exist. If we knew of them, our whole conscious functioning would be changed."<sup>64</sup>

"Modern psychology has extended our knowledge and has admitted us to a truth which the ancients already knew but expressed in other language. We know now or we rediscover the truth that the conscious operation of mind is only a surface action. There is a much vaster and more potent subconscious mind which loses nothing of what the senses bring to it; it keeps all its wealth in an inexhaustible store of memory, akshitam shravah. The surface mind may pay no attention, still the subconscious mind attends, receives, treasures up with an infallible accuracy. The illiterate servant-girl hears daily her master reciting Hebrew in his study; the surface mind pays no attention to the unintelligible gibberish, but the subconscious mind hears, remembers and, when in an abnormal condition it comes up to the surface, reproduces those learned recitations with a portentous accuracy which the most correct and retentive scholar might envy. The man or mind has not heard because he did not attend; the greater man or mind within has heard because he always attends, or rather sub-tends, with an infinite capacity. So too a man put under an anaesthetic and operated upon has felt nothing; but release his subconscious mind by hypnosis and he will relate accurately every detail of the operation and its appropriate sufferings; for the stupor of the physical sense-organ could not prevent the larger mind within from observing and feeling.

Similarly we know that a large part of our physical action is instinctive and directed not by the surface but by the subconscious mind. And we know now that it is a mind that acts and not merely an ignorant nervous reaction from the brute physical brain. The subconscious mind in the catering insect knows the anatomy of the beetle it intends to immobilize and make a food for its young and it directs the sting accordingly, as unerringly as the most skilful surgeon, provided the mere limited surface mind with its groping and faltering nervous action does not get in the way and falsify the inner knowledge or the inner will-force.

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<sup>64</sup> Sri Aurobindo, The Upanishads, pp. 188-89

These examples point us to the truth which Western psychology, hampered by past ignorance posing as scientific orthodoxy, still ignores or refuses to acknowledge. The Upanishads declare that the Mind in us is infinite; it knows not only what has been seen but what has not been seen, not only what has been heard but what has not been heard, not only what has been discriminated by thought but what has not been discriminated by thought... That conscious senses what has not been sensed by the surface mind has not learned by its acquisitive thought. That in the insect knows the anatomy of its victim; that in the man outwardly insensible not only feels and remembers the action of the surgeon's knife, but knows the appropriate reactions of suffering which were in physical body inhibited by the anaesthetic and therefore non-existent; that in the illiterate servant-girl heard and retained accurately the words of an unknown language and could, as Yogic experience knows, by a higher action of itself understand those superficially unintelligible sounds.

To return to the Vedantic words we have been using, there is a vaster action of the Sanjnana which is not limited by the action of the physical sense-organs; it was this which sensed perfectly and made its own through the ear the words of the unknown language, through the touch the movements of the unfelt surgeon's knife, through the sense-mind or sixth sense the exact location of the centres of locomotion in the beetle. There is also associated with it a corresponding vaster action of Prajnana, Ajnana and Vijnana not limited by the smaller apprehensive and comprehensive faculties of the external mind. It is this vaster Prajnana which perceived the proper relation of the words to each other, of the movement of the knife to the unfelt suffering of the nerves and of the successive relation in space of the articulations in the beetle's body. Such perception was inherent in the right reproduction of the words, the right narration of the sufferings, the right successive action of the sting. The Ajnana of Knowledge-Will organising all these actions was also vaster, not limited by the faltering force that governs the operations directed by the surface mind. And although in these examples the action of the vaster Vijnana is not so apparent, yet it was evidently there working through them and ensuring their co-ordination.

... Here we should note, first of all, that there is an action of the sense-mind which is superior to the particular action of the senses and is aware of things even without imagining them in forms of sight, sound, contact, but which also as a sort of subordinate operation, subordinate but necessary to completeness of presentation, does image in these forms."

<sup>65</sup>

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<sup>65</sup> Sri Aurobindo, The Upanishads, pp. 192-93

## Cit, Cetas, Cetanā, Citta

### Consciousness

The root *ci*, 'to gather, to focus on', has created the whole family of words indicating the faculty of consciousness in its ability to perceive the reality, to concentrate upon it, and to know things by focusing on them the beam of consciousness, as it were, gathering all the powers of consciousness onto one spot in order to know it, or rather to identify with it and thus to know it.

So it is an ability to notice and to focus on the image of things and to gather the whole power of consciousness by holding on it the attention or the light of perception.

#### **Vocabulary:**

*ci*, (v. *ciketa/cinute*; *ketu*, *cit*, etc.) to perceive, to gather, to focus upon, concentrate upon;

*cit*, (v. *cetati*, *citta*, *cetas*, *pracetas*, *vicetas*, *acetas*, *cetana*, *caitanya*), to perceive;

*cint* (*cintana*, *cintā* etc.) to think, to worry;

*cit*, "thinking" (see *a-*, *duś-*, *manaś-*, *vipaś-*, and *huraś-cit* and *apa-cit*);

thought, intellect, spirit, soul VS. iv , 19, KapS., Bharṭṛ, BhP., cf. *sa-* and *ācit* pure Thought, Vedāntas., Prab.

Fr. *cit* to perceive, fix the mind upon, attend to, be attentive, observe, take notice of (acc. or gen.) RV. SV. AV.

*citta*, mfn. "noticed", (see *a-citta*) thinking, reflecting, imagining, thought RV. VS. ŠBr. &c.; intention, aim, wish RV. VS. AV. TBr. &c.; memory W.; intelligence, reason KapS. i , 59, Yogas. i , 37.

*cetas*, n. splendour RV. (Naigh. iii , 9); consciousness, intelligence, thinking soul, heart, mind VS. xxxiv , 3, AV., Mn. ix , xii, MBh. &c. (ifc. KaṭhUp., Mn.&c.); will AV. vi , 116 , 3, TBr.iii , 1 , 1 , 7; cf. Also

1) *a-cetas*, imprudent RV.; unconscious, insensible;

2) *dabhra-cetas*, little-minded;

3) *pra-cetas*, attentive, observant, mindful, clever, wise (said of the gods, esp. of Agni and the Ādityas) RV. AV. VS. TS.

