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# Interpretation of the Fact That “Thoughts Become Things” Through the Consciousness Model

**Dhananjay Pal**

Pharmacy College, Bengal School of Technology, Chuchura, Dist.-Hooghly, India

**Email address:**

dhananjay.pal123@gmail.com, paldhananjay46@yahoo.com

**To cite this article:**

Dhananjay Pal. Interpretation of the Fact That “Thoughts Become Things” Through the Consciousness Model. *American Journal of Physics and Applications*. Vol. 3, No. 4, 2015, pp. 138-158. doi: 10.11648/j.ajpa.20150304.14

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**Abstract:** A single field emerged at the origin of the universe, already containing within itself the blueprint of the physical universe. The primordial single field triggered the onset of the universe. Most physicists believe that a single super-force dominated the first instants of creation. Scientists have arrived at a simple but decisive conclusion that consciousness is very much a part of the universe, like other objects. Our consciousness model involving thought-carrying particle (TCP), thought retaining particle (TRP) and thought force ( $T_F$ ) signifies the existence of universal consciousness that exists along with the universe. This universal consciousness is a functional state of the universal mind (UM). This UM is evolved at the Big Bang from void. The UM is constituted by these TCP and TRP in the inherent presence of thought force ( $T_F$ ). Thought force ( $T_F$ ) is an expression of universal consciousness. The Thought force ( $T_F$ ) being the primordial quantum field functions as the original super-force.  $T_F$  being the original super-force functions as the origin of all the fundamental fields. TCP is the carrier of thought force ( $T_F$ ) that, in turn, appears to be the origin of all the fields. The quantized energy ( $\epsilon_T$ ) of TCP is responsible to cause the universal consciousness as well as the cosmic microwave background radiation temperature. The individual consciousness owes its origin to the universal consciousness created by the same  $\epsilon_T$ . The same  $\epsilon_T$  is the energy responsible for generating thought force ( $T_F$ ).  $T_F$  being an expression of the universal consciousness is applicable to any inanimate object as well as to any biological system (having thinking ability). The  $T_F$  exerts its functions both *in vitro* and *in vivo*. Any matter as well as any individual mind is constituted by these TCP and TRP in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo* and these TCP and TRP are originated from the same Void. These TCP, TRP and the thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo* play significant roles in understanding the fact that “Thoughts become Things” in the presence of consciousness through the constant projection of thought that, in turn, is the action of mind. The general saying that “Thoughts become Things” can be explained through the developed consciousness model.

**Keywords:** Void, Cosmic Microwave Background Radiation (CMBR), Universal Mind (UM), Thought Force ( $T_F$ ), Thought-Carrying Particle (TCP), Thought Retaining Particle (TRP), Quantized Energy ( $\epsilon_T$ ) of TCP

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## 1. Introduction

In Eastern philosophical traditions, consciousness is intrinsic to the universe, whereas in most Western views, consciousness is extrinsic, emerging from complex computation. How can these views be reconciled?

It is most relevant and important to indicate the names of various eminent physicists like Erwin Schrödinger, Eugene Wigner, Brian Josephson, John Wheeler, Roger Penrose, Henry P Stapp, Freeman J. Dyson, Paul Davies, David Bohm, Basil Hiley, Fritjof Capra, Fred Alan Wolf and Amit Goswami who have addressed the inclusion of consciousness in their work. Consciousness is to be taken into account.

In contrast to the usual linear sequence of matter, body, life, brain, mind, consciousness, here the proposed cyclic sequence is first universal consciousness (a functional state of the universal mind), and then matter, body, life, brain, and regeneration of mind and consciousness. The evolution of life with mind and consciousness is possible purely due to the inherent existence of universal consciousness which exists along with the universe. The human nervous system is evolved to provide an appropriate material structure to individualize the universal consciousness, a characteristic of reality, pervading all manifestations.

Consciousness model of Pal *et al* [1-3] involving TCP, TRP and thought force ( $T_F$ ) signifies the existence of universal consciousness that exists along with the universe. Pal *et al* [3] showed that this universal consciousness is a functional state of Universal Mind (UM). Pal *et al* [3] explained that the UM is evolved at the Big Bang from the eternal Void. This Void, in turn, is the source of infinite energy. And this UM is a finer matter. The individual mind being a constituent of the UM is also a finer matter. The constituents of the UM and individual mind are the same. The ultimate constituents of matter and mind are the same as both mind and matter are aspects of one fundamental reality, which is called UM. The brain is the mediating link or interface between the individual mind and body.

Pal *et al* [3] explained that the constituents of the UM are the ultimate constituents of matter itself as everything in this universe is a manifestation of this UM. Pal *et al* [3] expressed that the UM is constituted by these TCP and TRP in the inherent presence of thought force ( $T_F$ ). Pal *et al* [1, 3] further explained that the ultimate constituents of matter and mind are these TCP and TRP in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo*.

Physicists determined that underlying quantum fields give birth to elementary particles. Bhaumik [4] mentioned that Frank Wilczek pointed out, “In quantum field theory, the primary elements of reality are not individual particles, but underlying fields. Thus, for example, all electrons are but excitations of an underlying field, naturally called electric field”. The same holds true for all the fundamental particles of which matter is made.

The existence of matter depends on the existence of underlying quantum field and vice versa. TRP cannot exist without TCP and vice versa. Many physicists believe that unifying all the fields, including gravity, into a single theory would require a phenomenon called super-symmetry. With super-symmetry, every fermion would have a boson twin, and vice-versa. The thought force ( $T_F$ ) is carried by the TCP in the presence of its super-symmetrical partner TRP. TCP that behaves like boson should accompany its super-symmetrical partner TRP that functions like fermion in the generalized simpler way. It is to be noted that these TCP and TRP function like wavelike: wave-particle duality.

There would be no force if matter or field would not exist. So force depends on the existence of matter and fields. It is to be noted that a single field emerged at the origin of the universe, already containing within itself the blueprint of the physical universe. The Thought force ( $T_F$ ) as expressed by Pal [5] is the primordial quantum field that functions as the original super-force.  $T_F$  being the original super-force functions as the origin of all the fundamental fields. TCP is the carrier of thought force ( $T_F$ ) that, in turn, appears to be the origin of all the fields.

## 2. Thought Force

Pal *et al* [1, 3] and Pal [5] explained the existence of thought force ( $T_F$ ). Thought force ( $T_F$ ), an expression of the

universal consciousness, is the primordial quantum field that, in turn, functions as the primary unified field. This  $T_F$  being an expression of the universal consciousness is applicable to any inanimate object as well as to any biological system (having thinking ability). Thus the  $T_F$  being an expression of the universal consciousness exerts its functions both *in vitro* and *in vivo*.

Physicists determined that underlying quantum fields give birth to elementary particles. Pal [5] expressed that the thought force ( $T_F$ ) is the primordial quantum field. Thought force ( $T_F$ ) being the primordial quantum field functions as the primary unified field. Thought force ( $T_F$ ) being the primordial quantum field gives birth to TRP that appears to be the origin of all the matter particles. TCP is the carrier of thought force ( $T_F$ ) that, in turn, appears to be the origin of all the fields. TCP thus appears to be the origin of all the field particles.

In a purpose to involve both the non-living and living systems of the world, Pal [5] has shown the existences of these TCP, TRP and thought force (TF) *in vitro* and thought force (TF) *in vivo*. Anyone can call this TCP by any other name, but as the highly developed living system will have to be evolved in the universe in the long run and as the thought of highly developed living system appears to be a kind of force to be called the thought force (TF) *in vivo*, we considered it is wise to call it as TCP. Further, as the universe exists along with the universal consciousness that, in turn, is created by the quantized energy ( $\epsilon_T$ ) of TCP, we had to use the term TCP.

Pal [5] expressed that the non-living system of the world is governed by the thought force ( $T_F$ ) *in vitro* and this Thought force ( $T_F$ ) *in vitro* gives rise to  $T_F$ (micro), SNF, EMF, WNF, GF and  $T_F$ (macro)

where  $T_F$ (micro) = Thought force in microcosm, SNF = Strong nuclear force, EMF = Electromagnetic force, WNF = Weak nuclear force, GF = Gravitational force and  $T_F$ (macro) = Thought force in macrocosm. It is to be noted here that  $T_F$ (micro) is a stronger force than the SNF and  $T_F$ (macro) is a weaker force even than the GF.

Pal [5] also expressed that the living system of the world is governed by the thought force (TF) *in vivo* and this Thought force (TF) *in vivo* is a type of force that represents the biological ‘thought’ which is the action of mind. This ‘thought’ being a type of force controls the ‘thought processes’ involving the firing of neurons through the quantum mechanical activities of these TCP and TRP in the presence of consciousness. Consciousness in living organisms is a process which involves the quantum mechanical activities of these TCP and TRP, the ultimate constituents of any matter as well as any mind in the inherent presence of thought force (TF) *in vitro* and the thought force (TF) *in vivo* as indicated by Pal *et al* [3]. This consciousness, in turn, is the quantized energy ( $\epsilon_T$ ) of TCP. The thought force (TF) *in vivo* is demonstrated in numerous experiments in which thought has an effect on a physical process (often known as mind over matter). This biological ‘thought’ is a type of force that can cause movement. Controlling

movement through thought alone is observed in several experiments conducted by many scientists as indicated by Pal (5). These experiments thus signify the existence of thought force (TF) in vivo.

Pal [5] explained the existence of TF (micro) (= Thought force in microcosm). This TF (micro) is the strongest interaction (a new class of 'extra strong' interaction). It is stronger than SNF (Strong Nuclear Force).

Pal [5] has also shown the existence of TF (macro) (= Thought force in macrocosm). It is the "weakest force" which is much weaker even than the gravity.

### 2.1. Equation Expressing the Quantized Energy ( $\epsilon_T$ ) of TCP

Pal et al [3] developed three different equations expressing the quantized energy ( $\epsilon_T$ ) of TCP. The value of  $\epsilon_T$  in one of the three equations is shown below:

$$\epsilon_T = 4.384 \times 10^{-16} \text{ erg} \equiv 2.73 \times 10^{-4} \text{ eV} \equiv 2.73 \text{ K} \equiv \text{CMBR temperature} \equiv 2.725 \text{ K}.$$

This conversion of  $\text{erg} \equiv \text{eV} \equiv \text{K}$  is given by Weisskopf [6] as follows:

$$1 \text{ erg} \equiv 0.6241807 \times 10^{12} \text{ eV} \text{ and } 10^{-4} \text{ eV} \equiv 1 \text{ K}$$

### 2.2. CMBR Temperature is Due to $\epsilon_T$ , the Quantized Energy of TCP

Pal et al [3] expressed that the CMBR temperature is due to  $\epsilon_T$ , the quantized energy of TCP where  $\epsilon_T = 4.384 \times 10^{-16} \text{ erg} \equiv 2.73 \times 10^{-4} \text{ eV} \equiv 2.73 \text{ K} \equiv \text{CMBR temperature} \equiv 2.725 \text{ K}$ .

As per Pal et al [3], it is interesting to note that all of the three different equations ultimately give rise to the same result that is equivalent to the CMBR temperature. A sort of relationship is thus observed between the  $\epsilon_T$  and the CMBR temperature. This coincidence is thus signifying a probable role of TCP on the maintenance of CMBR temperature. Further, this coincidence is also signifying the existence of these TCP in the presence of TRP. TCP cannot exist without TRP and vice versa. The presence of TCP, TRP and Thought force (TF) in the universe is thus indicated and expressed mathematically. At present we are unable to explain when and how these TCP and TRP decoupled from the primordial cosmic soup.

