

Linguistic facets of the human body

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Problems of inter-cultural communication arise from two major functions of language—identification of objects and concepts and misuse of linguistic constructs. Language is an embodied entity, inseparable from human mind, body and consciousness. Humans constantly struggle in adjusting to the language of culture with the language of body. Both social and biological sciences have studied humans externally and established theories about human bodies and human nature which focus on generalizations. For example, it is assumed that one type of medicine cures all types of humans having the same or similar symptoms of a specific disease. Hence, medical language is marked by generality. Both scientific and Western philosophical approaches are analytical. Humans are studied in their parts and not as complete beings. In reality, no two individuals are exactly alike, and perception of reality differs from person to person and culture to culture. A particular personal viewpoint arises from the composition of body, mind, and consciousness, which changes over time and in the context of socio-cultural and biological environments. This paper examines the concept of a person in terms of diverse bodies and capacities, including the creative power of language. An Indian synthetic philosophical approach will be used to examine the concept of body in relation to mind. The syncretic approach provides some insight for the understanding of human problems of suffering – both natural and man-created.

Keywords: *human, body, mind, consciousness, synthetic*

1. Introduction

The paper will analyze the concept of human being in terms of powers and uses of body, mind, and consciousness. The scholastic and pragmatic goal is to promote a broad concept of human being, including not just *body* but the *holistic self*, with its innate powers and unique attributes for 'optimal functioning'. Self-knowledge can empower an individual to enunciate experience in clear language, appropriate and

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digest knowledge, and develop empathy, kindness and civic conscience—at the local, national, and global levels. The world is like an Internet in which everything from man to microbe, from mountain to molecule, matters in the maintenance of the totality of existence, which is interconnected and interdependent. The world is marked by an incomprehensible diversity of things and phenomena, in which twins or two leaves of the same tree are not identical. Moreover, human brains have limited capacity to understand the reality of existence, specifically when the entire universe, inclusive of human life, constantly evolves. Given life's complexity, marked by uncertainty, probability and limitations, we need to understand the bodily focus and functioning of human life.

The paper is divided into the following topics: (a) Concept of a person/self, (b) language and human mind, (c) language as a product of human body, (d) biological and physical interpretations of body composition, (e) bodily perception as seen through the lens of Indian metaphysics, (f) metaphysical theories of holistic existence and their scientific validity, and (g) implications for personal, societal, and global peace.

2. Approach and methodology

In Western philosophy, life has been perceived and analyzed using a dualistic framework. However, there are many modes in between. Dualism is inherently divisive, leading to conflicts. In order to create peaceful co-existence in a diverse world, a more all-inclusive and synthetic approach is needed. The synthetic approach is similar to that used by leading educator and philosopher Krishnamurti. Neurologist Alfred Korzybski (2010), physicist Fritjof Capra (2000), and semanticists and pragmatists George Lakoff (1999), J. L. Austin (1975), John Searle (1969), and Stuart Chase (1966) have promoted language-mind syncretism.

The all-inclusive approach is appealing to scientists because Indian metaphysics comes close to the scientific explanation of the universe by modern physicists. In reality, both physicists and meta-physicists used common knowledge to produce higher knowledge, by establishing theories and testing their validity with sound reasoning and experiments.

Indian philosophers used methods of deep thinking and analytical reasoning in building theories of metaphysics. These philosophies serve all humans, regardless of social status or biological category, with a common-sense-understanding of all-inclusive life in general and human life in particular. All

humans share a brain composed of diverse molecules and energies producing thoughts, feelings, emotions, and consciousness. Aristotelian hierarchical categories have created artificial divisions between higher-status 'elites' and 'common humans.' Nature has no hierarchies. Not only animals, but also plants and microbes, are comparable to humans in functions, proportionate to bodies of matter. Who can say an ant is inferior to an elephant? Humans have created hierarchies and problems of "equality". According to Indian thinking, the basic causes of chaos, confusion, conflicts and violence are ignorance and attachment to the self's victorious glorification at the expense of other beings' innate human dignity.

