

MIND AND ITS PIVOTAL ROLE

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MIND is a rather intricate and complex subject. This is an organ, which has such a powerful engine that only the Brahman can be its controller, the so-called Director of the MIND, yet in the matter of every perception, it constitutes the most important link between the object outside and Atman within and all our actions (KARMA) and their results (KARMA-PHAL) are directly related to the application of MIND in those. According to the laws of KARMA any deed performed by our senses will only be considered meaningful if there is application of MIND to it. As such it is important to have at least some understanding of this difficult subject for all of us.

What is this MIND? In a simple way one can say that MIND is an organ of sensations and thoughts. It is a tool, which enables us to feel sense and react to provocation. It is concerned with “SANKALPA” (an imaginative function which enables MIND to make plans for the future and allows it to keep guessing the outcome) and “VIKALPA”, a faculty of MIND which is responsible for the creation of doubts.

MIND is considered the middle entity which has a role in unveiling the inertness of this physical body on one hand, and bringing into awareness the existence of the spirit, on the other, the body in action being a combination of both: matter and spirit. It is with parts and has the capability to move from place to place assuming the form of the object of perception. It is the MIND, which converts the senses into percepts and then puts forward to the intellect for its consideration.

How does this MIND operate? When we see an object outside, that object does not enter the eye but we feel the reflection of that object in MIND, as it were. Of course, in the process of perception, there is that vital role of consciousness, on account of which, the transmitted vibrations from the object is made aware of, to the perceiver. It is common experience that at times one loses awareness and says, “I missed your point, as my mind was elsewhere.” This absence of perception is simply because of the fact that there is lack of synthesis of that sensation due to non-application of

MIND. The fact is that for an act of perception or for that matter no-perception to take place, one has to acknowledge the existence of MIND, as a connecting link between the consciousness within and the object outside. Advantage of this very function of MIND is taken by *sadhaka* in undertaking the “DELINKING PROCESS” to be explained later in the text.

Let us see as to where this MIND is located? Is it a part of our body? The answer seems to be puzzling. If we say, “Yes” then it would have been possible to dissect the MIND out of the body and put a pointer to it, as we medical doctors do when we examine any anatomical known part of the body (ex: Liver, lung, heart, brain etc.). This is not possible in case of MIND. Neither it is brain nor heart as one may like to think. Also, if it is a part of the body it should remained confined to it, this is not so. It is common knowledge that the MIND keeps wandering about, never remains still; it is fickle. Arjuna’s statement, “*chanchalam hi manah Krishna* (the mind is very fickle, O Krishna)...verse 34.chapter VI” was duly corroborated by Lord Shree Krishna Himself in the following verse in the Geeta, when He says, “*asamshayam mahaabaaho mano durnigraham calam....* (Without doubt, the mind is unsteady and difficult to control...” In verse 26 of the same chapter Lord has mentioned,

*“yato-yato nishcarati manash cancelam ashthiram,
tatas-tato niyamyai ‘tad aatmany eva vasham nayeta”*

Meaning:

Due to whatsoever cause, this unsteady and wavering mind wanders about; let it be pulled back from those destinations by repeatedly concentrating upon the SELF”. And in this process of wavering, at one moment one’s mind may be with his daughter in Chicago and at the very next moment with his son in Patna. As such, how a location within the body can be assigned to MIND?

If we say, “No”, the MIND is not a part of body, how can we refute Lord’s words, when He says,

*“bhumir aapo ‘nalo vaayuh kham mano budhhir eva ca,
ahamkaar iti ‘yam me bhinnaa prakritir astadhaa”*

Ch VII/verse 4

Meaning:

Earth, water, fire, air, ether, MIND intellect and ego constitute eightfold division of *Prakriti*? Body is a part of *Prakriti*, the so-called *Vyashti-Prakriti*. Thus we see that according to our scripture Mind is a part of *ashtadha-prakriti*, part of our body. The 5 great elements (earth, water, fire, air, and ether) to which all the five sense-organs (nose, tongue, eyes, skin, ears) and their objects (smell, taste, form, touch, sound) are respectively associated, constitute the gross body. The MIND, intellect and Ego are the constituents of Astral body or the Subtle-body and *Avidyaa* or *Ajnnaan*, that of Causal body.

It is very interesting however, to learn that while MIND is considered a separate entity beyond senses, as given in the following two verses, it has the capacity to associate with the five sense-organs and be a part of the sense-group (verse 22, chapter X, and verse 7, chapter XV).

“*indriyaani paraany aahur indriyebhyah param manah ,
manasas tu paraa budhhir yo budhheh paratas tu sah*”

Ch III/verse 42,

Meaning:

The senses are said to be great, greater than the senses is MIND, greater than MIND is the intellect and greater than intellect is HE (the SELF)”. Again while describing 24 principles (*tattva*), which constitute the body, according to *Samkhya* philosophy, the MIND is considered separate from senses, as mentioned by the Lord.

“*mahaabhutaany ahamkaaro budhhir avyaktam eva ca,
indriyaani dashai ‘kam ca panca cendriyagocaraah*”

Ch XIII/verse 5,

Meaning:

Five great elements, ego, intellect, primordial- nature with ten senses, five objects of senses and MIND. Mind is separate from senses.

