

Dimensions of Mind in Indian Philosophy: An Analytical Study

Dr. P. Veerachary¹

Abstract: The place of mind in the philosophical systems of India is briefly discussed. The philosophies selected are - Vedas, Upanishads, and Six systems of philosophies (saddarsanas), Gita and materialistic school of Carvaaka. That mind is of subtle physical nature and that self is postulated as higher than mind in the hierarchy is being pointed out. Mind can be man's own friend to elevate him or his foe debasing him. Modern neuro-science and the ancient materialistic schools do not subscribe to the existence of self. An integrated approach extending beyond the mind in psychiatric care is suggested. Scientific and technological advances do not necessarily preclude a transcendent (spiritual) dimension to the total care.

Keywords: Upanishads, Sankhya, Yoga, Gita, Nyaya-Vaisesika, Carvaaka, Ashtavakra, Self

Introduction to 'Mind' in Indian philosophy

"The old civilisation of India was a concrete unity of many - sided development in arts, architecture, literature, religion and morals and sciences so far as it was understood in those days. But the important achievement of Indian thought was philosophy. It was regarded as the goal of all highest practical and theoretical activities & indicated the point of unity amidst apparent diversities" (Das Gupta, 1969). Pointing out that philosophy in India takes precedence over Greece it has been said while the sixth century BC marks the beginnings of philosophy in Greece, in India it is already an age of considerable philosophical progress. (Azad, 1952). Ayurveda, the ancient Indian Medical Science is derived from philosophical thoughts of Vedas, Upanishads, and Sankhya and has been discussed in detail in philosophical texts (Das Gupta, 1968). The 'Mind' in Ayurveda has been addressed by Ramachandra Rao (1999), Frawley (1998) and Venkoba Rao (2002) amongst others.

In a questionnaire method to elicit the attitudes of psychiatrists to philosophy, the response indicated philosophy to be important for psychiatrists especially the philosophy of mind and philosophy of science among others (Fulford and Adshead, 1994). The Royal College of Psychiatrists, London, has an active philosophy group.

A Journal "Philosophy, Psychiatry and Psychology"(PPP) appeared in 1994 sponsored by Royal Institute of Philosophy in co-operation with the American Association for the Advancement of Philosophy and Psychiatry, and the Philosophy Group of the Royal College of Psychiatrists, Shepherd (1995) though in the western context recommends re-examining of the philosophical aspects of Psychological medicine. He even suggests introduction of one or two compulsory questions by focussing on the very medium of knowing: namely the MIND itself.

Thus instrument of knowing became the object of investigative research. This turning of the mind towards the 'within' (avritti cheksu) in quest of the Absolute is an important landmark event in the functional study of the human mind. This marks a clear distinctness of the Upanishadic seers as against the earlier Vedic thinkers. The causes for this inward movement appear to be many: a weariness with the rituals; an urge to discover something beyond to satisfy the intellectual thirst; as a revolt against the animal sacrifice (nindasiyagna vide aha aha smriti jatam; sadaya hridaya darsita pasu ghatam-Jayadeva's verse on Buddha); to discover that knowledge which when it is known everything becomes known - para vidya', the highest knowledge ; to achieve salvation here and now' in this life and not the post-mortem heaven promised by Vedas. Plato tells to address the teachers "Eyes we have to see but direction they have not - the direction to turn the eyes within". Layers of Consciousness: The concise and the short Mandukyopanishad address exclusively the different layers of consciousness namely waking, (Vaishnavara) dream (taijasa) and dreamless sleep (pragna) states. Beyond these is the fourth state called 'turiya' which is not a strata of consciousness but consciousness itself. In this state the observer' the atman alone prevails sans the body and mind. While in the waking state body and mind are present, in the dream state body gets dissociated while mind stays on. The dreams are real as long as they last. They are the hallucinatory experiences perceived by the mind. In the dreamless sleep state (Pragna) the observing self detaches itself from the body and the mind As a tethered bird grows tired of flying about in vain to find a place of rest and settles down atlast on its own perch so the mind like the body settles down to rest'. (Brahadaranyaka upanishad). Through this state of pragna, one enters the turiya (fourth). This is the process - a state of being' or bliss. This is reached after a deep meditation called nidhidhysana'. Experience of the awareness of turiya stage is the essence of the atma vidya or brahmavidya. This Upanishad offers the data on the structure of the mind (consciousness) itself - which at once is the object as well as the tool.