Indian tradition is characterized by a synthetic approach to the diverse aspects of experience and reality: philosophy and spirituality, knowledge and conduct, intuition and reason, man and nature, God and man. Things knowable through senses and things not comprehensible are brought into harmony by the synthesizing tendency of the Indian mind (Radhakrishnan and Moore 1957, xxvii). Given the diversity of politics, religions, and socio-cultural ideologies, such a holistic view can be appealing to the concept of "one world." In Radhakrishnan's words, "It is to philosophy, then that man must turn in his hope to bring the peoples of the world together in greater harmony without which a unified world will be impossible in any sphere, political or otherwise (Radhakrishnan and Moore 1957, xxxi).

3. Concept of a person

A human being is not a product of heredity or environment alone but represents a complex organism as a whole end result of the environment-genetic manifold (Korzybski 2010). For humans, linguistic, structural, and semantic issues represent powerful environmental factors. A human being is defined by culture against the person's own definition and identification of himself/herself, causing conflicts. In order to avoid problems of social identity through questioning "who am I," we must analyze a person in response to the question "what am I?" Such dialogues are part of metaphysics, supported by neuro-semantic and neuro-linguistics, which is different from older semantics in which words are defined by words (Ogden and Richards 1936). Neuro-semantic focuses on mind-created abstract images and voices as neurological responses to brain-mind injuries, whether caused by external forces and their abuse or evolved internally over a long period of time as a pattern

of abnormal behavior. People hurting mentally or physically yell, scream and cause socio-psychological disturbances. Ultimately, they end up destroying their own lives. This phenomenon of violent behavior necessitates the study of a human at the level of mind-body existence.

In socio-cultural linguistics, “human body” is defined as a person with socio-cultural “identity.” In philosophy, a human is defined as “self,” constituted of body, mind and consciousness; in religion, a human has physical body, mind and soul/ spirit; and in physical sciences, a human is viewed as matter and mind or combined energy forms in quantum physics. In Indian metaphysics, cosmic consciousness, or universal mind, has been called Absolute Reality (*Brahman*) inclusive of all bodies, minds and consciousnesses. Individual mind (*Atman*) is considered to be a part of *Brahman*, recognizing and honoring the unique contribution of each existence to the making of all-inclusive cosmic existence (Junghare 2011). This theory of existence produced realism, humanism and naturalism, leading to tolerance of diversity of races, religions, and socio-political ideologies. This type of all-inclusive metaphysics, capable of satisfying every ego’s need for recognition, respect, and dignity, has helped promote diversity in India with relatively less violence. Science cannot maintain a self-critical stance without a serious familiarity with philosophy and alternative philosophies (Lakoff and Johnson 1999, 552).

4. Language: Human mind’s innate ability

Human language is tightly woven into human experience. The mind is innately wired for verbalizing ideas, concepts and thoughts. We talk to God and often to ourselves. Language is a “distinctive piece of the biological makeup of our brains” (Pinker 2007, 4). We have an instinctive tendency to speak. In simple words, language is a capacity of the mind/brain or an embodied self. The power of language is rooted in the power of mind. Ideas and concepts governing thought also govern communication. What we perceive and how we relate to people play roles in defining everyday realities (Lakoff and Johnson 1999). Since communication is based on the same conceptual system that we use in thinking and acting, language provides us a window into the mind/intellect/heart and character. Since every utterance is subjective, we can examine aspects of a speaker’s inner self. Language mirrors the speaker’s inner self.

4.1. Language and the world: Words matter

The word constitutes an all-inclusive position of power within language. Words are paradoxical, negative and positive, relative and absolute. Words depend on the user, addressees, language community, and environmental context. Words are the tools of every profession, trade and interaction. Today's world resounds with an explosion of sound as a result of life's mechanization, globalization, increasing technological modernity, financial ruins, exploitation of the weak, oppression, and violence at all levels of humanity—physical, psychological, and verbal—at home, in schools, communities, nations and the globe. Those who want peace cannot develop a plan to correct the situation. Problems persist and increase because of a lack of true knowledge about the external world, and people cannot meaningfully talk to one another about solutions (Chase 1966, 352).

