Chapter II

Consciousness and Mind
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CONSCIOUSNESS AND MIND

2.1. INTRODUCTION

Consciousness is a state of energy wherein the momentum of energy is evolving as self-whirling motion, expansion as waves and refraction and penetration. As long as only the self-whirling motion of atoms functions, the energy is sustained and it is un-manifest. When expansion, refraction and penetration take place it is very much manifest. The consciousness manifest is called thought at the mind level and action at the body level. Unconsciousness is the state qualified by no manifest motion, action and thought. All the living beings and even the non-living have a consciousness.

This concept of consciousness is the key to open the doors of the inner self of the man. The same consciousness is very much active in the awakened state, quasi awakened in dream state and also dormant in deep sleep. The awakened state of consciousness is directly connected with the sense organs and motor organs through the nervous systems and hence the knowledge and action.

Consciousness is very much widely discussed and also categorized differently. This categorization leads to the identity of the lower mind, middle mind and upper mind. Consciousness is Space element, mind is the energy element and brain is the mass element. These three works together and indivisible. But, empirical studies which bank on solid mass give importance to brain; cognitive studies give importance to mind and trans-phenomenal studies give importance to the consciousness. It is this factor which led to a wide, vivid, varied and contradictory discussions on the concept and functions of consciousness over centuries of time among different intellectuals of varying methods of appreciation. At one time consciousness was viewed with skepticism by many scientists, but in recent years it has become a significant topic of research in psychology, neuropsychology and neuroscience.

Consciousness, mind and brain are trio in the shelf of the body functioning as one. The brain is the physical identity, mind is the bio magnetic identity and consciousness is electromagnetic identity to speak in terms of material medium.
No attempts have been made to split and demarcate in a clear-cut way between consciousness, mind and brain. That is why much overlapping is taking place in the academic and functional appreciation of these three.

In the transformation from humanity to divinity, the consciousness plays a vital role. It is the key for the inner self, ladder to the higher ups, signal to the divine state and flag of the divine glory. All these four stages cannot be attained at a stretch. The man has to open the inner self through pacification of emotions, he has to look up through meditation, he has to purify by discarding the contemptuous and meritorious imprints and after this process only the human consciousness is called Divine consciousness. Once the divine consciousness becomes a theosophic perfection, the man can claim himself or call himself as Brahmam. It is identified in four stages to touch the divine state (bramha samsparsa) to feel the divine state (brahmimayata) to reach the pinnacle of divinity (bramharudhata) and to transcend the very divinity (brahma nirvana). At this stage, the human action becomes divine action and it is called brahma karma samadhi. At this stage, the human nature becomes divine nature. It is called as sadharmya. At this stage the man will be disassociated with all the variables of nature. This is called Prakrti viyoga. Hence, consciousness and mind are studied in the context of transformation from humanity to divinity.

2.2. MEANING OF CONSCIOUSNESS

Seeing an object is consciousness; thinking an object is consciousness; remembering the object is consciousness; recollecting, forgetting or dreaming an object is also consciousness. Consciousness is defined as sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. The state or activity which is characterized by emotion, sensation, thought or volition, mind in the broadest possible sense, something in nature which is distinguished from the physical. Awareness or perception of an inward psychological or spiritual fact, intuitively perceived knowledge of something in one's inner self; i.e. inward awareness of an external object, state, or fact. It is the totality in psychology of sensations, perceptions, ideas, attitudes and feelings of which an individual or a group is aware at any given time or within a particular time span. To most
philosophers, the word ‘consciousness’ connotes the relationship between the mind and
the world. Consciousness means the mind or mental faculties having characteristics of
thought, feelings and volition. To writers on spiritual or religious topics, it frequently
connotes the relationship between the mind and God, or the relationship between the
mind and deeper truths that are thought to be more fundamental than the physical world.

Lexicographically, Conscious means ‘aware and respond’. In Latin, conscious
means ‘knowing, aware’; ‘active and awake’.

According to Samkhyya and Yoga, Consciousness means Knower. Samkhyya
expresses as ‘Purusha is witness, a solitary, indifferent, passive spectator’. Yoga expresses as ‘Purusha, Self is seer, intelligence. Purusha in its true nature is merely
the spectator of the mind’s activity’. The word pure consciousness indicates the
primordial energy unmolested by the network of the evolutes that take root from aham or
Self and extend infinitely.

Nyaya expresses that Consciousness means a succession of states of fleeting
cognitions or the transitory mental states.

Sri Aurobindo says that Consciousness is Chit-Shakthi, fundamental thing in
existence, which has the capacity to be cognizant of itself and worldly objects and has
been put forth as, Consciousness implies the self-aware force of existence. In terms of
physics consciousness can be called energy at rest in any bio-mass.

The word Consciousness is derived from Latin conscientia which primarily means
moral conscience. In literal sense, ‘conscientia’ means knowledge-with, that is, shared
knowledge. Johnson gives a definition of ‘conscious’ in Samuel Johnson’s Dictionary as
endowed with the power of knowing one’s own thoughts and actions,’ and takes John
locke’s own definition of ‘Consciousness’ as ‘the perception of what passes in man’s
own mind’. Max Velmans, Professor of Psychology and Susan Schneider of Philosophy
wrote that ‘Consciousness is anything that we are aware of at a given moment forms part
of our consciousness, making conscious experience at once the most familiar and most
mysterious aspect of our lives. Ken Wilber, writer on transpersonal Psychology,
described Consciousness as ‘a spectrum with ordinary awareness at one end, and more
profound types of awareness at higher levels’. Eastern and contemplative traditions
maintain that ordinary consciousness is but a narrow and restricted version of deeper or higher modes of awareness, and that specific injunctions (yoga, meditation) are necessary to evoke these higher and exceptional potentials. Moreover, they all maintain that the essentials of consciousness itself can only be grasped in these higher, post formal, and non-dual states of consciousness.9

Robert van Gulick, Professor in Philosophy of mind and psychology in the field of cognitive science, defines ‘Consciousness is the state or quality of awareness, or, of being aware of an external object or something within oneself’.10 A. E. Taylor, a scholar and British idealist philosopher, explains that ‘consciousness denotes some phase or aspect of our mental life, and that it is not identical with any other aspects which we apply to particular mental processes or states. It is not feeling, nor is it willing, nor is it thinking; but these states or processes have this at least in common, that they are conscious states’.11

Vethathiri Maharishi reveals that the meaning of Consciousness is Truth or Brahmam.12 Consciousness is omniscient, radical and universal principle.13 He also says that Nature, in its evolutionary process, has become various forms, actions and results and can classified as Truth, Energy, Mass and Knowledge. Nature and Consciousness are inseparable. The consciousness represents its divine quality.14

While probing about the inter relationship between Nature and Consciousness, it is clear that the Consciousness is the quality of Nature. The word Nature according to him encompasses the potential, kinetic, visible, invisible, felt, unfelt, object or subject in the universe and beyond. It represents the greatness and wholeness of Universe.

Thus, he asserts that Consciousness is fundamental, basic, inner core and most essential part of anything, whether living or non-living entity. Consciousness is concrete abstract reality and also inherent or distinguishing characteristic feature of Nature.

2.3. NATURE OF CONSCIOUSNESS

The ‘Nature of consciousness’ here means the fundamental features or qualities or attributes or characters of consciousness.
Bhagavadgita clarifies that Prakrti and Purusha are both without beginning; and all the transformations and Gunas are emerge of Prakrti (B.G: 13:19). This asserts that they are not essentially two different entities. The same single Reality have two phases of Pure Consciousness which is former and without modification forever, and Prakrti which is latter with modification. Prakrti puts on the embodiment of time, space and causation and is also constituted of three gunas of satva, rajas and tamas.

Samkhya elucidates that Purusha is Consciousness, which is Static or still, not having distinguishing characteristics. It is stable and invariant in nature and cannot be deduced from any other thing in universe. Purusha is without beginning or end, subtle and omnipresent, an eternal seer. Its eternity is with immutability and Perfection. Consciousness is beyond the senses, mind, and intellect, beyond the range of time, space and causality.

Samkhya further says that Purusha is not bliss, and even the happiness is due to the sattva aspect of Prakrti. The duality of subject-object is involved in pleasurable experiences as much as in painful ones. Pleasure and pain belong to the buddhi. The Consciousness presents in the states of waking, dreaming and dreamless sleep. These states are all due to the modifications of Buddhi. The role of Purusha in the universe can be comprehended as the mere presence of Purusha brings the products of the evolutionary chain into self-consciousness, and illuminates the whole sphere of thought and feeling. The Self holds the different conscious states together.

Svami Omkaranamda Giri explains that there are many empirical consciousness and they are pure. The plurality of the Purushas is very much readymade being away from the gunas (S.K:18), is not all fundamentally different from Purushottama of Bhagavadgita. It is also said that Purusha is empirically heterogeneous and ontologically homogenous and Purusha is placed in supra-axis to the nature and he is there not to cause any action or not to reap any benefits. He gives the character of witness, happiness and desire to the Purusha by saying as gunas create the modifications like mahat, and make the Purusha subjected to bondage. Purusha just witnesses the show of the nature and not only enjoys the qualities of Prakrti, but also aims at kaivalya, a total isolation, being devoid of gunas.
When Consciousness and Prakrti is explained as dual entity by Samkhya philosophers, Svami Omkaranamda Giri differs in opinion saying that both are inseparable single entity and the nature of consciousness is potential dormant energy and reveals as ‘Purusha and Prakrti are like the two inseparable sides of the same coin, the celestial and terrestrial. The underlying monism is not understood in the functional dualism. Samkhya proposes a dormant, celestial, inner-looking force the Purusha and an active/dynamic, terrestrial, outer moving force the Prakrti. Hence Prakrti is said to be the cause for entire creation, survival and destruction and it is the energy Primordial. Prakrti is qualified by consciousness (Buddhi) and action (karma) and it is classified by qualities (gunas) sattva, rajas and tama and karma of gunas ratios’. 18

The observation in yoga philosophy that it seems to be a highest Purusha apart from many empirical self and interpreted by yoga sutra as ‘Isvara is a special kind of Purusha who is always free from pains, actions, effects and impressions (Y.S:1:24)’. It is Isvara who provides liberation and not the nature at all. Patanjali understands the Purusha as a vital unit, being infinite, not hampered by gunas or sufferings and he is Supreme knowledge. Without Isvara human endeavor cannot be successful. That is why Isvara had become a dire need in yoga darsana. Isvara is merely an inference, because when all visuals are finite there must be one infinite. Thus, inferred Isvara dominates the system of yoga, being the target of all the methods practiced with mind-body complex.19

Nyaya elucidates that the eternal self is not conscious, even though it is the perceiver of all that brings about pain and pleasure and the experience of all pains and pleasures and knower of all things. Consciousness is said to be the quality of self, which is produced in the waking state by conjunction of soul with manas. Cognitions, desires, aversions, volitions, and the feelings of pleasure and pain, and other different modes of mental states are said to be nature of Consciousness and explained as, ‘Consciousness is like a flowing stream and is transitory’.20

According to Integral yoga, the nature of consciousness is both self-aware and universal dynamic and creative energy. So, the activeness of chit-shakti leads to the emergence and evolution of universe, living beings, which is latent in it. The consciousness builds the worlds and also works out the cosmic and individual truth of things, organizing, and itself evolving. Consciousness can retort to the forces, create from itself
forces, establish its own responses or abstain from responses. Thus consciousness, which is inherent in existence, even though it seems to be not active or invisible or insensible or quite absent or unconscious or inanimate, it is in silence, immobile, withdrawn and either active or inactive within.

