Attempts to study mind in its scientific perspective have been existing for ages. Yajurveda, one of the oldest literary records has tried to give the picture of mind as 'Divine Light' and the 'Via Media' of perception, memory, etc.

Unmada has been recorded in Atharva Veda with its stages and treatment for the first time. The word has been used as UNMADA. Gradually towards Samhita period (800 B.C. to 600 B.C.) UNMADA seems to have become UNMAADA. In Taittariya Samhita it is said that Pishacha (Manohana) a kind of krimi, impairs mind and Gandharvas and Apsaras cause unmaada in man.

In premier Ayurvedic classics like Charaka Samhita, Sushruta Samhita and Astangahridaya, Unmada has been defined with different viewpoints. Out of these, Charaka's definition appears to be more appealing on account of being easily understandable. He states that Unmaada has to be understood as the unsettled condition of the Manas (mind), Buddhi (understanding), Samjna (consciousness), Gnana (perception), Smriti (memory), Bhakti (inclination), Sheela (character), Chresta (behaviour), and Achara (conduct).

Considering various aspects of the disease, Unmada has been classified by ancient Ayurvedic savants. Charaka records Unmaada as of five kinds at one place and two viz., Nija and Agantu at the other in the chapter he has devoted for "Unmada Nidana" (pathology of unmada). Shushruta and Vagbhata, the former being known as a contemporary of Agnivesha, the author of Charaka Samhita (500 to 300 B.C.) and the latter who flourished during 7 A.D., recognize unmaada as of six types.

Thus we come across varieties of opinion about the classification. These are sometimes feared to be confusing albeit the truth is far from this. Charaka has stated the purpose of classification of diseases. A dispassionate and critical yet technical examination would reveal the importance of such classifications.
Charaka who is held high as the most authentic expert on Chikitsa (treatment) has dealt every disease he has recorded in his work in great detail. Before prescribing the treatment he warns the physician by giving some vital hints to be considered lest the physician would err. His classification of Unmaada is based on the prognosis, the knowledge of which is very essential in treating any disease. Focussing on etiology, mode of manifestation, prognosis and principles of treatment he offers two more classifications as Nija and Agantu (endogenous and exogenous). According to him, the agantu varieties which have been described by Vagbhata in Bhootapratishedha Chapter in Uttara tantra (concluding section) have been included in Uttara Sthana (concluding section) by Vagbhata and Shushruta (section on pharmacetics) by Shushruta.

Nija Unmaada is further divided into four kinds. They are also known as Doshaja Unmaadas (those arising from the morbidity of Doshas. Out of these the fourth kind namely Sannipataja unmada. (insanity of tridiscordance) is said to be incurable, the others being curable. Similarly the fifth variety namely Agantu Unmaada arising from Himsa (crucity) is said to be incurable. Agantu Unmaadas arising the Rati (lust) and Abhyarchana (extortion) are said to be incurable. Although Vagbhata and Shushruta have not made classifications of Unmaada as curable and incurable they have not omitted this aspect. They have declared Unmaada as curable or incurable depending on certain sets of symptoms.

By going through the Nidanasthana of Charaka Sambhata, we can understand that Agantu Unmaada has been classified further into ten kinds. Again while dealing with the management of Unmaada two more classifications namely, Brahmarakshasa Unmaada and Rishishapadijonmada have been added to them, with their own symptoms. As Charaka has not given the signs and symptoms of Agantu Unmaada in Nidana Sthana (section on pathology) he might have considered Rakshas Unmaada as one in that section. This is clearly supported by Chakrapani’s commentary. Although these eight or nine varieties of Agantu Unmaada are counted, other varieties which are caused by “possessions” may also be considered as Bhootonmaada. According to Chakrapani, this is supported further by Sharmagathathar who counts 20 varieties of Bhootonmaada. Charaka has not included Vishaja Unmaada (those originating on account of poisoning) and Aadhija Unmaada (originating from purely mental tensions) in his work. This is probably because of the similarity in signs and symptoms of Vishaja Unmaada with those of Visha Vegas (different degrees or stages of poisoning) which have been described by him in twenty third chapter of Chikitsa Sthana (section on treatment). Secondly, visha will not be the direct reason for causing mental disease. Doshas are first affected in poisoning. Only at a stage mental symptoms crop up as in case of Sannipata Jwara.

