
UNIT 1 MIND AND PERCEPTION

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1.0 OBJECTIVES

After studying this unit, you should be able to

- define sensation and perception
- describe the sensory process which is common to all sensory channels
- describe how sensation develops into perception
- distinguish between sensation and perception
- interpret the scientific concept of perception
- tell and explain the philosophy of perception
- identify and describe the categories of perception
- describe the western and eastern views on perception
- distinguish between various theories of perception

Perception is a process of the consciousness of an object. It is one of the means of valid knowledge in the world and consists in an inseparable relation of the perceptive consciousness with its content. The objects that are seen in the world are considered by the human beings to be existing outside their body and the senses. Humans feel that the objects are reflected, as it were, in their mind in perception. Is it not true that both in the waking states and dream states, our life pivots around perception? Just ponder on this - If we did not possess perceptual ability, could language ever have been invented? Languages incorporate values and beliefs. Hence perception is fundamental to the process of creating values and beliefs. Even the person who is born blind learns their values and beliefs from visually-sighted family members.

1.1 INTRODUCTION

How do you get knowledge about yourself and the world around you? Surely, your answer would be: through the functioning of our sense organs. Yes, we see hear, taste and smell the things around us through our sense organs. The impressions received by our brain through are sense organs are called as 'sensations'. Right from the time we are born, we start feeling our world through our sense organs. The sensations felt by us from the time we are born keep getting modified. Let us take a simple experience –say, a child is shown an orange and then asked to feel it and finally eat it. The act of seeing, feeling and tasting the orange are sensations which enable

the child not only to concretize the object, but also to associate all these experiences with each other in terms of the colour, taste and smell of orange whenever this fruit is actually shown or even when its name is mentioned. As the child grows in age, more learning experiences would be added about the object orange. As an example, information that orange belongs to the citrus family to which other fruits like lime and lemon also belong may be added. What are the beneficial properties of citrus fruits may also be learnt later. In other words, all the previous experiences of an orange will modify with time and the sensations, too, associated with it get transformed with time. Addition of other experiences to the basic *sensations* of color, taste and smell with time about the object ORANGE is termed as *perception*.

Let us now examine the nature of sensation and perception. Sensation is the most elementary process of cognition. Sense organs are deemed to be the “windows of the soul” or simply put as the “gateways of knowledge”. Sensation comes to consciousness by way of special sense organs. Sensation is a reaction aroused in us by *stimulus*. A sensation is an act of a sense organ which, when stimulated, sends nerve currents (impulses) to the sensory centers in the brain and the first response of the brain is a sensation.

Sensation is the simplest mental process and cannot be reduced further to simpler ingredients or parts. Pure sensation is almost impossible. Practically speaking, an adult can never experience a pure sensation. Why? This is because as soon as we feel a sensation – we consciously or unconsciously try to attach a meaning to it, which is generally based on our experiences. When we were infants, as our experiences were fragmentary and mostly impulsive, the sensations felt then can best be termed as *elementary sensations*. Scientifically speaking, five different type of sensations corresponding to the five sense organs i. e, seeing (visual), hearing (auditory), smelling (olfactory), touching and tasting can be differentiated. Touches, sensations can be further classified into three separate types-heat, cold and pressure. Individuals differ from each other depending upon their outlook, which may be visual, olfactory, etc.

1.2 UNDERSTANDING PERCEPTION

When we talk of perception, it is essentially sensation to which meaning is attached. Do remember that sensation is the initial response to a stimulus in the external environment and perception is the final response of an organism following a sensation. This phenomena can be expressed with the help of a three-link chain of stimulus perception-coordination-response to the stimulus. This three-link chain can be expressed in terms of sense organs as receptor (eye, nose, ear, tongue) skin-nervous system (brain, spinal chord and nerves)-effectors (muscles and glands) chain. It must be remembered that in this three-link chain, the first cortical response is sensation and the second cortical response is perception. It needs emphasis here that in any reaction of the organism, this division is only of theoretical importance. *In practice, sensation and perception are so closely intermingled that is quite difficult to say when sensation stops and perception begins.* Whenever you see an object, you try to recognize it first in some way or the other before your thinking takes it further regarding its attributes. We call this process as perception rather than sensation.

For instance, when a child who has been told about an apple before is shown the picture of an apple, child recognizes it first and then thinks about its texture and taste. The unlearned first

reactions which happen due to an interaction between the individual and the environment around them by virtue of the various sense organs are termed as SENSATIONS. As the baby grows from an infant to an adolescent, teenager, youth, etc. the sensations experienced during phases of life are linked with each other thereby building associations among various learning experiences. This results in meanings being attached to them. For example, sound of a barking dog or mewing of a cat enables the child to give meaning to the words dog and cat respectively. Similarly, the taste of various fruits produces the sensations of sour, bitter or sweet. Gradually, the sensory experiences are associated with the ones already received and stored in the CNS (Central Nervous System) with the passage of time during the life time of the individual enabling her/him to develop meanings. This process results in meaningful sensations which we term as PERCEPTIONS.

It must be remembered that perception does not merely refer to “seeing” as the objects may be perceived through any or various combinations of sensory organs. For example, when we smell a dish being cooked, taste the food, or look at a picture, or read a book, we are performing various perceptual activities. Perception, therefore, refers to the use of the senses to guide motor action. Knowing whether a recipe “tastes right” would depend upon the perception as defined above, as would knowing whether a car engine sounds like the motor is working properly.

As we mature physically, mentally, intellectually, culturally and socially our sense data becomes organized with time based on previous experiences. Hence, each successive experience is built upon a previous experience. A very good example of this is language learning – one’s mother tongue or even a foreign language. Initially, language is a mere jumble of sounds when first heard by an individual, say a toddler, for instance. At the initial stage, no meanings are attached to the sounds of the language. Gradually, these sounds become associated with the individual’s experience and the sounds of words acquire a meaning. Take the example of the word “*Amma*” – the sound of this word becomes associated with the sight of the mother, thereby giving meaning to the word “*Amma*” to the toddler. Initially, therefore, no meanings are attached to the sounds heard by a toddler. But as the toddler grows up, these sounds become associated with the individual’s experience, with the learning of language spoken at home. With time, the character of sounds becomes altered in the experience of the individual and the language no longer is a jumble of sounds. Instead, the sounds are heard as words of the language in an organized fashion with meanings attached to them. It can be said that sensory data is enriched in the process of perception to the extent that we perceive more than is actually there. With the passage of time, therefore, the perceptions of individuals towards objects/subjects also change. Let us understand this by a very simple example. Seeing a lemon yellow coloured sphere may evoke thoughts of a lime, a lemon, a *laddoo* or maybe any other article of food which is yellow, say a yellow *dal*. The yellow colour may thus evoke not only the thought of various articles of food having yellow colour, but even their taste is anticipated. Thus, we see in this example both visual perceptions and taste perceptions are evoked by looking at a yellow object.

In our daily life, all of us are bombarded with potential stimuli. We are forever interpreting the sensory information received by us. We interpret a sequence of sounds as bird sounds, bark of a dog, and sound from a musical instrument or song being sung by somebody as a melody, a biting wind as cold or hot according to its temperature. It should be noted that we perceive relatively few stimuli at any one time. This is because it is impossible to respond simultaneously to all

potential sights, sounds and smells, as well as to subtle changes in temperature, pressure and even the position of our limbs which impinge on our sense organs. The chain of events is: stimulus, response of the sense organ and sensory nerve, first cortical response, which is sensation, second cortical response, which is perception. But it must be remembered that in any reaction of the organism, *this division is only of theoretical importance*. In practice, sensation and perception are so intermingled that we cannot say when sensation stops and perception begins!

Our past experiences as also our present psychological state shape our perceptions. Lot of scientific study has been done on perception. As human beings perceive their surroundings through all their senses, there are perceptions corresponding to each sense- visual perception, olfactory perception, auditory perception, and so on. Of these, visual perception has been studied extensively.

1.3 SCIENTIFIC ACCOUNT OF PERCEPTION

An object at some distance from an observer will reflect light from the sun in all directions, some of which will fall upon the corneas of the eyes where it will be focused upon each retina, forming an image. The disparity between the electrical outputs of these two slightly different images is resolved either at the level of the lateral geniculate nucleus or in a part of the visual cortex called 'V1'. The resolved data is further processed in the visual cortex where some areas have specialized functions, for instance area V5 is involved in the modeling of motion and V4 in adding colour. The resulting single image that subjects report as their experience is called a 'percept'. Studies involving rapidly changing scenes show the percept derives from numerous processes that involve time delays. Recent MRI studies show that dreams, imaginings and perceptions of things such as faces are accompanied by activity in many of the same areas of brain as are involved with physical sight. Imagery that originates from the senses and internally generated imagery may have a shared ontology at higher levels of cortical processing.

Sound is pressure waves sensed by the cochlea in the ear. Data from the eyes and ears is combined to form a 'bound' percept. The problem of how this is produced, known as the binding problem, is the subject of considerable study. Perception is a cognitive process in which information processing is used to transfer information into the mind where it is related to other information. Some psychologists propose that this processing gives rise to particular mental states (cognitivism) whilst others envisage a direct path back into the external world in the form of action (radical behaviourism). Behaviourists such as *John B. Watson* and *B.F. Skinner* have proposed that perception acts largely as a process between a stimulus and a response but have noted that Gilbert Ryle's "*ghost in the machine* of the brain" still seems to exist. "The objection to inner states is not that they do not exist, but that they are not relevant in a functional analysis". This view, in which experience is thought to be an incidental by-product of information processing, is known as epiphenomenalism.

1.4 PHILOSOPHY OF PERCEPTION

The philosophy of perception is concerned with the nature of perceptual experience and the status of perceptual data, in particular how they relate to beliefs about, or knowledge of, the

world. Any explicit account of perception requires a commitment to one of a variety of ontological or metaphysical views. Philosophers distinguish internalist accounts, which assume that perceptions of objects, and knowledge or beliefs about them, are aspects of an individual's mind, and externalist accounts, which state that they constitute real aspects of the world external to the individual. The position of naïve realism — the 'everyday' impression of physical objects constituting what is perceived — is to some extent contradicted by the occurrence of perceptual illusions and hallucinations and the relativity of perceptual experience as well as certain insights in science. Realist conceptions include phenomenalism and direct and indirect realism. Anti-realist conceptions include idealism and skepticism.

Categories of perception

Perception may be categorized as *internal* or *external*. Internal perception (proprioception) tells us what is going on in our bodies; where our limbs are, whether we are sitting or standing, whether we are hungry or tired and so forth. External or *Sensory* perception (exteroception), tells us about the world outside our bodies. Using our senses of sight, hearing, touch, smell, and taste, we perceive colors, sounds, textures, etc. of the world at large. There is a growing body of knowledge of the mechanics of sensory processes in cognitive psychology. The philosophy of perception is mainly concerned with exteroception.

Philosophical accounts of perception

Important philosophical problems derive from the epistemology of perception — how we can gain knowledge via perception - such as the question of the nature of qualia. Within the biological study of perception naïve realism is unusable. However, outside biology modified forms of naïve realism are defended. *Thomas Reid*, the eighteenth-century founder of the Scottish School of Common Sense, realised that sensation was composed of a set of data transfers but declared that there is still a direct connection between perception and the world. This idea, called direct realism, has again become popular in recent years with the rise of postmodernism.

The succession of data transfers involved in perception suggests that sense data are somehow available to a perceiving subject that is the substrate of the percept. *Indirect realism*, the view held by *John Locke* and *Nicolas Malebranche*, proposes that we can only be aware of mental representations of objects. However, this may imply an infinite regress (a perceiver within a perceiver...), though a finite regress is perfectly possible. It also assumes that perception is entirely due to data transfer and information processing, an argument that can be avoided by proposing that the percept does not depend wholly upon the transfer and rearrangement of data. This still involves basic ontological issues of the sort raised by Leibniz, Locke, Hume, Whitehead and others, which remain outstanding particularly in relation to the binding problem, the question of how different perceptions (e.g. color and contour in vision) are "bound" to the same object when they are processed by separate areas of the brain.

1.5 KANT'S THEORY OF PERCEPTION

In context of perception, these points can be extracted from Kant's theses:

- that it is mind itself that necessarily makes a constitutive contribution to its knowledge.
- that this contribution is transcendental rather than psychological;

- that philosophy involves self-critical activity;

All the above theses given by Kant have had a lasting effect on subsequent philosophy. Kant defines his theory of perception in his influential 1781 work *The Critique of Pure Reason*, which has often been cited as the most significant volume of metaphysics and epistemology in modern philosophy. Kant maintains that our understanding of the external world had its foundations not merely in experience, but in both experience and a priori concepts, thus offering a non-empiricist critique of rationalist philosophy, which is what he and others referred to as his "Copernican Revolution". Before we proceed, let us first distinguish here what Kant meant by analytic and synthetic propositions. Analytic proposition is a proposition whose predicate concept is contained in its subject concept; e.g., "All bachelors/spinsters are unmarried," or, "All bodies take up space."

