

“Consciousness, Mind and Time: Eastern and Western Perspectives”
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Consciousness and Intentionality

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Dialogue

- Uddalaka, “Have you known that after knowing which everything else is known? *Ek vijnana tu sarva vijnana*’
- Svetaketu’ “I don’t know. Even my teacher didn’t know otherwise he would have enlightened me”

Chandogyopanishad, Chapter VI

Gita too has several dialogues on *Atman*

- When Crito asks Socrates, “In what way shall we bury you?”
- Socrates answers, “In any way you like, but first you must catch me, the real me. Be a good cheer, my dear Crito, and say that you are burying my body only”.

Trial and Death of Socrates

Contested questions and discrepancies

1. Can consciousness and intentionality be explained separately? Or consciousness and intentionality are somehow connected and explaining the one is the key to explaining the other?
2. What relation of consciousness and intentionality (if any) underlies the values we accord ourselves and others - like freedom, autonomy, compassion, non-violence, rights, recognition, justice, democracy, duty, etc.?
3. What relation to intentionality would give consciousness a central epistemological role as Subject of knowledge and Agent for moral actions?

Consciousness and Intentionality- An Outline

Consciousness- sense-experience and imagery, mental phenomena (e.g., episodic thought, memory, and emotion), somehow to be a subject. Consciousness is not property of the body, otherwise like properties of material things, it could be perceived by others. The mind of Western psychology roughly corresponds in to *buddhi* (intelligence or knowledge), *ahankara* (ego) and *manas* (mind), taken together and often called *antahkarana*, or inner sense in Indian philosophy

Intentionality- being *of* or *about* things (as pertains to the questions, the *aboutness* or *directedness* of mind (or states of mind) to things, objects, states of affairs, events = Franz Brentano, later on in Husserl, and Sartre. And we can go further back: Kant (1787) spoke explicitly of 'inner sense,' and Locke (1690) defined consciousness as the 'perception of what passes in a man's mind.' Brentano (controversially) interpreted Aristotle's enigmatic and terse discussion of "seeing that one sees" in *De Anima* III.2 as an anticipation of his own 'inner perception' view.

Consciousness could be regarded as the witness of the series of intentionalities. The peculiarity of this kind of directedness/aboutness/of-ness lies in its capacity to relate thought or experience to objects, whereas consciousness is the witness of all these events/entities.

Consciousness is what it is.

Consciousness is the witness of intentionality

Consciousness is underived but inseparable from intentionality,

Consciousness inseparable from, and essential to intentionality.

Intellect-what kind of 'aboutness' or 'of-ness' or 'directedness' is this, and to what sorts of things does it apply? How do the relevant 'intentionality-marking' senses of these words ('about,' 'of,' 'directed') differ from thought or experience lies in its capacity to relate to objects as kind of directedness/aboutness/of-ness

Intentionality is of objects.

Intentionality is explanatorily derived but distinguishable from objects.

Intentionality is distinguishable but not separable from consciousness.

SCEPTICISM

Scepticism-

Gr. *sképsis*, speculation, doubt;

sképtesthai

to scrutinize or examine carefully

skeptomai, to look about, to consider

Doubt based on rational grounds, referring to an attitude of doubt or a disposition to incredulity either in general or toward a particular object. Scepticism is a denial of the capacity of the human intellect to know anything whatsoever with certainty.

