
UNIT 2 MIND: CONSTITUENTS OF MIND

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2.1 INTRODUCTION

It has been believed since millennia, that man has been intrigued by what mind is and what are its characteristics. Scientists and philosophers have attempted understanding it since long. The question still remains regarding the exact nature of mind and its association with the brain. Though we might have been able to understand the structure and function of different parts of the brain to a large extent, exact nature of mind still remains out of bounds, though one may be able to give different explanations for it and its functions. Historically, the philosophers like Plato and Aristotle, and later scientists like Ryle and Freud in the nineteenth and twentieth century made excellent attempts at resolving the puzzle of mind. The concept of mind is understood in different ways in different cultures and religious traditions. This unit discusses the early philosophical concepts, medical concepts and psychological concepts of mind.

2.2 OBJECTIVES

With the help of the present Unit, you will be able to:

- Understand mind and its constituents;
- Understand the Western concepts of mind;

- Understand the Eastern concepts of mind;
- Know the nature, structure and the levels of mind according to Ayurveda; and
- Understand the concept of Manas.

2.3 WESTERN CONCEPTS OF MIND

Maxwell Bennett has provided an elaborate and comprehensive account of the historical ideologies related to mind. Nearly 6000 years ago, man began explaining his experiences of the self, especially experiences during sleep and dreams which intrigued him. He believed these experiences to be wandering, shadow like entities which came to be known as spirits in Shamanism. These wandering spirits were thought to be capable of ethereal travel, (Bennett, 2007)

Later, Homer, sometime during 8th – 5th century BC, identified this spirit as the ‘soul’, which he believed was located in the head. Homer identified two kinds of souls: a body soul with emotional, rational, intellectual, and mind components, and an impersonal as well as immortal soul, capable of ethereal travel.

Around the 4th century BC, Plato postulated about presence of only one soul for each person, called the ‘psyche’. The psyche was constituted of three parts, thymos for emotions, logos for reasoning and pathos referring to the bodily appetites of food and drink. Thymos was located in chest, logos in the head and pathos in the liver.

According to Plato, the thymos and the pathos were composed of a corporeal or mortal substance, whereas the logos, i.e., the mind which was concerned with reasoning, was incorporeal and immortal, existing even after the death of the individuals. Thus mind (or logos) was a part of the soul (or psyche) that was immortal. Since the capacity to reason was attributed to the soul, which was considered immortal, morality became associated with the soul. Plato’s idea, as old as 3rd – 4th century BC has dominated the Western thought, extending up to this very day. This idea of dualism of the psyche, being composed of a bodily component and an immortal component, the mind, was quite attractive for the future Christian theology and philosophy, which argued that the bodily mortal components of the soul, namely the emotions (thymos) and the appetites (id) existed in all, but the capacity to reason and act (the logos) was immortal and subject to divinity or the supernatural God.

Aristotle, a disciple of Plato, further advocated that there were three different types of souls influencing a person –

- 1) A rational soul (concerned with thinking and analysing),
- 2) A sensitive soul (concerned with passions and desires), and
- 3) A nutritive soul (concerned with appetites and drives).

This classification was some what similar to the thymos-logos-pathos classification of Plato, but according to Aristotle theory, none of these three souls were in corporeal substances but merely provides powers or characteristics or traits of the mortal person. The mind could not be located anywhere inside the body, but was simply an attribute of the body.

After Aristotle, the mind-body dualism introduced by Plato, and adopted and nourished by Christian theology regained momentum as Neo platonism. However,

the issue, how the mortal corporeal components of the body could interact with an immortal soul, influencing the life of a mortal man, has remained unanswered by dualism.

In the 16th century, Rene Descartes theorized that emotional soul (or thymos) and the nutritive soul (or the id) were functions of the body, and not of the soul. Thus, Descartes removed thymos and the id from the soul and displaced it to the body. Hence, the logo (or the rational or reasoning entity) was considered the lone constituent of the soul, i.e., the psyche. Descartes maintained that this psyche is immortal and incorporeal. He also introduced the concept of awareness of one's own self, i.e., consciousness to the immortal psyche.

Since the time of Descartes, there have been several remarkable advances in science that have not been able to shake the Cartesian system of mind-body dualism.

