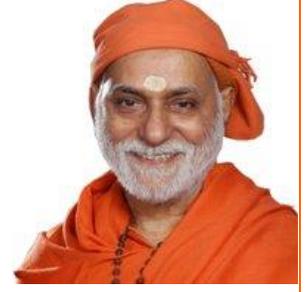


The World's Impacts are in fact Minds's Own Products

prabhāta-raśmiḥ

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Swami Bhoomananda Tirtha

Harih Om Tat Sat. Jai Guru.

Yesterday, while taking up the Gita session, I was referring to Prakriti as consisting of eight fold constituents. Of these eight, five are matter and energy in the form of the *panchabhutas*. They are the ones that are visible or perceptible before the senses - from the solid earth upto the absolutely invisible sky or space, all are within matter and energy. They by themselves will not be able to bring about any kind of a transformation and sequences in the world. So there are some supra-material constituents in the way of mind, intelligence and ego. These three are functioning, not externally, but internally in all living beings. The body is made up of *panchabhutas* and that body is animated and activated by the other three - mind, intelligence and ego.

I want you to reflect upon one important truth. What do you understand from this enunciation? I think the one point you cannot avoid noting is that in your personality you have everything that the world has. The world visibly has *panchabhutas* and you have something more in the way of mind, intelligence and ego. How do you evaluate your personality then? If you start examining the personality from body inward:

- Body is the *panchabhuta* composition,
- then inside you have Mind which employs the bodily parts, organs,
- Intelligence which guides the mind,
- Ego, which coordinates,
- and we have even the Soul still beyond.

This is what Krishna said in the third chapter.

*indriyāṇi parāṅyāhurindriyebhyaḥ param manah |
manasastu parā buddhiryō buddheḥ paratastu saḥ | |*

(Bhagavad Geeta 3-42)

So, as a human personality, right from the body inward, everything in us is superior to the objects of the world. This is something that I want you to clearly know about. We always feel that we are inferior, but it is not so. Bodily the world may be bigger and you may be smaller. But inwardly, you are bigger and the world is greatly small. Are you prepared to accept this finding, this revelation, this exhortation? It is on this basis that Krishna said in the sixth chapter

uddharedātmanātmānam nātmanānavasādayet |

(Bhagavad Geeta 6-5)

One should elevate himself using his own inner mind, intelligence and ego. He should not allow himself to be lowered. The true friend is oneself, and the enemy also is oneself. Means what? Your own body, mind and intelligence are your enemy, if at all, and they are your friend also, if you so desire.

I think this evaluation which I always emphasize is so very important, and if you are able to grasp it well, I think all kinds of lack and maladjustments, everything will start dwindling, and you can become pure and harmonious to any extent. After all, the impacts of the world are from the objects of the world, and the objects are all inert matter. These impacts can be easily assimilated and overwhelmed by the mind. So, spirituality empowers you, enables you, enlightens you, to do what? Instead of getting overpowered by the impacts of the world during your interaction, you should overwhelm them, "you should" means the mind should overwhelm them. And such overwhelming is absolutely possible.

If you are intelligent, think a little further. The world may cause its impact in the mind, but mind you, the mind itself causes the impact. It is not a material impact of the world, it is the impact caused by our own mind in the way of a response or reaction to the impacts we have. So mind is asked to overwhelm its own products. There is nothing like a world product. When you take food, substances from the world go into your stomach and they are assimilated by the body. We are speaking about the interactional outcomes and impacts in the mind. Though they may be outcomes of interactions which are visible and external and sensory, understand that the impact itself is a mind creation. Whose mind's creation? Your own mind's. So, the mind can certainly assimilate its own reaction.

Suppose I take a large quantity of water, and pour it either in a tank or even a big vessel where it will not spill. I pour it from a height of 50 feet. You know the impact and the effervescence caused will be terrible. But does it cause anything to the water in the vessel? Once you stop pouring, the level is struck, it simply remains quiet. Nothing has happened. Water acting upon water, what can it cause? Nothing. So, mind's reaction

acting on the mind is like water being poured into water. This is the Truth. Now you know it first when somebody exposes it in this manner. After knowing it you put it to your own test.

“Arey! Every time I have an impact, I thought the impact is caused by the object.” Yes, objects may be occasionally causing the impact. But impact by itself is from the mind, by the mind, of the mind, in the mind. No object can enter my eyes, ears or nose and then remain inside the system. So, the mind alone causes a response to the impact. So, what is to be assimilated is the mind's own reaction. It is just like very powerful wave on the sea. It may affect many other things but a wave cannot affect the sea.

You understand this and then your attitude towards impacts and your responses will be, "No, these responses cannot unsettle me, they cannot dislodge me. Because it is the mind's own product." Being mind's own product, the mind is able to dissolve it, integrate it into itself, assimilate it. So the power of assimilation will start growing and the sense of conflict will become less and less. The feeling of weakness before the world will also vanish. This is how you have to develop it. This knowledge is the formula or the tool which will help you grow this kind of a resilience, power of assimilation and the like of the mind.

Harih Om Tat Sat. Jai Guru.

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Narayanashrama Tapovanam

Venginissery, P.O. Ammadam, Trichur, Kerala - 680563, India

Email: ashram1@gmail.com; Website: <http://www.swamibhoomanandatirtha.org>