Synthetic proposition is a proposition whose predicate concept is not contained in its subject concept; e.g., "All bachelors are happy," or, "All bodies have weight." Analytic propositions are true by nature of the meaning of the words involved in the sentence—we require no further knowledge than a grasp of the language to understand this proposition. On the other hand, synthetic statements are those that tell us something about the world. The truth or falsehood of synthetic statements derives from something outside of their linguistic content. In this instance, happiness is not a necessary predicate of bachelors/spinsters. Rather, happiness depends on the perceptions of each individual person in their day to day lives. Likewise, weight is not a necessary predicate of the body; until we are told the heaviness of the body we do not know that it has weight. In this case, experience of the body is required before its heaviness becomes clear. Before Kant's first Critique, empiricists (Hume) and rationalists (Leibniz) assumed that all synthetic statements required experience in order to be known.

Kant asserts that experience is based both upon the perception of external objects and priori knowledge. Kant writes that it is the external world that provides those things which we sense. It is our mind, though, that processes this information about the world and gives it order, allowing us to comprehend it. Our mind supplies the conditions of space and time to experience objects. According to the "transcendental unity of apperception", the concepts of the mind (Understanding) and the perceptions or intuitions that garner information from phenomena (Sensibility) are synthesized by comprehension. Without the concepts, intuitions are nondescript; without the intuitions, concepts are meaningless—thus the famous statement, "Thoughts without content are empty, intuitions without concepts are blind."

Kant's theses and Understanding

Let us take a simple example to illustrate the concept of perception as per Kant's theses. For example, a person says, "The sun shines on the stone; the stone grows warm", which is all the individual perceives in perception. This judgment is contingent and holds no necessity. But if the individual says, "The sunshine causes the stone to warm", the person subsumes the perception under the category of causality, which is not found in the perception, and necessarily synthesizes the concept sunshine with the concept heat, producing a necessarily universally true judgment.

Judgments are, for Kant, the preconditions of any thought. Man thinks via judgments, so all possible judgments must be listed and the perceptions connected within them put aside, so as to make it possible to examine the moments when *the understanding* is engaged in constructing judgments. universally and necessarily. Thus by listing all the moments, one can deduce from them all of the categories.

The fundamental building blocks of experience, i.e. objective knowledge, are now in place. First there is the sensibility, which supplies the mind with intuitions, and then there is the understanding, which produces judgments of these intuitions and can subsume them under categories. These categories lift the intuitions up out of the subject's current state of consciousness and place them within consciousness in general, producing universally necessary knowledge. For the categories are innate in any rational being, so any intuition thought within a category in one mind will necessarily be subsumed and understood identically in any mind. In other words, *we filter what we see and hear*.

Kant ran into a problem with his theory that the mind plays a part in producing objective knowledge. Intuitions and categories are entirely disparate, so how can they interact? Kant's solution is the schema: a priori principles by which the transcendental imagination connects concepts with intuitions through time. All the principles are temporally bound, for if a concept is purely a priori, as the categories are, then they must apply for all times. Hence there are principles such as substance is that which endures through time, and the cause must always be prior to the effect.

1.6 INDIAN PHILOSOPHY ON MIND AND PERCEPTION

Recall that the object itself does not enter the eye, for example, in the act of seeing, but there is a transmission of vibration from the object, with which a person's consciousness comes in contact. This, in turn, becomes a content of the person's consciousness, and it is on account of this the person is said to know the existence of the external object. This perception is caused by the operations of a mind whose existence as a mediator between the Atman within and the object outside is evident from the fact of the synthesis of sensations and of the possibility of the absence of perception at certain times. "Sense-knowledge" is the product of the connection between the mind and the sensory organs. That is why there is no simultaneity of the knowledge of the impressions received through the various sensory organs. People say: '*My mind was elsewhere, I did not see that.*' The impossibility of this simultaneity of knowledge through various sensory organs is an indication of the "existence of the mind." "Between the Atman and the organs of sense a connecting link is necessary. If we do *not* admit the internal organ, there would result perpetual perception or perpetual non-perception, the former when there is a conjunction of the Atman, the senses and the object, the three constituting the causes of perception, and the latter when, even on the conjunction of these three causes, the effect did not follow. But neither is the truth. We have, therefore, to acknowledge the existence of an internal organ on whose "attention and non-attention perception and non-perception take place" "The mind can move in space. It is a changing and differentiating things. It is capable of moving from place to place and assuming the forms of the objects of perception. This going out to an object and taking its shape is actual. There is nothing static in Nature. Every modification of the root Natural Principle is active and moving. The mind, in particular, is always undergoing conscious and unconscious modifications.

The mind is a radiant, transparent and light substance and can travel like a ray of light outside through a sense-organ. The mind is thus an active force, a form of the general active Power or *Sakti*. Let us take a simple example, you can even fight your intruder who is more powerful than you through your mind or for that matter travel abroad or into outer space through your mind. As the brain, the organ of the mind, is enclosed in an organic envelope, solid and in appearance closed, the imagination has a tendency to picture it as being isolated from the exterior world, though in truth it is in constant contact with it through a subtle and constant exchange of secret activities. *The mind is not something static, passive and merely receptive*. It takes an active part in perception both by reason of its activity and the nature of that activity as caused by its latent tendencies (*Samskaras*). The following well-known illustration from the *Vedanta-paribhasha* gives an account of the nature of perception: ‘As water from a tank may flow through a channel into a plot of land and assume its shape (square, triangular or any other form), so the radiant mind (*Taijasa-Antahkarana*) goes out through the eye or any other sense-organ to the place where an object is, and gets transformed into the shape of that object. This modification of the mind-stuff is called a *Vritti*’” In his *Sure Ways of Success in Life* (pp. 94-99) Swami Sivananda gives an analysis of the apparatus of perception in the following manner:

The senses are the gatekeepers of the wonderful factory of the mind. They bring into the mental factory matter for manufacture. Light vibrations, sound vibrations, and the like, are brought inside through these avenues. The sensations are first converted into percepts by the mind, which then presents these percepts to the intellect. The intellect converts these percepts into concepts or ideas. Just as raw sugarcane juice is treated with so many chemicals and passes through various settling tanks, and is packed as pure crystals; just as ordinary clay mixed and treated with plaster of Paris, etc. passes through settling tanks and is made into jugs, jars, plates, cups, etc.; just as crude sand is turned into beautiful glassware of various sorts in a glass factory; so mere light vibrations, sound vibrations, etc. are turned into powerful ideas or concepts of various descriptions in the factory of the mind.

You must remember that the external senses are only instruments in the process of perception. The real auditory, tactile, visual, gustatory and olfactory centres are in the brain and in the astral body. These centres are the real senses which make perception possible. The intellect (*Buddhi*) receives material from the mind and presents them to the *Purusha* or the *Atman* which is behind the screen. The intellect is like the prime minister; it is closer to the *Purusha* than the mind is. As soon as facts are placed by the intellect before the *Purusha*, there flashes out egoism (*Ahamkara*). The intellect receives back the message from the *Purusha*, decides and determines, and transmits it to the mind for the execution of orders. The external organs of action carry out the orders of the master.

The *Antahkarana* (inner psychical instrument) is a broad term which includes *the intellect, the ego, the memory, the subconscious and the conscious mind*. The one *Antahkarana* assumes all these names due to its different functions, just as a person is called a judge when he dispenses justice in a law court, a president when he presides over a society or an association, a chairman when he superintends over a meeting, and a storekeeper when he is in charge of goods.

If one can clairvoyantly visualizes the inner working of this mental factory one will be dumbfounded. Just as in the telephone exchange of a big city various messages come from diverse houses and firms to the central station, and the central operator plugs, connects and disconnects the various switches, so does the mind plug, connect and disconnect sensory

messages. When one wants to see an object the mind puts a plug into the other four centres, viz. hearing, feeling, tasting and smelling. When one wants to hear something the mind plugs similarly the remaining four centres. *The mind works with a speed which is unimaginable.*

In ordinary persons the mental images are distracted and undefined. Every thought has an image, a form or a shape. A table is a mental image plus an external *something*. Whatever one sees outside has its counterpart in one's mind. The pupil of the eye is a small round construction. The retina is limited in its structure. How is it that the image of a huge mountain seen through such a small aperture is cast in the mind? How does this colossal form enter the tiny hole in the eye? The fact is that the image of the mountain already exists in the mind. Here the significant truth is that the sense-organs are able to cast the image of an extensive scene on the limited mind working in a body on account of the essentially omnipresent and all-comprehensive character of the consciousness that is reflected through the mind. All perception suggests the marvellous working of this immanent consciousness through the instrumentality of the mind, and later through the senses. The real seer and the sener of things is this consciousness which is at the background of the perceiving subject as its existence and essence. The ultimate knower of the world is an absolute being whose presence is established by the nature of knowledge itself. "In order to know the world fully, the knower must be independent of the laws governing the world; else, knowledge complete would be impossible. One whose knowledge is controlled by external phenomena can never have real knowledge of them. The impulse for absolute knowledge guarantees the possibility of such a knowledge. This shows that the knower is superior to the known to such an extent that the known loses its value as being, in the light of the absoluteness of the knower" (*Gita Meditations*: p.IX).

Vedanta Theory of Perception

The Vedanta theory of perception is that the mind comes out through the eye and assumes the shape of the object outside". For all perception, a *Vritti* or a psychosis of the *Antahkarana* (the internal organ) is necessary, since perception is possible only when the universal consciousness is individualized by a limiting adjunct. A *Vritti* is a function of the *Antahkarana* and is really indistinguishable from the latter. The *Pramatrichaitanya* or the consciousness conditioned by the *Antahkarana* is said to flow like a ray of light to the object outside and take the form of the object by pervading it. As a molten metal cast in a mould takes the shape of the mould, or the water that flows into a field takes the shape of the field, or as the space enclosed in a vessel in the house is unified with that enclosed within the house, the mind takes the form of the object which it pervades. This pervasion of the object by the mental *Vritti* is called *Vritti-vyapti*. "The *Antahkarana-vritti* (mode of the internal organ) enters through the opening of the eye, removes *Vishaya-ajnana* (ignorance in regard to the objects), assumes *Vishaya-akara* (the shape and form of the objects it envelops), and presents the objects to our view. The function of the *Vritti* is to cause *Avaranabhanga* (removal of the veil or layer of ignorance that envelops all)

Samkhya Theory of Perception

According to the Samkhya system the stimulus for perception is provided by the existence of a real object outside. The senses give a direct apprehension of truly existent objects. The senses afford only an indeterminate perception of the object, a mere immediacy of objectivity, in the form of 'This is an object.' This can be said to be bare abstract perception. Concrete and determinate perception of the nature of 'I know the object' takes place further inside in the

Antahkarana. The mind contemplates on the material supplied by the senses and gives it order and definiteness by the act of synthesis and deliberation on its part. Here arises the definite perception of the object as being of this or not this kind. Even here the process of perception does not come to an end. The *Ahamkara* or the individual ego arrogates to itself this resultant function of the mind and transforms the impersonal perception of the mind into a personal knowledge. This empirical principle of individuality with its natural character of the unity of apperception makes the perception refer to a particular individual. The *Buddhi* or the intellect decides on the nature of the perception of the ego and determines the course of action to be taken in regard to it. The understanding of the *Buddhi* is followed by a will or a determination to act. The seeds of one's reaction to the perceived object are sown in the consciousness of the *Buddhi*. Finally, the *Samkhya* holds that this perception and volition are experienced by the *Purusha* which is in relation to the *Buddhi*. It is the *Purusha* that gives to the *Buddhi* the intelligence to understand and decide. The ultimate possibility and validity of perception is thus based on the consciousness of the *Purusha*.

1.7 LET US SUM UP

Our brain is our most precious physical possession. It is the life force that sustains and directs our physical body. It is the storehouse of all the information we have experienced since day one. It is the keeper of our principles, our values and our perception of life. Our mind is the consciousness that originates in the brain which manifests itself in thought, memory, perception, feeling, will, imagination, reasoning, intelligence, and applying knowledge. Our brain is an electro-chemical device, more powerful than any computer yet built by man. Our mind is the mystical result of the brain's physiological activity. Our thought processes, our emotions and in fact, our very view and perception of our life and the world in which we live is determined solely by the operating parameters we have consciously – or sub-consciously – installed in our “mind”.

Our mind is programmable. Every stimulus that enters our brain affects to some degree, in some manner, the quantity and quality of programming that is taking place – programming that will influence and affect how we will interpret every event or experience that will happen from that moment forth. The type of programming that occurs is up to us. It is our choice – it is our decision.

Our mind is our servant – or our master. We can consciously modify and direct its programming to benefit us and those around us – or we can, with no effort at all, relinquish all control and sit idly by as our mind works busily to produce fears, anger, doubts, insecurities, worries, misinterpretations, jealousies and all of the other negatives that form the foundation of a life of “quiet desperation”. It is our choice.... It is our decision... It is our life...So, arise, awake and try to make the right perceptions in your life to lead a qualitative life!

