

Mind and Time Is Everything in Controlling This Universe- A Perspective

Tania Narula^{1*}

ABSTRACT

The mind is closely related to the functions of the brain and can have no autonomous existence beyond the brain. Mind borrows its light from time to time from its source. The present article is highlighting the importance of the mind in controlling everything.

Keywords: *Autonomous, Brain, Mind*

In a substantial view, the mind is a type of substance. The mind is a finer matter having an autonomous existence. The mind is a single entity, perhaps having its base in the brain but distinct from it. In its most extreme form as in the Indian Upanishads and Vedanta, the mind is not only a finer matter but also it is an entity wholly separate from the body, in fact a manifestation of the soul, which will survive the body's death in the form of the spiritual body or mental body [called Linga Sharira or Sukshma Sharira in Sanskrit] as expressed by Vivekananda who indicated that this mental body bears all the mental impressions. This mental body is also called 'spirit'.

In the functional view, the mind is closely related to the functions of the brain and can have no autonomous existence beyond the brain, nor can they survive its death. In this view, the mind is a 'state' created by the activities of the brain with other parts of the nervous system as it is indicated by cognitive neuroscientists and Artificial Intelligence (AI) scientists. According to them 'minds are simply what brains do'. In this functional view, the mind is a subjective manifestation of consciousness: the human brain's ability to be aware of its own existence. The concept of the mind is, therefore, a means by which the conscious brain understands its own operations.¹

It is the mark of an educated mind to be able to entertain a thought without accepting it.
(Aristotle)

In the West, the psychologists make a serious mistake in saying that consciousness is a function and attribute of the mind. It is Chit or Atman only that is Pure Consciousness Itself. Mind borrows its light from time to time from its source- Atman, the Light of lights or the Sun of suns and glitters temporarily like consciousness, like the golden gilt in brass. Mind borrows its light and power from Brahman, the source (Yoni), just as the iron-rod borrows its

¹ Lecturer, Dasmesh Institute of Research & Dental Sciences, Faridkot, Punjab, India

***Responding Author**

Received: May 10, 2019; Revision Received: June 26, 2019; Accepted: June 30, 2019

Mind and Time Is Everything in Controlling This Universe- A Perspective

heat and effulgence from fire. The mind is Jada or non-intelligent but appears to be intelligent by borrowing light from Brahman, just as water exposed to the sun borrows heat from the sun. The mind can do only one thing at a time. It is finite (Parichhinna). It is Jada. It is the effect (Karya) of Sattva Guna. It is Vinasi (perishable). It is Chanchala (ever-fluctuating). It is a bundle of ideas, Samskaras, habits, impulses, and emotions. It borrows light from the Adhishthana (the underlying substratum), Brahman. You can control the mind. The thinker is different from thought.²

There is no functioning of the mind in deep sleep. You always say, "My mind", as if the mind is one of your instruments just like your walking-stick or umbrella. Therefore, the mind is not the self-shining Atman. Even in cases of delirium or in cases where there is paralysis of the mental functions, where a man loses his memory and other faculties partly or wholly, 'He' remains. The 'I' exists (Aham Asmi). The mind seems to be as much your property and outside of you as the limbs, the dress was worn or the building you dwell in. Therefore, the mind is different from 'I'.

It seems completely natural to us that we should feel pain when we're injured or hunger when we're deprived of food. Such feelings seem to us to be inherent in those predicaments. Then why doesn't a car feel pain when its tire is punctured or feel hungry when its fuel runs low? The answer is that pain and hunger are not inherent in being injured or starved such feelings must be "engineered." These physical circumstances do not directly produce the states of mind they arouse; on the contrary, this depends upon intricate networks of agencies and nerve-bundles that took millions of years to evolve.³

When your skin is touched, it seems as though it were your skin that feels-and, not your brain because you're unaware of everything that happens in between. In order for hunger to keep us fed, it must engage some agency that gives priority to food acquiring goals. But unless such signals came before our fuel reserves were entirely gone, they'd arrive too late to have any use. This is why feeling hungry or tired is not the same as being genuinely starved or exhausted. To serve as useful "warning signs," feelings like pain and hunger must be engineered not simply to indicate dangerous conditions, but anticipate them and warn us before too much damage is done.