Such a state can be reached through a deep concentration, meditation from waking state (jagratha sthana) itself bypassing the dream and dreamless states. This is the 'waking up' into the self. Law of spiritual progression: (Bhrigu's Doctrine of five Kosa) Mental plane occupies the third stage in human evolution with the final (fifth) one being Bliss or Joy. The theory is called the Pancha Kosa'

¹ Dr. P. Veerachary, I/C, Head, Department of Philosophy, OUCW, Osmania University, Hyderabad, Telangana.

-five sheaths - starting first with food' and leading up to joy. The Brahman is encased within the sheaths. This discovery is attributed to Bhrigu who meditated repeatedly after being guided by his father Varuna to go ahead in search of Truth.

He started with food sheath (Annamaya) and proceeding through prana maya to mind sheath (manomaya kosa), Intellect sheath (vignanamaya kosa) and finally to Bliss (Ananda maya kosa). This is a depiction of evolution from inert matter, through life (plants), mind (animals and humans) intellect on to spiritual entity. The progress is from the concrete to the subtle (spiritual) through mind and intellect (Sarma, 1975). It can thus be seen that mental plane (third) is not the highest that a human being has reached. The sheaths are not mutually exclusive, rather they are interpenetrative. But the basis of affis Brahman. One who knows this and realises this goes beyond sorrow and samsara. Taratam sokam Atmavith'. The human evolution is not yet complete. This theory is called Bhargavi's Varuna Vidya' (Diwakar, 1975), and figures in Taittreya upanishad. Of pancha kosa theory, Aurobindo says: "The atma tattva in its onward march to self- manifestation has reached the third stage of evolution in man-namely manomaya kosa Next stage called suprmental stage is yet to arrive and as the earlier three sheaths have evolved, this also will evolve The evolution of the body/with its growth, decay and death is a great event and of the vital breath and mind is a greater event and the greater than these will be the reaching of suprmental plane. (Vignanamaya kosa). Just as the plant life is distinct from animal life, which is different from human life so too suprmental life will be different from human life. As distinct from human life, the suprmental will have a divine body not subject to old age and mortality. In mental plane mind seeks knowledge but the latter eludes the mind. In vignana maya state, the mind's shackles will break and the knowledge bursts in and that is the highest state of evolution which is yet to arrive". (Quoted by Siddhanttalankar, 1969). Saddarsanas: Vedic age came to a close around sixth century BC and with the rise of Buddhism and Jainism. Around this period the six important philosophical systems came to be systematised (saddharsanas) to cope with the Buddhist and Jaina's increasing revolt against vedic tenets. The three pairs are: (Purva) Mimamsa of Jaimini; (Uttara Mimamsa) Vedanta of Badarayana (another name for Vyasa); Nyaya of Gotama and Vaisesika of Kanada; Sankhya of Kapila and Yoga of Patanjali. These have affiliation with the Vedas unlike Buddhist and Jaina system and of Caravaaka. However though derived from Vedas, Mimamsa and Sankhya excluded God from their systems. Mimamsa was concerned with the ritual aspect of the Vedas and was action oriented and hence called Karma Kanda. Utthara Mimamsa (Vedanta) stressed the Jnana or knowledge aspect and gave primacy to introspection, meditation and hence to the Mind. The Upanishads belong to this stage and their teachings have been compressed in the treatise Brahma Sutras, as aphoristic statements. Jnanakanda militates against the rituals of the Karmakanda and preferred introspective inquiry into the life of spirit.