1.8 FURTHER READINGS AND REFERENCES

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UNIT 2 MIND AND DREAMS

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2.0 OBJECTIVES

At the end of this unit, you will be able to

- Recall and state some quotes on dreams.
 - Define dreams.
 - Discuss the dynamics of sleep.
 - Analyze the relationship between sleep and dreams.
 - Describe the dynamics of dreaming.
 - Relate the salient contributions of Sigmund Freud and Carl Jung in the context of dreaming.
 - Explain the role of mind in dreams.
 - Recognize the contribution of Aristotle to the study of mind and dreams.
 - Interpret the relationship between religious thought and dreams.
 - Analyze and compare the interpretations pertaining to the concept of mind and dreams in various religious thoughts.
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2.1 INTRODUCTION

To dream is natural; it is a universal experience. All people of all cultures enter into this dream state when they sleep. As sleep, research has shown even animals dream. How we regard the dream, however, varies from culture to culture and from person to person. Humans have always attached great importance to dreams, which have been variously viewed as windows to the sacred, the past and the future, or the world of the dead.). Dream reports range from the very ordinary and realistic to the fantastic and surreal. Dreams have provided creative solutions to intellectual and emotional problems and have offered ideas for artistic pursuits. A type of cognitive synthesis that facilitates conscious insight may occur subconsciously during dreaming. Human thought differs from the mechanical processes involved when computers compute. Emotion colors thought. Indeed dreams and schizophrenia hint at two kinds of thought: a rational process involving the cerebral cortex, and “emotional thoughts” going on in the brain’s old, inner, limbic system. Perhaps the simplest overall definition thought is “active uncertainty.” Each night we switch off conscious, rational thought, and switch on streams of zany mental images. An average person spends 20 years of life asleep, experiencing at least 300,000 dreams. Plainly, sleep and dreams matter to us, though people have survived years with little sleep. But

until recently, scientists had few clues to how sleep works or why. Now we have begun to grasp its mechanisms and its roles. To understand the about dreams, we need to understand the dynamics of sleep first.

2.2 DYNAMICS OF SLEEP AND MEANING OF DREAM

Like consciousness, sleep is an active process of the nervous system. When darkness falls, the eyes indirectly inform a biological clock-the pineal gland deep inside the brain. The pineal gland then yields melatonin-a hormone that affects brain cells which use melatonin - a hormone that affects brain cells which use serotonin. This is a sleep-related chemical transmitter concentrated in the raphe nuclei aligned along the brain –stem behind the reticular-activating system-the part responsible for consciousness. In sleep, sensory input to this last system is reduced and the electrical activity sweeping from it up through the cerebral cortex drops below the level required to keep the individual awake. Yet a sleeping person's brain by no means switches off. What are the stages of sleep? What happens in your brain when you sleep?

Sleep involves repeated cycles of activity, each marked by several stages. In Stage One, the individual relaxes and drifts in and out of sleep. In Stage Two, the eyes start to roll slowly from side to side. The slightest noise may jerk the individual awake. In Stage Three, the body grows still more relaxed, and a loud noise would be needed to rouse the sleeper. Twenty minutes after sleep began, the deep sleep of Stage Four sets in. Then the cycle shifts into reverse: back through Stages Three and Two. Instead of exactly re-experiencing Stage One, the sleeper enters first of several phases of so-called paradoxical or rapid eye-movement sleep(REM for short).In this stage, noradrenalin cells in the pons-the middle section of the brainstem –fire off a battery of signals that spread to nearby cells and then affect the cerebral cortex. According to activation-synthesis theory, the cortex draws on “memory-banks” to help to build a pattern from these cells, and the bizarre result is what we call a dream. Meanwhile, the eyes rapidly shift to and fro beneath closed lids as they scan dream images created in the mind. At the same time signals from the brain paralyze the large muscles, so preventing violent movements of the limbs.

Each sleep cycle lasts some 90 minutes, and most people experience four or five cycles per night. The need for sleep and dreams can be explained in several ways. Deep sleep stimulates growth hormone that heals and repairs body tissues. It is said that REM sleep considerably restores the weary brain. In Freudian psychoanalysis, dreaming (incidentally not all of it confined to REM sleep) expresses repressed sexual desires. More modern thinking favors dreams as harmonizing the sleeper's inner world with his environment; rehearsing genetic patterns of behavior; or helping the mind sort and file the day's experiences.

Dream

Dream is a mental activity associated with the rapid-eye-movement (REM) period of sleep. It is commonly made up of a number of visual images, scenes or thoughts expressed in terms of seeing rather than in those of the other senses or in words. Electroencephalograph studies, measuring the electrical activity of the brain during REM sleep, have shown that young adults dream for 1 1/2 to 2 hours of every 8-hour period of sleep. Infants spend an average of 50% of their sleep in the REM phase (they are believed to dream more often than adults) a figure which decreases steadily with age. During dreams, blood pressure and heart rate increase, and breathing

is quickened, but the body is otherwise immobile. Studies have shown that sleepers deprived of dream-sleep are likely to become irritable and lose coordination skills. Unusually frightening dreams are called nightmares, and daydreams are constructed fantasies that occur while the individual is awake. Studies have demonstrated the existence of lucid dreaming, where the individual is aware that he is dreaming and has a degree of control over his dream.

Pioneering Work on Dreams

Freud, Sigmund, an Austrian psychiatrist, founder of psychoanalysis in his pioneering work *The Interpretation of Dreams* was one of the first to emphasize dreams as keys to the unconscious. He distinguished the manifest content of dreams –the dream as it is recalled by the individual from the latent content or the meaning of the dream, which Freud saw in terms of wish fulfillment. The most famous theory of the significance of dreams is the psychoanalytic model of Sigmund Freud. Carl Jung Gustav, a Swiss psychiatrist who is the founder of analytical psychology held that dreams function to reveal the unconscious mind, anticipate future events, and give expression to neglected areas of the dreamer's personality. Another theory, which PET scan studies appear to support, suggests that dreams are a result of electrical energy that stimulates memories located in various regions of the brain.

Why do we dream?

Life of all of us is changing and moving so fast that it tends to engulf us in its movement. You may have felt many a times that you might fall by the wayside at some point in your life! At the same time, you may also be having a strong faith that someone or something will always help you. Recall that in your mind or dreams, you may have been doing things that you are afraid to do. Say, public speaking. In your mind or dreams you may have seen yourself speaking at a function in your community- being very brave and speaking confidently in front of a huge gathering. You immediately found ways to attract public attention with your power speech. You may have seen yourself as an optimist and a fighter ... and then you found the cute little stuffed dog ... which may be symbolic of your deep inner and childlike feeling that you can trust something, your higher self, god or your friends to help you face the audience. All in all, it can be said that you had a great dream going here, and it can be said that your mind was processing all your little fears about life and how it is going ...and the outcome is great. This is because you are now confident, full of positive energy and thoughts as well and surrounded by loving people and friends! Shall we say that it is nice to dream within limits? It helps you tide over a crisis by providing you solutions probably in your mind. That is why, Rene Descartes, a famous French philosopher has said Desire awakens only those things that are thought possible.

Dream and Sleep

A dream, although temporary in its occurrence, is a factual experience of the dreamer and cannot be considered as false. We all have dreams and this fact cannot be denied, because dreams are a by-product of the sleeping process. But the visions that we see in dreams have nothing to do with the reality of an awakened person. They are just our mind's imaginations. If a dreaming person identifies himself with the dream body and considers the dream to be reality that is certainly an illusion. Similarly a mirage in the desert is a factual occurrence of nature and cannot be stated as false, but to consider the mirage as reality and seeing water in a hallucination is certainly an

illusion. In the same way, this material world is also a temporary effect of nature and cannot be stated as false. But, however, to consider the temporary appearance of nature's manifestation to be the only reality and to misidentify oneself with the by-products of matter is certainly an illusion.

A dream is only real in so far as it is part of the dreamer's consciousness. But the dreamer is not only eminent in his dream creation but he also transcends it. On awakening he can distinguish between reality and the illusion of the dream world. Just as the dream personality and the dream objects lose their appearance of reality when the dreamer wakes up, similarly this material existence, which is compared to a dream, loses its apparent reality when the heavily obscured self wakes up to his spiritual identity. The spirit soul is actually transcendental to the modes of nature and has nothing to do with the temporary appearances of this material world.

2.3 MIND AND DREAMS

We all dream. Every night – as we dim the light of consciousness – we enter the realm of the dream. In this dream state, our imagination runs free with little or no interference from our conscious mind. In the morning, when we wake and return to consciousness, we may bring with us a recollection of the wanderings of our imagination – we remember the dream. The 'visuals' in a dream are usually symbolic or metaphors. But the 'emotions' are usually real, so if you can see how you "felt" in your dream you can then see what your mind is trying to sort out. Aristotle, a Greek born in the Ionian city of Stagira (384-322 B.C.) was one of the first writers to attempt a study of the mind and dreams in a systematic way. Although in his early years Aristotle followed the Platonic belief that the soul and the body were separate entities, he later formulated the non-dualistic idea that the body and soul (soul in Greek thought was one's personal consciousness, personal memories and experiences) were polarities of one thing. In his treatise *De Anima*, part of his mature writings, he defines the soul as that which animates the body, that which quickens it to life. The soul is that which also directs the process of the body's growth and survival. So the soul is the blueprint that directs the purpose of the material side of human nature. To quote from *Search For The Soul*, 'The oak tree is the purpose that the matter of the acorn serves.'

This concept, without of course detailed knowledge of DNA, is not unlike the present day view of the non dualistic view of body and mind, both linked not only to the blueprint from our genetic material, but also that our being is constantly a dynamic interrelationship between all parts. Aristotle deals with the subtleties of sleep and dreams in three great treatises – *De Somno et Vigilia*; *De Insomnis*; and *De Divinatione Per Somnum*. (On Sleep and Dreams – On Sleeping and Waking – On Divination Through Sleep.) The views on dreaming are developed out of Aristotle's concepts of mind and imagination, and his observation of how people deal with sleeping and waking. For instance, he saw imagination as the result of sensory and subjective perception occurring after the disappearance of the sensed object. Recognising that the human mind can form powerful and realistic 'afterimages' of things no longer present, Aristotle carried this insight into the realm of sleep and applied it to dreaming. He added to this the observation that while awake we have the easy ability to distinguish between what is an external object and what is our imagined object. In sleep however this faculty disappears or is almost completely absent. This produces the sense of enormous reality we have in dreams, and the feeling that we are facing actual events and people. It is what Freud called the hallucinatory property of dreams.

Dreams were therefore, in Aristotle's observations, not sent by a god – even animals could be seen to dream – but the product of experiences had while awake, and then used by our imagination during dreaming; or else arising from internal but perhaps subtle sensations such as the symptoms of illness. Because our 'common sense' faculty that usually distinguishes between fact and fancy is absent during sleep, we are thus prone to the amazing fantasies of dreams, beyond correction of our judgement or evaluation. However he does qualify this slightly by making one of the first historical references to the faculty of lucid dreaming, by saying, 'often when one is asleep, there is something in consciousness which declares that what then presents itself is but a dream.' Many authorities quote Aristotle as the first to mention lucidity in dreaming. However, this seems to be part of the mistaken Western sense of superiority. Buddhism, founded in 500 BC, had lucidity as part of its basic goals. Yoga, an even older practice, gave methods to wake up in sleep.

Given here are two actual life experiences of two great people to help you form your own interpretations of the subject being discussed here. Winston Churchill (a British politician and statesman) reported an extraordinary vision experienced during anesthesia. During it he reached a state of mind in which he felt that his awareness encompassed all that existed and was to be known. In this exalted state he was gradually aware there was another horizon forming beyond his present knowledge. Then he broke through to this new realm, gradually reached the point of once more feeling he encompassed it all, only to find another horizon. On going into or emerging from anesthesia some people report the remembrance of dreams that had occurred in the past, or the recurrence of a nightmare which had been previously experienced. In the latter situation the nightmare is usually one which expresses some traumatic past experience, such as an actual battle scene or motor accident. Such experiences during anesthesia possibly represent or suggest a link with a self-regulatory process active in the psyche.

William James (an American psychologist and philosopher), when experimenting with nitrous oxide, reported a similar experience. During it he felt he knew the secret of the universe and all in it. On awakening however all he could recall in detail was the verse – '*Higamus Hogumus* women are monogamous – *Hogumus Higamus*, men are polygamous.' As he was an influential thinker for many years this led to the standpoint that such experiences were of little value. . Modern research tends to call this experience the 'ecstatic state'. Other terms for it are 'cosmic consciousness', vision or revelation.

Different cultures and ages have approached dreams and their interpretation in different ways. But one of the fundamental early ideas concerning what a dream meant has become folk philosophy. It has influenced thinking in regard to the mind and spirit to this day. Perhaps the most obvious example of this is that because many dreams place the dreamer in surroundings different to those in which they sleep, early thinkers were convinced this meant the human awareness or spirit left the body during sleep and travelled to far regions, or perhaps even to other worlds of the spirit. The idea of the person being able to leave the body gave rise to much speculation about the nature of human life. It became a fundamental belief that the mind or consciousness and the body were quite separate, but during life joined together in some way, perhaps like a letter in an envelope, or water within a tree. This view dominated the way personal awareness or consciousness was thought about for millennia, and was undoubtedly influenced by observation of such phenomena as out of body or near death experiences. In many people's mind

this duality is still a prime way of thinking about such phenomena of the mind as out of OBE's (out of body experiences) and NDE's (near death experiences). In fact, even with a much wider base of cultural viewpoints and philosophical and scientific debate and experiment with which to approach such phenomena, they are still not easily explained.

