

## Reappraising the Value Of the 'Traditional': Indian Social Ontology beyond the Western Episteme

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### **ABSTRACT**

*The epistemology of Indian Psychology (IP) is much the same as that of Indian Philosophy or in everyday the Indian perspective of information, truth and conviction about sorting out oneself and the world. In this article, the epistemological and ontological establishments of IP are gotten from a stanza from the Ishopanishad and authenticated by sections from the Bhagavad-Gita. In doing as such, epistemological inquiries like what is information in IP or what information (or speculations) should IP create and how (the strategy) are replied. Essentially, ontological inquiries like what is the being that is the focal point of IP research or are biomechanical or profound social-organic creatures important to IP are tended to. The effortlessness and clearness of this inference fulfils the twin examination standards of miserliness and style. The part of epistemology and ontology in developing social significance for hypothesis, strategy and practice of IP is examined.*

**KEYWORDS:** Indian social, ontology

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### **I. INTRODUCTION**

As nature and history shape culture, any conversation of the roots and practice of a control of social science like brain research should be framed in the authentic setting since the present rises up out of the association between the past and the zeitgeist (Bhawuk, 2003, 2010; Liu, in press; Liu and Hilton, 2005; Triandis, 1994). It is essential to do as such as this would permit us to be unbiased about the job of imperialism and the zeitgeist of predominant coherent positivism in molding the manner in which we see ourselves, our calling, and the information we make, i.e., the ontology and epistemology of brain science. It might be ostrich want to attempt to cover the neurotic outcomes of expansionism and its effect on what our identity is, the thing that we study and how (Bhawuk, 2007, 2008a; Smith, 1999). Notwithstanding, diving a lot throughout the entire existence of imperialism and its effect on information creation can likewise enjoy away the opportunity to relieve the chains of scholarly colonization and take off in the native space of knowledge and astuteness. In this paper, an endeavor is made not to disregard the historical backdrop of colonization yet to take a gander at the epistemology and ontology of Indian Psychology (IP) with an open eye on the Indian shrewdness custom, which is steady with the exhortation of Yang (1997) that incorporates what to keep away from just as some certain rules for seeking after native exploration. Hwang (2004) fittingly contended that for native brain sciences to arise effectively from the burden of western brain science, analysts should make leap forwards in three regions. In the first place, they should reflect rationally and not follow the western philosophical situations on the significance of modernization. Regularly it is accepted that the Big-Bang of information creation began with renaissance in the West in the fourteenth century. Recall that China and India were the primary world monetarily until 1760 and delivered 75% of the world GDP (Bhawuk, Munusamy, Bechtold, and Sakuda, 2007; Kennedy, 1988). What is viewed as first present reality was third world up to 1760. The social abundance in these nations has not been lost, and individuals in these nations just need to reorient themselves to their social ideal models, which is now occurring. Second, specialists in these nations need to foster hypothetical systems that catch their perspective. At last, they need to test their models "observationally" utilizing approach that are appropriate to respond to questions that are significant in their social space; experimentally doesn't mean after the legitimate positivist perspective and technique. In this paper, an endeavor is made to address each of the three models introduced by Hwang by determining the epistemology and ontology of Indian Psychology from its social profundities, the Vedas.

Epistemology or hypothesis of information, is about nature, beginning (or source), extension (or impediments), and assortment of information, i.e., what information is, the manner by which it is gained, what its relationship to truth is (i.e., assuming the information that we have is valid, we have information; if not, it is no information; so how would we realize that we know reality?), its relationship to conviction (i.e., information is genuine conviction), and its relationship with support (i.e., why and how would we understand what we know, or how might we legitimize that we have reality?) (Audi, 1998; Ayer, 1956; BonJour, 2002). Then again, ontology is about what the being is, or the investigation of being. What is presence? Which elements are

