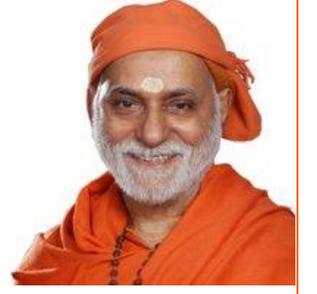


## The Source of Our Strength

*prabhāta-raśmiḥ*

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Swami Bhoomananda Tirtha

*Harih Om Tat Sat. Jai Guru.*

For a few days now, I have not been speaking in the morning after pushpa-samarpanam. In other words, the Prabhata-Rashmih has been missing for a number of days. The main reason is my voice was to have a period of rest. It was supposed to be for 7 days, but on the 7<sup>th</sup> day I had to break it in the evening because there was the 3-day program in Chennai. Since then, I have been talking and using my voice. Here, after coming, I have to have everyday about 3 hours or more of recording – mukti-sudhakaram and also “Inner Spiritual Splendour”. So on that account I thought I would rest my voice in the morning. Today, I am speaking.

You know I have been conducting constantly a research into the spiritual subject, about spirituality, how it lends itself to the adoption and application of people, especially the seekers of truth and sadhakas. In spite of the fact that spirituality something is so beautiful, so beneficial, so sweet, so nourishing, so enriching, encouraging, enlightening; many people are not taking to it. What is the reason, I have always been thinking. One idea, which I thought I will share with all of you today, is this.

Our personality is not physical alone. The physical personality is just the perimeter of our personality. Our body is a biological aggregate. The purpose of the body is to host the ten sensory organs. Five of them are knowledge organs, and five are action organs. The whole purpose of the body is to host them and enable them to function in their respective fields. So we need not speak about the body as such. But the sensory level alone is sufficient. The senses are the one which receive knowledge about the world, and the *karmendriyas*, they generally interact with the world, depending upon the knowledge received by the *jñānendriyas*. Now the *jñānendriyas* alone are perceiving matters, gaining knowledge and experience. So in the level of the senses, you will find, so far as the senses are concerned, objective perception is their strength and succour. My eyes are meant to see objects away from it. And whatever I have seen, that seeing, experiencing, hearing, tasting, touching, smelling, so the fact of this objective perception or experience is the strength and the anchor for the senses.

In the same manner you will find that what is the strength and anchor for the mind? Think about it. What I have to say is **emotions are the strength of the mind**. If your mind has to be strong and

functional, it must always have very healthy and very powerful emotions. Love is such an emotion. Sympathy is another. Sacrifice also is another. And all the other emotions are multiples of these. **Basic, ultimate emotions are love, sympathy, and sacrifice.** In the mental level, if your mind is able to derive strength from love, strength from sympathy, strength from sacrifice, that mind becomes very strong.

In the same manner, for the intelligence, knowledge is the strength. So far as the ego is concerned, assertion is its strength. "I am born of good parents. I belong to a good lineage. I am not supposed to do like this." Sri Rama said, when he got the information from the spies that went out, that people are not speaking well of Rama having accepted Seeta, instantly he never thought this way or that way. He called Lakshmana and said, "I am going to abandon Seeta." And Kalidasa puts it in a nice manner.

*avaimi caināmanagheti kimtu lokāpavādo balavānmato me | | (14-40)*

*rājarṣivoamśasya raviprasūteḥ upasthitaḥ paśyata kīdrśo'yam |  
mattaḥ sadācāraśuceḥ kalaṅkaḥ payodavātādiva darpaṇasya | | (14-37)*

*(Kalidasa's Raghuvamsham)*

Ever since I happened to read them, during my studies, these verses are always in me.

Sri Rama says, "I know that Seeta is very pure, but the *apavāda* that the world is spreading is more powerful to me. I belong to the Ikshvaku dynasty, born of Sun, the solar dynasty. I know that I am a virtuous person, righteous person, and from me I don't want to cause any stain to this glittering dynasty. Therefore the option before me is to abandon Seeta, or the other option will be to abandon the throne, and go along with Seeta, wherever I want." But that option is not applicable because for a person who has been stained in this manner, I think he will not be able to live anywhere at all, because here the *apavāda* is not the fact, but his own mind's response to it is the fact and the compulsion. So wherever he goes, Rama's mind will always accompany him. So that assertion that "I belong to such a dynasty, I cannot cause any stain to it", you know the ego comes up with an assertion. Now whenever I am speaking and exposing matters, what I find is that my listeners or audience are weak in the matter of accepting emotion as a strength for the mind, and knowledge as a strength for the intelligence, more so, ego finding assertion to be the strength.

Let us be very very clear.

- For the intelligence, knowledge alone is the strength, is the inspiration, is the persuasion, is the compulsion, is the motivation.
- Similarly, for the mind, emotion alone is the motivation and compulsion.
- And for the ego, assertion. "I am well born, and along with my birth, I have some characteristics, some qualities, and there are some demands and persuasions for me. I cannot do a wrong thing. I cannot succumb to this."

For that, you have to derive strength for the intelligence from knowledge, and emotions should give the strength for the mind. Only for the senses, direct experiences are the strength. "I saw something. I cannot forget it." So that is a sensory interaction. Of course, that interaction also acts as a memory in the mind, that alone.

So what I find is that in our whole personality, let us not dispose off matters saying they are not experienced or experiential. For the mind, you must have the strength of very lofty, sublime, and expansive emotions. For the intelligence, you must have knowledge. That is why Vedanta develops the quality of discrimination and viveka. And in the ego level, you must have assertion. "I have heard this. I have understood this. Now I have to conform myself to this." "I have a Guru. I am a disciple. I have got a bond with him (or her). And therefore, my life should be like this." This kind of an assertion must be there. So the ego finds strength from assertion. Intelligence finds strength from knowledge. And mind finds strength from bhāva, emotions. Unless these three areas and levels are properly harnessed, developed, and made vibrant and healthy, I don't think any progress can be had in our sadhana at all. People generally call it self-respect, prestige, etc. etc. These are common words, but analysed properly, you will find it is all referring to the strength of mind from emotions, the strength of knowledge for the intelligence, and the strength of the ego by assertion. All these are supported by the sensory experiences. Even when you read a book, it is a sensory experience. If you hear a lecture, that is also a sensory experience. They are only the starting point of the growth and development of our personality.

*Harih Om Tat Sat. Jai Guru.*

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## **Narayanashrama Tapovanam**

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

Email: [ashram1@gmail.com](mailto:ashram1@gmail.com); Website: <http://www.swamibhoomanandatirtha.org>