

# Concept of Mind According to Samkhya Yoga in Light of Recent Findings in Neuroscience

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## Introduction

The mind has always been a highly challenging and complex subject to grasp, not only in the current century but since the beginning of civilization. This is true philosophically, intellectually, and emotionally. Religions have communicated their understanding of the mind, its components, and a specific method for understanding and controlling it *via* the use of old writings and scriptures [1]. A plethora of significant knowledge may be found in Hindu sacred writings and old manuscripts such as the “Bhagavad Gita”, the Upaniṣad, and the Veda. Very few other texts include as much comprehension and explanation as they do.

Samkhya or Sāṅkhya is the name of the dualistic school of Indian philosophy [2]. The real cultural intelligence that comes from human experience is its basic basis. This philosophy is founded on two basic, independent principles: Puruṣa, also known as Puruṣa, which is the highest consciousness or spirit, and Prakṛiti, also known as Prakṛti, which means mind and relates to emotions, intellect, and the core of cultural intelligence.

## Background

One of the numerous scientific disciplines that involves the study of empirical research is neuroscience. Neuroscience is learning more and more about the impact of Sāṅkhya philosophy and yogic practices on the human mind and brain every day. Although yoga has been performed for a very long time, it has only gained popularity in the last few decades due to a rise in scientific studies, practical research, and improved value [3]. Yoga is among the most significant disciplines in the modern world. The most popular yoga positions that have been scientifically shown to improve both mental and physical well-being are Āsana Dhyāna and “pranayama” or Prāṇāyāma.

Yoga science considers Dhyāna, which is founded on Āsana Prāṇāyāma Pratyāhāra and Dhāraṇā, to be the seventh limb of yoga. It just means focusing your mind to discover deeper levels of awareness and understanding about yourself. In actuality, Prāṇāyāma speaks of breath control [4]. It is one of the primary ways that yoga enhances mental and physical health. Moreover, attempts have been made to explain meditation using yogic postulates, which are unrelated to the awareness hypothesis.

## Research Questions

Specific research questions of this research include;

RQ 1: “What is the concept of mind as per Sāṅkhya philosophy and its yogic practices and how is it related to neuroscience?”

RQ 2: “How much similarity can be experienced between the concept of mind in Sāṅkhya philosophy and neuroscience theories?”

RQ 3: “How can neuroscience utilize this concept and understanding of the human mind to provide a solution for the severe psychological issues in today's world?”

## Literature Review

### Relation between Sāṅkhya philosophy and neuroscience

The physical embodiment of Sāṅkhya philosophy, yoga extends its application to the mental and emotional domains in addition to the ideas of “Manas” and “Citta”, or awareness and thought. By practicing asanas, pranayamas, and dhyanas, yoga has made several physiological ways to control one's mind *via* knowledge of the mind's components and their functions accessible. Thus, *via* yoga and its complete philosophy, Sāṅkhya has opened up numerous opportunities and advantages in the field of emotional, psychological, and pharmacological treatments of the mind [5]. Thus, Sāṅkhya philosophy has been used in all these realms or aspects. Neuroscience is the newest subject to be included in its scope.

### Connection of Sāṅkhya philosophy and concept of mind with the yogic practices

Indian philosophy encompasses a number of educational institutions' traits, including schools of thought and notions that have developed over time and therefore contributed to a wide variety of philosophical purposes. According to Sirswal [6], Patanjali established one of the main schools of yoga in the second century. This school was linked to the Sāṅkhya philosophy, enabling the application of the latter's metaphysics and epistemology. Yoga techniques have historical roots in concepts and actions that go well beyond posture. It was thought to include eight phases that focused on things like exercise, meditation, self-control, and kinds. It appears that the approach is focused on sustaining mental well-being and paying attention. The general well-being is successfully aided by such an approach.

