

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)



<https://doi.org/10.53032/tvcr/2025.v7n1.06>

CONFERENCE RESEARCH ARTICLE

Exploring Consciousness: An Indian Philosophical Perspective

Rubi Kumari Yadav

Research Scholar

Department of Philosophy

DDUGU, Gorakhpur, U.P., India

Email: rubbyadav14794@gmail.com

Abstract

Consciousness, a derivative of Latin word *consci* (*con-* “together” and “*scio*” “to know”). In Simple terms it is awareness of internal and external existence. However, even now, defining consciousness remains a difficult Endeavor. Its nature has led to millennia of analyses, explanations, and debate by various philosophers. In the Western tradition, consciousness is basically a function of brain. In fact, it characterized psychology as a science of consciousness when it first emerged as a discipline in the latter half of the nineteenth century. In Indian philosophy, the study of consciousness is a basic component of the human experience that offers profound insights into the nature of the self, the cosmos, and life. According to Indian traditions, consciousness is a far broader idea that permeates the entire universe and is not just confined to human experience. It describes consciousness as an underlying, timeless principle that serves as the foundation for existence and the lens through which we perceive the universe. It is an innate, immutable principle that exists outside of the mental and physical domains. It Sees consciousness as a universal, all-pervading force that shapes and informs the very fabric of existence. The various viewpoints on consciousness including its philosophical, ethical, and spiritual aspects, are examined in this article. The essay offers Rich and varied viewpoints on consciousness provided by Indian philosophical traditions, emphasizing its essential, non-material character as well as its relationship to the self and the universe. Indian philosophies describe consciousness as an underlying, timeless principle that serves as the foundation for existence and the lens through

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

which we perceive the universe, in contrast to Western perspectives that frequently reduce consciousness to brain activity.

Keywords: Consciousness, Psychology, Cosmos, Indian Philosophy, Advaita Vedanta, Buddhist philosophy, Western tradition

1. INTRODUCTION

Any normal human being on the planet can distinguish, classify, and respond to stimuli from the environment; integrate information using a cognitive system; generally, recognize and report mental states; mentally access his or her information; focus attention as desired; control, direct, and deliberate behaviour; and distinguish between wakefulness and sleep. The concept of consciousness is linked to all of these occurrences. It is essential to psychology and behaviour analysis to comprehend the nature and role of consciousness. When psychology initially arose as a science in the late nineteenth century, it was known as the study of consciousness in the Western tradition.

By the middle of the 20th century, psychologists had significantly reduced their attention to the study of consciousness due to methodological difficulties, behaviourism's rigid emphasis on objectivity, and the desire to bring psychology into line with positivist scientific standards.¹

In everyday language, the words 'conscious' and 'consciousness' are usually used in one or other of two senses: These terms help show when someone is awake and alert or when they sense or know particular things.² According to Jonkisz (2012), the fourfold taxonomy represents all known forms of awareness. Research shows that Jonkisz identifies five different types of mental awareness. He designates them as orders of consciousness. He finds these consciousness levels within his definition of sensorimotor awareness, cognitive experiences, perceptual awareness, awareness of cognitive experience, self-awareness, and meta-self-awareness.

Consciousness, or the state of awareness and the capacity for subjective experiences, is one of the most basic and enigmatic aspects of human existence. Materialist concepts that link consciousness to brain activity, psychology, and cognitive sciences are commonly employed in the study of consciousness in the Western philosophical tradition. On the other hand, Indian philosophy gives an entirely different viewpoint on consciousness. This school asserts that consciousness is a timeless, all-encompassing term that exists regardless of a person's mental or physical features. Even though it is recognised as the source of existence, several Indian philosophical systems interpret it in different ways. The nature of reality, self-awareness, and consciousness are examined in this article in relation to the central Indian philosophical traditions, such as Advaita Vedanta, Buddhism, and Jainism.

