

The Five Elements of Mind

Before analyzing what the soul is all about, we should try to comprehend the true nature of the mind. The concept of the emancipation or salvation of the soul is firmly entangled with the ideas and activities of our mind. Essentially, the mind is nothing but matter, and like all other matters, our mind is grossly composed of four elements: earth, water, fire, air, and space. We should try to realize that we do not perceive these five elements in their purest form; we should be able to perceive them in combination with other elements. In their pure form, they vary in the quality of being impressed. The issue of impression is highly important, as sin or boons are merely impressions that one's activities leave on one's mind. Because the mind is made up of matter, it is susceptible to impressions. A liberated soul at its initial stage, to put it grossly, can draw its sustenance from space alone, and does not need the other four for its survival. The only problem is that an untrained mind cannot sustain itself in a vacuum; thus, it requires the other four for its survival. The only way to free us of the impressions or imprints that our actions have left on our minds and thus ultimately make us free from the bondage of birth and death is to make our mind free of the elements or to destroy them; the best way to destroy it is to transcend the elements. Seeds sown on Earth lead to the birth of saplings. Any matter, including thought, when interacting with the mind creates desires and consequent chains of bondage. Therefore, to free the mind from bondage, it is necessary to train it to dissociate from matter. This originates from dynamic or practical faith. The mind thinks and acts on the patterns. We must be free of established grooves of thought. By training our minds, we can become accustomed to nonlinear thinking, which would help us break free of various mental and physical conditions. The mind is influenced by any matter or action because it is prone to dualistic dealing. An impression can only be made when something or someone is susceptible to impressions or is open to influence. We created impressions of the mind for three reasons: the stuff the mind is made up of, its dual nature, and primal ignorance. Once created, impressions of the mind work in cycles, creating further impressions. One should try to eliminate all their past impressions by manipulating their recollections of memories and ultimately annihilating them. Death is a spatial phenomenon with unusual spatial properties. One needs to be slightly smarter to outsmart the normal spatial transition by concentrating on the lessons learned from experience and the immortality of existence. Memories help us to consolidate our identities, but when we destroy the mind, all past bondages get annihilated, and then the soul becomes prepared for the long journey ahead with a

fresh new mind. The search for spiritual knowledge is an attempt to lose one's ignorant individuality and is identified with the whole that is manifested throughout the entirety of the great Cosmos. God lives in and breaths through us. The moment the Void leaves us, we cease to exist. He wants to take refuge in every heart, but we have already filled our hearts with unnecessary impurities and transitory nothings, leaving little space for God. We need to keep our heart, the seat of God, perfectly pure. We should never allow any impurities to dominate the body and mind. If ever they come, we just need to be witnesses, and we need not identify with them or get involved. Just as clouds pass through the mighty sky, experiences should pass through us undisturbed.