But when one looks at the verse 22 of Chapter X, one finds, “....*indriyaanaam manaschashmi*....), which means among the senses I am MIND. Thus MIND has been mentioned as one of the *vibhuties* (Divine manifestations) from among the senses. Again in verse 7 of Chapter XV (given below) Lord Shree Krishna has made a mention of MIND, as the sixth sense-organ.

“*mamai ‘vaa ‘msho jivaloke jivabhutah sanaatanah
manahsasthaani ‘ndriyaani prakritisthaani karsati*”

Meaning:

The eternal *Jeevaatmaa* in this body is a particle of My own being; and resting in *Prakriti* it is that alone which draws the five senses with the MIND as the sixth.

Because of its identification with *Prakriti*, *Purusha (Jeevaatman)* drags around itself the senses and the MIND, which work in tandem.

It is also well known that MIND is one of the constituents of *ANTAHKARAN* or the Inner Psychological Instrument, the others being Intellect, *Chitta* (sub-conscious mind) and Ego (the self-asserting principle). Thus we can clearly see the pivotal role of MIND in us. In the company of senses it gets pulled or pushed away from the Centre (the Atman) and in association with *Antahkaran* it has the opportunity to get attracted towards it.

The multiple roles, which the MIND has the capability to play, can be further explained if we examine the root or the main source of its origin. While the causes of five sense-organs are the five gross elements, the MIND has its origin in the *Saatvic* aspects of the five *Tanmaatras* (subtle rudimentary principles, out of which the five gross elements are formed). Thus in the MIND there is representation of all the five sense organs. If we take for example “Eye” as a sense-organ. It is made-up of *Agni-tattva* (fire-principle). When an object outside is to be perceived there is an operation of MIND so that an impression is made on a portion of MIND which is made-up of *Agni-tattva* or fire principle. Again in order to hear, only that portion of MIND, which is made-up of sound-*tanmaatra* (the subtle-principle of sound), gets activated. Similar is the case with other sense-organs. But when it comes to *Jeevaatman*, it enjoys the objects of senses while dwelling in the senses of hearing, sight, touch, taste, and smell, as well as the MIND.

“*shrotram cakshuh sprashanam ca rasanam ghraanam eve ca
adhishthaaya manash ‘caayam visayaan upsevate*”

Ch XV verse 9

How to deal with this multi-faceted MIND, for one's emancipation? This is a big question, asked by Arjuna for the benefit of mankind (verse 34, chapter VI). To which Lord Shree Krishna has given His wonderful reply in the verse following it. He says,

*“asamsayam mahaabaaho mano durnigraham calam
abhyaasena tu kaunteya vairaagyena ca grihyate”*

Meaning:

Without doubt, MIND is unsteady, difficult to curb, but it can be controlled through practice and dispassion (renunciation).

Here, Lord Shree Krishna has shown two paths:

A: *ABHYAASA* or Practice of Karma-yoga, the main constituent of which is the giving-up of the fruits of action (*KARMA-PHALA-TYAAG*). *Saadhaka* has to go through the *PROCESS OF QUIETENING OF MIND* by completely renouncing all desires arising from thoughts of the world and fully restraining the whole pack of the senses from all sides by the MIND.

*“samkalpabrahavaan kaamaans tyaktvaa sarvaan ashesatah
manasai 've 'ndriyagraamam viniyamy samantatah”*

Verse 24/ch VI

B: *VAIRAAGYA* or Practice of *Jnana* yoga, the main component of which is *RENUNCIATION OF DOER-SHIP*. By adopting this path one treads on the *DELINKING PROCESS*, the mention of which was made earlier in the article. This has been given in verse 25 of Chapter VI, as given below:

*“sanaih-sanair uparmed budhyaa dhritigrhitayaa
aatmasamstham manah krtvaa na kimcind api cintayet”*

Meaning:

One should through gradual practice attain tranquility by fixing the MIND on God, with reason controlled by steadfastness and without thinking of anything else.

The application of de-linking process is based on the fact that at one moment when the MIND is engaged at one particular spot it is not linked

with the other spot at the same moment. Thus if one trains oneself to disengage the MIND from the world outside it will by its own nature get directed towards the centre (the *Atman*).

Let us look at it in another way. Our scriptures are full of description that the world is nothing, but an illusion or *maayaa* or dream. It has existence but is unreal. In fact, it is only a creation of MIND. The existence of world is kept-up by the MIND-JUGGLER as a big show. If through subtle art of meditation and one is able to consciously destroy the MIND, the entire world will disappear as one realizes the falsehood of experience in dream after getting up from sleep. The reality of the Supreme presence of all pervading *Paramaatman* becomes glorified once the false-existence of world, created by MIND is negated. Thus through the DELINKING PROCESS one can get linked with *Paramatman*, which is fact is the REALITY and only due to ignorance one is slave of the senses and the MIND. There is need to become their master and in order to so the TAMING OF MIND, through *abhyaas* is to be followed by the DELINKING PROCESS.

Before concluding I shall like to offer couple of quotations:

“The universe is the construction of a COSMIC MATHEMATICAL MIND, which may be called GOD (ISHWARA)”.....JAMES JEANS

“The universe is of the stuff of a COSMIC MIND or CONSCIOUSNESS”...ARTHUR EDDINGTON.

HARI OM TAT SAT