4) *laghu-cetas*, mfn. little-minded , low-minded Bharṭṛ, Pañcat. &c.

5) *vi-cetas*, absent-minded, confounded, perplexed Hariv., R., BhP.; ignorant, stupid MBh.; visible, clearly seen RV.; discerning, wise ib.

6) *sa-cetas*, having the same mind, unanimous RV. AV.; conscious, intelligent, rational RV. &c. &c.;

7) *su-cetas*, having great intelligence, sapient, wise RV.; well-minded, benevolent Rājat.

*cetanā*, n. conspicuousness RV. i , 13 , 11 and 170 , 4; soul, mind R. vii , 55 , 17; f. consciousness, understanding, sense, intelligence Yājñ. iii, 175 MBh. &c.

*caitanya*, n. (fr. *cetana*) consciousness MBh. xiv , 529 Suśr. i , 21 , 24. &c. intelligence, sensation, soul, spirit KapS. iii , 20, Sām̐khyak. &c.;

the Universal Soul or Spirit; N. of a reformer of the Vaiṣṇava faith (born about 1485 A.D.)

**CIT**

It is the most used word in the Indian Philosophy for definition of consciousness, especially in The Puranas and Tantras as definition of Transcendental as SAT-CIT-ĀNANDA, Existence-Consciousness-Bliss.

In the Vedas though this word is often used it is a part of the composition:

a-cit, without understanding RV.; f. not-spirit , matter Sarvad.

duṣ-cit, thinking evil AV.

manaś-cit, thinking or reflecting in the mind, knowing the heart, RV

vipaś-cit, inspired, wise, learned, RV.; of the Supreme Spirit Sarvad.

huraś-cit, a deceiver, thief RV.

ṛta-cit, knowing the Truth, RV.

Etc.

The most famous concept of Cit-Tapas and Cit-Śakti, Consciousness-Force Sri Aurobindo defines in this way<sup>66</sup>: "For this is not the whole of our being and, therefore, not our pure being. We have, behind, a superconscious existence which has also three constituents, sat, cit-tapas and ānanda.

Sat is essence of our being, pure infinite and undivided, as opposed to this divisible being which founds itself on the constant changeableness of physical substance. Sat is the divine counterpart of physical substance. Chit-Tapas is pure energy of Consciousness, free in its rest or its action, sovereign in its will, as opposed to the hampered dynamic energies of Prana which, feeding upon physical substances, are dependent on and limited by their sustenance.<sup>67</sup> Tapas is the divine counterpart of this lower nervous or vital energy."

In relation to the concept of Purusha and Prakriti Sri Aurobindo explains the concept of CIT-ŚAKTI:

"We have in this central Tantric conception one side of the truth, the worship of the Energy, the Shakti, as the sole effective force for all attainment. We get the other extreme in the Vedantic conception of the Shakti as a power of Illusion and in the search after the silent inactive Purusha as the means of liberation from the deceptions created by the active Energy. But in the integral conception the Conscious Soul is the Lord, the Nature-Soul is his executive Energy. **Purusha is of the nature of Sat,** the being of conscious self-existence pure and infinite; **Shakti or Prakriti is of the nature of Chit,**—it is power of the Purusha's self-conscious existence, pure and infinite. The relation of the two exists

<sup>66</sup> Volume: [1981] (The Upanishads), Page: 40

<sup>67</sup> Therefore physical substance is called in the Upanishads annam, Food. In its origin, however, the word meant simply being or substance.

between the poles of rest and action. When the Energy is absorbed in the bliss of conscious self-existence, there is rest; when the Purusha pours itself out in the action of its Energy, there is action, creation and the enjoyment or Ananda of becoming. But if Ananda is the creator and begetter of all becoming, its method is Tapas or force of the Purusha's consciousness dwelling upon its own infinite potentiality in existence and producing from it truths of conception or real Ideas, vijñāna, which, proceeding from an omniscient and omnipotent Self existence, have the surety of their own fulfilment and contain in themselves the nature and law of their own becoming in the terms of mind, life and matter. The eventual omnipotence of Tapas and the infallible fulfilment of the Idea are the very foundation of all Yoga."

### **CITTA**

It is the word defining the very activities of mental and vital consciousness in terms of memory and habitual movements. The very first line of Yoga Sūtras of Patañjali defines Yoga as ceasing the activities of citta: *yogaś citta-vṛtti-nirodhaḥ*, which can be translated as: 'Yoga is a cessation of habitual movements of consciousness.'

It is also translated as 'mind', 'thought', etc.; the word *citta* is Participle Perfect, Passive Voice of the root *cit*, 'to notice', which can be translated as 'noticed', 'perceived', etc. The word is often used in composite words, similar to *cit* (see above).

### **CETAS**

It is the most used word in the Veda to indicate higher activities of consciousness. It is often used in the Rig Veda and as Sri Aurobindo points out was an equivalent to the later term *jñāna*, especially with prefixes *vi-*, *pra-* etc., such as *vi-cetas*, discerning (cp *vi-jñāna*), *pra-cetas*, directly knowing (cp. *pra-jñāna*) etc. In the composite words it is also used similarly to *-cit* and *-citta*.

## Buddhi – Buddha

*budh*, to wake, wake up, be awake RV. &c. &c.; to observe, heed, attend to (with acc. or gen.) RV.; to perceive, notice, learn, understand, become or be aware of or acquainted with RV. &c. &c.

*buddhi*,

- the power of forming and retaining conceptions and general notions, intelligence, reason, intellect, mind, discernment, judgment Mn., MBh. &c.;
- perception (of which 5 kinds are enumerated, or with manas 6; cf. indriya, buddhīndriya) comprehension, apprehension, understanding Sāh. (with ātmana, or buddhirbrāhmī) knowledge of one's self;
- psychology Car. (in Sāṃkhya phil.) Intellect (=adhy-avasāya, the intellectual faculty or faculty of mental perception, the second of the 25 Tattvas; cf. buddhi-tattva) IW. 80 &c.;
- an opinion, view, notion, idea, conjecture MBh. Kāv. &c.
- thought about or meditation on (loc. or comp.), intention, purpose, design ib.