ATMAN THE SOURCE FOR THE MIND

Manas, which expands through Sankalpas and Vikalpas, is generated with Brahman as its cause. The form which the endless Atman (Supreme Spirit) assumes through Sankalpa is Manas (mind). It first turned its back to discrimination and hence entangled itself in the folds of Vasanas of objects. The underlying substratum, Adhishthana of the mind, the source or basis for the mind is Atman or Brahman or Absolute Consciousness. The Power of powers who gives power to the mind, the Light of lights who sheds light on the mind, the Seer of seers who witnesses the motives of and movements in the mind, the Support of supports on which the mind rests in sleep is BRAHMAN.⁴

Om Keneshitam Patati Preshitam Manah Willed and directed by whom does the mind go towards its desired objects? To that Power of powers, I bow with folded hands. That Power of powers I am. That Secondless Supreme Being who resides in the chambers of your hearts as Antaryamin or Inner Ruler or Controller or Sutradhara or Sakshi (Silent Witness), Antaratman (Inner Self), who has no beginning, middle or end, who is the source of this world, the Vedas, body, mind, Indriyas and Prana, who is all-pervading, who is unchanging, who is One Homogeneous Essence (Ekarasa), who exists in the past, present and future, who

Mind and Time Is Everything in Controlling This Universe- A Perspective

is self-existent (Svayambhu), who is independent (Svatantra) and who is self-luminous (Svayam- jyotis) is God or Atman or Brahman or Purusha or Chaitanya or Bhagavan or Purushottama.⁵

PROOF FOR THE EXISTENCE OF MIND

What is the nature of the Atman or Brahman? It is Sat-Chit-Ananda. Atman is Vyapaka. Then, what is it that limits the individual soul's vision? It is only minded. This fact proves the existence of an internal instrument, the mind. In the commentary on the Brihadaranyaka, Sri Sankara gives two proofs of the existence of Manas.

One is that it is Manas which renders all knowledge through senses possible. It is called Sarva Karma Vishaya Yoga. Sense-knowledge is the product of the connection between the mind and the sensory organs. That is why there is no simultaneity of the knowledge of the impressions received through the various sensory organs. People say, *My mind was elsewhere*. I did not see that. The impossibility of this simultaneity of knowledge through various sensory organs is an indication of the existence of the mind.⁶

Time is a great healer and great destroyer

The soul is a constant factor. Between the Atman and the organs of senses, a connecting link is necessary. We have to acknowledge the existence of an internal organ (Mind), through whose attention and non-attention, perception takes place. If we do not admit the internal organ, there would result in either perpetual perception or perpetual non-perception—the former when there is a conjunction of Atman, the sense (Indriya) and the object (Vishaya), the three constituting the instruments of perception. If on the conjunction of these three causes, the effect did not follow, there would take place perpetual non-perception. But, neither is the case. We have, therefore, to acknowledge the existence of an internal organ on whose attention (Avadhana) and non-attention (Anavadhana) perception and non-perception take place. This is the argument for the existence of Antahkarana or mind.⁷

THOUGHTS MAKE THE BODY

The actions of the mind alone are indeed actions; not so much those of the body. The body is really our thoughts, moods, convictions, and emotions objectivised, made visible to the naked eyes. It is a point worthy to note with care that every cell in the body suffers or grows, receives a

life- impulse or a death-impulse, from every thought that enters the mind, for you tend to grow into the image of that which you think about most. When the mind is turned to a particular thought and dwells on it, a definite vibration of matter is set up and often more of this vibration is caused, the more does it tend to repeat itself to become a habit, to become automatic. The body follows the mind and imitates its changes. If you concentrate your thought, the eyes become fixed.⁸

Every change in thought makes a vibration in your mental body and this, when transmitted to the physical body, causes activity in the nervous matter of your brain. This activity in the nervous cells causes many electrical and chemical changes in them. It is thought-activity which causes these changes.⁹

Mind games do not make me believe you are mysterious or interesting. Mind games do make me believe you are a waste of my time and energy.

