

The Existence of Mind in Brhad'aranyaka Upanisad

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Abstract: *There are two schools of thought about consciousness. First there are those who say that consciousness is an inherent function of the body. Consciousness is formed due to complex compounds in the body. When the body dies, consciousness also dies. Meanwhile, in the Upanishads it is said that consciousness is a different entity from the body. Consciousness is not a product of the body but rather an independent entity. The mind component is able to access that awareness so that the body has awareness. When a person dies, consciousness leaves him. This work descriptively narrates the thought-forming components and their functions according to the text of the Brhad'aranyaka upanisad. These components consist of buddhi, ahamkara and manah and consciousness that enters the three components is called the citta. It is through this mental component that consciousness acts on the body. Buddhi functions to think or process of cognition, ahamkara as identification and manas as a vessel for memory, feeling and controlling the senses. The Brhad'aranyaka Upanisad itself has not used the three terms of the components of the mind but explained at length about their functions so that it can be easily identified.*

Keywords: Brhad'aranyaka upanisad, mind, *buddhi*, *ahamkara*, *manah*, *citta*

I. Introduction

Psychologists view that the mind is not an entity but a function. What is called the mind is the thought process. They did not discover a substance called mind. This thought is the process of all things related to the brain in the head. Brain work is expressed as thought. However, in the texts, especially the Yoga Sutras of Patanjali, it states that the mind is the substance that arises from *prakṛti*. The mind is the initial creation or *antahkarana sarira* of the primordial substance or *prakṛti*. There are three components that make up the mind, namely: *buddhi* (intellect), *ahamkara* (ego), and *manah* (memory). These three components are able to access cosmic consciousness. The cosmic consciousness that is accessible to these three components of the mind is called the *citta* (consciousness). Regarding this matter, the Brhad'aranyaka Upanisad calls this awareness as *manah*, all things related to the mind (consciousness) are referred to as *manah* (Suwantana, 2022). The only difference is how this consciousness functions. For example, the Brhad'aranyaka Upanisad (I.5.3) states the following:

triny ātmane' kuruta" iti, mano vācam prānam, tāny ātmane "kuruta": anyatra manā abhūvam nādarśam, anyatra manā abhūvam nāśrauṣam' iti, manasā hy eva paśyati, manasā śṛṇoti, kāmah saṁkalpo vicikitsā, śraddhā "śraddhā, dhṛtīr adhṛtīr hrīr dhīr bhīr ity etat sarvam mana eva. . tasmād api pṛṣṭhata upasprṣṭo manasā vijānāti.

Three He made for Himself: mind, speech and breath, this He created for Himself. They say, my mind is not here, I don't see it, my mind is elsewhere, I don't hear." It is with the mind-one actually sees. It is with the mind that people actually hear. Desire determines doubt, belief, lack of faith, stubbornness, lack of stubbornness, shame, the operation of reason, worry these are all thoughts. Therefore, even if a person is touched on the back, he feels it with his mind (Radhakrisnan, 2008).

The text of the Brhad'aranyaka upanisad states that the *atman* consists of three components, namely mind, speech and breath. In the context of Bali, it is called *idep sabda* and *bayu*. Specifically regarding the mind, the text mentions it as *manah*, but what is meant is the *citta*, namely consciousness. The text above states that with the mind one sees, with the mind one hears. Desire, doubt, stubbornness, shame, reason, and worry are the work of the mind. Here it can be said that *manah* is meant is the conscious aspect of a person, namely the mind or *citta*. About how it works well described. Although the Brhad'aranyaka text states only *manah*, the text still gives a different form to its functions. So that in this study, we continue to look at that and the material forming the mind itself can be seen from its functions which are classified into three namely *buddhi*, *ahamkara* and *manah*. So there is a difference in the meaning of *manah* and what the Brhad-aranyaka Upanisad text states with *manah* as part of the workings of the *citta* (mind).

Method

This type of research is classified as qualitative and uses a descriptive narrative pattern in describing and analyzing the data. Theories used in dissecting research problems are hermeneutic theory and existential theory. Hermeneutic theory is used to interpret the texts of the Upanishads, while the theory of existence is used to dissect problems related to the existence of the mind. The research approach is theological because it relates to the Sacred text. The data collection technique is to look for several source texts such as in Gedong Krtya and others. Interviews were conducted in-depth in order to provide contextual analysis. Informants are determined purposively because only those who understand can provide information related to the text. The analysis was carried out by a display process and then gradually narrated and analyzed so that it became a descriptive research report.

II. Discussion

The text of the brhad'aranyaka Upanisad mentions *manah*, but it refers to the *citta* or mind, but broadly the Brhad'aranyaka Upanisad describes the parts that constitute the work of *buddhi*, *ahamkara* and *manah*. Like the text above, for example, when it states that the function of *manah* is to think, then this is *buddhi*, when its function is to feel worry, it is the work of *manah*. While faith is the work of *ahamkara*. The use of the terms *buddhi*, *ahamkara* and *manah* as mind-forming is to follow the 25 *tattva* principles of the Samkhya, while the Brhad-aranyaka Upanisad text calls it a function of the mind which it calls *manah*, or in the text of the Yoga Sutra Patanjali as *citta*.

