



The Clogged Receiver: Neuro-Toxicity, Attentional Fragmentation, And The Erosion Of Viveka

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Abstract: This study proposes that modern environmental and digital conditions constitute a systemic hindrance to the empirical path of liberation (*Moksha*) through an analysis of the interaction between Advaitic epistemology and contemporary neurobiology.

While classical Advaita emphasizes the ontological independence of the Self (*Atman*), the empirical journey relies on the functional integrity of the *Antahkaraṇa* (internal instrument). This paper formulates the concept of "Structural Sabotage"—defined as the interference of neurotoxins and algorithmic triggers with the biological substrate of sustained attention. It is stated that the gradual decrease in duration, depth, and stability of the contemplative absorption of the entire populations are due to the fact that the "Sattvic Threshold" is being decreased at civilizational level. By establishing a doctrinal firewall, we distinguish between the possibility of realization (which remains universal) and its statistical probability in a toxic environment. The paper introduces "Bio-Spirituality" as a methodological orientation aimed at preserving the three pillars of vedantic practice: *Sravaṇa* (hearing the truth), *Manana* (contemplating the truth), and *Nididhyasana* (living and breathing the truth).

Keywords - Advaita Vedanta, Neuro-toxicity, Viveka, *Antahkaraṇa*, Attentional Fragmentation, *Upādhi*, Tamasic Load, Bio-Spirituality.

I. INTRODUCTION

According to Advaita Vedanta, the *Atman* (Self) is perpetually free (*Nitya-mukta*) and self-luminous. However, the *Vyavaharika* (empirical) journey toward this realization is mediated by the *Antahkaraṇa*—the internal instrument comprising the mind (*Manas*), intellect (*Buddhi*), ego (*Ahaṃkāra*), and memory (*Citta*). The Epistemic Constraint posits that while the Truth is ever-present, its recognition is contingent upon the clarity of the reflecting medium.

This paper proposes a methodological orientation termed Bio-Spirituality. It is defined as a functional stance rather than a new metaphysical system; it recognizes that spiritual evolution in the 21st century requires the deliberate protection of the biological substrate. Bio-Spirituality does not prescribe moral or political programs; it identifies functional preconditions for contemplative viability. We can say that we are in a kind of a "Civilizational Threshold", in which the material environment, the *Upādhi* (which, by virtue of being in close contact with it, imparts of its own character to the pure, undimensional Awareness, and causes you to imagine that these characters belong to your own real Self), is saturated with noise and toxicity to the point that the medium of cognition becomes functionally blocked. As stated in *Vivekachudamani* (Verse 93-94),

traditionally attributed to Adi Shankaracharya, The inner organ (Antahkaraṇa) is called Manas, Buddhi, ego or Chitta, according to their respective functions:

Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of seeking for pleasurable objects. This paper defends a functional mapping of these traditional categories onto neuro-biological systems. This mapping is not reductive or identity-based; but rather heuristic and functional. *Buddhi* is not equated with neural activity but is said to require a minimally stable neural substrate for empirical expression.

2. MATERIALITY AND THE SATTVIC THRESHOLD: OPERATIONALIZING SABOTAGE

2.1 The Principle of Ahara-suddhi and Material Substrate

Advaita treats the mind as subtle matter (*Suksma Bhuta*) derived from the essence of physical inputs. The *Chandogya Upaniṣad*

(7.26.2) states: "*āhāra-śuddhau sattva-śuddhiḥ, sattva-śuddhau dhruvā smṛtiḥ, smṛti-lambhe sarva-granthīnām*

vipramokṣaḥ". Meaning: "From purity of food comes purity of mind; from purity of mind comes steady memory; from steady memory comes liberation from all knots of the heart."

To operationalize this for the modern context, we define "Structural Sabotage" as the systemic influx of exogenous substances— heavy metals, microplastics, and particulate matter—that disrupt the endogenous capacity for *Ekagrata* (one-pointedness). Along with this, the concept of *āhāra* must be expanded to include the 'digital nutrients' and environmental pollutants we consume daily, as their toxic load directly compromises the material substrate required for spiritual clarity.