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

The four Vedas, which are considered to be books of divine origin and date from around 1500 to 500 BCE, are the foundation of the well-known schools of Indian philosophy. The Vedas are not systematic philosophical expositions based on the essence of reality; instead, they are a collection of mystical literature. Because of their devotion to the Vedas, which provide insights into six coherent systems, six schools of Indian philosophy are regarded as orthodox. They are The Samkhya, The Yoga, The Nyaya, The Vaiseshika, The Purva-Mimamsa and The Uttara-Mimamsa or Vedanta. The Shad-Darsanasor “true points of view” are another name for the schools. Rather than representing opposing philosophical stances, these schools reflect distinct ways of thinking about reality. Aristotelian logic and the analytical tradition might be said to have an Indian equivalent in the Nyaya school of logic, which works with theories of knowing and justification. The Vaiseshika uses atoms, attributes, and categories to analyze reality. Purusha, or consciousness, and Prakriti, or substance, are irreducibly different, according to Samkhya, who supports a dualist perspective. While Prakriti might be seen as the unconscious, primal material that constitutes the visible exterior universe, the Purusha affirms the Self, universal soul, or spirit. Prakṛti is the initial cause of our experience-based universe.³ It is known as the pradhana (chief principle) because it is the initial principle (tattva) of the cosmos. However, it is also known as the jaḍa (unintelligent) since it is the unconscious and unintelligent principle. It is made up of three fundamental qualities, or tribhūtas. These are:

- sattva – lightness, poise, illumination, fineness and joy;
- Rajas– dynamism, excitation, and pain, activity;
- Tamas – inertia, coarseness, sloth, obstruction, and heaviness⁴

The three gunas are in balance, and unmanifested Prakriti is infinite, unconscious, and ineffective. The manifest world of experience arises from the unmanifest Prakṛti and the ever-present witness-consciousness, Purusha when this balance of the guṇas is interrupted.⁵

Prakriti takes the form of twenty-three tattvas or components. The five senses, the five action organs, the intellect (buddhi), the ego (ahamkara), the mind (manas), and the five subtle elements (tanmatras) of shape, sound, smell, taste, and touch are among them. The five gross elements, water, fire, air, and ether, are derived from these subtle components. All of our experiences come from Prakriti, not from a sequence of physical changes. Instead of describing how the cosmos came into being, it explains the nature of experience and the relationships between each of its components.

As opposed to the Western idea of matter, the Samkhya theory considers the body and mind to be material (Prakriti). According to this theory, transmigration and suffering result from Puruṣa, the eternally pure consciousness, incorrectly identifying with Prakriti’s manifestations, such as intellect (buddhi) and ego (ahamkara). Liberation (Mukti) is the outcome of understanding the difference between Puruṣa and Prakriti. The Yogic school, which is based on Samkhya, accomplishes this differentiation via both mental and physical practices. The goal of Raja-Yoga is

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

to achieve oneness with the Self by regulating the mind. While Uttara-Mimamsa (Vedanta), which is founded on the Upanishads, emphasizes intellectual understanding (Jnana), Purva-Mimamsa is a Vedic school that focuses on rituals and legal interpretations. It developed in response to the karmic practices (Karma Marga) that were the focus of previous Brahmanism's ritual emphasis.

2. Consciousness in Vedantic Philosophy

The three primary schools of Vedanta are Advaita, Visishtadvaita, and Dvaita. Madhva, Ramanuja, and Shankara are the three foremost thinkers. These schools are viewed as distinct points of view that reflect different levels of oneness rather than as being in opposition to one another. Advaita is pure monism or nonduality (everything is one), Visishtadvaita is qualified monism (unity with distinctions), and Dvaita is dualism (two distinct realities).

Shankara's treatise Vivekachudamani articulates the ultimate, unchangeable perspective that Vedanta promotes, "the crown jewel of discrimination", as: "Brahman alone is real; the world is unreal; the individual soul is not different from Brahman"⁶ This explication will mostly address this last philosophical perspective, to which all other points of view are seen as subordinate.

