

'Āśī' or desire for self-welfare is a feeling arising out of a desire to live and not to be non-existent. It is eternal and is present in all creatures. From that it is established that 'Āśī' is eternal and was there in the past, is there now, and will be present in future. This follows inductively. As 'Āśī' is eternal and there has been no deviation from it at any time, Vāsanā is also eternal. As there was 'Āśī' in the past, there must have been corresponding births and cycle thereof, from which we must admit that Vāsanā is also eternal. Some people explain that fear of death is the result of an instinct. Instinct means untaught ability or a faculty which is noticeable from birth. But this does not say anything about the origin of instincts. Evolutionists hold that it is inherited. According to them in the beginning life takes the form of an unicellular creature called amoeba. After all, it is not denied that there is such a thing as instinct or untaught ability, but that does not explain whence it has come. This has been gone into in greater detail in connection with Sūtra II-9 (2).

(2) Incidentally, the magnitude of the mind has been spoken of. According to some, the mind is like a lamp in a pot or in a palace (hall). It assumes the form of the body it inhabits. Vijñāna Bhikṣu says that it is the view of some Sāṃkhya philosopher, but that is not correct. Yogācārya says it is all-pervading as it has no spatial extent. Mind which has acquired supernormal powers through discriminative discernment can take in everything knowable at the same time and therefore it is regarded as all-pervading. Mind is not all-pervading like the sky, because the sky is only external space. Mind on the other hand is only power of knowing without any extent in space. Its connection with infinite external things is always existing and they may become clearly knowable when properly brought to the mind, that is why it is everywhere as the faculty of knowing is limitless. Only the modifications of the mind contract and expand. That is why the mind appears as limited. Knowledge takes place in limited instalments with ordinary persons while with Yogins of supernormal powers it works as all-illuminating. Thus it follows that mind itself is all-pervading, but its modifications admit of contraction and expansion.