### Interconnection between neuroscience and Ayurveda with yoga application

As stated by Teller [7], when Ayurveda and yoga are included, resilience is the first element that is beneficial to components of well-being that support neuroscience. It is crucial to have the senses necessary to overcome hardship and return to the study's activities when the goal of avoiding stressful conditions is to get better results. It affects the product activity in which trauma and mental stress may be resolved through the recovery approach's facilitation. According to the statement given by Subramaniam [8], Ayurveda, yoga, and the fact that digestive fire also deserts the entire school to combat assimilation interact.

### Yoga therapy convergence on the traditional contemporary neuroscience regulation and resilience

The suggested health advantages of yoga therapy are being promoted, and the mind will be trained to integrate into the facilitation process. The procedure is dependent on the psychological stage, whereas sympathetic activity and hypothalamic-pituitary access activate the immune function modification. Agarwal [2] claims that the autonomic neuro approach depicts the behavioral attitudes that assist the body's reaction to any malfunction. Stability reduces the signs of irritable syndrome and preserves the steady conditions in the body that man is the reaction to adversity. The right kind of yoga practice helps reduce depression and neurodegenerative diseases.

## **Willingness and consciousness by practicing yoga**

The goal of improving mental capacity can be achieved by psychological practices that take into account how the senses function and how intellectual activity is substituted for physical reflection. As founded by Bhide et al. [9], the ancient Samkhya was beneficial for enhancing the body's neurological system and capacity for cognitive reflection particularly for promoting mental tranquility. In these situations, it's critical to recognize that behavioral links may indicate a shift in the focus of working tasks. The introspection exercise is improved and stabilized by practicing the yoga stream.

In relation to this circumstance, this exercise enhances the Cartesian legacy's particular attitude and increases awareness of similarity. The psychological analysis focused on the mind's résumé, which enhances human connections' ability to lead autonomous lives.

## **Application of yogic theories and the creation of theoretical frameworks**

Different mental frameworks that encompass attitudes like belief and attempt to experience under awareness reinforce opposition to dualism. According to Hazri [10], this action mimics the physical nature of holding the exact same process, such as a brain state activity associated with the supervisor. The pressure of the viewpoint that will be presented when the neuroscience activity enhances the quality of findings as required is maintained by the problem's emerging emphasis.

As per the opinion of Coseru [11], the central cortex, where the qualitative experience recognizes any object is the source of the electrochemical altering process. This application is the same as material verifications in identifying the body's parameters and the coherence of the scientific theories included here.

## **Methodology**

In order to identify and explain phenomena, positivism and positivist research philosophies have been applied in this work. Positivism is a philosophical approach that strongly emphasizes the use of empirical facts and scientific techniques. According to positivism, there is an objective universe that can be investigated and comprehended, and data can be determined by empirical research, logical reasoning, and measurement [12].

In this research, an inductive research approach has been used that helps to collect a huge range of data from secondary sources [13]. An explanatory research design has been used in this research to collect accurate and authentic data related to this research topic. The study has utilized secondary thematic meta-analysis as its information assessment methodology. Manual meta-analysis is a process that combines themes to evaluate data from several studies on a certain topic. With the help of different keywords, all the data has been collected from Google Scholar, NCBI, PubMed, Science Direct, and many other authentic sources. The secondary qualitative analysis method has been used in this research with the help of meta-analysis. The practice of investigating a creative method to provide fresh insights pertinent to the topic's elements is a component of the exploratory design [14].

This is done to make information widely accessible, since researchers may utilize a large number of published papers. The third chapter describes how the researcher expanded the scope of his investigation and maintained focus on his work by using a secondary strategy for information collection [15]. It makes it easier to gather information from many sources so that a more thorough understanding of the research topic may be provided. Ensuring the privacy and rights of participants was the responsibility of the researcher. The study's chosen design is predicated on a specific methodology for formulating hypotheses that advance current knowledge gathered for the investigation. This study uses secondary data that was acquired from the corpus of literature, hence there are no direct human participants. The writers whose works are referenced have been duly acknowledged for their labors, and their copyrights have been safeguarded.