Sushruta and Vagbhata though have documented Vishaja and Aadhija Unmaada, their descriptions have been very brief in nature when compared with the other varieties they explain. They have remained silent in describing the treatment for Vishaja variety. This may be with an intention to emphasise the importance of etiology of Unmaada on one hand and the similarity of its symptoms on the other as said before. The treatment for Vishaja Unmaada can be understood by the method of treatment of Visha Vegas which has been included in Uttara Sthana (concluding section) by Vagbhata and Kalpasthana (section on pharmacetics) by Shushruta.

Aadhija Unmaada has also been omitted by Charaka as said before. But while stating the etiological factors of Unmaada he has stated causes which are enough to directly impair the mind. Besides this, he has laid down general principles of treatment for Unmaadas originating from Kama (lust), Krodha (anger) etc. As these originate mostly on account of exogenous factors they can be considered under Agantu Unmaada. Hence the Aadhija variety of Unmaada mentioned by Vagbhata and Shushruta may be studied under Agantu Unmaada of Charaka. Agantu Unmaada is also termed as Bhootonmaada (insanity born of spirit possession). Unlike others he has dealt with this in the Chapters on Unmaada because Bhootonmaadas exhibit mental disorders principally.

Sushruta and Vagbhata classify Unmaada into six kinds. Sushruta has excluded Bhootonmaada because he has dealt with Devagrahajasutra, Gandharvagrahajasutra, etc., which are similar to Bhootonmaada varieties of Charaka with their treatment in ‘Amanushopasarga pratishedhadyaya’ (a chapter on treatment of disorders caused by inhuman possession) of Uttara tantra (concluding section). Besides this, the usage ‘Amanushopasarga’ found in Charaka has been commented by Chakrapani as ‘Amanushopasargadihbirakshitas’. The word ‘Amanushopasarga’ of Sushruta has also been used to convey the same meaning. Hence by this observation we can justify the exclusion of Agantu Unmaada by Sushruta.

Vagbhata has also omitted the term Agantu Unmaada. But Arunadatta, in his commentary says that the treatment of Agantu Unmaada with Bhootanubandha will have to be done as per Bhootapratishedha, the treatment of disorders caused by spirit-possession. Therefore we can conclude that the Agantu Unmaada of Charaka has been described by Vagbhata in Bhootapratishedha Chapter in Uttara Sthana.

One question which obviously arises is, ‘Why Sushruta and Vagbhata have counted Chittaja or Aadhija Unmaada separately when...
In the available incomplete Bhela Samhita it has been said in Chikitsa sthana that ‘Ummaada is of five kinds.’ But in the actual text we see only 4 types being explained.30 Agantu Ummaada which is not found there probably because of the loss of relevant literature, has been described in Nidana stana (section on pathology).30 Bhela has stated that Mada is a milder form or preliminary stage of Mada and Madatyaya chapters dealing with the stages and treatment of Alcoholism depend on the symptoms and their nature like moderate, mild, etc. and on the relationship between Mada and Raktavaha srotas. Vagbhata has described Mada in Madatyaya Nidana (aetiology) and Madatyaya Chikitsasthana (treatment) chapters. Vagbhata and even Madhava have dealt with Mada, Moorcha and Unmaada.33 Sushruta also holds the same opinion. But Charaka has dealt this group under ‘Vidhishoniteeyaadhyaya’ (chapter dealing with the importance of blood) and Vagbhata under ‘Madatyaya Nidana’ and ‘Madatyaya Chikitsa’ Adhyayas or chapters dealing with the stages and treatment of Alcoholism34.

