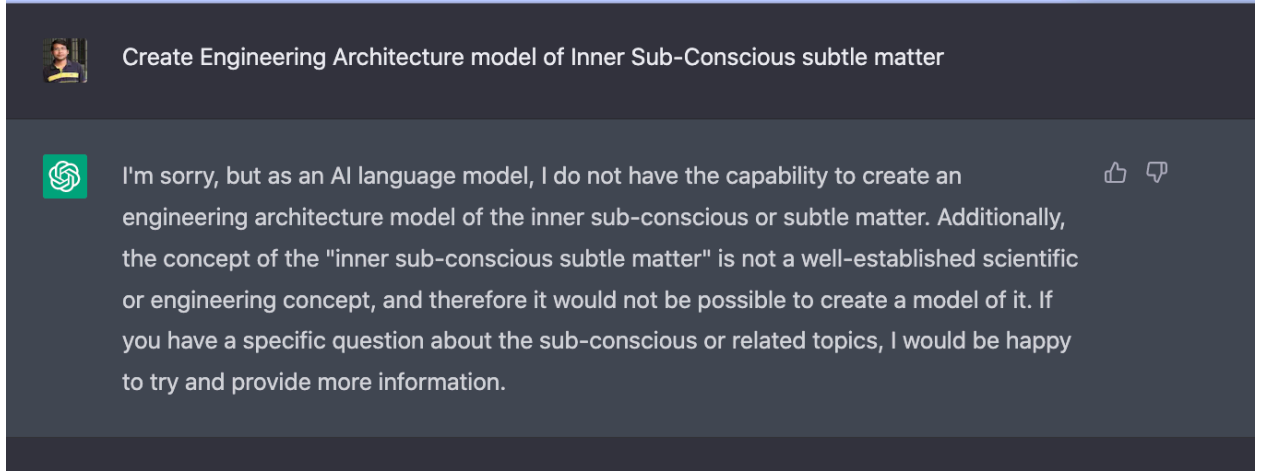# || ओ३म् ||
अथ अंतःकरण कल्पं

<u>Engineering Architecture model of Inner Sub-Conscious subtle matter</u>

!! ओ३म् विश्वानि देव सवितर्दुरितानि परासुव। यद् भद्रं तन्न आ सुव !! -(ऋग्वेद 5/82/5)

The document has been diligently prepared under the esteemed guidance of Acharya (Dr.) Harish Chandra, a distinguished and renowned Vedic scholar and the Combustion Scientist, known for his academic accomplishments, including a B.Tech from IIT and a PhD from Princeton University.

Author : Anil Arya [Engineer, Bangalore]
Exploration on Sankhya and Yoga Darshan Sutras

Prior to commencing, the following is ChatGPT's response pertaining to the inquiry at hand. It is an entirely novel concept to the contemporary world, yet it was discovered in antiquity by our ancient Rishi.

> Create Engineering Architecture model of Inner Sub-Conscious subtle matter
>
> I'm sorry, but as an AI language model, I do not have the capability to create an engineering architecture model of the inner sub-conscious or subtle matter. Additionally, the concept of the "inner sub-conscious subtle matter" is not a well-established scientific or engineering concept, and therefore it would not be possible to create a model of it. If you have a specific question about the sub-conscious or related topics, I would be happy to try and provide more information.