In the 19th century, Ivan Pavlov demonstrated that learning (which is often regarded as a “mental” capacity) was an involuntary process, suggesting the existence of a machinery in the brain that enables learning. Meanwhile, Charcot demonstrated that clinical symptomatology in multiple sclerosis patients were correlated to pathological changes in the central nervous system. Around the same time, Alois Alzheimer showed that general paralysis of the insane (GPI), a complication of tertiary syphilis, was associated with histological changes in the brain, thereby confirming that what was termed “insanity” could be related to brain pathology.

Alzheimer's findings received serious attention, when Emil Kraepelin suggested that mental illness has a biological basis, rooted in both environmental and genetic factors. By doing so, Kraepelin was able to explain the biological basis of psychiatric illness using neurosciences, while at the same time maintaining psychiatric illness as distinct from neurological illness. Nevertheless, the Cartesian system of dualistic approach to the mind and body is still widely prevalent among the medical community, medical education system and the common public alike. It is important to come to the realization that the mind-body problem and the concomitant burden of explaining how the psyche (regardless of how it is defined) interacts with the body (or brain) is simply an artificial by-product of the Cartesian system of medicine, which even the contemporary society has chosen to accept by default.

Self Assessment Questions 1

Fill in the blanks:

- 1) Ivan Pavlov demonstrated that learning was an process, suggesting the existence of a machinery in the brain that enables learning.
- 2) The mind-body dualism was introduced by
- 3) Maxwell Bennett has provided an elaborate and comprehensive account of the historical ideologies related to.....
- 4) According to Plato, the thymos and the pathos were composed of a substance, whereas the logos was concerned with
- 5) Homer, sometime during 8th – 5th century BC, identified spirit as the

2.4 EASTERN CONCEPTS OF MIND

The eastern world ideas of the soul are different from the western ideas although there are some similar parallels. The soul is called the '*atma*' in Sanskrit. There is a school of thought that distinguished a mortal personal life soul called '*jeevatma*' which interacts with the immortal divine the impersonal soul '*paramatma*'. This is the ideology of '*dvaita*' (meaning two), a strict distinction between God-the ultimate eternity also known as – '*paramatma*' and the individual souls which is said to be the '*jivatma*'. According to one theory, the individual souls of beings are not created by God but depend on Him for their existence. The Indian philosophies do not commonly regard the soul with psychological attributes such as emotions, memory, learning etc., unlike the western systems. The Indian system of medicine refers to abnormalities in the body as an explanation for the underlying causes of mental illness. However, mental illness is seen as a separate discipline which is similar to the current western concepts.

2.5 THE CONCEPT OF MIND IN AYURVEDA

The science of Ayurveda is a branch of the Indian philosophy. Its approach is universal and hence its relevance has no geographical, cultural or religious boundaries. It is based on the doctrine of logic, and includes physiology, psychology, pharmacology, pathology and diagnostics.

Ayurveda, as a knowledge structure is organized into three levels of bodies, viz. physical body, mental body and spiritual body. Ayurveda deals for the most part with the physical body. However, while doing so it connects it also to the mental and spiritual bodies. Thus, Ayurveda concentrates on the total well-being of an individual in body, mind and spirit.

Ayurveda provides us a means to understand '*prana*' (living body) on a practical level with the three humors, or the *tri-doshas*. The three *doshas* (abnormalities in humors) are actually three different manifestations of the cosmic *prana* and recount to its diverse functions in the body. These three humors are easy to monitor and can provide a clear understanding of the *prana*, functions of the body. The '*tri-dosha (vata, pitta, and kapha)*' theory is the most all-inclusive system ever formed to comprehend functioning of our body and symptoms of various illnesses. The uniqueness of Ayurveda is the application of the *tri-dosha* theory to recognise and treat individuals.

According to Ayurveda, health is not merely freedom from disease. It is essential that body, mind and soul are in an excellent state of balance, so that the individual can perform his functions and fulfil his role purposefully in life, which is called *dharma* in *Vedic* philosophy.

2.5.1 Nature of Mind

Ayurveda treats the mind as the sixth sense organ with control over the other five sense organs, and therefore is placed above them in the brain.