Some of our dreams emerge from the primordial in us, such as ancient psychological and cultural patterns laid down over millennia. Therefore, in our dreams we may meet with a rock, a tree or an animal that can speak to us. We face and have to deal with evil or benign spirits. We talk with our dead parents. We have warning or problem solving dreams. We are told by wise beings what will be the outcome of a situation. We experience landscapes or events that are awful or wonderful. All that has changed over the ages is the explanations given to such dreams, and the personal feelings involved. It may be said that we live our ordinary lives mainly in ignorance of our spiritual nature and this observation can be compared to dreaming people who are in illusion. To understand spiritual reality it is necessary to wake up to the process of self-realization. Briefly, it is our desire and attachment for worldly enjoyment, based on the conviction of the reality of this world, which supports the illusion in our waking life just as it is our conviction of its reality that supports the dream. In the dream our hopes of happiness and fears of destruction will never be realised because they are unreal. Through the process of yoga-meditation and self-realization, we should understand that this is true of the waking world also.

The temporary appearance of this world is not absolutely unreal. It has some reality behind it but we cannot know its true reality while we are desperately clinging to the false appearances of things. The material creations are manifested for some time as perverted reflections of the spiritual world and can be likened to cinemas which display a false reality of shadows and light. They attract people of less intelligent calibre who are attracted by such false appearances. Such foolish persons have no information of the reality of spiritual life, and they take it for granted that the temporary material manifestation is the all in all.

But more intelligent men with knowledge of self-realization understand the material manifestation to be nothing but the shadow of the Lord's spiritual abode. The Lord's external manifested energy in the form of material existence is only temporary and illusory like the mirage in the desert. In the desert mirage there is no actual water. There is only the appearance of water. Real water is somewhere else. Similarly, the manifested cosmic creation appears as reality. But reality, of which this is but a shadow, is in the spiritual world. The Absolute Truth is in the spiritual sky, not the material world. In the material world everything is temporary and relative truth. That is to say, one truth depends on something else. This cosmic creation results from interaction of the three modes of nature, and the temporary manifestations are so created as to present an illusion of reality to the bewildered mind of the conditioned soul, which appears in so many species of life. In actuality, there is no reality in the manifested world.

What we learn from the above discussion is that we have an innate tendency in our dreams to portray the world around us, even if it is a rock, as having consciousness and intention. Other ways of putting it are that we project meaning onto the world around us, or that we have powerful emotional and thought associations with all that we experience. Of immense importance also is that we create an image of things we sense 'out of the corner of our eye' but cannot or do not have a clear concept of. In our dreams, these obscure perceptions probably

appear as definite images or beings with which or with whom we have a relationship. It is necessary and important in this Unit to discuss the importance and interpretations accorded to dreams by some of the prominent religions of the world to understand the relationship between mind and dreams.

2.4 RELIGION AND DREAMS

Over the centuries, many civilizations around the world have used dreams or rather their interpretation to control the functioning of the community. Dreams and their interpretations were a part of various religions. Various religions have given a lot of thought to this topic. In olden days, a priest of high order interpreted the dreams. However, there is no evidence to prove whether realistic interpretation was given to dreams. Let us take some of the discussions and interpretations here.

Hinduism and Dreams

According to Hindu Thought, dreams are real and caused by the Supreme Brahman. The earliest references to dreams are found in Rig Veda which are mystic than symbolic. It is said that dreams are manifestations of evil spirits in this holy book of Hindus. There are verses on dreams in Atharva Veda which speak about *swapna* in two-fold characteristics, namely, the state of sleep whose Lord is Yama and what it (sleep) contains. The second one is about dreams which are in nature of retributive justice done to the dreamer by Lord Varuna, the Lord of Rta – by praying whom one can get the evil dreams transferred to the evil-doers. The word *shakunam* indicates that dreams are speculative. Coming to Upanishads, there are many references to dreams in a number of Upanishads. Not all dreams are prophetic. With an increase in one's morality and Divine consciousness, one would not dream at all. For an individual, the dreams are of true nature, occurring in real life. Most dreams are retributive in nature having an ethical justification.

Jainism And Dreams

A very strong concept of dreams exists in Jainism. Jain religious texts throw light on the importance, types and consequences of dreams. Some dreams may not be fruitful, but some can be fruitful. Some scriptures say that Queen Trishalā had sixteen dreams. Jain philosophy talks about nine causes for the occurrence of dreams in humans. However, of these only three are believed to be fruitful. These are: a) Contact with the spiritual world (gods-goddesses); b) Spiritual acts; and c) Karma-Performance of human deeds. In Jainism, contrary to the views of psychologists like Freud and Fraser, dreams are not just an imaginary expression of ideas and feelings but are an indication of our past experiences and future events.

Christianity and Dreams

In many parts of the English-speaking world, Christianity is known for not valuing dreams. By and large, dreaming disparaged today in Christianity. In the Middle Ages, Thomas Aquinas played a role in the transformation from a dream-loving Christendom to dream-fearing one. Specifically, Koet addressed the assumption with many Christian historians that Saint Jerome is an even earlier naysayer of dreams. According to Koet, St. Jerome may have admonished against

seeing pagan dream interpreters, or even admonished against interpreting “your own” dreams without a proper Christian interpreter. **Biblical Interpretation of Dreams:** The old testament of the Bible reveals God would communicate through dreams and visions. Like other religions of the world, Christianity gives significant importance to biblical dreams. There are mainly two types of dreams - Prophetic dreams and Warning dreams. **Prophetic Dreams:** The prophetic dreams concern with the things of direct relevance to the dreamer. The Bible says anyone could have a prophetic dream from God. The Bible calls the prophetic dreams "dark sayings" and these dreams belong to God (Genesis 40:8). Remember, the only other person who knew about the dream is the God. **Warning Dreams:** Christianity interprets warning dreams as the ones which warns the dreamer. Christianity interprets the dreams concerning the will of God as the warning dreams. The Bible has a verse that talks about God warning people through dreams. The Bible states that God may encourage you through dreams. According to the Bible, multitude of physical or mental business causes dreams. It is also not correct to interpret every dream as messages from God. The sources of dreams or premonitions that you experience are not always clear. In case of bad dreams causing fear or illness, it is best to seek God's help.

Islam And Dreams

The dreams of the Prophets are *wahy* (revelation) for they are protected from the *Shaytaan*. Dreams marked the onset of Revelation (al-Bukhaari, 3; Muslim, 231). Dreams are of three types: *rahmaani* (those that come from Allah), *nafsaani* (psychological, they come from within a person) and *shaytaani* (those that come from the *Shaytaan*). The Prophet (peace and blessings of Allah be upon him) said: “Dreams are of three types: a dream from Allah, a dream which causes distress and which comes from the *Shaytaan*, and a dream which comes from what a person thinks about when he is awake, and he sees it when he is asleep.” (al-Bukhaari, 6499; Muslim, 4200) Dreams have disturbed many great people, and other dreams came as glad tidings to many others. Slaves of Allah! Dreams have had great importance in people's lives before and after Islam. Islam and its scholars have followed the prophetic path in dealing with dreams, and have judged dreams according to the *Qur'aan* and the *Sunnah*. They have ruled that true dreams are from Allah, some warn and others bring glad tidings.

Buddhism and Dreams

There exists a special practice called "dream yoga." The techniques of dream yoga are ancient and extensive in Buddhism. The dream yoga is a high meditation practice which is performed by the practitioner within the so-called lucid dream state. In the dream state, as well as in the deep meditation state, perception and cognition are united. That is to say, the five sense consciousnesses and the sixth-sense consciousness operate naturally in union in the dream/meditation states of being—implying a natural basis for uniting body/mind and subject/object. A body doesn't work without a consciousness, and a consciousness doesn't work without a body. In the dream state and deep meditation state, we also have/are a body. However, the dream body and the body in the deep meditation state, often named the subtle body, are not of coarse physical nature, but are energy bodies, and have therefore the ability to go beyond the ordinary limitations and bondage of the physical body, i.e. beyond space and time fixations. An energy body can be characterized as a unity of the basic energy of our physical body and the basic mental energy of consciousness.

Tantric Tradition on Dreams

In any Tantric meditation, we try to awaken and train an energy body through awakening the energy in the chakras, etc. There is a specific Tantric practice in Tibetan Buddhism where you train the "illusory body." The illusory body is a very subtle energy body, which can be established through deep meditation. Through meditation practice, one can leave the rough physical body, enabling one to use the subtle body without interference. In general, when we try to awaken and train our energy body from the waking state, the physical body constantly interferes. Because the dream state naturally occurs in every sleeping period, the Tantrics therefore make use of the dream state in order to develop and practice use of the subtle body. So in order to be aware of and be able to use the abilities of the dream state, we need to train our dream body and dream consciousness.

However, what the above accounts from various religions tell us is that people different walks of life do seek refuge in the dream world. It is evident that most religions see dreams as a source of salvation and in uniting with a supreme power termed as God by some. Still, the fact that people have an interest in controlling their dreams suggests that they have an interest in learning about consciousness and the way the brain works. Human curiosity about dreams inspires us to confront issues of reality and fabrications of the mind. Even though an individual may not explore lucid dreaming through a spiritual lens like in Buddhism, it inevitably is a way for individuals to escape from reality as they perceive it and explore themselves without any outside stimulation.

2.5 LET US SUM UP

Philosophers have rejected that dreams have any meaning at all and claimed that dreams result from the reactions which take place in the body and reflect the state of mind. Dreams are the reflections of the stress in your life. You might have experienced the phenomenon of your problems getting solved through your dreams. The fact that the dreams of many ancient peoples included confronting gods or demons need not seem strange to us considering our present day dreams which, too, are sometimes about seeing an apparition, a ghost or about an animal talking in one's dream. It was believed that God talks to people through dreams. During the ancient times, people believed that God communicated to men of God and prophets through dreams. Psychoanalysts maintain that the cause of dream creation lies in the suppressed desires of the dreamer. They argue that an individual cannot create dreams as they like by suppressing desires? Whereas the Vedatins utilize the experiences of the three states viz., waking, dream and deep sleep and then draw their conclusions.

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UNIT 3 MIND AND EMOTIONS

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3.0 OBJECTIVES

Our lives are filled with emotions such as love, happiness, envy, boredom and excitement, and they are central to our identities and our experience of the world. In this unit we shall try to understand the concept of emotions, their relationship with mind and brain, and some views of various philosophers on this concept.

At the end of this unit, you will be able to

- state and explain the concept of mind in simple words
- describe and discuss the relationship between brain and mind
- construct that the emotional mind consists of subconscious, unconscious and subconscious components
- describe the functions of various components of the mind and express the relationship with emotions
- express the views of various eminent scholars on the concept of mind

3.1 INTRODUCTION

Arnold Bennett (1867-1931) says, “There can be no knowledge without emotion. We may be aware of truth, yet until we have felt its force, it is not ours. To the cognition of the brain must be added the experience of the soul.” No aspect of our mental life is more important to the quality and meaning of our existence than emotions. Emotions are what make life worth living, or sometimes ending. So it is not surprising that most of the great classical philosophers—Plato, Aristotle, Spinoza, Descartes, Hobbes, Hume—had recognizable theories of emotion, conceived as responses to certain sorts of events of concern to a subject, triggering bodily changes and typically motivating characteristic behavior. What is surprising is that in much of the twentieth-century philosophers of mind and psychologists tended to neglect them—perhaps because the sheer variety of phenomena covered by the word “emotion” and its closest neighbors tends to discourage tidy theory. In recent years, however, emotions have once again become the focus of vigorous interest in philosophy, as well as in other branches of cognitive science. In view of the proliferation of increasingly fruitful exchanges between researches of different stripes, it is no

longer useful to speak of the philosophy of emotion in isolation from the approaches of other disciplines, particularly psychology, neurology, evolutionary biology, and even economics. While it is quite impossible to do justice to those approaches here, some sidelong glances in their direction will aim to suggest their philosophical importance. Here we begin by outlining some of the ways that philosophers have conceived the place of emotions in the topography of the mind, particularly in their relation to bodily states, to motivation, and to beliefs and desires, as well as some of the ways in which they have envisaged the relation between different emotions. Most emotions have an intentional structure: we shall need to say something about what that means. Psychology and more recently evolutionary biology have offered a number of theories of emotions, stressing their function in the conduct of life. Philosophers have been especially partial to cognitivist theories, emphasizing analogies either with propositional judgments or with perception. But different theories implicitly posit different ontologies of emotion, and there has been some dispute about what emotions really are, and indeed whether they are any kind of thing at all. Emotions also raise normative questions: about the extent to which they can be said to be rational, or can contribute to rationality. In that regard the question of our knowledge of our own emotions is especially problematic, as it seems they are both the object of our most immediate awareness and the most powerful source of our capacity for self-deception. This results in a particularly ambivalent relation between emotions and morality. This unit begins by trying to explore the relationship between mind and body, mind and brain. Further, it takes you to explore the emotional mind through the analysis of various components of our mind to understand the fine dividing line between emotions and feelings.

3.2 BRAIN AND THE MIND

Understanding the relationship between the brain and the mind — [mind-body problem](#) is one of the central issues in the history of [philosophy](#). It is a challenging problem both philosophically and scientifically. There are three major philosophical schools of thought concerning the answer: dualism, materialism, and idealism. [Dualism](#) holds that the mind exists independently of the brain; [materialism](#) holds that mental phenomena are identical to neuronal phenomena; and [idealism](#) holds that only mental phenomena exist.

