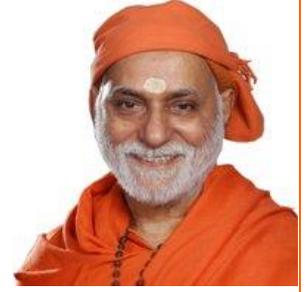


The Four Levels of Activity

prabhāta-raśmiḥ

2 July 2011



Swami Bhoomananda Tirtha

Harih Om Tat Sat. Jai Guru.

We have been having this Prabhat Rashmih and the preceding Pushpasamarpanam every day, whenever I am here and the others also now for many years. This Prabhata Rashmih is actually a very sublime talk, or a few words uttered by me.

When I say sublime, it means quite a lot. Sublimity is a quality of softness, gentleness, modesty, refinement, depth, and magnificence. It has even more spiritual, gentle qualities. All of them are such that they are not so much strong expressions outside, but a recession or a withdrawal inside.

As in the Prabhata Rasmih, I also have other sessions when with open eyes I speak. Whether I speak with the sublime note or with an expressive note, moving my head, hands, etc., I would like you to understand the place and importance of anything such. I have said this earlier not on one occasion but many occasions, but nevertheless I thought I would tell you, particularly the participants of the three month experiential Vedanta session.

Be very clear, my dear souls, that human activity is primarily at four levels. The grossest level is the activity taking place in our body, with bodily limbs and sensory organs. Some of the senses move, when they act. Eyes - the lids are open and closed; the head also changes its direction, but the nose does not move, the ear does not move, the skin does not move; the tongue moves. So, of the five sensory knowledge, sensory organs, only two are moving, three are still. Nevertheless there is an activity taking place, gross and physical. Then so far as the action organs, karmendriyas are concerned, all of them will be moving or acting in one way or other. This is the outermost and grossest activity. Next to it is the oral activity, where we start producing sounds from the mouth, tongue, teeth, gum, throat, nose, etc.

If the physical sensory activity has got, say, one effect, number one; then the oral activity, for the same duration, will have hundred fold effect. Have you thought about it? Now with the oral and physical activity, the external visible ones are over.

The next one, higher, will be mental activity. What is this mental activity? The mind, thinking or remembering, it is invisible no doubt. But in the thought process or remembering process, there is no special knowledge, hunt, or investigation. Thinking whatever thoughts come to the mind or remembering same thing over and over again like mantra japa.

The next one, higher and deeper, is the activity done by the intelligence. What do I mean by that? Instead of thinking in a very disconnected or repetitive manner, there is a specific effort to know so that knowledge hunt and quests are there. When that part is taken up, it becomes intelligential activity. And that is the highest and the deepest.

If physical activity has got one effect, oral has hundred, I said. Mental has a thousand, and intellectual activity can be a ten thousand or a lakh. So much difference is there.

The three month session that is going to conclude today, I would like you to understand it as an austerity and a spiritual effort, characterized by the employment or application of your intelligence. Unfortunately, I am very sure that nobody understands the distinction of the four levels of activity and how the inner intelligential activity is supreme and super. Many people consider it to be an intellection. As long as you think so, you will have a partial benefit alone of this highest and deepest level of activity. When you are able to understand that it is the deepest and the loftiest level of activity and it carries so much of effect then that evaluation will make it far different from what otherwise it is.

I wonder, in spite of my repeatedly pointing out, whether you will be able to sufficiently evaluate this inner activity. If you read a book for the sake of information, it becomes a knowledge input. The same book, if you read, not for information, but for what it means to you, in the matter of applying it to you, improving you, transforming you, refining you, purifying you, sharpening you, enlarging and expanding you, elevating you, then the whole reading becomes different.

Throughout the sessions that we had, I always had this focus. Through words I should enter your hearts and minds, and bring about a purity, a sublimation, a refinement and an attunement. All these are qualities which enrich, empower, and enlighten your inner personality. My aim has always been like that. Every word that I like to utter, I would like it to be a vehicle of knowledge. What knowledge? Spiritual knowledge! For what? To illumine, purify, sublimate and elevate the listeners' inside.

Now the question is whether all of you participants have heard me and the others like this. It all makes a lot of difference as to how you evaluate the whole interaction called satsang. Is it only words spoken, ideas conveyed, or is it far more than that. With every word it becomes a sound only until it touches the ear drum, but when it goes down as it were, it drops or trickles as spiritual, subtle vibration, which gets assimilated into your mind, intelligence and heart. When to a liter of water, I start dropping drops of milk one after the other, after sometime what will happen? The first drop will itself start changing the color of water. After sometime you will find water has disappeared and everything has become milk.

My dear children, this is absolutely true of absorbing ideas, particularly in satsang., *absorbing ideas, particularly in satsang!* Every word that is uttered should be assimilated by your inner personality. This is what happened to Arjuna in the three hours that transpired from Krishna before the discharge of arrows. This is what transpired in the 18 days dialogue which Prince Rama had with Sage Vasishtha. This is what transpired on the bank of Bhagirathi when Parikshit heard, with a lot of intensity and fervor, what Suka Maharishi spoke for seven days.

If you are able to develop that note of reception, sublimity, attunement, and absorption, you will find the whole body becomes transparent, radiant, spiritually warm and serene.

All this transpires because using the mind and intelligence constitutes the deepest and the loftiest level of activity in the human. I wonder whether every one of you has heard me and is able to evaluate the four different levels of activity, and how the mental one and intellectual one are very sublime, and instantly and comprehensively effective.

Harih Om Tat Sat. Jai Guru.

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