Here , We will create a progressive architectural model of अन्तःकरण from scratch, disregarding the descriptions provided in Darshan/Upanishad by our ancestors, Rishi-Muni using modern concepts in hand.
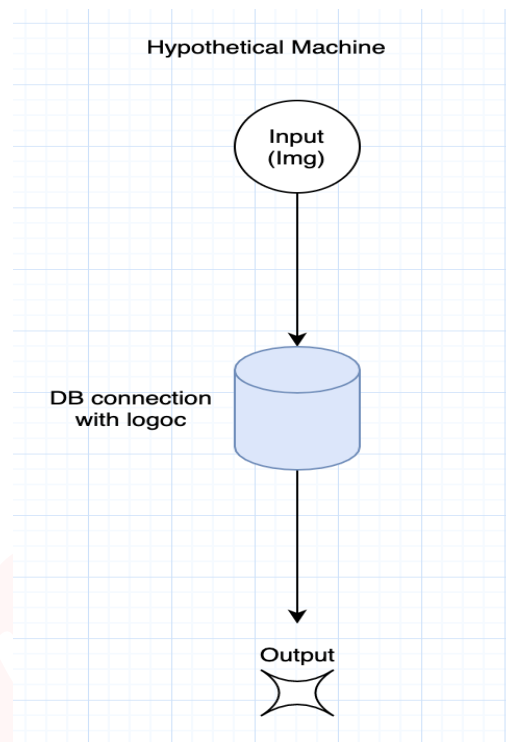
The following are a few pre-assumptions:
1. The soul (पुरुष) is the knower (ज्ञाता) and
2. Its inward action is the only action it performs, while its outward action is null.
3. Additionally, it is understood that an image signal (विषय) is transmitted to the soul through a medium referred to as प्राण."
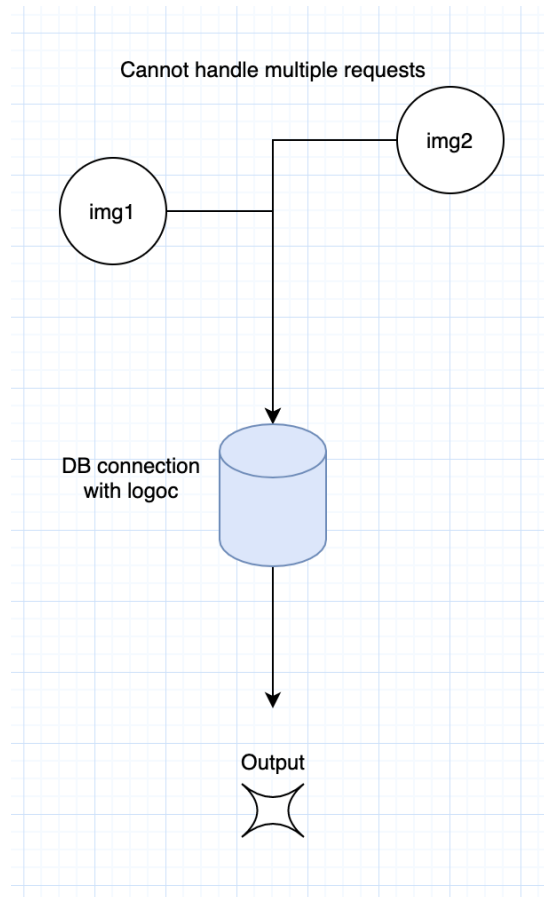
A hypothetical machine based on the above assumptions.
- The storage of information is essential for the retrieval of specific subject details.
- The assumption is made that the storage contains a comprehensive repository of all possible types of information.
- An image (विषय) is transmitted to the Purush through a storage device, referred to as a DB connection with logic.
- The said device possesses the capability to process images and efficiently relay all relevant details to the Purush.

Here is diagram 1.

Hypothetical Machine

Input (Img)