The consciousness, which may be conscious or un-conscious, is expounded by Aurobindo as, when consciousness in its motion or in a stress of movement forgets itself in the action it becomes an apparently ‘unconscious’ energy. ‘In reality, it is still consciousness that works in the energy and determines the form and the evolution of form’. 21

In SKY System, The Primordial or Absolute Space has the nature of plenum, force, consciousness and time. Since these properties are inseparable from each other, this can be used interchangeably. The Absolute Space or Consciousness is almighty, omniscience, everlasting, singular which is all-penetrative, all permeable and dark fluid matter. In its metamorphosis, consciousness also has the properties of order of function, perception, realization, preservation of all functions and transformations.

Vethathiri Maharishi reveals as ‘Consciousness is all-knowing principle and has the Omniscient capacity of maintaining everything in an order of function. In all inanimate things the consciousness functions as pattern, precision and regularity. In man, the same consciousness ascends to a higher stage (in addition to order of function and perceptual ability) realization – the faculty to realize the three invisible qualities of Self, i.e. mind, soul (life-force) and Unified Force’. 22 ‘The consciousness is playing all the roles in the whole universe as order of function in everything through the power of universal magnetism, biomagnetism and mind’. 23

The one which have seemingly infinite knowledge or understanding is omniscience. Vethathiri Maharishi suggests that the Primordial has omniscient nature. The universe is in dynamic state and also functioning in a systematic way. When ponder over the reasons behind this systematic and orderly activity, it is attributed to consciousness. The functioning of Consciousness in the universe is explained that wherever force functions, the consciousness is functioning there. The order of function in everything and everywhere is Consciousness. The Consciousness makes the Divine energy to function in functional order in non-living and living beings. Thus, Consciousness is the essential and inherent quality of Primordial with awareness of its potentials and results.
The Primordial Consciousness, extends its feeling and knowing, and perceives the external world through five senses. This is expounded as ‘the extended psychic activity of consciousness is mind’. This is how the core of the mind is said to Consciousness or Primordial State or Almighty.24

The perceptive ability in living being is attributed again to consciousness because of Brahman, which is Supreme consciousness, is the source of all the mental waves in the living beings. It is Supreme Consciousness. What is Consciousness in the latent state becomes mind in its dynamic state. Consciousness is feeling, thinking and experiences of pain and pleasure in living beings. But, before these mental states, it is also order of function as content from infinitesimal particle up to sun. In the stage of perceptive ability, consciousness is the feeler of every sensory experience. The thought, which is the extended state of consciousness, is also called as consciousness. When this conscious state transcends, it attains the state of realization. Since thought has the capacity of realizing, it is also called consciousness and hence the realization is also the nature of Consciousness.

Vethathiri Maharishi reveals that ‘the radical consciousness is inseparable companion of force wherein the force is a phenomenon of self-propulsion, also affecting others. Force causes all kinds of changes and characterizes everything at all levels’.25 ‘Primordial state, Consciousness, is able to feel or register any clash of wave, however slight’.26

Hence, the potential primordial has the nature of transformation due to its inherent force and when it is altered radically in form and function, the changes are also preserved. Unlike ever-pure consciousness of Samkhya, Isvara of Yoga, Vethathiri Maharishi puts forth that Consciousness is not aloof and is part and parcel of modifications in nature. It also resembles the concept of chit-shakti, viewed by Sri Aurobindo.

2.4. LEVELS OF CONSCIOUSNESS

Consciousness in Samkhya and yoga is not having different levels because it is not active and not having any qualities. According to Samkhya, Consciousness is an unsegmented and integral phenomenon, but it is ventilated and segmented in association with nature. The consciousness is considered to be expressed symbolically through the word Purusha by Radhakrishnan. But the understanding of Purusha is beyond material
identity and that is why philosophers take cues to understand the Purusha and consciousness to be inert, without and being beyond the corpus of activities representing nature. But, the level of Purusha / consciousness is understood due to the change in the working plane of consciousness. It is not simply and only the state of mind.

Bhagavadgita appreciates three varieties of Purushas as Kshara Purusha (perishable), Akshara Purusha (kutastha, though not perishable, but influenced by the mind-body complex) and Purushottama, who is also Paramatma (B.G: 15:16, 17, 18).

Sri Aurobindo reveals that there are three aspects of Divine as there is a Transcendental, Cosmic and Individual Divine being. Transcendental is infinite, eternal, not merely extended in Time, Absolute, infinite peace, consciousness, existence, power and Ananda. Cosmic Divine is in and behind all things and beings, from which and in which all is manifested in the universe. Third is the master of own-being or individual being.

Vethathiri Maharishi implies that there is ‘only one Consciousness’ by saying there are no two consciousnesses. The Consciousness, which is Brahmam, is potential at the Primordial and dynamic in universe. Since, the ‘only one Consciousness-Brahmam’ is functioning in multiple stages, can be elucidated as ‘differentiated Consciousness’.

In SKY, Consciousness can be identified in Three levels as Total consciousness, Cosmic consciousness and Bio-consciousness. When the consciousness is not understood by any means of frequency without giving way for disintegration or manifestation it can be called Total Consciousness. When the same is explicit but not finite it is Cosmic Consciousness. When the consciousness is within the mortal cage and very much limited and finite in manifestation and function, it is called Bio-Consciousness. Yoga tries to reverse bio-consciousness to raise to the axis of Total Consciousness and it is transcendentalism in yoga.

2.4.1. Total Consciousness

The existence, nature, role and greatness of Total consciousness are revealed. The one which is absolute, complete, consummate, unqualified, unmitigated divine State termed as Total consciousness and Vethathiri Maharishi reveals as ‘Brahmam is being
consciousness, in this state of Brahman it is called as the Total Consciousness (Mutrarivu). He clarifies the idea of existence of Total Consciousness for man’s comprehension as ‘The eternal pure space which exists surrounding the spherical universe. That un-manifested, almighty part of the universe is Stock Force State’. The basic nature of this Brahman is understood with four inseparable, inherent, aspects and revealed as ‘The stock force has four aspects of plenum, force, time and consciousness’.

He also reveals that ‘The radical consciousness is omniscience: transcendental wisdom which adjusts and regulates all actions as the compassionate’, and expounds as ‘Only by the faculty of Conscientious consciousness all functions in the universe are going on perfectly and precisely’.33

There is a common understanding that one is universe and another is beyond universe. The universe is dynamic field, and beyond universe is assumed as potential. The independent persistence of this Stock Force State makes the functioning of dynamic universe in rhythm. This systematic orderly operation is said to be ascertained by Omniscience. All powers of Nature are managed by its Super Consciousness.

It is also identified that the source of not only universe but also mental waves of living beings is as Primordial or Supreme Consciousness through following revelation of the function of Conscientious Consciousness as ‘The plan of every part of the body, nose, ears, nervous system and hair on the head was imprinted in parent’s seed cell and body is built in the womb by the Super-Consciousness’. The maintenance of the physical and psychic functions, carrying out the connecting the activities of all the eight aspects viz., physical body, life force, bio-magnetism, genetic centre, brain, soul, mind and senses, and also the transformations of food into seven tissues, i.e. juice, blood, flesh, fat, bone, marrow and sexual vital fluid are taking place systematically in all mammals and many other living beings, are carried out only by the Total consciousness. Consciousness performs all these wonders in the body.

2.4.2. Cosmic Consciousness

Even though Total consciousness is the source for universe and its function, its nature is un-manifested. The manifested state of Total consciousness which is throughout the universe is appreciated as Cosmic consciousness. The potential stock force beyond
universe is Total consciousness and its expression in universe is cosmic consciousness. This is appreciated as ‘Consciousness is invisible in the Silent State and significant in all functional states’. 36 ‘The stock force has blossomed as three consequential factors of evolution, mutation and cause and effect, and its functional expansion is universe’. 37

Vethathiri Maharishi identifies the functioning universe as magnetic field. According to him, the trio of force-consciousness-time of Total Consciousness has manifested as universe. When un-manifested stock or potential force becomes manifested, it is magnetism in its functional state. This is appreciated as ‘God is magnetic wave force in functional state. God emerges as magnetic force, shrinks and exists as Universal magnetic function called ‘Cosmic Consciousness”. 38 He explains the location of cosmic consciousness that ‘The space of the universal field or universal magnetism is the inter particle, inter mass and inter planetary’. 39 Hence, all the appearances and events in the vast universe are the small unit of Super-consciousness. The entire universe is physical manifestation of Force and its order of function and results are significance of the Consciousness. The force indicates the existence of Gravity, whereas the consciousness indicates order of function of force in everything and everywhere.

Vethathiri Maharishi reveals that ‘Prior to the emergence of the particles and also within the particle the Supreme Universal Being, the Total Consciousness exists as latent’. 40 ‘Each energy-particle that goes to make up this Universe is both physical and psychic quality’. 41 Thus, the entire universe is identified as pan-psyche entity.

The nature of cosmic consciousness is Universal magnetism, and this cosmic power, which maintains all functions of masses throughout the functioning universe. This is appreciated by Vethathiri Maharishi as ‘Consciousness regulates the Force in universe, and works as its precise order of function. This un-prejudicial and precise order of function as Cosmic consciousness is the mind of Nature of God’. 42

It is the microcosmic and macrocosmic order of function of whole universe penetratively linking everything, everyplace and all the ages, from the smallest energy particle to the greatest mass. One which makes the whirling motion or akash to function in perfect order is called as consciousness. The center point of the infinitesimal particle is called consciousness and truth. The consciousness in and around the particle rectify the
movement and speed of this infinitesimal particle. This order of function is a protecting consciousness by forming a specific volume, speed, time and distance between the infinitesimal particles. Inside the subtler function i.e. infinitesimal particle, the consciousness attains the functional elegance of pattern, precision and regularity. So where ever the function is there, the pattern, precision and regularity will be there. These three special laws are there as first functional specialty of consciousness. In other words, this order of function is the special state of consciousness. This is explained as ‘Consciousness directs, orders the compressive and repulsive force of everything throughout the by determining and maintaining three parameters of the pattern or structural specifications, precision or the sum of characters and qualities accrued up to the present and regularity or the timing of every existence and action’.

In other words, Pattern means structural value, volume. Precision means the character, the specific quality of the particle, starting from the natural quality at the time of its evolution and including all the additional qualities developed by its own actions and by its clashes with other phenomenon all around it. The specific power of any entity or phenomenon to resist and react with any other thing is the Precision. Regularity means the timing in the functional order of existence, movement and changes in a particle.

The effect of function of Cosmic consciousness is elucidated as ‘It is the Divine Providence of Nature that the universal magnetism is absorbing all the characters and qualities of every moment, action, shape and image of everything in the universe by its own wave system and also supplying all the requisite qualities and character to anything as to the time and need, it is called Cosmic Consciousness’. Thus, Whatever the action of any one may be, there is an appropriate result according to the motive, efficiency, time, place and object of contact. There is no omission, bias, mistake or injustice in the results of pleasure, pain, peace and ecstasy through pressure, sound, light, smell and taste. This is law of Nature.

2.4.3. Bio-Consciousness

Bio-consciousness refers the functioning of consciousness in living beings. The living being is considered as Jiva. Vethathiri Maharishi elucidates that the localized activity of Brahmam or Consciousness in living entities is also appreciated as
Bio-consciousness. On this context, probing about the formation of causal, astral and physical bodies, their intricacies in integrated functioning as one unit in living beings and the emergence of Bio-consciousness is found necessary.