*buddha*, (ppp of budh)

- awakened, awake MBh.; conscious, intelligent, clever, wise (opp. to mūḍha) MBh., Kāv. &c.; learnt, known, understood Āpast., MBh.;
- m. a wise or learned man, sage W.;
- in Buddhism a fully enlightened man who has achieved perfect knowledge of the truth and thereby is liberated from all existence and before his own attainment of Nirvāṇa reveals the method of obtaining it, (esp.) the principal Buddha of the present age (born at Kapila-vastu about the year 500 B.C. his father, Śuddhodana, of the Śākya tribe or family, being the Rāja of that district, and his mother, Māyā-devī, being the daughter of Rājā Su-prabuddha MWB. 19 &c.; hence he belonged to the Kshatriya caste and his original name Śākya-muni or Śākya-siṃha was really his family name, while that of Gautama was taken from the race to which his family belonged; he is said to have died when he was 80 years of age, prob. about 420 B.C.; he was preceded by 3 mythical Buddhas of the present Kalpa, or by 24, reckoning previous Kalpa, or according to others by 6 principal Buddhas; sometimes he is regarded as the 9th incarnation of Viṣṇu, Hariv., Kāv., Var. &c.)

## **Buddhi**

Buddhi is identified in Sāṃkhya as the faculty of the intellect, pure reason, prior to the activities of the sense-mind, *manas*, which is more outward oriented and centered on *ahaṃkāra*. Buddhi is a subjective faculty of the mind in its own realm of action, as it were, free from activities of senses. Later it was identified with all the activities of consciousness, which are located higher than *manas* and *ahaṃkāra*, without discrimination, when the Vedic knowledge of the supermind, *vijñāna*, and the *sva*, as an intermediary world to our mentality, was lost.

Sri Aurobindo explains the place of *buddhi* in relation to the higher intuition and *vijñāna* in this way:

"It [the identification of *buddhi* with *vijñāna* and intuition] is the error that came with the excessive intellectualism of the philosophers and commentators. I don't think *buddhi* includes intuition as something separate in kind from intellect—the intellectualists considered intuition to be only a rapid process of intellectual thought—and they still think that. In the Taittiriya Upanishad the sense of *vijñāna* is very clear—its essence is *ṛtam*, the spiritual Truth; but afterwards the identification with *buddhi* became general." <sup>68</sup>

According to Sankhya all the *tattvas* evolved out of *Prakriti* including *buddhi*, *ahaṃkāra*, *manas* and all the senses etc. (see Sāṃkhya).

So, the mind has evolved out of *Prakriti* and is deeply rooted in the inconscient, which is the major issue of our bondage. On the higher levels of the mind (Higher and Illumined Mind) where things are seen in the universal terms, free from the perception of ego and senses which are tied to the outer reality of the object of sense, the mind is still the product of Ignorance and its knowledge is only conducive to bondage. '*In the Self of Mind*' Sri Aurobindo<sup>69</sup> vividly shows the difference between the highest possible realization of *buddhi*, as the top of the possibilities of the mind, which evolved out of *Prakriti*, and the Intuitive Mind flashing down from the beyond, revealing the ignorance of the *buddhi* and its partial knowledge. In the Veda these two *buddhi* and the higher Intuition were depicted as *Maruts*, the mental-vital forces, born from *Diti*, the dividing consciousness, and *Indra's* force of the Divine Mind born from *Aditi*, the Infinite Consciousness. *Indra* is one and *Maruts* are many. It is only when *Indra* and *Maruts* agree to work together that the Sacrifice can be successfully accomplished.<sup>70</sup>

<sup>68</sup> Volume: 22-23-24 [SABCL] (Letters on Yoga), Page: 265

<sup>69</sup> Volume: 28-29 [SABCL] (Savitri -- A Legend and a Symbol), Page: 283

<sup>70</sup> See Agastya's hymn to *Indra* RV. 1.170.



In the Synthesis of Yoga Sri Aurobindo<sup>71</sup> distinguishes among the three levels of the mind: mind operating by senses, reason or lower buddhi operating by concepts and depending on manas, and beyond, the higher form of the buddhi, which can be called intuitive reason, which operates by intuitions, inspirations and swift revelatory vision. None of these, says Sri Aurobindo, are of the nature of a true knowledge even the higher buddhi, for a proper intuitive mind is beyond them in its own realm, where it operates without any attachment to the conceptual thinking, and even that intuitive mind is only a narrow selection of the supramental gnosis, which is reaching out to our mentality, as it were, and cannot fully represent the divine gnosis.

“Even the purest reason, the most luminous rational intellectuality is not the gnosis. Reason or intellect is only the lower buddhi; it is dependent for its action on the percepts of the sense-mind and on the concepts of the mental intelligence. It is not like the gnosis, self-luminous, authentic, making the subject one with the object. There is, indeed, a higher form of the buddhi that can be called the intuitive mind or intuitive reason, and this by its intuitions, its inspirations, its swift revelatory vision, its luminous insight and discrimination can do the work of the reason with a higher power, a swifter action, a greater and spontaneous certitude. It acts in a self-light of the truth which does not depend upon the torch-flares of the sense-mind and its limited uncertain percepts; it proceeds not by intelligent but by visional concepts: it is a kind of truth-vision, truth-hearing, truth-memory, direct truth-discernment. This true and authentic intuition must be distinguished from a power of the ordinary mental reason which is too easily confused with it, the power of involved reasoning that reaches its conclusion by a bound and does not need the ordinary steps of the logical mind. The logical reason proceeds pace after pace and tries the sureness of each step like a man who is walking over unsafe ground and has to test by the hesitating touch of his foot each span of soil that he perceives with his eye. But this other supralogical process of the reason is a motion of rapid insight or swift discernment; it proceeds by a stride or leap, like a man who springs from one sure spot to another point of sure footing,—or at least held by him to be sure. He sees the space he covers in one compact and flashing view, but he does not distinguish or measure either by eye or touch its successions, features and circumstances. This movement has something of the sense of power of the intuition, something of its velocity, some appearance of its light and certainty, and we always are apt to take it for the intuition. But our assumption is an error and, if we trust to it, may lead us into grievous blunders.