Undoubtedly, one of the most well-known and influential schools of Indian philosophy is Sankara's Advaita Vedanta. Almost all of the great Acharyas have remarked on the Upanisads, Brahma-Sutra, and Gita, which are referred to as "Prasthanatraya", or the three fundamental works of Vedanta.⁷ Similar to the different schools, His approach to philosophy was referred to as usually Vedantic since he built it out of alignment with the above sources. Consciousness is the ultimate reality, according to Advaita Vedanta, which Adi Shankaracharya established in the eighth century CE. Shankara asserts that Atman, also known as Brahman, which is Pure Consciousness (jnana-svarupa) or Consciousness of the Pure Self (svarupa-jnana), is the Ultimate Reality.⁸ The comprehension and interpretation of the Vedas and Upanishads serve as the foundation for Vedanta philosophy and its notion of consciousness. By asserting that there is a single unifying principle that underlies everything and is essential to everything that exists, Upanishadic literature attempts to establish the unity of everything in the universe. According to the Upanishads, this fundamental principle is known as "Brahman". It is also known as "atman", which refers to the substance and essence of all people. Put otherwise, the Atman and Brahman are one. The Upanishads contain debates of Brahman and Atman from an epistemological, philosophical, and psychological standpoint. These arguments culminate in the idea that Brahman and Atman are consciousness, which the Upanishads refer to as "sacchidananda" (existence (sat).⁹ consciousness (cit)¹⁰ bliss (ananda)¹¹ So also, it is considered as truth (satya), knowledge (Jnana) and infinite (Ananta)¹². As a result, these descriptions serve as the foundation for Advaita Vedanta's theory of consciousness.

Advaita Vedanta views consciousness as the essential fabric of reality rather than as a feature of the mind or brain. Being (Sat), Consciousness (Chit), and Bliss (Ananda) are the three components that makeup Sat-Chit-Ananda.¹³ These three qualities are regarded as interrelated, with consciousness serving as the unchanging, eternal fundamental that underpins all experience.

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

This Upanishadic teaching, “Tat Tvam Asi” (That Thou Art), embodies this non-dual concept of consciousness.¹⁴, which maintains that the ultimate reality (Brahman) and the individual soul (Atman) are essentially the same.

B. Consciousness as the Witness (Sakshi)

The individual Self, also known as jiva, is a subject-object complex. It is known as the Saksin, and its subject element is Pure Consciousness.¹⁵ The three key ideas of vritti (mental modes), cit (pure consciousness), and saksin (the witness consciousness) are necessary for understanding the Advaita theory of consciousness in greater depth. It is a common mistake to confuse the vritti with both witness consciousness and pure consciousness, but the two are not the same thing. Vritti is an epistemic procedure that eliminates ignorance that surrounds the thing to be known. It is also known as the mental mode because it is an epistemic process. Advaita describes two types of mental modes. The first is the “inner sense” transition, while the second is the “nescience” transformation.¹⁶ Our inner sense is engaged when we see anything, such as a table or a chair, and a shift in the inner sense leads to our cognition. However, cognition can still take place even in the absence of the inner sense. As an example, a change in ignorance (nescience) causes cognition to occur when someone mistakenly believes that a shell is silver.

According to Advaita, the light that makes everything visible is pure consciousness. Real or perceived physical and mental objects remain ignorant in the absence of true consciousness. Nothing can manifest without the light of consciousness, which is the only way to know objects. Since pure consciousness is the foundation of everything, it is, in a strict sense, always present. Through this consciousness, the object what is perceived and the subject the one perceiving appear. Pure consciousness is self-luminous and stable, in contrast to vritti (mental alterations), which is transient and varies depending on the experience.

Saksin is the pure witness or observer who sees everything instantly and directly in Advaita. It passively watches without altering what is witnessed; it is not the one who takes action or does anything. It functions similarly to an unbiased observer who observes everything as it occurs without participating in thought or cognition.

According to this theory, consciousness is always there, and everything is observed without being caught up in it. The witness remains passive and unaffected by the experiences it observes. According to this perspective, true consciousness is unaffected by the mind, body, and sensory perceptions, which are all thought to be ephemeral and ever-changing. Achieving self-realization and emancipation requires the realization of the “witness” consciousness.

C. The Role of Maya (Illusion)

In Advaita Vedanta, the perceived empirical world, “including people and other existence”, is Maya, “appearance”.¹⁷ Jiva, conditioned by the human mind, is exposed to subjective sensations and misinterprets and views the changing physical world as the only and ultimate reality.¹⁸ According to Vedanta, the material world is an illusion (Maya) brought about by the mind’s

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

constrained view of reality. The world that we perceive via our senses is a projection of our ignorance and is fleeting and temporary. The ultimate nature of consciousness exists outside the realms of the senses and intellect. According to Advaita Vedanta, obtaining Jnana, or knowledge, allows one to transcend Maya and find the eternal, unchanging consciousness that is the actual nature of the Self.