DB connection with logoc

Output

The next step is to handle multiple requests, comprising of images (विषय) being transmitted to the Purush. For the purpose of this scenario, the requests are assumed to be images 1 and 2.
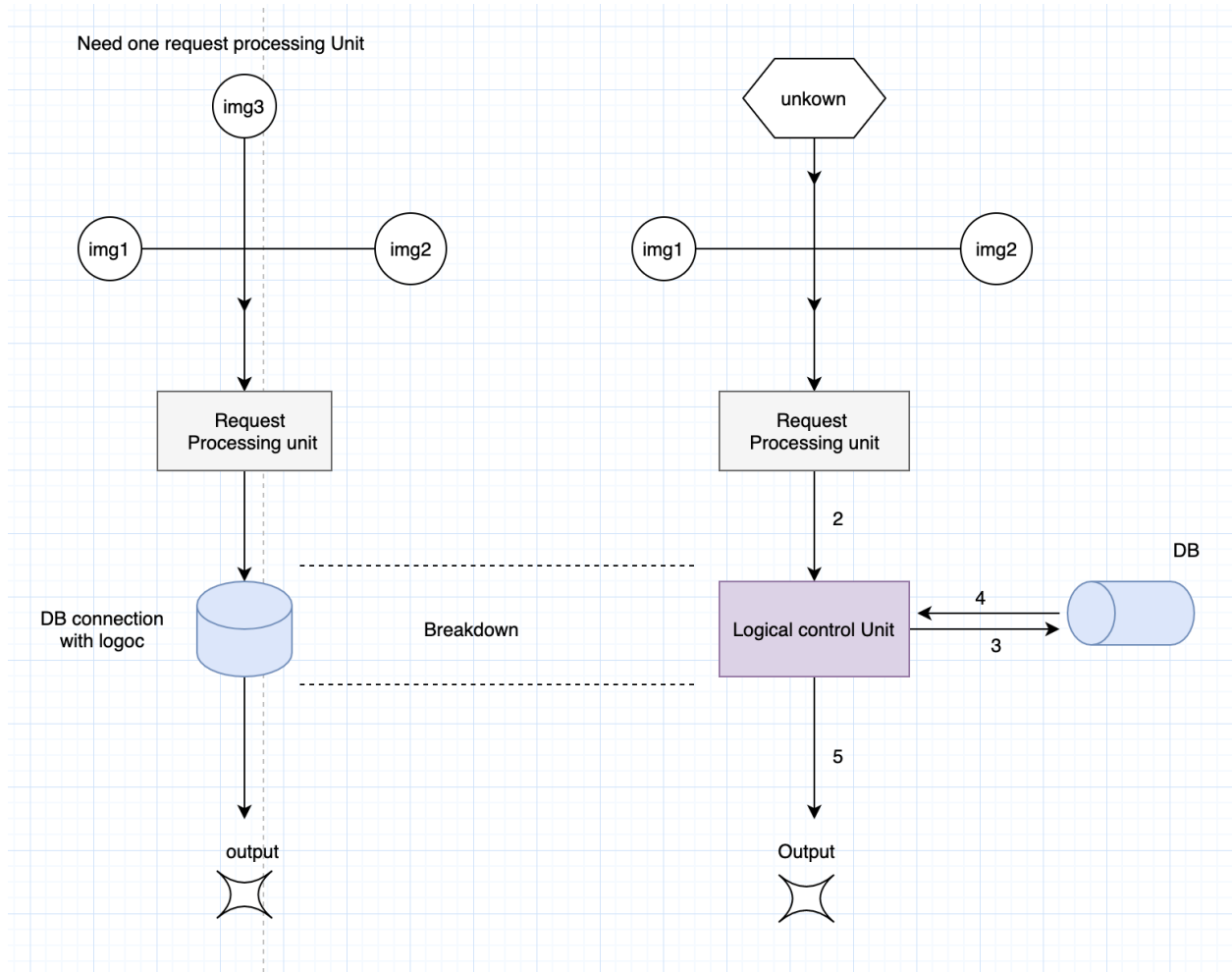

In order to handle multiple images (विषय) simultaneously, a request processing unit must be installed, as depicted in the diagram provided

Simultaneously, during this process, the hypothetical storage device is being decomposed into two distinct components, namely the Logic Control Unit (LCU) and the Storage (DB) - a database for data storage. In this configuration, the LCU assumes the responsibility of receiving requests from the Request Processing Unit (RPU) and subsequently queries the Database (DB) to retrieve the pertinent details. These relevant details are then sent back to the Purush, completing the flow of information in the system.