It is even thought by the intellectualists that the intuition itself is nothing more than this rapid process in which the whole action of the logical mind is swiftly done or perhaps half-consciously or subconsciously done, not deliberately worked out in its reasoned method. In its nature, however, this proceeding is quite different from the intuition and it is not necessarily a truth-movement. The power of its leap may end in a stumble, its swiftness may betray, its certainty is too often a confident error. The validity of its conclusions must always depend on a subsequent verification or support from the evidence of the sense-perceptions or a rational linking of intelligent conceptions must intervene to explain to it its own certitudes. This lower light may indeed receive very

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<sup>71</sup> Volume: 20-21 [SABCL] (The Synthesis of Yoga), Page: 458

readily a mixture of actual intuition into it and then a pseudo-intuitive or half-intuitive mind is created, very misleading by its frequent luminous successes palliating a whirl of intensely self-assured false certitudes. The true intuition on the contrary carries in itself its own guarantee of truth; it is sure and infallible within its limits. And so long as it is pure intuition and does not admit into itself any mixture of sense-error or intellectual ideation, it is never contradicted by experience: the intuition may be verified by the reason or the sense-perception afterwards, but its truth does not depend on that verification, it is assured by an automatic self-evidence. If the reason depending on its inferences contradicts the greater light, it will be found in the end on ampler knowledge that the intuitional conclusion was correct and that the more plausible rational and inferential conclusion was an error. For the true intuition proceeds from the self-existent truth of things and is secured by that self-existent truth and not by any indirect, derivatory or dependent method of arriving at knowledge.

But even the intuitive reason is not the gnosis; it is only an edge of light of the supermind finding its way by flashes of illumination into the mentality like lightnings in dim and cloudy places. Its inspirations, revelations, intuitions, self-luminous discernings are messages from a higher knowledge-plane that make their way opportunely into our lower level of consciousness. The very character of the intuitive mind sets a gulf of great difference between its action and the action of the self-contained gnosis. In the first place it acts by separate and limited illuminations and its truth is restricted to the often narrow reach or the one brief spot of knowledge lit up by that one lightning-flash with which its intervention begins and terminates. We see the action of the instinct in animals,—an automatic intuition in that vital or sense-mind which is the highest and surest instrument that the animal has to rely on, since it does not possess the human light of the reason, only a cruder and yet ill-formed intelligence. And we can observe at once that the marvellous truth of this instinct which seems so much surer than the reason, is limited in the bird, beast or insect to some particular and restricted utility it is admitted to serve. When the vital mind of the animal tries to act beyond that restricted limit, it blunders in a much blinder way than the reason of man and has to learn with difficulty by a succession of sense-experiences. The higher mental intuition of the human being is an inner visional, not a sense intuition; for it illumines the intelligence and not the sense-mind, it is self-conscious and luminous, not a half-subconscious blind light: it is freely self-acting, not mechanically automatic. But still, even when it is not marred by the imitative pseudo-intuition, it is restricted in man like the instinct in the animal, restricted to a particular purpose of will or knowledge as is the instinct to a particular life utility or Nature purpose. And when the intelligence, as is its almost invariable habit, tries to make use of it, to apply it, to add to it, it builds round the intuitive nucleus in its own characteristic fashion a mass of mixed truth and error. More often than not, by foisting an element of sense-error and conceptual error into the very substance of the intuition or by coating it up in mental additions and deviations, it not merely deflects but deforms its truth and converts it into a falsehood. At the best therefore the intuition gives us only a limited, though an intense light; at the worst, through our misuse of it or false imitations of it, it may lead us into perplexities and confusions which the less ambitious intellectual reason avoids by remaining satisfied with its own safe and plodding method,—safe for the inferior purposes of the reason, though never a satisfying guide to the inner truth of things.”

## Dhī - Dhyāna

dhī/dhyai, (dhī, dhīra, dhyāna, etc.) to meditate upon, to fix ones consciousness upon; to establish ones perception upon;

dhī, 3.Ā to perceive, think, reflect RV &; wish, desire TS.

- thought, (esp.) religious thought, reflection, meditation, devotion, prayer (pl. Holy Thoughts personified) RV.;
- understanding , intelligence , wisdom (personified as the wife of Rudra-Manyu BhP.), knowledge , science, art;
- mind, disposition, intention, design (ifc. intent upon Kāv.);
- notion, opinion, the taking for (comp.) RV. &c. &c.

dhyai, to think of, imagine, contemplate, meditate on, call to mind, recollect (with or scil. manasā or -si, cetasā, dhiyā , hṛdaye &c.) Br. MBh. Kāv. &c.; (alone) to be thoughtful or meditative MBh. Kāv. &c.

dhyāna, n.

- meditation, thought, reflection, (esp.) profound and abstract religious meditation, ChUp. Mn. MBh. Kāv. &c.;
- with Buddhists divided into 4 stages; but also into 3;
- insensibility, dulness Bhpr.

## **DHĪ**

According to Sri Aurobindo dhī is the mental consciousness which links and is intermediary between the mentality of man and the plain of the Truth, ṛtam. It is from the plane of Svar, the ray of the Sun and its three luminous realms, trī rocanā.

"Dhī differs from the more general word, mati, - says Sri Aurobindo, - which means mentality or mental action generally and which indicates sometimes thought, sometimes feeling, sometimes the whole mental state. Dhī is the thought-mind or intellect; as understanding it holds all that comes to it, defines everything and puts it into the right place,<sup>72</sup> or often dhī indicates the activity of the intellect, particular thought or thoughts. It is by the thought that Indra and Vayu have been called upon to perfect the nervous mentality, niṣkṛtaṃ dhiyā. But this instrument, thought, has itself to be perfected, enriched, clarified before the mind can become capable of free communication with the Truth-consciousness. Therefore Varuna and Mitra, Powers of the Truth, are invoked "accomplishing a richly luminous thought," dhiyaṃ ghṛtācīṃ sādhanā."<sup>73</sup>

<sup>72</sup> The root dhī means to hold or to place.