In entire universe, there are mass, free energy particles and the magnetic field. They are called as physical body, astral body and magnetic body. They are in all the objects in the universe.\textsuperscript{45} But in in-animates, magnetic-polarity is not in order and magnetic circulation is also not there.\textsuperscript{46} Where ever the circulation of magnetic waves is there, the centre is called as ‘genetic centre’, even in inorganic substances. Vethathiri Maharishi has expressed that ‘The energy particle has endowed with the centre point, the genetic centre, and its inner core is appreciated as Brahman or Divine state’.\textsuperscript{47}

Vethathiri Maharishi reveals that living-beings emerge from five elements and expounds as, living beings originate from five elements by maintaining their individuality and also protecting and preserving one another. In such an environment, a small inorganic mass may get a magnetic wave circulation. These magnetic waves get intensified in the centre of mass as a ‘concentrated wave pool’, extends and interacts with the universal magnetism. The interactions with external environment continually characterizes the quality of central pool, which become the ‘genetic centre’. This is now an ‘organic mass’ and can then evolve as living being. The magnetism which is functioning within a living being is called bio-magnetism or magnetic body.

The living being interacts, and is getting affected by the outer environment by transformations of its bio-magnetism. The emission points of the bio-magnetism from physical body become sense organs. Because of this intensified magnetic pool, the five elements are attracted and combined together results in formation of the physical body with all organs including senses. The crores of energy particles which are in circulation in this magnetic pool results in formation of astral body. The magnetic body, astral body and physical body are functioning as a ‘single unit’ in all the living beings.\textsuperscript{48}

The energy particle in physical body radiates its magnetic wave and all are interconnected by the aggregate magnetic wave which is bio-magnetism. The entire group of these free particles, which are also called life-force particles in an organism, is called Astral body. The magnetism which is charged by these particles of Astral body is the Magnetic body or bio-magnetism.
It can also be understood that the magnetic body which keeps other two bodies together and so all these three working together at the middle point of the physical body. The Magnetic body is termed as ‘Causal body’ which is linked with Universal magnetism and Eternal Space.

Initially there was an emergence of Causal body, and then this causal body is responsible for the formation of Astral body and Physical body. The causal body can be called as Karana Sarira because of this is the cause for the formation of the universe and living beings. Even though, the astral body is formed due to the magnetic circulation, the same magnetic body is maintained through the astral body. Thus, the structure and functions of these bodies are interdependent. Further, though these three bodies are identified as different structures, they are all the stages of self-transformations of Brahmam.

The functioning of these bodies can be elucidated by understanding the concept of Jiva which is referred by Vethathiri Maharishi as ‘Jivan’. Jiva is nothing but the combined and coordinated function of eight conceptual identities. The emergence of perceptual ability depends on functioning of these integrated identities. It is revealed by him as,

‘udal uyir jivakantham karumaiyam moolai Ullam manam pulan ettu parinamam jivan’.

‘Jiva’ means the combined functions of Physical body containing magnetically polarized cells, Astral body, Bio-magnetism, Genetic centre, brain or Sexual vital fluid, Soul or Consciousness (basic state of mind), Mind (wave function of Consciousness), and Perceiving senses.

All these identities are emerging from the concept of whirling magnetic field, magnetic body. Vethathiri Maharishi interchangeably used the brain and Sexual vital fluid while discussing about jiva. The reason should be because of the sexual vital fluid is produced from marrow called brain. He further elucidates that ‘The development of consciousness is character. The functional character of consciousness in all living beings is called soul’. That is why he interchangeably used the ‘soul’ and ‘consciousness’.

The bio-magnetism in the living being in its conversion into pressure, sound, light, taste and smell also becomes the perceiving phenomenon, mind. This is said to be
bio-consciousness. Thus, the living being can be comprehended as the concentric layers starting from consciousness at the vortex as genetic centre, followed by life force, biomagnetism, mind, physical body along with brain and senses.

In man, the Bio-consciousness blossoms out to its full potential to accomplish its ultimate goal of Self-realization by realizing the three subjective phenomena of mind, soul and Total Consciousness. In this transcendental level of consciousness, the self-awareness and spiritual wisdom drawn to plan and lead a new pattern of life in unison with Law of Nature.  

Svami Omkaranamda Giri elucidates that the perishable is physical body, the imperishable is microcosm or sukshma sarira and Purushotama is messocosm or mahat which is beyond micro but not macro and itself being the origin for all the modifications called traditionally as Virat or ViratPurusha.

2.5. PERCEPTION AND CONSCIOUSNESS

The Perception is widely agreed as the nature of living being. What is the link between consciousness and perceptual activities of living beings? How they are explained in different philosophies? This subject brings out answers for the above questions.

According to Samkhya, Consciousness is Self and it is in every living being. It is not the elements, mind, life or body. The cognition is not belonging to consciousness. The mental states and acts appear to be consciousness because of non-discrimination between Purusha and Prakrti. This ignorance makes pure consciousness falsely identify itself with buddhi which can only manifest cognitive, conative and affective qualities without becoming consciousness itself. Thus knowing, acting and feeling of pleasures or pain is said to be cognition but not consciousness. This is expressed as the Samkhya dualism establishes itself as the disunity between consciousness and mental representation and propose the existence of ultimate knower which is the transcendental subject ‘but not an agent’ or actor.

Manas assumes the form of object. These cognitive forms are acquired by buddhi and buddhi generates thought forms by receiving illumination from pure consciousness.
Thus, buddhi seems to be conscious, even though it is non-conscious. Hence, all things are known and understood through the principle of reflective discrimination of Buddhi. Ahamkara takes possession of all these cognitive experiences to itself and personalizes the objective activities of manas and buddhi. Therefore, Consciousness is itself separate from cognitive forms. The non-conscious Buddhi is getting modified due to the senses and so the conscious state reveals an object and also itself, by involving Self.

Samkhyā and Yoga accept Prakṛti and Puruṣa. Yoga proposes Isvara, a variant of Puruṣa. In the same way yoga proposes citta. Citta is caused due to air and disposition. That is why it is considered to be product of nature. According to Vacaspati, Yoga brings Ahamkara, Buddhi, and manas of Samkhya in one umbrella, termed it as ‘Citta’, which is first produced from Prakṛti. This undergoes various changes according to the predominance of gunas when it is getting affected by the objects through senses. Perception here also is not belonging to Consciousness. Consciousness is assumed as doer and enjoyer due to the union between the chit and reflection of chit in mental mode are not distinct. This is expressed as the union of seer and intellect, the seen is the cause of sorrow (Y.S: 2:17). As the seer it is pure and conscious. As seen is dominated by belief, the consciousness and perception is liable to impurity resulting in sorrow (Y.S: 2:20).57

Dr. Radhakrishnan presents the Nyaya view as the ordinary perception is distinguished from transcendent (alaukika) perception. The perception of generality is through inferential process, indirect perception through memory knowledge. The perception born of meditation is of transcendent and are expressed as ‘There are three varieties of transcendent perception produced by three kinds of transcendent contact (alaukikasannikarsa), viz, samanyalaksana, jnanalaksana, and yogajatharma. The last is yogic intuition’.58

Hiriyanna presents Nyaya views as perception is the nature of self. The object is directly presented to consciousness and consciousness is also modified in this process of perception. The self is the perceiver, experiencer of all pain and pleasure and knower of all things. The act of perception is expressed as ‘The self comes into contact with manas; the manas with the senses; and the senses with the object, when, if certain external conditions like the presence of sufficient light are satisfied, perception takes place. It is
obvious that the description applies only to case involving the voluntary attention; and the process is reversed when, for instance, a man waking from sleep perceives the things about him casually. The last is the means of experiencing pain, pleasure, hunger etc’.

Hiriyanna further Observes that there are two kinds of perception viz. presentative and representative cognition. It is expressed that the presentative cognition (anubhava) leaves behind a trace or impression called bhaavanaa or samskaara which abides in the self and, when revived, a lead to recollection of what was previously cognized. That is representative cognition or smrti or memory. Presentative cognition may be broadly divided into two, viz. mediate and immediate, the manas being necessary aid to both. The latter is termed pratyaksa which may be roughly be taken as equivalent to sensation and perception; and the former such as inferential knowledge, is known as paroksa which is based upon pratyaksa.

In Cognitive Psychology, the different models of perception are proposed. Perception is the process of collecting information from the external world through senses and interpret them. Pattern recognition is potentiality to recognize objects in terrestrial world. This process begins with stimulus through light striking, in case of vision, and the reflection brings in an inverted image onto the retina wherein processing of the image happens. Then it is passed to visual areas in the brain through optic nerve, wherein the recognition of pattern and perceptual processing takes place. As per template matching theory, an image produced by outward stimulus is matched with template which is an internal mental image of the stimulus. If the computed degree of overlap between them is high, then it results in recognition of object. The degree of overlap between the image and the template is then computed. This overlap is a measure of how similar the two are to each other. A high degree of overlap will produce recognition of the object. In case of feature detection models, an image of a stimulus is broken down into its subset of object or constituent features, instead of entirety. Each various amalgamation of features distinctly specifies a different object. In visual system, neurons function as feature detectors. This model is data driven processes. In computational theory of vision, the visual system is regarded as a computer, wherein image reception, performance of algorithmic processing followed by recognition of object generates sketches which is a more fully articulated version of the object. The one more theory that involves feature extraction and recombination, termed as ‘feature integration theory’ wherein attention plays in pattern recognition.
In Psychology, Consciousness is used in broader sense, and it is proposed that perception is a segment of consciousness. Thus, perception belongs to consciousness. Consciousness is the basis of perception. It is explained as ‘Consciousness may involve thoughts, sensations, perceptions, moods, emotions, dreams, and self-awareness. Consciousness is a type of mental state, a way of perceiving, particularly the perception of a relationship between self and other’.61 They maintain that eight ninths of all our actions are guided by our unconscious and that consciousness as such is nothing but an organ of perception.62

‘The mind is always protecting us from pain by pushing, whatever is disagreeable and unpleasant, away from consciousness’.63 The distinction between perception and sensation is also explained as ‘Perception involves your reaction to incoming stimuli. It also involves your awareness of your reactions. Perception is your ongoing experience, based on how you interpret incoming messages from your various senses’.64 This is further explained that a sensation occurs any time a stimulus activates one of your receptors. Perception occurs when you apply your experience to interpret sensations.

It is said that the consciousness and perception are inseparable, and this is expressed as the mental attitude in the direction of an object is three-fold, correlating to the three facets of mental activity; 1) it is an object of knowledge 2) it fetches to us some happiness or misery 3) we tend to change it, modify it, take possession and masters of it. Hence, an object is associated to us of three intrinsic facets of conscious activity-knowing, feeling, and striving, which are three facets of same mental state, not to be isolated from each other, not to be thought of like consecutive in time, but components of one substantial experience.65

It is also said that the perceptions over the period of time modify the fundamental consciousness in living beings. This is expressed by Herbert Spencer as, in its highest form, instinct is probably accompanied by rudimentary consciousness. There can be co-ordination of many stimuli with some ganglion by means of which they are lead into association. In the course of bringing them into relation, the ganglion should be subject to the supremacy of each and should go through numerous modifications. And quick succession of modifications in a ganglion, suggesting, as it performs, constant
experiences of variations and resemblances, constitute the raw material of consciousness. Thus, as quick as instinct is bloomed, consciousness becomes evolving.

