

## IV CONTROL OF THE MIND

1. “Everything depends on one’s mind. Nothing can be achieved without purity of mind. It is said, ‘The aspirant may have received the grace of the Guru, the Lord, and the Vaishnava; but he comes to grief without the grace of ‘one’. That ‘one’ is the mind. The mind of the aspirant should be gracious to him.”

2. “My child, this mind is just like a wild elephant. It races with the wind. Therefore one should discriminate all the time. One should work hard for the realization of God.”

3. Disciple: “I cannot concentrate my mind well during meditation. My mind is fickle and unsteady.”

Mother: “Don’t worry! Restlessness is the nature of the mind, as it is of the eyes and ears. Practise regularly. The Name of God is more powerful than the senses. Always think of the Master, who is looking after you. Don’t be troubled about your lapses.”

4. “Whenever the mind goes after anything other than God, consider that as transient and surrender the mind at the sacred feet of the Lord.”

5. “The mind naturally tends towards evil deeds. It is lethargic in doing good works. Formerly I used to get up at 3 a.m. and sit up for meditation. One day I felt disinclined to do so on account of physical indisposition. That one day’s irregularity resulted in the upsetting of my routine for a number of days. That is why I say that perseverance and tenacity are necessary for success in all good work.”

6. Mother forbade a disciple to make pilgrimages without discrimination of time and company. Quoting from a song, she said, “ ‘Pilgrimage and excursion are causes of misery. Oh my mind, don’t be restless about them.’ You can attain more in your house, if you are really earnest.”

7. Regarding weakness of the mind, Holy Mother said to a disciple, “Child, this is the law of nature. Have you not noticed the full moon and the new moon? Likewise the mind is sometimes dominated by good, and sometimes by bad tendencies.

8. Disciple: “Mother, my mind becomes restless now and then. It craves for

enjoyments. That frightens me.”

Mother: “Don’t be afraid. I tell you that in this Kali Yuga mental sin is no sin. Free your mind from all worries on this account. You need not be afraid.”

9. “Can anyone altogether destroy lust? A little of it remains as long as one has the body. But it can be subdued, as a snake can be subdued by charmed dust.”

10 . Disciple: “However I may try to remove evil thoughts, I do not succeed,” Mother: “This is the result of what you have done in your past life. Can one get rid of it by force? Cultivate good company, try to be good, and in time you will succeed. Pray to the Master. I, too, am here.”

11. “It is the nature of water to flow downwards, but the sun’s rays lift it up towards the sky. Likewise it is the very nature of the mind to go to lower things, to objects of enjoyment, but the grace of God can make the mind go towards higher objects.”

12. Disciple: “I have been practising religious disciplines. I do not relax my efforts in that direction. But it appears that the impurities of mind are not growing less.”

Mother: “You have rolled different threads on a reel-red, black and white. While unrolling you will see them all exactly in the same way.”

13. Disciple: “How many insignificant desires crop up in our minds! How can we get rid of them?”

Mother: “In your case these are no real desires. They are nothing. They are mere fancies that appear and disappear in your mind. The more they come and go, the better for you. ... So long as the ego exists, desires also undoubtedly remain. But those desires will not injure you.”

14. “Don’t puzzle the mind with too many inquiries. One finds it difficult to put one single thing into practice, but dares invite distraction by filling the mind with too many things.”

15. “The mind is everything. It is in the mind alone that one feels pure and impure. A man, first of all, must make his own mind guilty and then alone he can see another man’s guilt. Does anything ever happen to another if you enumerate his faults? It only injures you.”

16. “Whenever people discuss good or evil, all those who are present have to take a little share of the good or evil. ... Suppose someone tells you about his good and evil deeds. Every time you think of that person you must perforce remember his good and evil deeds. In this manner his good and evil deeds both must leave some impression upon your mind.”

17. “All is in the mind-purity, as also impurity, is in the mind.”

18. “There is evil in your mind. That is why you can’t find peace.”

19. “It is a complex always to be suspecting impurities. The more you emphasize your obsession, the more obsessed you become. It is true of all things.”

20 . ‘He who has a pure mind sees everything pure.’”

21. “On moonlit nights I would look at the moon and pray, ‘May my mind be pure as the rays of the moon!’ or \*O Lord, there are stains even on the moon, but let my mind be absolutely stainless.”

22. “When I was at Vrindavan, I used to visit Vankubihari (Krishna in a bent pose) and prayed to him, ‘Your form is bent, but Your mind is straight - kindly straighten the windings of my mind.’”

23. “Do the Master’s work, and along with that practise spiritual disciplines too. Work helps one to keep off idle thoughts. If one is without work, such thoughts rush into one’s mind.”

24. “How can one’s mind be healthy if one doesn’t work? No one can spend all twenty-four hours in thought and meditation. So one must engage oneself in work; it keeps the mind cheerful.”

25. Alluding to X-, Mother said, “Just see how impure her mind has become through idleness.”

26. Disciple: “Some say that one achieves nothing through work. One can succeed in spiritual life only through Japa and meditation.”

Mother: “How have they known as to what will give success and what will not? Does one achieve everything by practising Japa and meditation for a

few days? Nothing whatever is achieved unless Maha-maya clears the path. Didn't you notice the other day that a person's brain became deranged because he forced himself to excessive prayer and meditation? If one's head becomes deranged, one's life becomes useless. The intelligence of a man is very precarious. It is like the thread of a screw. If one thread is loosened, then he goes crazy. Or he becomes entangled in the trap of Mahamaya and thinks himself to be very intelligent. He feels that he is quite all right. But if the screw is tightened in a different direction, one follows the right path and enjoys peace and happiness. One should always recollect God and pray to Him for right understanding. How many are there who can meditate and practise Japa all the time? At first they earnestly practise these disciplines, but their brains become heated in the long run by sitting constantly on their prayer rugs. They become very vain. They also suffer from mental worries by reflecting on different things. It is much better to work than to allow the mind to roam at large. For when the mind gets a free scope to wander, it creates much confusion. My Naren thought of these things and wisely founded institutions where people would do disinterested work."