central? What trademark are fundamental rather than fringe? Ontology addresses these inquiries (Quine, 1948). Epistemology of Indian Psychology will be created by inferring answer to these inquiries from the sacred writings, by looking at what information is in the Indian perspective, and zeroing in on IP as the investigation of that information. Additionally, sections from the sacred writings will be analyzed to resolve the ontological inquiries introduced previously. It ought to be noticed that the importance of episteme in old Greek was "information," while in current Greek it signifies "science" (Foucault, 2002). In this paper, episteme is interpreted as meaning information as opposed to science.<sup>1</sup> Indeed, epistemology and ontology can be thick and elaborate subjects, frequently amazing for youthful researchers as well as for prepared scientists. In any case, it need not be in this way, in any event not for Indian Psychology. The epistemology of Indian Psychology (IP) and theory converge with the overall Indian perspective of information, truth, and conviction about sorting out oneself and the world. This is one motivation behind why brain research should be grounded in the control of theory in the Indian setting. An endeavor is made here to infer the epistemological and ontological establishments of Indian Psychology from a refrain in the Vedas, and afterward they are substantiated by certain sections in the BhagavadGita. This is reliable with the suggestion of Chakrabarty (1994) to utilize "word as a wellspring of information (p. viii)," who deplored that "epistemically good logical, authentic, social and mental data is continually gotten from coherent proclamations made by others (p. 20)" yet "knowing from words has been generally dismissed (p. vii)." Since the Bhagavad-Gita is a union of every single Indian thought and insight (Radhakrishnan and Moore, 1957), if the thoughts try out against this content, they could be viewed as sensibly strong. In what follows, the epistemology and ontology of Indian brain research as gotten from the old style writings are introduced, and their part in developing social importance for hypothesis, strategy, and practice is talked about.

### **Objective**

1. Study on Social Ontology Beyond The Western Episteme

### **Deriving Epistemology and Ontology from Scriptures**

In the absolute first refrain of Ishopanishad<sup>2</sup> (i.e., Yajurveda, 40.1 or Yajurveda section 1959; Ishwarchandra, 2004; Gambhiranand, 1972), dadhyaG AtharvaNa Rishi presents the Indian perspective that can help explain the epistemology and ontology of Indian Psychology: (I) Everything in this universe is covered by or pervaded by its regulator or Brahman<sup>3</sup>; (ii) Protect yourself through renunciation or appreciate through renunciation;<sup>4</sup> and (iii) Do not want or want, for whose is riches (i.e., all that is gathered is left behind when one bites the dust)? The stanza responds to the epistemological inquiry of what information is by expressing that "All that is around us is covered by Brahman." Alternatively, what is viewed as information can be separated into three sections: the regulator, self and everything around oneself, and the regulator covering or pervading self and every one of the components around oneself. Information, it is suggested, isn't understanding what we see around us in its assortment as autonomous elements and specialists, however to understand that every one of the components is saturated and constrained by Brahman.<sup>5</sup> Everything in this universe is covered by its regulator additionally addresses the ontological mission – What is simply the being or – by confirming that it is Brahman or regulator of the universe. One and everything in the climate is Brahman since Brahman penetrates everything.

In this way, epistemology and ontology converge in Indian brain science. "Brahman exists and Brahman is the being" addresses the ontology, and knowing this – Brahman exists and pervades everything – addresses epistemology. In western custom there is a lot of worry about the conflation of epistemology and ontology (Sismondo, 1993), while in the Indian perspective they cozily fit together.<sup>6</sup> It is in this soul that in the Bhagavad-Gita, Krishna teaches Arjuna in section 13.2 that the information on kshetra (i.e., in a real sense the field, which is alluding to the body) and kshetrajna (i.e., one who knows the body) is the just knowledge.<sup>7</sup> The initial two stanzas of the thirteenth canto together give the response to the epistemological inquiry in the Indian perspective. The astute (or the individuals who know) realize that a) this body is supposed to be kshetra; b) one who realizes this body is supposed to be kshetrajna, and c) Krishna is the kshetrajna of all the kshetras or bodies. As Krishna would see it, the information on kshetra and kshetrajna is the information. These two sections elaborate the thought introduced in the above stanza from Ishopanishad by introducing the possibility that there are individuals, the climate outer to people (or samsAra), and the regulator of the universe; and information is realizing that the regulator is available in every one of the components of the universe including people. Here the idea of Atman is implicitly presented as kshetrajna, and is likened to paramAtmA or Brahman. Consequently, in the Indian perspective, information is understanding that Brahman penetrates everything in the universe, and is available in people as Atman. In stanza 13.11, it is additionally explained that solitary this information is to be considered as truth, and all the other things is untruth.<sup>8</sup> as such, the information about oneself or Atman is the constant information or truth, and to have the option to see the embodiment of this information is the target of life. Any information other than such information on self is avidyA (or obliviousness