<sup>73</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 75

The famous Gāyatrī mantra of Viśvāmitra (RV.3.62.10) uses these words twice as a verb and a noun:

tat savitur vareṇyam  
bhargo devasya **dhīmahi**  
**dhiyo** yo naḥ pracodayāt

“We **fix our concentration and hold it** on That Light of the God Savitar, most desired; who should move forward our **fixed concentrations!**”

The idea of fixing and holding ones concentration on the higher light is the most prominent in the technique of meditation. This ability to hold onto any object of concentration is central in the Vedic psychology.

### **DHYĀNA**

It is one of the most used words in the post Vedic and post Vedantic thought, indicating the process of higher mind and meditation. It is used by Patañjali as the seventh state in his eightfold yoga, before entering into last stage of identification: samādhi. The identification of the subject with the object, which is fully completed only in samādhi, is still based on light difference between the two in the perception of dhyāna, though there is an uninterrupted flow of consciousness and full and effortless concentration on the object, the subject is still cognizant as separate from the object on which the concentration is made, which adds to it an unusual flavor of delight, being one with the object and at the same time cognizing one’s difference from it.

Buddhism is also using this term to indicate meditative concentration and grades them in several stages. It is quite interesting to mention that dhyāna is already an effortless concentration on the image of things after pratyāhāra and dhāraṇā have been already realized. It is often compared to the state of the clarified butter, ghee, or gṛtam of the Vedic psychological imagery as the self-luminous stuff of consciousness.

The word dhyāna gave a rise to the name of Chan and Zen Buddhism in China and Japan. Bodhisattva, after meditating 9 years in the cave, brought his meditative technique of dhyāna to China in the 9<sup>th</sup> century AD, which thus became spread and known all over Asia.

Dhyāna today is the word which indicates meditation in general, and even the word dhyāna yoga is often used to indicate the yoga of meditative practice.

## Dharaṇa, Dharma

dhṛ (dharaṇa, dhṛti, dharma, etc.) to hold to, to be steady in intention/thinking/feeling/being;

dhāraṇā, f.

- the act of holding, bearing , wearing , supporting , maintaining MBh. R.;
- retaining , keeping back (also in remembrance) , a good memory KaṭhUp., MBh. BhP.;
- collection or concentration of the mind (joined with the retention of breath) Mn. MBh. Suśr. Kāv. Pur. &c.;
- understanding , intellect Ya1jn5. iii , 73;
- firmness , steadfastness , righteousness L.
- fixed preceptor settled rule, certainty Mn. MBh.

dhṛti, f. holding, seizing, keeping, supporting, firmness, constancy, resolution, will, command;  
dhīra, mfn. ( dhṛ or dhā? cf. Un2. ii , 24) steady, constant , firm , resolute , brave , energetic ,  
courageous, self-possessed, composed, calm, grave Hariv. Kāv. Pur.

dharma m. ( the older form of the RV. is dharman q.v.)

- that which is established or firm, steadfast;
- decree , statute , ordinance, law;
- usage , practice , customary observance or prescribed conduct , duty;
- right , justice (often as a synonym of punishment);
- virtue , morality , religion , religious merit , good works AV. &c. &c.;
- Law or Justice personified (as Indra ŚBr. &c. ; as Yama MBh. ; as born from the right breast of Yama and father of Sāma , Kāma and Harsha ib. ; as Viṣṇu Hariv. ; as Prajā-pati and son-in-law of Dakṣa Hariv. Mn. &c. ;
- the law or doctrine of Buddhism (as distinguished from the saṅgha or monastic order MWB. 70);
- the ethical precepts of Buddhism (or the principal dharma called sūśra, as distinguished from the abhi-dharma or, further dharma and from the vinaya or `discipline, these three constituting the canon of Southern Buddhism MWB. 61) the law of Northern Buddhism (in 9 canonical scriptures);
- nature, character, peculiar condition or essential quality, property, mark, peculiarity (= sva-bhāva L. ) ŚBr. &c. &c.

The root dhṛ is from the family of simple roots starting with dh-: dhā, dhī, dhū, dhṛ. They all share similar significance of steadiness and establishment:

- dhā, to place, to put, to hold;
- dhī, to hold in the mind, to meditate, concentrate upon;
- dhū, to shake off, to dualise the firmness or establishment, as it were;
- dhṛ, to hold onto the same aim, spot, target, in spite of resistance and opposite movements in its surroundings.

From this root dhṛ we have the whole range of words signifying steadiness, steadfastness:

Dharma, dharaṇa, dhīra, dhṛti, dhairya, dhāraṇā, dhārā, ādhāra, dharṭṛ, etc. etc. These words are used extensively in the Veda already and in the later post Vedic period also.

Later the steadiness became one of the most important psychological qualities of the soul and behavior in Indian Civilization. To hold to one's duty, aim, to concentrate on the goal and to reach it, to be reliable and responsible because of the ability to be stable were the qualities of the Aryans, noble men, who knew how to be steady in spite of the opposing influence from the adharmic forces, which do not hold to anything and can change any time.

To hold to one's own dharma was considered to be the highest quality, where in spite of all possible advantages and disadvantages man still follows his own path. It is interesting to note here that such a view is based on different perception of time and space, which sees time as a bank of possibilities rather than the succession of events, where man is to choose from and to follow it up manifesting it here, as long as it is needed, till the end of its possibilities, and this makes it true in this manifestation.

The eternal dharmas were identified from the most ancient times as truth, courage, friendship, self-sacrifice, kindness, etc. etc. To follow them was not easy then and is not easy now. In the Veda these are the dharmas of Mitra and Varuṇa, the dharmas which express the Truth-Consciousness in its action, for they are holding onto the Truth in spite of all possible variations to deviate from it. It is because of this steadfastness and holding to the Truth that man creates new possibilities here in the lower hemisphere, and not by any other clever and flexible arrangements. Holding to the Truth brings into the darkened consciousness of the lower hemisphere the light of knowledge and with it a newly seen world. It is the way of transformation.

