

# Sayeed Ahmad

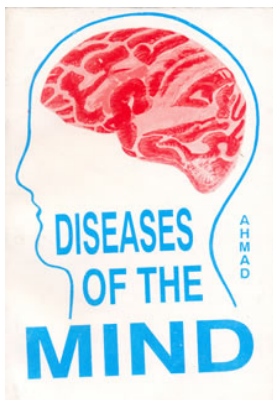
## Diseases of the Mind

Leseprobe

[Diseases of the Mind](#)

von [Sayeed Ahmad](#)

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**TIME**

- |                         |                            |
|-------------------------|----------------------------|
| Cannabis Indica         | - A few seconds seem ages. |
| Cocculus <b>Indicus</b> | - Time passes too quickly. |
| Glonoinum               | - Time passes too slowly.  |

**UNCONSCIOUSNESS**

- |                    |   |
|--------------------|---|
| Agaricus Muscarius | - After coition.                                      |
| Apis Mellifica     | - During fever.                                       |
| Arsenicum Album    | -- After diarrhoea.                                   |
| Belladonna         | -- At night. Whilesitting. When refused anything.     |
| Bryonia            | -- On rising.   |
| Bufo Rana          | -- After epilepsy.                                    |
| Calcarea Carbonica | - When stooping. While walking.                       |
| Cannabis Indica    | -- From candle light. From music.                     |
| Castoreum          | - After dinner.                                       |
| Causticum          | -- In the evening. After exertion.                    |
| Ignatia Amara      | - After emotion.                                      |
| Lycopodium         | -- Periodical, while Standing. While talking.         |
| Murex              | -- Before menses.                                     |
| Nux Moschata       | - On sighting the blood. After excitement. From pain. |

APPENDIX 'A'

## CONTROL OF MIND

The following teachings have been quoted from 'The Mind and its Control' by Swami Budhananda, published by Advaita Ashram, Calcutta. Readers are suggested to go through this book of immense value.

In addition to Homoeopathic medicines, readers may also find the undermentioned valuable teachings **which** may assist in curing the mental sufferings.

1. **Shri Krishna** was explaining in Gita how the Supreme State of Yoga (Union of the individual soul with Supreme Spirit) was to be attained. After listening to him Arjuna said to the Lord in under standable despair:

O Krishna, this yoga which you declare to be characterized by perfect evenness of mind, I do not see how it can endure, because of the restlessness of the mind. The mind O Krishna, is restless, turbulent, powerful and obstinate. To control the mind is as hard, it seems to me, as to control the wind.

*Then Shri Krishna said:* Undoubtedly, O Arjuna, the mind is restless and hard to control. But by practice (Abhyasa) and dispassion (Vairagya) it can be controlled.

Following is a dialogue between Shri Ramakrishna and a devotee.:

*Shri Ramakrishna* : Don't sit idle simply because your spiritual consciousness has been awakened a little. Go forward. Beyond the forest of sandalwood there are other and more valuable things -- Silver-mines, gold-mines and so on.'

*Priya*: 'Sir, our legs are in chains. We cannot go forward.'

*Shri Ramakrishna*: 'What if the legs are chained? The important thing is the mind. Bondage is of the mind, and freedom is also of the mind'.

*Priya*: 'But the mind is not under my control!'

*Shri Ramakrishna*: 'How is that ? There is such a thing as abhyasa-yoga, yoga through practice and you will find that your mind will follow in whatever direction you lead it. The mind like a white cloth just returned from the laundry. It will be red if you dip it in red dye and blue if you dip it in blue. It will have whatever colour you dip it in.'

*Buddha teaches:*

If one man conquers in battle a thousand men a thousand times, and if another conquers himself, he (the latter) is the greater conqueror.

Thus, who conquers the world ? He alone who conquers his mind. Above teaching says that

**nothing is more important than controlling the mind.**

4. *Shri Ramakrishna teaches :*

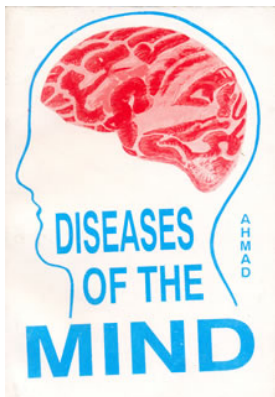
So long as these passions are directed towards the world and its objects, they behave like enemies. But when they are directed towards God, They become the best friends of man, for they lead him to God. Lust for the things of the world must be changed into hankering for God: the anger that a man feels towards his fellow men should be turned towards God for not revealing Himself. One should deal with all the passions in the same manner. These passions cannot be eradicated but can be educated.

5. *Vidyaranya defines :*

Non-attachment, forgiveness, generosity, etc., are products of sattva. Desire, anger, avarice, etc., are products of rajas. Lethargy, confusion, drowsiness, etc., are products of tamas. When sattva functions in the mind, merit is acquired; when rajas functions, demerit is produced. When tamas functions, neither merit nor demerit is produced, but life is wasted for nothing.

6. *Swami Vivekananda teaches :*

The mind has to be gradually and systematically brought under control. The will has to be strengthened by slow, continuous, and persevering drill. This is no child's play, no



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