By a keen study of these chapters we can conclude that Sushruta and Bhela have dealt Mada in the chapter devoted to insanity depending on the symptoms and their nature like moderate, mild, etc., and Charaka has dealt in Vidhishoniteeya chapter because of the relationship between Mada and Raktavaha srotas. Vagbhata has described Mada in Madatyaya chapters depending on the aetiology and symptomatology of Mada and Madatyaya (alcoholism).

It has been stated that Mada is a milder form or preliminary stage of Unmaada.29 Unmaada as a whole has been considered as a mental disease.” For answering this, an exhaustive study of the nidana (aetiology) of Unmaada becomes indispensable. By listing the aetiological factors given in the texts, we can make clearly two categories, one being of the factors which cause imbalance mainly of Sharirika (somatic) doshas (humours) viz., Vata, Pitta and Kapha and the other of those which principally cause the derangement of Manasika doshas viz., Rajas and Tamas. Another possible explanation would be that, in Doshaja Unmaada it is sharira that is affected first and then the mind and in Manasa Unmaada (Agantu or Bhootonmadas) it is mind that is first deranged and then the body.29

In Kashyapa Samhita which is available only in incomplete form we fail to find any chapter devoted to Unmaada. Hence no details are available in this ancient work. Only at one place Kashyapa explains how to diagnose Unmaada in children who are unable to express their discomforts; a very valuable information indeed.34

In the available incomplete Bhela Samhita it is sharira that is affected first and then the mind and in Manasa Unmaada (Agantu or Bhootonmada) it is mind that is first deranged and then the body.30, 33

Madhava who is regarded as the best author in Nidana (aetiological factors of Unmaada) has included the various Grahalakshanas described by Sushruta and Vagbhata, in the chapter devoted to Unmaada.35a, 38

Sharangadharha has counted 20 types of Bhootonmada as said before39. Some of the varieties viz., Vriddhakrodhaja Unmaada, Vratonmada, Pittonmada, Kaphonmada, etc. are available in this ancient work. Only at one place Kashyapa has included the various Grahalakshanas described by Sushruta and Vagbhata, in the chapter devoted to Unmaada.35a, 38

The above table is given below for understanding the varieties of this disease found in Ayurvedic lore.

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<th>No.</th>
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<td>1.</td>
<td>Vattonmada</td>
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<td>Agantuommada (Bhootonmada)</td>
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**Summary**

An attempt to study the classifications of Unmaada chronologically has included the various Grahalakshanas described by Sushruta and Vagbhata, in the chapter devoted to Unmaada.35a, 38 Even in Chikitsasthana these have been recorded by Charaka.34

**Names**

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| Ummaada, Siddhakrodhaja Ummaada which are said to have been included by Charaka while describing the aetiological factors of Unmaada.35a, 38 Even in Chikitsasthana these have been recorded by Charaka.34

In Chikitsasthana it has been said in

By a keen study of these chapters we can conclude that Sushruta and Bhela have dealt Mada in the chapter devoted to insanity depending on the symptoms and their nature like moderate, mild, etc., and Charaka has dealt in Vidhishoniteeya chapter because of the relationship between Mada and Raktavaha srotas. Vagbhata has described Mada in Madatyaya Nidana chapter and Madatyaya Chikitsa chapters dealing with the stages and treatment of Alcoholism.34

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*According to Charaka, 1 to 3 are curable and 4th is incurable, 7 to 14 and 35 if caused an account of cruelty will be incurable, 7 to 28 are Agantu unmaada or Bhootonmada.
(References)

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12. G

13. F

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18. A

19. G

20. F

21. E

22. D

23. C

24. B

25. A
AETIOLOGY (NIDANA) OF MENTAL DISEASES IN AYURVEDA

D. D. Chaturvedi, Research Officer, A. R. Unit, A. I. I. M. H., Bangalore.

In Ayurveda disease has been mentioned to be understood by five processes viz., Nidana (aetiology), Poorve Roopa (Prodromal symptoms), Roopa (Signs, symptoms), Upsaya (The-repeutics test) and samprapathi (Pathogenesis). As we are concerned with the aetiology of mental disease it would be proper to describe Nidana (aetiology) as propounded in Ayurveda. The word Nidana derives from the root "DISATISARJANE" (Gadadhar). The word Nidana means Hetu (aetiology) or cause. In Sushruta Samhita it is mentioned that it is called Nidana because it indicates Hetu (aetiology) as well as signs and symptoms of a disease. Further explanation of this is, that the process by which one gets the complete knowledge of disease is known as Nidanas.