Kapilam(Sankhya): Kapila's Sankhya system of philosophy describes the process of evolution. The whole evolution of inanimate and animate world starts with Prakriti, which is material in nature (physical). Prakriti initially is dormant and is in a state of equipoise and is undefined and unmanifest. This is ascribed to its 'satva' guna. However this state gets disturbed from the other guna-Rajas resulting in prakriti proceeding to the subsequent state of a great category called 'mahat' which leads to the next category: Ahankara or ego, the first manifestation of individual elements with distinct identity - oneness'. From Rajas, the elements pancha indriyas (jnana) and five karmendriyas evolve, essential for acquiring knowledge and performing actions. Manas' evolving from Ahankara consists entirely of 'satva' guna and remains in a state of equipoise.

Though ruffled by circumstances, it tends to return to its basic nature of peace namely satva. These eleven elements constitute the psychic component of human being. From the tamas spect evolve the physical categories consisting of pancha tanmatras and five sthoola bhutas-earth, water, fire, air and ether.

This twofold evolution is the third stage. Thus the original prakriti evolves itself from a homogenous and undifferentiated state to heterogenous defined and distinct categories, twenty four of them. The purusha, spirit at the other end, the spiritual substance joins the process of evolution at the second stage of the appearance of ahankara, ushering qualitative metamorphosis of the quantitative prakriti taking the total to 25 categories (hence the name 'Sankhya' denoting the numbers). The relationship between the purusha and the ahankara has been brought put in a simile by the Sankhyans as that between the lame (spirit) and the blind (body), the former riding on the latter. While the purusha (atma) is the rider and the guide with vision, the body (ahankara) is the ridden, the beast of burden. The latter is for the former and not the other way. The aim of one's life is to proceed to atmahood gradually discarding the ahankarahood which is the human destiny. To effect such a separation of physical from the spiritual, mind plays an important role. Thus it is an instrument essential for reaching the final spiritual state though ultimately it is to be discarded.

In Sankhyan philosophy god does not take part in the origin or evolution of the world both in its animate and inanimate aspects. Everything derives from the teleological nature of material prakriti - purusha stands apart without participation in the evolution. (Siddhanttalankar,

1969). The concept of gunas (Sattva, Rajas & Tamas) is derived from the Sankhyan System. Nyaya-Vaisesika: In- Nyaya-Vaisesika philosophical system, manas (mind) is located in the so-called inner-sense' which may be compared to the brain to some extent. As a dualistic school, Nyaya-Vaisesika separates the matter and spirit. The spirit called 'self occupies the central place in this philosophical system and it is of nonmaterial substance, a permanent entity and is imperceptible. As opposed to this are the materials -derived entities like external sense- organs. These sense organs as well as the inner sense serve as instruments of perception. The external sense organs with their data from the external world transmit the impressions to the innersense and from there they are conveyed to the Self; similarly for the internal experiences (psychological) the instrument is the inner sense from where the impressions are relayed to the Self. Self is thus the perceiver, cognizes, integrator of all impressions, a thinker and a controller. Thus mind itself is allocated the role of a tool or an instrument without the final function of perception, thinking, controlling and so on. The inner sense is not wholly material or spiritual in composition. It is not perceptible but its presence is

inferred. This faculty of inference or anumana' is an important form of evidence postulated in Nyaya philosophy, together with Direct perception (pratyaksha praman) and testimony of sound (sabda pramana). Thus the presence of manas can only be inferred just as self which also is imperceptible. This theory of knowledge (epistemology) is the important contribution of the Nyaya system. Mind is material in nature and serves as an instrument for external as well as internal sensations but the self is the ultimate substrate of knowing (Chakrabarti, 1999). Patanialim(Yoqa): Patanjali was only a compiler and the editor of the yoga sutras which were composed and were in practice for a long period prior to Patanjali. He codified all aspects of yoga in a treatise of 195 terse sutras. Though the word

'Yoga' appears in Rigveda in many senses, it may be appropriate to apply it in the way Gita and prior to that the Kathopanishad refers to it: indriyani hayanahuh visayatasugocharan'. The senses are the horses that grasp whatever they can. Hence they are yoked to the reins-the-mind (for sense control). Later the usage extended to cover the mind control also. Long before Patanjali, Lord Krishna had detailed the several aspects of Yoga of Meditation (Dhyana Yoga). Though the Gita as a whole with its eighteen Chapters is yoga Sastra, the Chapter VI addresses meditation. Gita recommends the preliminaries: the spot and posture to be adopted: to avoid the extremes of eating, sleep and activity. This is the middle path.