The mind also functions as a motor organ and enables activities through speech and other actions. The mind is the area where thoughts are present, whereas the body is comprised of matter. The senses exist only when the mind exists and directs the other sense organs. The mind acts both a sensory and as well as a motor organ, interpreting senses and then directing actions.

Indian tradition does not share the Cartesian dichotomy of the body and the mind, as in the western psychological thinking. In fact, the interplay between the mind ('*mana*'), soul ('*atma*') and body ('*sharira*') in a tripod allusion is the cornerstone of Ayurveda philosophy. However, dichotomy exists between the 'non-self' and the 'self'.

Ayurveda is deeply concerned with the concept of a true balance. This balance entails not only a correct functioning of systems and organs, psyche and spirit but also a balanced interpersonal relationships with nature as a whole, between family members, our climate, the civilization we live in, between our ideals and customs, between truth and our selves, etc.

Mind is mobile, and not only a shifting point in space, but also a changing point in time. So the true balance of mind is very important in the well-being of an individual. At the same time mind is dualist in its analysis. It is prone to dualistic reactions of love/hate, like/dislike and so on. All psychological problems are nothing more than the wrong use of mind. Practicing the right use of mind not only solves the psychological problems, but also directs us to our higher potential of self-realization.

2.5.2 Structure of Mind

The mind is not physical matter, but of a subtle nature, ethereal and luminous. It not only controls our thought processes but also helps us in carrying out day-to-day activities such as respiration, circulation, digestion and elimination. The mind and the body work in combination with one another to regulate our physiology. It collects information from all the senses and then decides the action. Mind thus can be presumed as a computer, which receives the data form various senses, which is entered into the computer. Smell and taste are two important senses that aid in the digestive process. When the mind registers that a particular food is entering the gastrointestinal tract, it directs the body to act accordingly by releasing various digestive enzymes. If we overindulge, the taste buds with too much of a certain taste, such as sweet, we may find that the ability of the mind to perceive the sweet taste is impaired; and thereby the body becomes challenged in its ability to process sweet foods. Maintaining the clarity of our senses is an essential part in allowing the mind and body to integrate their functions and help in keeping us healthy and happy individuals.

Ayurveda regards the heart as the centre of consciousness. This is not the physical heart but the core of knowing deep inside ourselves. It carries out functions like regulating thoughts, feelings and sensations. It pervades the entire field of perception.

In general, in Ayurveda, three types of therapies are used to correct a dosha imbalance. These constitute internal cleansing, external cleansing and surgical therapy.

According to Ayurveda the mind has three basic layers- inner, intermediate and outer.

- **Inner mind** consists of the deep core of feeling and knowing. The inner mind or the deeper consciousness harbours air, which confers the mind a capacity to relate, identify itself and feel alive. It constitutes the core or the heart of the consciousness, which is never evident at the surface. It is the motivating force for the remaining functions of the mind. Most of what goes as unconscious, subconscious and super conscious falls under the realm of inner mind.

- **Intermediate mind** is our capacity to bring outer impressions to the inside and inner tendencies to the outside. The intermediate mind serves the function of reasoning, judgement, perceiving what is right or otherwise, measuring and evaluating the data brought from the outer mind.
- **Outer mind** is the part of the mind dominated by the senses and emotions in which we ordinarily function on a daily basis, gathering impressions and acting in the outer world. The outer mind, which is directed to the sensory world of the external environment, has water as its chief element. Water is the formative aspect of the mind that enables construction of one's reality after gathering impressions from outside. It is with the outer mind that one lives and transacts with the external world. This is the part of mind to which one is familiar with and knows as the mind.

Self Assessment Questions 2

State whether the statements are true or false:

- 1) Inner mind is the capacity to bring outer impressions to the inside and inner tendencies to the outside. ()
- 2) The mind is not physical matter, but of a subtle nature, ethereal and luminous. ()
- 3) Ayurveda treats the mind as the seventh sense organ with control over the other six sense organs, and therefore is placed above them in the brain. ()
- 4) The mind and the body can not work in combination with one another to regulate our physiology. ()
- 5) In Ayurveda there are three types of therapies which are used to correct a dosha imbalance. ()

2.5.3 Five Levels of Mind

The five levels of the mind are charged by different elements. These are as follows:

- The higher self-ether
- Inner consciousness — air
- Intelligence or *buddhi* — fire
- Sense or mind — water
- Ego — earth.

