

MIND: FROM THE PERSPECTIVE OF SWAMI VIVEKANANDA

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Abstract: There are so many information and ingredients for the cultivation and analysis of any type of gross science. We may acquire knowledge about them by analysing that information. But there is no information available for analysing mind which is analysed solely by it. So, Psychology is the best among all sciences. However, a great success in respect of other sciences, though difficult, it is much more difficult to achieve success in psychology. The cause is that, the subject matter of most of sciences is sloth and stagnant as for example while analysing a chair, it will never move out of sight and the object may be analysed at one's sweet will whereas, the subject matter of psychology is mind which is ever fickle and ever-changing. Emotions come and go and ideas change without notice. And, in the midst of all changes, one has to analyse Mind, understand it, and catch it and to bring it under control. So, the psychological work is very hard to conceive and a hard study is necessary to understand it.

Index Terms – Science, Psychology, Application of mind, Power of mind, Concentration.

I. INTRODUCTION

The Universe has been created out of the inert object and power i.e. 'Shakti'. Hard, liquid or gaseous what are called insensible or inert, are produced from one principal material which the learned regard as Sky or ether and the powers and activities of Nature which are the exhibition of that principal one are called 'Life'. The universe is the result of the activities of life on the Sky and intermission in the creation comes at the end of an era. The entire universe after getting diminished bit by bit turns into the Sky. The Sky surrounds us and we are closely linked with the Sky. Like a bit of ice floating in the lake, we, too, are floating in the ether. The pieces of ice are made up of the water of the lake and they float in that water likewise, all the materials of the earth consist of those of the sky and they, too, are floating in the sea of the firmament. The vast ocean of 'Life' (Strength & energy) surrounds us in the same way. The breathing process is organized by life and the blood circulation is conducted by it. This life is exhibited through the powers of nerves and muscles and activities and thoughts of the brain. As all the powers are the exhibitions of life so also all the materials of the sky. The causes of the gross are available always in the fine. While a chemist analyses a piece of mixed material, he gets engaged in enquiring fine element in the gross one. And this theory holds well in the field of our thought and knowledge. The fine is inherent in what is gross. The fine is the cause while the gross is the effect. The movement of hands and feet, tongue and eyes – all these gross bodily activities are the result of the active nerves which are fine. But the activity of the nerve is hardly understood. Again, the activity of the nerve is the work of the finer than the fine which is called 'thought'. Again, the Soul, finer than thought is always working behind it (thought). Our aim is know the Soul. To understand it is to understand everything.

II. OBJECTIVES OF THE STUDY:

The present study set the following objectives for itself:

- i. To analyze the power of mind
- ii. To identify the levels of mind according to Vivekananda.

III. DISCUSSION AND FINDINGS OF THE STUDY:

3.1 Science

All sciences are to be based on facts and theories. These theories are based on observation and generalization. All the efforts to obtain general theory depend on our acquisition of knowledge about the matters which we like to generalize. At first, we shall have to gather some information about the mind and then analyse it and by probing deep into it through the finer feelings of the mind, we shall have to see what is happening in it. After gathering the information we shall have to generalize them. And then only we can certainly master psychology. Mind by nature is always preoccupied with external things and so to settle the mind on these things is a little easier. Religion, psychology or philosophy-whatever it may be, it is really difficult the knowable are the same. Here, the subject of knowledge is an inner thing that is the 'mind'. Here, mind is to be observed and again this mind observes the mind. The power by which the mind can watch itself is called the inner power of observation. At the same time when the mind pays attention to many a thing, then, it is difficult to know the power of the mind. One must collect all the powers of the mind and apply them on the mind. Only then, the attentive mind will exhibit all the inner mysteries and then one will feel if life is short or eternal, whether there is the existence of the soul or not or if there is God or not. This is the lesson imparted by 'Raj-yoga'.

3.2 Mind

The main theme of psychology is 'Mind'. By nature, mind is always pre-occupied with external things. It is very restless and fickle. The element of mind is heart not the body. Mind is separate from body. We give this inert object consciousness and life and then it becomes living and practical. Mind works at consciousness level and a very little portion of consciousness comes up to the word of senses and we regard this meagre sensuous knowledge as everything about life and mind. We are slave to senses; we are slave to conscious and sub-conscious mind. We obey the dictates of senses without protest blindly. As a result slavery engulfs us. We cannot bridle our mind even for a moment. We surrender ourselves to our desires at once. And this thrall to our senses is at the root of all evils and sufferings uncontrolled and unbridled mind of ours degrade us to a limitless extent and ruin us absolutely. On the other hand, a controlled and well-regulated mind protects and liberates us. So, we shall have to chasten our mind and psychology teaches us how to restrain our mind.