2.1 Buddha (intellect)

Buddhi (Sanskrit) comes from the Sanskrit root *Budh*, which literally means wake up, observe, pay attention, attend, learn, become aware, know, become aware again. The term appears widely in the Rigveda and other Vedic literature. *Buddhi* means, says Monier, Williams 1899, the power to "form, maintain concepts; intelligence, reason, intellect, mind". *Buddhi* is a feminine Sanskrit noun that comes from *budh*, awake, comprehending, knowing. The same root is the basis for the more familiar masculine form Buddha and the abstract noun *bodhi*. *Buddhi* is intelligence that reflects consciousness

According to the Sāṅkhya-Yoga view, *Buddhi* is essentially unconscious, and as such, cannot become the object of his own consciousness. This means that it cannot capture an object or manifest itself. *Buddhi* is the further embodiment of the *citta* after he is so deeply enthralled by the *gunas*. *Buddhi* has a number of meanings: (1) the power of forming and preparing thoughts, intelligence, reason, mind, spirit, heart, memory; (2) opinions, feelings, understandings, ideals; (3) character, character, disposition; (a) will, intent. (Zoetmulder, 1995: 138). In the Tattva Jnana 9, *buddhi* is explained as follows:

"ri pamangguh ning triguna lawan citta, metu tang buddhi. Palaksana ning buddhi, buddhi tan pahidep ikang buddhi ndan ahidep ya, kadi tan wruh ikang buddhi, ndan wruh ya, kadi tan pacetana ikang buddhi, ndan cetana ya, sangksepanya, lnge-lnge sthiti humingeng lengeng, menget ring hala-hayu jukung buddhi"

From the meeting of the *triguna* with the *citta*, *buddhi* was born. *Buddhi*: (as) without the mind the *buddhi*, but the *buddhi* thinks; like not knowing the *buddhi*, but he knows; like without that *buddhi* consciousness, but he is conscious.

The text above states that *buddhi* comes from the meeting between the *triguna* and the *citta*. *Triguna* is the nature of *prakrti*. The Supreme Consciousness (Brahman) when exposed to the influence of the *triguna* makes it limited, which is then called the *citta*. Because *buddhi* is a creation of *prakrti*, after the presence of the *citta*, the *buddhi* becomes conscious. The text above states that *buddhi* itself is not a conscious object, but that it becomes conscious after the presence of the *citta*. It is this *citta* that makes *buddhi* work. Brhad'aranyaka (I.4.9) states the following:

tad āhuh, yad brahma-vidyayā sarvam bhaviṣyānto manuṣyā manyante, kim u: tad brahmāvet, yasmāt tat sarvam abhavad iti.

They say, because humans think that through knowledge of Brahman they will become everything, does Brahman know by what He becomes everything (Radhakrisnan, 2008).

The text of the Brhad'aranyaka upanisad explains that when man thinks, and through his mind he knows that the knowledge of Brahman makes everything self. Brahman is the initial thought. This initial thought when exposed to *upadhi* or the influence of the *triguna*, then the Brahman mind becomes limited. This finite mind of Brahman is then called the *citta*. Brahman consciousness itself does not need anything to know itself because it is knowledge itself. On the other hand, the human mind, because it is limited by the *triguna*, so to have knowledge of something really needs an object. It is the object of the mind that it can know. *Buddhi* can recognize it so that it becomes knowledge for *Buddhi*. The text of Wrhaspati Tattva: 24 states how to describe the qualities of the Buddha as follows:

Sangka ring triguna metu tang buddhi, makweh prakara ning buddhi nihan lwirnya, dharma, jnana, wairagya, aiswarya.

From the *triguna* was born *buddhi*. *Buddhi* has many details, including dharma, jnana, wairagya, aiswarya (Sandika, 2018).

From the explanation of the two texts above, it can be understood that what is meant by *buddhi* in this teaching is the intellect. *Buddhi* has an ambivalent character: good-bad, knowing-not knowing, remembering-not remembering, conscious or unconscious. In Wrhaspati Tattva (24–33) and Aji Sangkya (1947:14–26) it is stated that the potential and character of the Buddha received quite a long review. In it are stored good and bad characters, knowledge of right and wrong: (1) *dharma*, virtue in opposition to *adharma*, immorality; (2) *jnana*, liberating knowledge in opposition to *ajnana*, binding knowledge; (3) *wairagya*, freedom in opposition to *awairagya*, attachment; (4) *aiswarya*, wealth is in opposition to *anaiswarya*, poverty. In it there is also what is called *pancawiparyaya*, five kinds of mistakes: (1) amicable, fantasizing about a luxurious life; (2) *moha*, fantasizing about fame; (3) *mahamoha*, delusions of physical and spiritual superiority; (4) *tamisra*, fantasizing about getting pleasure in the future; and (5)

andatamisra, likes to cry over something that is lost (Sandika, 2018). This is emphasized in the text of the Brhad'aranyaka Upanisad (I,5.12) as follows:

athaitasya manaso dyauḥ śarīram, jyotī-rūpam asāv ādityaḥ, tad yāvad eva manas, tāvatī dyauḥ.

