



Conquer Insecurity from Within

By Swami Jyotirmayananda

Insecurities are everywhere, but in spite of this you can experience an internal sense of immutability. The sense of insecurity is a universal disease. Everywhere, in every part of this globe, people experience innumerable insecurities in their lives. The sense of insecurity is the cause of immense restlessness and tension in human personality. Where there is insecurity, there is diffidence, lack of faith, lack of inner strength. There is a negative attitude towards all things. But where there is security, a person radiates joy and courage all around them. Therefore, it is most important for you to learn how to handle and overcome insecurity in your personality.

There is a constant insecurity about maintaining health, vitality, youthfulness. You may devotee a great deal of time to keeping fit, yet on the road you may get into an accident, or right in your own bathtub you may slip and break your leg. There is insecurity about what will happen when you age, when your nervous system itself becomes defective. In spite of all the scientific progress that has

been made in maintaining health, there are still the inevitable situations in which all of the advanced insight of all the medical doctors does not help. What will happen when those situations develop? Will anyone come to your aid, or will you have to face them alone? How will you face the inevitable death of the body?

There is tremendous insecurity in human relationships. Husband and wife are insecure about whether or not that relationship will continue, or whether it will break. Brothers and sisters who were once very close may begin to fight among themselves. You may have a dear friend for a long time, and yet some misunderstanding may undermine that friendship.

There is insecurity about wealth. Without warning the stock market may collapse and many people who are depending upon their wealth may have heart failure. And even if you do succeed and have immense wealth, there is no security that your wealth will make you happy. If you observe the fabulously rich, you will real-

ize that those who are millionaires are looking at billionaires with jealous eyes. Caught up in a whirlwind of ambition and illusions, they find no rest.

Insecurities are everywhere, but in spite of this you can experience an internal sense of immutability—and that is the task before an aspirant. First you must understand that insecurities are not based on external situations; they are rooted in the unconscious. If you hold impressions in your unconscious that are negative—impressions that are based on *rajas* and *tamas* (distraction and dullness), impressions based on mental agitation, hatred, jealousy, pride, greed, violence and fear—these impressions become the basis for your sense of insecurity.

If those impressions are dominating your mind, nothing you do externally can help you out. You can be placed in the best situation possible, and yet those snakes of insecurity will emerge from your unconscious. You will have fearful experiences even in the best of situations.

On the other hand, if you have generated impressions that are positive by *sadhana* (spiritual discipline), deep insight into life, and devotion to God, you will feel a sense of security even if you are placed in the most difficult situations of life. You may be dangling by a rope somewhere in the air, yet you can enjoy it if you had powerful, positive impressions in your mind. Look at the circus people: They enjoy dangling from the ropes. High in the air they feel absolutely secure, because they have trained their minds that way. On the other hand, people who lack impressions of confidence feel awkward just crossing the street.

The sense of security, therefore, is not based on externalities, although it is natural that you must try to set things right in your external environment to the extent possible. Situations in this world have to be handled according to your judgment and your reason, and you must attempt to set right a situation that seems wrong. While you do so, however, do not lead yourself to believe that your entire sense of security depends upon externals.

In order to enjoy that sense of security, you must understand the meaning behind the battle of life. The human mind always searches for joy, but cannot handle sorrow. It wants gain, but cannot handle loss. It wants thing to be comfortable, but cannot handle discomfort. In this relative plane, however, both aspects are needed for the growth of an individual.

Just as there is day and night, so there is prosperity and adversity. During adversity do not develop impressions of fear in your mind. If you learn to accept adversity in the right way, you generate impressions of austerity, impressions of patience. But if you do not face your adversities in the correct manner, you will be constantly generating impressions of fear. “How long will this continue? Will it wipe me out? Will it blow out the flame of my joy forever?” One piles up impressions of a negative nature to such an extent that as time passes there is no joy; nothing delights a person because bitterness permeates the mind.

Life has given you more joy than bitterness if you think about it in an objective manner. But you highlight pain and adversity because of imagination. If things were as negative as your mind makes them out to be, you would not exist at all; you would have passed away long ago! Things are never as bad as the mind imagines them to be. A person suffers from a little cold, his lungs become congested, and he imagines he is suffering from pneumonia and soon will have double pneumonia. Similarly, in human relationships a slight disharmony develops and the mind imagines that now the relationship is broken forever. The same in business, in everything.