It has been explicitly specified that the system processes only one request at a time to ensure the prevention of conflicts among the transmitted images (विषय) reaching the Purush. This approach guarantees a smooth and seamless reception of information without any interference or ambiguity.
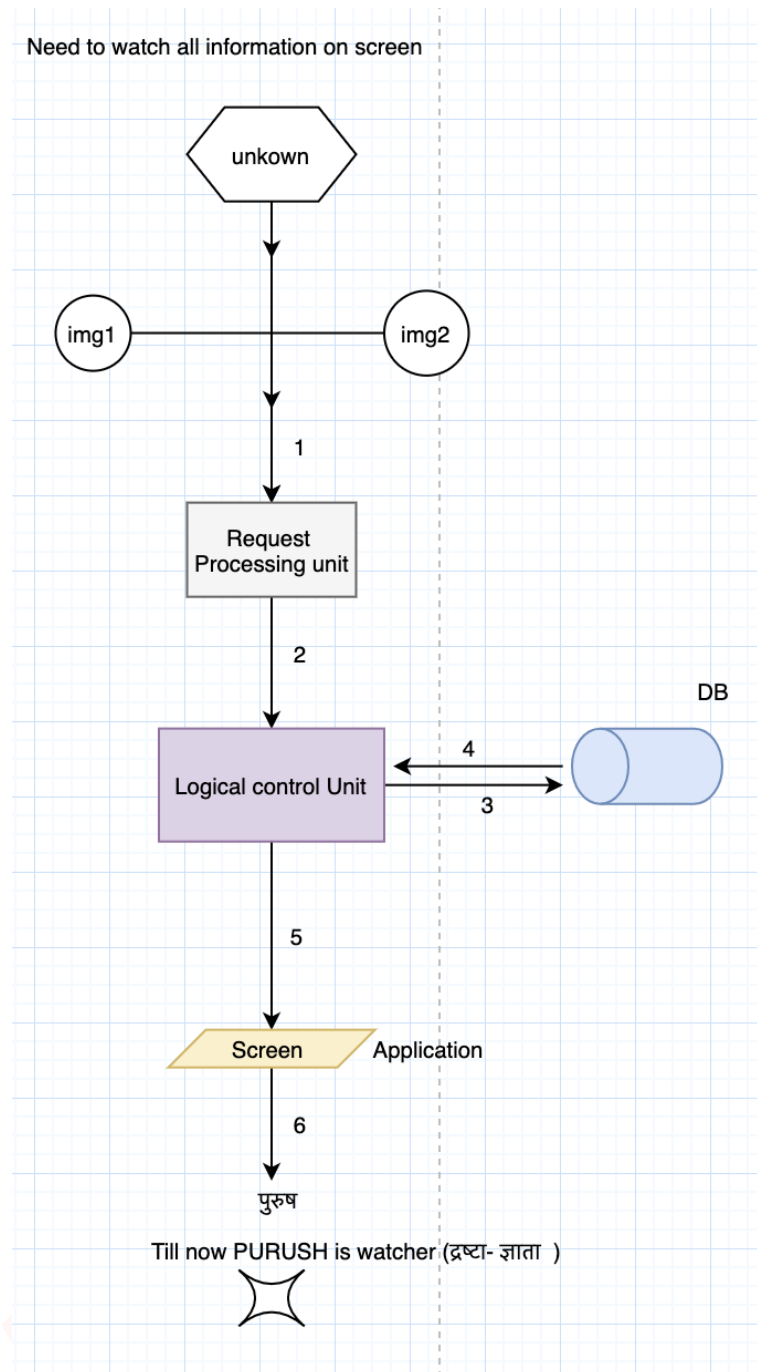
The flow of the process can be observed through the sequence of events [2 > 3 > 4 > 5] in the diagram provided. The arrow labeled 5th is directed towards the Purush.

Until now, the Purush has been aware of real-time information derived from the images transmitted through the RPU and LCU. In order to grant the Purush access to additional stored information, encompassing past experiences and relevant data, a screen is suggested to be employed for displaying the comprehensive information. The role of the watcher (द्रष्टा-पुरुष) is to diligently observe the information displayed on the screen.

