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Control Of The Mind

*Bliss is the experience when the soul is
known;
Anguish, if the Truth remains unknown.
The Knower of God verily becomes HIM.*

Embodiments of the Divine Atma!

The *kundalini sakthi* lies dormant in the *mooladhara chakra* beneath the navel in man. In order to awaken it, he should undertake *dhyana*. The awakened *kundalini* proceeds from the *mooladhara chakra* to the *sahasrara chakra* (thousand-petalled lotus) through the *swadishtana*, *manipura*, *anahata*, *vishuddha*, and *sjna chakras*.

The aspirant should sit in the *padmasana* with his head, neck and spine in one straight line, as it were, to facilitate the smooth and unimpeded movement of the *kundalini* power. Some hold the view that while

engaged in *dhyana* the gaze should be fixed at the point between the two eyebrows. However, the *Gita* advises us to fix upon the tip of the nose (*nasagra*) and to contemplate upon the Lord who resides in our hearts. To experience the true delight of *dhyana*, the *sadhaka* should not shut his eyes completely, as this would induce him to *laya* or sleep. They should be kept half-open as this would help eradicate the *rajasic* and the *thamasic gunas*.

It is often the experience of the one who is newly initiated into the path of *dhyana*, that he is not able to enjoy fully the bliss of *dhyana* for want of mental tranquillity. His mind, as a result of the intimate association it has had with the external world, with all its fantasies and temptations, is unable to fix itself steadily on the object of meditation. The first imperative in *dhyana*, therefore, is the proper channelisation of thoughts in the desired direction through mind control.

“Practice makes man perfect.” To gain perfection even in the most ordinary and routine acts like walking, reading or writing constant practice is necessary. The process of *dhyana* too, calls for steadfast and sincere practice.

The first step in controlling the mind consists in impressing upon it the fact that the world is transient and that, consequently, the pleasures derived therein are momentary. Sensory pleasures give no contentment. The more the sensory desires are satisfied, the more they

grow in number and intensity, just as the fire increases in fury as we feed it with more and more faggots.

The mind has no independent identity of its own. It is a conglomeration of the desires that sprout from the impulses. A cloth is essentially a bundle of threads. Threads, in their turn are basically cotton. Similarly, desires arise from basic impulses and the mind is constituted of these desires. Just as a piece of cloth disintegrates if threads in it are pulled apart, the mind too can be destroyed by the eradication of desires.

The heart can be compared to the sky, the mind, to the moon, and the intellect, to the sun. The thoughts that are generated in the mind are like the clouds that pass away. The cause for one’s happiness and misery or pleasure and pain lies in his thoughts. However, these twin ideas of happiness and misery or pleasure and pain obtain relevance only in the world of dualities. Just as the camera gives photographic impressions of the objects upon which it is focused, the mind absorbs the impressions of the objects it is directed at. The more it is directed towards the world of sensory pleasures, the farther it takes man away from God. An episode in the *Ramayana* clearly illustrates this.

Sita, accompanying Lord Rama, went to the forest in an attitude of total renunciation of the world. However, she was enchanted by the golden deer in the forest and desired it. This desire separated her from Lord Rama and she had to languish in Lanka.

Sita is the divine daughter of Mother Earth. She knew fully well that the golden deer in the forest was not real. But she chose to play this drama to warn man of the dangers wrought by a mind that hankers after worldly possessions.

The seeker in his practice of *dhyana*, should not, therefore, be pulled by the fanciful vagaries of the mind. For the pursuit of *dhyana*, purity of heart is essential. Man should realise that the same *Atma* activates all creatures. He should share the joys and sorrows of others as if they are his own. When man develops this feeling of spiritual empathy, he becomes eligible to attain Divinity through the pursuit of *dhyana*.

Man's greatness is not revealed in the mighty tasks that he undertakes ostentatiously. It is displayed rather in the little acts executed with absolute sincerity and largeness of heart. We must seek to sanctify every little work we perform with a sense of dedication to God.

What is the cause of man's misery? Is sorrow natural to man or is it a mere artefact? Ignorance is the ultimate cause of sorrow. Attachment arises from ignorance and leads to birth, which may be called the immediate cause of sorrow. We must, therefore, strive to remove our ignorance and avoid sorrow. Sorrow is not natural to man. Were it so, its elimination would have led to the extinction of the human nature. The baby bubbling over with joy in its cradle points to the fact

that joy is natural to man. With the child playing happily in its cradle, the mother nonchalantly carries on with the household chores. But a sudden cry from the baby makes the mother give up her work and rush to it and search for an insect or an ant that could possibly have made the baby cry.

We never ask anyone why he is happy; on the other hand, we ask a troubled man the reason for his sorrow. Joy is indeed the natural state of man and sorrow is unnatural to him. Human life must radiate joy and happiness; to think otherwise is the result of ignorance. We must recognise and proclaim the real nature of human life and its innate divinity by observing certain disciplinary regulations.

Krishna taught the path of Truth to all mankind through Arjuna. "Arjuna" means purity and sanctity. There is a renowned place of pilgrimage named Srisailam in Andhra Pradesh. A great shrine where *Easwara* is worshipped as Mallikarjuna with His consort as Bhramaramba. If we grasp the inner significance of these two names, we shall be in a position to understand the inner meaning of life. *Mallika* is jasmine and Arjuna means pure and white. Parvathi, the mother of the world is compared to a *bhramara* or a dark bee. Thus the Divine Mother, who is like the dark bee, enters the heart of *Easwara*, who resembles the pure and white jasmine, and drinks the nectar of His love. The bee of our mind must enter the flower of our heart and drink

the nectar of the grace of *Easwara* installed therein.

Often we refer to the “brotherhood of man” as an ideal. But there are several brothers who quarrel among themselves and carry their litigation even up to the Supreme Court. To recognise the oneness of the Spirit is an even higher ideal than that of the brotherhood of man. Therefore, seekers must strive to go beyond the level of brotherhood of man and realise through experience that the same *Atma* dwells in all creatures.