

|| Shri Hari ||

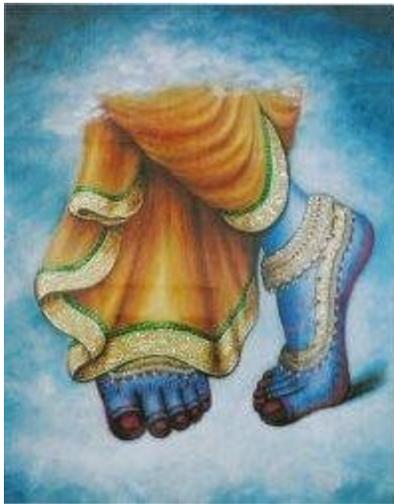
Way to Control Instability of Mind (Mana ki Chanchalataa Door Kaise Ho?)



Swami Ramsukhdas

|| Shri Hari ||

Way to Control Instability of Mind



tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

Swami Ramsukhdas

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Way to Control Instability of the Mind



People think that it is necessary to keep the mind under control. If the mind is not engaged, then nothing takes place. What is the use of constant 'Japa' (repetition of the divine name), when the mind is not concentrated at all? They are of the opinion that if they are able to concentrate their mind, then all will be all right. But actually concentration of mind or lack of it, is not the important thing. It is the attachment, 'raga' (attraction, strong likes), fondness of the world in the mind, which is responsible for misfortunes. Concentration of mind will lead to 'siddhiyas' (accomplishments), but so long as there is attachment and attraction to the world, there can't be God-Realization. When this attachment is given up from the heart, there will be freedom from the shackles of birth and death, as well as, distresses because attachment and infatuation is the cause of all distresses.

People believe that volatility of mind is the main hindrance in attaining God Realization. But actually it is not such a hindrance as is our attraction, attachment to things, pleasures, individuals, objects and incidents. There is a great necessity for strivers to know the fact that this attraction, fondness and

attachment leads to the shackles of birth and death.

The union with the 'Prakriti' (constituents of Matter) is responsible for the birth of the soul in good and evil species. People generally pay attention to wipe out volatility of mind and pay no attention towards attachment and fondness that they have in the mind. But the fact which is to be kept in mind is that it is not volatility of mind but attachment and fondness which leads to bondage. Volatility of mind is rooted out when one is asleep, but attachment remains even during that period.

I am very much surprised to see that man does not give up attachment. You have a great liking for money. But you can spend a large amount of money to gain honor and praise, while normally you can't spend money, due to your attachment for it. What wrong has the money done to you? The significance of money, the attraction for it, is deeply rooted in you. I ask you to divert your attention to this fact because even the aspirant who have association with the good for number of years, don't pay attention to the fact that attachment is the root cause of misfortunes. This attachment which you have in every sphere of life, such as in dealings, eating-drinking, spiritual discipline and transactions etc. is a great hindrance. If it is removed, your behaviour will become good and sweet and you will make worldly, as well as, spiritual progress.

The significant fact is that attachment and attraction is the main hindrance in spiritual progress. You may listen to spiritual discourses and learn them but there can't be any progress in spiritualism without giving up attachment. Therefore instead of asking how to wipe out volatility of mind,

you should have asked how to wipe out attachment, attraction and fondness?

Lord Krishna in the Gita declares that attachment and aversion are rooted in all sense objects -

Indriyasyeindriyasyaarthe raagadveshouvyavasthitou | (Gita 3/34)

This attachment resides in five places self, intellect, mind, senses, and objects -

If you think over the problem seriously, you come to know that basically this attachment is situated in 'self' and the attachment of 'self' is situated in intellect, mind, senses, and objects. Therefore if you are able to wipe out this attachment from 'self', you will attain the supreme bliss. Your mind may be volatile but if you replace attachment to the world by devotion to God, attachment will have no trace of its own. Attraction for God will put an end to all worldly attraction and attachment.



There is a great and an unusual importance of devotion and love of God. There is no exaggeration if it is given more importance than knowledge (*jnana*) and salvation. Its glories are transcendental. No essence (*tattva*) can excel love and devotion of God. There is nothing even equal to love and devotion. If one develops love and devotion for God, then everything will be set right.

Question: How to develop that love and devotion?