Vethathiri Maharishi elucidates that Perception is one of the functions of mind. Consciousness is the basic state of mind. Thus, perception cannot be separated from consciousness and belongs to consciousness. Mind is a wave function of Consciousness. The consciousness at the centre of the magnetic pool, mass, living being, is functioning in a special mode called as perception. The same Total consciousness has now transformed into bio-consciousness. This is revealed as ‘Consciousness and its extension through bio-magnetic field is mind, just like the ocean and its wave; both are intrinsically one, but terminology differs according to the momentary view point. Consciousness extends its perceptonal activities through the bio-magnetic field of the organism and feels every incoming clash of the magnetic wave as pain, pleasure, peace or ecstasy. Thus, in a living being, the Absolute Space is functioning as Consciousness, knowledge and mind’.66

The system of perception functioning in each and every living being enables its survival and development throughout life because the perception develops the wisdom by contact with men and materials of the external world. Perception is the result of the external universal magnetic waves in contact with one’s own bio-magnetic waves. Since the entire body is a field of bio-magnetic waves, wherever they are in contact with universal magnetism, bio-magnetism is expended in proportion to the transformation. This expenditure is apprehended as perception by the ultimate state of bio-magnetism, the mind. Perception is that which is known as feeling or sensation. All kinds of physical transformation processes, caused by the metabolic routine of the body are collectively felt as sensation by Consciousness. Since the mind is bio-magnetic wave, the perception is explained through wave functions. This is expressed by Vethathiri Maharishi as ‘The five aspects of wave interaction are: clash, reflection, refraction, penetration and interaction. This results in physical transformation of bio-magnetism into pressure, sound, light, taste, smell and mind and all of which become ‘perception’. For any reason if the polarity of the cells is disturbed, the flow of magnetism gets stagnated. This stagnation results in an excessive transformation of bio-magnetism into electricity and causes short circuit at the point of disturbance. The short circuit is felt by the mind (which is the peripheral, sensing function of consciousness) as painful or uncomfortable’.67
He further elaborates that bio-magnetism is being transformed throughout the body with the cooperation and coordination of all the cells. The resultant vibration is felt by the mind as a feeling. When the level of transformation is up to the required extent to maintain metabolic routines of the body, it is balanced sensation, and felt as ‘peace’. When there is surplus bio-magnetism, this force induces one’s mind to do some action to eliminate the excess, and thereby the exhaustion of surplus bio-magnetism through the senses and limbs happens. This is felt as comfortable and harmonious and this feeling is ‘pleasure’. When the conversion is more than the tolerable limit of the senses or body, a mild or violent short-circuit of the electrical function of bio-magnetism results, and this is felt as ‘pain’ or ‘discomfort’. When one focuses the sensory perceptions or mind on the wonders of Nature and enjoys an inner joy or satisfaction, this is ‘ecstasy’.

Perception comprises of three factors and is expounded as ‘Cognition is the process of taking shape and image by interaction of one’s bio-magnetism through senses with the external world. Experience is the feelings which results from the variations in the transformation of one’s bio-magnetism. Discrimination means understanding and assessing the differences between experiences. The combination of these inseparable processes is called perception’.

The sensory perception is elaborated as, cognizing appearances as quanta of volume, force, time and distance; experiencing of pain, pleasure, peace and ecstasy as a result of cognition; and discrimination among different quantities and qualities perceived.

The discrimination can be further understood as, the consciousness discriminates the nature’s functions in various levels according to the presence of different senses. The capacity of discrimination on vibratory waves of events of nature belongs to the consciousness with the support of senses.

2.5.1. Functional States of Consciousness in SKY

There are six functional states of consciousness and there are developing gradually in living beings. Since consciousness is having the different perceptual abilities of perceiving different levels of existence, it is said to be skill of consciousness. They are classified as Instinct, Intelligence, Knowledge, Perspicacity, Intuition, Wisdom.
Vethathiri Maharishi reveals that instinct is common to all life forms, where the needs of the living being are adjusted to the circumstances and the resources available in Nature. Then, develops ‘Intelligence’, through a process of one’s own experience. Knowledge is acquired through one’s own experiences, from the words of others, or books, and is characterized through individual experiences and circumstances. Perspicacity is the ability to act, taking into the consideration of all aspects, and in full awareness of the consequences, through proper analysis. In this way of development of consciousness, the instinct stands as hidden when awareness and ability to think clearly increase. Intuition blossoms when one is able to penetrate and understand the ‘Self’ and everything else in the Universe, inherent in all. It is the attainment of higher skill of consciousness when the clarity in previous experiences joins with awareness and thinking. Wisdom is the knowing of Truth behind all things, from tiniest atom to the vast celestial bodies, the life forms, and from nature to the mind and its workings. Wisdom is the perfection of consciousness. It paves the way for confidence, constant awareness, the ability to avoid mistakes, and consideration for all living beings. It dawns only when the five senses are under control.\textsuperscript{70}

\textbf{2.6. STAGES OF BIO-CONSCIOUSNESS}

Bio-consciousness literally means the functioning of consciousness in all living organisms. It is understood by Vethathiri Maharishi as pressure, sound, light, taste, smell and sixth sense.

Samkhya views that empirical self, Jiva, is distinguished by the conjunction of the senses and limited by the body. Subtle body, which is appreciated linga sarira or astral body, is formed of the psychical apparatus, including the senses. Linga is composed of Buddhi, Ahamkara and manas, the five organs of perception, the five vayus, and the five tanmatras. It serves as seed whence the physical body develops. The non-conscious linga and becomes conscious due to the union of Purusha. It retains the traces of all the experiences, the mark distinguishes the Purusha.\textsuperscript{71}

The living being is the integrated function of Physical body, subtle body, and Purusha. The union of the Purusha with subtle body is the reason for samsara, and salvation is attained through the breaking of union by means of knowledge of the distinction between Purusha and Prakrti. The traces of past experiences are absent in release.
Vyasa and Vacaspati present that Citta is contracted when the Purusha assumes animal body, and relatively expands while it assumes a human body. This contracted or expanded citta is karyacitta, which manifests itself in the states of consciousness. At death, the karanacitta, always connected with Purushas, manifests itself as a karyacitta in the new body formed by the apura or the filling in of Prakrti, on account of past merit or demerit. The Yoga does not admit a separate ‘subtle body’ in which citta is encased. While karanacitta always remains all-pervading or vibhu, the karyacitta contracted or expanded according to the body where it occupies. It is the goal of Yoga discipline to turn-back the citta to its original status of karanacitta, by the suppressing the rajas and tamas. The yogin acquires omniscience when all pervading state of citta is restored. It is by means of citta that the self (Purusha) becomes aware of objects and enters into relation with world. When it becomes as pure as the Purusha itself, the latter is liberated.

Sri Aurobindo discloses that there is an external consciousness with body, inner consciousness which is even though connected with body but not belong to body, environmental consciousness which is above the body and also surrounding the body, and finally earth consciousness. He explains that there are ranges of consciousness above and below the human range, with which the normal human has no contact and they seem it unconscious; supra-mental or over-mental and sub-mental ranges. He also reveals that the different stages of witness consciousness, consciousness of Self, and cosmic consciousness, while in inward movement.72

Meher Baba reveals that there are four states of consciousness and have different experiences according to the impressions. They are revealed as Gross Body Consciousness, Subtle body Consciousness, Mental body Consciousness and Self Consciousness. In the stage of Self-consciousness there are no impressions, have consciousness of Self (soul, atma) and have the experience of the infinite power, infinite knowledge and infinite bliss of the Over-Soul (Paramatma) through the Self.73

Psychoanalytic psychology of Freud observes mind as distinct components, or ‘miniature minds’. The behavior is controlled based on the competition among these minds. Freud suggested system of consciousness. Conscious mind is the one which can be accessible easily. The preconscious aspects of mind can be retrieved through attempt.
The unconscious aspects of mind of which one is totally unaware. Freud elucidated that the ‘id’ contains unconscious impulses and desires such as sex and hunger, which function on the pleasure principle and tries to gain gratification for its wants immediately. The superego functions on the idealistic principle and motivates one in ethical sense. The ego equipoise competing claims of the other two, by functioning on the reality principle and prompting one to act in a practical and reasonable way.74

Freud further includes that all those psychic manifestations of which the person is not and cannot be aware. It is made up of repressed material, that is, of the sum of those psychic experiences which have either been crowded out of consciousness because of their painful and unattainable content, or have been repressed from the very beginning of childhood. There are efforts at repressions which take place in our adult life; and because these experiences are not subjected to the same amount of repression as the earlier and more primitive ones, they remain in what we call the fore-conscious. One subjects the activity of the other to a critique, which results in an exclusion from consciousness. Now the criticizing system, or the fore-consciousness, is in closer relation to the one criticized, or the unconscious; it stands like a screen between the un-conscious and consciousness. Both the unconscious and fore-conscious are unknown in the rational sense, but the unconscious is incapable of consciousness without external aid, while the fore-conscious can reach consciousness after it fulfills certain conditions. We have, then, a conscious plane, as it were.75

Sanday expresses three stages of consciousness as unconscious, sub-consciousness, consciousness. This is expressed by him that there will be upper and lower region of consciousness. Even though upper region is not able to enter the lower, it can draw the contents through strong magnetic power to the surface for cognition. This subconscious and unconscious states are the one where all the experiences are latent and seems to feed the conscious. Even though they are similar to conscious, the degree varies. Thus, these states which are in lower region are appreciated as more profound because of subtler, intense penetrating.76 A. E. Taylor’s explanation disclose that there are two stages of consciousness viz. consciousness and unconsciousness as the ideas, states and processes grouped together and stay our attention and reaches the unconscious. Myers propose two stages of consciousness viz. consciousness and subliminal consciousness, and writes that
they are in fact psychical entity. As an individuality this can never reveal itself entirely by way of physical manifestation. Even though the Self is expressing through organism, there are some part of the Self un-expressed ever. It also seems that some supremacy of organic manifestation in abeyance or reserve.