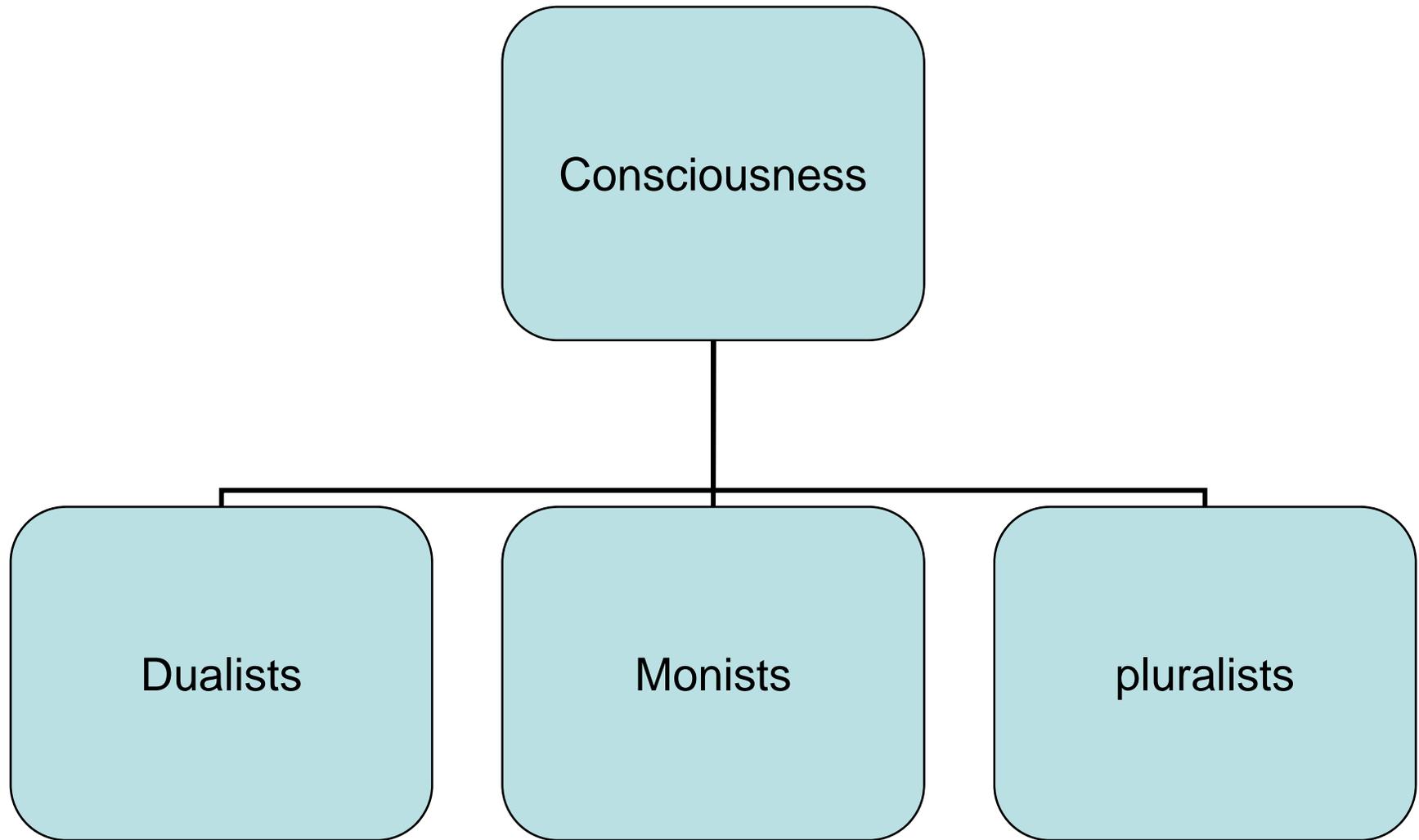
Disbelief based on rational grounds, all proof involves an infinite regress; perceptual data are relative both to the percipient and to one another; axioms, or self-evident truths, are really assumptions; all syllogistic reasoning involves *diállelos* (a vicious circle), for the major premise can be proved only by complete induction and the possibility of complete induction supposes the truth of the conclusion.

Denial of the possibility of attaining truth or self-evident truths and in this sense it may extend to all spheres of human knowledge (Universal Scepticism), or to some particular spheres of the same (Mitigated Scepticism).

**Modern
Scepticism-**
Descartes,
Hume and
others.

It differs from Agnosticism because the latter denies only the possibility of metaphysics and theology. It differs from Positivism in that Positivism denies that we do *de facto* know anything beyond the laws by which phenomena are related to one another. It differs from Atheism in that the atheist denies only the fact of God's existence, not our capacity for knowing whether He exists. Method of suspended judgment, systematic doubt, or criticism that is characteristic of skeptics, a method of intellectual caution and suspended judgment, a method of obtaining knowledge through systematic doubt and continual testing.

Ontology of Consciousness



Dualists

Rene Descartes(1596-1650)

Dualist- mind / body

Method of Doubt,

Cogito ergo sum- Mind/thought

Matter-primary & secondary

God – Absolute substance,

Clearness&distinctness as Truth

Innate ideas

Immanuel Kant (1724-1804)

Dualist- phenomenon /
noumenon

Transcendental Consciousness

Phenomenon: Space, time,
categories, schema, etc.