You may question as to what is the relationship between the physical brain [matter](#) and the mind. The relationship physical brain, [matter](#) and the mind is known through both direct and indirect scientific evidences. The impact physical alterations to the brain have on the mind, such as with traumatic brain injury and [psychoactive drug](#) use helps us to understand the relationship between the two. In addition to the philosophical questions, the relationship between mind and brain involves a number of scientific questions, including understanding the relationship between mental activity and brain activity, the exact mechanisms by which drugs influence [cognition](#), and the [neural correlates of consciousness](#).

Through most of history many philosophers found it inconceivable that cognition could be implemented by a physical substance such as brain tissue (that is neurons and synapses). Philosophers such as Patricia Churchland posit that the drug-mind interaction is indicative of an intimate connection between the brain and the mind, not that the two are the same entity. [Descartes](#), who thought extensively about mind-brain relationships, found it possible to explain reflexes and other simple behaviors in [mechanistic terms](#), although he did not believe that complex thought, and language, in particular, could be explained by reference to the physical brain alone. Philosophy of mind is the branch of [philosophy](#) that studies the nature of the mind,

[mental events](#), [mental functions](#), mental properties, [consciousness](#) and their relationship to the physical body. The mind-body problem, i.e. the relationship of the mind to the body, is commonly seen as the central issue in philosophy of mind, although there are other issues concerning the nature of the mind that do not involve its relation to the physical body.

[Dualism](#) and [monism](#) are the two major schools of thought that attempt to resolve the mind-body problem. Dualism is the position that mind and body are in some way separate from each other. It can be traced back to [Plato](#), [Aristotle](#) and the [Samkhya](#) and [Yoga](#) schools of [Hindu](#) philosophy, but it was most precisely formulated by [René Descartes](#) in the 17th century. [Substance dualists](#) argue that the mind is an independently existing substance, whereas Property dualists maintain that the mind is a group of independent properties that [emerge](#) from and cannot be reduced to the brain, but that it is not a distinct substance.

3.3 UNDERSTANDING THE MIND

Emotional Mind

When we think of mind, many thoughts flit through our brain. We often wonder as to what is the difference, if any, between emotions and feelings. The question which must have often come to your mind may be what causes emotions and feelings?

Before we go further, it is important to emphasize here that

- Your subconscious mind determines how you respond to things.
- Your unconscious mind determines how you feel about things.
- Feelings communicate subconscious needs to the conscious mind.
-

Feelings can be better understood by breaking down the different effects they have on us. The term “feeling” feeling for example, refers to how your emotions make you feel and the physical expression of those emotions. Emotions themselves are generated in your subconscious mind, whilst the physiological changes they cause (the effects they have on your body) originate from the unconscious processes that occur in the brain. Therefore, in order to fully understand your feelings, you first need to have a basic understanding of the conscious, subconscious, and unconscious parts of your mind. So, let’s have a look at these now.

Conscious Mind

The conscious mind is what you are using right now to read this course book. It is also what you think with everyday, and what determines how you perceive yourself and your surrounding environment. Though your conscious mind is actively involved in your day to day existence, remember that the conscious mind is fairly limited in what it can process, as it can only remember only 7-9 pieces of information, or hold one thought, at any given time. Whatever information or thought is being held by the conscious mind during this time, will then be analyzed for the most logical solution right now in the current moment or maybe at a later moment. So for example, if I think to myself “I am Hungry”, my conscious mind will analyze this thought and come up with a solution that will get me something to eat. But it will not think of a way for me to do something else (e.g., get something to drink), unless I start thinking about something to drink. The problem with the conscious mind is that this analysis may often be impaired by the unconscious parts of the mind. One of the most powerful influences are emotions, which can cause a person to react irrationally by dominating and bypassing their

conscious analysis. That is why we often do things we regret when we are feeling very emotional, such as when we feel very angry or very sad.

Subconscious Mind

Unlike the conscious mind which is very limited in its processing in its processing power and storage capacity, the subconscious mind has the ability to store everything that has ever happened to you in your life. But, because this information is stored in your subconscious, you cannot access it through normal means (i.e. by thinking about it). That is why some people undergo hypnosis, as it allows them to get to the root cause of the problem by finding out what is buried in their subconscious. Over time as your subconscious mind begins to fill up with more and more information, it begins to form a model of the type of person you are. This model then determines how you view yourself, other people and the world you live in. Typically, this model is firmly established by the time you reach your teens, although it can still be modified by subsequent life events and experiences.

Unconscious Mind

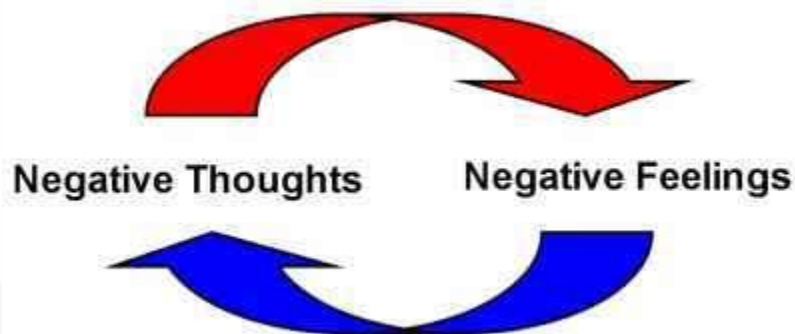
The unconscious mind is similar to the subconscious, in the sense that you have no conscious awareness or control of it. However, the unconscious is not really a mind but rather a series of processes that occur in the brain which result in the regulation of autonomic bodily functions. For example, breathing, sweating and beating of your heart (autonomic bodily functions) are all a direct result of the unconscious processes that occur in your brain. These keep your body working, without you having to think about it.

Unconscious Feelings

The unconscious part of your brain is also, what makes you feel the way you feel when exposed to a certain stimulus. For example, when you experience fear that emotion is first generated in the subconscious. But the feeling you feel from that emotion, comes from the unconscious part of your brain which causes adrenalin to be released in the body. This adrenalin then causes you to feel the feelings associated with fear, such as an increase in the heart rate, breathing and alertness. When you experience emotions, such as being happy or sad, is largely due to what has been programmed (stored) into your subconscious mind throughout your life. A simple way to demonstrate this can we found with the films we like and dislike. For example, you may like a particular film, but your friend might think it is boring. The emotions that each of you experienced from watching that film were determined by how your subconscious (through its programmed beliefs) perceived that information. So, for example, if you have had a keen interest in space, since you were young, you are likely to find films about outer space much more interesting and entertaining than someone who has no interest in outer space. Likewise, a person who loves comedy films may find them more entertaining and relaxing than a person who is more of a technical buff who may feel bored while watching such a film. However it is important to note that this example takes into account, just one factor, that being, whether you have an interest in space/ comedy or not. In reality, all the information that has been stored in the subconscious will be used to determine how you perceive and therefore react to, any given piece of information.

Subconscious Filters

All the information that is stored in your subconscious acts like a filter, which then determines how you see and experience reality. Whatever the subconscious considers to be the most important information is what it will use as its primary filters. Generally, this will be any information that created a strong emotional response within you or you have been repeatedly exposed to for a long time. If, for example, you have been told all your life that you are good for nothing, and then one day someone tells you how great you are, you are likely to ignore or reject this compliment because your dominant subconscious filter tells that you are good for nothing. This then causes the unconscious part of your brain to make you feel as though you were good for nothing. You can probably already spot the danger in this process, as it creates a self-reinforcing cycle. IF you have negative thoughts about yourself programmed in to your subconscious, then the feelings you experience from these thoughts will reinforce the negative subconscious beliefs.



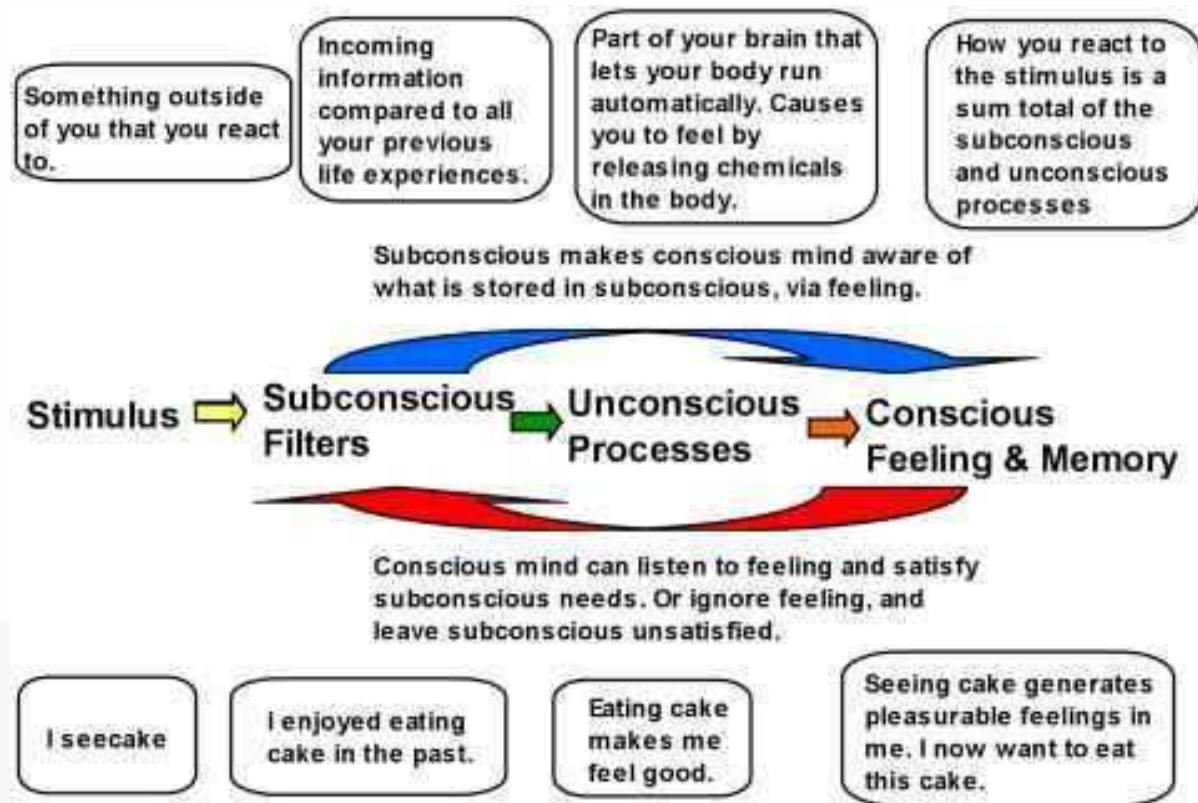
So the longer you feel depressed about yourself and your life, the more you are telling your subconscious that is the way you should be feeling, and so that is exactly what you will get. A self-reinforcing cycle, that unless broken will eventually spiral out of control.

Subconscious ‘Alarm System’

Now that we understand the basics of how emotions affect us, we can see that emotions serve a very important purpose. The emotions that are generated in the subconscious in response to an external stimulus, act like an alarm system which signals to us whether something is “good” or “bad”. If as a result of our pre-programmed subconscious beliefs we perceive something as being bad, an emotion will be generated which will then make you feel bad. This feeling you experience is designed to draw your conscious attention to that issue, so that you can respond accordingly. However should you ignore those feelings, that issue will remain unresolved. The danger in leaving these “subconscious issues” unresolved, is that by doing so you allow the feelings you experience to reinforce your negative subconscious beliefs, thereby creating the self-reinforcing cycle. That is why, it is so important to understand and listen to your feelings, as they will help you to overcome any negative subconscious beliefs you may have about yourself.

Given here is a basic diagram to illustrate the points discussed above. You can replace “mango/burfi” with any other kind of stimulus. The purpose of the diagram is to show how your subconscious communicates with your conscious mind by using feelings. These feelings represent your subconscious needs. (In a later section, we will analyze how you interpret the different feelings your subconscious mind is sending you. We will also analyze why you are being sent these feelings. For example, do you want to eat mango/chocolate just because you have pleasant memories of eating mango/chocolate? Or is it something you are using to distract

yourself from some painful feelings you would rather avoid? (emotional eating). It is, therefore, important to remember that feelings are not as straightforward as depicted in the diagram here.



Conscious

Your conscious mind is what you think with. It is what you use to experience the world you live in. It is what you call you.

Subconscious

The subconscious records everything you do and experience in your life, but you have no conscious awareness of it. All this stored information forms a blueprint as to the type of person you are. This blueprint then determines what your beliefs and values are, which then determine how you see yourself and the world you live in. You can have positive beliefs (think about yourself in a good way) or negative beliefs (think of yourself in a bad way).

Unconscious

Your unconscious mind refers to the parts of your brain that keep your body running automatically. It allows you to do things like breathe, without having to think about it. Whenever you are exposed to something, your subconscious mind checks to see if you have been exposed to it (or something similar to it) before and then how you responded to it. This subconscious process creates an emotion within you, which you feel when your unconscious mind releases certain chemicals in your body. For example, when you were five years old and had a bad experience with a dog, this might have made you feel very scared. This event gets stored in your

subconscious mind and the next time you saw a dog (either in a few days, weeks, months or even years) it will trigger your previously stored negative experience you had with that dog when you were five. Associated with that previous experience was fear, and so your unconscious mind caused you to feel fear when you saw the dog. Unless this negative stored subconscious memory is resolved (by you overcoming your fear of dogs), this memory will continue to affect you for the rest of your life. The purpose of you feeling this fear, was your subconscious minds way of telling your conscious mind that you have an unresolved issue stored in your subconscious that you need to overcome. So to sum it all up, your emotions (and the feelings you experience from those emotions) are messages from your subconscious to your conscious mind about things which need your attention.