Now regarding this thought, heaven is his body and his form of light is the sun. As long as the mind develops that is how far heaven is, so far is the sun (Radhakrisnan, 2008).

The ability to think is a function of *buddhi*. The text says that if the understanding of heaven and the universe (which is expressed as the sun) is adjusted to his *buddhi* abilities. The more developed a person's *buddhi*, the better his understanding of the principle of life itself, namely heaven and universe. If the *buddhi* is well developed, then the negative things will stick to him less and less. If his *buddhi* does not develop, then negative things will surround him. The text says, the body of the *buddhi* itself is heaven, while the light of the *buddhi* is the sun. *Buddhi* is body and shines and that is heaven and sun (Suwantana, 2021).

In the Samkhya teachings, *buddhi* is also called *mahat*. *Buddhi* is the principle of the soul, while *mahat* is called the principle of the cosmic intellect. *Mahat* means great. Hadiwijono (1989: 66) concludes that *buddhi* is the subtle substance of all mental processes, the ability to discriminate. *Buddhi* functions to consider and decide everything that is put forward by the perceptual apparatus. *Buddhi* is the highest mental element, the final agency for all kinds of moral and intellectual action.

The duality of life has enveloped the Buddha. Although the function of *buddhi* itself is to think, to sort out and to determine what is right and what is wrong, but the *buddhi* that is not sharpened is also easily covered by something that is the opposite of the character of *buddhi* itself. The things that cover it are explained in detail by the text, namely *adharma*, *ajnana*, *awairagya* and *anaiswarya*. These four things can mislead the *buddhi* so that it does not work according to its function. One can think wrongly, be ignorant, get caught up in the worldly life and the inability to separate oneself from sensual temptations is an act that deviates from *buddhi* itself. Wrhaspati Tattva (29.15) states the following:

Yan dharma kadadi dening buddhi, hetunyan mulih ring swarga, alawas pwa ya mukti ring swarga, mangdadi ta ya dewata, kapanggih tang animadiguna denya. Nihan ta phalaning jnana,

If the dharma is fulfilled by *buddhi*, that's why he goes to heaven, he enjoys happiness in heaven for a long time, he becomes a god, he achieves *guna anima* and others. This is the reward of *jnana* (Sandika, 2018).

In this verse it is explained that if *buddhi* does good / dharma then he will get heaven, and then he will enjoy happiness and become a god. This is the reward that will be obtained if humans always do good. The Wrhaspati tattva text directly talks about the consequences of right and wrong *buddhi* practices. If *buddhi* acts right, then the consequence is heaven as the text says. *Buddhi* work determines one's merits whether good or bad. Even the text of the Brhad'aranyaka Upanisad (I.5.19) states that if the *buddhi* is working properly, the divine mind will enter, as follows:

divas cainam ādityāc ca daivam mana āviśati, tad vai daivam mano yenānandy eva bhavati, atho na śocati.

From heaven and the sun, the mind of God enters it. In fact, it is God's thoughts that cause people to always rejoice and never be sad. He is never sad because he is not related to the source of sadness (Radhakrisnan, 2008).

The Brhad'aranyaka Upanisad states that when the *buddhi* is at its maximum, the divine consciousness enters it. If the divine consciousness is already in *buddhi*, then one will not experience suffering because essentially, the nature of the deity is pleasure. Gods are completely cut off from the source of suffering. On the other hand, if *buddhi* acts defiantly, the consequences will be hell. Because consciousness illuminates the *buddhi* it works, but the way it works can be in accordance with the *dharma* and can also deviate from the *dharma*. Wrhaspati Tattva 32; 16 states as follows:

Nihan ta phalaning baliknya, ikang buddhi makawijang adharna, yekangdadi tiryak, apan manayaken dharna, phalaning jnana, yeka inapusan ing karmasukha, apan manayaken dharna, phalaning jnana, yeka inapusan ing karmasukha, apan apunggung ring tattwajnana, keluiluikangpagawehala hayu, yanimitanyan maputeran ring janma manusya, naraka tiryak temahnya waneh, akedik pwa ya jaitining wwang magawe hayu, matangyan makweh mangdadi tiryak, patimbananing magawe hala, ikang awairigya mwang anaiswarya, matangyan kinalisan de bhatara, ikang atma makawijang adharna, ajnana, awairagya, anaiswarya.

Nihan tang pancawiparyaya ngaranya, Iwirnya, tamah, moha, mahamoha, tamisra, andhatamisra, tamah ngaranyaikang buddhi maharep amangguhakenang sukha sakala, moha ngaranya maharep amangguhakenang astaiswarya, mahaimoha ngaranya maharep amangguhakenang sukha ring niskala lawan kastaiswaryan, tamisra ngaranya umayam-ayam ikang sukha kapanggih helem, andhatamisra ngaranya wwang tumangisaken ikang wastu huwus hilang, nahan tang pancawiparyaya ngaranya, ika ta kabeh nimittaning Atma sangsara ika.