3. Buddhism's View of Consciousness

A. Anatta: The Non-Self -Doctrine

The practical function of the not-self doctrine in leading the skilled to enlightenment is used to explain its centrality in Buddhist thought. Furthermore, endurance, independence, and self-subsistence are treated as mistaken notions that arise from the habitual tendency to construct an identity from a stream of physical and subjective phenomena, rather than as desirable or achievable, as the not-self doctrine justifies. Buddhists contend that our perception of ourselves as independent beings is imputed and that we regularly attribute inherent existence to them.¹⁹

Buddhism teaches the concept of Anatta (non-self), which stands in sharp contrast to Advaita Vedanta's conception of an everlasting and unchanging self (Atman). Buddhism holds that there is no such thing as a permanent, unchanging person or soul. Rather, consciousness is viewed as a dynamic process that emerges based on a number of variables, such as sensory information, mental models, and past experiences.²⁰ The idea of dependent origination (Pratityasamutpada), which holds that all phenomena, including consciousness, develop in dependence upon causes and conditions, is consistent with the Buddhist conception of consciousness.

Consciousness is one of the five aggregates (skandhas) that make up the human experience, according to Buddhist philosophy. Form, sensation, perception, mental formations, and awareness are all temporary and ever-changing aggregates. Like the other aggregates, consciousness is a dynamic process that emerges and ends in reaction to the circumstances that give rise to it rather than a static or permanent reality. This interpretation holds that the five aggregates body, senses, perceptions, mental formations, and consciousness appear and vanish in each skandha, or understanding that the aggregates are meaningless, empty, and devoid of substance that leads to the objective.²¹

B. Consciousness and the Cycle of Samsara

Buddhists view the world as a cycle of life, death, and rebirth called Samsara, which is filled with pain and has no beginning or conclusion. Karma, which is triggered by the good or bad deeds a person commits in this life as well as past lifetimes, propels beings through this system from one life to the next.²² Buddhism holds that the cycle of birth, death, and rebirth, known as Samsara, is closely related to consciousness. Consciousness changes continuously over innumerable

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

incarnations because it is not viewed as an everlasting entity but rather as a process governed by the rules of causation. Buddhism aims to break free from this cycle of suffering by attaining Nirvana, or the end of suffering, and understanding the transient and dependent nature of consciousness.

The ability to 'see things as they truly are', or Vipassana, allows the practitioner to experience the impermanence and change of reality. While sampajanna (clear comprehension) aids in recognizing the contents as they are, sati (mindfulness) serves to lay open the experience's contents. Sampajanna then progresses to panna (wisdom) upon experientially realizing the nature of all internal and external phenomena, such as anicca or impermanence.²³ The goal of Buddhist meditation techniques like Vipassana (insight meditation) is to develop awareness of the transient nature of consciousness and mindfulness. Practitioners can achieve freedom and release from attachment to the illusory sense of Self by immediately seeing the emergence and demise of mental states.

4. Consciousness in Jainism

Like Buddhism, Jainism considers consciousness to be a fundamental aspect of the soul (Jiva). However, according to Jainism, the soul is eternal and unique, in contrast to Buddhism, which denies the idea of an eternal self. Pure consciousness is the soul's fundamental essence, but karmic particles taint it and tie it to the cycle of birth and reincarnation.

A. The Role of Consciousness in Liberation

According to Jain doctrine, souls are born in a primordial state and live in a continuum of consciousness that is continually changing throughout Samsara.²⁴ In Jain doctrine, a movement motivated by karma, some people regress while others advance to a higher condition. Furthermore, according to Jain tradition, there is a class of spirits that are incapable of achieving moksha (liberation), known as the abhavya.²⁵ The Abhavya state of the soul is reached following a purposeful and stunningly evil act. Jainism views souls as pluralistic in a karma-samsara cycle and rejects Hinduism's Advaita nondualism and Buddhism's Advaya nondualism.