The yoga is not for the weaklings. The difficulty in controlling the mind has been referred to: The mind is restless, turbulent, strong and unyielding, I regard it as hard to control as that of air' says Arjuna (VI 34). Admitting the difficulties, the Lord says this can be overcome by abhyasa (practice) and vairagya (renunciation). The meditating mind should be like a lamp in a spot sheltered from wind that does not flicker'. (VI 18). Thus the material on yoga, the process of meditation and the methods were available to Patanjali for him to assemble and formulate the YOGA system in respect of meditation. The analogy to the lamp applies to Patanjali sutra chitta vritti nirodha'. The first step in yoga practice mentioned by Patanjali is 'chittavrittinirodha' the control of the fluctuations of the mind. This is the key word in yoga. (Wood, 1954).

In yoga philosophy the term chitta is used to denote the mind and buddhi. The vrittis' are the disturbances that the mind is subjected to: the ideas, thoughts and other forces of the mind. Vritti' literally means whirlpool and nirodha' signifies restraint or control. There are varieties of yoga and the one that is well known is Patanjali's Raja Yoga. This school maintains that the inner powers of the mind can never be enhanced by any external means but by their own exercise In contrast to this is the 'Hatha Yoga' that assigns importance of external measures that prepare the body for the Raja Yoga specifically denotes the Hatha yoga-symbolising "Ha' and Tha' breaths-breathing exercises. These exercises are applied in other yogic practices too. The aja Yoga also means that one who practices this yoga becomes a "king' of faculties or their master. Also the mind has been termed the king of the senses (Raja) Raja Yoga is the technique of stilling the mind (Iyengar, 1978). The essential prerequisites before proceeding to yogic practices are tapas, swadhyaya and Ishwara pranidhana. Gita elaborates on tapas of the body; tapas of speech and tapas of mind. The tapas of the mind consists in calmness of thinking, coolness, quietness, self-control, and purity of subject matter' (XVI14- 16). Swadhyaya is the study of the relevant books and a full appreciation of everything as divine gift is Ishwara pranidhana. The regular course recommended by Patanjali comprises eight limbs (Ashtanga) : Yama, Niyama; (ethical) Asana, pranayama, pratyahara (external) consisting of balanced posture, regularity of breath and withdrawal of senses; and Dharana (concentration), Dhyana (meditation) and samadhi (contemplation) forming of internal exercises. These are comparable to a tree Yama-the ethical principles form the roots; Niyama all the individual disciplines that form the trunk; Asanas are the branches; Pranayama the leaves which aerate the tree; Pratyahara is like the bark. Dharana is the sap that flows throughout the tree. Dhyana is the Flower and samadhi the fruit. The sumnum bonum of yoga is the experience of samadhi. All these exercises contribute to physical firmness, emotional poise and intellectual clarity. Yama, Niyama and asana bring physical firmness; pranayama and pratyahara give mental poise;

Dharana and dhyana bring in intellectual clarity. The samadhi leads to a state of unalloyed bliss which is sine qua non for existence (Iyengar, 1978). The students of Yoga are instructed to begin with concentration and proceed through meditation to contemplation-the triple process called 'sanyama'. Gita say in this context"Jnanayogena Sankhyanam, Karma Yogenam Yogenam". The yoga recognizes three types of concentration. Concentration of a passionate type as when fighting a mortal enemy-ksipta (wild); by an ignorant attachment or by instinct (pramudha); shortterm momentary type called vikalpa'; In contrast to these three, there is one-pointed concentration (ekagra) on an object for a long time which can advance to a stage of nirodha (cessation of objects or vrittis). Yoga refers to an important characteristic of mind. It sometimes tends towards good and sometimes towards bad-liberation and samsara respectively. It is like a river-which flows both ways towards ill as well as towards good. The teleology principle of material prakrti is that it should produce both these in man. The good part is never lost as it is mind's innate tendency to enjoy pleasures of life This holds the key to yoga ethics that the desire for liberation is not motivated by any hedonistic (pleasure seeking) tendency but an innate tendency to take the path to liberation (sreya). It indicates that the individual has an innate power sakthi' stored up in the chitta, and one has to use it in such a way to lead on to the path of sreyas-good. This is the ultimate spiritual goal. (Das Gupta, 1969).