2.2 Neuro-Toxicity as a Tamasic Load

Calderón-Garcidueñas, (2015), demonstrates that fine and ultrafine particulate matter (UFPM) defined by aerodynamic diameter ($<2.5\text{-}\mu\text{m}$ fine particles, PM_{2.5}, and $<100\text{-nm}$ UFPM) pose a special interest for the brain effects given the capability of very small particles to reach the brain. In adults, ambient pollution is associated to stroke and depression, whereas the emerging picture in children show significant systemic inflammation, immunodysregulation at systemic, intratechal and brain levels, neuroinflammation and brain oxidative stress, along with the main hallmarks of Alzheimer and Parkinson's diseases: hyperphosphorylated tau, amyloid plaques and misfolded α -synuclein. In this paper, we map this inflammation to a *Tamasic Load*.

As described in the *Bhagavad Gita* (14.13), When there is an increase in the mode of ignorance, O son of Kuru, darkness, inertia, madness and illusion are manifested. By identifying this neurobiological stress as the material precursor to *Tamas*, we see that systemic inflammation does not merely affect health, but acts as a 'clogging' of the intellect, manifesting the Gita's 'darkness' through cognitive decline and its 'inertia' through the suppression of contemplative will.

Also, the research by Cryan and Dinan (2012) demonstrates that the gut microbiota communicates with the CNS through neural, endocrine, and immune pathways, thereby influencing brain function, behavior, and cognition. This validates the Vedantic concept that the material quality of input (*ahara*) dictates the clarity of the cognitive medium; if this axis is compromised by toxic or inflammatory inputs, the biological mirror becomes opaque.

3. THE DOCTRINAL FIREWALL: MOKSHA VS. COGNITIVE CAPACITY

Brhadāranyaka Upaniṣad 4.4.6 mentions “brahmaiva san brahmāpyeti” which means “Being Brahman, one attains Brahman.”

Not becomes, not produces, not enters into a state. So, in order to extend our reach beyond the rut of biological reductionism, or the

fallacious belief that enlightenment is only a state of brain, we need to develop a solid Doctrinal Firewall. This part explains that

the biological vehicle is in the state of siege, but the essential nature of Liberation remains ontologically untouched.

3.1 Ontological Independence: The Self is Not the Hardware

In Advaita Vedanta, Moksha is characterized as being the discovery of a pre-existing reality; an identity-shift and not a cognitive-

accomplishment. The Nitya-mukta (eternally free) Atman does not require neural optimization in order to exist. If we were to say

that the destroyed brain is a barrier to the Atman being free, we should be descending out of the Advaita and into a sort of materialism philosophy. As such, we need to hold that the “Atman” will always be flawless, despite the structural weakness of the “Receiver” (Upadhi of the mind-body).

3.2 Addressing Exceptions: The Case of Ramana Maharshi

The ultimate proof of this independence lies in the lives of the Sages. A primary example is the 1896 “Death Experience” of

Ramana Maharshi. At age 16, he underwent a total realization of the Self while simulating the physical process of death. As his body became rigid and his breath stopped, his awareness did not vanish; instead, he realized a persistent “I-Current” that remained untouched by the simulated collapse of his biological systems. Similarly, modern history records Sages who maintained “Self- Abidance” while their bodies were ravaged by terminal illness. These cases prove that the Atman is fundamentally independent of its physical container.

3.3 The Trend vs. The Exception: Systematic Accessibility

If the Atman is independent, why does toxicity or digital noise matter? The answer lies in the distinction between Metaphysical

Possibility and Civilizational Probability.