When viewed in the deepest sense dharma is the expression of a true action of Consciousness; it is based on svabhāva, the true nature of being, known as svadharma, the law of being. The svadharma are as many as individuals. Every individual has his own true way of understanding the world and himself and the right to act accordingly in the world. The clash of different dharmas constitutes the world in its play of different forces and the dynamism of the unfolding of the Truth, which is supported by ṛtam, the dynamic Supramental Truth of the Veda; where men are constantly learning about different dharmas through their own successes and failures, widening the scope of their possibilities and deepening the truth of their own dharmas.

Dharma is that which upholds the soul in this world. It gives it sustenance of the Truth and thus the steadiness: whatever happens in life man can always sustain his self-awareness and grow by it, establishing the law of his inner being in the world.

### **Dharma in the Veda.**

ṛténa ṛtāṃ dharuṇaṃ dhārayanta yajñāsya śāké paramé víoman  
divó dhárman dharúṇe sedúšo nṛñ jātaír ájātān abhí yé nanakṣúḥ 5.015.02

"By the Truth they uphold the Truth that holds all, in the power of the Sacrifice, in the supreme ether, even they who by the godheads born in them travel to the godheads unborn, to the Powers who are seated for ever in the Law that upholds the heavens."<sup>74</sup>

Here we have the first definition of Dharma in Indian tradition, to uphold the truth by the truth in this world, in its power of Sacrifice, in the highest heaven, paramé vyoman. Thus to hold to the supreme truth of our being, which is in the highest heaven, here in

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<sup>74</sup> Sri Aurobindo's translation in The Hymns to the Mystic Fire.

this manifestation is to establish dharma. All who are born come here and travel back to their source, to their origin of their souls' powers nṛṇ, which are thus seated in the Dharma upholding the heaven, divaḥ dharman dharuṇe seduṣo nṛṇ. To the unborn state the souls arrive with the help of those who are born, jātair ajātān abhi ye nanakṣuḥ, or we can translate: 'with the help of birth the souls arrive at their original state where they are unborn', and this is the meaning of the Sacrifice.

### **Dharma in the Gita.**

So Dharma was seen as a power of the Sacrifice: to hold to the truth of our being and thus to gradually arrive at the highest state of our being, transforming the world of adharma in which we dwell and which has no such hold. Or we can say that by this sacrifice one brings Dharma into this world and establishes it here, as Krishna says in the Gita about himself:

*yadā yadā hi dharmasya glānir bhavati bhārata/  
abhyutthānam adharmasya tadātmānam sṛjāmy aham//  
paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām/  
dharma-saṃsthāpanārthāya sambhavāmi yuge yuge (4.7-8)*

"Whenever there is a decline of Dharma in this world, O Bharata, and there is a rise of Adharma, then I bring myself to birth here!

For the protection of good and the destruction of evil-doers and the establishment of Dharma I am born in every age."

Krishna insists on holding onto one's own dharma even if it looks not beneficiary in this world in comparison to other dharmas which may look more attractive, even if it leads one to his death. For death in one's own dharma is a supreme good, whereas the success in the dharma which is not true to ones being brings fear:

*śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt/  
svadharme nidhanaṃ śreyāḥ paradharmo bhayavahaḥ// (3.35)*

It seems that Dharma is supportive of the soul and its values in this world, and not so much of this world per se: *svalpam apy asya dharmasya trāyate mahato bhayāt*, even a bit of this Dharma protects from the great fear (2.40).

When Arjuna refuses to fight Krishna appeals to his dharma of kṣatriya, for he has joint this dharmic battle to fight, and for the kṣatriya there is no higher good than this, it is as if the doors of heaven have been opened and all the opportunities become accessible for him:

*dharmyād dhi yuddhāc chreyo 'nyat kṣatriyasya na vidyate/ (2.31),*  
'there is no greater good for the kṣatriya than this dharmic battle.'

*yadṛcchayā copapannaṃ svargadvāram apāvṛtam/  
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam // (2.32)*

"As to the open gates of heaven

The happy warriors, O Partha, come to such a battle!"

The first words of the Gita are *dharmakṣetre*, it is on the field of Dharma that the battle is taking place.

It is interesting to see that to follow dharma, the higher law of being, here is what is most needed in this world. It is not to succeed in the worldly matters but to establish the truth and the law of the Spirit, even through death.

When the question arises about this world Krishna gives an interesting answer: *lokasaṃgraham evāpi saṃpaśyan kartum arhasi/* (3.20) 'you must also take care of the maintenance of the world'. So the task is of double nature: to follow ones own dharma and to take care of the wholeness of the world, which can also be seen as dharma, upholding the world in its oneness.

### **Dharma in Buddhism.**

In the Dhammapada, the teaching of Dharma, one of the oldest treatises of Buddhism, it is said that 'one should establish oneself as an island, which none can break, neither gods nor other creatures.' Such an establishment and psychological attitude is leading man to his liberation, *mukti*. This insistence on dharma exclusively for ones own liberation, marks the beginning of the paradigm shift towards the individualistic age, commencing the beginning of the mental structure of consciousness.

### **Dhāraṇā**

Dhāraṇā is the technical term for the sixth stage of Yoga in the Yoga-Sūtras of Patanjali, which is preceded by *pratyāhāra*,<sup>75</sup> the withdrawing of senses from the objects of sense, and leading to the *dhyāna*, meditative thought. It is a power of concentration, which can be gained only through the disciplining the mind and withdrawing its senses from the object of sense, in other words, by converting *manas* into the power of *buddhi*. Many things are said and can be said about this major psychological process, which can be considered as the central in all yogic and psychological practices. It is central in *Yogasutras*, and in the *Gita*, as well as in the *Upanishads*, *Tantras*, *Advaita Vedanta* and *Sri Aurobindo*.

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<sup>75</sup> Yoga-Sūtra defines eight āṅgas in this way:

*yama-niyama- āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo aṣṭāva āṅgāni* YS 2.29.