Psychologists broadly seem to accept that consciousness is emerging phenomenon in any organism and it is not ‘everlasting’ entity. According to natural theory of consciousness, the psychological states are in play within the consciousness. When distinguishing the creature consciousness from state consciousness, it is observed that when various states of consciousness are determinates, creature consciousness is the determinable. The creature is in some state of consciousness. Thus, creature could be conscious without being awake, for dream states qualify as states of consciousness.77

According to biological approach of Consciousness, Core consciousness corresponds to the fleeting process which is ceaselessly generated relative to object of interaction by an organism, and in this process a transient core self and fleeting sense of knowing are originated automatically. Core consciousness independent of language, working memory, but depends only a concise short-term memory. Extended consciousness requires the gradual growth of an autobiographical self, conceptual memories related to one’s both anticipated and past experiences, and needs conventional memory. The extended consciousness emerges when objects are associated to organism which comprises of organism’s past and anticipated future. It is mentally layered throughout levels of information, develops in life time of the organism, based on memory, is improved by language, and also depends on core consciousness. Consciousness is about representation of objects, events and the organism it belongs to.78

According to SKY system, the bio-consciousness, the feeling capacity i.e. the excelled state of life energy is called as perception or consciousness. The four stages of Bio-consciousness may be explained as follows.

a) Peripheral Consciousness: Buddhi (conscious mind) is the fourth stage function of Consciousness. It is called as present consciousness or bodha arivu (conscious mind). It assesses one object with other object, one event with other event, the other function with self-function, and next event with previous event by four dimensional comparisons
of time, distance, volume and speed. It feels as pain and pleasure due to the functional vibrating waves occurring in self while assessing. It analyses by leaning on the reasons for the appearances and events based on the experiences gained through senses. By this greatness, it gets intelligence and plan, the ability in assumption and thus it realizes self and origin of self clearly by analyzing after getting research tendency. 79

b) Sub-Consciousness: Chitham (sub-conscious mind) is the third stage function of Consciousness. It is also called chitrarivu or middle mind. It functions with the brain as its equipment; it gives necessary pressure, sound, light, taste and smell for feeling actions of consciousness through senses. It triggers the billions of nerves cells and modifies the bio-magnetic force into pressure, sound, light, taste and smell to the required level for the function of consciousness. If this stage is not functioning, Buddhi cannot operate its cognitive activity. When ‘conscious mind’ functions, ‘sub-conscious mind’ functions in helping it and also make impressions of the activities it. Sub-conscious mind functions automatically even when the activities of ‘conscious mind’ stop or lose its strength. It will function continuously except during sleep. It pulls up the ‘conscious mind’ and show as an inner vision by spending the energy of body according to the availability of magnetic pressure then and there similar to how the senses spent the bio-magnetic energy. The functional strength of ‘conscious mind’ is often in fluctuation. When the functional strength of ‘conscious mind’ increases, ‘sub-conscious mind’ supports. When the strength reduces it keeps the ‘conscious mind’ under its control and sensitizing its (sub-conscious mind) function and also activates it (conscious mind). The sub-conscious mind possesses subtler functional waves. So, this will be in unison with the brains of all the living beings and human beings and gets their functional reflections as perception and extend them to reach conscious mind. It has the great capacity to reflect and show all the visuals and feelings from birth and the functional perceptions in all living beings in the world. This is like a machine and like a true servant who serves automatically.

c) Super Consciousness: The Super-conscious mind (Perarivu) is the second stage function of Consciousness. It functions by positioning it in the ‘seed material’ as working station. It is also called deep mind. It possesses all the greatness of consciousness felt in previous births in the form of energy as stock. It functions with subtler wave’s vibration in connection with all the events of vast universe. The functional secrets of universe,
vibrating waves and the experiences of the previous births are in controlled and withdrawn form in the Super-consciousness state. The Super consciousness mind blossoms them as perception in ‘conscious mind’ by spreading through ‘sub-conscious mind’, whenever gets opportunity. If ‘conscious mind’ withdraws from external function and habituates towards inner focus, to that extent ‘sub-conscious-mind’ stops its reflective function and stands in co-operation with ‘conscious mind’. In this state only, the function of super-consciousness will be perceived. This kind of perception is called as ‘Intuition’. This is a continuous chain action without any break in all births starting from the first life of ‘one-sense’. Because of the super-consciousness is the base for the consciousness, it is also called as ‘Aham’ or ‘Ahamkara’ or ‘ullam’.

**d) State of Brahman**: This state is Total consciousness, source of all the stages of consciousness, and revealed as ‘When consciousness is in inactive state, it is called as unconscious mind or Divine state or the state of Brahman or primordial state or withdrawn state’. Brahman is the basic Truth State for the conscious-function of whirling actions of all the atoms and physical functions of physical body. This is a ‘Great Fundamental Basic Force’ which produces, activates, bears, protects and vanishes everything. The same becomes as atom and becomes perceptual energy through atoms. One will reach this state when one focuses to realize one’s original state or True state after attaining intuitive power through inner travel. This starts from the Space in the center of atom, connects the Space surrounding every atom, then joins and stands as continuity up to the ‘Infinite great basic Space’ beyond all functions of entire universe.

**2.7. SOUL AND CONSCIOUSNESS**

Samkhya states that The Supreme Self is Pure Consciousness. When this consciousness reflects on the buddhi in the linga sarira, the experiences are happening according to the traces of previous experiences in it. So, the Consciousness with Ahamkara is said to be empirical Self. Even though the cognizing faculty of conscious states is Ahamkara, Consciousness which is not altered due to the modification of buddhi and present in subtle body is Soul. So, consciousness is nothing but soul. This can be attested as ‘Soul belongs to every being which has life in it, and the different souls are basically identical in nature’.
According to Yoga, the reflection of consciousness in citta makes the existence of empirical self. Yoga is not talking about soul. Consciousness with citta is said to be empirical Self or assumed as Soul. The consciousness in the empirical Self can assume the status of Supreme Self and this can be attested as, ‘citta can be called the moving identity of the self' and if it is turned inwards towards the self it is identifying with the unifying force'.

Nyaya views that Soul is all-pervading, eternal and non-conscious entity. The soul which is substratum of consciousness need not always be conscious. Consciousness is not everlasting one and cannot exist apart from self or soul. The consciousness is epiphenomenon and this can be attested as ‘Consciousness is regarded as a quality of the soul produced in the waking state by the conjunction of the soul with manas. It is an intermittent quality of the self’.

Meher Baba reveals that the soul is infinite, eternal, formless. All Souls are one. All souls (atmas) were, are and will be in the Over-Soul (Paramatma). There is no difference in Souls or in their being and existence as Souls. The consciousness is the nature of soul. But there are different body consciousnesses according to the impressions in the Soul.

Vethathiri Maharishi understands that ‘Soul’ implies an ethereal particle. Soul comprises of Energy particle, Inherent core Consciousness, extending capacity through the bio-magnetic field which is mind and Imprinting, storing, reflecting all the perceptual experiences as Karma and its results. Vethathiri Maharishi terms soul as Chitakash, the life-force energy particles in all living beings. These particles are coated with vital fluid of the organism, so that the life force particles get the capacity of imprinting all the clashes of waves with their characteristics. The energy particles without such coating cannot be deemed as soul or energy particle of living being.

He further says that, Soul is the aggregate of all the experiences throughout the time in the ages of formation, evolution and functional forces in the universe, which is transferred to the progeny continuously throughout the evolution. The soul, bio-magnetic energy field with inherent consciousness, constructs and maintains the body of living being according to its stored characters. The physical body is only instrument for the soul. The physical body is an expression of and a vehicle for soul; the soul is not an expression of body.
Hence, the soul is the energy particles with stored imprints. The life-force particles are the group of magnetic particles. For this reason, it can be inferred that soul implies ‘the magnetic waves endowed with acquired qualities’. Since the magnetic waves are the combined function of force and consciousness, it is further conceived that Consciousness is itself characterized and getting modified. Therefore, Consciousness with distinctive trait or mark is ‘soul’. From the observation of Vethathiri Maharishi, it can be concluded safely that either conceptually or functionally there is no difference between the Atma or Consciousness and they can be taken to be one and the same.

2.8. GENETIC CENTRE AND CONSCIOUSNESS

Vethathiri Maharishi introduces a novel philosophical concept called ‘genetic centre’ to reach the modern contemporary society by interpreting it with scientific terminologies. The circulatory magnetic field is said to be same as genetic centre or soul also appreciated to be different at times. The explanations are required to clear of this confusion. There are some observations of Vethathiri Maharishi which will assist to comprehend about these concepts.

The attractive or self-compressive force at the centre of bio-magnetic waves of the living being becomes its genetic centre.\(^87\) The intensified bio-magnetic vortex is formed according to the specific gravity principle. In this magnetic field, all the waves of psychic experiences and physical actions are stored as an invisible record. These stored imprints are everlasting in wave form. When the genetic centre is a compendium of all secrets of universe and imprints of karmas, it is termed ‘Soul’.\(^88\)

He further clarifies by trying to the locus of the soul in physical body. Genetic centre is the site of genes. The genes are the base of soul. The secrets of soul are in a compressed magnetic waveform in the genome of an organism. Soul is a compressed bio-magnetic domain, based on chromosomes and genes and characterized with all kinds of experiences and actions of all the generations of the hereditary link. The genetic centre encapsulates soul.\(^89\)

The integrated and disintegrated functions of genetic centre while living and at the time death respectively gives further clarification about these concepts. While living, the astral body forms its working centre there due to centripetal force of bio-magnetism.
After maturity when the quantity of sexual vital fluid becomes surplus, this fluid is also stored at the same centre. Further, the genetic center has been broken at the time of death due to short circuit of abnormal bio-magnetic congestion within it. So, the Sexual vital fluid and the life-force particles (astral body) left the genetic centre. The bio-magnetic body with all the compressed imprints of karmas and desires float in the universal magnetism for a short time and is likely to get attracted and get attached to a suitable and similarly characterized living person.\(^90\) While living, the sexual vital fluid produces pure energy called ‘ectoplasm’, which provides insulation while short-circuit of bio-magnetism, and also helps for imprinting activity on soul.\(^91\) The ‘ectoplasm’ is appreciated by Vethathiri Maharishi as ‘magnetic fluid’ or ‘DNA’.\(^92\) At the time of death, the moist ectoplasmic coating on the soul helps it for short while to enter suitable body nearby.\(^93\)

While ‘Soul’ is being envisaged as characterized causal body or ‘characterized consciousness’, genetic centre is termed in much broader sense, because it is the centre for other two entities called life-force particles and sexual vital fluid also. Even though genetic centre is centre for these three entities, it can also be able to sustain as individual entity after death of the person. That is the reason why Vethathiri Maharishi equates the genetic centre with soul by stating that genetic centre concept in spiritual context is said to be soul; we cannot separate the soul and genetic centre.\(^94\)

It is clear that genetic centre is the localized centre for the functioning of consciousness. Since the consciousness is only one, the same consciousness, Brahmam is at the centre of every whirling motion, atom, mass, planets, stars and galaxies. Vethathiri Maharishi reveals as ‘The one which is the bridge between the human’s physical body and mind, between individual and society, between man and planets, between man’s previous and future birth, between man and Brahmam and shelter for three great imperceptible objects viz. divinity, life force and mind, is called as ‘genetic centre’’.\(^95\)

As at the center, consciousness is connected with all activities in the universe, everything in the universe including living beings, and is also linked through magnetic field at periphery, and it is revealed as ‘Even though bio-magnetism is functioning in every living being, it is not separate or differs from all penetrative and non-split universal magnetism which is pervasive in entire universe. So, the contents in mind or the genetic
centre of a man will reflect in all living beings. But, they are not able to feel these subtler contents because of they involve in personal activities.96

Since each living being has a permanent affiliation with universal magnetism and the qualities of all the species through which it descended through hereditary links, every living being is understood to be a compendium of secrets of whole universe. Even though every individual appears to be separate entity, genetic centre is continuously modified due to the influence of all the functions in the universe.

It is revealed that when the living body gets contacts with objects or actions, the magnetic energy in the genetic centre expands, blossoms and takes image of that objects and qualities according to that extent. All of them will also become the qualities of genetic centre. This genetic centre gets affected by all the functions of the events in the universe and gets transformed into these qualities because of the genetic centre is as the intensified magnetic force and also in contact with the universal magnetism pervaded in entire universe. So, even though the genetic centre is at the centre of living being, it is a great treasure of functioning in contact with entire universe.97

All the imprints traditionally called karmas and malas affect the human consciousness in the centre of activity. That is why the yoga for modern age prescribes the cent percent purification of genetic centre. It demarcates an upheaval from the level of animal instincts to human instincts and there on to the divine instinct in the journey of consciousness. That is why the indivisible genetic centre acquires significance as the extended consciousness.