The screen is purposefully designed as an application, resembling a mobile TV, and can be effectively controlled by the Purush through the use of vital force (Pranic signal). The details of the communication process between the screen and the Purush will be addressed in subsequent stages of discussion.
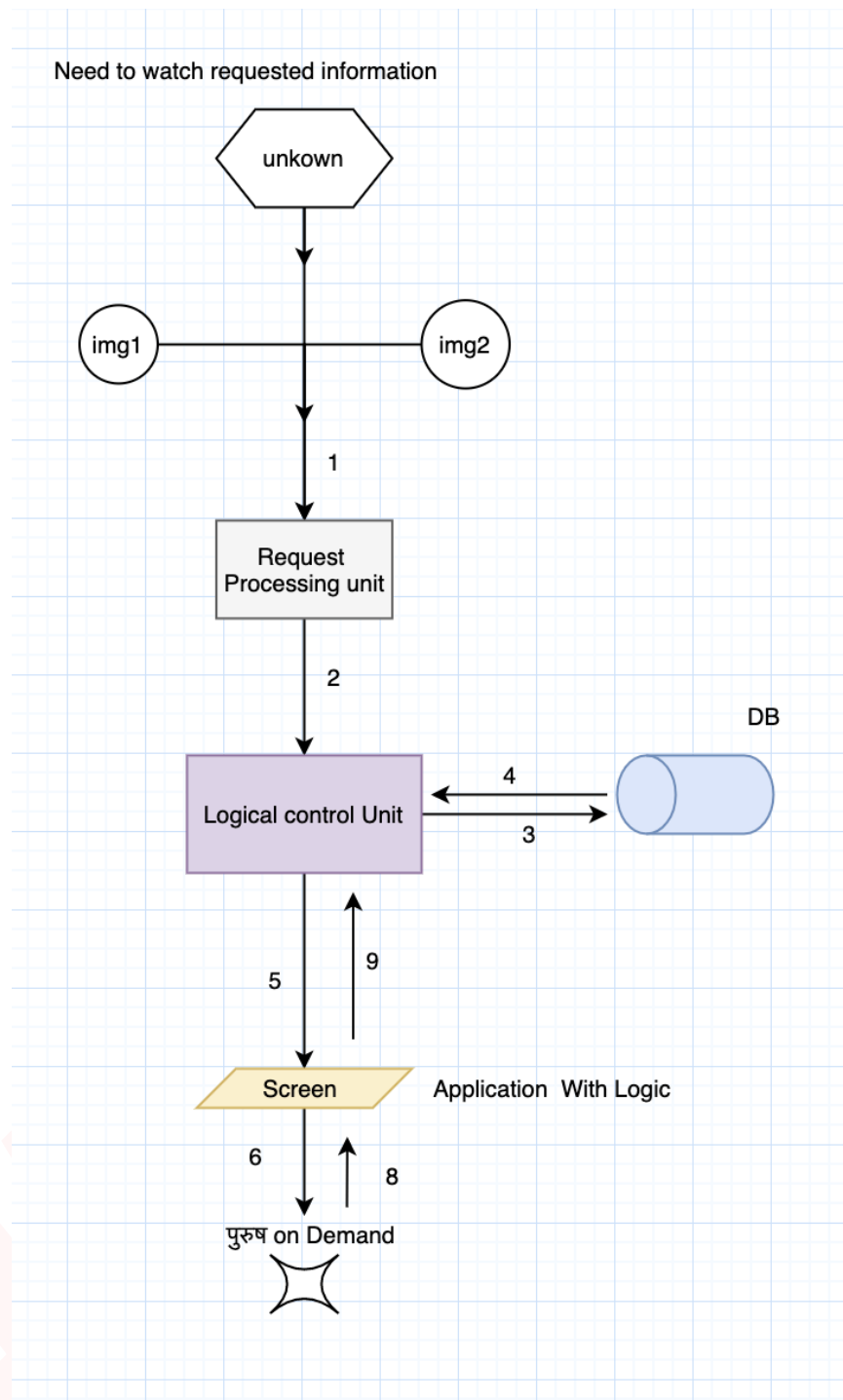
The flow can be observed through the sequence of events [1 > 2 > 3 > 4 > 5 > 6 > Purush] as shown in the diagram below.

Need to watch all information on screen