- **The Scriptural Standard:** Advaita emphasizes the necessity of the *Adhikari* (a qualified seeker or aspirant who is considered mentally and spiritually prepared to undertake the study of *Atma-vidya* (self-knowledge) and attain *mokṣa* (liberation). Traditional texts like the *Vivekachūḍamaṇi* demand Sadhana-Catushtaya a collection of four cognitive qualifications such as concentration and discrimination as the effective precondition of the path.
- **The Biological Reality:** While Ramana Maharshi can realize the Truth in a moment of crisis, the average individual relies on a functional internal instrument (*Antahkaraṇa*) to perform the rigor of *Sravaṇa* and *Manana*.
- **The Saturation of Subtle Bandwidth:** Research by Ward, et al. (2017) shows that the mere presence of one’s own smartphone may induce “brain drain” by occupying limited-capacity cognitive resources for purposes of attentional control. Because the same finite pool of attentional

resources supports both attentional control and other cognitive processes, resources recruited to inhibit automatic attention to one's phone are made unavailable for other tasks, and performance on these tasks will suffer. We differentiate between the orientation and allocation of attention and argue that the mere presence of smartphones may reduce the availability of attentional resources even when consumers are successful at controlling the conscious orientation of attention.

The paper does not claim that biology is a determinant of spiritual possibility, but that it determines the structural friction one must surmount to get him or her into the "Sattvic Threshold".

4. ATTENTIONAL FRAGMENTATION AND THE COLLAPSE OF CONTEMPLATIVE FUNCTION

Realization methodology deals with the hearing/receiving (realization) called Śravaṇa, contemplation (realization) called Manana, and absorption (realization) called Nididhyasana.

4.1 Engineered Desires and the Biochemical Erosion of Attention

Modern digital environments are designed to trigger dopamine loops. As argued by **Lustig (2017)** in his book, *The hacking of the American mind : the science behind the corporate takeover of our bodies and brains*: "We all know that we can't put down our sodas or our cell phones. But what if these cravings are engineered--by design? And what if these desires actually cause damage – not just to ourselves, but to our families, our friends, and our entire society? While researching the toxic impact of sugar on our health for his New York Times best seller *Fat Chance*, Robert Lustig made a discovery that reaches beyond the politics of food.

Our seemingly innocent addictions are far from it--they are biochemical, and they are damaging our bodies and our brains.

This biochemical harm creates a physiology that is the opposite of Sattvic receptivity that is needed in Śravaṇa (deep listening).

The result of this dopamine stimulation is the down-regulation of the receptors and suppression of the prefrontal cortex. When the brain is glued in such high-arousal states, on a permanent search to the next engineered stimulus the Word of the Guru has no place on which to alight. The resulting hindrance is a profound decrease in the continuity of focus required to bridge the gap between hearing a truth and realizing it.

4.2 The Failure of Manana

In Advaita Vedanta, Manana does not mean passive reflection; it is the direct and disciplined inquiry wherein the truth received in Śravaṇa is stabilized into certainty (niścaya), and the effectiveness of that depends not on intelligence itself but on the persistence of attention over time; however, the contemporary cognitive environment is marked by chronic attentional fragmentation, in which the mind is trained into rapid oscillations, constant orientation-shifts, and premature termination of thought, resulting in a condition where questions arise but do not mature, contradictions are noticed but not resolved, and contemplation repeatedly restarts without

ever completing its epistemic function. This leads to a condition of epistemic superficiality, not in the absence of goodwill or ability, but in the erosion of the time-bandwidth of inquiry by structure, such that it becomes more and more challenging to leave the interior instrument to rest on a subtle object long enough that discrimination (Viveka) can take place. The **Kaṭha Upaniṣad** already anticipates this limitation by warning that realization does not arise from accumulation of discourse or information, stating “nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena” — “This Self is not attained by much speaking, nor by intellect, nor by much hearing” (**Kaṭha Upaniṣad 1.2.23**), indicating that realization requires not quantity of input but qualitative stability of cognition.

5. KṢETRA-VIGHNA: VANDALISM OF THE MACRO-BODY

The **Bhagavad Gītā (13.6-7)** defines the Kṣetra as the field of embodied existence composed of the elements, body, and cognitive apparatus, stating, “mahā-bhūtāny ahaṅkāro buddhir avyaktam eva ca indriyāṇi daśaikam ca pañca cendriya-gocarāḥ” – “The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions – all these are considered, in summary, to be the field of activities and its interactions.” Environmental degradation may therefore be understood as a form of Kṣetra-Vighna, an obstruction at the level of the field itself. When the external biological and ecological conditions that sustain embodied life become structurally compromised, the field in which cognition and self-inquiry unfold is

destabilized.