Pal et al [1, 3] showed that the quantized energy ( $\epsilon_T$ ) of TCP is responsible to cause the universal consciousness as well as the cosmic microwave background radiation temperature. The individual consciousness owes its origin to the universal consciousness created by the same  $\epsilon_T$ . Ultimately this  $\epsilon_T$  represents universal consciousness. The existence of CMBR temperature indicates the existence of the TCP in the presence of TRP. The existence of TCP ensures the existence of the thought force (TF). Further, this TF being an expression of the quantized energy ( $\epsilon_T$ ) of TCP

exerts its functions both in vitro and in vivo.

## 3. What is Life?

Life is a state of flux that is being maintained by a typical form of energy which is nothing but the consciousness itself. Pal et al [3] and Pal [7] showed that the quantized energy ( $\epsilon_T$ ) of TCP is responsible to cause the universal consciousness as well as the cosmic microwave background radiation temperature. The individual consciousness owes its origin to the universal consciousness created by the same  $\epsilon_T$ . Pal et al [1, 3] and Pal [7] explained that life may be defined as a state of functional manifestation of consciousness that, in turn, is the quantized energy ( $\epsilon_T$ ) of TCP. This  $\epsilon_T$  represents universal consciousness.

$$\text{Thus, Life} = f(\text{Consciousness}) = f(\epsilon_T) \quad (1)$$

where  $\epsilon_T = \text{quantized energy of the TCP} = 4.384 \times 10^{-16} \text{ erg}$ .

$$\epsilon_T = h\nu_T = hc / \lambda_T = 4.384 \times 10^{-16} \text{ erg} \quad (2)$$

where  $\epsilon_T = \text{quantized energy of the TCP} = 4.384 \times 10^{-16} \text{ erg}$ ,

$\nu_T = \text{frequency of the TCP} =$

$$\epsilon_T / h = 66.12 \times 10^9 \text{ Hz} = 66.12 \text{ GHz},$$

$h = \text{Planck's quantum constant} = 6.63 \times 10^{-27} \text{ erg.sec},$

$c = \text{free-space velocity of light} = 3 \times 10^{10} \text{ cm/sec},$

$\lambda_T = \text{wave-length of the TCP} = 0.4537 \text{ cm}.$

### 3.1. What is Consciousness?

Psychologists, neuroscientists, philosophers, and other professionals continue to engage in an ongoing debate as to what consciousness means. In reality, we may never know. Is it a product of the biological and classical physical interactions of the human brain; or is it something more fundamental, perhaps electromagnetic, or the result of quantum physics principles that we don't yet fully understand? Could it be something even more profound than that -- something beyond the scope of science and physics, any kind of physics, for us to understand?

According to the ancient Vedanta, consciousness is not an emergent property of matter that comes into existence only through the functioning of the human nervous system. Instead, consciousness is a characteristic of reality, pervading all manifestations. This unbounded field of nature's universal consciousness is not limited to an individual consciousness. From this viewpoint, the role of the human nervous system is to provide an appropriate material structure to individualize the universal consciousness. It appears that inanimate matter itself cannot generate consciousness without the inherent existence of universal consciousness.

Pal et al [2] explained, "Consciousness is the realization of existence, and there are as many states of consciousness as there are states of existence. Every living being has a

consciousness of its own depending on complexity of the brain and the activity of the viable numbers of TCP in the presence of TRP; and the state of its consciousness changes every moment of time. Consciousness is the perception of the relation it bears to things and as this relation changes, consciousness changes its character. Consciousness itself does not change; it only moves up and down on the ‘scale of the realization’ of existence through the ‘sub-conscious’, ‘conscious’ and ‘super-conscious’ states”. There is another term called unconscious state. The most usual unconscious state is sleep. A deeper form of unconsciousness is called a coma.

### 3.2. Consciousness May be Defined as the ‘Self-organized’ Capability of Any Living Being to Activate TCP and TRP

Pal et al [3] expressed that consciousness may be defined as the ‘self-organized’ capability of any living being to activate TCP and TRP, the ultimate constituents of mind and matter and to exert its functions. What can generate, maintain and activate TCP and TRP is called animate having ‘active consciousness’ and what cannot is called inanimate, i.e., devoid of active consciousness. As anything inanimate does neither have the power to activate the TCP and TRP nor have the capability to catalyze the activity of TCP and TRP, so it cannot generate consciousness. On the contrary, anything animate has the ‘self-organized’ power to generate, activate and catalyze the activity of TCP and TRP in order to generate and maintain consciousness along with the vital living force. Prigogine *et al* [8] explained “*Self-Organization in Non-Equilibrium Systems*”.

Consciousness in living organisms is a process which involves the quantum mechanical activities of these TCP and TRP, the ultimate constituents of any matter as well as any mind in the inherent presence of thought force ( $T_F$ ) *in vitro* and the thought force ( $T_F$ ) *in vivo* as indicated by Pal *et al* [1, 3]. And these TCP and TRP govern the activities of neurons (not the other way round). Neurons are simply the equipments used to generate consciousness and awareness. The consciousness itself is functioning as an inter-linking agent between the animate and inanimate through the quantum mechanical activities of these TCP and TRP indicated by Pal et al [3].

### 3.3. Existence of Universal Consciousness

Pal et al [3] and Pal [7] showed the existence of universal consciousness and explained that the quantized energy ( $\varepsilon_T$ ) of TCP is responsible to cause the universal consciousness as well as the cosmic microwave background radiation temperature. The individual consciousness owes its origin to the universal consciousness created by the same  $\varepsilon_T$ .

Pal *et al* [3] have expressed that according to the modern physicists, the universe is the summation of fields, particles, space-time continuum, dark matter, dark energy, void and all the known and unknown parameters of the universe along

with all its inhabitants (with or without consciousness), although the universe is always expanding.

The method of integration indicates that

$$\int dx = x + c$$

where  $c$  = a constant. Is there any mathematical fallacy if we like to use ‘universe’ in the place of ‘ $x$ ’ here? If we at all theoretically like to apply the same method of integration to the whole universe itself, we will have to arrive at

$$\int d(\text{universe}) = \text{universe} + c$$

where universe = universe with all its known and unknown parameters as well as its inhabitants (with or without consciousness) and  $c$  = a constant. The constituents of the universe are fields, particles, space-time continuum, dark matter, dark energy, void, all its inhabitants (with or without consciousness) and all the other unknown parameters of the universe that we have not yet faced. We simply propose to apply the method of integration theoretically over the universe as a whole with all its known and unknown parameters and all the inhabitants (with or without consciousness). If we at all theoretically like to do so, we will mathematically arrive at a constant.

What is this constant here? It is our opinion that this constant is the universal consciousness that exists throughout the universe in the form of universe wide web (uww) covering fields, particles, space-time continuum, dark matter, dark energy, void and all its known and unknown parameters along with all its inhabitants (with or without consciousness). This universal consciousness is to be taken into account, but usually ignored.

Nelson [9], Director of Global Consciousness Project, has observed through the experimentation that coherent consciousness creates order in the world; and subtle interactions link us with each other and the Earth. When human consciousness becomes coherent and synchronized, the behavior of random systems may change. Quantum event based random number generators (RNGs) produce completely unpredictable sequences of zeroes and ones. But when a great event synchronizes the feelings of millions of people, our network of RNGs becomes subtly structured. The probability is less than one in a billion that the effect is due to chance. The evidence suggests an emerging noosphere, or the unifying field of consciousness described by sages in all cultures. This evidence signifies and proves the existence of universal consciousness.

The existence of universal consciousness is explained by Radin [10] through experimentation as it is expressed in his book: “The Conscious Universe: The Scientific Truth of Psychic Phenomena.” Further, Consciousness, not matter, is the ground of all existence, declares University of Oregon physicist Goswami through his published (1993) book, “The Self-Aware Universe: How Consciousness Creates the Material World”.

As per Penrose [11], consciousness is a part of the universe.

Van De Bogart [12] explained, "Since consciousness is a part of the universe it then follows that all consciousness, and the universe, are of the same matrix of energy fields".

Many physicists agree with the idea that consciousness is non-local, fundamental in the universe and consciousness is very much a part of the universe, like other objects. It is to be noted that  $\mathcal{E}_T$ , the quantized energy of TCP represents universal consciousness.

The entire Universe or the particles in it are 'connected' through the existence of the quantum mechanical activities of these TCP in the presence of TRP. Pal *et al* [3] explained that the universe exists along with the universal consciousness. This universal consciousness functions as a universe wide web (uww) covering the universe as a whole with all its parameters (including void) and inhabitants (with or without consciousness). In this picture, uww of consciousness, quantum concepts like wave particle dualism, position momentum uncertainty, nonlocality and concept of unified field become somewhat understandable as all the entities of this universe are interlinked and intertwined. In this picture, the universal consciousness replaces ether of yesteryears and contains the whole of the universe in its fold.

Consciousness in living organisms is a process which involves the quantum mechanical activities of these TCP and TRP, the ultimate constituents of any matter as well as any mind in the inherent presence of thought force ( $T_F$ ) *in vitro* and the thought force ( $T_F$ ) *in vivo* as indicated by Pal *et al* [3].

The 'spooky action-at-a-distance' is built in nature through the existence of the quantum mechanical activities of these TCP in the inherent presence of TRP. The spooky non-local correlations-at-a-distance might evidence a Holy Ghost at work through the existence of the quantum mechanical activities of these TCP and TRP, the ultimate constituents of any matter as well as any mind in the inherent presence of thought force ( $T_F$ ) *in vitro* and the thought force ( $T_F$ ) *in vivo* as indicated by Pal *et al* [3].

### 3.4. Consciousness in Short

Functional state of mind  $\equiv$  Consciousness

Functional state of the Universal Mind  $\equiv$  Universal consciousness

Consciousness is a type of energy.

Quantized energy ( $\mathcal{E}_T$ ) of TCP = Universal consciousness.

Individual consciousness owes its origin to the universal consciousness created by the same  $\mathcal{E}_T$ .

Ultimately this  $\mathcal{E}_T$  represents universal consciousness.

## 4. Possible Relation of Consciousness with Mind

Modern scientists have not even been able to arrive at a consensus on what should be a definition of the totality of consciousness. The brain is intricately linked to the process of consciousness and consciousness is thought to be a phenomenon of the mind.

It appears that

$$\text{Consciousness} = f(\text{mind}) \quad (3)$$

Consciousness is the functional state of mind. Presence of consciousness signifies the presence of mind and vice versa.

It is apparent that

$$\text{Animate} \neq \text{Inanimate} \quad (4)$$

Three critical factors which distinguish life from non-living are consciousness, metabolism and reproduction.

In a gross presentation, we can express from the equation (4):

$$\text{Animate} - \text{Consciousness} = \text{Inanimate} \quad (5)$$

Scientists would have to define and characterize consciousness properly. We should have the proper knowledge about the exact characteristics of consciousness in order to address many present day scientific enigmas.

## 5. What is the Exact Definition of Mind What is Mind?

We observe a great controversy concerning the exact definition of mind. There are two apparently opposite views: one is the substantial view and the other is the functional view.

