



From my blog

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Triggers of action

Impressions of our perceptions form naturally as we go about our lives – this does no harm but is helpful or we would not remember things like people, names, places and such. It is not natural to infuse these with our feelings towards them as these ‘feelings’ are not part of the perceived but of the perceiver. Since we exist, these feeling-charged impressions take on the reality of existence – sort of a secondary ‘us’. When a connection is made to the impression, the feelings-charged impression is what rises – never just the impression and since we are the charge infused in them – we identify with them and feel compelled to act.

We may not act outwardly as it may have consequences but outward or physical action is not action – mental action is real action. The physical act is only a visual display that follows because we are not used to observing this drama going on within and even if we are able to see – we are so identified with it that we act – internally in the mind or outwardly in physical action. It does not matter – mental action is real action.

If there is the unmistakable awareness of vigilance – of observing these happenings in the mind and these feeling-charged impressions rise (as they till they still have charge), it actually works in our favor as each time they rise and fall – they burn up some of the energy infused into them and our ability to stand firm in awareness strengthens. This psychological burning is called *tapas* in the language of yoga. When this burning up of charge we have infused into impressions takes place in our *sadhana* or spiritual practices – it is called practice. In practice, we learn how to do something with all our being, fully aware of distraction (activity in the mind) but not distracted and hence – how to weaken conditioning while still doing things very well. When the burning takes place in life – it is called training as we are training ourselves amidst people, conditions and things. In training, we raise the bar as we learn how to do things amidst people, conditions and things without all our being, fully aware of distraction but not distracted and hence – how to weaken conditioning while doing what needs to be done very well. The Bhagavad Gita tells us – “*yogah karmasu kaushalam* – yoga is expertise in action”. This expertise is not just the outer act but the inner finesse of keeping the mind whole and resting in that wholeness amidst action while fully engaged in life.

Let us look into preventing the slip or getting mixed up with the ego the next time.

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