5.1 Epigenetic and Ecological Impediments

Contemporary studies reveal that exposure to environmental poisonous substances may cause epigenetic changes to influence neurodevelopment and cognitive processes. It has been argued that “epigenetic mechanisms, particularly DNA methylation, may be the link between environmental toxicants and neurodevelopmental disorders” (**Neurodevelopmental Disorders and Environmental Toxicants, 2017**). These results indicate that pollutants do not only cause external damage but cause changes to

the regulatory architecture of gene expression that governs brain development, stress regulation and neural plasticity. As the

Mahabhootas (five elements) themselves are over-saturated with the poisonous load themselves, the biological supplement upon which the consciousness expresses itself, becomes progressively more crude and unsettled, and consequently raises structural obstacles to continuing inquiry, difference (Viveka), and depth of contemplation. Ecological degradation then becomes not only the problem of environment or health of the people but a kind of structural sabotage of the field on which cognitive acuity is founded.

5.2 Rest, Self-Reflection, and the Inhibition of Nididhyāsana

Neuroscience identifies the Default Mode Network (DMN) as a system specifically associated with inward-oriented and self-referential cognition, and it has been described that “the recently discovered default mode network (DMN) is a group of areas in the human brain characterized, collectively, by functions of a self-referential nature” (**Sheline et al., 2009**). This network is not primarily active during external task engagement but instead becomes dominant during internally oriented states, as “the areas of the brain most consistently displaying such behavior regardless of task have come to be known as the default mode network (DMN)... which consists of areas... most active when we are in a resting state.” The processes involved in this resting-state process are specifically self-directed, as these are all putative functions that are self-referential in character, such as autobiographical memory, internal narrative construction, and reflective evaluation. This self-referential, restful process has a phenomenological counterpart to the contemplative interiority needed to practice Nididhyāsana which is not reliant on external protections but the enduring ability to stay with personal mental and experiential contents. When external stimulation is maintained in a chronic form, either by sensory overload, information saturation, or by a continuous purposeful process, the conditions which make this resting, self-referential mode possible, are structurally compromised, and the brain is constantly pushed out of the very state which facilitates reflective absorption. Thus, the modern environment does not simply distract the seeker, but systematically disrupts the biological conditions that support the empirical practice of Nididhyāsana; this is the mechanism through which the macro-level perturbations play a role in Kṣetra-Vighna, without any interference with ontological freedom of the Self.

6. CONCLUSION: THE CIVILIZATIONAL THRESHOLD

It has been argued in this paper that the realisation of the Self is ontologically unconditional, but empirical access to the Self is mediated by the functional condition of the internal instrument by which recognition is realised. The distinction between metaphysical freedom and epistemic viability in the analysis does not lose the fundamental Advaitic point that the mind does not create liberation, but nevertheless does not ignore the fact that through the mind, lived experience sees this liberation. Bio-Spirituality was presented as a framework, rather than as a doctrine; it is a kind of functional orientation, understanding the growing gap

between the demands of contemplative inquiry and the circumstances that modern biological, digital and ecological contexts create. The degradation of structure at the attention, memory and reflective stability level does not change the nature of the Self, but restructures the terrain in which the self-inquiry takes place. The crisis is not metaphysical, but rather methodological in this sense. The idea behind Ksetra-Vighna was put forward to explain how the field of embodied cognition can be affected by macro-level perturbations without touching the ontological freedom. This makes it possible to give a coherent explanation of the fact that realization is ever-possible, but ever-less likely as the scale increases and the conditions of chronic cognitive disruption are met.

Finally, liberation is not threatened, delayed or diminished in its essence in this work. It implies merely that the trail of discovery is becoming weighted with those circumstances which blind instead of enlighten. The work, then, is not to defend Truth, which needs no defense, but to defend the clarity of the medium by which Truth manifests itself.

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