The improper use of words and diverse world-views lie behind miscommunication. Now in a world of information technology, there are languages for e-mails, Twitter™, and Facebook™. In essence, machines are making people lose their natural languages along with their culture (Junghare 2015). We become aware of a mechanized modernity in the shortened forms of the words, “pic” for “pictures,” “evite” for “invitation,” etc., but move along with “modern” and “secular” people, an evolving society. This condition of constant change cannot be corrected because these words are not found in a standard dictionary or truly defined, and we have no time to think, let alone consult with sources (Hayakawa and Hayakawa 1990, 9-10; Junghare 2015).

4.2. Language's limited power and vastness of reality

Words cannot capture the innate complexity of reality, which is too diverse, incomprehensible, unknowable, and indefinable. We make generalizations that ignore the innate complexity in reality. For example, we see different kinds of beans and yet label them by the term beans; we taste different kinds of cucumbers but categorize them as cucumbers. We are forced to generalize regardless of particular distinguishing features. We make statements on the basis of our limited knowledge and experiences when we categorize people and phenomena. We can never understand others fully due to our biases and prejudices, physical and psychological dispositions, and evolutionary changes (Junghare 2014). According to scientific research, we can see only four percent of the world, because it consists of 73 percent dark energy and 23 percent dark matter (Elgin 2009, 23; Figure 1).

The Composition of the Universe

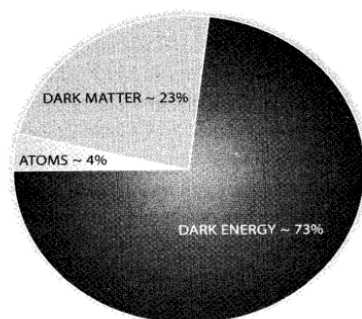


Figure 1. The Composition of the Universe (Elgin, *The Living Universe*)

4.3. Language: Part of the cosmic energy (*shakti*)

In Indian spirituality, the cosmos is sacred. Every existence that is part of the cosmos is sacred: the sun, the moon, the earth, air, water, space, and sound. These are recognized as sacred bodies of the Cosmic Reality. The Sanskrit sounds, syllables, words, human body, mind, and the cosmic divinity have been unified in one word, “power,” or *shakti*, the energizing principle of the universe. This spiritualistic principle of *shakti* is similar to C. Jung’s (1973) principle of synchronicity and the principle of wholeness in modern physics, which views all action as continuous and unbroken. Synchronicity itself implies wholeness and, therefore, meaningful relationships between causally unconnected events. In quantum theory, the view of the world is an unbroken fabric in which seemingly separate events do not occur in isolation but, in fact, form pieces in a common tapestry (Combs and Holland 1996 xxxi). These scholarly expressions about the reality of existence are not different from India’s philosophical expressions: “A human being is just a dot on the cosmic canvas,” or “a person is just a droplet in the cosmic ocean.”² According to these theories, animate and inanimate, are connected to each other physically, mentally and spiritually, forming one unified cosmos, which is infinite, changing and beyond description (Junghare 2011).

All these worlds are deposited in the Word. (Taittiriya Brahmana 11.8.8.5, cited from Arya 1981, vi)

² These sayings have been provided by Anjira Mankar of Neri, India.

4.4. Language and human body

All life seems to use some sort of communicative mechanism in order to survive. We use language—strings of words. We have immense linguistic power—the ability to speak, listen, understand, read, write, and interpret. Our minds and bodies know how to create sounds, words, and utterances. We display diverse linguistic skills, ranging from syntactic manipulation to interpreting connotations of words. So, philosophically, language – the power of verbal expression – is embedded in the flesh, brain, and heart—body, mind, and their cooperative and adaptive power to the workings of time and space (Junghare 2015).

