



## The Nature Of Mind

What is the nature of the Mind? It is full of desires and strong compulsive urges. It is very uncontrollable. It is said, it is as much restless, fickle and fidgety as a monkey, the most restless creature. The human mind cannot remain steady on one object at a time even for a single moment. It constantly jumps from one object to another like a monkey. But not an ordinary monkey, suppose a monkey has been drunk and becomes intoxicated. Now suppose it becomes possessed by a spirit. As if to add fuel of fire, suppose a scorpion stings this monkey. When all these things are added together, can you imagine what will be the plight of this monkey? How much uncontrollable it will become? The mind filled with desires and without any discrimination is like this monkey.

No wonder, Arjuna expressed his doubt how to control the mind, saying “*Chanchalam Hi Manah Krishna Pramaathi Balavad Dridham | Tasyaaham Nigraham Manye Vaayoriva Sudushkaram* - Whatever you have said is good, systematic and scientific. But it is not just difficult, but it is impossible to control the mind. Mind is more uncontrollable and fickle, and more difficult to grasp than the blowing wind. Even if we may be able to catch the blowing wind and make it steady. It may not be possible to control the mind.” [Gita 6.34]

“*Asamshayam Mahaabaaho Mano Durnigraham Chalam | Abhyaasena Tu Kaunteya Vairaagyena Cha Grihyate* - I quite agree with you. The mind is extremely difficult to control. But it is not impossible to control it. It is possible to control the mind by *abhyasa* and dispassion.” [Gita 6.35]

Everything is done through the mind. Mind is the source of all the problems. The solution always lies where the problem lies. If you have a heart problem, the heart is to be treated. If you treat the stomach, the problem can never be solved. The whole problem of an individual is not outside, it is inside, it is in the mind. The temptation is not outside; it is in the mind only. It is the mental condition of the person, which makes all the difference. The bondage, the Maya, the *prapancha* is not due to outside objects. You become bound only because you have a craving for this object and because you have attachment or aversion for this person or that, you have likes and dislikes. So the entire problem is subjective. The same samsara exists for all. But a child or a sage is not affected by it at all. Because they don't have desires and cravings, ambitions and expectations, schemes and plans for the future.

May God Bless You All!

■ Swami Chidananda