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## Study of Mind through Indian Psychology

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### Abstract

These examinations had disentangled various inquiries with respect to the idea of the psyche and prompts genuine discussions on its piece, i.e., regardless of whether it comprises just of higher scholarly capacities, for example, memory and thinking, its exercises i.e.; what is the relationship of brain and body, is dualism or monism?, is it available to contemplate or just an undertaking of first individual lastly, who have a psyche?; do all creatures have a brain or just people could have it, etc. With two straightforward models, 'the Epistemological dualism' and the model of 'Brain Spirit; division Vs concurrence' in view of the ideas in Indian Psychology, the paper tosses all the more light in to the subject psyche and its personnel.

**Keywords:** Study of Mind through, Psychology, Epistemological

### Introduction

In spite of the fact that the subject brain is broadly concentrated under different teaches, for example, Philosophy, Religion, Psychology and Cognitive Science there is neither a thorough definition nor an overall agreement on its credits. In layman's sense, mind is ascribed to musings or on the off chance that we pass by word reference, it is "that part of an individual which makes it feasible for that person to think, feel feelings and get things" or it is "the component of an individual that empowers them to know about the world and their encounters, to think, and to feel; the staff of cognizance and thought". Yet, wouldn't you say that, these definitions are somewhat unpredictable for the human brain to understand, since it prompts a bigger number of inquiries than answers or truly do our psyche is all these? With two basic models, 'the Epistemological dualism' and the model of 'Brain Spirit; polarity versus concurrence' the paper tosses all the more light in to the subject psyche and its personnel.

To go a little in to the background of studies in mind we could see a lot of debates are already happened and are still going on about its attributes; what makes up a mind, its activities i.e., whether it consists only of higher intellectual functions such as memory and reasoning, is it accessible to study or only an endeavour of first person; what is the relationship of mind and body, is it dualism or monism? and finally who possess a mind; do all beings have a mind or only human beings could possess it, with the latest advancement in the Artificial Intelligence the question further extends its conventional boundary and asks do machines could also possess mind?. Addressing each of these questions opens a new arena which is equally complex. But the subject is simply and beautifully explained in Indian Psychology. With the help of two models the 'Epistemological dualism' and the model of 'Mind-Spirit; dichotomy v.s coexistence its further simplified and explained here in this paper. This model considers mind as a interface between two sources of knowledge, and these two sources are

- a) The knowledge about the world which is acquired through ones senses and
- b) The knowledge from one's own consciousness.

Hence we could says that there exists two different sources of knowledge to which the mind has access to, 1) Transactional Knowledge, which involving mind as an interface between the brain and sensory system and, 2) Transcendental Knowledge which connects with the consciousness. This could be further explained with the help of a model called model of epistemological dualism or two state model of knowledge and awareness.

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**The model of epistemological dualism/two state model of knowledge and awareness**

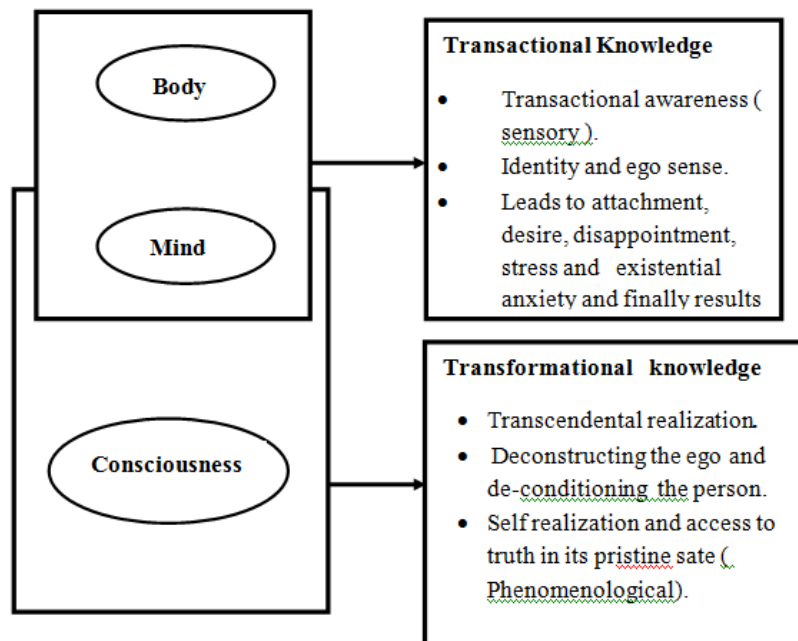
As depicted in fig 1, the model consists of two different sources of knowledge to which the mind has access to; the transactional knowledge and the transcendental knowledge. As against the Western bio-centric model, this model is based on the concepts in Indian Philosophy, which considers consciousness as the primary principle irreducible to the brain states. It says that brain does not generate consciousness; it simply reflects consciousness and often by filtering, limiting and embellishing it. From this we could understand consciousness lies somewhere in the primary level or above the level of brain or cognitive process. The model further says, mind is interfacing instrumentally and connects consciousness at one end and body at the other end. When it connects with the world outside through sensory system, we get phenomenal awareness, when it connects with consciousness we have transcendental realization. When mind is consumed by sensory data consciousness is a reflecting source; if one empties this sensory data one could access consciousness there arises the unmediated direct knowledge where the knower and the knowledge blend harmoniously.