In the substantial view, the mind is a type of substance. Mind is a finer matter having an autonomous existence. Mind is a single entity, perhaps having its base in the brain but distinct from it. In its most extreme form as in the Indian Upanishads and Vedanta, the mind is not only a finer matter but also it is an entity wholly separate from the body, in fact a manifestation of the soul, which will survive the body's death in the form of the spiritual body or mental body [called Linga Sharira or Sukshma Sharira in Sanskrit] as expressed by Vivekananda [13] who indicated that this mental body bears all the mental impressions. This mental body is also called 'spirit'.

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

The modern cognitive neuroscientists generally accept the fact that the "mind" is not an isolated entity and the mind is a state created by the activities of brain with other parts of the nervous system (CNS, PNS along with ANS). Although the mind is generally accepted to be an abstract having no spatial

location or public observability, yet it is a type of fine matter according to the ancient Indian Upanishads and Vedanta. The Vedanta indicates that the universe exists along with the universal consciousness. Pal et al [1, 3] explained that this universal consciousness is a functional state of the Universal Mind (UM). This UM is constituted by these TCP and TRP which, in turn, are the ultimate constituents of any matter and any mind in the inherent presence of thought force (TF) *in vitro* and thought force (TF) *in vivo*. It is to be noted that these TCP and TRP are the ultimate constituents of any matter in the inherent presence of thought force (TF) *in vitro*. And these TCP and TRP are the ultimate constituents of any mind in the inherent presence of thought force (TF) *in vivo*. Pal et al [1, 3] explained that any matter as well as any individual mind is constituted by these TCP and TRP in the inherent presence of Thought force (TF) *in vitro* and Thought force (TF) *in vivo*.

Modern Scientists are not yet able to understand how the brain works to make the mind. They know that brain has got neurons that communicate across synapses by releasing a neurotransmitter, and that generates electrical impulses, and the receiving neuron then talks to its neighbor neurons the same way. If the mind depends on the brain, then all aspects of the mind are going to depend on these simple electrical, chemical processes. According to this concept, the existence of the UM requires the existence of the universal brain to form the UM. The concept of universal brain is not logically acceptable. Thus the concept that the mind depends on the brain becomes questionable if the existence of the UM is valid.

### 5.1. Scientists Would Have to Conclude Clearly What is the Exact Definition of Mind

It appears that scientists would have to decide in a purpose to conclude clearly whether mind is a ‘state’ (created by the activities of the brain with other parts of the nervous system as it is indicated by the functional view of mind) or ‘a finer matter’ (as it is indicated by the Indian Upanishads and Vedanta).

### 5.2. Mind is a Finer Matter According to the Indian Upanishads and Vedanta

It is our view that mind is a finer matter. The ultimate constituents of any mind are these TCP and TRP in the presence of thought force ( $T_F$ ) *in vivo*.

### 5.3. What are the Ultimate Constituents of Any Matter?

In our view, the ultimate constituents of any matter are these TCP and TRP in the presence of thought force ( $T_F$ ) *in vitro*.

## 6. Special Characteristics of Mind and Consciousness

- (i) The basic mystery of the mind is how does it emerge

from pure matter? How do those units that are made of tiny particles, give rise to the unique and essentially private, experience called consciousness? Do the particles that constitute our brain determine what we think and do? Do these tiny particles ultimately govern the thinking ability of the bioelectrical system? Or, are we free to have our own will? Is consciousness just froth sitting on top of the brain’s electronics? How consciousness is being operated? Why should a bunch of atoms have thinking ability? Gross answers to all these inquiries are possible if we accept these TCP and TRP as the ultimate constituents of mind and matter in the inherent presence of thought force ( $T_F$ ) *in vivo* and thought force ( $T_F$ ) *in vitro* as indicated by Pal et al [3]. It is to be noted that the thought force ( $T_F$ ) being a primordial quantum field exerts its functions both *in vitro* and *in vivo*.

- (ii) Modern Scientists are not yet able to understand how the brain works to make the mind. They know that brain has got neurons that communicate across synapses by releasing a neurotransmitter, and that generates electrical impulses, and the receiving neuron then talks to its neighbors the same way. If the mind depends on the brain, then all aspects of the mind are going to depend on these simple electrical, chemical processes. According to this concept, the existence of the UM requires the existence of the universal brain to form the UM. The concept of universal brain is not logically acceptable. Thus the concept that the mind depends on the brain becomes questionable if the existence of the UM is valid.
- (iii) We are what our minds make us. The mind is a very powerful controller of the body. The mind controls everything as indicated by Pal et al [1, 3] and Pal [7]. Mind is conditioned from the time we are young. It gives our abilities, our perceptions, our character and the way we think. From science to religion, from politics to economics, everything is controlled by the human mind. We perceive, we believe and we react. Things that matter are what we think they are. The quest for truth is bafflingly elusive, after all what is the ‘truth’? We have come to the realization that if I believe it is true, it indeed is true for me, regardless of how incredible you may think it is. Experiments do not matter, arguments do not matter, reality does not matter, in fact, matter does not matter---it is all in the mind. As a joker succinctly put it, “It is a case of mind over matter—I do not mind and you do not matter”. This is purely an apparent joke. Because without experiments science is useless for society. Science is based on experiments. Theory is confirmed by experiments, because only practice can validate the mathematical framework of a theory, including the concepts and idea of this theory.
- (iv) Consciousness model of Pal et al [1-3] involving TCP, TRP and thought force ( $T_F$ ) signifies the existence of

universal consciousness that exists along with the universe. Pal *et al* [3] showed that this universal consciousness is a functional state of Universal Mind (UM). Pal *et al* [3] explained that the UM is evolved at the Big Bang from the eternal Void. This Void, in turn, is the source of infinite energy. And this UM is a finer matter. The individual mind being a constituent of the UM is also a finer matter. The constituents of the UM and individual mind are the same. The ultimate constituents of matter and mind are the same as both mind and matter are aspects of one fundamental reality, which is called UM. The brain is the mediating link or interface between the individual mind and body. Pal *et al* [3] explained that the constituents of the UM are the ultimate constituents of matter itself as everything in this universe is a manifestation of this UM. Pal *et al* [3] expressed that the UM is constituted by these TCP and TRP in the inherent presence of thought force ( $T_F$ ). Pal *et al* [1, 3] further explained that the ultimate constituents of matter and mind are these TCP and TRP in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo*.

- (v) Current scientific views regarding the origin of consciousness vary widely and range from an 'epiphenomenon' arising from neuronal networks, to neuronal quantum processes, to a separate undiscovered scientific entity.
- (vi) Consciousness is the functional state of mind. Presence of consciousness signifies the presence of mind and vice versa. It is to be understood that consciousness is the realization of existence and consciousness moves up and down on the 'scale of the realization' of existence through the 'sub-conscious', 'conscious' and 'super-conscious' states as indicated by Pal *et al* [2].
- (vii) Consciousness may be defined as the 'self-organized' capability of any living being to activate TCP and TRP, the ultimate constituents of mind and matter and to exert its functions. What can generate, maintain and activate TCP and TRP is called animate having 'active consciousness' and what cannot is called inanimate, i.e., devoid of active consciousness.
- (viii) Continuity of consciousness is found through the experimental observations of Parnia [14], Lommel [15], Fenwick [16] and Beauregard & O'Leary [17 & 18] and demonstrate the existence of consciousness during the cessation of brain activity and thus support the existence of universal consciousness as well as substantial view of mind as indicated by the Indian Upanishads and Vedanta.
- (ix) Everything in this universe is interlinked and intertwined through the existence of the quantum mechanical activities of these TCP in the inherent presence of TRP. Pal *et al* [1, 3] showed that the quantized energy ( $\epsilon_T$ ) of TCP is responsible to cause the universal consciousness as well as the

cosmic microwave background radiation temperature. The individual consciousness owes its origin to the universal consciousness created by the same  $\epsilon_T$ . Ultimately this  $\epsilon_T$  represents universal consciousness. This universal consciousness functions as a universe wide web (uww) covering the universe as a whole with all its parameters (including void) and inhabitants (with or without consciousness). In this picture, uww of consciousness, quantum concepts like wave particle dualism, position momentum uncertainty, nonlocality and concept of unified field become somewhat understandable as all the entities of this universe are interlinked and intertwined. In this picture, the universal consciousness replaces ether of yesteryears and contains the whole of the universe in its fold. The 'spooky action-at-a-distance' may thus be built in nature through the existence of these TCP and TRP in the presence of thought force ( $T_F$ ).

- (x) In a purpose to conclude clearly, it appears, that scientists would have to decide whether mind is a 'state' (created by the activities of the brain with other parts of the nervous system as it is indicated by the functional view of mind) or 'a finer matter' (as it is indicated by the Indian Upanishads and Vedanta).

## 7. Plausible Drawbacks of the Functional View of Mind

- (i) The science of the mind may be connected with the science of the body. It is possible that the modern mind has been developed to get its present shape by the directive of the UM. The mind is an all-purpose computer responding impartially to the world around it; and this mind had, through natural selection, evolved to respond in a particular way to particular environmental circumstances. Humans are 'adaptation executors' carrying out programs written into the mind's machinery long ago. "The machinery does not know its own programming", said Cosmides and Tooby [19, 20, 21], intellectual leading evolutionary psychologists. The evolutionary psychologists see the mind as pre-programmed, made up of specialized mechanisms---'modules' or 'organs'. The evolutionary psychologists argue that their job is to approach the mind as an ancient engineering project, developing and testing out hypotheses about what 'designed problems' needed solving. Evolutionary psychologists thus signify the existence of the UM. Such an approach offers a badly needed bridge between psychology and the natural sciences. A plausible bridge between psychology and the natural sciences can be achieved through the developed consciousness model.
- (ii) Growing evidence of the continuity of consciousness demonstrates the existence of consciousness during

the cessation of brain activity. In a purpose to determine the nature of human mind and consciousness as well as its relationship with the brain, Parnia [14], Lommel [15], Fenwick [16] and Beauregard & O'Leary [17 & 18] observed through different lines of experiments and through studies of cardiac arrest survivors that the cerebral functioning as measured by electrical activity of the brain ceases during cardiac arrest. Sam Parnia [14] observed in the cardiac arrest survivors that the human mind and consciousness continue to function in the absence of brain function when there is cardiac arrest. Thus observations in these studies of cardiac arrest survivors raise the possibility that human mind and consciousness may continue to function in the absence of brain function. This indicates the existence of universal consciousness. The nervous system is evolved to individualize this universal consciousness that, in turn, exists along with the universe. These experimental observations support the substantial view of mind as indicated by the Indian Upanishads and Vedanta.