If you learn to culture your imagination and keep it under control, you will be able to fill your mind with positive impressions. You will begin to appreciate the preparatory processes that nature presents to you in order that you may experience more profound joy. In other words, you will not consider adversity as unnecessary.

People generally develop the idea, “If I did not have to go through adversities I would have

been in the best position.” But you must realize that if there were no thorns in the rose bush there could be no roses. Much in the same manner, if there were no adversities in your life there would be no blossoming of Divine virtues, no spiritual enfoldment.

There is a relevant parable about a farmer and his horse. Each time the horse was thirsty the farmer took him to a well. However, the water that was drawn from the well was brought up by a pulley, and each time the pulley went around, it made a screeching sound and the horse panicked. And so the horse would not drink. In order to quench his thirst, water had to be drawn, but each time the water was drawn, it made the sound that frightened the horse. Ultimately the farmer was able to train the horse to drink, but it took quite some time.

The human mind is a lot like that horse: It wants to drink the water of joy, but it does not want to hear the screeching sound that draws the water. It is the battle in life that draws the water of joy. If you do not have resistance, patience, perseverance, internal stamina, inner strength, then how can the world give you anything joyous? The joy that you want to experience comes out of that screeching sound of the Persian wheel that draws the water from the well. So if you are like the horse that becomes frantic while listening to the sound, then there will not be any water for you either.

If you are well cultured in a spiritual manner, you face adversity in a proper way. Even in an adverse situation, you will not pack your mind with negative impressions; rather, you will fill your mind with sweet impressions of Divine care. And when you can say to yourself, “God is leading me on,” then you have won the battle! On the other hand, if you have not learned that art, you go on filling your mind with negative vibrations, even when externally things are going fine. And if you start turning positive situations into bitter ones, you will certainly fail in life. That is when you have really become old.

People age when their minds begin to filter out all of the positive aspects of life and let through

only the negative ones. Then the body itself begins to shrivel up and becomes an embodiment of negativity. On the other hand, as you spiritually evolve, you allow only the positive to enter your mind, and the older you become the more joyous you become—until you are nothing but an embodiment of bliss. You have two pictures before you—choose one or the other!

Steps to Security

Some important points should be understood in order to overcome insecurities in life. First and foremost is *satsanga*. Place yourself in a positive environment, a positive association. Association has great influence in your mind. If you are in an association in which you are reminded of your deeper nature, in which you hear about the glory of God, in which your intellect becomes subtle—that association becomes good association, *satsanga*.

The second point is learning to live in harmony with those around you and to thus avoid gathering discordant impressions in the unconscious. That is possible by some insight into how to live one’s life. How amazing it is that people may be highly educated, and they may have great talents, and yet the very simple technique of how to live in harmony is difficult to learn. Yet that technique must be learned, because only when there is a harmonious basis in your mind can you develop a sense of profound security in yourself.

In the art of harmonizing yourself with the people around you, speech plays a great part. If you were to master your speech, ninety percent of your troubles could be prevented. You must always realize that it is your speech that sets forth a process of discordance. It creates agitating situations. And if you were to control your speech even when highly provoked, you would avoid most of the problems in your life.

Controlling speech implies controlling those words that are overpowered by tension and bitterness, and at the same time speaking what is true as well as pleasant. When you do not control

your speech, you speak things that you regret later. Words fly like arrows and hit the feelings of others. Later you may say you are sorry for what you said, but that does not solve the problem. It is better to prevent a problem. Therefore, in the process of discovering the sense of security, speech must be well-controlled.

The secret of controlling the speech is controlling the mind—learning not to look at things in a negative manner, learning to develop an optimistic view of things. Every situation has both aspects: negative and positive. If you direct your mind to the positive aspect, you will be able to have a feeling of joy and contentment, a basis for patience even during adversities in life.