Noumenon: Self, God & Free
will- Categorical imperatives:
universality, end in itself &
kingdom of ends

Monists

<p>Spinoza</p> <p>Substance as self caused, self conceived and self existence- Nature / God</p> <p>Attributes- thought & extension</p> <p>Modes-Thought (knowing , willing), extension (motion , rest)</p>	<p>Hegel</p> <p>Idea=Reality</p> <p>Logical idea- Being, Essence, Notion</p> <p>Nature- mechanics, physics, organics.</p> <p>Spirit-subjective, objective, absolute</p>	<p>Sankara</p> <p>Metaphysical</p> <p><i>Atman=Brahman</i></p> <p>Ontological- 5 Kosas</p> <p>Psychological- waking, dream, deep sleep, <i>Turiya</i></p> <p>Epistemological- 6 <i>pramanas</i></p> <p>Ethical- <i>purusharthas</i> <i>Abhyudaya</i>, <i>Nihshreyas</i></p>
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Pluralists

There are Neutral Monists/ pluralists too like Hume, Russell, Ayer and others. Hume- “When I enter most intimately into what I call ‘myself’, I always stumble with one perception or another, of heat and cold, love and hatred, of pleasure and pain. I can never catch myself.” (*Enquiries ...*) “When I go to the library and pick up a book on metaphysics, I ask –does it contain knowledge of relations of ideas or matters of fact? No. Commit them to the flames for they contain nothing but sophistry and illusions.” Self is a bundle of impressions without substance.

Consciousness, Self, Subjectivity, Person and Individuality

SELF

as an ontological being, an epistemological subject
'know thyself'/ *Koaham?*,
a moral agent, an aesthetic being, a psychological being, a subject for *yoga* & meditation, etc.

'who am I?'= Self'

'who am I with?'= Identity,

'what am I for?'=

Personality being embodied & developing

Dualism- Descartes *Discourse on Method* (1637) and the *Meditations* (1642), Central Issues like method of doubt, search for certainty, dualism between *cogito* and the unthought, doctrine of truth, innate ideas, existence of God and so on. Marginal issues such as madness, deception, uncertainty, fantasy, demon, sin, illusions, irrationality, etc.

Locke- intuitive self.

Kant- Rational Psychology, Rational Cosmology and Rational Theology

Person and Individual

<p>Person and Individual</p>	<p>Enlightened Self- free, autonomous, no mentor in knowing, feeling & willing, courage, maturity, tolerance, individuality, public & private etc.</p> <p>Avant garde- pioneer innovator/ a grand narrative/ meta discourse</p> <p>Monism- Hegel Spirit (<i>Geist</i>) subjective, objective (ideas/ <i>begriffs</i>) & absolute</p> <p>Sankara- <i>antahkarana-indriyas, mana, Buddhi, prajna, ahankara, sakshin/atman</i></p> <p>Pluralism-postmodernists like Neitzsche, Foucault, Derrida, Lyotard, Horkheimer, Adorno, Marcuse, Habermas, Richard Rorty</p>
<p>Rejection of Self</p>	<p>Neutral Monism- Hume 'catch myself', 'sophistry & illusion', analytic& synthetic division,</p>

Consciousness in *Advaita Vedanta* of Sankara

<p>Metaphors of Atman- <i>akarta, abhokta,</i> <i>Nirguna, Chit, Sakshi,</i> <i>Turiya, Svarupa,</i> <i>Drashta, Adrishya,</i> <i>Svatah Siddha</i> different from <i>jiva</i>- the embodied self.</p>	<p><i>Upanishads</i> <i>Brhadaranyaka,</i> <i>Kath, Ken, Aitariya,</i> <i>Chhandogya,</i></p>	<ol style="list-style-type: none">1. Metaphysical status of Atman in five <i>mahavalkyas</i>.2. Ontological status of Atman in five <i>kosas</i>.3. Psychological status of Atman in four states.4. Epistemological status through 6 <i>pramanas</i>.
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Sankhya- Basic Psychology

<p>These metaphors were first developed in Sankhya philosophy in terms of <i>Indriya</i>, mind or <i>Manas</i>, intellect or <i>Buddhi</i> as manifestation of the <i>Mahat</i> or Cosmic Mind, Ego or <i>Ahankara</i>, Soul or <i>Purusha</i> or <i>Atman</i>, <i>Avyakta</i> or unmanifest.</p>	<p><i>Mundaka</i> <i>Mandukya</i>, <i>Gita</i> <i>Bhagavadagita</i> <i>Brahmasutrabhasya</i></p>	<p>5. Ethical status through <i>abhyudaya</i> and <i>nihshreyas</i>. It revives all the 5 teachings of the <i>Upanishads</i> and revitalizes the doctrine of Atman with 4 <i>Yogas</i>. It begins with <i>Adhyasa</i> and establishes the existence of <i>Atman</i> and <i>Brahman</i>.</p>
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Consciousness in Kant

Threefold division of Human Mind- Knowing, Willing and Feeling corresponding to Science, Morality and Art respectively