## Dr̥ṣṭi, Dar̥ṣana

dr̥ṣ to see, behold, look at, regard, consider RV. AV. ŠBr. MBh. &c.; to see i.e. wait on, visit MBh. R.; to see with the mind, learn, understand MBh. Kāv. &c.; to notice, care for, look into, try, examine Yājñ. Pañc.; to see by divine intuition, think or find out, compose, contrive (hymns, rites, &c.) Br. Nir. ii , 11 dr̥ṣṭi, f. seeing, viewing, beholding (also with the mental eye) Br. Up. &c.; sight, the faculty of seeing ŠBr. Mn. Suśr. &c.; the mind's eye, wisdom, intelligence BhP.; view, notion Bhag. Kap.; (with Buddhists) a wrong view, theory, doctrine, system Jātakam.; eye, look, glance Mn. MBh. Kāv. &c.

dar̥ṣana, n. seeing , observing , looking , noticing , observation , perception RV. i , 116 , 23; ŠBr. MBh. &c.; audience, meeting R.; view, doctrine, philosophical system, 6 in number:

- 1) [Pūrva-] Mīmāṃsā by Jaimini,
- 2) Uttara-Mīmāṃsā by Bādarāyaṇa. ;
- 3) Nyāya by Gotama;
- 4) Vaiśeṣika by Kaṇāda;
- 5) Sāṃkhya by Kapila;
- 6) Yoga by Patañjali, MBh. xii , 11045 f. BhP. &c.

Related roots:

spaṣ, to see, behold, perceive, espy RV.; paśyati, to see, etc.  
paśu, the animal etc.

### ***Dr̥ṣṭi***

It is of a direct evidence of the truth, establishing the direct contact with the seer. Sri Aurobindo defines three major accesses to reality: dr̥ṣṭi, śruti and viveka. Dr̥ṣṭi, revelation, and śruti, inspiration, are of a direct contact with the truth, whereas viveka, discrimination, is based on memory.

"As the intuition is of the nature of a memory, a luminous remembering of the self-existent truth, so the inspiration is of the nature of truth hearing: it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea; there is seized some stream of its inner reality and vivid arriving movement of its substance. **The revelation is of the nature of direct sight, pratyakṣa-dr̥ṣṭi, and makes evident to a present vision the thing in itself of which the idea is the representation. It brings out the very spirit and being and reality of the truth and makes it part of the consciousness and the experience.**"<sup>76</sup>

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<sup>76</sup> Volume: 20-21 [SABCL] (The Synthesis of Yoga), Page: 785

"This internal vision, dr̥ṣṭi, - says Sri Aurobindo<sup>77</sup> - the power so highly valued by the ancient sages, the power which made a man a Rishi or Kavi and no longer a mere thinker, is a sort of light in the soul by which things unseen become as evident and real to it—to the soul and not merely to the intellect—as do things seen to the physical eye. In the physical world there are always two forms of knowledge, the direct and the indirect, pratyakṣa, of that which is present to the eyes, and parokṣa, of that which is remote from and beyond our vision. When the object is beyond our vision, we are necessarily obliged to arrive at an idea of it by inference, imagination, analogy, by hearing the descriptions of others who have seen it or by studying pictorial or other representations of it if these are available. By putting together all these aids we can indeed arrive at a more or less adequate idea or suggestive image of the object, but we do not realise the thing itself; it is not yet to us the grasped reality, but only our conceptual representation of a reality. But once we have seen it with the eyes,—for no other sense is adequate,—we possess, we realise; it is there secure in our satisfied being, part of ourselves in knowledge.

Precisely the same rule holds good of psychical things and of the Self. We may hear clear and luminous teachings about the Self from philosophers or teachers or from ancient writings; we may by thought, inference, imagination, analogy or by any other available means attempt to form a mental figure or conception of it; we may hold firmly that conception in our mind and fix it by an entire and exclusive concentration;<sup>78</sup> but we have not yet realised it, we have not seen God. It is only when after long and persistent concentration or by other means the veil of the mind is rent or swept aside, only when a flood of light breaks over the awakened mentality, jyotirmaya brahman, **and conception gives place to a knowledge-vision in which the Self is as present, real, concrete as a physical object to the physical eye, that we possess in knowledge; for we have seen.** After that **revelation**, whatever fadings of the light, whatever periods of darkness may afflict the soul, it can never irretrievably lose what it **has once held.** The experience is inevitably renewed and must become more frequent till it is constant; when and how soon depends on the devotion and persistence with which we insist on the path and besiege by our will or our love the hidden Deity.

**This inner vision is one form of psychological experience;** but the inner experience is not confined to that seeing; **vision only opens, it**

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<sup>77</sup> Volume: 20-21 [SABCL] (The Synthesis of Yoga), Page: 290

<sup>78</sup> This is the idea of the triple operation of Jnanayoga, śravaṇa, manana, nididhyāsana, hearing, thinking or mentalising and fixing in concentration.

**does not embrace.** Just as the eye, though it is alone adequate to bring the first sense of realisation, has to call in the aid of experience by the touch and other organs of sense before there is an embracing knowledge, so the vision of the self ought to be completed by an experience of it in all our members.

Our whole being ought to demand God and not only our illumined eye of knowledge. For since each principle in us is only a manifestation of the Self, each can get back to its reality and have the experience of it. We can have a mental experience of the Self and seize as concrete realities all those apparently abstract things that to the mind constitute existence — consciousness, force, delight and their manifold forms and workings: thus the mind is satisfied of God. We can have an emotional experience of the Self through Love and through emotional delight, love and delight of the Self in us, of the Self in the universal and of the Self in all with whom we have relations: thus the heart is satisfied of God.

We can have an aesthetic experience of the Self in beauty, a delight-perception and taste of the absolute reality all-beautiful in everything whether created by ourselves or Nature in its appeal to the aesthetic mind and the senses; thus the sense is satisfied of God. We can have even the vital, nervous experience and practically the physical sense of the Self in all life and formation and in all workings of powers, forces, energies that operate through us or others or in the world: thus the life and the body are satisfied of God.”