The synonyms of Nidana described by Vagbhata are Nimitta, Hetu, Aytana, Pratyay Uttan and Karana.

LAKSHANA (SIGNS) OF NIDANA: All those factors which vitiate the doshas and produce the disease are known as Nidanas. For example, the use of incompatible, dirty and impure diets have been mentioned to vitiate the doshas and produce the disease. The causative factors have been classified under the following group:

A. (1) SANNIKRISTA (Immediate)
(2) BIPRIKRISTA (Remote)
(3) BYABHICHIHARI (Insufficient etiology to cause a disease)
(4) PRATHAMIKA (Strong etiology which provokes doshas and cause a disease)

1. निवांन यथा निसर्गायत्तिः स्वाभाविकः स्वयं विचारगतः गतः । वर्ण. वि. २. १.
2. हेतुतत्त्व निर्विन्यासीतः । वर्ण. वि. २. ३.
3. निवांन यथा व्याधिः कर्मविशेषता । वर्ण. वि. २. ५.
4. निवांन यथा व्याधिः कर्मविशेषता । वर्ण. वि. २. ७.
5. निवांन यथा व्याधिः कर्मविशेषता । वर्ण. वि. २. ९.
B. (1) ASATMENDRIYARTH (Aetiology pertaining to non-homology of the senses with their sense objects)
(2) PRAJNAPARADH (Volitional transgression)
(3) PARINAMA (Aetiology pertaining to time effect)
C. (1) DOSAHETU (Aetiology causing the stage wise derangement of doshas to produce disease)
(2) VYADHI HETU (Aetiology causing a specific disease)
(3) UBHAI HETU (Aetiology responsible for derangement of Doshas and a disease corresponding to such derangement)
D. (1) UTPADAKA (Predisposing)
(2) VYANJAKA (Catalysing)
E. (1) VAHYA (Extrinsic aetiology)
(2) ABHYANTARA (Intrensic aetiology)

The above classification of Hetu (Cause) shows that the ancient authors were more on the lookout for the root cause of disease than the mere signs and symptoms.

Charaka has described Doshas into 2 categories i.e., physical and mental. Vata, Pitta and Kapha are said to be Shariraka Doshas whereas Rajas and Tamas are the mental doshas (Ch. Su. 1. 57).

A disease produced by Rajas and Tamas Guna or by Agantuja factors affects the mind, which is known as a mental disease. For example, Unmada. The imbalance produced Rajas and Tamas doshas can be divided into two groups, i.e., Ichha and Dwesha. Excessive desire for a particular thing is Ichha whereas the opposite interest for a particular thing is Dwesha. The imbalance between physical doshas i.e., Vata, Pitta, and Kapha take place in the next stage. Charaka has described that Vata gets vitiated by Kama, Shoka, and Bhaya. Pitta gets vitiated by Krodha. All the three physical doshas get vitiated by the interference of all the Grahas. (Grahas are paranormal influences).

In physical doshas, Vata has been said to be the main because if Vata is in a normal condition the other doshas like pitta, kapha, are also found in a normal condition. Though they have got their own normal conditions, their movement is due to Vata. Whereas Rajo Guna is main in mental doshas because even if tamo guna exceeds it does not act without Rajo Guna. Here it is necessary to describe what is disease?

Sushruta has given a nice description1, whenever a feeling of disturbance is there, it is known as a disease which is divided into four categories. (1) Abhighatha (Traumatic) (2) Sharirik (Physical) (3) Mansik (Mental) and (4) Swabhavika (Natural) Table I.