This is the opposite reward, *buddhi* the son of *adharma*, it becomes an animal, for denying dharma. The reward of wisdom is shackled in the act of pleasure, for not knowing *tattwajnana*. Followed by good and bad deeds. That's why circling as

humans, lowly humans and as other animal incarnations. Indeed, few people do good, so many become animals. *Awairagya* and *anaishwarya* are the culmination of bad deeds. Therefore the *atma* of the children of *adharma*, *ajñana*, *awairagya* and *anaishwarya* was abandoned by Bhatara.

These are the *pancawiparyaya*, including: *tamah*, *moha*, *maha-moha*, *tamisra*, and *andhatamisra*. *Tamah* means the mind that wants to get worldly pleasures. *Moha* means the desire to get eight *aiswaryas*. *Mahamoha* means the desire for pleasure in the *niskala* and the eight *aiswaryas*. *Tamisra* means hope for pleasure until then. *Andhatamisra* means a person who weeps over something that has been lost. That is called *pancawiparyaya*. All of this causes the *atma* to be miserable (Sandika, 2018).

In this verse it can be explained that when humans practice *adharma* and run pleasures, worldly desires, their life will continue to revolve around repeated births incessantly and cannot enjoy happiness and the divine realm until the bad deeds are finished. Endless disasters are also obtained if one's mind is not well developed. So that way, people should learn to cultivate the *buddhi* so that it develops. *Buddhi* itself has unlimited abilities. He is able to think of anything in an instant, as stated in the Brhad'aranyaka Upanisad (III.1.9) as follows:

yājñavalkya, iti hovāca, kathibir ayam adya brahma yajñam dakṣiṇato devatābhir gopāyatīti, ckayeti: katamā saiketi: mana eveti, anantam vai manah anantā viśve-devāh, anantam eva sa tena lokam jayati.

Meaning: "Yajnavalkya," he said: "With how many deities does the Brahma priest on the right protect this yajna now?" "With just one." Which one is he? "Just a thought. "Indeed the mind is infinite: Visva-devas are infinite. Therefore he gets a world that has no limits (Radhakrisnan, 2008).

Buddhi is infinite in nature. He will be able to reach the sun in a matter of seconds, so also think about the stars and others. Nothing is faster than *buddhi*, so he is able to reach anything. *Buddhi* is *visvadeva*, that is, nothing can limit it. So according to the Yajñavalkya text, he believes that only *buddhi* can protect his *yadnya*, because the mind can reach anything. He is able to think about very broad things. Wisdom also comes from this broad mind.

2.2 Ahamkara (ego)

Ahamkara consists of the words *Aham* is "I" and *kāra* is "everything created" or "to be done, this *Ahamkara* is the result of *buddhi* as a sense of I and mine (*abhimana*). The ego interacting with the nature of goodness or *Satvika Ahamkara* will produce thoughts or *mana* or the manifestation of God called *Anirudha*. *Anirudha* is the manifestation of God which controls the thought of creation either the macrocosm or the microcosm. The ego interacts with *Rajasika Ahamkara* or the lustful nature of material nature *Manah* (intellect) is an unconscious material entity which is the product of *ahamkara*. It cooperates with the senses in building perceptions and automatically constructs images and concepts (Suwantana, 2021).

The ego interacting with *Rajasika Ahamkara* or the lustful nature of material nature produces *buddhi* or intelligence. The ego that interacts with the nature of *Tamasika Ahamkara* produces subtle *ating* (*Panca Tanmatra*) and from fine *ating* creates coarse *ating* (*Panca Maha bhuta*). The ego in the mode of ignorance begins to produce subtle elements. *Ahamkara* is one of the four sections of *antahkarana* (internal organs) described in Vedanta, while the other three sections are *buddhi*, *citta* and *manas*. In the Uttara Mimamsa or the Vedanta branch of Hindu philosophy, although not discussed in detail in the Bhagavad Gita, Krishna tells Arjuna that *Ahamkāra* must be removed - in other words, he must submit to his master. The reason for this is that the Self is not (cannot) be felt when one is in the state of *ahamkara*.

Ahamkara follows the *buddhi* (intelligence, or perception) stage, in which the *purusha* (soul, or self)—once in a state of pure consciousness, that is, without the object of contemplation—becomes focused on *prakriti* and thus on external existence of himself. From this "consciousness" on the *buddhi* level develops *ahamkara*, or ego consciousness ("I-this consciousness"). Thus *ahamkara* is a false assumption about personality or individuality. It is wrong because the soul is incapable of action; it is *prakriti*, essential matter, which acts. *Ahamkara* in turn gives way to other stages in soul transfer. In the Brhad'aranyaka (I.5.9) it is stated:

Yat kim ca vijñāsyam, manasas tad rūpam, mano hi vijñāsyam, mana enam tad bhūtvāvati"

What ought to be known is the form of thought because thought is the thing to be known. Because the mind is what will protect him (Radhakrisnan, 2008).

