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#### Mind-body Problem: A Comparative Approach

*The age-old problem of mind and body is highly discussed problem that has occupied psychologists, thinkers, philosophers and intellectuals. Many philosophers starting from Plato in ancient Greece to Donald Davidson in contemporary times have been occupied by the issue of mind and body. So also, the issue occupied philosophers in Eastern philosophy of India. There is striking similarity between the Bhagavad Gita (the core of the epic Mahabharata) and Donald Davidson's theory (Anomalous Monism) as a solution to the problem of mind and body. The whole argument of mind and body culminates to the conception of 'personhood' – and its limits. The comparison comes to the point that though there are similarities in the Gita concept of personhood and Davidson's Anomalous monism, the differences bring to the light where the limit is set to personhood and where the personhood goes infinite – both through mind and body. The paper tries to prove that the Gita philosophy has an edge over Anomalous monism of Davidson, as Davidson is unable to solve the dualism of mind and body; while Gita does it successfully by initially introducing kshara purusha (mortal being) and akshara purusha (psychic soul), directly relating it to the Purushottam (the Absolute).*

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**Mind-body Problem: A Comparative Approach**

**ABSTRACT:** The age-old problem of mind and body is highly discussed problem that has occupied psychologists, thinkers, philosophers and intellectuals. Many philosophers starting from Plato in ancient Greece to Donald Davidson in contemporary times have been occupied by the issue of mind and body. So also, the issue occupied philosophers in Eastern philosophy of India. There is striking similarity between the Bhagavad Gita (the core of the epic *Mahabharata*) and Donald Davidson's theory (*Anomalous Monism*) as a solution to the problem of mind and body. The whole argument of mind and body culminates to the conception of 'personhood' – and its limits. The comparison comes to the point that though there are similarities in the Gita concept of personhood and Davidson's *Anomalous monism*, the differences bring to the light where the limit is set to personhood and where the personhood goes infinite – both through mind and body. The paper tries to prove that the Gita philosophy has an edge over *Anomalous monism* of Davidson, as Davidson is unable to solve the dualism of mind and body; while Gita does it successfully by initially introducing *kshara purusha* (mortal being) and *akshara purusha* (psychic soul), directly relating it to the *Purushottam* (the Absolute).

**KEYWORDS:** mind-body dichotomy, the gita philosophy of *kshara purusha* (mortal beings), *akshara purusha* (psychic soul) and *purushottam* (the absolute), Davidson's anomalous monism and personhood

The age-old problem of mind and body is highly discussed problem that has occupied psychologists, thinkers, philosophers and intellectuals. Many philosophers, starting from Plato to Aristotle in ancient Greek philosophy (that have remained prominent), whilst modern philosophy saw Descartes, Spinoza, John Smart, Huxley and others systematically debating on the issue. John Searle's *Biological Naturalism* and Donald Davidson's *Anomalous monism* are



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