Let us briefly examine as to how our brain has developed to have a better understanding of the emotions and feelings. Given here is a Triune Brain Model which gives us an idea as to how our brain has developed. The Triune Brain Model is a fascinating theory of how the brain developed and what the different regions of the brain developed for. There are three regions of the brain according to this model. The PRIMITIVE BRAIN which controls the basic human desires; The EMOTIONAL BRAIN which influences how you feel about things; And the THINKING BRAIN which is what you use for making logical decisions.

To have a better understanding of yourself, it is important to understand how and why your brain works the way it does. Once you understand the basic functioning of your brain, you will be able to understand your emotions and feelings. This, in turn, will enable you to be in a much better position to make positive changes to your life rather than being a victim of self-sabotage. Let us briefly look at the brain to have a better understanding of the concept of mind. In animals, the [brain](#), or encephalon ([Greek](#) for "in the head"), is the control center of the [central nervous system](#), responsible for [thought](#). In most animals, the brain is located in the head, protected by the [skull](#) and close to the primary sensory apparatus of [vision](#), [hearing](#), [taste](#) and [olfaction](#). The figure given here gives you an idea of the regions of the brain. You must also take note of this point that all [vertebrates](#) have a brain, most [invertebrates](#) have either a centralized brain or collections of individual [ganglia](#). Primitive animals such as [sponges](#) do not have a brain at all. Brains can be extremely complex. For example, the [human brain](#) contains more than 100 billion [neurons](#), each linked to as many as 10,000 others.

3.4 PHILOSOPHERS ON MIND

The concept of mind is understood in many different ways by many different traditions, ranging from [panpsychism](#) and animism to traditional and organized religious views, as well as secular and [materialist](#) philosophies. Most agree that minds are constituted by conscious experience and intelligent thought. Common attributes of mind include [perception](#), [reason](#), [imagination](#), [memory](#), [emotion](#), [attention](#), [free-will](#) and a capacity for communication. A rich set of unconscious processes are also included in many modern characterizations of mind.

Theories of mind and its function are numerous. Earliest recorded speculations are from the likes of [Zoroaster](#), [the Buddha](#), [Plato](#), [Aristotle](#), and other ancient [Greek](#), [Indian](#) and, later, [Islamic](#) and medieval European philosophers. Pre-modern understandings of the mind, such as the

neoplatonic "nous" saw it as an aspect of the [soul](#), in the sense of being both [divine](#) and [immortal](#), linking human thinking with the un-changing ordering principle of the [cosmos](#) itself.

Which attributes make up the mind is much debated. Some psychologists argue that only the "higher" intellectual functions constitute mind, particularly reason and [memory](#). In this view the emotions—[love](#), [hate](#), [fear](#), [joy](#)—are more primitive or subjective in nature and should be seen as different from the mind as such. Others argue that various rational and emotional states cannot be so separated, that they are of the same nature and origin, and should therefore be considered all part of what we call the mind.

In popular usage mind is frequently synonymous with thought: the private conversation with ourselves that we carry on "inside our heads." Thus we "make up our minds," "change our minds" or are "of two minds" about something. One of the key attributes of the mind in this sense is that it is a private sphere to which no one but the owner has access. No one else can "know our mind." They can only interpret what we consciously or unconsciously communicate.

Broadly speaking, mental faculties are the various functions of the mind, or things the mind can "do". [Thought](#) is a mental activity which allows human beings to make sense of things in the world, and to represent and interpret them in ways that are significant, or which accord with their needs, attachments, goals, commitments, plans, ends, desires, etc. Thinking involves the [symbolic](#) or [semantic](#) mediation of [ideas](#) or data, as when we form [concepts](#), engage in [problem solving](#), reasoning and making [decisions](#). Words that refer to similar concepts and processes include [deliberation](#), [cognition](#), [ideation](#), [discourse](#) and [imagination](#). Thinking is sometimes described as a "higher" cognitive function and the analysis of thinking processes is a part of [cognitive psychology](#). It is also deeply connected with our capacity to make and use [tools](#); to understand [cause and effect](#); to [recognize](#) patterns of significance; to comprehend and [disclose](#) unique contexts of experience or activity; and to respond to the world in a meaningful way.

[Imagination](#) is the activity of generating or evoking novel situations, [images](#), ideas or other [qualia](#) in the mind. It is a characteristically [subjective](#) activity, rather than a direct or passive experience. The term is technically used in [psychology](#) for the process of reviving in the mind [percepts](#) of objects formerly given in sense perception. Since this use of the term conflicts with that of ordinary [language](#), some psychologists have preferred to describe this process as "[imaging](#)" or "[imagery](#)" or to speak of it as "reproductive" as opposed to "productive" or "constructive" imagination. Things that are imagined are said to be seen in the "[mind's eye](#)". Among the many practical functions of imagination are the ability to project possible futures (or histories), to "see" things from another's perspective, and to change the way something is perceived, including to make decisions to respond to, or enact, what is imagined.

[Consciousness](#) in mammals (this includes humans) is an aspect of the mind generally thought to comprise qualities such as [subjectivity](#), [sentience](#), and the ability to [perceive](#) the relationship between [oneself](#) and one's environment. It is a subject of much research in [philosophy of mind](#), [psychology](#), [neuroscience](#), and cognitive science. Some philosophers divide consciousness into [phenomenal](#) consciousness, which is subjective experience itself, and access consciousness, which refers to the global availability of information to processing systems in the brain. Phenomenal consciousness has many different experienced qualities, often referred to as [qualia](#).

Phenomenal consciousness is usually consciousness of something or about something, a property known as [intentionality](#) in philosophy of brain and mind.

3.5 EMOTIONS AND PHILOSOPHY

Philosophers interpreted the relationship between emotions and mind differently. Plato in the Republic describes three basic components of the human mind: the reasoning, the desiring, and the emotive mind. For Aristotle, the emotions are not represented as constituting a separate agency or module, but they had even greater importance, particularly in the moral life. Aristotle regarded emotions to be largely due to the effect of learning and felt that it depended on the capacity of the individual to feel the right emotions in the right circumstances. Hume's notorious dictum that reason is and ought to be the slave of passions also placed the emotions at the very center of character and agency. For Spinoza, the emotions are not lodged in a separate body in conflict with the soul, since soul and body are aspects of a single reality; he says that emotions, as affections of the soul, make the difference between the best and the worst lives, as they increase the soul's power to act, or diminish that power. Kant saw emotions as essentially conative phenomena, but grouped them with inclinations enticing the will to act on motives other than that of duty. Hobbes referred to emotions as assimilated "passions" attributable to specific appetites or aversions. James-Lange (1884) theory of emotion states that emotions are specifically feelings caused by changes in physiological conditions relating to the autonomic and motor functions. When we perceive we are in danger, for example, this perception sets off a collection of bodily responses, and our awareness of these responses is what constitutes fear. This is essentially the interpretation of emotions in context of psychology. Antonio Damasio's (1999) "feeling theory" states that the capacity for emotions involves a capacity for the brain to monitor the body's past and hypothetical responses, both in autonomic and voluntary systems, in terms of "somatic markers". This view does not fully explain the intentional nature of emotion.

3.6 LET US SUM UP

This unit is concluded with the point that most of the classical philosophers like Plato, Aristotle, Spinoza, Descartes, Hobbes, Hume had recognizable theories of emotion conceived as responses to certain sorts of events of concern to a subject, triggering bodily changes and typically motivating characteristic behaviour. It is also important to emphasize here that in much of the twentieth-century, philosophers of mind and psychologists tended to neglect the subject of emotions. This is because of the sheer variety of phenomena covered by the word "emotion". In recent years, emotions have once again become the focus of vigorous interest in philosophy as also other branches of cognitive science in psychology. You must understand that due to fruitful exchanges between researches of various disciplines, it is no longer to consider philosophy of emotions in isolation from approaches of other disciplines particularly psychology, neurology, evolutionary biology, and even economics.

3.7 FURTHER READINGS AND REFERENCES

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UNIT 4 MIND AND LANGUAGE

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- 4.0 Objectives
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 - 4.2 Mind and Language: Western Perspective
 - 4.3 Necessity of Universal Structure in Language
 - 4.4 Contingency of Structure in Language
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 - 4.6 Let Us Sum Up
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4.0 OBJECTIVES

The main objective of this unit is two fold: firstly, to discuss the different philosophical issues pertaining to the interface of mind and language such as intentionality of mind and language, basic structure and function of mind and language, priority of language and mind, necessity and contingency in language from western perspective; secondly, to analyse debates concerning the relationship of language and consciousness among Grammarian, Mimamsa and Buddhism in Classical Indian tradition.

4.1 INTRODUCTION

Ordinarily, when we talk about the meaning and its content that is thought, we attribute content both to expressions of language: linguistic signs, utterances, gestures — and to the mental states of agents: beliefs, intentions, desires, and so forth. Consequently, it is natural to consider that mind and language are closely related; to have contentful thoughts of certain sorts evidently has something to do with language acquisition. In western philosophical tradition, there has been a general consensus that mind and language are intimately related. Plato had considered thought as ‘the self talking to itself’. In the middle ages, philosophers have started the debate on the ontological primacy of language *vis à vis* consciousness which was reflected in the discussion on the nature of ‘universals and particular’. In the Enlightenment, both rationalists and empiricists have explored the nature of idea and given priorities to thought (consciousness) over language. Language is instrumental in expressing the thought. In his still influential synthesis of rationalism and empiricism, Kant advanced his remarkable idea that concepts of space and time and causality are necessary conditions for the existence of experience of an external world. They pre exist in mind. It seems that Kant also postulated a primacy for the ‘faculties of the mind’.

In the twentieth century a new movement started as phenomenology through the work of Edmund Husserl, Martin Heidegger, and Maurice Merleau-Ponty. With this phenomenological approach, there was a major shift of debates from mind and body problem to the problem of the structure of experience. Phenomenologists were more interested to explore the structure and nature of consciousness; how consciousness constitutes the object of knowledge and at the same time how consciousness is constituted by the external objects.

Language was, of course, all that 'the linguistic turn' was about, giving rise to 'Analytic Philosophy with Frege, Wittgenstein and the philosophers of the Vienna Circle. The primary objective of their approach is to investigate intricacies and complexities of language as analytical philosophers think that all philosophical problems arise due to misunderstanding of language.

In Indian philosophical tradition, though the relationship between mind and language has been acknowledged yet its conception of mind and language and its approach towards them, is somewhat different from the western tradition. Almost in all Indian philosophical systems mind (*manas*) is considered as instrument that is an internal sense organ (*antahkarana*) for knowledge acquisition. Hence, the concept of mind in Indian tradition being an instrument can be assumed to be devoid of consciousness. Consciousness is seen as having separate ontological status independent of mind. But in this unit our concern is not to discuss the theoretical details pertaining to the Indian concept of mind. Our aim is rather to discuss the role of mind (in whatever form) in relation to language. Keeping this sole objective, we will discuss a broad based notion of mind in general which includes consciousness also. Therefore, the term 'mind' refers to all internal states of consciousness and it is to be noted that 'mind' and 'consciousness' will be used interchangeably hence onwards.

One of the major concerns of the Indian philosophical systems has been the relationship between language and reality. And in response to this there has been an exploration of the relationship between language and consciousness. There are three distinct views: first, for the Grammarian language is the reality second, for the Mimamsa language accounts for the propositional meaning (*vakyartha*) and finally, in contrast to these two, the Buddhists hold that language is not able to capture the true nature of reality.

4.2 MIND AND LANGUAGE: A WESTERN PERSPECTIVE

In the west, as we have observed that the nature of the mind and language has been one of the primary concerns of philosophical enquiry. And in the last few decades of the last century with the emergence of scientific approach in the area of mind and languages new disciplines such as cognitive psychology, artificial intelligence, psycholinguistics, on the one hand and cultural and postmodern approach in the psychology, sociology and cultural studies on the other hand, started debate on the priority of innate capacities of mind over language *vis à vis* language over mind. Despite all the difference in their approaches and treatments, there is an agreement that mind and language are interconnected at the deeper level.

Mind and Language: Inter-Connected

The various mental states such as believing, desiring, hoping, fearing, etc. have propositional attitude for example: Krishna believes that 'Meera loves him'. The content of all the mental state is 'thought' which possess meaning. It should be clear from the above example the content of his belief is 'Meera loves him'. Similarly, sentences of language also contain meanings. Hence, there is a close affinity between thought and language. In addition to mental states one may have different mental acts such as taking decision, making promises, predicting something, requesting something, giving justification and so on. The most important act is that of making rules and following them, which is the basis of language. Language is meant for rule following which may

be arbitrary or conventional. Mind is involved in making of language and language facilitates the mind to evolve further or perform its various mental acts prudently and efficiently.