This verse explains that all that is known today is the result of the formation of the mind itself, thus the mind must be known and controlled because that mind will protect, because if the thought is evil then the form of the thought that comes out is evil. This will create evil actions that will harm yourself. When the thought formation is good/positive, it will certainly manifest good/positive actions. This will protect itself. In the Brhad'aranyaka Upanisad (I.4.17) it is stated:

ātmaivedam agra āsit, eka eva, so'kāmayata, jāyā me syāt atha prajāyeya: atha vittam me syād, atha karma kurvīyati. etāvān vai kāmah: necchamś ca na ato bhūyo vindet. tasmād apy etarhy ekākī kāmayate, jāyā me syāt, atha prajāyeya, atha vittam me syād atha karma kurvīyati. sa yāvad apy eteṣam ekaikam na prāpnoti, a-kṛtsna eva tāvan manyate. tasyo kṛtsnatā:

mana evāsya ātma, vāg jāyā, prāṇah prajā, cakṣur mānuṣaṃ vittam, cakṣuṣā hi tad vindate, śrotraṃ daivam, Srotreṇa hi tae chr̥ṇot. ātmaivāsya karma, ātmanā hi karma karoti. sa eṣa pāṅkto yajnah, pāṅktah paśuh, pāṅktah puruṣah. pāṅktam ida sarvam yad idaṃ kiṃ ca. tad idaṃ sarvam āpnoti. ya cvaṃ veda.

In the beginning in this world there was only atman. He wished: "If I have a wife I will have children, if I have wealth then I will be able to perform ceremonies." That's up to the reach of his desire. Even if one wanted it, one would get no more than this. That's why until now, people who have a single desire, "if I have a wife I will have children. If I have wealth I will perform the ceremony." As long as he doesn't get any of these things, he feels himself incomplete. Now the completeness is as follows, mind is actually his atman, speech is his wife, breath is his offspring, eyes are his worldly wealth, because he sees this with his eyes, ears are his great wealth, because he hears this with his ears. The body is really his work, because it is with the body that he does his work. That's why this *yajna* has five forms, five are animals, five are beings, five are the whole world, whatever exists. He who understands this will get all of this (Radhakrisnan, 2008).

This text explains that in the beginning the universe was empty, there was only Brahman (God Almighty). He felt that this universe was incomplete and empty, when God wanted it, all the contents of the universe were created from Him. The mind is actually the Atma, which is God Himself. And what is in this world is sourced from Brahman (God Himself) which explains His speech is his wife, breath is His offspring, eyes are worldly wealth because with eyes you can see the world, ears are His great wealth because with ears you can hear sounds that exist. In this universe, the Body is His work because it is the body that does the work to meet the needs of the body itself. In the Brhad'aranyaka Upanisad (V.6.1) it is stated:

manomayo 'yaṃ puruṣah, bhāḥ satyaḥ tasminn antar-hṛdaye yatha vr̥hir vā yāvo sa eṣa sarvasyeśānaḥ sarvasyādhipatiḥ, sarvam idaṃ praśāsti yad idāṃ kiṃ ca Brad'aranyaka Upaniṣad.

This being which consists of the mind and has the properties of a ray is in the heart like a grain of rice and wheat. He is the ruler of everything, rules everything and governs everything, whatever exists (Radhakrisnan, 2008).

This text explains that the mind is the ruler of this body which governs everything that the human body does. All good, bad, happy, suffering actions are at the behest of the mind. What identifies himself as a ruler is *ahamkara*. *Ahamkara* is said to be like a grain of rice in the heart. *Ahamkara* is what governs where, because he who has self-identity as a form of differentiation from others. It is he who also has the function to determine the direction of life, able to distinguish it from other entities. The text of the Brhad'aranyaka Upanisad (III.9.11) states the following:

kāma eva yasyāyatanam, hṛdayaṃ lokaḥ, mano jyotiḥ, yo vai tam puruṣaṃ vidyāt sarvasyātmanaḥ parāyanam, sa vai veditā syāt, yājñavalkya. veda vā ahaṃ taṃ puruṣaṃ sarvaśya ātmanaḥ parāyaṇam, ya āttha: ya evāyaṃ kāmamayaḥ puruṣah eṣaḥ ca. vadaiva, Sākalya, tasya kā devatā iti. striyah, iti hovāca.

Verily, he who understands that reality, who dwells in lust, whose world is the heart, whose light is the mind, which is the sole support of every soul, he is indeed the understanding reality, O Yajnavalkya, "Indeed I understand (Radhakrisnan, 2008).

Ahamkara is able to identify something as himself and something outside himself. From this *ahamkara* desire takes the form or desire of the mind through the door of *ahamkara*. Desire refers to the object and the tool that can identify the desired object is *ahamkara*. *Ahamkara* is the one who understands the reality of objects outside of himself. *Ahamkara* decides which things are not himself and himself, which things are not his pleasure and which things are his pleasures. The thought or consciousness that comes out through the door of *ahamkara* is the identity of its desires (Suwantana, 2021).