- (iii) Continuity of consciousness indicates the existence of universal consciousness that exists along with the universe. This universal consciousness is to be taken into account, but usually ignored. Many physicists agree with the idea that consciousness is non-local, fundamental in the universe and consciousness is very much a part of the universe, like other objects. This universal consciousness is a functional state of the UM that, in turn, is a finer matter. Both, mind and matter are aspects of one fundamental and underlying reality, which is called Universal Mind (UM). The functional state of the UM is the universal consciousness that exists along with the universe. It appears that inanimate matter itself cannot generate consciousness without the inherent existence of this universal consciousness.
- (iv) As per the ancient Vedanta, everything in this universe is a manifestation of the UM. This UM is a finer matter. The individual mind being a constituent of the UM is also a finer matter. The constituents of the UM and individual mind are the same. The ultimate constituents of matter and mind are the same as both mind and matter are aspects of one fundamental reality, which is called UM. The brain is the mediating link or interface between the individual mind and body.
- (v) Pal *et al* [3] explained that the constituents of the UM are the ultimate constituents of matter itself as everything in this universe is a manifestation of this UM. Pal *et al* [3] expressed that the UM is constituted by these TCP and TRP in the inherent presence of thought force ( $T_F$ ). Pal *et al* [1, 3] further explained that the ultimate constituents of matter and mind are these TCP and TRP in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo*.
- (vi) According to the Vedanta, consciousness is not an emergent property of matter that comes into existence only through the functioning of the human nervous system. Instead, consciousness is a characteristic of reality, pervading all manifestations. This unbounded field of nature's universal consciousness is not limited to an individual consciousness. From this viewpoint, the role of the human nervous system is to provide an appropriate material structure to individualize this universal consciousness.
- (vii) The human nervous system is evolved to provide an appropriate material structure to individualize the universal consciousness, which is a characteristic of reality, pervading all manifestations. This unbounded field of nature's 'universal consciousness' is not limited to an individual consciousness.
- (viii) We are what our minds make us. The mind is a very powerful controller of the body. It appears that the mind controls everything. Mind exerts its role from the very beginning of life. It governs our abilities, our faculties, our perceptions, our attitudes, our character and the way we become habituated to think through the utilization of the instrumental brain.
- (ix) Freeman J. Dyson said, "It appears that mind, as manifested by the capacity to make choices, is to some extent inherent in every atom".
- (x) If mind has the capacity to make choices then this quality is demonstrated by atoms which make unpredictable choices between alternate possibilities according to the laws of quantum mechanics. "If the quality of mind is present at the atomic level, this suggests a return to the Vedantic concept of a Universal Mind (UM) which pervades all matter: a concept in agreement with the conclusion of University of Oregon physicist Amit Goswami. This UM must have been present at the inception of the universe".
- (xi) Consciousness, not matter, is the ground of all existence, declares University of Oregon physicist Goswami, echoing the mystic sages of his native India. He holds that the universe is self-aware, and that consciousness creates the physical world. Matter is an expression of mind, not separate from mind, but mind manifested materially.
- (xii) Example of three friends with different mental qualities. Let us take the popular example of a case of three friends visiting an ocean. If it is observed that one of them is frightened, other one is delighted and third person remains indifferent on the first sight of an ocean provided that they have not come in contact with the ocean before, then what should be the interpretation of mind that is related to the functions of the brain? These three different persons use their eyes and brains as the same type of instrument to look at the ocean. Here, the usual functioning of brain mechanism is not producing the same result on these three specified persons. The differences in the



qualitative experiences are not due to the different functioning of the brain mechanism. The qualitative feelings are absolutely personal and mental. The brain is functioning as an instrument to generate different types of qualitative feelings in the different persons depending on their mental status. This mental status of a man is the result of the sum total of all the previous mental impressions (of previous lives) that he is not able to remember in this present life, because he has already lost all the previous brains. Further, this mental status is not the outcome of the activities of the brain with the other parts of the nervous system. The mind or the mental status does not depend on the activity of the brain. All our qualities are basically mental. If the brain is the cause and the mind is the effect, then who is controlling our mental qualities? The brain does not generate and control mental qualities. The brain is simply the biologically evolved fine instrument through which the mental impressions as well as mental qualities are expressed and maintained.

- (xiii) We sometimes use the terms like 'beautiful mind' or 'vicious mind'. When we say that John Nash has a 'beautiful mind' (vide the cinema of same name), we do not simply mean that he has a beautiful brain only. On the contrary, we like to indicate that he has a special power within himself to utilize his brain for producing beautiful results for which we conclude that he has a 'beautiful mind'. In other words, the mental status or the inner mental power of John Nash enforces him to apply his brain in such a special way that the ultimate result is beautiful. The brain is nothing but a fine instrument through which the mind exerts its functions and the mind possesses the inner power (or mental qualities). When the mind desires to do something as per its mental impressions, it exerts its functions through the brain with other parts of the nervous system.
- (xiv) Driving force of love and hate. We always find the action of 'driving forces' like "Attractive and Repulsive forces" which are the outcome of the emotional power of love, hate, fear and other emotional aspects of the mental world. Mind and consciousness generate and control all these driving forces. I would not like to go to a person whom I hate but I would be eager to go to a person whom I personally love. This emotional aspect of my mental world is controlling my physical movements through my nervous system. These vital interactions manifest their actions in the external physical world through the movements of the physical body. And these active interactions are controlling the physical movements of almost all the living beings, thus signifying the fact that the mind is a very powerful controller of the body.
- (xv) Mind and mental qualities control the body through the utilization of the brain with other parts of the

nervous system in the presence of sense organs. Strokes and fatal accidents sometimes cause complete paralysis but leave 'thought processes' of the victims untouched, trapping the 'active mind' in a motionless body. It indicates that the brain is functioning as the inter-linking device between the body and mind. It is also to be noted that human beings in 'coma' state do not exhibit significant consciousness in the presence of 'life function'. This is due to the malfunction of the brain that is the proper instrument through which the mind exerts its functions with the help of TCP and TRP. These TCP and TRP are ultimately responsible to generate consciousness and awareness. Pal et al [3] expressed that the quantized energy ( $\mathcal{E}_T$ ) of the TCP represents consciousness.

- (xvi) Soul (Void) exerts its functions through the finer instrument called mind. This mind, in turn, exerts its functions through the brain with other parts of nervous system (CNS, PNS along with ANS).
- (xvii) The eternal Void has been covered by the mind to function as the Soul of the individual being. In the universe, behind the UM, there is a Soul ( $\equiv$  VOID). In the individual, behind the individual mind (which is a constituent of the UM), there is also a Soul ( $\equiv$  VOID). Any matter as well as any individual mind is constituted by these TCP and TRP that, in turn, are originated from the same eternal Void. Thus the individual mind is operated by these TCP and TRP that, in turn, are ultimately governed and operated by the same eternal Void. The individual mind being a constituent of the UM has covered the eternal Void to serve the role of individual 'Soul'. This eternal Void is thus the common source and the source is still with us. This Void serves the role of Soul being covered by the mind. The mind-brain and brain-body links which are addressed by psychology, cognitive science, neuroscience and neurophysiology are, in our proposition, ultimately governed by the quantum mechanical activities of these TCP and TRP in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo*. Consciousness that signifies the realization of existence is a functional state of mind.
- (xviii) This Soul ( $\equiv$  VOID) being the master ruler of the body exerts its functions through the finer instrument called mind. This mind (with the help of TCP and TRP), in turn, exerts its functions through the brain with other parts of nervous system (CNS, PNS along with ANS) in the biological systems in order to grasp this physical universe, of course, in the inherent presence of consciousness. This consciousness is created and maintained by the quantum mechanical activities of these TCP in the inherent presence of TRP. Thus any matter (as well as mind) being ultimately composed of these TCP and TRP should have some sort of 'mind' as Dyson indicated. The

more the development of the organized brain, the more the degree of manifestation of consciousness indicated by Pal et al [2]. This consciousness itself is acting as an inter-linking agent between the animate and inanimate through the quantum mechanical activities of these TCP in the presence of TRP. Thus these TCP and TRP being the ultimate constituents of mind as well as matter play the most significant roles in many present day scientific enigmas.

- (xix) Consciousness in living organisms is a process which involves the quantum mechanical activities of these TCP and TRP, the ultimate constituents of matter and mind in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo* expressed by Pal et al [1-3]. And these TCP and TRP govern the activities of neurons (not the other way round). These neurons are simply the equipments used to generate consciousness and awareness. The consciousness itself is functioning as an inter-linking agent between the animate and inanimate.
- (xx) The quantum mechanical activities of these TCP and TRP could also explain self-organization.
- (xxi) Josephson et al [22] explained that both psychokinesis and telepathy might be found in quantum physics. It is our view that both psychokinesis and telepathy can be thoroughly interpreted through the consciousness model involving the quantum mechanical activities of TCP and TRP in the inherent presence of thought force ( $T_F$ ) *in vitro* and the thought force ( $T_F$ ) *in vivo*.
- (xxii) It appears that the development of 'self-organization' is possible through the generation and maintenance of consciousness by the quantum mechanical activities of these TCP and TRP, the ultimate constituents of matter and mind in the inherent presence of thought force ( $T_F$ ) *in vitro* and thought force ( $T_F$ ) *in vivo*.
- (xxiii) Conclusion of Parnia [14] is human consciousness may work independently of the brain. Just because the brain is damaged does not necessarily mean that the "mind" is affected. This observation indicates that consciousness owes its origin to the universal consciousness. This consciousness, in turn, exists along with the universe; and thus consciousness is independent of the brain. Damaged brain does not necessarily mean that the "mind" is affected, thereby, signifies the substantial view of mind but not the functional view of mind.
- (xxiv) The notions of a person's "spirit" and "soul" often overlap, as both contrast with body and both are imagined as surviving the bodily death in religion and occultism, and "spirit" can also have the sense of "ghost" (such as demons or deities) i.e. manifestations of the spirit of a deceased person. Barking of a pet dog looking at the window in a purpose to threaten and drive out 'something unwanted' appears to indicate the probable presence

of something or someone that is nothing but a 'spirit' which is a spiritual body or mental body [called Linga Sharira or Sukshma Sharira in Sanskrit] indicated by Vivekananda [13]. Usually the human eye cannot recognize this spirit or mental body, but dogs and cats can do so. Functional view of mind cannot explain the possible existence of a spirit or a mental body.

## 8. Characteristics of Soul ( $\equiv$ VOID), Consciousness, Mind and Brain

Consciousness model of Pal et al [1-3] involving TCP, TRP and thought force ( $T_F$ ) signifies the existence of universal consciousness that exists along with the universe. Pal et al [3] showed that this universal consciousness is a functional state of the Universal Mind (UM). Pal et al [3] explained that the UM is evolved at the Big Bang from the eternal Void. The UM is constituted by these TCP and TRP in the inherent presence of thought force ( $T_F$ ). This thought force ( $T_F$ ) is an expression of universal consciousness.

These TCP and TRP, the constituents of the UM and the ultimate constituents of any matter as well as any mind are conceived here to be originated from the eternal Void at the Big Bang to evolve the space-time continuum and the UM along with the universal consciousness.

Pal et al [3] explained that the eternal Void has been covered by the mind to function as the Soul of the individual being. In the universe, behind the UM, there is a Soul ( $\equiv$  VOID). In the individual, behind the individual mind (which is a constituent of the UM), there is also a Soul ( $\equiv$  VOID).