The path of three jewels can lead to soul purification and liberation.²⁶ Samyak Gyana (Correct Knowledge), which means unquestioning knowledge of the tattvas; Samyak Daršana (Correct View), which means faith and acceptance of the truth of soul (jīva); and Samyak Charitra (Correct Conduct), which means behaviour in accordance with the Five vows. Samyak tapas (Correct Asceticism), a fourth gem frequently included in Jain scriptures, emphasizes the idea that ascetic practices are the path to emancipation (moksha). Moksha Marga (the path of freedom) is the name given to the four gems.²⁷ The soul must be purified of karmic bonds in order to attain liberation (Moksha). This process requires self-discipline, ethical behaviour, and austere practices. When the soul is released from karma, it can experience full knowledge, perception, and bliss. This is known as consciousness, and it is thought to be the essence of the soul.

B. The Ethical Dimension of Consciousness

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

Jainism has a strong focus on ahimsa, or non-violence, which includes not just actions but also thoughts and intentions. Purifying one's consciousness by moral behaviour and mental discipline can lead to liberation. The goal of Jain meditation techniques is to develop an awareness of the soul's actual, pure consciousness by clearing away the distractions and impurities that stand in the way of the soul's potential.

5. Consciousness in the Contemporary Context

Current debates in disciplines like neuroscience, psychology, and quantum physics have been greatly influenced by Indian philosophical views on consciousness. Unlike the Western materialist worldview, which often sees consciousness as an epiphenomenon of the brain, Indian philosophy maintains that awareness is an essential and non-material reality.

Over the past 200 years, there have been a lot of hypotheses and conceptions about consciousness, particularly in the fields of neuroscience and quantum research. While quantum physics attempts to establish links based on the fundamentals of quantum fields, the majority of neuroscience ideas are based on neural correlates of consciousness.

A. The Problem of the Mind-Body

A major concern in Western philosophy is the mind-body dilemma, which aims to explain how consciousness emerges from the physical brain. The link between thinking and consciousness in the human mind and body is the subject of the philosophical issue known as the "mind-body problem."²⁸ Western thinkers have long sought to understand consciousness in terms of mechanical processes and how brain activity, neural networks, and chemical interactions generate subjective experience. This point of view usually sees consciousness as a result of the physical and biological operations of the brain, an emergent quality of its complexity. The difficulty is elucidating how subjective knowledge, ideas, and emotions arise from the firing of neurones and other physical events within the brain.

In contrast, Indian philosophy, notably Advaita Vedanta, offers a totally different viewpoint. Advaita Vedanta holds that consciousness is the fundamental basis of all reality rather than a side effect of the physical universe. This school holds that awareness is the ultimate state, the immutable truth that pervades and transcends the material world. It is the essence of existence, present in everything and unaffected by material processes; it is not something that originates in the body or brain. This viewpoint views the mind and the physical world as manifestations or expressions of consciousness rather than its producers.

This viewpoint is consistent with that of modern philosophers such as David Chalmers, who contend that consciousness might be an essential characteristic of the cosmos. Chalmers contends that consciousness should be seen in the same way as necessary physical elements like space and

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

time since it is an integral part of reality rather than something that results from more basic physical processes. A more profound, philosophical comprehension of the nature of consciousness is made possible by this approach. It rejects the prevailing Western belief that mental state is just the outcome of brain activity.

In conclusion, whereas Western approaches to the mind-body conundrum aim to trace the birth of consciousness from the physical brain, Indian philosophical traditions such as Advaita Vedanta provide an alternative viewpoint, considering awareness as the underlying fact of everything.

In a nutshell, Indian philosophical traditions like Advaita Vedanta give an opposing perspective, considering consciousness as the underlying truth of all things. In contrast, Western approaches to the mind-body issue strive to trace the birth of consciousness from the physical brain. Modern theorists have found resonance in this conceptual shift, which has led to a more thorough investigation of the essential character of consciousness in topics pertaining to philosophy and science.