There is a parable about a rich young merchant who had a shop in a market complex. In front of his shop there was another shop owned by a different merchant. When the young man sat in his shop selling cloth, he saw the other merchant selling the same thing. Each time clients went to the other man, his heart developed a feeling of distress and he began to suffer from heart trouble. As a result, he went to see his doctor.

After the visit, the doctor, who had a keen understanding of psychology, told the young man's father that the problem was caused by jealousy, which had made his son's heart weak. He recommended that the rich man buy up the other shop and put it in the name of his son. And that is what he did. The shop stayed the same, and the merchant doing the selling was kept on the job. But now, each time the young man saw people coming to that shop, his heart gladdened and soon he became healthy.

The entire problem was created because in his mind he had developed a sense of jealousy: "This is not mine. Somebody else is getting the benefit." But the moment he developed the idea that it was "mine" and "I am getting the benefit," his heart began to gladden.

So you can see how, by a little manipulation in your mind, you can see things in a positive way. Lack of that correct type of handling causes you to see things in negative way. When you see things in a negative way, you may intellectually be perfectly right. People are becoming more and more materialistic. Can you deny that? You



**“He who gently tended me when I was a child
will tend me now and always.”**

cannot. Sickness is increasing. The population is increasing. Food is getting more and more laden with toxic chemicals. The danger of devastating wars is threatening every individual. There is no security in life. You cannot deny these. These are perfectly rational observations.

But at the same time, you are a human being and within you lies the spark of God. Within you lies the possibility of reconstructing your personality and setting forth in the world vibrations of harmony and peace. So in spite of the negative things in the world, your intellect must be well trained not to go after the negative and thereby fill your unconscious with negative impressions. Rather, your intellect should be able to transcend the discrepancies, the limitations, the negativity of things, and focus on the Divine within.

Feel the Divine Presence Within

Faith in God helps an aspirant unfold a sense of security in a most amazing manner. Reflect upon the fact that your whole personality has been fashioned by God. The world in which you live and move is created by God. Even prior to your birth it was the Divine Hand that guided your subtle body, and when you were a child it was the Divine Hand that looked after you even though you lacked reason and egoistic control. The same Divine Hand continues to sustain you at all times. No matter how things may appear externally, ultimately they are being handled by the Divine Will. Nothing eludes the grasp of God's hand; not a single grain of dust can move without Divine control. And if that supreme controller becomes your friend, then you can have no insecurity in the world.

Befriend God within you by *satsanga* (good association), study of scriptures, repetition of mantra, meditation, prayer, and performance of righteous actions. If you practice these as part of a balanced life-style, more *sattwa*—impressions of harmony—will develop in your mind. When

sattwa increases, you begin to realize that the world is sustained by a Divine Plan. Therefore, you do your duties to the best of your capacity, and no matter what situation you are placed in you experience the sweetness of Divine Love.

Through *sattwa* you begin to develop spiritual qualities such as contentment, cheerfulness, love of God, spirit of surrender to God. These are the greatest treasures, known as *Daivi Sampat*. If you have accumulated *Daivi Sampat*, your mind becomes free of worry. But if you have not amassed *Daivi Sampat*, but have amassed only material things, then from within your unconscious fumes of negativity emanate no matter where you are.

You may have life insurance, you may have car insurance, you may have house insurance, you may have insured everything, and yet there is fear and restlessness. But when you have insured yourself with your deeper Self, then that type of insurance is profound. When you have that type of insurance, that inner communication with the deeper Self, you do not have to worry about the threat of the unknown that keeps your mind in a state of fear. Rather, you have an absolute confidence that “He who gently tended me when I was a child will tend me now and always.”

And further, if you become even more *satwic*, you realize, “I am He. The inner me is not separate from God. The real me is one with God.” When you have that sense of inner majesty, there is no fear, no insecurity. You look at the future with a smile. You go beyond time through Self-realization.

So, these points must be well understood and they should be practiced: controlling speech, developing an optimistic view of life, practicing meditation, cultivating the Divine qualities known as *Daivi Sampat*, developing *sattwa* in your personality, and overall, developing love of God and discovering your inner essence as one with *Brahman*. Through these processes you overpower and overcome insecurity and experience an immense sense of stability, security, and unshaken bliss within your heart.