Pal et al [3] explained that Soul ( $\equiv$  Void) being the master ruler of the body exerts its functions through the finer instrument called mind. The mind (with the help of TCP and TRP) exerts its functions through the brain and spinal cord (CNS) along with the other parts of the nervous system (PNS along with ANS) in the biological systems in order to grasp this physical universe, of course, in the inherent presence of consciousness. This consciousness is created and maintained by the quantum mechanical activities of these TCP in the inherent presence of TRP. Thus any matter (as well as mind) being ultimately composed of these TCP and TRP should have some sort of 'mind' as Dyson indicated. This consciousness itself is acting as an inter-linking agent between the animate and inanimate through the quantum mechanical activities of these TCP in the inherent presence of TRP. Consciousness is defined here as the 'self-organized' capability of any living being to activate TCP and TRP, the ultimate constituents of any matter as well as any mind. This consciousness, in turn, is the quantized energy ( $\mathcal{E}_T$ ) of TCP. Thus these TCP and TRP being the ultimate constituents of mind as well as matter play the most significant roles in many present day scientific enigmas.

Any matter as well as any individual mind is constituted by these TCP and TRP that, in turn, are originated from the

same eternal Void. Thus the individual mind is operated by these TCP and TRP that, in turn, are ultimately governed by the same eternal Void. The individual mind being a constituent of the UM has covered the eternal Void to serve the role of individual Soul. This eternal Void is thus the common source and the source is still with us indicated by Bhaumik [4]. This Void serves the role of Soul being covered by the mind.

In order to develop a possible relationship among matter, mind and consciousness, Pal et al [1, 3] expressed the existence of TCP, TRP and thought force (TF). This TF is the primordial quantum field that, in turn, exerts its functions both in vitro and in vivo.

## 9. Karma

As expressed by Dandi Swami Jnaneshvara Bharati [23], who has obtained his MA in Consciousness, with emphasis in Transpersonal Psychology from John F. Kennedy University,

in California. Swami Jnaneshvara Bharati [23] showed the way how to reduce KARMA and the sources of negative actions, speech and thoughts through YOGA and Meditation.



The word *Karma* literally means *action*. It may appear that Karma is happening *to* us, as if some outside force is causing *good* things or *bad* things to come to us. However, it is really our own *inner* conditionings and processes that are leading us to experience *outer* effects or consequences in relation to our own *actions*. Samskaras= Deep impressions

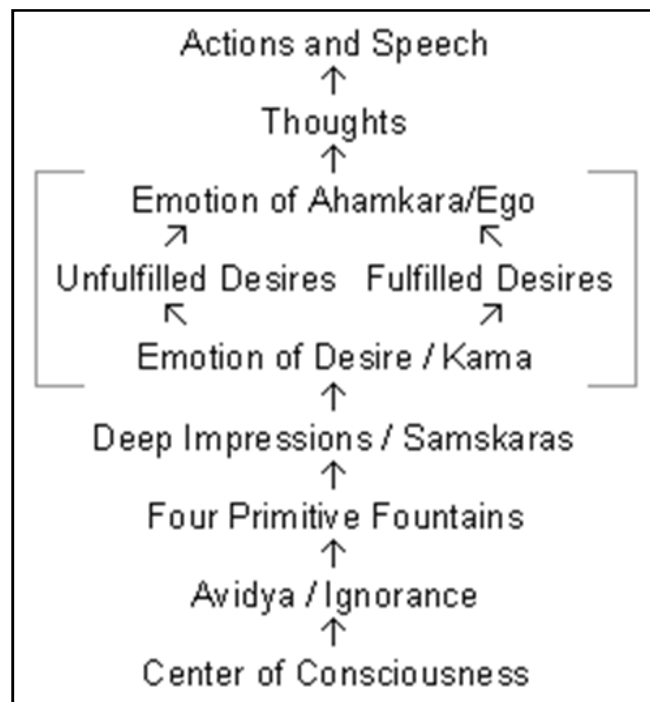


Chart 1. Outline of the process of Karma.

The process of Karma is outlined in the CHART-1 as expressed by Dandi Swami Jnaneshvara Bharati [23].

### 9.1. Law of Karma

The law of Karma is a universal process, whereby causes lead to effects. This is something that all of us are already familiar with, whether or not we use the word *Karma* to describe it. Newton's third law of motion, that every action leads to a reaction, is an application of the law of Karma. Whether we are talking about physics or daily life in the world, it is extremely useful to understand the law and process of Karma so that we may regulate or direct the process. We can soften the impact of the playing out of our

past Karmas, and can *choose* our own future Karma if we are willing to put in the effort to learn how to do it.

Two essential terms: To understand the meaning of *Karma*, and to reduce its control through Yoga, one needs to understand another term, and that is *Samskara*. *Karma* literally means *actions*, and those actions come from the deep impressions of habit that are called *Samskaras*.

These two act together: Our actions and speech bring us experiences or consequences in the world. Those, in turn, lead to further creation of deep impressions (Samskaras) in the basement of the mind. Later, those latent impressions come to life and create still further experiences.

We must deal with both: If we want the higher spiritual freedoms and insights, it is necessary not only to deal with

the *external* actions or behavior, but also with the deep, *internal* impressions or Samskaras. These must be systematically encountered, weakened, eliminated, and transcended.

## 9.2. Samskara is the Most Important Principle

The most important principle to understand about *Karma* is the principle of the *Samskara*, those deep impressions. It is those deep impressions or seed habit patterns, which are at the root of *ALL* of our Karmas, whether we think of that Karma as *good* or *bad*. There are two general things we need to do in relation to those Samskaras:

- External: Allow some Samskaras to wisely play out *externally* in our life, in ways that allow us to become free from them recycling into more and more loops of habitual actions.
- Internal: Let go of other Samskaras *internally* by attenuating the colorings of attractions, aversions, and fears through the processes meditation, contemplation, and prayer.
- Subtler freedom through Meditation: The subtler, finer colorings of Samskaras are systematically encountered, weakened, reduced, eliminated and transcended through the process of meditation.

Cycling process of the inner instruments: To experience the Eternal Self beyond the many forms, one needs to experientially understand the cycling process of the inner instruments that drives *Karma* (actions). This cycling process between actions and the deep impressions also is affected by the inner thinking process, the emotions, primitive urges, and the ignorance called Avidya. All of these are infused with or operated by the pure consciousness, which is at the core of our being.

Attenuating the deep impressions: By observing this process in one's own inner laboratory of Yoga Meditation, the effects of deep impressions (*Samskaras*) can be reduced, and thus, *Karma* regulated.

Samskaras must be examined and purified: To make progress in regulating *Karma*, the *Samskaras* need to be examined and purified, which means to gradually *attenuate* their intensity, until they can finally be completely purified in the inner fire of pure consciousness. This is an important part of the process of Yoga Meditation.

The cycle of actions (*Karma*):

- ...arises from a mostly unconscious thought process,
- ...that is inspired by the inner passions of "I-am-ness"
- ...and specific desires ("I want..."),
- ...that is filtered through layers of deep impressions (*Samskaras*),
- ...that are inspired by primitive urges
- ...that first arise with the individuation of the wave from the ocean of Oneness.

Three freedoms come: There are three general stages of freedom that come from this process of dealing with Karma:

1. Freedom from Actions: Freedom from the bondage of *Karma* (actions), meaning that one does not necessarily have to act out of habit, but is free to make choice.

2. Freedom from Thought: Freedom from the bondage of *Thought*, meaning that one has the ability to regulate thoughts and emotions in positive ways, not being merely dragged around by the conditionings of the mind.
3. Freedom from Ignorance: Freedom from the bondage of *Ignorance*, meaning that one has become free from the primal forgetting of one's True nature, and of the temporary, painful nature of things.

Emerging freedoms: These three freedoms emerge in stages. The direct experience of the Center of Consciousness, the Self, leads towards all three of these freedoms.

## 9.3. Observe and Regulate Your Actions and Speech

One of the first things to do in SADHANA (spiritual practices) is to regulate actions and speech, promoting the positive and useful, while setting aside the negative and not useful. This is the first part of breaking the cycles of actions and reactions, or *Karma*. In Yoga, this includes practicing the *Yamas*, which are not harming, truthfulness, not stealing, remembering higher truth, and not being possessive. Initially these practices might be done on the more surface level, like behavioral psychology, but later are done on a subtler level through meditation. Then the *roots* of those negative or not useful actions and speech are dealt with through meditation at the level of Samskaras.

Witness your Emotions and Thoughts: Observe your emotional reactions during the day and you will easily notice that most, if not all of them are one of two types. The emotions are either in getting what you want (or successfully avoiding what you don't want), or not getting what you want (or failing to avoid what you don't want). These emotional reactions will cluster around happiness or pride when we get our way, and frustration or jealousy when we do not get our way. These reactions might be intense or very mild. One of the most straightforward and useful practices in observing these emotional reactions is to ask ourselves, "What desire is being fulfilled here?" or "What desire is not being fulfilled here?" In either case, it is very useful to witness these emotional reactions, as they give us clues about the underlying Deep Impressions (Samskaras), and can help us see the way the Four Primitive Urges (see chart) set the stage for these. Then they can be systematically attenuated, eventually revealing the joy and Truth underneath.

## 9.4. Remember and Observe the Basic Forms of Ignorance

It is extremely useful to notice from time to time the many ways in which we *forget* the subtler realities in our busy daily lives. AVIDYA means *ignorance*, to *not see clearly*. AVIDYA literally means *without-knowledge*, as the *a-* means *without*, and VIDYA means knowledge. We may observe, for example, some frustration when something we own breaks, is lost, or is stolen. The root of the frustration comes because of forgetting the temporary nature of things. When somebody says something negative about us, we might feel hurt or become defensive because of the root forgetting of *who I am*,

thinking that I *am* my personality. Remembering the reality of things can help lead to freedom, though we will also need

to deal with these in subtler meditation. (See the AVIDYA/Ignorance level on the CHART-1).

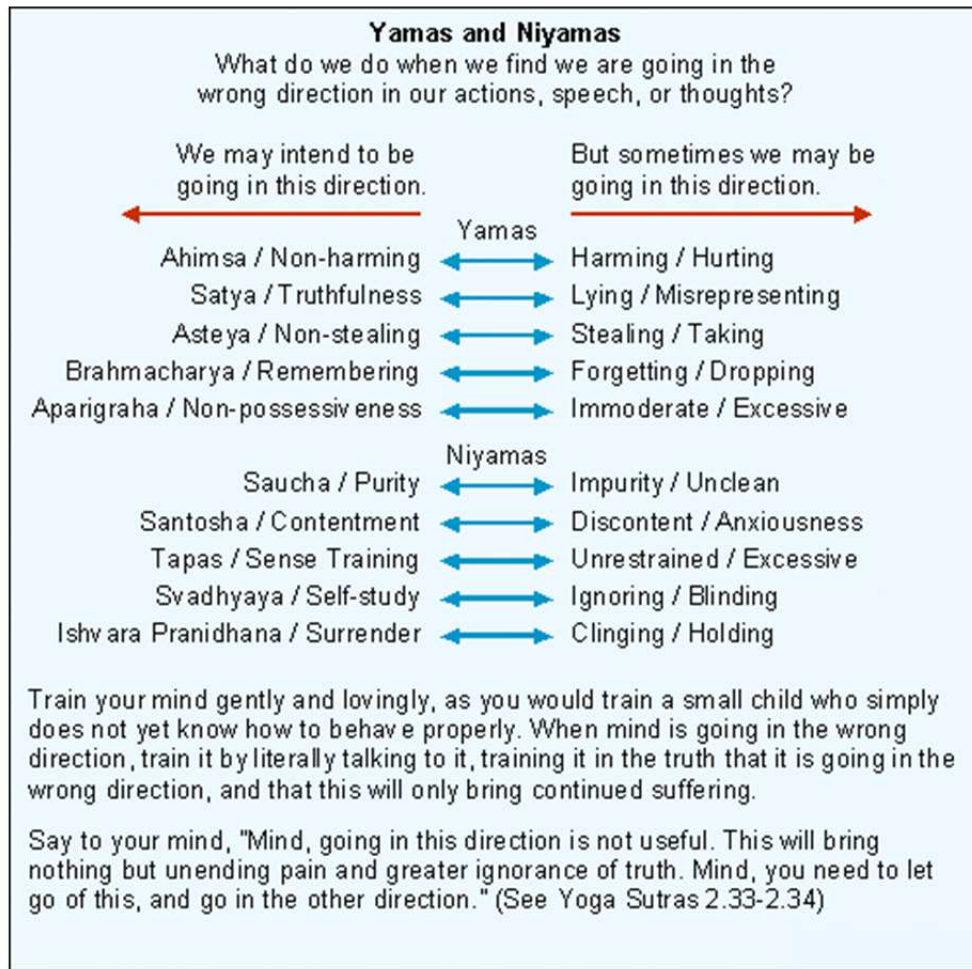


Chart 2. YAMSAS and NIYAMAS.

