

COGNITION AND BEHAVIOUR: AN INDIAN PERSPECTIVE

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ABSTRACT: *Cognition, affection and conation are the basic elementary processes of mind. Modern scientists have given emphasis on cognition which is interwoven with affection and emotion. The Bhagavad Gita is the most pre – eminent, both from the profundity of its thought and practicability of its discipline. In the present study “self “is perceived from various psycho –physical perspective. Selected slokas from the Bhagavad Gita were analyzed psycho-dynamically. It is reflected how behaviour crystallizes cognition and emotion. The peace full state of mind is described as the state of equanimity in which we all go beyond cognition emotion and behaviour.*

KEYWORDS: Cognition, Behaviour, Bhagavad Gita, Personality.

INTRODUCTION

In the present decade we are tending to prove a link between emotion and cognitive functions are at present increasingly numerous. Scientist highlighted on the some of the relationships that could exist between emotions and cognitive functions.

Comprehension of language or relationships between recognition of facial expression and facial recognition is reflected. It is necessary to observe that studies of emotions on the one hand and cognitive functions on the other have long ignored each other. In essence, it was considered that emotions, referring back to affectivity, belong to the realm of clinical psychology, while cognitive functions were somehow “emancipated” psychology from the affective dimension and belonged to the field of “experiment” psychology.

Self is the essence of the human personality. Self knows all and enjoys all. Carl Rogers’ view point is known as self-theory, but western psychologist gradually gives emphasis on organism, not on self.

Concept of self has been studied from multiple perspectives in India. The popular notion about the self is that the metaphysical self is embodied in a biological self and interwoven with social and metaphysical self.

Self is moving towards goal. Human beings perceive the goal as SMART – specific, measurable, attainable realistic and target oriented.

Self is developed through the process of perception; a person thinks about an object. Constant thinking about the object forms attachment, psychodynamically could be known as energy cathacted with the object.

Attachment leads to desirable behavior, it has both cognitive and affective components, Behaviour crystallizes cognition and personality.

METHODOLOGY

Content and dynamic analysis were done of slokas as the primary sources of data. It is reasonable to hypothesize that behavior leads to the setting of goals. The goals could be of various types: personal, academic, emotional, social, health and so on. Degree of attachment, (cathected energy) drive behaviour towards goal.

Analysis

In the Bhagavad – Gita it is stated that ‘all enjoyments resulting from contact between human body (and mind) and the environment sooner or later lead to distress. Therefore, those who are wise do not take delight in worldly activities ‘(Bhawuk, D.P.S. 2005).

The Bhagavad – Gita recommends how karma yoga is superior to all other methods of self-realization. This is reflected in the following verses: “In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror. [40] -2; In this, O section of Kuree there is but a single one – pointed determination. The purposes of the undecided are innumerable and many branching’.

[41] -2

‘Thy right is to work only; but never to the fruits there of. Be thou not the producer of the fruits of (thy) actions ‘Neither let thy attachment be towards inaction ‘[47] – 2. In these verses “karma” primarily means action but a much profounder has come to be attached to this word. It means destiny forged by one in one’s past incarnation or present:

The store of the tendencies, impulses, characteristics and habits led by, which determines the future embodiment, environment and the whole of one’s organization’. We are afraid of many things, afraid of sin, afraid of suffering, afraid of hell and punishment, afraid of God, afraid of this world, afraid of the hereafter, afraid of our selves.

But this is the great fear which besieges humanity, its fear of sin and suffering now and hereafter, its fear in a world of whose true nature it is ignorant, of a God whose true being also it has not seen and whose cosmic purpose it does not understand.

When you have once set out on this path, you will find that no step is lost: every least movement will be a gain: we will find there no obstacle that can baulk you of our advance.

According to Sri Aurobindo the, two types of intelligence in the human being. The first is concentrated, poised, one, homogenous, directed singly towards the Truth: unity is its characteristic, concentrated fixity is its very being. In the other there is no single will, no unified intelligence, but only an endless number of ideas many –branching, coursing about, that is to say, in this or that direction in pursuit of the desires which are offered to it by life and by the environment.

Intelligence – Buddhi the word used, means properly speaking, the mental power of understanding but it is evidently used by the Gita in a large philosophic sense for the whole action of the discriminating and deciding mind which determines both the direction and use of our thoughts and the direction and use of our acts: thought, intelligence, judgement, perceptive choice.

The fruit belongs solely to the Lord of all works: our only business with it is to prepare the success by a true and careful action and to offer it, if it comes, to the divine Master.

Otherwise we do the act not for this sake but for our satisfaction and pleasure in the work, from the kinetic nature's need of action or for the fulfillment of our propensities: but these are all stations and refuges of the ego... In the end, as the attachment to the fruit of the work and to the work itself has been excised from the heart, so also the last clinging attachment to the idea and sense of ourselves as the doer has to be relinquished: The Divine Shakti must be known and left above and within us the true and sole worker.

In Patanjali's Yoga Sutra vairagya (detachment or non-attachment the wandering nature of mind (cittavritti) and vairagya is defined as not hankering after the objects of the material world that we come into contact with through our few sense organs – (Aphorism , 1- 15- quoted from taming of self by not hankering) after objects – Bhawuk , PS .– 2005).

The stage beyond cognition and emotion in Indian heritage is captured in the notion of 'jivanmukta' – a stage of mind where one cannot feel or cannot judge, how 'he or she lives like an emperor without having any concern about what he or she eats or wears or where he or she sleeps. (Verses – 30.42) quoted from Bhawuk, D.PS 2005.

In this stage the person is untainted by virtues. He is free from all prescribed roles and responsibilities and happily enjoys the true self with 'profoundness, sagacity and earnestness.

CONCLUSION

In the concluding paragraph it could be stated that in western cultural perspective individual is directed towards goals which are materialistic in nature, when the desired goals are not met the person is unhappy, angry and disappointed.

But nowadays due to advent of globalization individual from western culture wished to study and preach eastern psychology, especially the Bhagavad Gita. This is done through self-reflection and contemplation. We can slowly wean ourselves from desires by negotiating with our inner –selves and by recognizing the futility of the cycle of fulfillment and insatiable reemergence 'The peaceful state of mind is described as the state of equanimity in which we all go beyond cognition, emotion and behaviour.

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