Phenomenon	Synthetic <i>apriori</i> propositions- space, time, categories, transcendental schema, imagination, 'I think' consciousness but no existence- critic of Descartes and Hume	Four Paralogisms- self as existence, as substance, as person, as in relation to objects Categorical imperatives- universality, end in itself and kingdom of ends, duty, goodwill, etc.
Noumenon	God, Immortality of Soul , Freedom of will Adulthood, tolerance, autonomous, property, public and private, emancipation	
Enlightened- No mentor in Knowing, Feeling and Willing		

Spirit or Mind (*Geist*) in Hegel's Idealism

<p>Idea=Reality Spirit- totalizing effort, History is the unfolding of the spirit, rationality and actuality unfold historically</p> <p>St. Augustine's <i>City of God</i>- History as a grand design is unfolding of God's will/design</p>	<p><i>Idea in itself</i> Or Logical Idea</p>	<p>Being Essence Notion</p>	<p>Phenomenology of Spirit- sense certainty, perception, understanding, reason, dialectics, freedom and self consciousness.</p>
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Spirit as grand narrative (Actual/Utopia)

<p>Unfolding of One Truth, Finality on the Day of Judgment. Medieval Christian theology and Hegel/Marx</p>	<p><i>Idea for itself</i> or Nature</p> <p><i>Idea in and for itself</i> or Spirit</p>	<p>Mechanics Physics Organics</p> <p>Subjective Spirit Objective Spirit Absolute Spirit</p>	<p>Subjective spirit- anthropology, phenomenology and Psychology</p> <p>Objective spirit- Abstract right, Morality and Social ethics;</p> <p>Absolute spirit- Art, Religion and Philosophy</p>
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Intentionality: Continental and Analytic Schools

<p>Franz Brentano (1838- 1917) (Continental Tradition)</p>	<p>Intentionality - is the mind's capacity to 'refer' or be 'directed' to objects existing solely in the mind — what he called 'mental or intentional inexistence', such 'immanent' objects of thought are not 'real.' Consciousness and intentionality- every conscious mental phenomenon is both directed towards an object, and always (if only 'secondarily') directed towards itself. (That is, it includes a 'presentation' — and 'inner perception' — of itself).</p> <p>Thought and experience- 'directed towards objects', conscious 'mental acts.' knowledge of one's own mental acts rests on an 'intuitive' apprehension of their instances, and that one is, in some sense, conscious of each of one's conscious experiences, every conscious experience is an object of an intentional act, 'mental acts' of thinking, etc. are often objects that 'transcend,' and exist independently of these acts.</p>
<p>Edmund Husserl (1859-1938)</p>	

Analytic tradition

<p>Frege & Russell (Analytic Tradition)</p> <p>Ryle, Wittgenstein Putnam, Rorty, Davidson</p>	<p>Internalist / Externalist debate on mental content, sense/reference distinction 'The Evening Star is the same as the Morning Star', the notion of mental (or intentional) <i>content</i> have intentionality, as <i>representational</i> or <i>informational</i> content — and 'intentionality' (at least, as this applies to the mind) is seen as just another word for what is called 'mental representation,' or a certain way of bearing or carrying information. Or <i>informational</i> content — and 'intentionality' (at least, as this applies to the mind) is seen as just another word for what is called 'mental representation,' or a certain way of bearing or carrying information. Dogma of the ghost in the machine, logical geography of concepts, category mistake, etc. family resemblance, language games...</p>
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Conceptual Framework of Consciousness- Eastern/Western

Eastern conceptual framework

1. It has Cosmo centric approach and believes in the Evolution of the world- Truth oriented. *Darsana- anviksiki, tattvajnana*
2. It is Idolatrous.
3. It is Cyclical in Time construction.
4. It is Dialogue oriented and therefore has in built pluralism, intersystemic criticism and collectivist. *Purva paksha, khandan, uttara paksha*

Western conceptual framework

1. It has Anthropocentric approach and believes in the Creation of the world- Wisdom oriented. There is criticism but from outside of the system- pre modern, modern and postmodern.
2. It is Bibliolatrous.
3. It is Linear in Time construction.
4. It has Commandments and therefore it is strictly monotheistic. Individualism is corollary there of.