2.3 Manas

Manas, (Sanskrit: thought), in Indian philosophy, *Manas* (Pali) is one of three terms used in the *nikaya* to refer to the mind, the others being *citta* and *vinnana*. *Manas*, *citta*, and *vinnana* are sometimes used in both a general and non-technical sense of "mind" in general, and the three are sometimes used sequentially to refer to a person's mental processes as a whole. However, their main uses are different. In the Abhidhamma Pitaka distinction of Theravada Buddhism, *manas* or *mano* is a kind of overall thought idea, whereas *citta* is any instantaneous step or process of thought, and *vinnana* is one of several forms of *citta*, also being a step of *vithi* or mental procedure, which is a regular sequence of *citta*.

Manas often exhibits general thinking skills. Thinking is closely related to volition, for mental activity is one of the ways desire manifests itself: "After volition, one acts through body, speech, and mind. Further, desire is described in terms of intentional thought. Unintentional thought is often an expression of latent tendencies (*anusaya*), which are conditioned by past volitional relationships. The discursive activity of cognitive processes is more of a common function, along with "reasoning" and "making manifolds." This suggests that the "thinking" performed by *manas* is more related closely with volition rather than the discursive process associated with perception. *Manas* is primarily a mental activity that follows from the will, either immediately, or separated

by time and caused by the activation of latent tendencies. Mind is known in the Vedas and other Hindu scriptures as *manas*. *Manas* is not the same with the mind in modern science.

In Hinduism the *manas* act like receptacles for the senses where memories and perceptions are stored and used by the intelligence, the higher mind to make decisions and understand the world. *Manas* means mind (in the broad sense applied to all mental powers), intellect, intelligence, understanding, perception, senses, conscience, will, etc. According to Shaivism (Shaiva philosophy), *Manas* is in the Shaivism glossary of terms (Source: bhagavadgitausa.com: Kashmir Saivism). *Manas* is the mind that comes from *Ahamkara*. Its function is to acquire knowledge of the external world and build a library of impressions, perceptions of its distal elements such as the perceptual organs (Jnanendriyas). *Antah-Karana* is the crossroads for the organ of perception and the organ of action where all perception is stored and all action originates.

According to Yoga (school of philosophy), *Manas* is a Sanskrit word that refers to "mind". It is one of the fourteen *Adhyātmas* (related to the body) mentioned in the Subālopaniṣad (fifth chapter). The *dhibhta* which corresponds to (relating to the elements) is called *mantavya* (the conceivable one) and that which corresponds to Adhidaivata (the presiding deity) is *candramā*. Thus, "the veins form their bonds (or connect them). He who moves in the conceivable (manas), in *mantavya*, in *candramā*, in *nādis*, in *prana*, in *vijñāna*, in *ānanda*, in the *ākāśa* of the heart and in everything else—That is *atman*. That is what must be worshipped. It is without old age, death, fear, sorrow or end." In the Brhad'aranyaka Upanisad (I.5.7) it is stated:

pitā mātā prajā eta eva, mana eva pitā vañ mātā, prāṇaḥ prajā

These same are father, mother and offspring. The real mind is the father. Speech is mother, breath is offspring (Radhakrisnan, 2008).

This text states that Father, Mother and offspring are the same sourced from Brahman, Mind is Father which is the form of *Purusha*, speech is the manifestation of *Prakerti*, and breath is the result of the meeting of *Purusha* and *Prakerti*. Where here is his position as consciousness or the *Atma*. He is the controller of everything. Consciousness is purusa and in this context it is expressed as father. In the Brhad'aranyaka Upanisad (I.5.6) it is stated:

devāḥ pitaro manuṣyā eta eva, vāg eva devāḥ, manāḥ pitarāḥ, prāṇo manuṣyāḥ."

These same are the gods, ancestors and humans. Speech is actually a god. The mind is the ancestor and the breath is the human breath (Radhakrisnan, 2008).

This text states that gods, ancestors and humans are the same. Speech is said to be divine because it is the product of the mind. While the mind is the ancestor, the point is that it is from the mind that the first source of speech. While the breath is human breath which is a gift from Brahman itself. In the 5.12th Brhad'aranyaka Upanisad Chapter I Brahmins it is stated:

athaitasya manaso dyauḥ śarīram, jyotī-rūpam asāv ādityaḥ, tad yāvad eva manas, tāvatī dyauḥ, tāvān asāv ādityaḥ. tau mīthunam samaitām: tataḥ prāṇo ajāyata sa indraḥ, sa eṣo sapatnaḥ: dviītyo vai sapatnaḥ: nāsya sapatno bhavati, ya evam veda.

Now regarding this thought, heaven is his body and his form of light is the sun. As far as the mind expands so far is heaven, so far is the sun. These two (fire and sun) will unite and from it will be born breath. He is Indra (Most High Ruler). He is matchless. Verily the second person is a rival. He who understands this will have no match (Radhakrisnan, 2008).