Ayurveda views a person as an unique individual, made up of five primary elements. Just as in nature, we too have these five elements in us. When any of the five elements are present in the environment, they will in turn have an influence on us. The food we eat and the weather are just two examples of the presence of these elements. Ayurveda applies the five elements to the mind layers:

Concept of Mind

- **Air** exists in the inner mind as the underlying mental sensitivity or deeper feeling nature. It is the background vibratory field of energies, habits and tendencies that sustain the mind, by which we are continually thinking.
- **Fire** exists in the intermediate mind as the rational or discriminating faculty which allows us to perceive and to judge things.
- **Water** exists in the outer mind as the emotional nature, our ability to connect with the external world, which is the seeking of consciousness to take form.
- **Earth** exists in the mind as the ego, the sense of separate self through which we feel ourselves to be a limited person, identified with a particular body in time and space
- **Ether** exists in the mind as its underlying mind-space, the background capacity for all mental functions, vibrations and impressions. Without space, the mind cannot function and has no room to move.

Earth and Ether are two basic levels to the self, between which the three aspects of consciousness function. The outer self defines itself according to the body, our physical identity. On the other side, the inner self is our sense of pure subjectivity, the pure “I am” beyond all bodily identity.

2.5.4 Tridoshas

While we are a composite of these five primary elements, certain elements are seen to have an ability to combine to create various physiological functions.

Vatadosha: Ether and air combine to form this dosha. Vata governs the principle of movement and therefore can be seen as the force which directs nerve impulses, circulation, respiration, and elimination.

Pitta dosha Fire and water are the elements that combine to form this dosha. The pitta dosha is the process of transformation or metabolism. The transformation of foods into nutrients that our bodies can absorb is an example of a pitta function. Pitta is also responsible for metabolism in the organ and tissue systems as well as cellular metabolism.

Kaphadosha: Water and earth combine to form this dosha. Kapha is what is responsible for growth, adding structure unit by unit. Another function of the kaphadosha is to offer protection. Cerebral-spinal fluid protects the brain and spinal column and is a type of kapha found in the body. Also, the mucousal lining of the stomach is another example of the kaphadosha protecting the tissues. We are all made up of unique proportions of vata, pitta and kapha. The ratios of the doshas vary in each individual; and because of this, Ayurveda sees each person as a special combination that accounts for our diversity.

2.5.5 Trigunas

Just as the body is governed by the three doshas, the mind is also governed by three attributes (*guna*): *sattva*, *rajas* and *tamas*. A brief description of

- **Sattva** is responsible for righteous and kind thoughts and feelings.
- **Rajas** is for arrogance, desire, love and passion.
- **Tamas** is for sleep, stupidity, ignorance.

2.5.6 Psychological Disturbances

The psychological disturbances result when the elements in the mind are in a state of disequilibrium. According to Ayurveda, the psychological problems arise at the level of the outer mind, since happiness is sought in the physical world of things. The nature of the mind is subtle, and unless cleared of its gross elements especially the element of earth (ego), the disturbances cannot be got rid of. This is not achievable by a mere balancing the mental elements, but needs spiritualizing the mind. The lower functions of the mind are to be subdued in favour of the higher ones. Healing of the mind consists of purifying it, and refining the elements that compose it. Significance of the environment and the ecosystem in health and illness has been highlighted in the Vedas, and so too in Ayurveda.

In nature, *vayu* (the air) serves as an envelope of the earth and maintains the division of seasons. In its abnormal state, it may cause storms and winds. When activated at the microcosmic level, it produces physical and mental illnesses.

2.5.7 Summary

It should be clear to you by now that, Ayurveda recognised disease as manifestation of a failure to fulfil “the values of life”. The body and mind are equally involved in the causation of disease. Besides the contributory role of the mind in disease, the system takes into account the required attitude which can hasten the cure. This Ayurvedic tenet becomes significant in the context of the prevailing dichotomy of body - mind view.