Western conceptual framework- Modernity & Postmodernity

Modernity	Postmodernity
<ol style="list-style-type: none"><li data-bbox="191 511 1047 673">1. Shift from religion to human reason, system prone thinking, formation of 'ism'<li data-bbox="191 690 1047 803">2. Foundationalism, Essentialism, Teleology and Logocentrism<li data-bbox="191 820 1047 982">3. Human subjectivity- <i>Cogito</i>, Transcendental consciousness, Spirit or <i>Geist</i><li data-bbox="191 998 1047 1291">4. Grand narratives or meta discourses- Enlightenment rationality, autonomy and adulthood, dialectics of spirit, proletarian emancipation, etc.<li data-bbox="191 1307 1047 1469">5. Rationality (pure, practical and judgment), scientific knowledge, power and human freedom.	<p data-bbox="1050 511 1902 560">(Re-writing of modernity)</p> <ol style="list-style-type: none"><li data-bbox="1050 576 1902 690">1. It is an attitude or a mood without any system.<li data-bbox="1050 706 1902 868">2. Anti Foundationalism, anti Essentialism, anti Teleology and anti Logocentrism<li data-bbox="1050 885 1902 933">3. Decentering human subjectivity.<li data-bbox="1050 950 1902 998">4. Critique of all grand narratives.<li data-bbox="1050 1015 1902 1128">5. Irrationality and power fragmentation,.

6. Democracy, Human rights and social struggles.

7. Unified world order, morality and unity.

8. Twin children- science/technology and urban/industrial life

9. Ideology and Historicity

10. Marginal Issues- irrationality, plurality, deception, demon, sin, murder, sexuality, madness, hospitals, infamy, fantasy, illusions, corruption, crimes, etc.

11. Social transformation and institutional domination

12. Universalism.

6. Minority rights, local struggles, plurality of struggles.

7. Shattered world order and morality, reality following diverse models.

8. Scepticism towards technocracy and bureaucracy.

9. End of Ideology and Historicity

10. Central issues: irrationality, plurality, deception, demon, sin, murder, sexuality, madness, hospitals, infamy, fantasy, illusions, corruption, crimes, etc.

11. Struggle for local identity, subalterns and scepticism to institutional domination.

12. Pluralism. Totality, truth, finality get repudiated.

KNOWLEDGE

Epistemology

- *Episteme/Doxa*
- *Prama, Jnana, Gnosiology, Vidya (para & apara), Video, Vision,*
- *Prakash, Light (from darkness to light)*
- Knowledge as liberation or emancipation vs Knowledge as fall or alienation
- Four components- Subject-sources-means-object
- *pramata* (knower), *prameya* (world), *pramiti* (result/knowable), *pramana*
- symbol, typal, convention, beliefs, reason, subjectivity, emancipation
- Information, Knowledge and Wisdom
- Certainty, Truth, Construction and Responsibility
- Knowing 'what', Knowing 'how', Knowing 'that'- Community and Tradition
- Knowledge of objects, of persons and of knowledge
- Objectivity, human emotions (care, concern, love, etc.) and Knowledge
- Communication, preservation, sustenance and impart of knowledge

<p>Knowledge as fall or alienation</p>	<p>Genesis 4:16-10- God sets the man in the <u>Garden of Eden</u> and permits him to eat of all the fruit within it, except that of the <u>Tree of the Knowledge of Good and Evil</u>, for in the day that you eat of it you shall die.</p>
<p>Episteme/Doxa</p>	<p>Plato- knowledge –Reason: dialectics as the demiurge/ creator - Understanding: geometry, physics, astronomy, etc. Opinion – Perception: changing things- Imagination: shadows, images of things Ideas/Forms- as paradigm, universals, generic, final causes, etc.</p>
<p>Knowledge</p>	<p>Aristotle- Amalgamation between reason & sensibility, form & matter, potential & actual beings, etc. - Categories: substance, quantity, quality, relation, place, time, position, state, activity & passivity Transition from potential being to actual being Logic: law of identity, of contradiction, of excluded middle.</p>
<p>Knowledge as Power</p>	<p>Bacon- <i>New Atlantis</i> Man against nature, technological mastery of nature, method of induction, etc. Descartes on Certainty</p>

**Knowledge as synthetic *apriori*,
Enlightenment-** autonomy, sovereign,
adulthood, no mentor in knowing,
feeling and willing, tolerance, public and
private, emancipation for all,
totalitarian...

Knowledge as growing phenomena

**Knowledge for transformation,
creativity, emancipation, etc.**

Kant- 'I must limit knowledge to leave
room for faith.' Logic- general,
particular and transcendental
Forms of Intuition: space & time
Forms of Understanding: Categories
Transcendental schema, Imagination,
Unity of Apperception

Hegel- sense-certainty, understanding
and reason- Dialectical logic:
contradiction and sublation- Unity and
struggle of opposites, quantitative
changes lead to qualitative
changes and *vice-versa*, & negation of
negation

Marx, Engels & Lenin- *Thesis on
Feuerbach* "Philosophers have only
interpreted the world in various ways,
the point, however, is to change it."
Practice bridges the gap between man
and nature. Knowledge as interactive
relationship, ideas cannot be passive
images.

THANK YOU