### 9.5. YAMSAS and NIYAMAS

Are outlined in the CHART-2 as expressed by Dandi Swami Jnaneshvara Bharati [23].

### 9.6. Center of Consciousness

Center: Underneath all of the levels and layers of inner process affecting Karma is the Center of Consciousness (or whatever name one chooses to call it). Understanding the process of Karma and its sources does not require one to use or believe in any particular term or concept for this ultimate level that we are here calling Center of Consciousness. The principles and processes of Karma apply to all people, regardless of how we might conceive this core of consciousness.

The phrase "Center of Consciousness" simply means that core of our being which we each intuit as being our deepest true nature. This may be thought of this as Soul, Spirit, Self, or any other name which matches one's personal preference. Two commonly used words are Atman for the true Self, or PURUSHA or pure consciousness.

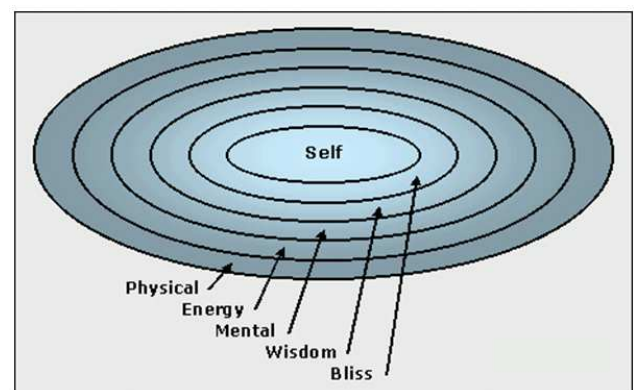


Chart 3. Center of Consciousness.

Center of Consciousness is outlined in the CHART-3 as expressed by Dandi Swami Jnaneshvara Bharati [23].

Yoga meditation has to do with systematically thinning out the clutter over this Center of Consciousness, so that we may experience the deepest aspect of our being, and strive to become free from all pain, misery, and suffering.

However one conceptualizes this Center of Consciousness



is okay, though it may be beyond conceptualization. The name that one uses to refer to this center is also not important for one to benefit from the practices. There is plenty of room for all people to practice yoga meditation.

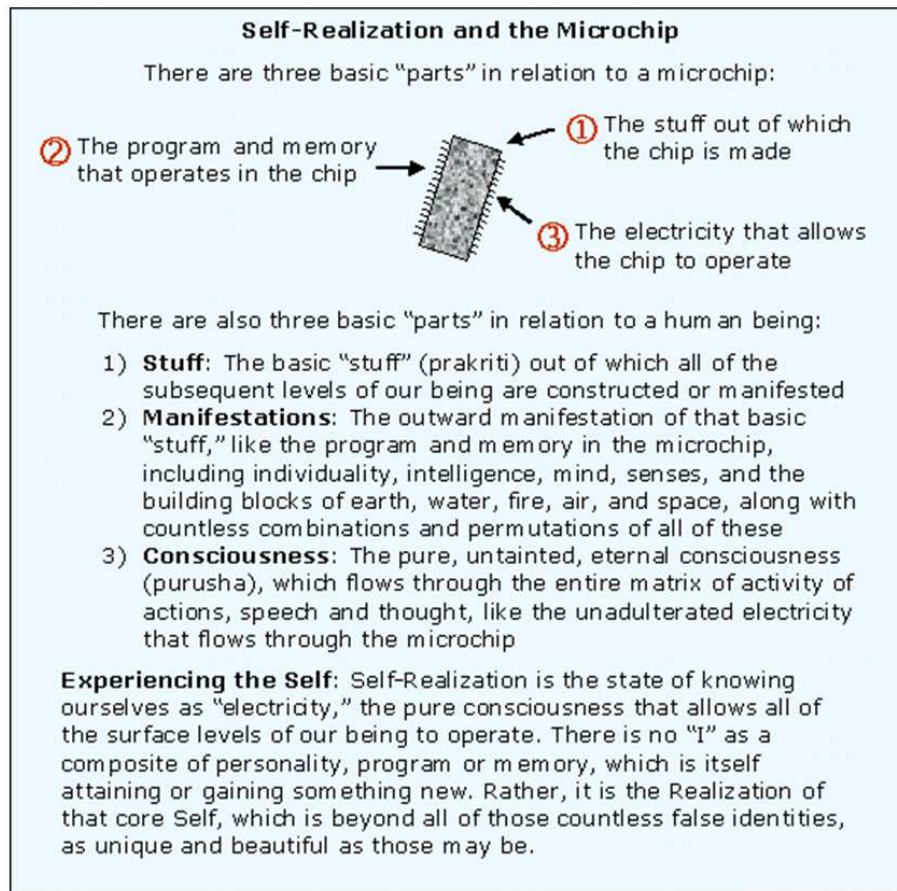
By thinning out the cloud cover, one can experience the Center, the Self.

**Conditioning:** It is the conditioning of this otherwise pure consciousness that relates to Karma and the sources of actions, speech, and thoughts. The Center of Consciousness has been placed on this CHART-3 so that we can see the way in which this conditioning process happens.

Be ever mindful of your Center: Cultivate an attitude of constant awareness of the core of your being, or center of consciousness. It doesn't matter whether you use these terms, or refer to that center as Self, Soul, Atman, or some other

name. It is very useful to be mindful of that center while doing your actions in the world. Attention may not be there continuously, but can pop into awareness from time to time. This allows you to see the way in which the center is, as the name says, the center from which all of the other deep habits, emotions, thoughts, actions and speech emerge.

**Remembering often:** To recall this center of consciousness is a frequent reminder that who I am is independent of these habits or Samskaras (though we are responsible for them), much as if we were to see ourselves as being electricity, independent of the machines or instruments we might operate. This practice is a real key to internalizing or remembering the whole of this process of Karma, and learning how to deal with it. This is often called Meditation in Action or Mindfulness.



*Chart 4. Self-Realization and the Microchip.*

### 9.7. Self-Realization and the Microchip

Is shown in the CHART-4 as expressed by Dandi Swami Jnaneshvara Bharati [23].

### 9.8. AVIDYA/Ignorance as Expressed by Dandi Swami Jnaneshvara Bharati [23].

*AVIDYA* means *ignorance*, or *to not see clearly*. Ignorance does not mean stupid or lacking in intelligence, but refers to the root ability *to ignore*.

Wave forgets it is ocean: Imagine an ocean, which is an

ocean of consciousness, and that the wave *forgets* that its essential nature is that of the ocean itself. That forgetting, or ignoring, allows the wave to think that it is an individual, independent of the ocean. We humans do this too; we forget we are part of the whole, and declare, “I am so-and-so.”

**Kinds of AVIDYA:** The aspect of AVIDYA that has to do with our fundamental forgetting that we are part of the whole is an extremely subtle part of our being. However, this process also manifests in more surface ways as well. For example, AVIDYA (ignorance) sets the stage for us to confuse pain for pleasure, impure thoughts for pure thoughts, temporary for

long lasting, and our actions as being our identity.

Opens the door to Karma: This primal forgetting or ignorance of AVIDYA allows for the *possibility* of the chains of Karma, or cause and effect. Imagine for a moment that you were a totally enlightened sage, and that you never, ever, lost touch with your eternal Self. If you were in that state, you would be *free*, at all times, even when actions were playing out! However, those who are *not* free, who *do* have Karma, are influenced by this foundation of Ignorance or AVIDYA. In forgetting our True Nature and falsely identifying ourselves with the objects of the world that are stored in the mind, we are subject to the playing out of the seemingly endless cycles of desires and actions, cause and effect. The whole process of Karma begins with, or rests on the foundation of AVIDYA or Ignorance.

AVIDYA/Ignorance is like Forgetting....

The wave forgets the truth that it is ocean, thinking itself to be the grand shape, which it has temporarily taken. For a while, it takes on the RUPA (form) of wave. Finally, it remembers its true RUPA (form) of ocean. The two coexist, though one is true, and the other, though beautiful, is only relatively true. So too, we humans forget our true nature, but, through Yoga, can remember.

AVIDYA is an *ability*: This AVIDYA or Ignorance is actually an ability or skill, in addition to being the most subtle obstacle; it is not *all bad*. While it is true that AVIDYA masks our True Nature, it also allows us to function in the world. Imagine that you did *not* have the ability to *ignore* all of the thoughts going on in your unconscious mind at a given moment. This could be a state of what psychologists call *flooding* of unconscious material, which might be called psychosis. If we were masters of non-attachment, then we could be completely open, with no AVIDYA or Ignorance, and we would be unaffected by that flood of thoughts. That would be a state of complete freedom from the bondage of Karma, the bondage of thought, and the bondage of AVIDYA. However, in the meantime, it is good to see how AVIDYA sets the stage for the play of Karma, so we can do the practical work in our daily lives as spiritual aspirants.

### 9.9. Four Primitive Fountains

All creatures share some common drives, which form the *root* of all other drives, wants, wishes, or motives, which might be more specific in nature. While you might see other nuances within these, there are four basic urges for food, sleep, sex, and self-preservation.

- Food
- Sleep
- Sex
- Self-preservation

Others come from these: These are called *fountains* because other drives spring from these four, combining and recombining in many complex combinations.

Generalized urges: These four primitive urges are very *generalized*, while the ensuing experiences of life lead to more *particularized* drives, habits, or conditionings. Thus, for example, all creatures have a drive toward sustenance,

which we can broadly call *food*. However, humans have a narrower range of appropriate food compared to others. For example, the *food* of an algae growing in a pond might be different than what people eat. As our food drive becomes more particularized, we might develop a predisposition for healthy food or tasty food, for apples or chocolate.

Also open the door to Karma: As was mentioned above in relation to AVIDYA or Ignorance, these very broad Primitive Urges also allow for the next level of conditionings to occur, where we start to get a real feel for the nature of Karma and how we actually deal with it in our spiritual lives and meditation practices.

### 9.10. Deep impressions/Samskaras drive Karma

There are many layers and levels of *Samskaras*, the stored impressions resulting from actions and desires, asleep in the unconscious.