2.9. KUNDALINI AND CONSCIOUSNESS

Lexicographically, Kundalini is the dormant pranic energy called serpent power and said to reside in a coil at the base of the spine, muladhara, like a sleeping serpent. The Yoga said to have developed a system of physiology which relates to nadis which traverse the body, psychic centres or cakras.

According to Upanishads, Kundalini is the vital energy that transforms into variants through the medium of earth, water, fire, air and sky and will be capable to receive the smell, taste, light/form, pressure and sound (Y.K.U: 1:1).98
In yoga, it is clear that kundalini is energy and not consciousness. The various psychic experiences may be attained by arousing kundalini in subtle centres in yoga practice. Thus, it is some of the effects of yoga practice but it is not ultimate goal. This is explained as ‘In human organism we find the physical body, the vital dynamism, and the psychic principles, in addition to the Purusha. The Yoga has developed a system of physiology which relates to nadis, infinitely small nerves, which traverse the body, more than 700 million in number, psychic centres or cakras, a hidden energy known as kundalini, said to reside at the base of the spine, which, when aroused, stimulates the cakras to activity. The spinal column contains three yoga nadis of special significance, namely, ida, pingala and susumana, the last is the chief of them. This nadi has six subtle centres called padmas or chakras, invisible to our senses, that could be experienced through the eyes of yoga’.

Tantric tradition approves that kundalini as a shakti or dynamic form of consciousness. This is observed as Kundalini is a microcosmic expression of the primordial Shakti. It is the Infinite Universal Power linked to the finite body-mind complex. The Shiva refers literally ‘tranquil’. In tantra yoga it implies to the static or masculine pole or facet of the Supreme Reality, whereas the word Shakti indicates the dynamic or feminine pole. Shiva stands for pure, self-transcending Consciousness subsequent to object-transcending, and Shakti stands for the capability of Consciousness which produce the universe.

It is also observed that the kundalini is the energy, medium to have spiritual experiences and to realize consciousness, but it is not consciousness itself. Kundalini refers the cosmic energy which manifests along the spine and within the chakras; the source and force of all experiences.

The astral spine said to be sushumna accommodates inside it the astral vajra and chitrini channels, and the causal Brahmanadi, which connects into the Brahmaramdha or ‘cavity of Brahma’ in the crown chakra, by virtue of which the accomplished yogi cast off all the three bodies at will to realize the Self. Since the sushumna itself enters the astral brain, one might allow kundalini energy to raise up the sushumna into the brain,
wherein one can have various degrees of spiritual or esoteric experiences emerged by the raising up of kundalini.  

Through the process of awakening and cleansing and balancing each chakra, the aspirants are prepared for access to a different kind of subtle energy called Kundalini. This is said to arise from the base chakra, and naturally travels upward to a higher consciousness centers. If higher chakras have been properly prepared, the Kundalini energy couples them together and flows through them to the crown chakra. The Kundalini energy appears to be a higher dimensional form of subtle energy, and can be extremely powerful.

According to psychiatrist, Carl Jung, Kundalini is the medium for consciousness and expressed as the concept of Kundalini is for specifying our own experiences accompanied by unconscious, the experiences which are to be along with initiation of supra personal processes.

According to SKY System, Kundalini is said to be magnetic energy. Since magnetic energy has inseparable consciousness and force, Kundalini is equated with consciousness. This can be further understood as extended consciousness. This is expressed as ‘The Kundalini energy is the divine state and its functional force’.

‘The bio-magnetic energy intensified at the genetic centre is called Kundalini energy’.  

‘Kundalini is the electrical transformation of the magnetic waves that maintain all the physical and psychic functions in the body and the bio-magnetic energy generated from it’.

Vethathiri Maharishi explains that the practice of systematic meditation is necessary to realize the stages of consciousness as one’s experience. It has to be learned by keeping the Consciousness in the stages of Buddhi, chithham, Super-consciousness and in the state of Brahmam. In this practice, the life energy called human magnetic force has to be realized. This energy is called as ‘devatha-energy’ by bhaktins and manthravadhins, as ‘human magnetic force’ by psychologists and as ‘Kundalini energy’ by yogis. Life-force, soul, ethereal body, astral body or Kundalini Shakti are but different names for the same phenomenon.
Hence, Vethathiri Maharishi has developed the SKY system wherein the realization of kundalini energy is prerequisite to realize the consciousness, which leads to the transformation of humanity to Divinity.

2.10. MIND AND CONSCIOUSNESS

According to Samkhya, Manas become mental processes when illuminated by the consciousness. The mental states and acts are conscious states and acts, but they are not consciousness. Manas is not psychical and it belongs to Prakrti. This is explained as Consciousness reflects the features of all the senses and further is also devoid of all the senses. Consciousness is the one who knows whatever is to be known, but of him there is none who knows. But the mind requires senses to perceive and, unlike the consciousness, may be understood as an object by means of self-reflection. While the manas undergoes constant modification, which causes it appear active and creative, the consciousness actually causes the ego’s experience possible, even though it does not modify itself. Consciousness merely causes the changes possible by just witnessing it by staying outside all the modification. If there is no witness, there is no transformation, no stability, and also no variation between anything.111

According to Yoga, the Mind (manas) is composed of the feelings of me and self (Y.S.4:4). Consciousness is not manas. Manas is not psychical and belongs to Prakrti. This is explained as ‘Consciousness reflected in citta leads to the impression that it is the experiencer. Citta is really the spectacle of which the self is by reflection the spectator’.112

According to Nyaya, Consciousness is transient mental states and not manas. Manas has the contact with senses and also soul to brings about the cognitions, desires, aversions, volitions, and the feelings of pleasure and pain, and other different modes of mental states. Consciousness is also transient here. Each self has its own manas, which is inert and merely an instrument of knowing. This is expressed as ‘The co-operation of manas is a necessary condition of all knowledge whether it refers to external objects or internal states’.113

In structural theory of psychoanalysis, Sigmund Freud observed that mind is divided into ‘id’ means ‘it’, ‘ego’ means ‘I’ and ‘super ego’ means ‘conscience’. The id
was designated as the repository of sexual and aggressive wishes, which freud called ‘drives’. The drives could be conscious or unconscious, and that consciousness vs. unconsciousness was a quality of any mental operation or any mental conflict. The ego was composed of forces that opposed the drives – defense operations. The super ego is the values and ideals, shame and guilt.\textsuperscript{114}

William James reveals the mind as a stream of consciousness, suggests that mind undergoes change and continuous flow and so is process. He compared thought to the water in a river that is always moving. By giving the similarity that ‘Like a bird’s life, it seems to be made of an alternation of flights and perchings’ and also expressed as resting-places the substantive parts and the places of flight the transitive parts of the streams of thought. Substantive thought is during contemplation when mind slows down and transitive thought during associative form of thinking when in distraction.\textsuperscript{115}

Wilhelm Wundt viewed the mind as composed of elements, and stressed that higher-level cognitive components are form by congregation of these elements by means of the power of the will. The formation of more complex mental elements is due to the voluntary effort of the mind, will. Wundt hypothesized the principle of creative synthesis, also termed the law of psychic resultants. This principle implies that the mind actively put in order the different elements together which is resulting in the assembled-one have new properties. These new features cannot be explained by the qualities of the individual elements themselves.\textsuperscript{116}

It seems that Hume appreciate mind is show and consciousness is spectator. Mind is further defined that it is a heap or bundle of various perceptions combined together by certain relations, and supposed to be endued with a certain simplicity and identity. A thing which appears at the same time as knower and known, actor and spectator, a show and the spectator for whom the show is.

There seems to be an evident for the two entities of thought and consciousness, based on Sigwart’s great treatise on Logic and expressed as ‘myself consciousness’ itself, the certainty that I am I, the same person who now thinks, and who thought before, who things both one thing and another. It is that about I judge, my thought itself as far as regards its invariable content, which I recognize as identical each time, and which is quite
independent of the state of mind of the individual thinker. The certainty that, I am and think is final and fundamental, the condition of all thought and all certainty whatever. Here there can be none but immediate and self-evident certainty; we cannot even say that it is necessary, for it is prior to all necessity. In the same way, the certainty of my consciousness that I think or that is immediate and self-evident; it is inextricably interwoven with my self-consciousness; the one involves other. According to Edward Caird, the consciousness of the self in the consciousness of the objects is at first latent; it may be delayed, but it is always implicitly there. The self may be so lost in the process of experience so absorbed in its feelings, desires, thoughts, that it may never reflect on itself, and never asks consciously what it is, may never seek to reflect on its own nature or on the order implied in the simplest experience.117

According to the computational view in cognitive psychology, brain activity, computational cognition, and consciousness are three levels of mind.

In SKY, Consciousness is appreciated as mind. If so, why different words are used for same entity? If they are different, in what aspect the contrast is identified? It is expressed that mind is emerging from Consciousness.

First of all, how does the consciousness emerge as mind? This is revealed as ‘the divine state becomes particle state by self-compression. This itself self-transformed into magnetic wave. These magnetic waves are self-transformed into six viz. pressure, sound, light, taste, smell and mind and then become divine state finally. Initially it becomes divine dusts called waves. When it changes from this wave state to divine state, five types of changes happened in wave state. The self transformatory types of these wave states viz. pressure, sound, light, taste and smell are the waves which can be felt by the senses. The collective events of these waves become mind which discriminate the five types of waves and acts as a wonderful energy in group of atoms in living beings. So, the magnetic wave is functioning as wonderful mind. The base and inner object of this magnetic wave is divine state. The inner object of mind is consciousness called divine state. Consciousness is like water; the mind is like wave of water’.118 ‘The mind wave is sixth level in the transformation of bio-magnetism beyond the other five, i.e. pressure, sound, light, taste and smell’.119
The reason for the emergence of mind is revealed that ‘as the mind wave is a phenomenon of bio-magnetism it reacts to tolerate, counteract or balance every experience. In reaction to every feeling, mind emerges with a need of something, action or environmental change’. Vethathiri Maharishi equates consciousness and mind because of fundamental content is one and the same and revealed as ‘the inner object of mind wave is super consciousness or divine state’. The word ‘mind’ is used to describe the behavioral qualities of living beings. Actually, the inner meaning of consciousness and mind is one and the same.

The contrast between Consciousness and mind is explained by revealing the concept of knowing and knower as ‘The mind is only the perceiving process of Consciousness’. In perception, there is limitation but Consciousness has no limitation. Consciousness is Totality. But according to the place, object and field, Consciousness works with limitation. Therefore, Mind is a limited action of the Consciousness. Mind, Knowledge, Intellect – all these are names given for functions. Knowing is an action. The knower is Consciousness.

Living beings are different only because of mind, and every living being have different mental function, and is revealed as ‘Feeling faculty called divine consciousness is same for all living beings. Minds of living beings are felt differently in their experiences because of emanating magnetic waves are functioning in different physical bodies’.