Philosophy of language provides us with the following tenets: (1) Words are speech acts originating in the mind and brain. Words do not have innate power but simply represent concepts created by speakers. (2) The descriptive and communicative powers of words are determined by their speakers and users. (3) Linguistic behavior represents a person's character. A word's power lies not in its form and meaning but in what a speaker does with a word. (4) The language we use forms an important part of our sense of who we are—male, female etc. (5) Different bodies in different places and different times speak different languages (dialects). (6) No two people speak exactly the same language or dialect. (7) Humans create language, but language defines humans and their bodies. (8) Different bodies in different places and different times speak different languages (dialects). Problems of communication are embedded not only in the language and their speakers but in the changing nature of life and hence of persons, bodies, and their languages (Junghare 2014). This discussion lets us establish the axiom: Language is the body's conceptual power inwardly and performance power outwardly.

4.5. A person's linguistic conduct

The use of words in domestic as well as public life depends on people's concepts of ethics and morality, which are embedded in human consciousness. The rules of both ethics and morality are social constructs, created by societies for the health of their members. The concept of "ethics" empowers people to discard outdated customs and adapt to situations in light of new knowledge. For wellness of all beings, especially on the level of sensory or experiential reality of feelings, ethics of language-use better serves humanity (Junghare 2014). A person's character is judged by his/her proper use of language in content and bodily expressions. In his study of ordinary linguistic usage, J. L. Austin (1975) analyzed the function of linguistic utterances as performative acts. Language-forms from sound to word to

sentence to its use in proper context are speaker's performative acts representing character attributes. (Searle 1979)

5. Body: Mind, matter and consciousness

There has been continuing conflict between science and spirituality. However, according to Indian philosophical tradition, science is another tool for the discovery of the truth and not necessarily superior to other paths to understanding the reality of life. Sciences can cure, but spirituality can heal. Though it is true that science is extremely important to the technological progression of our society, spirituality is where people ultimately find true peace when dealing with harsh times or death. It gives people hope of a life here and beyond this one—whether enjoying eternity in a heaven or transforming to another life in another realm. In the following sections, both biological and philosophical analyses of body, the container of mind and consciousness, are presented. The scientific analysis of body is necessary to explain the unity of body (matter) and mind through the concept of energy and the brain's neurological functioning. Philosophies of mind, body and consciousness provide insight into their interdependence and interconnectedness and pragmatic paths to influence life – including body, mind and consciousness.

5.1. Biology of the body

A human being is a complex organism with various levels or parts within parts. The cell serves as the fundamental unit of life. The average human body contains about 37.2 trillion cells. Cell count varies depending on the size of the body. Cells contain molecules that are made of atoms. Diversity of body parts, called organs, defines the individual's body form. Diversity of forms arise from the quantitative and qualitative differences in cells, and the substance of which they are made, genetic evolution in time and space, and socio-cultural environment. People are not just bodies of substance (matter) but also the evolutionary product of the changing socio-cultural environment:

Human = atoms>molecules>cells>tissues>organs>brain>brain power (mind)
>language in the context of socio-cultural-political-religious environment.
(Greenwood et al. 2009)

