

## Healing the Mind

The scriptures declare that mind is the cause of both bondage and liberation in the human being. How does the mind cause bondage? It causes bondage by splitting into a subject and object. It thinks that the subject is the body-mind and the object is everything that it knows. How then can it become the cause of liberation? By healing that split between the subject and the object until it can declare that there are no differences here, until the triad of knower, knowing, and the object of knowing has disappeared.

How is this healing brought about? Gurudev says, “Do *sādhana*, my dear children, do *sādhana*.” What *sādhana* should we do? Ramaṇa Maharṣi said, “Enquire Who am I?” Indeed he said that ultimately that is what you must do. But Pāpā Rāmdas said, “Repeat the name of God.” And indeed all fields of *sādhana* are supported by great saints. The truth is that the experience of the healing of the split in the mind is a gift of God. It can come at any time, but normally it is the result of many years of practice.

Is the healing permanent? It doesn’t seem so in most cases. Rather it is an experience that the devotee will never forget. It can also carry with it some feeling of Presence, some knowledge of the Presence of God. However, in either case this does not necessarily mean that the process is complete. There is something still left to do. Even a person feeling the Presence can feel that something is not yet complete. The mind has seen the way out of the predicament; it knows the truth, but there is still a residual split there.

What then is the devotee meant to do? Lord Kṛṣṇa gives Arjuna an answer in the sixth chapter of the Gītā after Arjuna says that it is impossible to control the mind. Lord Kṛṣṇa doesn’t argue with him, but says that it can be done through practice and dispassion. In other words, no matter what stage we are at in our spiritual life, the problem is in the mind and the cure is in the mind. Controlling the mind, purifying it, is our need. That is done by practising the highest truth that we know, whatever it may be, and having dispassion for, negating or letting go of, that which we know to be false.

Practice the truth, have dispassion for falsehood. It is a formula that can be our guideline right from the beginning of our spiritual life until the very end.