2.6 CONCEPT OF MIND AND MENTAL HEALTH

Defining the mind is an important and central task in the field of psychiatry. However, the task is noted to be difficult. Historically, there is little consensus regarding this concept among those who have attempted to define or understand the concept.

As discussed earlier, mental illnesses in current clinical practice are generally diagnosed by a set of signs and symptoms which are subject to variations arising from culture, language, religion and geography. In addition, the subjective and objective view point of the people and professionals concerned could also influence how it is understood. Most importantly, it has been pointed out that mental health has been understood or defined as an absence of these signs and symptoms, rather than being positively defined. This has been stated as a major drawback in the field of psychiatry. Therefore, an attempt has been made to define mental health from a utilitarian concept.

According to this view, it is essential to define mental health, and subsequently define mental illness. To do this, it is essential to define and understand what is mind which has been described commonly as a conglomeration or an array of a variety of psychological functions. These functions include memory, learning, perception, consciousness, emotions, thought, reasoning, imagination and problem solving.

The following is the conceptualisation of Dr Thirunavukarasu (2011) for the purpose of providing a simple working concept of mind to enable understanding of mental illness in an uniform and consistent manner. He has termed the concept as *Manas*. Specifically he states that, “*Manas is that part of the mind or psyche that is of concern for study of mental illness*”.

The functional concept of Manas:

Manas is present within all individuals and has certain characteristic features. These common characteristic features are also known as 'functional concepts'. The basic functional concepts of Manas which is commonly found among every one can be listed as below:

- Each individual has only one Manas as a whole, which can not be divided in to parts.
- Each human being has Manas which does not exist as a substance or material. It is neither energy nor a force.
- Manas and body is an attribute or part of the self.
- Manas is an effective medical concept.
- Manas is a functional concept, i.e., manas exists as long as the self functions.
- Manas is not eternal or everlasting, its existence finishes with the end or termination of self.
- Manas has a biological basis and so it is affected by biological processes.
- Manas is not related to supernatural powers.
- Manas and soul are two different and unrelated concepts.
- Manas is a part of self and so it can not separate or detach itself from the self.
- Manas has a direct influence on self and so it can have an impact only on self.
- Manas exists in a state of health as well as disease.
- Manas is that part of the self which is primarily affected in the state of mental illness.
- Manas constitutes the healthy aspect of the mental health.
- Manas cannot be divided in to parts Even though it is a single undividable amalgamation, it consists of three substituents namely:
 - Mood
 - Thought and
 - Intellect
- Manas is an amalgamation of mood, thought, and intellect.
- Any change in any one of the three (mood, thought and intellect) substituent brings about subsequent change in the other two substituents i.e. influences the other two substituents also.
- There is a borderline in between the Manas and the self called consciousness which is a physical function of awareness.
- Behavior or action takes place only through Manas.
- Psychiatric conditions prevail if the Manas is affected.

As discussed above, there are three substituents of Manas-mood, thought and intellect. For smooth functioning of the Manas, it is necessary that the three substituents of Manas should ideally work together, congruently and harmoniously. You will understand the concept of Manas, once you go though the three specific constituents accordingly:

- **Mood** – This substituent of the Manas basically consists of sensation of ‘emotion’ or ‘feeling’. It is a reflection of the emotion that is being felt. It may in form of joy, sorrow, grief, jealousy, pity, fear, anger, anxiety and so on. In Psychiatric literature, it was known as ‘affect’ traditionally.
- **Thought** – Thought is an abstract concept and deals with ‘thinking’. It includes beliefs, faiths, ideas, imagination, etc.
- **Intellect** – The substituent of intelligence consists of “analyzing” or “problem solving.” The intellect does not merely refer to what is often called “higher functions.” It constitutes all the higher level mental processes of the self. It not only receives information from within self, it also helps in transformation of the information taking place outside of the self or the environment. For example, the thirst receptors convey the message to brain which leads to an urge of thirst to an individual who ultimately drinks water to satisfy the thirst receptors. So the information or an input is received to an individual and so is the action taken by the individual with the help of intellect.