Each human organism is composed of more than 75,000,000,000,000 cells

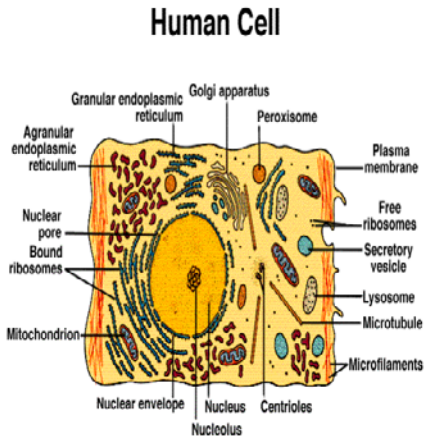


Figure 2. Human body's cellular composition,

Greenwood et al. 2009;
Musielewicz 2017

Diversity of Body Types

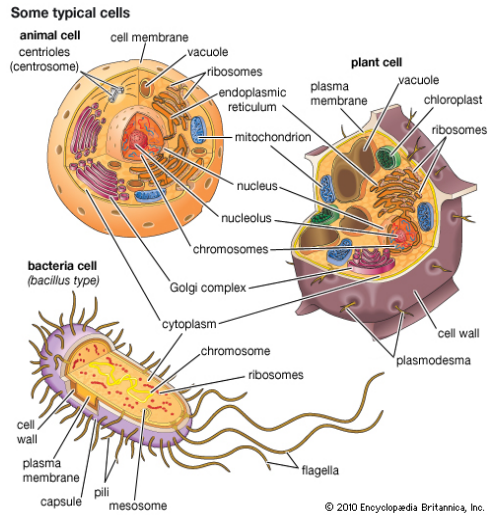


Figure 3. Differences in cellular structures,

Greenwood et al. 2009;
Encyclopedia Britannica, 2010

Diversity of Life Systems in the Universe

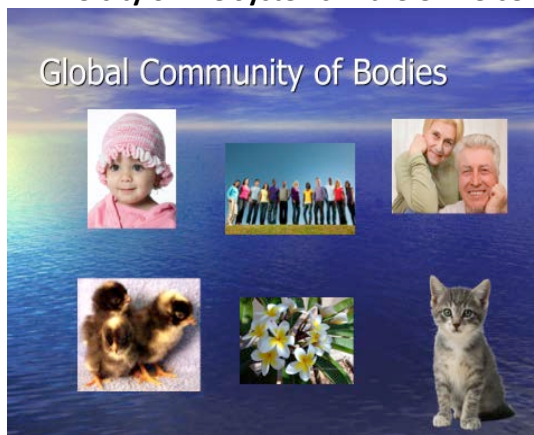


Figure 4. Challeen et al. *Diversity-Ethics-Peace*, 2015

The cells of each bodily part communicate with each other, and together they form the particular organ. Similarly, different animals and plants form their bodies through cellular composition, expressive of unity in the formation of a life system. United cells survive and individual cells get destroyed, indicative of interconnectedness, interdependence, and unity for the formation and sustenance of the life forms individually and collectively.

5.2. Diversity within all bodies: Humans, animals, plants, and microbes

All bodies vary in size, shape and weight based upon their types and function. Cats and dogs can run and jump, whereas plants sit quietly watching the world. Different bodies have different types of consciousness. Also, consciousness constantly changes; for example, waking consciousness is different from consciousness in deep sleep. Children's bodies and minds are sharper than bodies and minds of older people.

6. Body, mind and consciousness: Diverse philosophies

The universe is vast and constantly in motion, while humans are small entities with limitations. This fact has given rise to various theories about human existence and the relationship of body, mind and consciousness. The two primary theories are dualism and monism. Western dualism began from Rene Descartes' reasoning, "I think, therefore I am". The dualism of body vs. mind established the belief that the body is mortal and the mind immortal. The philosophy of monism argued that everything is one thing. Not just mind and body but the whole universe is one.

Holistic monism has increased in popularity in the last one hundred years due to Western scientific testing of Eastern metaphysical theories; however, dualism remains the more popular philosophy in Western society (Bhakta et al. 2008). Monism can be found in many religions: from Hinduism to Christianity to Islam. India's racial, linguistic and cultural traditions evolved over a long period and faced many invasions, which forced tradition to adopt and or create a syncretic cultural monism for survival. Indian philosophy became expansive and includes six orthodox philosophies: Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, and Vedanta along with three heterodox philosophies: Carvaka, Buddhist, and Jaina. Below, we will discuss the philosophy of body as the object of perception, the experiential reality.