According to Swami Vivekananda, mind has four levels: 1) power of thinking 2) intelligence or will power 3) Vanity 4) Heart. Heart is an element in which all kind of passion work. It is the repository of all instincts.

Soul resides in the deepest region of the mind. The mind is to be linked with the soul and the mind, is to be turned inward. To know the mystery of the mind a proper study is needed. Those who practice and cultivate deeply about the nature of the mind, find that their realization is quite akin to those of others. Those who delve deep into the dark recesses of the mind, never differ from others in respect of their observation. In order to bring the mind under control, one has to enter into the region of the sub-conscious and arrange in proper order all thoughts collecting them from all sides. If the sub-conscious comes under control, the conscious will be controlled automatically. There is no limit to the powers of the mind.

3.3 Application of the Mind

Mind is ever-restless. That restless mind is to be restrained and the attention is to be paid to one particular subject. This habit is to be practised repeatedly. The easiest and best way to control mind is sit quiet for a while and let loose the mind and let it go where it can. One should speculate firmly that one is the watcher, the witness watching the mind's ups and downs. Mind is not me and after that one should watch the mind and think one is quite separated from mind and one is inseparable from God and one is not the mind or any inert object. The ever-fickle mind is to be allowed to move in its own way and one has to observe the movement of the mind. We cannot bridle the mind unless we know what the mind is doing. At first the mind gives rise to worthless thoughts and they diminish with the progress of the time. And at last the mind comes absolutely under control. This process is very hard and one succeeds ultimately through patient cultivation.

If anyone can make the mind steady inside the body or outside it, then the mind may gather powers to flow towards it in an uninterrupted way. This is what is called 'meditation'. If the power of the meditation increases, the mind excludes all external things and settles on the internal things only. This is what is called 'Samadhi' or trance. Concept, meditation and trance, united together give rise to 'sangam' or restraint. If anybody can pay whole-hearted attention to one thing, and can continue it for a pretty long time, then everything comes under his control. One has to apply one's mind to analyse the external causes of its feelings and their impact on the nerves and their reaction to one's own self. When the mind comes to know separately the external causes of sorrow or joy, then, all finer inert objects all finer bodies will acquire the power to feel finely. When mind will know its internal ways separately then it will gather the power to control the mental processes before they become inert. When this state is reached one can probe deep into the mind's secret recesses and the mind will come absolutely under one's own control.

Each expression of life in the body is to be controlled by mind. The body has to be brought under the mind's control. Mind is to be prepared in such a way that it may reign over each part of the body at its sweet will. And this is what is called philosophical attitude or theoretical judgement. Body is purified and mind becomes quiet through controlled respiratory system. On the other hand, when the mind is anxious or excited, one instead of quietening the mind should inhale step by step to make one's mind calm. Quietly and gradually one may enter different quarters of the mind and at last the mind is bridled and the spiritual power can be transmitted for one mind to the other.

3.4 Concentration

The means by which we acquire knowledge of internal or external world is called concentration. No Scientific knowledge is possible without proper attention that we pay to all things. As an astronomer pays attention through telescope so also it holds, well in respect of all other things. In order to unveil the mystery of the mind this attention is indispensable. The difference between two minds lies in the difference of attention. He whose attention is greater gathers better knowledge. The concentration of the mind comes in various ways. It may come through senses. Again a sweet song or a sweet sight attracts one's attention. Someone tries to bring his or her mind under control by lying on a seat of sharp, pointed iron thorns though this method is unscientific. The scientific method to develop concentration is to control the mind slowly step by step. One should cultivate the lesson on concentration scientifically, peacefully and safely. What is needed for this is to be morally advanced on the part of a person. The motto of our psychology and philosophy is to be absolutely moralistic by imbibing the ideals of purity and goodness in the truest sense of the term.