The two primary schools of thought on consciousness, the Eastern and the Western, are examined. According to the Western scholarly tradition, (a) the mind and consciousness are typically used interchangeably; (b) intentionality is thought to be its distinguishing feature; and (c) the objective is to arrive at a logical understanding of about consciousness mind. The Indian approach to the study of consciousness is an example of the Eastern tradition, which holds that (a) consciousness and mind are distinct; (b) consciousness is thought to be nonintentional, whereas the mind is thought to be intentional; and (c) the objective is to develop workable strategies for improving the human condition through the realization of consciousness as such. It is proposed that people have dual citizenship in the transcendental and the phenomenal, two distinct worlds that are included in consciousness. Both the Western and Eastern viewpoints are skewed, emphasizing one area over the other. We may be able to better comprehend awareness and its function in our lives if we view the Eastern and Western viewpoints as complementary rather than antagonistic.²⁹

B. Yoga and Consciousness

Yoga, which has its roots in Indian philosophy, offers a detailed and instructive way for grasping and growing awareness. In contrast to the Western propensity to largely think of consciousness in terms of intellect or the neurological system, yoga considers consciousness as a dynamic, ever-evolving reality that may be fostered with regular practice. One of the founding works of yogic philosophy, Patanjali's Yoga Sutras, offers a thorough manual for reaching higher realms of awareness. In this context, Raja Yoga, often known as the "royal path", places a strong emphasis on self-control and meditation as necessary means of achieving a state of pure, undifferentiated awareness and overcoming the ego.

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

According to Yoga Sutras, there is an approach to understanding true consciousness that controls mental vibrations known as chitta vritti. According to Patanjali, separateness and individuality foster ego functions, and distractions and attachments typically generate confusion in the mind. By persisting with meditation alongside rigorous self-discipline, practitioners attempt to achieve mental quietude, which leads to abolishing the ego so they may perceive consciousness without alteration.

The goal to attain an altered mental state still stands alongside the development of ongoing consciousness, which extends past the individual ego persona. Yoga teaches that people can gain higher consciousness through practice while revealing a distant universal perception that covers everything. Associating with cosmic awareness brings profound domestic tranquility together with universal connectedness as well as all-encompassing wholeness.

The techniques of contemporary mindfulness share critical elements with yoga's approach to consciousness, which presents both development potential and complexity. Modern therapeutic methods have embraced a widespread interest in mindfulness because this practice focuses on developing a stronger awareness of present-time experiences. As part of its yogic practices, mindfulness systems utilize meditative methods focused on breath monitoring, physical sensation tracking and thought mindfulness to achieve nonjudgmental observation of current existence. Similar to Raja Yoga's main goals, this method helps people understand their internal psychological states better, which leads to enhanced mental health along with general well-being.

Yoga and mindfulness practices both acknowledge that awareness is a state that can be developed and improved over time rather than being static or permanent. The three leading practices of both approaches self-discipline, mindfulness, and meditation help to calm mental distractions, lower stress levels, and foster a stronger sense of present-moment awareness. In this sense, yoga offers a powerful framework for exploring the nature of consciousness, helping individuals transcend their egos and reach a state of clarity, peace, and one with the world.

6. Conclusion

To sum up, the nature of consciousness is a very intricate and varied idea that has been studied in many different philosophical traditions. The goal of Western psychology and cognitive sciences, especially in the 19th and 20th centuries, has been to objectively comprehend consciousness by focusing on behavior and brain processes. The rich traditions of Indian philosophy, however, show that awareness knowledge extends beyond the materialist viewpoint. Alternative concepts of consciousness are provided by Indian philosophical viewpoints, especially those found in Vedanta, Buddhism, and Jainism. These viewpoints emphasize various facets of reality, the Self, and freedom. According to Advaita Vedanta, consciousness transcends both personal identity and material existence and is the ultimate, non-dual reality (Brahman). Buddhism, on the other hand, holds that consciousness is ephemeral and non-self (Anatta), constantly emerging and dying, and linked to the samsara cycle and the quest for enlightenment.

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

According to Jainism, consciousness is the everlasting soul's core. It is tainted by karma but is able to attain liberation via moral behavior and self-purification. Nowadays, there is ongoing discussion over the nature of consciousness, especially in the domains of neuroscience and quantum physics, where efforts are often made to bring subjective experience and objective observation into harmony. Modern scientific disciplines concentrate on revealing the neurological and quantum aspects of consciousness, but Indian philosophies offer a deep spiritual and metaphysical understanding. Despite their differences, both viewpoints aim to comprehend consciousness as a fundamental component of human experience, identity, and reality, as well as a biological or cognitive phenomenon. These many points of view mis-emphasize richness and complexity of consciousness, emphasizing that it is impossible to describe or explain simply. The ongoing flow of ideas between Eastern and Western philosophy and scientific approaches expands our understanding. It propels research into one of the most important challenges facing humanity: What is consciousness, and how does it connect to the Self, the world, and the cosmos?