6.1. Philosophical views of body

6.1.1. Samkhya

The Samkhya school of thought, considered the most ancient of the six schools of Indian philosophy, proposed a fundamental contrast between body (*prakrti*) and essential-thinking consciousness (*purusha*). Prakrti, or the body, is constituted of three natural substances, which produce three attributes expressive of a person's character and conduct: (1) the first and primary substance-element is *sattva*, the essence of the self, the discriminatory power of mind, which enables an individual to separate right from wrong; (2) the second bodily element is *rajas*, which activates all the organs of the bodily self, inclusive of the brain; and (3) the third element is known as *tamas*, which necessitates the need of rest for the well-functioning of the self. These three natural elements of the body are in different proportion but in equilibrium, maintaining a total molecular count of 100. When the body comes in contact with the world of objects, animate or inanimate, the element of *sattva* 'discriminatory power' of the brain creates mind-consciousness (Bhakta et al. 2008).

The Samkhya analysis of body is scientific and appeals to laymen and suggests the self's mind-body functioning through representation of one fundamental reality: Body. For example, when we ask, "How are you," we mean your mind and body together." The simplified explanation is: the self is constituted of genetic and food substances, the body's foundation. When the body comes in contact with other bodies—human or non-human, the body loses its natural compositional balance. Different bodies react differently to socio-cultural and biological environments depending on mind-body capacities. When an individual body cannot handle pressure of any kind—physical or mental, it becomes ill. This philosophy of body and its functioning provided the basic foundation for the development of diverse systems of *Yoga* for the wellness of both body and mind together. Some systems of *yoga* focus more on mind, such as that of Patanjali's yoga system, known as the Raja-yoga, "king of the *yogas*," whereas, Hatha-yoga deals with body exercises. Samkhya provides a philosophical analysis of the body, and the *yoga* system provides techniques for its wellness.

6.1.2. Vaisheshika

The philosophy of Vaisheshika, "the system of *particulars* or the *unique* qualities of diverse bodies of material substances, pairs with the system of Nyaya, "logic" and,

by extension, “ethics of the body’s identity.” The Vaisheshika system calls for the recognition of and respect for the unique attributes of a body because bodies differ from each other, whether in matter, mind and consciousness. It is the distinguishing parts of an individual body that contributes to the richness of the diversity of the cosmos.

The Nyaya system used four methods to obtain knowledge through right understanding: direct perception, inference, analogy, and verbal testimony (Sinha 1963; Bhakta et al. 2008). However, Vaisheshika, quite similar to Nyaya, accepts the legitimacy of direct perception and inference as a means of building knowledge. This epistemological approach distinguishes between “information” and “analytical knowledge.” Vaisheshika philosophy is quite correct in understanding the diverse nature of the universe constituted of diverse bodies, diverse minds, and diverse languages and dialogues because the words (the testimony) of the authorities, whether oral or written, may not be truthful, i.e. adhering to the authorities’ inner conscience.

Nyaya and Vaisheshika focused on the mind and asserted that through right understanding one can grasp the nature and the workings of the physical universe of which an individual existence is a molecular energy point. Vaishesikas recognized nine ultimate substances which help create the body. Five are material – earth, water, fire, air and *akasa* (space, atmosphere); Mind was viewed as an atomic substratum through which the self comes into contact with external objects.

Vaisheshika metaphysics is pluralistic realism because it claims that “variety, diversity, and plurality are the warp and woof of reality; in other words, ultimate reality is constituted of irreducible particulars (Puligandla 1975, 147). Every existence is marked by some unique quality that makes the world tapestry beautiful. The vary tenet of this philosophy is reflected in its founder’s name, Kanada, which means “the sound of molecules.” Vaisheshikas recognize twenty-four qualities: color, taste, smell, touch, sound, number, magnitude, distinctness, conjunction (connection), disjunction, nearness, remoteness, cognition, pleasure, pain, desire, aversion, effort, heaviness, fluidity, viscosity, tendency, moral merit, and moral demerit (Puligandla 1975, 153). The enumeration of qualities, although seemingly simplistic, gives us some idea about the vastness and complexity of the constitution of worldly objects and the resulting problems, and, at the same time, makes us aware of the innate qualities of existents that contribute to the beauty of diversity.