CONQUER THE MIND TO CONTROL THE BODY

With the majority of mankind, the mind is greatly under the control of the body. Their minds being very little developed, they live on Annamaya Kosha mostly. Develop the Vijnanamaya Kosha and, through Vijnanamaya Kosha (Buddhi), control the Manomaya Kosha (mind). The Vijnanamaya kosha is developed by abstract thinking and reasoning, by systematic meditation, Brahma-Chintana, the study of the Upanishads, Yogavasishtha and Brahma Sutras. When you have controlled the mind, you have perfect control over the body. The body is only a shadow of the mind. It is the mold prepared by the mind for its expression. The body becomes your slave when you have conquered the mind.¹⁰

We spend our lives in several realms. The first is the ordinary physical world of "objects" that exist in space and time. Objects obey simple laws. When any object moves or changes, we can usually account for it in terms of other objects pushing it, or else of gravity or wind. We also live in a social realm of persons, families, and companies; those entities appear to be ruled by quite different kinds of causes and laws. Whenever a person moves or changes, we look for signs of intentions, ambitions, infatuations, promises, threats, and the like none of which could affect a brick. We also live in a psychological realm-inhabited by entities we call by names like "meanings," "ideas," and "memories." These, too, appear to obey different rules.¹¹

The causes in the physical realm seem terribly different from those that work in the social and psychological realms-so different that they seem to belong to different worlds. In some respects our bodies act exactly like ordinary objects: they have shapes we can see and touch, and they have locations that change when we're dropped or pushed. Yet in other ways, our bodies act quite differently from other things, and this appears to be because of minds. But what on earth are minds? For ages people have wondered about the relationship between the mind and body; some philosophers became so desperate as to suggest that only the mental world is real and the real world is merely an illusion. (That idea just makes the problem worse, because it can't even explain why there seems to be a physical world.) Most thinkers have ended up with images that portray two different kinds of worlds, one of matter and one of mind, somehow connected by mysterious threads of spiritual causality, somewhat like the films and tendrils formed when sticky stuff is pulled apart.¹² Certain modern physicists have even speculated that these connections are somehow involved with the "uncertainty principle" in physics, perhaps because that problem also confounds their usual conceptions of causality. I see no merit in such an idea because as far as I'm concerned, the so-called problem of body and mind does not hold any mystery: *Minds are simply what brains do.*

CONCLUSION

Whenever we speak about a mind, we're speaking of the processes that carry our brains from state to state and this is what makes minds appear to us so separate from their physical embodiments. Everything is a mind game.

REFERENCES

1. D. Pal and A.U. De, Physics of consciousness and its model may provide guidelines to solve Many scientific problems. Neuroquantology 2004; 1: 17-28.
2. D. Pal and A.U. De, Consciousness model: Significance of thought-carrying particles and thought-retaining particles in quantum measurement as well as cognitive problem. Neuroquantology 2005; 2: 115-116.

Mind and Time Is Everything in Controlling This Universe- A Perspective

3. D. Pal and A.U. De, The cosmic microwave background radiation temperature signifying the existence of the thought carrying particle, thought retaining particle and thought force. *Neuro Quantology* 2012; 10: 428-442.
4. Dhananjay Pal. Existence of Thought Force and Its Characteristics. *American Journal of Physical Chemistry*. 2013; 2 (5): 94-104.
5. R. Nelson, Director, Global Consciousness Project, Princeton, New Jersey. (2009) rdnelson@princeton.edu
6. D. Radin, *The Conscious Universe: The Scientific Truth of Psychic Phenomena*. (Harper Edge) (1997) ISBN 0-06- 251502-0.
7. R. Penrose, *Shadows of the Mind: A Search for the Missing Science of Consciousness*. (Oxford University Press) (1994)
8. W. Van De Bogart, *Earth portals: Exploring New Metaphors of Consciousness* 1993 willard@earthportals.com
9. S. Vivekananda, *Soul, Nature and God (Linga Sharira or Sukshma Sharira)*. The complete works of Swami Vivekananda. (Advaita Ashrama, India) 1991; 2: 424- 438.
10. S. Parnia, Do reports of consciousness during cardiac arrest hold the key to discovering the nature of consciousness? *Medical Hypotheses* 2007; 69(4): 933-937.
11. M. Beauregard and D. O'Leary, *The spiritual brain: A neuroscientist's case for the existence of the soul*. (Harper Collins Publishers) 2008.
12. M. Beauregard and V. Paquette, Neural correlates of a mystical experience in Carmelite nuns. *Neuroscience Letters* 2006; 405: 186-190.

Acknowledgment

The authors profoundly appreciate all the people who have successfully contributed in ensuring this paper in place. Their contributions are acknowledged however their names cannot be mentioned.

Conflict of Interest

The authors carefully declare this paper to bear not a conflict of interests

How to cite this article: Narula. T. (2019). Mind and Time Is Everything in Controlling This Universe- A Perspective. *International Journal of Indian Psychology*, 7(2), 795-799. DIP:18.01.094/20190702, DOI:10.25215/0702.094