References

1. Block, N. (1995). On confusion about a function of consciousness. *Behavioral and Brain Sciences*, 18(2).
2. Jonkisz, J. (2012). *Consciousness: A four-fold taxonomy*. PhilPapers. <https://philpapers.org/rec/JONCON>
3. Osto, D. (2018). No-self in Sāṃkhya: A comparative look at classical Sāṃkhya and Theravāda Buddhism. *Philosophy East and West*, 68(1), 201–222. <https://doi.org/10.1353/pew.2018.0002>
4. Sharma, C. (1997). *A critical survey of Indian philosophy*. Motilal Banarsidass Publishers. New Delhi
5. Larson, G. J. (1998). *Classical Sāṃkhya: An interpretation of its history and meaning*. Motilal Banarsidass.
6. Sharma, C. D. (1997). *Critical survey of Indian philosophy*. Motilal Banarsidass Publishers, new delhi
7. Sharma, C. D. (1997). *Critical survey of Indian philosophy*. Motilal Banarsidass Publishers, new delhi
8. Sharma, C. D. (1997). *Critical survey of Indian philosophy*. Motilal Banarsidass Publishers, new delhi
9. Krishnananda, S. (1996). *The Māṇḍūkya Upanishad* (PDF ebook). The Divine Life Society Sivananda Ashram.
10. Krishnananda, S. (1996). *The Māṇḍūkya Upanishad* (PDF ebook). The Divine Life Society Sivananda Ashram.

The Voice of Creative Research

Vol. 7 & Issue 1 (January 2025)

11. Krishnananda, S. (1996). *The Māṇḍūkya Upanishad* (PDF ebook). The Divine Life Society Sivananda Ashram.
12. Krishnananda, S. (1982). *The essence of the Aitareya and Taittiriya Upanishads* (PDF ebook). The Divine Life Society Sivananda Ashram.
13. *Upanishads: Taittiriya Upanishad* (2.1.1). (n/a). n/a.
14. Chandogya Upanishad 6.8.7 of the Sama Veda,
15. Sharma, C. D. (1997). *Critical survey of Indian philosophy*. Motilal Banarsidass Publishers, new delhi
16. Gupta, B. (2003). *Cit: Consciousness*. Oxford University Press.
17. Shastri, P. D. (1911). *The doctrine of Māyā in the philosophy of the Vedānta*. Luzac.
18. Vroom, H. M. (1989). *Religions and the truth: Philosophical reflections and perspectives* (Vol. 2). Rodopi.
19. Coseru, C. (2009). *Mind in Indian Buddhist philosophy*.
20. Sarma, C. (1996). *The Advaita tradition in Indian philosophy: A study of Advaita in Buddhism, Vedānta, and Kāshmīra Shaivism*. Motilal Banarsidass Publishers.
21. Bronkhorst, J. (2009). *Buddhist teaching in India*. Wisdom Publications.
22. Wilson, J. (2010). *Samsāra and rebirth*. Oxford Bibliographies. <https://doi.org/10.1093/obo/9780195393521-0141>
23. Mahindroo, N. (n/a.). *Impact of Vipassana mindfulness meditation on emotional intelligence, character strengths, and well-being*.
24. Jaini, P. (1980). In W. Doniger (Ed.), *Karma and rebirth in classical Indian traditions*. University of California Press.
25. Jaini, P. (1980). In W. Doniger (Ed.), *Karma and rebirth in classical Indian traditions*. University of California Press.
26. Jain, V. K. (2011). *Acharya Umasvami's Tattvarthsūtra* (1st ed.). Vikalp Printers.
27. Cort, J. E. (2001). *Jains in the world: Religious values and ideology in India*. Oxford University Press.
28. Metaphysics Research Lab, Stanford University. (2020). *The Stanford Encyclopedia of Philosophy*. <https://plato.stanford.edu>
29. Rao, K. R. (1998). *Journal of consciousness studies*, 5(3), 1–15. Imprint Academic.