6.1.3. Carvaka view of body (matter)

Indian civilization, marked by nature-oriented spiritualism, focused on the workings of mind at various levels and did not provide opportunities for the growth of materialism. Therefore, the original texts of Carvaka philosophy by Brhaspati did not survive. The philosophy is inferred from the texts of his critics, who narrated the philosophy in one single axiom: “Eat, drink and be happy,” referred to as “common people’s opinion.”

The Carvakian view of the world is limited to experiential reality. Life should be lived fully in the present without concern for the metaphysical. Carvakians place no importance on the *Atman* (soul), *moksa* (liberation) or *svarga* (the heaven). Many of these views, along with the rejection of the authority of the Vedas and Brahmanas, caused the Carvakian school of thought to be somewhat dismal in Indian history (Bhakta et al. 2008; Raju 1992). This school feels that the body is Ultimate Reality.

Within the four schools of Indian philosophy there are varying ideas of the relationships between mind, body, and consciousness. The Samkhya School of thought believes that when I-consciousness (*purusha*) comes into contact with material objects, the mind (consciousness) becomes active. The philosophies of Nyaya and Vaisheshika believe that the rational mind can understand physical bodies through right understanding. Similarly, the mind’s power of thinking, and reasoning can help liberate the person from worldly attachment and the suffering caused by attachment. The Carvakan School of philosophy finds that both the mind and consciousness could not exist without the physical body and therefore are the products of the physical body (Bhakta et al. 2008).

The four different perspectives on the philosophy of body illustrate the variance and complexity of Indian philosophy and show how deeply analytical Indian intellectualism is. In the following sections, we deal with India’s philosophies of mind, which are rational investigations of truth. These philosophies have been mistaken for philosophies of Hinduism and Buddhism. This confusion occurs because there is no clear distinction between religious thought and secular thought since both types of thought are products of the mind. However, a distinction can be made on the basis of the thinking process. Philosophy is based on rationality or rational thinking and religion is based on faith, an established customary belief.

In this paper, the meaning of *philosophy* is understood as the rational investigation of being, knowledge and/or conduct: who we are; how we come to know and understand the world, and the reasoning behind our conduct. Philosophy is about the rational description and the logical modeling of the

universe and the mind. Neither religionists nor philosophers have understood the meaning of life here or after passing because life is marked by uncertainty caused by unknown forces and the laws of cosmic reality. The true nature of reality cannot be perceived by our senses (Kaku 2014). All linguistic structures are constructions of the mind and subject to change in relation to time and space. Therefore, ideas or philosophies that empower individuals in facing life's challenges without undue suffering are worthy of consideration regardless of their categorical labels related to religion, spirituality, or philosophy of mind.

7. Philosophies of mind

7.1. Vedanta

The philosophy of *Vedanta*, the concluding parts of the *Vedas*, "the wisdom-scriptures," has been presented to us by Shankara in the form of non-dualism, according to which man's innermost mind, or deep consciousness, is identical to the cosmic consciousness. The theory of Brahman-Atman connection has been dominant in Indian thought since the seventh century. This metaphysical theory has been realized in quantum physics as string theory in the sense that all existences are points in the energy strings, which make up the cosmos (Junghare 2011). In simple language, the human mind is nothing but the brain's energy. Therefore, wellness of the mind means wellness of the body and vice-versa. This philosophy considers mind superior to the body.

7.2. Buddhist Philosophy

This philosophy is based on Buddha's teaching, although Buddha was a teacher of ethics and not a philosopher. The unique characteristic of Buddhist thought is that it is a process philosophy which explains existence in terms of impermanence and interdependence. The Buddhist philosophy of both the major schools, Theravada and Mahayana, explains a person's bodily self as a combination of body and mind. Body is composed of *dharmas*, final irreducible constituents comparable to neutrons (Greenwood et al. 2009). There are two types of *dharmas*: conditioned and unconditioned. The former accounts for continuity and the latter for change. The physical world is both conditioned and changing. Mind is constituted of feelings, perception, cognition, and consciousness.