The above Table I shows a long list of factors in Agantuja group namely, mental affections. Their number may increase or decrease depending upon the severity of the mental illness. Swabhavika group may also produce the mental symptoms for example, a lady in menopause may think that she will not get full affection from her husband and such prolonged thinking may lead to mental symptoms in her.

While describing Unmada, Charaka says (Ch. N, 7/4), that there is unsettlement of all Manas (mind) Buddhi (understanding) Sanjnya (consciousness) Sanruti (memory), Bhakti (Inclination) Sheela (character) Achara (conduct). While describing the Aetiology of Unmada Charaka explains the role of incompatible, dirty, impure food, disrespect of Dev (God), Guru (Teachers), Brahmins (learned), excessive bhaya (fear), Harsha (joy) to produce namobhighata disturbing all the normal mental functions. Even these mental factors will not be capable of producing unmada unless the person possesses heena satwa (weak constitution). Charaka says that these factors produce imbalance in doshas, and hridya which has been said to be

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(1) तस्य ज्ञानात्मक स्वाभाविकताः सम्पूर्णता यथार्थपद्धतिः
(2) ऐसां ज्ञानात्मक स्वाभाविकताः सम्पूर्णता यथार्थपद्धतिः
(3) ज्ञानात्मक स्वाभाविकताः सम्पूर्णता यथार्थपद्धतिः
(4) तस्य ज्ञानात्मक स्वाभाविकताः सम्पूर्णता यथार्थपद्धतिः
the seat of knowledge is affected. The dosas reaching to Manovahasritas (pathways of mind) produces Manovibhrama (Disorganisation of mind).

In Apasmara (epilepsy) the main symptoms of which is loss of memory, both physical and mental symptoms are found. The mental functions as has been described by Charaka, are not fully disturbed. This attack may be for a few seconds or minutes. The frequent attack of Apasmara may lead to same major mental disease. A controversy exists to accept Apasmara as a mental disease.

The above descriptions shows that aetiological factors described in Ayurvedic text have definitely scientific base.

ACKNOWLEDGMENT

I am thankful to Dr. H. N. Murthy, Head of Department of Psychology for his valuable suggestions in preparation of this paper.
YOGA AND MENTAL HEALTH

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Yoga is one of the systems of Indian Philosophies and mainly deals with mental discipline. The word yoga is used to denote various meanings; like means as in भौतिकता, ज्ञानदीप etc., compound as in चिर्वान्त ग्रस्या योगा, etc.; union as in संयोग and विनयोग and concentration as समाधियोग. In this paper yoga is discussed in connection with mental discipline.

More than two thousand years ago our ancient seers were capable of telling the world that transactions of the human mind could be controlled by practice. Beside controlling they have shown the way of improving the various psychic capacities. This they called as योगसिद्धि or success of yoga.

Concentration

The conscious element in the body is called चिन्तितकिति or the knowing capacity. This owns an instrument called mind stuff or चिन्तन through which it acquires the knowledge of the surrounding world, i.e., knowable or चिन्तन. The mind stuff is said to have three aspects, illumination, action, and stasis, (rest). On account of this it is called physical and thus a nonsentient thing. It becomes sentient as it reflects the purusha or चिन्तितकिति. By this reflection it gains consciousness from purusha like water gaining brightness on account of the reflection of the bright sun. In the same way it is capable of grasping things by means of sensory organs and changes itself into the shape of those things. Thus mind stuff is the meeting place of purusha and outside stimuli, i.e., knower and knowable. In every transaction mind is both sentient and nonsentient. (साधनोपर्क चिन्तितकिति तत्त्वकिति, Y. S. 4.23).

Healthy Mind

Mind is the most active element in the body. In the subtlest unit of time it could change from one transaction to another. These various changes are called विरूद्ध in the mind. If the sensory organ is not misleading, it could perceive things as they are; if the right reasoning were practised, it could infer the things unperceived but connected with