Latent, but with potential: In their latent form, these *Samskaras* have no immediate impelling force to action, but only the *potential* for such action. These are the driving force of our *Karma*. Sometimes the *Samskaras* become active, and then they motivate and control the mind and the emotions, which in turn leads to the possibility of actions (*Karma*).

Sleeping desires: Just as a person may sleep, these latent impressions are usually asleep, so to speak. It is only when they become active that they stir into active desires.

### 9.11. Karma Yoga

To purify or attenuate the *Samskaras* while one is doing actions in the world is the Yoga known as *Karma Yoga*. This involves being aware or mindful of our actions and speech, and seeing their sources in emotions and the subtler processes of the mind. Karma Yoga also involves doing our actions in ways, which are of benefit to others, freeing ourselves from the cycles of feeding egotism. (Four Paths of Yoga: Jnana, Bhakti, Karma, Raja).

Breaking the alliance of Karma: The key to breaking the cycle of karma is that the connection between *seer* and that which is *seen* is set aside. This allows one to avoid even the future karmas that have not yet manifested. Ignorance, or AVIDYA, is the cause of this alliance, and eliminating this ignorance is the means of ending the alliance. This, in turn, breaks the cycle of karma.

### 9.12. Emotions

These three lines in the CHART-1 relate to Emotions.

Which comes first? It is a very common to ask, "Which comes first, thoughts or emotions?" The answer is, "both!" By understanding the law and process of Karma, this is easy to see.

- When the Deep Impressions or Samskaras are triggered or awakened, they align with the primary Emotion of Desire itself.
- The emotional process then leads to a thought process that is typically only partially conscious.

This leads to the surface mental awareness of the thoughts

and the ensuing actions and speech.

Latent thoughts > Emotions > Active thoughts: Thus, we see that the *latent* thought impressions (stored from our countless experiences) lead to an *emotional* process, which then lead to an *active* thought process, which, in turn, leads to actions and speech. This Active thought process occurs through an aspect of mind called *manas* in Yoga science and *sensory-motor mind* in psychology.

### 9.13. Four Functions of Mind as Expressed by Dandi Swami Jnaneshvara Bharati [23]



**Chart 5.** The four functions of mind are like spokes on a wheel. The fact is shown in the CHART-5 as expressed by Dandi Swami Jnaneshvara Bharati [23].

The four functions of mind are like spokes on a wheel. The wheel engages the world, while the center remains still.

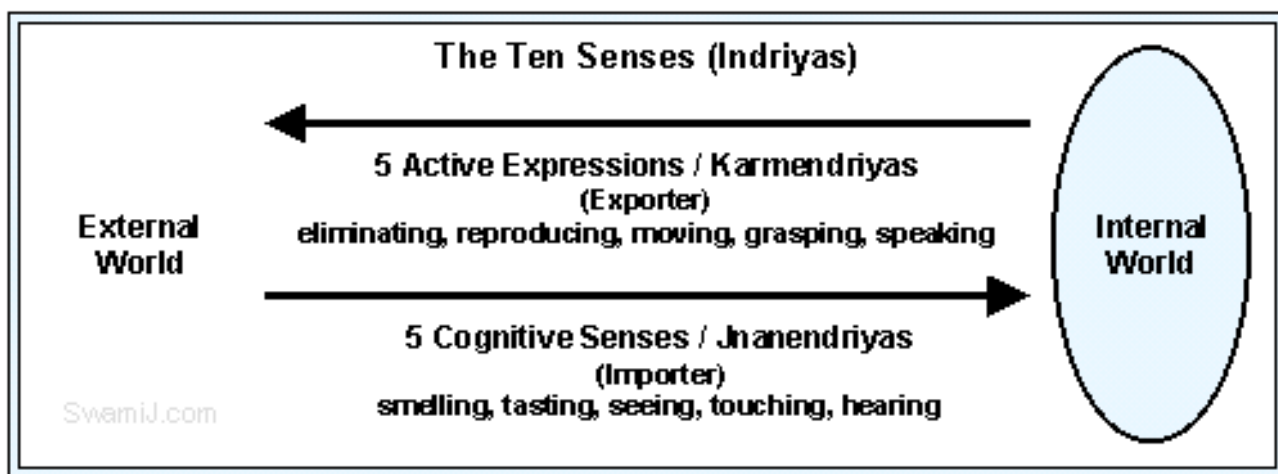
To understand the origin of *ahamkara* (the "I"), it is very important to understand the Four Functions of Mind. We are like a wheel, which needs both spokes and a hub to rotate. The hub is the still Center of Consciousness and the four spokes are the four functions of mind, one of which is *ahamkara*. The Four Functions of Mind are:

- MANAS = sensory, processing mind that directs the ten senses or INDRIYAS
- CHITTA = storage of impressions
- AHAMKARA = "I-maker" or Ego
- BUDDHI = intellect which knows, decides, judges, and discriminates

### 9.14. The Ten Senses or INDRIYAS

Emotion is stronger than intelligence: Intelligence has no power before BHAVA, the power of emotion. But intelligence, if properly handled, can channel emotional power so that we can use it positively. Learning to use BHAVA properly is essential to successful living and working with *Karma*. If one can use that emotional power, the highest state of ecstasy can be attained in a second's time.

Spiritual bliss is not an emotion: It is important to note that the emotions of personality that interact with mental process are at a different level of reality or consciousness than the bliss, or ANANDA that is deeper in our being.



**Chart 6.** The Ten Senses (INDRIYAS). The fact is shown in the CHART-6 as expressed by Dandi Swami Jnaneshvara Bharati [23].

Witness the Emotions often during daily life: It is extremely useful to become a witness to our own emotional processes during our actions in the world. Isn't it true that we *often*, and *easily* observe the gestures, body language, and emotional reactions of *others*? If we can so easily see it in others, we can also see it in *ourselves*. By clearly seeing our own positive and negative emotions (those are the culprits), we can promote or strengthen the positive, useful emotions like love, compassion, benevolence, and acceptance for meditation on these positive emotions. Witnessing our own body language, speech, actions, *and* our emotional reactions will give us a mirror reflection of our Deep Impressions or

Samskaras. It also allows us to see the predictable ways in which the Four Primitive Fountains (food, sleep, sex, self-preservation) play out. Thus, we not only learn to regulate our emotions in positive ways, but also come to see the roots from which they arise. This self-witnessing in daily life is a major part of Karma Yoga, going along with doing our actions selflessly for others.

### 9.15. Emotions of Desire/KAMA

Desire as its own entity: *KAMA* is desire itself (a different word than *Karma*, which means *actions* stemming from desire), and is one of the two primary emotions (along with



AHAMKARA). *KAMA* is the mother of all other desires. It gives rise to both the desire to satisfy the senses, and the beneficial desire to help others selflessly.

Desire is a single process: Regardless of the particular object being desired, the process of Desire itself is the same. The same wanting, wishing, or longing, etc., is there. Think of examples in your own life and you will see this clearly, that there is a fundamental wave of Desire, which then associates with particular objects.

*KAMA*, not *Karma*: Note the word for *desire* is *KAMA* (without the letter "r"), and that the word for *actions* is *karma* (with the letter "r"), which are two different words and concepts.

Think of your favorite desires: Whether the desire is for your favorite food, the comfort of family life, success on your job, money in the bank, or a new car, the desire itself is the same. With some reflection, it becomes easy to see the way in which the prime desire allies itself with the particular objects. This is not *bad*, and is not to suggest that one should suddenly attempt to abandon all desires in the world. Rather, it means being aware of how the unconscious process of karma works so that those desires do not make you a slave to their intensity.

*KAMA* is the prime desire: *KAMA* is the *prime* desire, and from this impelling force arise all of the other, specific desires. It is this prime force of *KAMA* which motivates a person to do anything and everything. *KAMA* is blind desire that has not yet been related with any particular objects or thoughts. It is the nature of *KAMA* that it has no sense of discrimination, judgment or understanding. *KAMA* then associates itself with deep impressions (*Samskaras*), and that combination then motivates one to do something simply to fulfill that desire—solely because it exists.

Desire pulls one outward: All of these desires draw one outward, into the domains of mind and the physical world, so as to seek to fulfill the desires, either in Dreaming or Waking states. The fulfilling of these desires is *Karma*, stimulated by *KAMA*.

One desire stands alone: There is one desire that stands alone as different. That is, the desire for Truth, Reality, Self, or God, and this desire alone draws the attention inward, past all of the other desires, conditionings of *Samskaras*, *Karma*, and Primitive Fountains.

Association of Desire and objects is key: By seeing the way this uniform process of Desire associates with numerous objects, we come to see a universal need to gain some degree of mastery over the process of Desire itself. If we can do that, even to a small degree, we can start to regulate our actions and speech, which alters our consequences in beneficial ways. This changes the Deep Impressions or *Samskaras* in the basement of the mind.

#### 9.16. Unfulfilled Desires/Fulfilled Desires

Desire combines with *Samskaras*: In the previous section on the Emotion of Desire itself (*Kama*), desire is seen to be its own motivating force. It is a coloring, so to speak, which then associates with the latent impressions (*Samskaras*) in

the bed of the lake of the mind. There is *one* essence of desire and *many* objects to which it might associate. Thus, there may be countless possibilities of "desired objects," while there remains only *one* coloring of desire itself.

Desire works in 1 of 2 ways: Once there is a particular desire (or aversion, which is also a desire of sorts), there are only two possibilities:

1. You *do* get what you want.
2. You do *not* get what you want.

When desire is NOT fulfilled: If one's desire (*KAMA*) is *not* achieved or fulfilled, then there is the emotion of frustration or anger, which is called *KRODHA*. Anger results from unfulfilled desires that one has not learned how to arrange, to pacify, or to understand. It means that there is a desire that needs to be understood and resolved. Jealousy, *MATSARYA*, comes when one doesn't have something that he wants and someone else does.

There are many other words that describe the subtleties of emotional resistance when desires are *not* fulfilled. However, they all involve a sort of "pushing against," similar to that with anger.

When desire IS fulfilled: If one's desire (*KAMA*) is achieved or fulfilled, then there is the emotion of pride, or *MUDA*, having what others do not. When one attains what is longed for, then attachment comes; this attachment is called *MOHA*. *MOHA* is the incorrect sense that, "This is mine!" When one is attached to something, one becomes greedy, which is called *LOBHA*. Once there is attachment to something, it is as if one can never have enough.

There are many other words that describe the subtleties of emotional attraction when desires *are* fulfilled. However, they all involve a "drawing towards," similar to that which comes with pride or greed.

#### 9.17. Four Meditations on Positive Emotions

Yoga suggests meditation on four positive emotions as a means of stabilizing and clearing the mind. These four are meditations on love, compassion, benevolence, and acceptance (Take care for meditation on these positive emotions). Meditation on these positive emotions is done both by being mindful of them during the day, and also consciously, intentionally practicing them at your regular meditation time. Meditation on these attitudes brings a tremendous amount of freedom from difficult relationships with the people in our personal lives, and our fellow humans in general. To feel an ever increasing sense of love, compassion, benevolence, and acceptance is a beautiful experience.

Preparing for advanced meditations: In relation to the whole of the process of dealing with *Karma* and enlightenment, these meditations on attitudes or emotions are preliminary, and set the stage for the more advanced meditations to come later. In the later meditations, the aspirant is seeking out the roots, which are beyond, or deeper than the emotions, however beautiful and alluring those might be. The seeker of enlightenment is seeking all of the levels of freedom (described above), so as to

eventually experience the highest Bliss and Truth beyond.