8. The holistic theory of the self (person)

An examination of the concept of body in India's orthodox and heterodox philosophies initially seemed to consider the category of body as the foundation of existence, the container of mind and consciousness. After much study and analytical thinking, the concept of the body reveals the structural and functional complexities, not only within body's structure but also the diverse perceptions of body among philosophers, religionist, linguists, semanticists, biologists, and physicists. It is reasonable to assume that the diverse scholarly opinions have been shaped in the context of the scholars' individual selves composed of diverse bodies and minds. This study validates the much-discussed synthetic nature of India's tradition that resulted as a product of India's linguistic, racial, religious and philosophical diversity.

Body, brain, mind, consciousness, and language are societal constructs, created by the brains, minds, consciousnesses, and languages of diverse tribes. This diversity resulted in divisions and conflicts. Philosophical discussions between Krishnamurti (1981) and physicist David Bohm and psychiatrist David Shainberg led to recognition of the holistic theory of existence. Holistic theory explains that diverse sociolinguistic constructs are due to diversity of perceptions of appearances. In reality, the subject does not and cannot know the object, abstract or concrete, due to the changing nature of life. Krishnamurti and the various philosophies of body-mind-consciousness discussed the above focus on direct perception (seeing through the inner mind) of the immediate condition of the psyche and the very substance of one's existence. All the philosophical theories suggest that it is the mind's power (brain's thinking capacity) that can assist individuals to understand themselves and regain freedom from attachment to socially-created labels and phenomena. This philosophy of the mind's inner power is comparable to the human brain's processing of matter (substance) into molecules and cells. The Human body creates and destroys molecules and cells, whether we are awake or asleep (Stoll and Muller 1999; Church 2018). This view of the power of mind-body-consciousness is not just a metaphysical theory. It is scientific reality. Our thoughts and language have direct impact on the world around us. Knowledge of the interconnectedness of existences can guide us in harnessing our energy for joyful and effective lives.

9. Concluding remarks

1. All of India's philosophies focused attention on reducing suffering of life. The philosophies considered *mind* as a power of brain and the brain as part of body. The philosophies focused on mind-body-consciousness unity and the human power to heal self and other bodies through understanding, love, kindness, and respect.
2. Indian philosophies are partly psychology and partly ethics. In order to understand other people, bodies and minds, one has to know one's own mind-body relations. In contrast to Western philosophies, which focused on the analysis of external substances, Indian philosophers focused on their own mind-body analysis and developed experience-based theories of socio-cultural ethics, all directed towards humanity's welfare in word, thought and action.
3. India's socio-linguistic tradition provides diverse philosophical perspectives on the complex and diverse nature of the body, but all the philosophies, whether orthodox or heterodox, secular or religious, focus on mind-body consciousness as a single unit of substance in motion.
4. Philosophies of body-mind-consciousness are not simply metaphysical theories, but they are socio-cultural ideologies with deeply thought-out techniques to be used for the qualitative and holistic sustenance of people.
5. Indian philosophies explain the diversity of languages and dialects and their uses in relation to the diversity of biological and sociological selves and their evolutionary development in the context of time, space and environment. Proper use of language depends on the mind's discretionary power. Language is an outer expression of inner thought, reflective of a person's core value system.
6. The Indian philosophical concept of "body" promotes the idea of dignity, which means every being has an innate right to be valued and respected.
7. The collective and synthetic nature of the tradition provides inspiration for tolerance and peaceful coexistence of diverse bodies and minds.
8. The most important philosophical principle is that everybody has the ability to make a change—to heal oneself and others. Indian philosophies explain how thought and emotions affect our health.
9. Philosophy of body is a humanistic philosophy. A human, a composite of the emotions, reason and consciousness, can regulate the emotions and harness the mind in manufacturing new energy for creating new things. These philosophies teach us that the world of thought is within the human body, not outside. Reason is not merely intellectual but also ethical. It is up to an individual person to control molecules of emotions, produce molecules of

reason, and use language with discretion in creating a beautiful world of unity and peace.

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