Based on this text it is explained that *manah* is a place called heaven. When heaven and sun meet, life is born which in this case is breath. The result that emerges from the meeting of the two is expressed as the senses, namely the ruler of all. It can be said that mana is the controller of the senses. How the senses work is completely controlled by the mana. Which one provides provisions for what he perceives from Indra. That's why it's called a ruler. In the Brhad'aranyaka Upanisad (III.2.13) it is stated:

yājñavalkya iti hovāca, yatrāsya puruṣasya mṛtasyāgnim vāg apyeti, vātam prāṇaḥ. cakṣur ādityam, manas candram, diśaḥ śrotram, prthivīm śarīram, ākaśam ātmā, ośadhūr lomāini, vanaspatīn keśāḥ, apsu lohitaḥ ca retas ca nidhīyate, kvāyam tadā puruṣo bhavātīti, āhara, somya, hastam, ārtabhāga, āvām evaitasya vediṣyāvah, na nāv etat sajana iti. Tau hotkramya, mantrayām cakrāte: tau ha yad ūcatuḥ, karma haiva tad ūcatuḥ atha yat praśaśaīmsatuḥ karma haiva tat praśaśamsatuḥ: puṇyo vai puṇyena karmanā bhavati, pāpah pāpenti. tato ha jāratkārava ārtabhāga upararāma.

"Yajnavalkya," he said, "when the speech of this dead man enters the fire, the breath enters the air, the eye into the sun, the mind into the moon, hearing into the wind, the atman into the sky, the body hairs into the medicinal tree, the hair on the head into the trees and the blood and semen deposited in the water, what will become of this man?" Arthabhaga, my friend, take my hand. Only the two of us will understand this and we cannot talk about it in public." The two went and discussed. What they say is karma and what they praise is karma. Truly one becomes good because of good deeds and becomes evil because of evil deeds. That's why Arthabhaga of Jaratkaru's lineage was silent (Radhakrisnan, 2008).

Based on the above mantra that when a person has left his body, all his senses return to their original origin, namely: breath returns to the air, eyes to the sun, mind to the moon, hearing to the wind, atman to the sky, body hairs into the medicinal tree, medicine, hair on the head into the trees and blood and semen deposited in the water. All back to the origin. In the Brhad'aranyaka Upanisad (III.9.4) it is stated:

katame rudrā iti. Daśeme puruṣe prāṇāḥ atmaikādaśaḥ: te yadāsmāt śarirān martyād utkrānti, atha rodāyanti, tad yad rodāyanti. Tasmād rudrā iti.

Which is Rudra? The ten breaths in one's mind as the eleventh. When these breaths are separated from this mortal body, they cause us (his family) to weep. Because they cause us to cry, they are called Rudra (Radhakrisnan, 2008).

This mantra states that there is an eleventh part of the ten senses. The ten senses are the five *Buddhindriyas* and the five *Karmendriyas*. While the one who controls it all is *manah*. *Manah* is also associated with the ten breaths, namely the five major breaths and the five minor breaths. *Manah* is a memory where all sense contact with the object is related. *Manah* is the reservoir of the senses. He was later called Rudra.

2.4 Citta

Citta is a Sanskrit word meaning "consciousness" and comes from the root word *cit*, which means "to see." It is all that is felt and all that can be felt. Consciousness is a space that holds all things that can be understood. The *citta* can also be considered as Spirit. The *citta* is not limited to the mind alone. It is rather the awareness of the whole mind and body which includes the mind, ego, intelligence, senses, organs of action, nervous system, and different types of breathing. The *citta* is a kind of energy field, consisting of three *gunas*, namely *sattva*, *rajas* and *tamas*, which has the ability to reflect objects internally in the consciousness that is perceived through the senses. In other words, the *citta* is a recording mechanism. It records everything that happens and creates in the process thoughts, desires, memories, sensations, feelings, emotions, attachments, aversions, habitual thought patterns, and latent impressions. All this keeps the *citta* in a changing state and does not allow it to stabilize. As long as the *citta* is in chaos, there is no peace and balance. Desire, attachment, attraction, and aversion to opposite partners are primarily responsible for this disorder, which results in various types of mental and physical suffering, which we collectively group under the general term suffering.

In the Siva Sutra, Sutra 1.1 Caitanyam, (Putra, 2020: 24), It is explained: *Citta/ Caitanyam* means the purest form of consciousness. Consciousness (*cāitanyam*) comes from consciousness (*cetana*). The highest form of knowledge is pure consciousness which is also known as Self or Brahman. Consciousness, knowledge and Brahman are not different from each other, they are the same. However, the level of consciousness is different. The highest level of consciousness means total freedom of thought, a level that exists only in Siva. This means that Shiva himself is completely independent. Except for Siva, everything else in this universe is interdependent. Interdependence is one of the important aspects of creation. The independent nature of Siva is called *Svatantrya Sakti* (Sakti means power). When Siva (Brahman) is referred to as the purest form of consciousness, it means His *Svatantrya Sakti*. This awareness itself applies everywhere. All individuals have different levels of consciousness. One who has attained the highest level of consciousness is full of knowledge. In the Siva Sutra (II.4) it is stated:

Garbhe Citta - Vikāso 'viśiṣṭa - vidyā svapnaḥ.

The suffering mind is influenced by the dualism of spiritual thoughts and worldly thoughts, is the cause of the lack of knowledge which is called the basis of knowledge (Putra: 91).