What Sankhya' achieves through knowledge', yoga achieves through control of the mental states by actions. Herein is the place of mind in yoga philosophy. Mind indeed is the 'King' among the sense organs. Yoga is an important healing method in the Alternative systems of medicine or complementary Medicine. The principles of yoga psychology are utilized in Ayurveda especially the application of the technique of meditation. Yoga brings harmony of the body, mind and the spirit.

Yoga to be precise, is the way of life aimed at self realization with a meditative mind. The message of meditation, dhyana travelled to China where it became 'jen' and on reaching Japan it became Zen'. Meditation enables to transcend the mundane sensory oriented life towards joyous domain of self. (Atma Rama). Brahma vidya or atma vidya cannot be attained easily. Among the vidyas, I am

the atma vidya' declares the Lord in Gita. The path to this is difficult, not many can reach it. The Lord says in Gita: 'Among thousands of men scarcely one strives for perfection, and of those who strive and succeed scarcely one knows Me in truth'(VII, 3). Gita: Gita assigns the role of a subtle sense organ to the mind: Mind belongs to the lower order along with the senses, buddhi and the body which have their origin in the puncha bhutas earth, water, air, fire and ether. Gita declares "Indriyanam manas caasmi" (of the senses I am the mind), thereby revealing his splendor and excellence manifested in mind among the sense organs (His vibhuti). It has a material prakriti as its basis and occupies a place higher than the senses but lower than buddhi or intellect. The human psycho-physico-spiritual personality has been compared to the chariot as in Kathopanishad as already indicated.

That the mind is constantly blasted by the senses (horses) and their objects (roads) is highlighted in Gita. The restless and fickle nature of the mind has been described: Indriyani pramathini haranti prasabham manah' (Like a boat tossed about on the high seas by a gale, mind can be uncontrollable (2.60).

The difficulty in controlling the mind is brought out in the verse: Chanchalam hi manah krishna pramathi balavad dhridam' (The mind is restless, turbulent, strong and stubborn. It is as difficult to control as mind) (6.34). Gita advocates the attainment of the state of steadiness of mind (sthithapragnya), mental evenness (samathvam), and mental peace (shanti). Its steadiness is likened to a lamp that flickereth not in a windless place Yatha dipo nivasthasto naingte' (6.19). The mind unruffled by sensuous turbulence is compared to a tortoise with its limbs indrawn 'Kurmo angani samharate' (2.58).

Troubles for the mind are mainly from within and not so much from without. Sankara remarked that there are no devils other than those in the minds of men. Udhared tmanatmanamna/atmanam avasadhiyet/atmaivahi atmano bandhu/ atmaivaripur atmanah'. Let a man raise himself by his own self; let him not debase him-self. For he is himself his friend, himself his foe' (6.5)

The opening verse by Dhritarashtra armakshetra kurukshetre/samaveta yuyutsavah/mamaka pandava caiva/kim akurvata sanjaya/' is an elegant simile that epitomizes the prevailing state of affairs of the human mind and the disturbances within it. The mind of man is like a veritable battlefield, manahksetra' in which there is an endless state of war between opposing forces. This constant tussle within the mind is called psychomacia' by the ancient Greeks. (Venkoba Rao, 1978).

Gita is a masterpiece of psychotherapy. The counselling transforms Arjuna who initially refuses to fight the battle into a heroic warrior ready to take arms: from na yotseyV (I shall not fight) to one who declares karishye vacanam tava' (I shall act according to your word) Gita deals with the theme of Free-will in an ambiguous way. Though finally Krishna leaves the decision to Arjuna either to accept His teaching or not by saying ethescasi tatha kuru' (do as you think it right). Earlier He tells him that Arjuna is only an instrument and everything has already been ordained: nimitramatram bhava savyasachi' (know you are an instrument). He also urges Arjuna to abandon all dharmas and surrender to him and he will be redeemed: "sarva dharman paritygya mamekam saranam vrija aham tva sarva papebhoya mokshayisami "ma suchah' - (do not grieve) this is the key word.