## Manas

Mind, Reason, Thought

*Manas* is the ability of the mind to hold and to formulate opinion in the mind. This very ability of the mental consciousness to formulate thought in language had given a name to man himself: *manu*, *manuṣya*, *mānava*, etc. indicating his major faculty of mental consciousness. In the Vedic tradition *manas* was seen as one of the faculties of consciousness equal to others, where as later in Sankhya especially it took a more prominent place as a synthesizer of all the indriyas. In the Vedic epistemology it was a faculty equal to sight and hearing and the word. In the post Vedic it became their leader.<sup>79</sup> This shift is clearly seen already in the Upanishads.<sup>80</sup>

According to the Veda *manas* is located in the heart of man, and it relates with his ability to extract Soma, the delight of existence.<sup>81</sup> The *vāk*, on the other hand, is of a fiery nature which grows when the Soma is poured into it. It is by these two Mind and Word, *Manas* and *Vāk*, the Father and Mother of this creation, which are also compared to Heaven and Earth<sup>82</sup> that the whole manifestation comes into being.

Let us compare some of the derivations and their meanings:

*man*, to consider, to think, to ponder upon, to validate/measure, to have opinion about;

*manas*, mind, will, wish, heart, etc.

*mati*, thought, opinion;

*pra-mati*, aspiring mind; fulfilling thought, providence;

*anu-mati*, mind following the higher grace; assent, permission;

*su-mati*, perfect(ed) mind, embodying both the aspects of *anumati* and *pramati*, the aspiring and responding elements of mental consciousness;

*a-mati*, mental disability;

*manyu*, anger; wrath, etc.<sup>83</sup>

### **Related roots.**

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<sup>79</sup> The relation of *manas* to other faculties such as *vāk*, *cakṣuḥ*, *śrotram*, *prāṇaḥ*, and *annam*, was seen differently and more on the equal basis than in the later Sankhya. This confirms the theory of developmental stages in Gebser's vision of structures of consciousness, where the mental structure emerges out of the mythical, where the balance between the faculties of consciousness was maintained differently and the faculty of the mind was not yet dominating others.

<sup>80</sup> See Yajñavalkya's explanation of the *manas* and its function in the BṛhUp.

<sup>81</sup> Ait Up tasya hṛdayam nirabhidhata hṛdayān mano manasaścandramāḥ/ 1.1.2

<sup>82</sup> See BṛhUp

<sup>83</sup> Cp to the elaborations of Gebser on the mental structure of consciousness and the role of anger in the emergence of it in The Ever-Present Origin, p. 73-75, Ohio University, 1985

Root *man* is derivative of and related to the core root *mā*, to measure, which produced a great number of derivations.<sup>84</sup>

*mā* to measure, mete out, mark off; to prepare, arrange, fashion, form, build, make; to show, display, exhibit etc.;

*māna*, opinion, notion, conception, idea; purpose, wish, design;

*pramāṇa*, (see below)

*vimāna*, measuring out, traversing; a car or chariot of the gods, any mythical self-moving aerial car (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the air; other descriptions make the Vimāna more like a house or palace, and one kind is said to be 7 stories high; that of Rāvaṇa was called puṣpaka; measure; extension ib.; (in med.) the science of (right) measure or proportion;

*māyā*, art, wisdom, extraordinary or supernatural power (only in the earlier language); illusion, unreality, deception, fraud, trick, sorcery, witchcraft, magic;

*mātrā*, measure (of any kind), quantity, size, duration, number, degree; unit of time, moment; metrical unit, a mora or prosodial instant; a minute portion, particle, atom, trifle; matter, the material world; materials, property, goods, household, furniture, money, wealth, substance, livelihood (also pl.)

*mātr*, a measurer, a knower, one who has true knowledge; a mother, any mother; the earth (du. heaven and earth); the two pieces of wood used in kindling fire RV.;

*mitra*, (see under *mitra*)

**pramāṇa**, n. measure, scale, standard measure of any kind (as size, extent, circumference, length, distance, weight, multitude, quantity, duration) KaṭhUp., Mn., &c. (instr. " on an average " Jyot.) prosodical length (of a vowel); right measure, standard, authority Mn. MBh. &c.

A means of acquiring Pramā or certain knowledge are six in the Vedānta:

- 1) pratyakṣa, perception by the senses ;
- 2) anumāna, inference ;
- 3) upamāna, analogy or comparison ;
- 4) śabda or āpta-vacana, verbal authority, revelation ;
- 5) an-upalabdhi or abhāva-pratyakṣa, non-perception or negative proof;
- 6) arthāpatti, inference from circumstances ;

the Nyāya admits only 4, excluding the last two ; the Sāṃkhya only 3, viz. pratyakṣa, anumāna and śabda; other schools increase the number to 9 by adding sambhava, equivalence ; aitiḥya, tradition or fallible testimony ; and ceṣṭā, gesture IW. 60 &c. &c.) any proof or testimony or evidence Yājñ. MBh. Kāv. &c.; a correct notion, right perception (= pramā) Tarkas.

### **Maniṣā**

maniṣā, f. thought, reflection, consideration, wisdom, intelligence, conception, idea, RV. &c. &c.; prayer, hymn RV.; desire, wish, request ib.

### **Medhā**

medhā, f. mental vigour or power, intelligence, prudence, wisdom (pl. products of intelligence, thoughts, opinions) RV. &c. &c.; Intelligence personified (esp. as the wife of Dharma and daughter of Dakṣa) MBh. R. Hariv. Pur.

<sup>84</sup> Ibid.

**Viveka**

vic (vivīc, viveka, etc.) to discriminate, to distinguish thoroughly;

vivīc, P. -vinakti,

- to sift (esp. grain by tossing or blowing), divide asunder, separate from (instr. or abl.) ŚBr., BhP.;
- to shake through (acc.) RV. i , 39 , 5;
- to distinguish , discern , discriminate KaṭhUp., BhP.;
- to decide (a question) MBh.;
- to investigate , examine , ponder , deliberate Kāv., BhP.;
- to show, manifest, declare MBh.

viveka, m.

- discrimination, distinction Mn. Sarvad. Suśr.;
- consideration, discussion, investigation Gīt. MārKp. Sarvad.;
- true knowledge, discretion, right judgment, the faculty of distinguishing and classifying things according to their real properties ChUp. Kap. &c.;
- (in Vedānta) the power of separating the invisible Spirit from the visible world (or spirit from matter , truth from untruth , reality from mere semblance or illusion)