Our experience of the world is constructed from two basic sources: the data supplied to brain by senses and the symbol of language. Together by representing the world of phenomena these create contents and structure of our consciousness. Any knowledge which an individual acquires about his/her objective world is constructed through the interaction between sensory signals and their symbolization. Although phenomenon impinge on his consciousness such as – heat, light, sound etc. she/he differentiates these phenomenon through the symbols which she/he has for representing them. Objects are therefore, constituted in ones' mind as concepts - as chains of remembered symbols. As one learns to associate symbol with sensation to develop control over symbolic activity, she/he learns to identify features of his/her environment and to project possibilities and hypotheses. Symbolization is the transformation of sense data into meaningful concepts and categories. The rules for the classification and structuring of phenomena are contained in language and language also maintains the conceptual machinery through which experience is interpreted. But these rules range from those which are almost mandatory for everyone in the speech community to those which are matter of social preferences and conventions.

Language is a system of arbitrary as well as conventional symbols which may be spoken or written, iconic or non-iconic. And language has two important aspects: syntactic and semantic. Syntactic means that different words are combined according to syntactical rules in a particular way to make a sentence. The syntactical rules determine whether a particular combination of words qualifies to be correct sentence or not. You may notice a sentence in English language – 'Meera loves Krishna' the sentence consists of three words which are arranged in a specific way. In this connection it is important to notice an important feature of the language that each language though has finite number of words and also finite number of grammatical or syntactical rules yet it enable its speakers to produce infinite number of sentences.

Semantic aspect of language deals with the meaning of words and sentences. Semantic rules provides different procedures whereby a word or a sentence gets its meaning. Though syntax and semantic are different in their nature and yet there is a intricate relationship between two. As often syntactical properties (rules) influence the meaning of a sentence. For example you may see - how two sentences having same words but different structures mean differently. (1) A Lion killed a buffalo. (2) A Buffalo killed a lion. But in some other cases different sentences having same words but different structure mean similarly for example (1). The first Prime Minister of India was Pandit Jawahar Lal Nehru (2) Pandit Jawahar Lal Nehru was the first Prime Minister of India. The meaning of sentence is determined by the meaning of its constituents and its syntactical structure. Hence, language has a combinatorial properties of syntax and semantic which provide productivity to language. Productivity of any language means infinite combinations of its discrete finite units (symbols) to mean infinite situations. It is this productivity that distinguishes human language from the communicating system of other lower species.

Mind and Language: Intentionality

Both mind and language have intentionality which prepares the ground for their being about the world or word - directedness. Intentionality means directedness- about-ness or of-ness. It is the distinguishing feature of mind that differentiates mental phenomena from physical phenomena. In fact both (mind and language) exhibit directedness, about-ness or of-ness of world in terms of thought and expressions. Intentionality is associated with meaning in the sense that all that language and mind have as contents are meaningful.

Intentionality is the essential feature of consciousness. Mental states like thinking, imagining, believing etc. involve intentional structure in which they are represented. As intentionality shares an intrinsic relationship with consciousness, resultantly it discloses the intentional relationship of mind with various types of experience. Thinking and experiencing are not two different forms of intentional activity in the sense that these activities are characterised by intentionality. The Content (that is thought) of mental state represents something beyond mental states. Similarly experience of representation unfolds the intentionality involved in the content of representation. The content of representation and experiencing the content are one and the same thing as both share the same form of intentionality. This unifying feature of intentionality shows that mind is not a discrete phenomenon. Rather, it is a unifying principle of thought and experience directed to something beyond itself.

Language has intentional structure because content of symbolic expression [like thought] is meaning embedded. Intentionality account for meaning into language because without it linguistic sign can not be taken as meaningful expressions. As, Searl rightly pointed out that mere syntax of language is not enough. His 'Chinese Room Experiment' clearly shows that even if a machine can operate symbols according to rules but it fail to understand the meaning of symbols as it is not capable of having intentionality. Hence, intentionality is a semantic feature of language and mind and it has to be given a normative status.

All the naturalists who have fascination for scientific explanation of mind try to naturalize intentionality. They locate intentionality in a causal frame work of nature rather than locating it in the domain of conscious experience. The causal frame work denies the intrinsic relationship of mind and intentionality thus mind can be reduced to brain and become epiphenomena. On the contrary, intentional realists hold that the intentional mental phenomena are real in addition to natural process of brain and we can not reduce the former into the later. No science can explain intentional experience in causal framework.

Check your progress I

Note: Use the space provided for your answers.

1) Discuss the relationship of mind and language?

2) What do you understand by intentional feature of mind and language?

Language and Mind: Which is Prior?

There has been an intense debate among philosophers whether mind is prior to language or language is prior to mind but this remains true that each mental act (thinking) necessarily involves language. Those who take extreme position that thought is independent of language even believe that at least language is necessary for communicating thought. For Frege thought is objective and ahistorical. Thought exists in the platonic realm which is neither physical nor is mental. Natural laws and mathematical truths (for example- 'the Pythagorean Theorem') exist independent of mind they exist even if nobody knows them. Still, Frege asserts that language is necessary for understanding thought. Thought is inherently structured and this structure is isomorphic to the structure of a formal language. Maintaining autonomy of thought, Frege holds that thought is language-dependent.

Recent developments in cognitive science such as representational theory of mind and computational theory of mind have been centred on the innate capacities of mind/ brain to process information. These theories put forward a mechanical interpretation of mind. Accordingly, mind is viewed as computer whose primary function is to manipulate symbols on the basis of specific rules. Mind like computer functions with its software programme (memory, formal language etc.) and hardware device (brain). And mind is related to brain the way computer programmers are related to the hardware. Mind is not identifiable with or reducible to brain for the reason that programmes (computer operations) are not identifiable with or reducible to the hardware on which they function. The mental operations take place only if human mind/ brain have some innate structure of language or grammar.

In this regard Fodor's hypothesis of language of thought is very important. According to Fodor, cognitive structure of the human mind is rooted in a language of thought which is a system of cognitive functions and symbols known as Mentalese. Fodor claims that intentional states of mind have determinate contents whereas natural language does not. There are sentences which are ambiguous for example 'Mohan run after Hari with a stick may mean Mohan with stick or Hari with stick. That is why, Fodor holds that language of thought is different and prior to natural language.

Wittgenstein and Davidson have taken a clear stand that thought without language is impossible. The crux of their ideas is that to have a thought means to have a concept of thought and to have a concept of thought means one must have mastery of language by participating in linguistic community. To explain this Wittgenstein uses his idea of 'Language Game' which like any other game, is rule governed activity. It involves the ability to use sign following rules of a language. And obeying rule is possible only by being a member of a linguistic community. This linguistic community is important for rule following in view of the fact that there must be public criteria for whether an individual is following the rule in a proper way or not. Accordingly, it denies the possibility of private language (internal thought) that contains name for sensations in which these names are used quite independently of the behaviour and bodily states of user of the language. Denying the possibility of any internal thought independent of language Wittgenstein clearly remarks: 'when I think in language there are not meanings going through my mind in addition to the verbal expression: language is itself the vehicle of thought'. Meaning is determined not by interpretation, an accompaniment of sign (internal thought) but by the way a person is disposed to use or respond to the sign.

But one may raise objection that mere utterance of words is different from utterance with understanding (thought) of words and consequently, understanding involves something more that happens inside mind than merely utterance of words. In response to this objection Wittgenstein makes it clear that no any additional thought process needs to take place in mind when one expresses a thought in words other than production of words. In fact what Wittgenstein points out in his 'Language Game Thesis', is that speaking a language means engaging in certain modes of behaviour that shows a variety of language skills and abilities. To speak a language means to engage in what Wittgenstein calls 'Form of Life'. In case some one utters a grammatically correct sentence without understanding we could not make a sense out of this because his behaviour and his engagement with the contextual situation are radically unexpected and different from a person who speaks with understanding. Hence understanding presupposes language skill. But this language skill does not require any additional mental process.

4.3 NECESSITY OF UNIVERSAL STRUCTURE IN LANGUAGE

We came to know that language is rule governed system of symbols. And these rules provide regularity and stability in language. But there has been long debate whether these rules are rooted in universal structure of language or contingent system of language developed in a human community. Those who argue for some universal structure of language think that language is embedded in a system of necessary rules and basic structure of language account for the universal grammatical rules. This view is advanced by Frege, Fodor and Chomsky in different ways.

For Frege thought is objective and ahistorical. Thought does not take birth out of psychological process rather in the psychological process one gets related to thought. It has a mind independent existence. For example the Pythagorean Theorem exists independent of our mind; even if nobody knows it remains exist. Thoughts have necessary and space-time transcendent existence. Relations (such as inconsistency, entailment etc.) embedded in thoughts are logical and therefore mind independent. In response to the question: Is language necessary for grasping thought or it is merely contingent tool? Frege views that though thought is mind independent yet understanding language is necessary for understanding thought. Hence, thought is language dependent but both are not identical.

Fodor puts forward his computational theory of mind (CTM) to explain how intentional states of mind get its content (thought). The computational theory of mind can be understood in the background of Representational theory of mind (RTM). According to Representational theory of mind intentional states are relations to mental representation. For example believing – 'Rahul is courageous' involves the belief related to mental representation that has meaning- 'Rahul is courageous'. Fodors's computational theory holds that the intentional states are computational relations to mental representations and mental processes. Intentional states involve the manipulation of mental representation. And mental representation has a linguistic structure. That is to mean that thought takes place within mental language what Fodor calls 'Language of Thought' (LOTH). He thinks that 'LOTH' has syntactical and semantic rules similar to natural language like English. 'LOTH' also has finite number of symbols and syntactical rules used for purpose of combining words to form sentences.

One may ask for the justification of postulating 'LOTH' prior to natural language? To answer this Fodor holds that due to linguistic or semantic reason we have to postulate language of thought. His semantic argument for language of Thought as follows: one cannot learn language unless one has language which is innate. He further views that learning a natural language involves the process of acquiring knowledge of the meaning of the words of that language. Fodor thinks that learning is essentially an activity consisting of constructing and confirming hypothesis that represent the meaning of the words the target language. And to construct a hypothesis the language learner must have representational system because without this she/he is unable to form any hypothesis concerning the meaning of words in natural language. It means that language learning must be inseparably related to the representational system of conceptual mechanism that 'LOTH' provides. Fodor explains that the hypotheses take the form of bi-conditional matching between predicate of language of thought and predicated of target natural language. For example learning of the word 'table' in English language involves constructing and confirming a hypothesis of the following form:

[Table (X)] is true (in English) if and only if G (X)

Here G is a predicate of 'LOTH'. A language learner learns this word "table" on account of the fact that she/he adopts the correct truth rule showing table has same extension with G. As a language learner already possesses G by virtue of the fact that it is a predicate of 'LOTH'. Resultantly, She/ he understands the meaning of 'table'. Fodor's formulation of a hypothesis does not aim at to determine what objects in the word correspondence to the English world 'table' but it explicitly directed to specify which representation in the 'LOTH' can be associated with the particular word 'table'.

Chomsky also restates the fact that language has universal structure of grammar which is genetically embedded in the mind/brain. Language is characterized as compositional in the sense that it is constructed as well as comprehended by a conscious mind with minimal effort. It also controls as well as supervises the entire process of communication. It is however not revealed and manifested on the surface level of grammar but it lies embedded in the deep structure of grammar. According to Chomsky language is a mirror of mind in a deep and significant sense. It is a product of human intelligence created anew in each individual by operations that lies far beyond the reach of will or consciousness.

He further explains that all the natural languages have to follow innate rules of the universal Grammar. He defines universal grammar as the system of principles, conditions and rules that are elements or properties of all human languages not merely by accident but by necessity of course biological, not-logical, necessity. Chomsky considers universal grammar as a transformational generative grammar. This kind of grammar is primarily concerned with what Chomsky calls the creative aspect of language that is the speaker ability to produce new sentences which is immediately understood by other speakers. In this regard, transformational generative grammar can be understood as the mental representation of human being. It is a theory of mental state underlying the production and comprehension of utterance. It is a system of rules that a speaker has unconsciously internalized. It has no existence apart from mental representation as Chomsky holds that the properties of grammar must be those that are given to it by the innate mental processes of the organism that have invented it, and that invents it anew with each succeeding generation. Thus grammar is generative since it projects the creative aspect

of language. It is transformational since it generates only grammatical sentences by applying few rules.

4.4 CONTINGENCY OF STRUCTURE IN LANGUAGE

A number of social thinkers leaning towards cultural relativism, postmodernism and anti-foundationalism believe that language has no necessity of any innate (grammatical) structure that account for so called regularity. For an instance Rotry thinks that language is a contingent system of symbols which is accidently developed in the human community. The rules and linguistic conventions are evolved according to the needs of human community. Hence, it is the only human community which accounts for evolution of language in the particular historical and cultural context. There is no any '*apriori* necessity' of universal structure in language. As a result language does not have any fixed and universal rules.

An individual's symbolic experience, the symbols available to him and his social reality, are very much influenced by his/her location in society and the interaction which takes place between himself and his or her immediate others. Every individual inhabits a social world in which his life appears as reasonably meaningful to him. We are born into families, we have friends, teachers, colleagues and acquaintances. All of these peoples – and many others in varying degree of importance and intimacy, are members of our social world. Some of these individuals are important in shaping our lives. The social psychologist George Herbert Mead called them 'significant others'. They provide us with our ways of perceiving and defining the world. The knowledge which is external to the individual is then mediated to him through actions of others. During the first stage of socialization these people will often be in physical presence. Through their many interactions they design for him appropriate ways in which he can experience his social world.