## Findings and Discussion

### Association of Samkhya yoga philosophy with the mind-body constitution

The three guṇas (sattva, rajas, and tamas) that comprise the cit, or thinking matter, are seen by the sage Patañjali as a physical substance, with the “sattva” guṇa predominating. It is believed to be able to convey the energy of each individual soul, or puruṣa, also referred to as pure awareness. Besides, it may be changed and the altered form of it functions in thinking, cognition, doubt, and decision-making in addition to pure consciousness [16]. It has also been called Antaḥkaraṇa, which means internal organs, “buddhi”, which means intelligence, and “manas”, which means mind. Cittavṛttis is the aggregate term for these modifications. The puruṣa is detached from this “citta” and re-establishes in its elevated form when these cittavṛttis are repressed or assume the form of “niruddha”.

As a result, “yoga”, or unity, has come to be connected with “Viyoga”, or liberation from these mental objects. According to Sāṅkhya epistemology and yogic theory, just three of the six proofs, or “pramanas”, are acceptable means of acquiring knowledge. According to Bhide et al. [9], some academics from the West have proposed that Sāṅkhya might have originated from writings that were not Vedic and were composed in difficult environments. “Pramana” refers to the theoretical framework or methods that yield precise outcomes given the relevant circumstances. These offer evidence of the veracity of a knowledge assertion. The three terms for the evidence are “pratyaksa” (perception), “anumana” (inference), and “sabda/apta vacana” (word or testimony of a trustworthy source). Some of the oldest Upaniṣads and the Hindu Rig Veda also contain concepts that are comparable to Sāṅkhya.

### The concept of the interdisciplinary perspective of the mind

Yogic philosophy is the comprehensive spiritual theory that goes along with practicing yoga. The English term yoga comes from the Sanskrit word Yuj, which means to connect or unite. Sanskrit is the ancient classical language of India. Yoga takes inspiration from Buddhism and Hinduism, yet it is commonly misunderstood as being just physical. Alternatively, the philosophy of yoga teaches how to draw closer to God through breathing exercises, internal practices, moral ideals, and the unification of one's awareness with the universal Divine. Despite having its roots in India, yoga has become incredibly popular all across the world in the 20th century. It is also recognized as a science that clarifies the best ways to integrate the body, mind, and spirit.

The foundational ideas of yoga, which come from the teachings of ancient, revered Hindu texts including the Vedas, the Bhagavad Gita, the Upanishads, and Patanjali's Yoga Sutras, impart self-awareness, intellectual understanding, and spiritual wisdom. Based on yoga and philosophy, research by Kar et al. [17] offered a neuroscientific interpretation of Patanjali's sutras. The researcher claims that understanding the evolution of the mind necessitates an awareness of both the physical and sensory organs of the human body. According to Kar et al. [17], there may be disparate results that are not relevant, but his insights on how to modulate the mind through rest, imagination, effective memory, or incorrect knowledge can result in a critical and comprehensive understanding of consciousness. It is believed that the mind, working with the body and its organs, is the portal to the outside world.

### The effects of yoga on neuroscience and many other mind-related concepts

According to Cann [18], in addition to realizing that brain and nervous system manifestation reaches the realm of consciousness where spontaneous natural reflection relies on the recognition of each distinct outcome. As per Cavalcante [19], the feeling of singing ought to regulate and enhance the cortical process, so improving and motivating the object world. The perspective starts to focus more on ideas and intelligence. It offers the advantages of physical therapy for recovering from setbacks and effortlessly modifying one's response to situations on a daily basis.

Yoga emphasizes the portrayal of the human ocular surroundings, sometimes referred to as the body, mind, and context, above the observation of any particular material. In order to modify the genus' fluctuation, which is necessary for both the development of the neural platform's reflection movement and the body's enhanced strength, Prakriti and resilience are crucial. Mamatha et al. [20] state that the investigation is expanded to include a comparison and

interpretive task centered on the intricacy of yoga. Practice helps to improve the safe regulation model and outline the fundamental ideas behind both the present neurophysiological strategy and biobehavioral resolution.