### 9.18. Emotion of AHAMKARA/Ego

Either way, Ego may increase: Whether desires are fulfilled or not fulfilled, Ego can increase.

If desires *are* fulfilled, Ego can increase because of the pride and other emotions associated with attaining ones goals. Ego even further takes on the identities related to those objects of desire.

If desires are *not* fulfilled, Ego can increase because of the frustration and other emotions associated with not attaining ones goals. Ego seeks to defend its stance, and thus increases.

Either way, one can end up facing the challenge of an increased sense of Ego.

Ego and desire are two primary emotions: Egoism, or AHAMKARA, is one of the two primary emotions (along with the prime desire, KAMA). Notice carefully how this works.

Two meanings of "Ego" It is extremely important to understand that the word Ego is used in two different ways. One is the psychological use of the word and the other is according to Yoga. Both are equally valid and the terms can properly be used in both ways. However, it is necessary to know the two concepts so that it is easy to discern which way the word is being used in a given sentence.

Ego gives individuality and separation: Because of AHAMKARA, we are individuals, but then AHAMKARA also separates us from the whole. This “I” refers to ourselves as separate from others, and becomes the center of our lives.

### 9.19. Thoughts

Actions come from thoughts: No action (*Karma*) can ever be performed unless we think of, or want it to happen at some level of mind.

Habit patterns define personality: Our personalities have been woven by our habit patterns (*Samskaras* and *Karma*), and our habit patterns are the result of our repetitive actions. If we look at ourselves closely, we will realize that our habits really *are* our personality. In a sense, we *become* our *Karma*, while at the same time the true Self resides there, underneath, all along.

Emotions control thoughts, which control actions: The real motivation for actions (*Karma*) is our thoughts. All of our actions are controlled by our thoughts, and all our thoughts are controlled by our emotions. Compared with our emotions, thought has little power.

### 9.20. Actions and Speech

Mind functions through ten senses: Actions and speech involve the use of the five active senses (KARMENDRIYAS) of eliminating, reproducing, moving, grasping, and speaking, and the five cognitive senses (JNANENDRIYAS) of smelling, tasting, seeing, touching, and hearing. The mind functions *through* these ten senses (INDRIYAS).

Conscious is controlled by unconscious: Whenever an event occurs that relates to an impression in the deep bed of

the mind, then the deep impression or *Samskara* becomes active and starts the process of manifesting the *Karma*. The conscious mind is actually controlled by the unconscious, which is why we can have some difficulty making progress in our growth and spiritual life.

Consequences control our lives: All of our actions bring responses that leave an impression in the unconscious mind. These impressions become our *Samskaras* and then control our lives. Thus, a cycling process continues, day after day, life after life, and this process is known as *Karma*.

### 9.21. Actions/Speech and Samaskaras

These two act together: Our actions and speech bring us experiences or consequences in the world. Those, in turn, lead to further creation of deep impressions (*Samskaras*) in the basement of the mind. Later, those latent impressions come to life and create still further experiences.

The Goal: The goal of meditation and contemplation is to know the pure Center of Consciousness. To do this we need to regulate our actions and speech and reduce the Deep Impressions or *Samskaras*. This process eventually allows the light of the True Self to come shining through.

Good decisions and practice: Two major keys in this process are to make good decisions about our daily life and spiritual activities and then follow through on the actual practices. Together, these are like the left and right feet walking the journey of Self-Realization.

## 10. Thought, Origin of thought and Positive Thought

### 10.1. Thought

As per Wikipedia, Thought can refer to the ideas or arrangements of ideas that result from thinking, the act of producing thoughts, or the process of producing thoughts. Although thought is a fundamental human activity familiar to everyone, there is no generally accepted agreement as to what thought is or how it is created. Thoughts are the result or product of either spontaneous or willed acts of thinking.

Because thought underlies many human actions and interactions, understanding its physical and metaphysical origins, processes, and effects has been a longstanding goal of many academic disciplines including psychology, neuroscience, philosophy, artificial intelligence, biology, sociology and cognitive science.

Thinking allows humans to make sense of, interpret, represent or model the world they experience, and to make predictions about that world.

Pal [5] explained vividly the existence of Thought force and its characteristics. This thought force ( $T_F$ ) is the primordial quantum field that, in turn, exerts its functions both *in vitro* and *in vivo*.

Pal (5) expressed that the non-living system of the world is governed by the thought force ( $T_F$ ) *in vitro* and this Thought force ( $T_F$ ) *in vitro* gives rise to  $T_F$  (micro), SNF, EMF, WNF,

GF and  $T_F$  (macro) where  $T_F$  (micro) = Thought force in microcosm, SNF = Strong nuclear force, EMF = Electromagnetic force, WNF = Weak nuclear force, GF = Gravitational force and  $T_F$  (macro) = Thought force in macrocosm. It is to be noted here that  $T_F$  (micro) is a stronger force than the SNF and  $T_F$  (macro) is a weaker force even than the GF.

Pal (5) also expressed that the living system of the world is governed by the thought force ( $T_F$ ) *in vivo* and this Thought force ( $T_F$ ) *in vivo* is a type of force that represents the biological 'thought' which is the action of mind. This 'thought' being a type of force controls the 'thought processes' involving the firing of neurons through the quantum mechanical activities of these TCP and TRP in the presence of consciousness. Consciousness in living organisms is a process which involves the quantum mechanical activities of these TCP and TRP, the ultimate constituents of any matter as well as any mind in the inherent presence of thought force ( $T_F$ ) *in vitro* and the thought force ( $T_F$ ) *in vivo* as indicated by Pal et al [3]. This consciousness, in turn, is the quantized energy ( $\mathcal{E}_T$ ) of TCP. The thought force ( $T_F$ ) *in vivo* is demonstrated in numerous experiments in which thought has an effect on a physical process (often known as mind over matter). This biological 'thought' is a type of force that can cause movement. Controlling movement through thought alone is observed in several experiments conducted by many scientists as indicated by Pal (5). These experiments thus signify the existence of thought force ( $T_F$ ) *in vivo*.

## 10.2. Origin of Thought

Our thoughts are seen simply as our mind characterizing, describing or otherwise somehow explaining the energy our body perceives. The mind's characterization is based on our past experiences and how we have focused our attention and awareness. Whether that thought is experienced as an idea, an image, a vision or awareness of knowing something without really being able to explain what is known doesn't matter. The thought is the action of the mind and the "playing" of mind with the energy we experience. In this regard, thoughts are simply consciousness at play.

## 10.3. Swami Jitatmananda [24]

explained: The Indian saying is "We become what we think" (Yadrishi Bhavanah Yasya Siddhi Bhavati Tadrishi). As you think so is your success. By thought and repeated imagination you can gain everything (Bhavana Labhate Sarvam).

This idea of auto suggestion is known as *Psycho-Cybernetics* which was first developed by Maxwell Maltz in 1960 and published by the non-profit Psycho-Cybernetics Foundation [25]. Swami Jitatmananda [24] indicated that Maxwell Maltz who was a plastic surgeon at New York discovered that his patients often acquired a new personality whenever there would a perceptible change and beautification of the patients through a plastic surgery.

Actions come from thoughts: No action (*Karma*) can ever be performed unless we think of, or want it to happen at some level of mind.

Habit patterns define personality: Our personalities have been woven by our habit patterns (*Samskaras* and *Karma*), and our habit patterns are the result of our repetitive actions. If we look at ourselves closely, we will realize that our habits really *are* our personality. In a sense, we *become* our *Karma*, while at the same time the true Self resides there, underneath, all along.

Emotions control thoughts, which control actions: The real motivation for actions (*Karma*) is our thoughts. All of our actions are controlled by our thoughts, and all our thoughts are controlled by our emotions. Compared with our emotions, thought has little power.

## 10.4. Positive Thought

It is to be properly understood that everything is created twice, first in the mind and then in the reality. So we should pay close attention to choose right thoughts. They have a way of becoming real in the long run. Thus it is wise to choose positive thoughts. Positive thoughts are not enough. There have to be positive feelings and positive actions. Thoughts become things.

One negative thought can burn all positive thoughts.

## 10.5. How "Thoughts Become Things"?

Pal [26] published an article entitled, "Possible Bridge between the Mind and Matter: The Physical World is nothing but a Projection of the Mind Consisting of TCP and TRP that, in Turn, are the Ultimate Constituents of any Matter also".

It is to be clearly understood that any individual mind is ultimately constituted by these TCP and TRP in the presence of thought force ( $T_F$ ) *in vivo*. And any matter is ultimately constituted by the same TCP and TRP in the presence of thought force ( $T_F$ ) *in vitro*. It is possible that mind is converted into matter in the presence of consciousness by the constant projection of thought that, in turn, is the action of mind. Thus thoughts become things ultimately.

It is to be understood that

Consciousness → Emotions → Thought → Feeling → Behaviour → Attitude → Actions → Habit → Personality → Destiny (Result).

Specific Thought ultimately gives rise to Specific Result

Thus "We become what we think".

# 11. Discussion and Conclusion

## 11.1. Discussion

The mind or the mental status does not depend on the activity of the brain. All our qualities are basically mental. If the brain is the cause and the mind is the effect, then who is controlling our mental qualities? The brain does not generate and control mental qualities. The brain is simply the biologically evolved fine instrument through which the mental impressions as well as mental qualities are expressed

and maintained.

Pal [26] mentioned: Bhaumik [4] pointed out, “We must conclude, with Bishop Berkeley, that the physical world is nothing but a projection of the mind. ‘I’ and the universe somehow participate with one another. Mind affects matter and matter affects mind. Could the answer to the “why” of consciousness lie in John Wheeler’s time-bending notion that our “observership brings the universe into being”?”

John A. Wheeler clearly indicated that the process of recognizing an observable object is really a type of participation on the part of the observer for a specific object to be observed. This process of recognizing an observable object is possible through the projection of mind of the observer in the presence of his / her consciousness. I will never recognize any external object in the absence of the function of my mind (= consciousness).

This mind (with the help of TCP and TRP), in turn, exerts its functions through the brain with other parts of nervous systems (CNS, PNS along with ANS) in the biological systems in order to grasp this physical universe, of course, in the inherent presence of consciousness. And this mind is the finer instrument through which the Soul ( VOID), the master ruler of the body, exerts its functions. Thus, both the external something and the internal Soul ( VOID) are always remaining unknown and unknowable throughout. Their presence can be visualized only in the presence of the function of mind generating consciousness. So, there is always a bridge between the internal world and the external world through the vehicle of the mind (i.e. composed of TCP and TRP) in the presence of consciousness. All forms are only the external expressions of the thoughts projected by the mind. If we can sincerely hold on to a specific thought and project it outside, we can logically create a specific form.

## 11.2. Conclusion

The following points are to be noted:

- (1) Actions come from thoughts
- (2) Habit patterns define personality
- (3) Emotions control thoughts, which control actions

It has already been expressed that

Consciousness → Emotions → Thought → Feeling →  
Behaviour → Attitude → Actions → Habit → Personality →  
Destiny (Result).

Specific Thought ultimately gives rise to Specific Result

In this way “Thoughts become Things”.

Thus “We become what we think”.

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