It is clear that mind is only an instrument for the divine will to prevail. (Venkoba Rao, 1980). The detachment and desirelessness for fruits of one's actions are mental phenomena. In performing actions, one remains unaffected by external forces as Padma patramivambhasam' (a lotus untouched by water while in water). (V, 10). The giving-up is psychological and attitudinal and nonphysical. Certain negative emotional features like anger and their consequences are finely brought out: from anger comes delusion, from delusion confused memory, from confused memory the ruin of reason from the ruin of reason he perishes' (2.63) Anger (Krodha) is among the enemies (ripus) of the mind, the others being, kama, lobha, moha, mada and matsarya Gita adopts the Guru-chela relationship in the process of counselling with such features as surrender, ariprasna and exercise of free-will. The triple function of the mind-cognition, conation and affect are elevated to the status of Yoga Jnana Yoga, Karma Yoga & Bhakti Yoga respectively.

Caravaaka: It is a mistake to hold that India was the land of total spirituality. No. There have been schools of materialism which strongly opposed the spiritual schools by not accepting the authority of vedas and by denial of God. Among them is the Caravaaka School.

The terms charu' and vaka' literally mean what is pleasant to the ears. The motto of this school: 'Let us not torture ourselves with fasting, austerities, mental and physical restraints. There is no need to bother with gods and demigods. Let us give a free play to the mind and body and enjoy ourselves'. This which is sweet to the ears is the essence of Caravaaka doctrine. (Chandrasekhara nanda Saraswathi,1988). There is no being superior to the earthly monarch' according to Caravaaka system. The Caravaaks gave importance to Direct Perception as the source of knowledge excluding other means altogether-eg; inference and testimony. The universe is not God's creation but a fortuitous combination of elementary particles of matter, (this theory is called yadvaccha-vada) and Caraavakas believed svabhava' (intrinsic nature) as the guiding principle and not any divine factor. The Caravaakas recognised only four elements (primary) earth, water, air and fire and left out ether as this is imperceptible. The matter is the ultimate Reality to the Caravaakas: 'Out of matter came forth life'. Consciousness is the quality of the body. It originates from material particles when they mysteriously combine to form human organism.

There is no atman, a spiritual entity for experiencing conscious states. The body itself is the soul'. With the dissolution of the body, consciousness disappears and each of its constituents leave behind only dust and ashes. Transmigration of soul, rebirth, retribution

and karma are not found in Caravaakas' glossary. The later Caravaakas hypothesized three modes of the origin of consciousness: namely-senses, prana and the mind. Senses have no consciousness while life and mind were accepted as the source of knowledge. Nevertheless their independence from the material body was not accepted. The goal of life is enjoyment-gratification of senses-kama evika purushrtaha'-Optimism is the essential outlook of the Caravaakas. The pleasures are derived through the channel of the mind from the body. Pleasure is the aim of life while adversity is the 'hell'. Carvaaka's doctrines resemble the Western philosophy of Epicurus and Aristippus schools. Its philosophy is the invitation to enjoy the beauties of life without distractions by the ideas of god, heaven or hell. A pigeon of today is preferable to the peacock of tomorrow'. The important place assigned to the mind in this school can easily be understood (Bhattacharya, 1967). It is an antithesis of sense control and mind control emphasised by the saddarsanas.

The limitations of such gross materialistic life has been expressed by Chandrasekharananda Saraswathi (1988) : While conducting one's life on these lines, sorrow creeps in along with pleasure. In fact, there is more of the former. Only faiths other than purely materialistic offer lasting remedies for this sorrow". Ashtavakra: In an interesting theory of consciousness, a sage by name Ashtavakara (500 B.C.) holds that universal consciousness need not be attributed to any Almighty creator. The idea of god becomes totally redundant if one accepts consciousness as the supreme Reality manifesting the entire world of our perception. If this reality is accepted, the principal goal of life is to unite the personal self with this eternal consciousness. The self thus gets extended to a higher level to experience the unity of all existence.