Through evolutionary process, there are many living beings emerge. But consciousness is appreciated as only one. Consciousness is the one which links everything in universe, and revealed as ‘The mind, fractional function of consciousness, which incessantly changes, conditioned by force, volume, time and distance. All the inanimate and animate activities of Nature in its evolution and functions are condensed and encoded in the consciousness. So, from the origin to the end, consciousness alone exists as the super natural, unifying thread uniting all the existence and functions of the universe’. Thus, it is understood that there is permanent connection established between divinity and mind. So, there is an appreciation that everything in mind. This is revealed as ‘The truth that Mind cannot be separated from God (Nature); Mind follows the Nature as its shadow in all its
evolutionary process. We identify such divine processes as omniscient consciousness. 126 ‘The omniscient divine potential called consciousness functions as mind through bio-magnetic waveform’. 127 ‘Mind holds the treasure of universal secrets and so they can be realized by mind itself’. 128

Vethathiri Maharishi assures that there is only one consciousness, and which is like invisible thread starting from Primordial Divine state and penetratively pervading throughout the universe, and results in ‘order of function’ in everything. The same Consciousness blossoms as mind in living beings as the transformations of bio-magnetism. 129 The ‘Consciousness’ extends its function as ‘mind’ with its base or functioning centre in genetic centre of living being. Vethathiri Maharishi also observes that Consciousness is the universal radical principle and Mind is a phenomenon of momentary, transient concepts, feelings, and sensory perceptions; ‘The base of the mind waves is nothing but consciousness and consciousness’s extension through the medium of bio-magnetic field is mind’. 130

When the consciousness in organic entity, extends as biomagnetism, it is appreciated as jivatma or bio-consciousness. Whereas the consciousness at the vortex of each and every life-force particle, and inorganic mass in universe, extends as universal magnetic wave throughout the universe, it is identified as cosmic consciousness or Perathma. Hence, there is no dichotomy as consciousness and matter, and both of them are inseparable single entity.

2.11. BRAIN, MIND AND CONSCIOUSNESS

In early Greek speculation, Alemaeon of Crotona (beginning of 5th B.C), A reputed pupil of Pythagoras, is referred to as holding that sense-impressions are combined together in the brain, which receives them through certain avenues - the nerves, and constructs out of them memory, opinion, and science; and that the controlling centre of the body resides in the brain; the whole brain is the organ of mind. 131

Plato believed in dualism that the body and mind remain in two different worlds. Knowledge of the mind remains in an ideal world of forms, which is immaterial, non-extended, and eternal whereas the body exist in a world that is material, extended, and perishable. Aristotle believed in monism and identified the contrast between body
and mind as the difference between matter and form. René Descartes thought the mind exerted its control on the body through the pineal gland, perhaps because it is one of the few anatomical structures not duplicated on either side of the brain.

Gestalt psychologists thought that mental parts organized into wholes as the same way physical particles grouped when they will be subjected to fields of force. Wertheimer postulated the principles of perceptual organization wherein he explained the ways in which how visual parts group to form objects. Here, the relationships between independent parts are important for influencing how these parts are grouped into wholes. Wolfgang Kohler, further proposed that cortical processes operate in such a way how the fields of force which are looked at in physics. Metal filings will group themselves around poles by an electromagnetic field created by magnet said to be field theory in physics. In the same way, it was considered that perceptual elements automatically grouped themselves due to ‘mental force fields.’ Thus, the impulses from senses due to the stimulus initiate neuronal activity. This electrochemical activity creates a mental field that leads to the perceptual grouping.  

According to neuroscientific view, consciousness is most possibly to be a brain’s variable property. As the brain grows, Consciousness will also grow. The neuronal assembly activation across various inter associated regions of the brain decides the nature of conscious experience. The transient neuronal assembly size could serve as the much sought after neural correlate of consciousness. Nevertheless, a transient neuronal assembly would be at best an index of degree of consciousness, not consciousness itself.

John Searle suggested that Consciousness is emergent property of the brain. The fundamental interaction amongst elements of brain at micro level suggest the existence of consciousness. He assumed that consciousness is an independent reality beyond neurons. He explained further that if neurons are considered to be the relative parts, then they must possess their own features like communicating via electrical signals amongst them. The interaction of neurons brings out consciousness, even though the features of individual neurons not necessarily of a conscious mind. He views consciousness as an innate process and subjective derivatives of the brain’s nature, and also states that mental experience is the same like reality and also agree that our introspections are objectively correct.
Fechner, Spencer, Haeckel, Hoff ding, and Paulson, make the parallelism universal. The mental life is the correspond of body life. Hence mind and physical motion is inseparable. The movement of the atom or other physical entity has its inner side of feeling, of the sensation, of will. The human mental life has its direct correlate with the physical substratum, the nerve and brain organs and the processes. There is unbroken continuity in the ‘evolution’ of inorganic forms, subsequently in that of plant and animal forms, and eventually in the growth of the individual organism. Thus, in mind we progress from simplest ‘feeling’ the correlate of the motion of atom, to the highest thought or act of intelligence, which is the correlate of a process in the cortex of the hemisphere of man, without change of kind. Causal relations nowhere exist, however, between the one series and the other.136

Biologically considered, intelligence falls under ‘plasticity’. It is a function by which the organism adapts itself readily to new surroundings or situations, and by which it carries over the experience of the past into present, to the advantage of itself or its species.

The centre for consciousness, intelligence, and will, as distinct from the centres for reflex and automatic movements and co-ordinations, are located in the cortex or outer gray mantle of the hemisphere; they are usually classified as sensory centres, motor centres and association centres.

One another view suggests that Consciousness is correlated not with any limited section of brain, but with the whole brain, indeed with whole nervous system. Consciousness is a response to the functioning of whole living organism; and that the mind, through the feelings and the will, is ‘dynamic’ to the whole organism; in other words, that the action and reaction we have postulated between body and mind are between body as a living whole and mind as a unity, as un extended system of qualitative determinations and tendencies.

According to some observation which make it certain that the relation between mind and brain is functional, not structural, except so far as structure follows and is determined by function; that the general function served by the upper brain is to correlate the results of the past individual experience, as the lower brain correlates those of race-
experience, with present and immediate needs and situations, i.e. retention and co-ordination; but that individual mental activity is the essential condition both of retention and co-ordination; that accordingly, the brain is mainly the instrument, the means, rather than the cause or condition, of mental development.\textsuperscript{137}

Vethathiri Maharishi reveals that the physical body including brain is constructed by consciousness which is inherent in bio-magnetism. This has been revealed that the bio-magnetism in any organic body is being constantly transformed into pressure, sound, light, taste, smell and mind to maintain all the physical and psychic functions. The reminder and surplus of these six transformed waves are forced at certain points to go out of the body. These waves construct particular suitable molecular structures, making five senses and brain. Bio-magnetism is charged by the life-force (free energy particles), stored by the cells and converted and consumed through the senses and brain.\textsuperscript{138}

When the bio-magnetism is flowing through the brain, the same is called as mind. Thus, consciousness can extend as mind through brain for perceptual ability. This is revealed as ‘The portion of the bio-magnetism goes to the brain-cells to enable them to feel, understand, compare, calculate, imprint and reflect the experiences and enjoyment. This is called mind’.\textsuperscript{139} The link between the mind and brain is also established as ‘When one is in awareness the bio-magnetism leaks through brain it is called as thought and if the same leakage happens in sleep it is called as dream’.\textsuperscript{140}

The brain is also necessary for different higher experiences and expressed as ‘Brain is an organ of marvelous function that, as the sensing organ for the bio-magnetic wave, is the instrument for getting attunement with frequencies of all living beings and masses’.\textsuperscript{141} The brain cells will magnify the same compressed wave into the original shape and image when remembered willfully or automatically recalled due to environmental or biological functions. Here, whatever was the mental frequency at the time of sensory perception or activity and its deposit in the Genetic centre will be released to its original state only when attuned to the same frequency.\textsuperscript{142} The genetic centre, brain and senses are three faculties for cognitive functioning of magnetism in living beings.\textsuperscript{143}
2.12. FUNCTIONS OF MIND

According to Samkhya, while the first product of the evolution of Prakrti, Mahat, is cosmic aspect, Buddhi refers to psychological aspect, and also the basis of intelligence of the individual. Consciousness is participating in any activity and is present in the dreamless sleep, as well as in the states of dreaming and waking, which are the modifications of Buddhi. Buddhi, with its grasp of senses and the like, is an isolated organism determined by its past karma. Ahamkara is reflection of Purusha in Buddhi and appears as the ego. It is the cogniser of all states, pleasures and pain included.\textsuperscript{144}

It is further explained that Buddhi is not be confused with the incorporeal Purusha. It is regarded as the subtle substance of all mental processes. It is the faculty by which we distinguish objects and perceive what they are. The functions of Buddhi are ascertainment and decision. All other organs function for the intellect (Buddhi), which works directly for the Purusha, enabling the latter to experience all existence and discriminate between itself and Prakrti. Ahamkara (self-sense) or the principles of individualism, arises after the Buddhi. Through its action the different spirits become endowed each with separate mental back ground. We have here also to distinguish the cosmic and psychological aspects. Psychologically, the sense of self hood is impossible without a non-ego or an object. But the development of the objective comes after the rise of Ahamkara.

Hiriyanna Observes that the thirteen factors, which consist of Ahamkara, Buddhi and eleven indriyas including manas, help the individual in acquiring the experience, and together form the psychic apparatus with that every Purusha has been endowed in the empirical state. The function that we describe as mental is really the mechanical processes of physical organs which assumes a psychical character whenever illumined by spirit. The senses are here derived from the aham-kara, and not from the elements (bhutas).\textsuperscript{145}

He further observes that the details of the process of knowing are as follows: The object first impresses one or other of the senses, and the jnana that arises then is quite vague and general. It is ‘bare awareness’ (aalocana-maatra) and marks nirvikalpaka stage. It becomes properly explicated latter when interpreted by manas, and is therefore termed ‘determinate’ or savikalpaka. Pratyaksa does not accordingly start here from detached
elements and synthesize them, but from an indistinguishable whole into which it introduces order afterwards. The first is the appropriation of the experience by the aham-kara or the reference of it to the self in question. If now the perception is to lead to any action the Buddhi intervenes and decides upon what action has to follow and issues instructions, so to say, to the proper motor organ (karmendriya), the result of being either some action or desistence from it. The Buddhi thus corresponds to the will-aspect of conscious life. If we use single term-antah-karana-for the last three elements of psychic apparatus, we see how the internal organ in one or other of its phases is engaged, when once the senses have been stimulated, in reacting to the stimulus.

The order in which the psychic organs function, it will be seen, is the reverse of that in which they appear in the evolutionary scheme given. In internal perception such as that of pain or pleasure, as also in mediate knowledge, the process is exactly same; only the co-operation of the external senses (jnanendriya) is not required and they do not therefore function then.

The view that knowledge arises through a psychic medium (Buddhi-vrtti) a connecting link between the knower and the known and does not displace the latter. That knowledge is true in which the form assumed by the Buddhi rightly represents the objects perceived. The Buddhi, not as passive but as endowed with self-activity and as the abode of numberless impressions acquired through experience during a beginning less past. Owing to this circumstance, every Buddhi has its own special bent and different persons may not therefore be impressed in the same manner by the same object.

