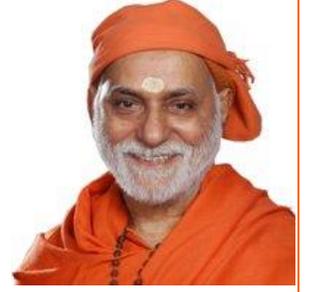


Experience is Subjective, Objects are Incidental to It

prabhāta-raśmiḥ

27 July 2011



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Harih Om Tat Sat. Jai Guru.

I have made a few sentences conveying the truth about human life. One of the sentences is this, **“Though objects are incidental in giving experiences, experience by itself is subjective.”** I wonder whether you are getting the spirit and the purpose of the statement. Objects are the ones with which we constantly interact. So in the interactional process we feel everything is object, everything is object, everything is object.

Our eyes open. We open our eyes and instantly the surrounding objects are seen. Our emphasis is always on the objects being seen. We don't seem to be attaching any importance to the eye unless the eyes become weak and there is a defect and vision is affected. Then you are concerned about the eye, only for treatment purpose. Even then nobody thinks about the vision of the objects. Does it really depend upon the objects or the eyes which see them?

Life is an interaction. In the interaction, the interacting individual remains always the subject and the interacted with items, including persons, places, and events, are always the object. This interaction proceeds from the subject. It subsists on the subject. It also concludes in the subject. Is it something that all of you are aware of? I am sure you are not; you don't think about it also.

I look at, I see, and I remember the sight. The whole process is thus I, I, and I. This “I” is not an object. It is the subject. Can any object produce any experience, any time? No, not at all! Somebody should be there to interact with the objects. Even the nature of interaction will largely depend upon the interacting subject. That is why I say, though experiences are apparently caused by the object, I put it this way, though objects are incidental in causing experiences, understand that the experience by itself belongs to the subject.

Once you understand this, you will always focus on the subject part of your personality. Every activity is designed and sought by the mind. Then the mind employs the body and bodily parts to perform the activity. At the end of the activity, again the mind stops employing the bodily parts. So it comes to an end. And whatever activity has taken place along with the result, the mind alone

remembers and keeps in stock. You tell me now, in the whole of the activity, is mind the more important or the body and the other things?

Any action proceeds from an actor! Without the actor, there cannot be an act or an action. What is an action? It is a phase of expression of the actor. And when the action is complete, who feels it is complete and who remembers the whole episode and the aftermath? It is the mind again, the actor again. If you start thinking in this manner, my dear souls, just find out, is life more subjective or objective?

It is the mind that says "I have a body." The body is not revealing itself. The presence of the body is felt by the mind ... by the mind ... by the mind. The same mind makes the body unfelt also, as in sleep and unconsciousness. If the mind can be felt, can also not be felt, we totally forget and get disconnected from the body while going to sleep. So is the body, so far as our experience is concerned, existing all the 24 hours of the day? No! 7 or 8 hours of sleep we have. During that period, say one third of the day, it is not present at all, so far as our experience and cognition are concerned. Why I say this? To make all of you understand the importance of the mind.

Mind is causing activity. Mind is stopping activity. Mind alone employs the body and bodily parts for different types of actions. The entire interaction proceeds from the mind, subsists on the mind, and terminates and concludes in the mind. If the mind is thus the cause of everything, the end of everything, how much of importance should we give to the mind, is a point that I would like you to consider. Are we doing correctly in the matter of giving importance?

In the human personality there are two sides, counterparts. One is the visible gross body, another is the invisible inner personality, namely mind, intelligence, and ego. Between the two, if there is a comparison at all, think which is more important than the other!

If the importance of your mind is understood and considered, then I think your life will completely change. You will start caring for the mind. You will start improving the qualities of the mind. You will try to have purity, elevation, expansion, and other things in the mind. How to bring about all these qualities in the mind will become the constant concern of the individual. Like food gives nourishment to the body, similarly good air, good water, in the same manner, the mind must have a good climate, a good environment, a good ambience for its growth, expansion, and elevation.

Mind also has got another capacity. In spite of adverse environments, unfavorable circumstances, the mind has got a power of assimilation by virtue of which it can dissolve and assimilate even unfavorable factors.

Arjuna went to the battlefield and he found his grandfather and teacher, both were commanding the opposite army. The very sight made Arjuna crumble, his famous Gandeeva slipped from his fist, he was unable to stand, and he sat. Can there be any greater or more unfavorable situation, discomfiture? Krishna started speaking to him and exhorting him. He presented to him the

philosophy of the Soul and a lifestyle based upon that philosophy. The dialogue lasted for about two and a half, or three hours. At the end of it, Arjuna rose up, with all the resolve and readiness to fight not only one Mahabharata war, at least a score of them!

What do you understand from this? Initially, Arjuna's mind was not able to assimilate the situation and make it an enrichment, and an additional skill, merit, or glory, but when Krishna interpreted matters, explained matters from the level which is not normally accepted or known, then the whole picture changed, and Arjuna was able to assimilate all the instances.

He lost his son in a very pathetic situation. Abhimanyu was lost. Even that he assimilated. What does it mean? Our body may suffer from indigestion. Mind does not and need not suffer from. But generally mind suffers. With regard to the body not much can be done. But with regard to the mind, many things and everything can be done. Once you understand the importance of the mind and the necessity to instill into it a number of qualities which will make life comfortable, happy, harmonious, and very sublime, I think you will cherish it very much.

So the long and short of what I say is that mind is something very important. Handle it well, ornament it well, and make it more and more qualitative. The body completes its growth at the age of 21. Thereafter it begins to decline. The only factors to be improved by us are mind, intelligence, and ego. This is certainly possible for everyone. But a little knowledge and guidance would be helpful.

Harih Om Tat Sat. Jai Guru.

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