According to Ashtavakra, what we perceive is just a transient illusion of various forms of existence through the medium of (mind) consciousness. Such unconventional thesis upset the Vedic theory of divine creation, sustenance and destruction of the universe and life. Having reached such a state of awareness one is free from miseries of life and is in a state of bliss. Meditation, yoga and rituals are of no avail for such an experience. On the other hand a firm conviction that the universal consciousness is the ultimate truth of Reality can lead to that experience. Ashtavakara's views though godless and ran counter to the orthodox vedic ideas, do merit consideration. These figures in the dialogues between King Janaka and Ashtavakra, (Pillai, 2001). Ashtavakra was so named because of eight 'twists' in his body with which he was born. He is also reported to have rendered Bhagirath - born as a weakling with deformities - into a strong and an attractive person. Bhagiratha's son Raghu was the great grandfather of Sri Rama. Modern neuro-science: Research has revealed that; 'All mental processes even the most complex derive from the operations of the brain. The central tenet of this view is that what we commonly call mind is a range of functions carried out by brain. The actions of the brain underlie not only relatively simple motor behaviours such as walking and eating, but all of the complex /cognitive actions conscious and unconscious that we associate with specific human behaviour such as thinking, speaking, creating works of literature music and art'. (Kandel, 1998). Nonetheless this serves little towards a holistic approach, while overemphasising the physical.

Holistic Approach: In psychiatric care, patients are very likely to experience difficulties of various types-emotional, physical, psychological, social and spiritual, which requires a holistic approach: the patient is to be viewed as a whole person. (Rattray, 2002). There is dimension of transcendence in human health and life. This extends beyond the realm of psycho- physico-social boundaries. As indicated, there exists higher level reaching and realising which ushers a wholesome health.

The caring of mentally ill goes beyond administering questionnaires, structured interview and DSMism. While evidence-based decision making is necessary in Medicine, and while DSM has done a valuable service in standardizing diagnostic practices, we as physicians must devote part of our time and energy to understand how our patients feel, think and change subjectively. This is central to our role as doctors if we are going to help them as healers ...'(Andreasen, 1998). This brings into relief the patients' needs-he/she would like to know the meaning of life and the current illness, purpose and loss of faith. The important role of religion, (Koenig et al.,1998), spirituality, (Tsuang et al.,2002; Venkoba Rao, 2000) in helping the patients is being recognised increasingly. Of spirituality, a leading Indian scientist, though in a different context has stated: Our spiritual wisdom has been our strength. We must regain our broad outlook and draw upon our wisdom and heritage to enrich our lives. The fact that we advance technologically does not preclude spiritual development. We need to homegrow our own model of development based on our inherent strengths' (Abdul Kalam, 2002). This is no less true in the management of the psychiatrically disturbed. Thus a comprehensive treatment of the psychiatrically ill should proceed beyond the mind is suggested.

REFERENCES

- [1] Abdul Kalam, A.P.J. (2002) Ignited Minds, Viking Penguin Books, India, 70-99.
- [2] Andreasen, N.C. (1998) The Crisis in Clinical Research: Editorial Comment. American Journal of Psychiatry, 155-455.
- [3] Azad, Maulana Abul Kalam (1952) Introduction. The Meaning of Philosophy History of Philosophy: Eastern and Western Vol(1) pp, 13-28,
- [4] George Allen & Unwin, London. Balasubramania Iyer, K. (1989) Yaksha Prasna, pp26, Bharatiya Vidya Bhavan, Bombay.
- [5] Bhattacharya, D. (1967) The Charavaaka Philosophy (Materialism) In: History of Philosophy Eastern and Western Editorial Board Chairman: S.Radhakrishnan, pp 133-138, George Allen & Unwin Ltd. London.
- [6] Chakrabarti, K. K. (1999) Classical Indian Philosophy of Mind (The Nyaya dualists tradition) 103-113, Motilal BanarsiDass, Delhi.
- [7] Chandrasekharananda Saraswathi, Sri (1988) The Vedas, 174-198 Bharatiya Vidya Bhavan & Sudkshina Trust, Bombay.
- [8] Chidbhavananda, Swami (1972) The Bhagad Gita. Sri Ramakrishna Tapovanam, Tirupparaitturai, Trichi Dt.