The difference between a man and an animal lies in the disparity in their power of controlling minds. Concentration lies at the root of success of any kind. Our eligibility in music and art owes much to this concentration. This power of concentration is fully absent in the animal worlds. An animal cannot think on a subject or a matter for a long time. Man can think more powerfully than an animal can. Difference between a man and a man is caused by the difference in concentration. This difference in the matter of concentration distinguishes between the wise and the fool. Everybody's mind is concentration at times. The question is whether this concentration can be increased by virtue of endeavour or control at will. The sages say that the mind can be absolutely brought under control. But from moral stand point, there are hazards behind it. After having concentrated the mind on one thing, it is really dangerous if this concentration cannot be shifted elsewhere. All our sorrows and woes lie at the root of our inability to do

so. Therefore, with the increase of concentration on one subject there should be the increase of power in the matter of withdrawal of the mind instantly from the same. One should learn to pay attention not only to some special subject but also prepare oneself to acquire power to withdraw instantly from that subject and concentrate on a different one.

3.5 The power of the mind

In this opinion of Swami Vivekananda, there is no limit to man's power of mind. To make others realise it, he has introduced some incidents gathered from his own experience. He heard of a man who could understand others mind and answer all questions meditated by them and prophesy also. In order to know about the man, Swamiji along with some of his friends went to him. Each one of them wrote his questions on a piece of paper and put in his packet and then he answered each question to each person that he had thought already. Later, he folded a piece of paper and handed it over to Vivekananda and told him to sign overleaf. He, moreover, said to Vivekananda "don't see... put it in the packet; When I shall say, you take it out" the man behaved with all his friends likewise. He prophesied some event that might happen in their life in future. Then he added; 'think in whatever language you prefer a sentence or a word'. Vivekananda recited himself silently a big sentence in Sanskrit language. That man did not know Sanskrit language. He said to Vivekananda: 'Please take out the piece of paper' Swamiji took out the paper and found to his utter wonder that what he had uttered to himself is written on the paper. That man had written one hour ago. This line and commented below: What I have written, this man will think of that'. The same had happened in case of Swamiji's friends. Thinking that he had been deceived that day, Vivekananda went accompanied by his friends, to the man again after a few days. On that day, too, the man was similarly successful. This wonderful and astonishing feat or power is already inherent in man. Our mind is only a small part of that vast universal 'Mind'. Every mind is related to one another. A mind wherever it may exit, is closely connected with the entire world.

There is an incident that involves the remittance of thought to some distant land. Here, someone thought, and that very thought might influence the thought of others elsewhere. If two minds remain completely different from each other and it there is no connection between them, then how does a thought of one mind reach the other one? Generally, thoughts of one do not have an access to those of another straightaway. One's thought is to be transformed into the waves of the ether and when those waves reach the other's mind, the thought is to be transformed into the thought of one's own mind. The thoughts are to be transformed here and they are to be established in their own from there. The whole process is conducted in an indirect, complex way. But it is not so in telepathy which is a straight and direct matter. Sages say that mind is an uninterrupted universal element. The mind of mine and the mind of yours- the small minds of everybody are but parts of a vast mind some tiny ripples of that limitless ocean of eternal Mind and for this uninterrupted of the mind one can transmit one's thought to another.

Power is inherent in the fine not in the gross. Someone is found to be very much efficient in weight lifting. When the process goes on, his muscles swell up and signs of painstaking efforts become evident on his body. At the sight of those signs it seems to us that his muscles are very hard but the strength is imparted to them by the thin threads of nerves without which the muscles are absolutely powerless. The small fine nerves gather power from the finer element which receives power from much finer 'thought'. Gradually the fine becomes finer and the finer becomes the finest. Therefore, the finest is the repository of all powers indeed. If we can catch the powers with the help of science, the exhibition of powers will be revealed to us and then we shall be able to analyse the fine and its causes, investigate them and then ultimately realise and cultivate them and then only one can control oneself. And the person who can bring his own mind under control can easily bring at his disposal the minds of others. All minds are the various parts of one single mind. He who has the knowledge of a pieces of clay, he has already in command all pieces of clay all over the world. So also, who has the knowledge of his own mind and has brought it under control, does know the mystery of all minds and does have the control over them. In order to know own self well, one is to sharper one's own feelings. There is no instrument invented through which the finer activities of the heart can be seen. However, the "Yogi" or the Saints have mastered a science that makes them see their own minds with an instrument which exists already in their minds. What mind can capture with its power, is impossible on the part of an instrument to do this.

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