or bogus information). This is additionally upheld in the Bhagavad-Gita in canto 18 in stanzas 20 and 21. In stanza 18.20,9 Krishna discloses to Arjuna that sAttvika jnAna or information in the method of goodness is unified with which one sees unity in the universe that is isolated into assortment. With this information one encounters one substance in all creatures, which neither rots nor goes through any change. In section 18.21,10 Krishna portrays rAjasik jnAna or information in the method of enthusiasm as one with which one considers everyone to be an alternate element with free presence.

This later sort of information is the establishment of logical information, where a researcher is occupied with contemplating the world outside. In doing as such, the researcher keeps up the Cartesian duality of brain and matter, the spectator is mind and the noticed is matter, in any event, when it is another person. We track down that the sacred writings take an extremely solid situation here. Without a doubt, it is implied that the information on Atman is the lone information, and any remaining information is to be excused. Consequently, following the way of finding Atman is compared to strolling on a razor's edge.

Similar as an observational researcher excuses power as hocus-pocus, the sacred texts excuse the information about the world as insignificant and a weight, all things considered, for the genuine compatible of Atma-jnAna. Is this a self important and haughty statement of the insightful ones who talked for a fact? The diviners and the rishis knew about this issue, and unequivocally state in refrain 9 of Ishopanishad that the individuals who seek after the material presence go into murkiness, yet the individuals who seek after otherworldliness or Atma-jnAna go into significantly more profound dimness. This thought is critical to such an extent that it is summarized again in section 12 by utilizing asambhUti for vidyA and sambhUti for avidyA.11 It is conceivable that these stanzas are sending an admonition to the hopefuls of truth- - the individuals who follow vidyA need to watch themselves for their entire lives, which was one of Ramana Maharshi's guidelines, and on the off chance that they don't, the further developed they were, the more terrible would be the slip by. That is the reason KenopaniSad says it delightfully in refrain 2.3,12 "It is known to him to whom it is obscure; he doesn't know to whom It is known. It is obscure to the individuals who know well, and known to the individuals who don't have a clue (Gambhiranand, 1972, p. 61)." The pride that one knows, or that one is better than the individuals who don't have the foggiest idea, can obliterate one who follows vidyA.

That is by all accounts the soul of these refrains from Ishopanishad. We additionally know from custom that the individuals who realize Brahman act straightforward, live basic, and have only empathy for each being and substance in the universe. The significance of the two different refrains of Ishopanishad, 12 and 14, is predictable with the above translation, since they unequivocally express that those of stable buddhi or mind don't separate the two, vidyA and avidyA (or asambhUti and sambhUti), however utilize one (avidyA or sambhUti) to live on the planet and the other (vidyA or asambhUti) to go beyond. This is about training, not about the information or epistemology. An insightful individual wades through the samsAra utilizing avidyA, and by zeroing in on the information about Atman or utilizing vidyA encounters Brahman. The experience of wading through the samsAra is the subject of quite a bit of traditional IP (see models got from sacred writings, Bhawuk, 2010, in press), and ought not to be dismissed in contemporary brain science by the same token.

