

The Mental Body: Psychology Perspectives  
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The human brain is a database with an enormous capacity for data storage. Assuming there is no damage it will store data about everything that the individual has ever experienced. This data includes every facet of human existence whether it involves pleasure or pain.

As this data builds up over time the mind dredges up some of it subconsciously like a database query of dread, perhaps. And the data, though subconsciously perceived, is consciously evident in the individual's body. This emotional muck has been proven to cause virtually incurable physiological issues to arise in the lives of many people; and perhaps most.

It is also possible to have the mind conjure up memories which are pleasant. When this occurs the individual can relive delightful moments and experience euphoric states from days gone by. Such an emotional state can contribute to improving physical health.

And then there are memories which are neither malignant nor benign. Yet these still can produce anxiety if they are with regard to unanswered questions or unsolved problem.

Brennan (2004) disparages the notion that the constructive affects might be a product of positive thinking. Yet I would posit that this is at least a fragment of the power behind the somatic essence of our being; just one simple tool to apply to a given circumstance. When the "chips are down" a negative attitude essentially declares defeat leaving no energy to apply to resolving the situation. The exact mechanism of this affect may lie hidden to us for now but the evidence of it at work cannot be denied. A single member of a team may sense that the game is not lost and find additional as yet

untapped strength. This is manifest in an attitude as well as enhanced agility on the field of play; the affect of the unseen feeling (Brenner, 2004). Soon the whole team rallies to victory, indicating the transmission of the first member's affect. A positive mental attitude is just how the phenomenon is explained by those who cannot believe that our human existence exceeds that of the physical corpus.

But beyond the obvious affects of our inner being there is also an innate life within us each. It is a product of our continuing life-long learning as we build more experience and knowledge. Were we to lose all physical sensations we would still know the memory of that which we felt, smelled, tasted, heard, etc. This inner life is most evident in dreams while asleep and conscious fantasies (Brennan, 2004).

Besant (1896) describes the process of human existence taking experience and feeding it into that great database thus: All this is the work of the consciousness in and through the physical brain, but even in this working we trace the presence of that which the brain does not supply. The brain merely receives vibrations; the consciousness working in the astral body changes the vibrations into sensations and in the mental body changes the sensations into perceptions and then carries on all the processes which, as just said, transform the chaos into cosmos. (p. 19)

The process of feelings becoming affect is essentially this sequence in reverse; the mental body changes the perceptions into sensations, the consciousness working in the astral body changes the sensations into vibrations and the brain receives vibrations. The vibrations spoken of by Besant would be the electrochemical action within the physical matter of the brain and the astral body, though the full definition of the Theosophist would be much more, could be the equivalent of the soul, or psyche.

This all works together to show that the body has a mind of its own and the mind has a body of its own.

References:

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*Chapters 5 & 6 and Chapter 14, Lesson 3.*

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