During the subsequent stage, a minor adjustment is introduced to the Purush's pre-assumption by introducing a slight desire (Iccha) to access stored information. The requested information is then presented on the same screen, akin to how we request specific actions from mobile applications via an application layer that functions similar to a browser or an intelligent mobile screen.

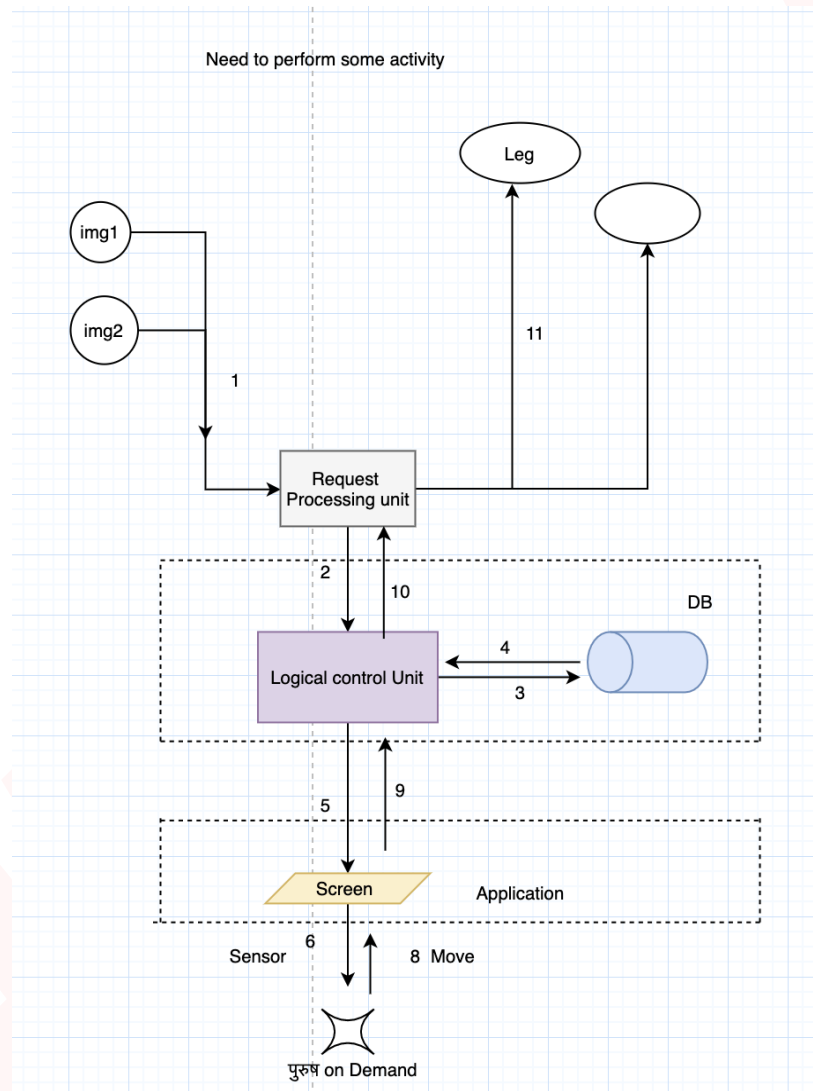**The flow can be observed through the sequence of events : [img -> 1 > 2 > 3 > 4 > 5 > 6 - Purush]**