Getting back to the stanzas 13.1 and 13.2 in the thirteenth canto of the Bhagavad-Gita, we can discover ontology hiding directly behind epistemology. The being is kshetrajna or Atman, which is, so to speak, a fractional of Brahman13 (or Krishna), and knows the kshetra or person. It ought to be noticed how self, climate, and Brahman is ontologically orchestrated into one entire profound element here – everything begins from and goes into the undefined Brahman. Realizing that this is the lone information compactly catches the epistemology. It is nothing unexpected that Bharati14 (1985, p. 185) proposed that self has been concentrated as "an ontological substance" in Indian way of thinking for days of yore, and "definitely more seriously and widely than any of different social orders" in the east (Confucian, Chinese, or Japanese) or the west (either mainstream thought or Judeo-Christian-Muslim customs). The Bhagavad-Gita is supposed to be a divya grantha15 or heavenly or great composition that blends all Indian philosophical musings and thoughts. Along these lines, we saw above how the dualistic sAGkhya idea of prakriti and puruSa are introduced as kshetra and kshetrajna, and integrated with the Vedantic monistic thought of Atman and Brahman. By and by I see the blend, and don't have any issue following what Manusmriti says: When the sacred writings present conflicting thoughts; both are right.16 Indian way of thinking and perspective is agreeable in tolerating two opposing thoughts as evident, and doesn't have to acknowledge the law of the prohibited center in rationale, which just permits positive or negative to exist independently, not together (Bhawuk, 2008b). In India, the Jains take it to another limit in SyAd vAda by introducing the possibility that there are seven distinct conceivable outcomes to everything, and each of the seven are valid! In this manner, in India cArvAka's materialistic philosophy17 that is not quite the same as the Vedantic position is acknowledged by the individuals who think that its significant, yet in addition the individuals who don't buy in to it, making crafted by Indian therapists a great deal more energizing by giving more difference in the perspective of the populace. The lesson of this position isn't to dismiss thoughts that don't fit together, to dismiss one of them, or to compel fit them, however to acknowledge more than one truth, each by their own doing, in their own unique situation. Researchers will squabble over it, and have done as such in India,

and that is the reason the Indian sacred writings have admirably said, "vAde jAyate tattvabodhaH," or one learns the substance of information through discourse. Knowing is eventually an experiential information, not verbal. It ought to be noted here that there are numerous ontologies in Indian way of thinking, thus there ought to be numerous ontologies in Indian Psychology. Variety in thoughts and at the center of their being, in their ontology, is to be supported and valued. That is the Indian practice of grant. What is introduced here still appears to catch the common center of the Indian profound conviction framework, and merits considering while at the same time contemplating the control of Indian Psychology and remembering it for the talk on what IP is.

### **Theories in Indian Psychology**

Paranjpe (2010) showed that there are now existing speculations of self and cognizance in IP, recommending that hypotheses additionally exist in different spaces important to therapists. He made it very certain that it is feasible to connect the east - west hypothetical separation to the level that we can have a discourse regardless of whether we can't integrate the two hypothetical standards. He additionally showed that there is esteem in beginning with the Indian intelligence custom, as opposed to beginning with the western speculations (Bhawuk, 2008a). Additionally, Rao (2010) showed that in yoga research, it very well might be more helpful and significant to begin with a hypothetical position introduced by Patanjali and others, instead of construct hypothesis aimlessly following an observational program of exploration. Bhawuk (2010) showed that models can be gotten or separated from the sacred writings showing that an abundance of insight is accessible in different Indian old style messages standing by to be investigated. In his long term profession, Sinha created numerous hypothetical thoughts or mental develops like Dependency Proneness (DP), which is "a mien to look for consideration, direction, backing, and help in settling on choices and making moves in circumstances where people are able to do and legitimized to make up their own brain and follow up on their own." He noticed that this thought essentially leaped out of his social experience, and through twelve or so examines finished with numerous teammates, he had the option to characterize the develop and measure its precursors and consequents, subsequently fabricating a sensible hypothesis of Dependency Proneness. Notwithstanding, up and down his goal was to find out about DP with the goal that it very well may be diminished, in light of the fact that he actually worked from the western mental point of view, and neglected to see the positive parts of DP in offering enthusiastic help, or in aggregate dynamic and sustaining style of initiative. Reliance Proneness was likewise recognized by different specialists (Chattopadyay, 1975; Pareek, 1968) as a key Indian build.

