



22. Inner Instruments (93-94)

निगद्यतेऽन्तःकरणं मनोधीः अहङ्कृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु सङ्कल्पविकल्पनादिभिः बुद्धिः पदार्थाद्यवसायधर्मतः ॥ ९३ ॥

*nigadyate'ntahkaranam manodhīḥ
ahaṅkṛtiścittamiti svavṛttibhiḥ,
manastu saṅkalpavikalpanādibhiḥ¹
buddhiḥ padārthādhyavasāyadharmaṭaḥ.* (93)



अत्राभिमानादहमित्यहङ्कृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम् ॥ ९४ ॥

*atrābhimānādahamityahaṅkṛtiḥ,
svārthānusandhānaguṇena cittam.* (94)

93 – 94. The ‘inner organs’ are called, according to their functions as mind, intellect, ego and citta; mind, from its doubts and hesitations; intellect, from its function of determining the truth of things; the ego, in its identification with both these; and citta, from its function of constantly illuminating the things of its interest.

After the description of the instruments of perception and action, we logically proceed to the subtle factors that constitute the ‘inner equipment’ (*antahkaraṇa*). It is evident that the eyes do not see by themselves, the eyes are the instruments of seeing for the ‘inner’ person. The inner equipment has different names but they indicate only functional differences. In fact, one and the same mental stuff, the inner equipment, has different functions and so different names, of course, they are all constituted of thoughts only.