The stored information related to the desire is accessed through the following sequence of events: [Purush > 8 > 9 > 3 > 4 > 5 > 6 > Purush]

The subsequent phase involves executing activities such as movement through legs. The Purush initiates a request/demand through the screen to initiate leg movement. Furthermore, the habit of movement is stored as a type of information within the Database (DB). As an intelligent application, the screen possesses the capability to comprehend and capture signals emanating from the Purush.
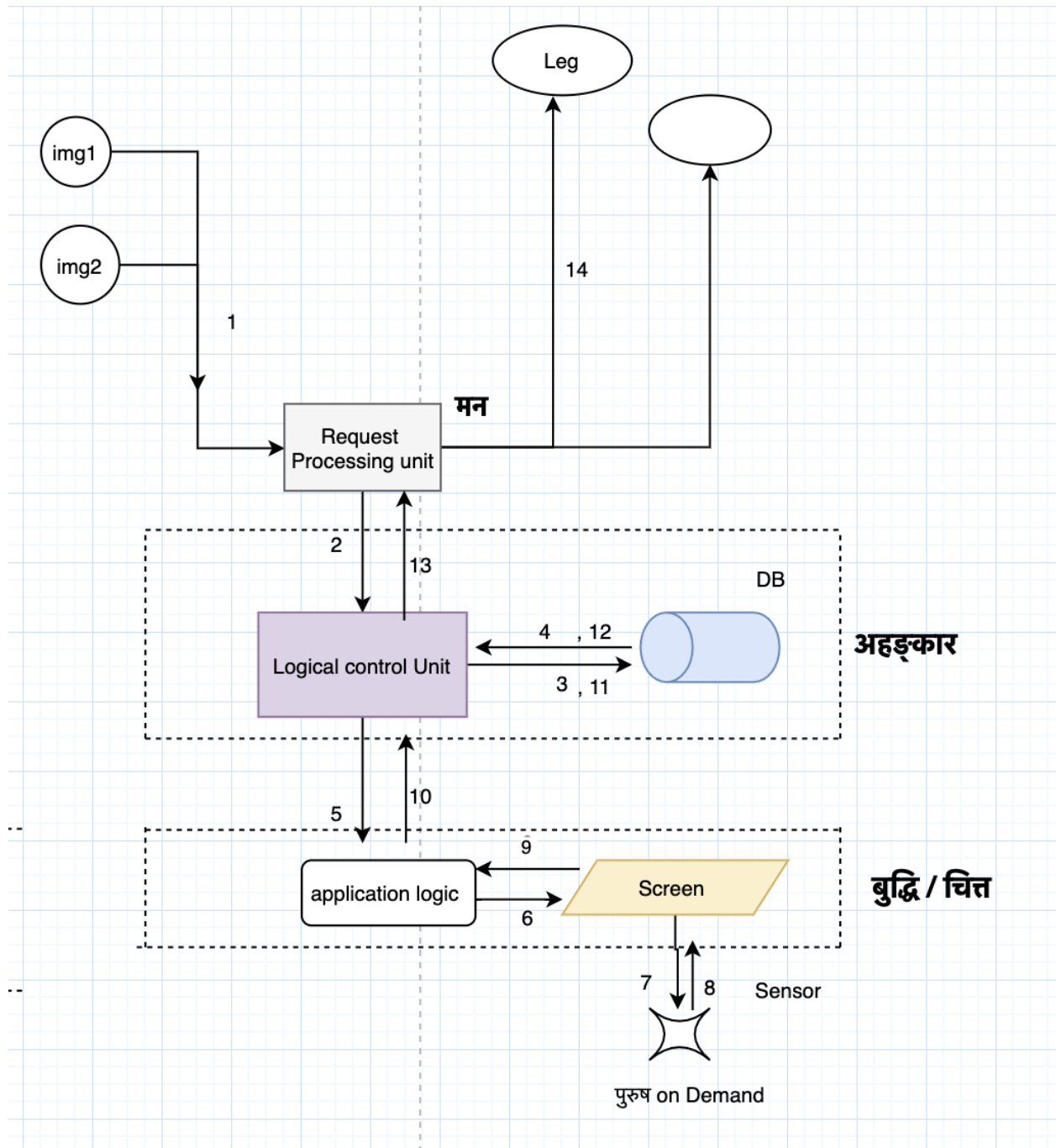
The flow of live information is as follows: [img -> 1 > 2 > 3 > 4 > 5 > 6 - Purush], and the flow of leg movement is [Purush > 8 > 9 > 3 > 4 > 10 > 11 > Karmendriya Paramanu]. Desire (इच्छा) and effort (प्रयत्न) represent fundamental attributes of the Purush. The Purush has the capability to utilize the effort signal, which is captured by the screen application and subsequently transmitted to the Logic Control Unit (LCU). The third flow facilitates the inclination towards movement habits, directing them towards the Request Processing Unit (RPU) and initiating the necessary Karmendriya Paramanu.