### **Ancient philosophy and traditional viewpoints of yoga in life**

The conceptual framework affects the resources for interconversion and is crucial for determining the point in time at which the energy analysis for the statement begins. When the philosophical and scientific parameters are effectively established, the scientific explanation is the portion of the equation that reflects on the aim and is the same location to be followed for analysis. According to Habibullayevna [21], the principles influence how people interpret occurrences when metaphysical activities hold more significance in the physical world and have an impact on nonphysical results resulting from certain brain processes.

According to Ulugbekovna [22], rely on the conductive where the nonphysical is expressed by body language and an attempt to elude appropriate exercise. The physical body, which concentrates on specific physical results and is redeployed on the influence of Samkhya yoga on the results, determines the sequence of awareness.

### **Discussion**

The first theme develops as a result of the link between Sāṅkhya theory and yogic practices being effectively recognized. There are six Darshanas, or schools of thought, in Indian philosophy. Among these, the Yoga and Sāṅkhya systems have a significant influence on how individuals shape their bodies and minds. Kar et al. [17] work delve further into the neuroscientific interpretation of the Yoga Sutras, which divide fundamental reality into two categories: “Purusha and Prakriti”. The problem is how many philosophical ideas, including Sāṅkhya philosophy, can be included in current neuroscience and consciousness research methodologies [23]. As the researcher delves more into the second topic, the relationship between neurology and Sāṅkhya philosophy is thoroughly examined.

Realizing one's self, or Purusha, the one part of oneself that is really who you are is the aim of spiritual practice. Everything else that people think makes them who they are is a culmination of experiences that have influenced their surroundings. The Samkhya and Yoga systems have many similarities, but they also differ significantly in a few important ways [24]. The two philosophies are comparable because they both believe that emancipation can only come *via* knowledge. One also needs control over their body, mind, senses, intellect, and ego in order to achieve this awareness. The Samkhya has decided on three pramanas that are acknowledged by yoga. The three Pramanas are perception, deduction, and rational testimony.

Apart from realizing that it is occurring on the sensory impression, which is anticipated to recover, the circumstances additionally allow for anticipating that application because of the strongest digesting capacities. When the daily routine of harmony between natural causes focuses on the practice of nurturing the light in a fire, Ayurveda maintains the practice of keeping the digestive system robust [25]. This exercise maintains Artha and Moksha and strengthens the immune system, giving more time to study the Vedas. The relationships between the four factors are meant to enable readers to investigate how actions relate to one another in order to further the goal. When the objective of the practice is to develop yoga on the sales inquiry to create resilience, a strong digestive practice is tackling the problem head-on.

### **Conclusion and Recommendations**

It has been suggested that this is a defining peculiarity for mental health professional cooperatives, which essentially incorporate the concept of the observable and external functions of the brain. The concept of the mind is now easier for people to understand, thanks to neuroscientists. Human psychology research using an interdisciplinary approach has demonstrated that creating care requires a high degree of creativity [26]. Through this contact, a great deal of distinct things, including mental idiosyncrasies, were carefully produced. With the aid of this legal interaction, the new emotional experiences and organic bodily interactions were carefully constructed. In this process of learning

about the development of the human mind and mental wellness, Samkhya Yoga has proven to be beneficial. During this particular Yoga, the executives' psychological well-being and separated matters were correctly resolved.

## Scope for Future Work

Subsequent investigations might concentrate on examining the enduring effects of yoga exercises on mental health results, providing valuable perspectives on the resilience of these treatments. The development and acceptance of notions based on Sāṅkhya in various cultural contexts may be examined through cultural studies. Furthermore, in order to comprehend the intricate connections between the body and mind, much neuroscientific research is needed [27]. Researchers, policymakers, and people from different backgrounds working together on collaborative research projects might produce comprehensive knowledge from many perspectives, which would benefit mental health policies. Subsequent investigations might focus on creating intervention plans that are suitable for each person's needs, such as Sāṅkhya notions for efficient mental health care.

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