By now it might be clear to you that Manas is a part of self and is found within all human beings. Also, Manas consists of three substituents- mood, thought and intellect. Manas can work smoothly only if there is a balance or congruency in between these three basic substituents, which means any change in any one of the substituent will lead to a change in the remaining two substituents instantly. It should also be added that none of them can exist alone. An example can help you in understanding the concept of Manas, mood, thought and intellect more clearly. Say for instant, you come to know about a good news (which is a positive stimulus/ information from outside self), such as qualifying an entrance examination of civil services, which makes you feel happy (therefore, the mood is being influenced), which makes you think of a better future and prospective career the moods have now influenced the thoughts and so you start imagining yourself as an officer and then you start planning about your actions in order to achieve your target (the substituent, intellect has also started getting influenced simultaneously). Happy feelings beget positive thoughts and vice versa. On the other hand, if one hears a bad news (negative stimulus) such as the death of a loved one, one feels sad (mood), have congruent thoughts such as thoughts of being with the loved ones and how life would be without them (thought) and also decide how one would have to inform relatives and friends and arrange a funeral (intellect). All three components are intimately and inseparably intertwined and act synchronously, harmoniously, simultaneously and congruently in a “single indivisible amalgamation” (Thirunavukarasu, 2011, p. 26).

Self Assessment Questions 3

Fill in the blanks:

- 1) In the concept of Manas, mood constitutes, thought constitutes..... , and intellect constitutes.....
- 2) In the field of psychiatry, it is important to understand mind based on knowledge.
- 3) The criteria for identifying a person as mentally healthy are..... , , and.....
- 4) Manas is a part of and is found within all human beings.

2.7 UTILITARIAN CONCEPT OF MENTAL HEALTH

It is worth to mention the conclusions drawn by Thirunavusukarasu (2011). In one of his studies, he emphasised that it is essential to concentrate on promoting mental health rather than merely treating mental illness. Manas is the basic object that leads to mental health. Mental health is a medical and utilitarian concept.

- The health status of the manas is a two-dimensional spectrum (Thirunavusukarasu, 2011):
 - The first dimension is a continuum of the negative impact of the health status of the manas on the self
 - The second dimension is a continuum of the negative impact of the health status of the manas on others

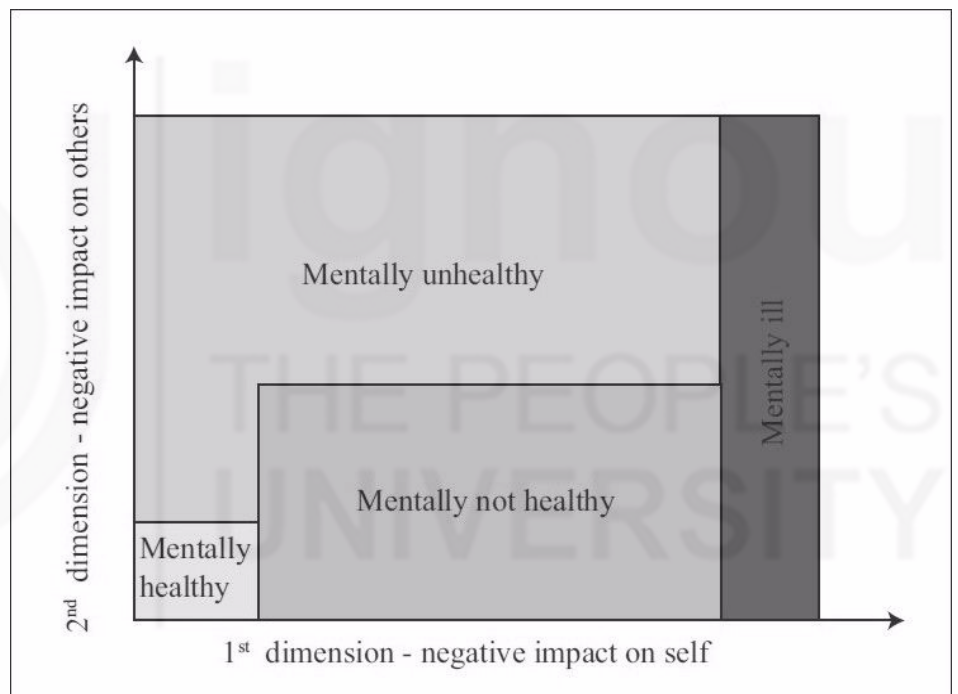


Fig: Two Dimensional Spectrum Model of Mental Health Refer <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3136034/>