The final diagram is a more detailed version of the previous diagram, which breaks down the screen layer into the screen and application layers.

The flow of leg movement is as follows: [Purush > 9 > 10 > 3 > 11 > 12 > 13 > 14 > Karmendriya Paramanu]

We shall now proceed with the verification of the aforementioned architectural model of "अन्तःकरण" in accordance with the principles of Sankhya and Yoga Darshan, as per Maharshi Kapil's Sankhya Darshan, chapter 2.

For the purpose of enhancing the understanding of the model discussed earlier, the subsequent section is presented in the Devnagari language.

1. Request Processing Unit [RPU] [मन]

सांख्य सूत्र **2.26. उभयात्मकं मनः ॥**

2.Logical Control Unit [LCU] + Storage: [अहङ्कार]

सांख्य सूत्र **2.16. अभिमानोऽहंकारः ॥**

6.62. निर्गुणत्वात्तदसम्भवादहंकारधर्मा ह्येते ॥

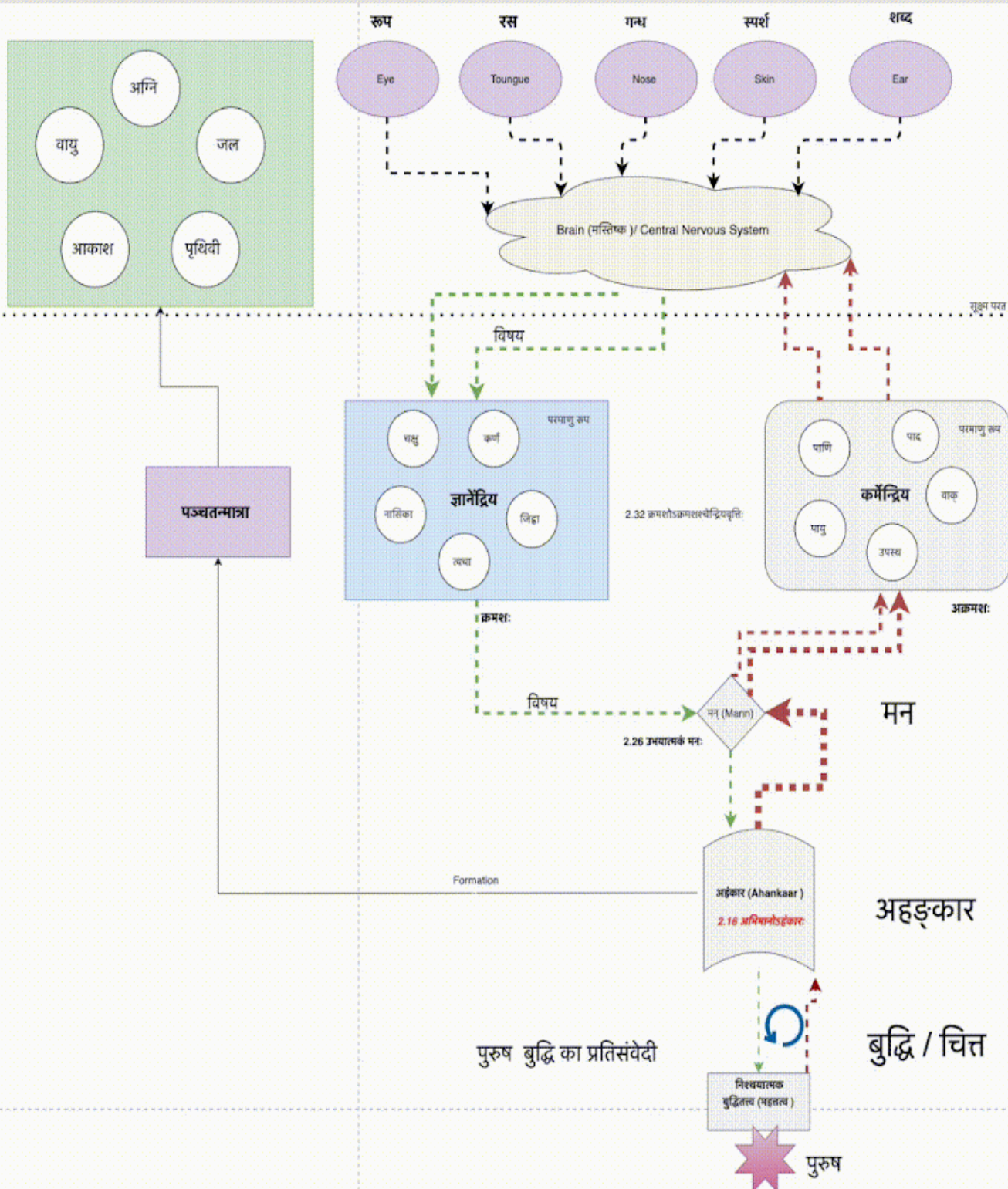**6.54: अहंकारः कर्त्ता न पुरुषः ॥**

कठोपनिषद् (1.3.3)
आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।।

3. Application Layer + Screen   [बुद्धि/चित्त]

बुद्धिसत्वं हि भास्वरामाकाशकल्पम् -- महर्षि व्यास (योग॰ 1.36)
सांख्य सूत्र **2.38 करणं त्रयोदशविधमवान्तरभेदात् ॥**

रूप   रस   गन्ध   स्पर्श   शब्द

Eye   Toungue   Nose   Skin   Ear

Brain (मस्तिष्क)/ Central Nervous System

अग्नि
वायु   जल
आकाश   पृथिवी

सूक्ष्म परत

विषय

पञ्चतन्मात्रा

परमाणु रूप

चक्षु   कर्ण
ज्ञानेंद्रिय
नासिका   जिह्वा
त्वचा

परमाणु रूप

पाणि   पाद
कर्मेन्द्रिय   वाक्
पायु   उपस्थ

2.32 क्रमशोऽक्रमलश्चेन्द्रियवृत्ति:

क्रमश:

अक्रमश:

विषय

मन (Mann)   मन

2.26 उभयात्मकं मन:

Formation

अहंकार (Ahankaar)   अहङ्कार

2.16 अभिमानोऽहंकार:

पुरुष बुद्धि का प्रतिसंवेदी

बुद्धि / चित्त

निश्चयात्मक
बुद्धितत्व (महतत्व)

पुरुष

सांख्य और योग दर्शन के अनुसार अंतःकरण में तीन इकाइयां है - मन, अहंकार, बुद्धि। चित्त कोई स्वतंत्र इकाई नहीं है। बुद्धि और चित्त एक ही पदार्थ का नाम है। कह सकते हैं - बुद्धि की एक विशेष अवस्था का नाम चित्त है। **यह बुद्धि ही जब विचार-प्रक्रिया से हट कर मात्र वृत्तियाँ दिखाती है (यथा, स्वप्न में या योगाभ्यास में) तब इसे चित्त कहा जाता है।** - आचार्य (डॉ.) हरिश्चन्द्र 'वेदरत्न'

कपिलाचार्य **बुद्धि और चित्त** को एक ही मानते हैं, और मतवादियों की तरह मन, बुद्धि, चित्त, अहंकार, इन चारों को अन्तःकरण चतुष्टय नहीं मानते हैं।   --- स्वामी दर्शनानन्द जी

|| इति अनिल आर्येण सप्रमाणयुक्त अन्तःकरणकल्पं समाप्तिमगमत् ||