Hiriyanna further elucidates that perception is effected by means of psychic sign, viz. an image or idea (aakaara) of the object in question. The image is not transferred to the Buddhi and found in it as may be supposed, but the Buddhi itself assumes the form of the object, when a suitable stimulus is received from outside. The modification of evolvent Buddhi, viz. vrtti, is a characteristic not only of perception but also of all forms of consciousness, when it is inspired by spirit, experience results. The psychic apparatus as a whole mediates between the Purusha and the outside world thereby securing for the former the experiences of life (bhoga) or, if the time for it is ripe, final freedom (apavarga) through right knowledge (viveka).
According to Yoga, the impressions created in the citta leave behind certain residues which are the causes of desires interests, new births and also further experiences. The functions of citta produce potencies, and which in turn cause potencies, thus the wheel of samsara goes on perpetually, undergo changes and assume the form of objects presented to it. The knowledge will result when the intelligence, caitanya, is reflected in the mirror of thinking substance, citta, and assumes its form in so far as the latter has the form of the object. Citta is all pervading.\(^{146}\)

Citta is considered to be mind and amtahkarana (internally functioning organ). It has five types of modifications namely right cognition, wrong cognition, verbal cognition, absence of cognition and memory. As all these five modifications are rallying around five elements, it is called bhutakara vritti, that modifications which is supported by the five elements only. It is concerned to the physical body and mind complex. The reflection of the eternal power on the mind and the elements provides some stress to the body-mind complex and they are called sufferings (klesah). Yoga darsana mentions all these sufferings as avidya (ignorance), asmita (egoism), raga (attachment), dvesha (aversion), abhinivesa (clinging to life and instinctive fear of death). The levels of mind generally form due to the impact of gunas of sattva, rajas and tamas. They play the predominant role in deciding the function of the levels of mind (citta bhumikas). The levels are restlessness (kshipta), torpidity (mudha), distraction (vikshipta), concentration (ekagra), and restriction (niruddha). All the modifications are cessed during the niruddha state of mind, but the function of the disposition (samkara) continues. Withdrawal from this function is promoted through astanga yoga.\(^{147}\) The dispositions and memories within inner self are identical, even though they are differently found due to genre, direction and time (Y.S.4:9).

According to Nyaya, the operation of the manas is necessary in every act of perception. Manas mediates between the self and senses. It accounts for non-simultaneity of the acts of knowledge. Remembrance, inference, verbal cognition, doubt, intuition, dream, imagination, as also perception of pleasure and the rest are indicative of the existence of manas. The cognitions which the soul has, except anuvyavasaya, are not self-luminous. We become aware of them as we become aware of feelings and desires through the manas. Vaatsyayana includes manas under senses. He calls it the inner sense
by which we apprehend the inner states of feelings, desires and cognitions. The self perceives the inner states through the instrumentality of the manas, while the co-operation of the senses is necessary for the apprehension of outer non-subjective states. Manas merely the pathway of knowledge. The senses are here derived from the elements (bhutas).

Freud observes that a person is always the product of the sum of his impressions and that it is absolutely impossible for him to cut out a period, or segment, as it were, of his life and go ahead. There is no break in the continuity of the psychic life. The strangulated ideas and emotions remain in unconscious in a dormant state. The memories represent in the reproduction the substitute for other really significant impressions whose direct reproduction is hindered by some resistance. They owe their existence not to their own content, but to an associative relation to their content to another repressed thought and are therefore justly called ‘concealing memories’.

Karl Lashley, the behavioral psychologist, proposes a principle of equi potentiality in which the locus of memories is not in any one region of the brain, but entire regions of the brain engage in memory storage. It also indicates that multiple images of a single memory are stored throughout the brain and that multiple brain areas, like amygdala, entorhinal cortex, hippocampus, left parietal cortex, prefrontal regions and striatum, engage in formation of memory.

Vethathiri Maharishi observes that Mind comprises a network in its functions involving several important parts of the body. The functions of mind depend on the coordinated functions of eight entities. This is revealed as ‘The network of the mind includes eight integrated phenomena of Physical body, Life Force, Bio-magnetism, Genetic centre, Brain, Sensing organs, Mind and the Soul. In the absence of any one of these eight there can be no function of the mind and if there is no mind there is no organism’. Thus, these eight faculties can be considered as psychic apparatus in SKY system.

As the mind is stretched out wave of consciousness, it reacts to tolerate, counteract or balance every experience. In this process, function of mind proceeds up to ten stages. It starts with feeling, and in reaction to feeling mind emerges with need of something, action, or environmental change. Then, the mental force further develops into zeal, action, result, enjoyment, experience, research, realization and conclusion.
The functioning states of mind and its connection with each other is revealed. The three states are Conscious mind (Outer mind), Sub conscious mind (Middle mind) and the Super Conscious mind (Inner mind). The sub-conscious mind forms the link between the conscious and super conscious minds. This is further explained that the mind does the work of cognizing, experiencing, reckoning, thinking and imprinting. When it functions by contact through the senses according to habits and circumstances, the imprints produced by actions are also recorded in the state of Conscious, Sub conscious or Super conscious mind according to their pressure. The skill acquired by the physical organs while working is called as Indriya imprints (Gnana karma indriya imprints). When the functioning of mind depends on this, is called as conscious mind or peripheral conscious mind. The knowledge acquired from this is imprinted in the brain cells which is the sub-conscious mind. All these are again registered as subtle waves in the reproductive cells which is the super conscious mind. The various circulations in physical body, such as air, blood, heat and life force circulations, keep the mind functioning.

The mind comprises of five Kosas or sheaths, according to the domain of its activities known as Annamaya kosa, Manomaya kosa, Pranamaya kosa, Vijnanamaya Kosa and Anandamaya kosa. In these different states, various imprints are happening. In Annamaya kosa, it experiences the pleasure and pain when functions in contact with worldly objects through the Gnana karma indriyas. Here it realizes the needs of body and satify it. The vibrative-pressure-imprints are created at the level the physical organs. The Manomaya kosa is at the sub-conscious level. The mind is going through pleasure or pain and ruled by the six temperaments of greed, anger, miserliness, immoral sexual passion, vanity and vengeance. Here, it functions in the state of forgetting the nature of self at emotional level. The imprints are recorded in the brain cells. The sub-conscious mind reflects imprints recorded due to the action of senses as memories. Pranamaya kosa is the perspicacious stage where the mind relinquishes its expanded state to merge with, and realize itself as the life energy and here it is no longer functions through the sense organs, but remains confined to itself in the form of the life force. In Vijnanamaya Kosa, the mind begins to understand the connection between itself and the physical body, as well as the other things in the universe, the reason behind the existence of all things, from the infinitesimal energy particle to the vast celestial bodies, the order of function that
governs everything, the Truth behind the static and the dynamic state and the existence, function and final outcome of the universe. In Anandamaya kosa, mind realizes the Truth behind all the manifestations in this universe, the Static state that exists behind the life energy and Akash particles through a process of Inner travel. This is recorded as imprints in the reproductive cells, at the level of the super-conscious mind.

When the mind is located and functions from within the five kosas, the different kinds of realization are happening. This is revealed by Vethathiri Maharishi that the mind is wavering as Annamayakosa when it feels and fulfills the needs of the physical body. Mind is roaming as Manomayakosa when it reflects the imprints recorded due to the action of senses as memories. Mind stands as Pranamayakosa when it functions within Self. Mind expands as Vignanamayakosa when it realizes emergence, functions and effects of the universe after realizing the truth about the nature and function of its soul. Mind gets complete satisfaction by perfection as Anandamayakosa when it gets realization of God after reaching the state of fulfillment by relinquishing its functions.154

Vethathiri Maharishi observes that mind is functioning as psychic imprints and its reflections and elucidate that every one of our actions and experiences produces imprints in the limbs, the sensory organs, the brain cells, the life energy particles and the reproductive cells. The imprints produced in the organs turn into habits, whereas those in the brain cells transform into memories. Imprints in the life energy particles and reproductive cells become the qualities of the individual, and all of them, together constitute the mind. The imprints help recalls an earlier incident, like the taste of something we had eaten earlier. The imprints of the actions and experiences undergone after the age of three remain. The imprints of the past lives are already present in the life energy particles. The imprints of these two together constitute the mind. The mind experiences everything and the very same mind recalls them, when necessary. Every action and experience add to the quality of mind. The reason for the emergence of mind is the obstruction to the life-force. The life-force becomes mind.155

It is further explained that the bio magnetism, wherein the consciousness functions through the magnetic waves, functions as mind. All the experiences derived by the mind waves working through the senses are shrunk infinitesimally by the self-
compressive surrounding pressure force and stored at the genetic centre. This genetic centre is the base of the individual’s consciousness and is the store house of all the characters. These characters are actually compressed ‘knots’ of magnetic wave, infinitesimally shrunk. When one is not engaged with the input of senses, these characters are magnified and displayed by the magnetic waves in the brain cells one after another, and are known as thoughts. When the mind’s level of functioning is at the same frequency at which the sensory perceptions were experienced, the recorded experience from the stock at the Genetic centre is magnified and displayed through the brain cells. These are ‘Memories’.  

As the Nature is omnipresent and has the quality of pressure, it resists every wave and pushes it to curve. By the pressure of curving, a ‘boomerang’ action is brought about and the pressure of curving returns the wave to its point of Origin. Upon emergence of a mental wave an imprint has already been made in the Genetic centre; upon return, the Genetic centre is receptive to and identifies its own wave and receives and stores it. The brain will magnify any characterized and compressed wave when recalled as memory. In some stages of sleep (other than deep sleep) the functions of releasing the compressed wave of experience are understood by the mind as dreams.  

Space is said to the Total Consciousness which expresses its nature in cosmic consciousness in the form of energy, the same is becoming mass in terrestrial and also in living organisms. Primordial Consciousness is in the form of physical, astral and magnetic bodies. Consciousness and Knowledge represent physical body at the terrestrial level. Peace and bliss are divine variants of Primordial Consciousness. Since all of these are in different stages of evolutionary process, same consciousness is modifying continuously.

When it is said that the modifications are in consciousness or in mind, it does not mean that the changes are different altogether, since the consciousness and mind are one and the same in functional level. Consciousness itself is thought, action, desire, anger, fear, worry, effort, and result such as pain, pleasure, peace, or bliss. All these psychological states are various state of the same consciousness according Vethathiri Maharishi. And every conscious process like instinct, attention, assumption, analysis, logic, understanding, interpretation, knowledge, perspicacity, magnanimity, adaptability
are the various functional states of the same consciousness. So, the same single consciousness, which appears to be projected in each individual, takes the shape and character of objective and subjective experiences. All these psychological states or conscious or unconscious process, which are influenced by internal factors such as recorded memory or previously imprinted karma and external factors such terrestrial or cosmic factors, brings about changes in the nature or the characteristics of consciousness. In the perceptible, visible, dynamic and static constructs of nature, consciousness prevails as the frequencies. The frequency is understood to be the modification. These modifications are said to be evolution and characterization of consciousness. This characterization is happening automatically without pause.

Thus, according to SKY, consciousness is not pure always. But is considered to be ever pure in Samkhya, Yoga systems and Bhagavadgita. The consciousness at Primordial and cosmic level is pure since everything is happening according to Law of Nature. When pure consciousness traverses through mutilated state of elements, it becomes impure like the white ray of light be various colors through a process of refraction. This brings about the need of purification which can be achieved through the practices of yoga. The process of purification and its results are attempts to place consciousness in Divine state. In an individual, it can be appreciated as change in personality to stay away from suffering and promotion towards peace and climbing towards higher level of consciousness of spiritual and super consciousness to experience ecstasy. These various stages of same consciousness are to enable one to realize the various secrets in the universe including the consciousness itself. This entire process of purification and self-actualization which is augmented through yoga can be called transformation. Bhakti yoga, karma yoga, raja yoga and jnana yoga can function as media for purification and transformation through various practices.

Thus, this chapter gives a clear-cut base and understanding to know how the process of transformation happens and to understand the nature of higher level of consciousness in SKY system.
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