The relationship between language and social order has been extensively explored by C. Wright Mill. He argues that people are socially and historically located in certain cultural frames. In all societies there are established schemes of interpretation and description which people use to explain and make sense of the world around them. These frames of reference are grounded in the historical social activity of that society and are confirmed in the continuing operation of its major institutions. According to Mill Words carry meanings by virtue of dominant interpretations placed upon them by social behaviour. Interpretation or meanings springs from the habitual modes of behaviour which pivot upon symbol. Language socially built and maintained embodies implicit exhortations and social evaluations. By acquiring the categories of language we acquire the structured 'ways' of a group, and along with language the value implicates of those ways. Our behaviour and perception, our logic and thought, come within the control of the system of language. Along with language we acquire a set of social norms and values. A vocabulary is not merely a string of words; immanent within it are societal textures institutional and political coordinates.

Check Your Progress II

Note: Use the space provided for your answers.

1) What is your stand on the debate whether mind is prior to language or language is prior to mind? Justify your stand with arguments.

2) What do you understand by innate structure of language?

-----3)

Discuss the view - Language is a contingent system of symbols which accidentally develops in the human community.

4.5 MIND AND LANGUAGE: INDIAN PERSPECTIVE

The nature of consciousness has been one of the prime concerns of philosophy in ancient India. And in the process of exploring nature of consciousness Indian intellectuals have taken into account the role of language as how language functions not only to manifest different states of consciousness but also to constitute consciousness. All the classical systems have been constantly responding to questions such as what is the nature of consciousness? What is language? What is the relationship between language and reality? Does language represent reality or construct it out? In this context it is pertinent to address – since all the discourse is constituted in language, how to approach these discourses (texts). This involves the issue of the relationship between language and consciousness.

Broadly, all the philosophical systems have reflected on the above questions but, specifically, debates on language, consciousness and cognition have been centred among three systems of philosophy: Grammarians, Mimamsa and Buddhism. These systems have been constantly debating issues concerning ontic status of language, linguistic denotation, referential reality, eternity or non eternity of words, relation between a word and the world.

Grammarian's System : Theory Of Essential Word (*Sphotavada*)

Sabda has two aspects: *sphota* (to manifest) and *dhvani* (to sound). According to Panini former is permanent element in the word and the latter is the actualised and ephemeral element and an attribute to the former. The *sphota* (potency to manifest) may be single letter or fixed pattern of letters but it remains constant and not affected by the peculiarities of the individual speakers. Its linguistic value (semantic) is the same, although it is pronounced by different speakers. *Dhvani* involves utterances with individual particularities. These two aspects of a word (*sabda*) correspond to '*prakra dhvani*' and '*vaikrta dhvani*' of later Grammarians. Bharthari points out that a word has double power; it reveals the form of expression as well as its content. Language is in fact similar to consciousness in the sense that consciousness reveals itself as well as other things, so also every word has the power of referring to itself as well as to external things symbolised by it. Buddhists also accept double power of a word to express their own identity as well as the things symbolized by them but according to Buddhism this character is cognised only when they become subject of conventional relation, and not at the time of perception. As at the

time of perception of the sound of the words it is only the sound that is known, the expressive power does not belong to sound at that time.

The central point of the above discussion is that word has a potency to manifest/ signify something. Consequently, the debate emerges – whether this potency is inherent or constructed. In the west the same debate occurs as whether a linguistic sign and its meaning, is natural or conventional.

The Grammarians hold that the relationship between word and meaning is given (*nitya*) mental, positive and objective. The word refers to fourfold entities: substance (*dravya*: cowness), quality (*guna*: white), activity (*kriya*: walking) and universal (*jati* cowhood / *gotva*). Reflecting on the nature of *spohita*, Bharthari explains it is given (*nitya*), timeless, invariant, part-less (*akhand*) and non sequential (*akarma*). It is that entity which reveals the meaning. It is abstract level of sound and meaning both. Bharthari visualizes three aspects of language: *vaikrta dhvani*, *prakrta dhvani* and *sphota*. *Vaikrta dhvani* (phonetic aspect of language) is the actual sound spoken by speaker and heard by listener. It includes all the individual variation in intonation, tempo, pitch etc. *Prakrta dhvani* is normative phonological pattern. All the non-linguistic speaker variations are excluded at this aspect of language. But still it has the time sequences. *Sphota* is considered to be invariant, sequence -less, integral linguistic entity which is the unit of meaning. It is made manifest by *prakrta dhvani*.

Bharthari explains how at different stage of *vak*, his notion of *Sphota* functions. Bharthari visualises three stage of *vak*: *pasyanti*, *madhyama* and *vikhari*. At the level of *pasyanti* *sphota* exists as an undifferentiated and non sequential entity. *Sphota* and its meaning, lie dormant in the potential form. And it is initiated by the desire of speaker to communicate. At the *madhyama* level it functions as abstract meaning and abstract form. *Sphota* and meaning are still one but speaker perceives them as distinct. All the linguistic elements are present in the latent form here. The speaker is also able to recognise the articulated speech as distinct and separate from *sphota*. At the *vaikhari* level actual speech sounds uttered by the speaker and heard by listener.

Mimamsa: Theory Of Meaning (Vakyarthavada)

The Mimamsa theory of meaning accounts for the propositional meaning hence this is designated as *vakyarthavada*. For Mimamsa word is sacred and eternal as it is not produced or created. Words are considered to be denotative of themselves. Words are only expressed or manifested. Firstly, *Jaimini* has given definition of sentence: ‘A group of words serving a single purpose forms a sentence if on analysis of the separate words are found to have *akamsa*’ (*Mimamsa sutra* II.I.46). But in the next sutra where he lays down the principle of syntactical split (*vakyabheda*), the term *akamsa* or syntactic expectancy among words is accepted as an essential condition for a sentence. He states – ‘when the sentence are independent of one another [each sentence having no requirement or expectation of words outside itself to complete its meaning] they should be treated as distinct sentences’. *Akamsa* can be understood as a desire on the part of listener to know the other words or their meaning to complete a sense of sentence. On account of *akamsa* a word is not being able to convey complete sense in absence of another word. Despite this primary condition of mutual expectancy of words [*akamsa*] there are three other conditions: *yogyata*, *samnidhi* and *tatparya*. *Yogyata* can be understood as the logical compatibility or consistency of the words in a sentence for mutual association. It is on account of *yogyata* in

sentence that meaning of sentence is not contradicted by experience. For example in the sentence he wets it with water there is *yogyata* or consistency of meaning since wetting is generally done with liquid like water. But sentence like he wets with fire has no *yogyata* resultantly there is incompatibility between wetting and fire.

Samnidhi means a condition of sentence because of that words in the sentence are proximate in time. If words are uttered at long intervals, sentence would be broken and it will not produce any knowledge. Kumarila Bhatta explains *samnidhi* as - continuous moving about the words or their meaning in the mind [*buddhau viparivrttih*].

Tatparya is basically explained by later Naiyayikas and Mimamsakas. According to later Naiyayikas *tatparya* is the meaning intended by the speaker. For example in a sentence the village is on Ganges [*gangayam ghosah*] it is the intention of the speaker that gives the meaning 'the bank of the Ganges' to the word 'Ganga' and if the intention of speaker has been otherwise, the word 'village' could mean 'fish'. In Mimamsa School, there are two different theories concerning the nature of sentential meaning namely '*anvitabhidhanavada*' propounded by Prabhakara and '*abhihitavayavada*' advocated by Kumarilabhatta.

Prabhakara: Anvitabhidhanavada

Anvitabhidhanavada means mutually associated meaning (*anvita*) is communicated [*abhidhana*] by the word. The words have their meaning by the mutual relationship in sentence. Hence words do not have their meaning independent of sentence.

Prabhakara in fact puts emphasis on the natural method of learning the meaning of a word whereby a child always learns meaning of a particular word in relation to other words in sentence. A child learns meaning of a word by observing the usage and activity of elders. A child observes that when a person (x) utters 'bring the cow' to another person (y). Then (y) brings the cow. As a result, a child observes both utterance and action. At this stage a child learns the whole of statement and whole of what is signified (meaning). Later the child in another episode observes when (x) utters to (y) bring the horse, (y) brings the horse. By comparing the two sentence and its usages, a child understands the term 'bring' common to the two, must mean command 'to bring' and 'cow' and 'horse' refer the two different animals. Therefore, by psychological process of exclusion and inclusion a child got the idea of individual words and their meanings. Accordingly, the sentence has a unitary meaning of its own while words which are its constituents have meaning only as they are related to this unitary sentence meaning. Thus in the utterance 'bring the cow' the word 'cow' means not the isolated concept of 'cowness' but cow as associated with action of bringing similarly, the word 'bring' means 'the action of bringing in relation to cow'. In fact the words give their own meaning and their syntactic relation to the other words in the sentence, so that the sentence meaning is directly conveyed by the words themselves.

Kumarila Bhatta : Abhihitavayavada

According to *abhihitavayavada* words which constitute a sentence express their own individual meaning which are isolated and discrete. These individual meanings relate themselves in accordance with the three syntactic requirements: *akamsa*, *sanidhi* and *yogyata*. Therefore, sentence is nothing but an aggregation of word meaning. In sentence first, we understand the

individual word meaning then we put together these meanings according to three syntactic factors and then arrive at the meaning of the sentence. Kumarila clearly states – ‘The meaning of the word having expressed by each word, independently of one another it is solely from the connection among these word meanings that there follows the cognition of the meaning of the sentence’.

Buddhism: Theory of Meaning (*Apohavada*)

The Buddhist theory of meaning is known as *apohavada* (differentiation) which asserts that a word denotes what the object is not. Buddhists logicians being non essentialist oppose all the categories of reality like class, universal, inherence etc. therefore, for them words (language) do not capture the objective reality in its true sense. Meaning is negative in character and words have no direct reference to objective reality. On the issue of the relationship between word (*sabda*) and sense (*artha*), Buddhists assert that it is mere conventional, there is no any natural relationship because words do not have objective, eternal status. Indeed words are nothing just conceptual images which are purely subjective construction of the mind (*vikalpa*) resultantly, there can be no real connection between words and the external objects. Dignaga explains that the meaning of a word is the negation of all its counter correlates [*anyapoha*] for example the word ‘cow’ does not mean the actual animal [object] with tail, horns etc. it only means only the exclusion of all objects that are not cow. According to Dignaga a word cannot denote the momentary particular [*svalaksana*] which is the ultimately real. Indeed meaning of a word is a conceptual construction and not an objective fact (*svalaksana*). A word can not signify a unique particular as it is momentary entity and cease to exist in next moment. Even if verbal relation is established between a word and particular momentary instant then it can not signify any other particular instant. Consequently language can not function for example a word ‘cow’ would refer only a particular cow in particular time (t-1] not any other cow even same cow at next moment-[t-2].

Check Your Progress III

Note: Use the space provided for your answers.

1. Critically examine the Grammarian theory of essential words (*sphotavada*).

2. What do you understand by Miamsakas view on conditions for sentence such as *akamsa*, *yogyata*, *samnidhi* and *tatparya*?

3. How does Buddhist theory of meaning response to Grammarian and Mimamsakas?

4.6 LET US SUM UP

In this unit we have tried to analyse the relationship of mind and language from western and Indian perspective. We came to know that mind and language are intimately inter-connected.

Mind is involved in making of language and language facilitates the mind to evolve further or perform its various mental acts prudently and efficiently. There has been intense debate among thinkers whether mind is prior to language or language is prior to mind. Mentalists especially Fodor and Chomsky argue that there is innate structure of language in mind which is prior to natural language. And it accounts for regularity and stability in language by providing universal rules of grammar. But Wittgenstein and Davidson hold that thought without language is impossible. Their basic argument is that to have a thought means to have a concept of thought and to have a concept of thought means one must have mastery of language by participating in a linguistic community.

Further, postmodernist and contextualists especially Rorty argues that language has no any innate (grammatical) structure that account for so called regularity. In fact language is a contingent system of symbols which accidentally develops in the human community. Indian philosophical tradition explored the relationship between language and reality. And in response to this these Indian philosophical systems have explicate the relationship between language and consciousness. There are three distinct views in this regard: For Grammarian language is the reality, and for Mimamsa, language accounts for the propositional meaning (*vakyartha*). But the Buddhists being momentarists (*anityavadi*) hold that language is not able to capture the true nature of reality it is merely mental images (*kalpana*).

4.7 KEY WORDS

Intentionality: refers to directedness or about-ness. It is distinguishing feature of mental states that differentiates mental phenomena from physical phenomena.

Language of Thought: is a hypothesis that mental representation has linguistic structure and thought takes place within a mental language (that is language of thought).

Apriori: typically, connotes a kind of knowledge or justification that does not depend on evidence, or warrant from sensory experience.

Ahistorical: means that which is unconcerned with historical development or tradition and culture.

Contingent: refers to an event or a thing which may or may not happen or exist as it is depend on something else.

4.8 FURTHER READINGS AND REFERENCES

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