Out of his work on DP arose the hypothesis of Nurturant-Task (NT) Leader (Sinha, 1980), when he saw an atypical tracking down that high DP individuals faced more prominent challenge if the boss anticipated that they should do as such, showing him an approach to address DP. He was motivated by the nitishloka that guardians should shower love on the youngsters up to the age of five, discipline them for the following ten years, and deal with them like companions when they turn sixteen. He likewise noticed the social example of ArAm or the inclination not to buckle down. This perception got one of the essential suspicions for the hypothesis of NT Leader. The second suspicion for his authority hypothesis was another perception that unqualified help or nurturance handed the subordinates over to useless toadies. Sinha went through 10 years fostering this hypothesis, and showed that viable forerunners in India were not despotic or participative as suggested by western researchers, yet Nurturant-Task Leaders. These pioneers were discovered to be more successful for the subordinates who were reliance inclined, status cognizant, and ArAm chasing or not so work arranged. Such a pioneer had the option to draw in the subordinate in support, however held an ethical predominance that was perceived by the subordinates instead of being forced by the pioneer. Along these lines, beginning with his experience, perception of individuals around him, and the insight of the nitishloka, he had the option to handle an Indian hypothesis of authority that is very much acknowledged broadly and globally.

Sinha had the option to additionally stretch out the NT Leader model to hypotheses of hierarchical societies; high NT Leaders make synergistic authoritative culture, where as frail NT Leaders make a delicate hierarchical culture that is not so much useful but rather more inclined to outer controls by government, association, and different partners regularly veering off from authoritative mission and goals. Furthermore, this line of exploration further prompted the disclosure of the four parts of the Indian Mindset – Materialistic, subordinate inclined, collectivist, and all encompassing – with much provincial varieties recommending that IP is shifted and multicultural. Hence, Sinha has made an assortment of information that plainly denotes the limit of IP in the social mental region. His work shows that one doesn't have to begin with the Vedas or the Upanishads to infer Indian mental develops, as he has effectively utilized his perceptions of the way of life to distinguish builds, and have named them when fitting utilizing Indian wording (ArAm culture, apany-parAye, snehashraddhA, and so forth) At the point when a characteristic Indian term didn't exist, he utilized English terms like Dependency Proneness, Nurturant-Task Leader, etc. His voluminous exploration work has made future examination bearing truly simple – one should consider whatever the person is keen on, which relates to Indian social brain research, and one is probably going to be effective in creating hypotheses of Indian Psychology. What ought to likewise be noted, notwithstanding, is that his respect for the astuteness in the

Upanishads is unlimited, thus he is urging youthful researchers to begin with develops in the old style messages, on the off chance that they can utilize it seriously.

## II. CONCLUSION

Hwang (2004) suggested that there are two miniature universes, the logical world and the life-world, and each is related with an extraordinary sort of information. Western way to deal with information creation dwells in the logical microworld, while the conventional information creation in China following the intelligence custom has been centered around the life-world, which is by and large valid for other eastern societies. He set that to make target information native brain sciences should develop hypotheses and lead observational exploration following the worldview of the logical world. I feel that however sorting might be an all inclusive cycle, Indian perspective is obviously centered around combining classifications in an entirety. In the west, the goal of order is to consider the remarkable world by breaking it into parts. It then, at that point continues to examine the parts, and afterward adds them up to comprehend the wonderful world; the parts are free of one another (and need not be added together), and are valid in their own privileges. In the Indian perspective, the classification is additionally done to comprehend the exceptional world in pieces and pieces, and they are valid from a restricted perspective in their own specific manner, yet truth lies in the blend of the relative multitude of pieces and pieces together. Maybe than considering them independently, as Hwang proposed, IP would move toward the combination of the two miniature universes. In the Indian perspective, social information now and again has a direction on the magical or the otherworldly, however that doesn't make it less valuable or substantial. It is available to and considers variety of thoughts and speculations, and one is probably going to say, "On the off chance that it is valid for you, it is reality; you don't need to have faith in what I experience as reality." If individuals were (some think they are!) profound creatures (soul with body instead of body with soul, as some contend!), for what reason should our insight be restricted to just unbiased, levelheaded and logical in the consistent positivist sense? For what reason should we not think intensely, theoretically as our western associates would say, of our involvement with entirety to get to the importance of life, instead of live in broken universes, which we appear to have become both inside and remotely, because of the sacred goal of science! Indian brain science digresses from the cracked model of native brain research that Hwang (2004) proposes, and endeavors to coordinate various universes and perspectives in examination and practice.

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