

When the thoughts are in a state of chaos and agitations, with doubts and despairs, they constitute the 'mind'. When the mind has determined its perceptions with reference to its memories of similar or dissimilar experiences in the past, in that condition of relative quietude caused by such determination, it is called the 'intellect'. Willing, wishing, desiring, judging and so on, are the functions of the intellect.

To have a doubt regarding any outer phenomenal factor and to come to a decision about it, are the two equal yoke-fellows in the process of intelligent living. The continuous process of this dual function gives us the experience of intelligent living, which man alone is capable of. In this process, it is not very difficult for us to detect that the doubts and the decisions must belong to one and the same individual, in order to create in him the experience of intelligent living. That is, the doubt must be mine and the ultimate understanding must also be mine so that I may experience the disappearance of my doubt. This vanity of the individual that arrogates to itself both the doubts and the decisions as its own is called 'the ego' which expresses in terms of 'I' and 'mine'.

Our doubts and our decisions constantly singing their breathless duet constitute an unbroken experience of intelligent living and this is not possible unless we are continuously aware of our doubts, conscious of our decisions and unless we fully experience them as our doubts and our decisions. In short, we must be aware of the mind, the intellect and the ego. This awareness or consciousness playing upon the mind-intellect ego is called 'citta'. In its pure state, unconditioned by these three, the citta becomes the pure Consciousness, the Infinite (Cit). Citta is that which constantly illumines my personality constituted of my ego, my mind and my intellect (svārthaṇusandhāna).

These four factors, manas, buddhi, ahaṅkāra and citta, constitute the inner equipment whose play through the organs of perception and action makes it possible for a person to come in contact with the world around him. Therefore, as a contrast to the outer equipments (bahiṣ-karana), these are called the inner equipment (antaḥ-karana).





23. The Five Prāṇas (95)

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ ९५ ॥

*prāṇāpānavyānodayānasamānā bhavatyasau prāṇah,
svayameva vṛttibhedādvikṛtibhedātsuvarṇasalilādivat.* (95)

95. *One and the same prāṇa becomes prāṇa, apāna, vyāna, udāna and samāna, according to its functions and modifications, like gold, water and so on.*

Prāṇa is very often misunderstood as breath. In philosophical terminology, prāṇa stands for the manifested life energy which expresses itself in the various physiological functions such as perception (prāṇa), excretion (apāna), circulation (vyāna), digestion (samāna) and the thinking of thoughts (udāna). These varying names are given to one and the same vital energy of life only because they are its various modifications. They are only functional names.

As an individual grows older we find that these departments of activities become weak and shattered and ultimately, at the time of death, all of them cease. For easy comprehension, we can recommend the reader to consider these five as constituting the physiological systems in the body.

The prāṇa layer of the personality is that which holds the gross physical body and the inner subtle body together. The sense organs must be in contact with the inner equipment and it is the prāṇa that maintains this vital connection. Since the prāṇa holds the gross and the subtle together, some commentators consider it to