Here the concept of dualism is attributed to two sources of knowledge or two levels on which mind operates i.e., 'Transactional knowledge' and 'Transcendental knowledge' hence this model explains the two way exchange of

information, with mind as an interface. Whereas the concept of dualism explained by Descartes focuses on distinguishing mind and the brain and Descartes identified mind with consciousness and self awareness.

In Indian Philosophy, this epistemological dualism has a profound impact for higher level learning called Nididhyasana i.e. meditative learning, and is possible only when, the mind withdraws from participating in sensory process, then it would be in a position to access consciousness there arises the unmediated direct knowledge. If one asks what is the purpose of such knowledge or why man needs it? then, the answer is so simple since this is the only way one could overcome the sufferings and raise oneself to a higher level of awareness and achievement. As the Upanishads says, 'to know Brahman is to be Brahman' and the purpose of the Upanishads is to reveal 'Brahman', the supreme 'self'. And this is the existential quest for every man and consciousness is the ground condition for this awareness. Why we need to know this supreme 'self'? This is because, Upanishads says, 'atma' or 'self' (consciousness) is responsible for the activities of the 'manas', (or mind) and mind only plays a secondary role in knowledge. This is why neurological studies are often insufficient to give a complete understanding of the human nature since this phenomenological aspect of consciousness remains the "hard problem".

**The model of epistemological dualism**



**Fig1:** Illustrates the model of Epistemological Dualism.

Because of the glaring holes in our insight in the way human thinks, feel and act, contemporary therapists had diminished an individual to simply cerebrum driven machine and accepts ones accomplishments and activities, convictions and conduct, comprehension and lead can be concentrated impartially. This hole in our insight is unbridgeable without modifying the momentum models, since the exercises with in the space of psyche is something confined to the main individual and isn't straightforwardly open to other people and they could decipher just what the proprietor

intentionally or unknowingly speak with the specialist or to a third individual. Henceforth awareness which is to a great extent avoided with regard to the standard brain research needs a superior consideration. The model of Epistemological dualism dependent on the ideas in Indian Philosophy plainly portrays this.

Indian Psychology, which developed huge number of years before is established in religion and reasoning. Indian Psychology characterizes the Psyche or self as the result of Sravana, Manana and Nididyasana; which implies, sense

driven learning, scholarly arrangement and instinctively acquired acknowledgment individually. Henceforth an individual is a composite of brain, body and cognizance and could be concentrated from three distinct levels.

Indian Psychology says, 'Sravana', which is third-order knowledge could be objectively recorded and verified and could be obtained through observation, experiment and physical measurement. 'Manana', the mind constructed cognition is the first person experience hence introspective observation and second person technique could be employed. Nididyasana, the meditative knowledge is utterly subjective and ineffable, it is experiential and trans cognitive state and hence, could neither be observed nor shared with others, could only be understood by indirectly observing the transformational consequences on the person who is presumed to be in that state. The tools and techniques in western Psychology could explore an individual in his third and second level only. But this may not complete the study of an individual, since it could not reach to the first level, which is more phenomenological. The most appropriate starting and ending points in the journey of human enquiry towards the ultimate goal in one's life is this first person i.e., consciousness. This could be explained with the help of another model called Mind– Spirit: Dichotomy Vs Coexistence.

#### **Mind– Spirit: dichotomy vs. coexistence**

Soul is the last and the first involitional component. Mental individuals don't know about the spirit or soul which controls or shape his activities. Hence soul, which is disguised by brain and body, likewise shows through them. An internal advancement assists with achieving incomparable reality which uncovers oneself to the brilliant cognizance and will give limitless reach and power of affection, bliss and excellence. This could be contrasted with the requirement for self actualisation portrayed by Maslow in his need chain of importance. This interminable component is nature's goal and the Spirit should be incredible enough to change its instrument (mind) to accomplish this everlasting joy. In the long run, the soul will exist as an option that could be more prominent than mind as the first and base transformative component. This is portrayed in the figure underneath.

#### **Conclusion**

The paper utilizes an entirely unexpected methodology with the assistance of two models to clarify the subject, mind. The two models, 'Epistemological dualism' and the model of 'Brain Spirit; polarity versus conjunction depend on the ideas of psyche in Indian Philosophy and it improves the comprehension of the brain. The principal model, Epistemological dualism says, that psyche is an interface between two unique degrees of information, the conditional information at one level and groundbreaking information at other level. On the off chance that the brain is available to the world outside through its receptors then it is loaded up with conditional information however in the event that the psyche is available to the world inside it accesses the awareness there emerges the groundbreaking information. Subsequently to comprehend an individual completely, a scientist should access these three levels, yet with the at present accessible devices in brain research one could get to just up to two levels and the main individual level could be concentrated uniquely through groundbreaking outcomes.

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