A person with an ordinary mind will seek God either outside his body or outside his consciousness and he is constantly associated with hearing the gross forms of God. God is very subtle and beyond human perception. Such people are religious but not spiritual. Being religious does not lead to liberation. This sutra says that trying to perceive God is like a dream state. The dream is forgotten once one's consciousness moves to a lower level which is the awakening stage. The dream state is only temporary and nothing is achieved from the dream state. Dreams are nothing but the opening of impressions in the mind or due to unfulfilled desires which are called fantasies. This implies that simply following the spiritual path is not enough, but one also needs to have the strength and determination to manifest God. He is incapable of nurturing the second thought, the main or only thought process is his union with God Himself. In the Brhad'aranyaka Upanisad (I.5.19) it is stated:

divaś cainam ādityāc ca daivam mana āviśati, tad vai daivam mano yenānandy eva bhavati, atho na śocati”.

From heaven and the sun, the mind of God enters it. In fact, it is God's thoughts that cause people to always rejoice and never be sad. He is never sad because he is not related to the source of sadness (Radhakrisnan, 2008).

Based on the mantra, it can be explained that the thoughts that cause a person to be happy, sad, reflect, daydream, stress, depression and others. When the source is disconnected then all these expressions will not occur. So consciousness or *citta* is the source of all human psychological functions. Consciousness that causes *buddhi* to think. The *citta* that makes *ahamkara* recognize

itself as something different from others. The *citta* also causes *manah*, i.e. memory, to work. The memory in mana can give an injection to the senses. All things that could be touched by the senses will be accommodated by mana. In the Brhad'aranyaka Upanisad (III.7. 20) it is stated:

yo mansi tiṣṭhan, yam mano na veda, yasya manah śarīram, yo mano 'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.

He who dwells in the mind, but who is in the mind, whose mind does not know it, whose body is the mind, which controls the mind from within, he is your *atma*, the eternal inner controller (Radhakrisnan, 2008).

This text clearly states how the *citta* in the body works. Consciousness resides in *buddhi*, *ahamkara* and *manah*, but these three psychic devices do not know it. It is this consciousness that controls the function of these three *antahkaranas*. The text states that the *citta* or consciousness is *atman*. Of course *atman* is meant awareness that has been under the influence of *maya* or is in its *upadi*. However, this consciousness or *citta* is eternal. As long as the *citta* has not been freed from the influence of the Three *Gunās*, then during that time the *citta* is limited and fully located in the three *antahkaranas*, namely *buddhi*, *ahamkara* and *manah*. In the Brha'aranyaka Upanisad (III.8.11) it is stated:

tad va etad akṣaram, gārgi, adṛṣṭam draṣṭṛ, aśrutam, śroṭṛ, amatam manṭṛ, avijñātam vijñatṛ, nānyad ato'sti draṣṭṛ, nānyad ato'sti śroṭṛ, nānyad ato'sti manṭṛ, nānyad ato'sti vijñatṛ, etasmin nu khalv akṣarc, gārgi, ākāśa otaś ca protaś ca.

Verily the eternal, O Gargi, He cannot be seen but can see, cannot be heard but He is the hearer, who cannot be thought but He is a thinker, not understood but He is the one who understands. No one can see but Him, there is no hearer but Him, there is no thinker but Him, none understands except Him, it is by this Eternal that the Space Garage was formed.

What is stated in this text is how the *citta* itself works. It is said that the *citta* is eternal. He can see but cannot be seen, can hear but cannot be heard, can think but cannot be thought. Able to understand but not understandable. Its existence seems a mystery, for whatever is known about the mind is only the three modes of operation of *buddhi*, *ahamkara* and *manah* and their combinations. Only the door can be seen but who is inside cannot be seen. *Ashtanga yoga* can stabilize the *citta* by developing *sattva* or inner purity. When the *citta* is pure with *sattva*, it loses its defilements, becomes very subtle and allows the light of the self to shine through the internal organs especially intelligence, to distinguish between good and bad, cultivating detachment, boredom, affinity and self-absorption. A truly refined person is one whose *citta* is as pure as the sun, shining brilliantly with a radiance of purity similar to that of the soul. When the mind is as pure as the soul, it becomes a divine person, God Himself.

III. Closing

The mind is expressed as the conscious aspect of the human being. In the view of biology, the mind is a psychic function that comes from a complex combination of bodies. When the body is healthy, the mind will work well, but if the body is injured, the mind will not work. The consciousness that exists in the mind is determined by the body and depends on the body. Meanwhile, the Upanishads state that consciousness is independent of the body. Consciousness is an independent entity. Consciousness is not formed by the body, but rather something that is accessed by the body. The aspect of consciousness works in the mind. The cleaner the mind, the stronger the consciousness works in it. The mind consists of *buddhi*, *ahamkara* and *manah*. These three tools make consciousness work in the body. It can be said that the consciousness that exists in the universe can be accessed by these three mind devices. The function of *buddhi* is to think, to make decisions about what to do and what not to do. *Ahamkara* is able to identify oneself as something different from other entities. While *mana* is a reservoir or memory that records all events that occur during life and even this memory will be continued in the next life. Desire, emotion and feeling are work from nowhere. A person's success in life is determined by the workings of these three components of the mind.

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