

The Brain and Consciousness

Mette Mouritsen*

MD, Specialised in General Medicine, Psychotherapist and Mindfulness Instructor, Denmark

*Corresponding Author: Mette Mouritsen, MD, Specialised in General Medicine, Psychotherapist and Mindfulness Instructor, Denmark

Received: March 10, 2020

Published: July 30, 2020

© All rights are reserved by **Mette Mouritsen**.

The brain is an organ, which receives and coordinates input from the body and the surroundings, and out of this it forms images that can be communicated. To fully understand this, it might be useful to remember that thoughts and words and images are as well regarded as input, which the brain receives.

No matter how clever the brain is, it cannot by itself provide a full experience of who we are. It can be realised by the following exercise: Please close your eyes and be aware of your knees. What are you sensing? Maybe you sense your knees, and if you already have pain in the knees, the pain may increase, when you are asked to focus on your knees. If you happen to sense your knees what are you sensing? Is it a mental image or is it a sensation in your knees? I guess it is both, a conceptual image of the knees and a sensation that happens in the moment your awareness is directed towards the knees. Your consciousness is the observer of both. Consciousness is an energy that at one and the same time is the observer and the one who senses. It is movable and able to focus.

A "knee experience" is a complicated process that requires coordination of the skin cell's recording of touches and the muscle-tendon's registration of position and more in order to bring a mental image to the brain. The brain cannot by itself generate the experience "knee," it requires a lived experience of the knee at the cellular level, which in all provides an awareness and remembrance of "knee." The experience of knee thus requires information from several different cells and direct contact. There must be something or someone that relate to the knee by touching it, before the knee can be experienced to its full, otherwise it will just be a mental image, which also is an experience of "knee," however it is entirely a mental image.

Please continue "the knee" exercise in the following way: Close your eyes and direct your awareness towards the knees and sit quietly for some seconds. When at peace, take one of your hands and touch one of your knees. How is the knee-experience now, when focusing on both knees? Then release your hand and direct your

attention towards both knees. How is the knee-experience now in both knees?

This exercise demonstrates how being in a body can be a more or less embodied experience. When we are in contact with the surroundings as through touches, the sensations are naturally more intense. Our consciousness increases through our lived experiences, and the more embodied we are the more intense the experience. We may also live predominantly in the mental world it is just another experience.

Consciousness is in all organs in the entire body, and the sensations are realised through the entire body by a greater awareness that we could call our personal consciousness.

Although the brain receives a lot of information, there are many subtle processes that never reach the thinking part of our brain, they happen on another cellular level. An example of this could be the remembrance in the body after a seriously traumatic event that has passed the intellect, since there isn't time for reflexions when a situation is experienced as a matter of life and death. Another example could be the awareness that is regulating the growth of a nail.

The brain is an organ that receives sensory input along with the other organs of the body, and all sensory input increase our consciousness. It is an amazing process that takes place from moment to moment in the entire body.

Sensations, perceptions and communication are conscious processes at different levels.

Sensations are inputs that are realised by the consciousness, and perceptions are sensations that are assessed by the mind, so what is the mind, and who is assessing?

The Ego's longings and fear of not existence create the mind, which is "the judge" that creates our perceptions. The mind is a

formless energy that tries to be in control of the body. Luckily the mind succeeds in this, when we need to act and move and express ourselves. The Ego is created through personal life experiences from birth to death.

We separate ourselves from ourselves and the surroundings with our concepts, and in this process, we may forget that the ego, the mind, the personality and the body are one, and consciousness is the energy from where they all originate.