- [9] Das Gupta, S.N. (1968) Speculations in the Medical Schools In: A History of Indian Philosophy, Vol(2), 273-423, Cambridge University Press.
- [10] Das Gupta, S.N. (1969) The Kapila and Patanjali Samkhya, In-A History of Indian Philosophy, Vol.(1) I Cambridge University Press, 258-273.
- [11] Diwakar, R.R. (1975) Upanishads in Story and Dialogue, pp 130-132 Bharatiya Vidya Bhavan, Bombay.
- [12] Eknath Easwaran (1996) The Upanishads, pp 21-26, Penguin Books India, New Delhi.
- [13] Frawley, D. (1998) Ayurveda and the Mind, (The Healing of Consciousness) Motilal Banarsiadas Publishers, Delhi.
- [14] Fulford, K.W.M.& Adshead G. (1994) The attitudes of psychiatrists to philosophy, Psychiatric Bulletin, The Journal of Psychiatric Practice, 18,343-345.
- [15] Iyengar, B.K.S. (1978) Body The Shrine, Yoga. Thy Light, pp 82, D.B Taraporewala, Bombay.
- [16] Kandel, E.R. (1998) A New Intellectual Framework for Psychiatry. American Journal of Psychiatry, 155,457-469.
- [17] Koenig, H.K., George, L.K., Peterson, Bercedes, L. (1998) Religiousity and Remission in Depression in medically ill older patients. American Journal of Psychiatry, 155, 536-542.
- [18] Pai M.P. (1978) Mind of Man In: Ancient Insights and Modern Discoveries pages 193,193-205, Bharatiya Vidya Bhavan Bombay.
- [19] Pillai, G.K. (2001) Mystic Awareness for the modern mind pp 89-118 Originals, Delhi.
- [20] Radhakrishnan, S.(1975) Foreword; Upanishads in story and Dialogue R R Divakar, pp 9, Bhratiya Vidya Bhavan, Bombay.
- [21] Ramachandra, Rao,S.K.(1999) Ayur Vignana(Science - Art of Life) In. Darsanodaya -Early Indian Thought. 150-217, Kalpatharu Research Academy, Bangalore.
- [22] Rattray, L.N. (2002) Significance of Chaplain in the mental health care team. Psychiatric Bulletin. The Journal of Psychiatric Practice, 26,190-191.
- [23] Sarma, D.S. (1975) The Upanishads-An Anthology, Introduction, pp 1-29, Bharatiya Vidya Bhavan Bombay.
- [24] Shepherd,M.(1995) Psychiatry and Philosophy. British Journal oIPsychiatry, 167,287-288.
- [25] Siddhantalankar, S (1969) Heritage of Vedic culture, 76, 82-100, D. B. Taraporewala, Bombay.
- [26] Tsuang, M.T., Williams, W.M., Simpson J.C.& Lyons, M.J. (2002) Pilot Study of Spirituality and Mental Health in Twins. American Journal of Psychiatry, 159,486-488.
- [27] Venkoba Rao, A. (1978) The Bhagavad Gita and Psychotherapy Bhavan's Journal, July 2nd, 19- 35.
- [28] Venkoba Rao, A. (1980) Gita and Mental Sciences Indian Journal of Psychiatry, 22,19-31.
- [29] Wood, Ernest (1954) Patanjali's Raja Yoga in Great Systems of Yoga, pp 13- 38 D.B. Taraporewala Sons, Bombay.
- [30] Zysk, K. G. (1996) Medicine in the Veda (Religious healing in the Veda), pp 62-63, Motiial Banarsidas, Delhi.