Answer: On removing attachment from the world, that love and devotion takes place.

Question: How to remove attachment from the world?

Answer: On having love and devotion for God, both take place - Continue to root out attachment, while continuing to develop and increase love and devotion for God.

Question: What should we do first?

Answer: First increase love and devotion for God. If you read the Ramcharitmanas with concentration and understanding, attachment is removed, mind is purified and devotion for God is awakened. This sacred book is full of uncommon relish which is devotion. In the beginning sometimes a man may feel bored but when he starts getting interest and begins to relish it, then he is not bored. Read, experiment and see the result. Engage your mind in it. Similarly read the lives of devotees. They are very good and useful means to develop love and devotion for God as it penetrates the heart. When love and devotion penetrates, then it will root out attachment and desire and thereafter you will attain the supreme bliss. Attachment can

also be removed by thought, but love and devotion for God is more beneficial than thought.

Question: How to develop love and devotion?

Answer: Reading the lives of those devotees and saints, who are freed from bondage of worldly life, will purify the mind because it is more necessary to wipe out impurity of mind than its volatility. By purifying the mind, the volatility of mind will be wiped out very easily. When the mind is purified, it can be diverted in any direction.

God does not like fraud, fault-finding and falsehood. But you don't stop committing such sins; you rather commit them intentionally. Then how can you concentrate your mind? You have got great attachment for the worldly things from the core of your heart which is the main obstacle to God Realization. To remove it, have association with the good (*satsang*) and study the scriptures, by which you can have immense gains. They are very useful means.

Question: How to fix (concentrate) the mind?

Answer: I will share with you a very easy method to concentrate (fix) the mind. Practice constant remembrance with your mind, repeating "Raam, Raam, Raam.." Do it in this manner - "One Raam, Two Raam, Three Raam, Four Raam " but within your mind. Neither say one, two, three, nor count with your fingers, nor by the help of the beads (*mala*). Let both the Name and the counting be in the mind only. Do it and see for yourself, it will not be possible to achieve this without engaging the mind. If you are able to do this, then your mind will remain fixed, concentrated and still.

It is a very simple method. Repeat the name in the mind (i.e. silently) and count in the mind and thirdly, visualize the word Raam written in bright golden color with the eye of your mind. Try it and see the result. The mind will be unable to go anywhere else, and if the mind wanders, then this action will not take place. This is solid point. Brothers, do this and see. The mind will very easily remain concentrated and engaged. If you find it difficult, then this action will not take place. Neither will you be able to repeat the Divine Name, nor count it, nor see it. Thus by seeing the name "Raam" with the eyes of mind, hearing with the ears of mind and remembering with the tongue of mind, the mind will become concentrated and still.

The second method is to practise constant remembrance of one name with your speech and another name with your mind simultaneously. For example, practise "Hare Raam, Hare Krishna" with your tongue and "Raam Raam " within, with your mind. Now see whether the mind engages or not. It is definitely possible, therefore I am sharing with you. The reason it is difficult, because the mind is not in your control. If you fix (concentrate) the mind, it will become engaged.

The third method is to do chanting (*kirtana*) and sing the tune in the mind itself. The mind will become engaged and concentrated. Do not sing aloud, i.e. not with the vocal chords. Just chant inside the mind, and repeat the name of the Lord in the mind.

The important factor to wipe out volatility of mind is to root out attachment and the attachment can be rooted out by serving others. One

must have the sentiments (feelings) that may others be served in any which way possible with the perishable worldly things. If one develops attraction and attachment to the spiritual path, in the imperishable, in the divine stories of God, then love for God will take place. One will benefit immensely if one develops attraction and attachment towards God and His Name, Form, Virtues, Divine Play (Lila) and stories etc. If one serves, giving up selfishness and pride, then too attachment will be rooted out.

Narayana ! Narayana ! Narayana !

From book "Jeevan Upyogi Pravachan" or "Art of Living" in English by Swami Ramsukhdasji

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(Mana ki Chanchaltaa Door Kaise Ho?)



A Note to the Reader

The special quality of the original is difficult to capture in a translation. Readers are earnestly requested, that if they have the knowledge of the Hindi language, to read the original book entitled "
Jeevan Upyogi Pravachan ' in Hindi.

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