- The entire space of the spectrum may be divided into 4 mental health statuses, namely
 - Mentally healthy
 - Mentally not healthy
 - Mentally unhealthy
 - Mentally ill
- Mentally healthy is a health status that occupies a rather narrow space in the spectrum, with the least negative impact on both dimensions. Mentally healthy can be identified by the presence of all the three of the following criteria:

- Awareness of one's own self
- Ability to relate well with others
- All of one's actions are useful or atleast not detrimental to one's own self and others

2.8 LET US SUM UP

It can be summed up from the above discussion that, mind was historically attributed a biological basis and a psychological basis. It was thought to be a wandering spirit capable of travelling into and outside the body. In the 8th to 5th century BC, Homer identified this spirit as soul which was located in the head. He basically identified two types of souls: the body-soul which constituted emotions and thinking ability, and the psyche, which was impersonal, immortal and capable of ethereal travel. Later on, Plato identified only one soul called psyche consisting of three parts: *thymos* consisting of emotions located in the chest, *logos*, concerned with reasoning, located in the head; and the *pathos*, consisting of *id* which was attributed to bodily appetites of food and drink and located in the liver. He believed that *logos* (mind) part of the soul was immortal and existed even after death.

Aristotle (a student of Plato), departed from his teacher and advocated three types of souls: a rational soul which was concerned with thinking and analysing; a sensitive soul concerned with passions and desires; and a nutritive soul concerned with appetites and drives. However, he emphasised that these three souls were merely powers or characteristic or traits in a mortal person and were not incorporeal substances.

In the 16th Century, Rene Descartes introduced a paradigm shift with regard to mind. He theorized that the emotional soul (*thymos*) and the nutritive soul (the *id*) were functions of the body and not of the soul. He theorized that *logos* (the rational or reasoning entity) was the only constituent of the soul. Descartes believed that the mind was purely mental—it had no physical characteristics at all and no physical location. Descartes believed that if you destroyed the brain, the only effect on the mind would be that it no longer received information from the senses. Consciousness, memories, ideas, plans, etc. would continue as before.

Modern scientists have tended to be monists and therefore those who want to learn about the mind tend to do research on the brain. But others are dualists, and believe that there is more to the mind than just physical events to the brain. Therefore, the debate continues with this area of study.

In the last few decades, there have been remarkable advances in the field of psychology, evolutionary biology, genetics, cognitive neurosciences, pharmacology and neurosciences. With the new contributions, understanding of the mind has also changed. Biological basis of mind will be later discussed in the Unit 3.

To define and understand mental health and mind is a complex task. However, the critical importance of clarifying the concepts in training and education in field of mental health has been pointed out and a working concept has been arrived at for this purpose. Moreover, disturbances in the mind are a product of circumstances and environment. Therefore in order to be mentally healthy

will depend on both the environment and the state of good health of a person. If one is physically unhealthy, mental health also gets affected. However, just as physical health can be achieved, mental health also can be developed. It is important to remember that everyone has a mind and there are chances to have disturbances.

2.9 ANSWER TO SELF ASSESSMENT QUESTIONS

Self Assessment Questions 1

- 1) Involuntary
- 2) Plato
- 3) Corporeal or mortal; reasoning
- 4) Soul

Self Assessment Questions 2

- 1) True
- 2) True
- 3) False
- 4) False
- 5) False

Self Assessment Questions 3

- 1) Emotion/feeling, thinking, analyzing/problem solving
- 2) Scientific
- 3) Awareness of one's own self, ability to relate well with others, all of one's actions are useful
- 4) Mind or psyche

2.10 UNIT END QUESTIONS

- 1) What is Dualism? Describe the concept based on Western concept of mind.
- 2) Write briefly about the Eastern concept of mind.
- 3) Write in detail about the structure of mind in Ayurveda.
- 4) Describe Tridoshas and Trigunas.
- 5) Briefly explain how the concept of mind evolved.
- 6) What is Manas?
- 7) What are the four dimensions of mental health?

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