I will offer an example from daily living, which may bring some further understanding of consciousness in relation to the brain organ and the mind: "A man has phantom pain in a missing limb. His arm was amputated a year ago after a long period of pain triggered by insufficient blood circulation. The man expresses the phenomena by saying that he has pain in the arm, which he at the same time realises is no longer there. There is a remembrance in his consciousness of being physical intact, which repeatedly produces "pain in the mind" that haven't truly accepted the painful fact that the arm in physical terms is no longer there. There is a disconnection between his consciousness and the present physical reality, and this disconnection seems to be created by his mind. The brain and nervous system continue to signal pain as before the amputation, and the man expresses it by saying that he has pain in the arm, which he consciously knows is no longer there. It is, as if there is a memory, in the nervous system and the mind, which can be triggered again and again. What is triggering the pain full remembrance from time to time in this man is unknown. It is interesting that some people may let go of the unpleasant experience of phantom pain by observing themselves in a special angled mirror, where they get a visual impression as if both arms still are there. I assume that their mind in some way is slowly accepting the physical reality of the missing limb by quietly sitting realising the paradox of the situation. At the same time there could be an automatic reprogramming of the physical nervous system in order to stop reproducing sensations of pain in the missing arm. It seems to be a kind of total reprogramming of the body-mind by a greater awareness, and perhaps the person realises as well that there is a core inside, which still is there no matter what there in physical terms may be missing. To know better we must inquire the person about the experience. Anyway, it is also an example on how we in a simple way may heal the pain of the mind with a greater awareness.

The use of the mirror could be compared with other ways of awareness training such as mindfulness, where the practitioner becomes increasingly aware of their bodily sensations, beliefs and

feelings. In mindfulness training the object of focus is observed accepted and released in awareness, over and over, like the process of reprogramming.

Our consciousness is truly wiser than the mind and the brain-organ [1-13].

Bibliography

1. Camilla Sønderbæk Hald and Anne Mette Ravn. "Anaesthesia awareness and secondary victimisation". An empirical and theoretical study of hospital staff's impact on patients' risk of developing post traumatic reactions following anaesthesia awareness. Psykologisk Institut, Aarhus Universitet (2012).
2. Jakob Balslev Sørensen. "How does the memory work and where is it located?" Ingeniøren (2018).
3. Nilsson H and Kazemi A. "Mindfulness Therapies and Assessment Scales: A Brief Review". *International Journal of Psychological Studies* 8.1 (2016): 11-19.
4. Lucy BG Tan. "Mind full or mindful: a report on mindfulness and psychological health in healthy adolescents". *International Journal of Adolescence and Youth* 21.1 (2012): 64-74.
5. Jan Sundquist, et al. "Mindfulness group therapy in primary care patients with depression, anxiety and stress and adjustment disorders, randomised controlled trial". *The British Journal of Psychiatry* 206.2 (2014): 128-135.
6. B Burstrom and P Fredlund. "Self-rated health: Is it as good a predictor of subsequent mortality among adults in lower as well as in higher social classes?" *Journal of Epidemiology and Community Health* 55 (2001): 836-840.
7. D L McGee, et al. "Self-reported Health Status and Mortality in a Multi-ethnic US Cohort". *Journals Medicine and Health American Journal of Epidemiology* 149.1 (1999): 41-44.
8. Yael Benyamini. "Why does self-rated health predict mortality? An update on current knowledge and a research agenda for Psychologists". *Psychology and Health* 26.11 (2011): 1407-1411.
9. Lidia De Filippis and Elena Binda "Concise Review: Self-Renewal in the Central Nervous System: Neural Stem Cells from Embryo to Adult". *Stem cell Translational Medicine* 1.4 (2012): 298-308.

10. Eisendrath SJ, *et al.* "A Randomized Controlled Trial of Mindfulness-Based Cognitive Therapy for Treatment-Resistant Depression". *Psychotherapy and Psychosomatic* 85.2 (2016): 99-110.
11. Cleeremans A. "Consciousness unconsciously designs itself". *Journal of Consciousness Studies* 26.3-4 (2019): 88-111.
12. Baryon Jens Lyng Petersen, Den store danske, Gyldendal 2015, index sideid044415.
13. Bassam Tawfik, *et al.* "The dynamics of the HPA-axis – from biology to mathematics". Project from the university RUC (2008).

Assets from publication with us

- Prompt Acknowledgement after receiving the article
- Thorough Double blinded peer review
- Rapid Publication
- Issue of Publication Certificate
- High visibility of your Published work

Website: www.actascientific.com/

Submit Article: www.actascientific.com/submission.php

Email us: editor@actascientific.com

Contact us: +91 9182824667