

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY SIX

[THE POWER OF CHITTA (11)]

{POWERS OF BRAHMAN, AND THE ILLOGICAL STORY NARRATED TO A CHILD}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER FIFTY FIVE

THE POWER OF CHITTA (10)
TALE OF THE MIND-FOOLGLORY OF THE MIND
TALES ABOUT THE TALES CONCOCTED BY THE MIND

INTRODUCTION

The term 'Mind (Manas) is the most widely used term by everyone, though it may be a matter of surprise that a solid mind like a solid heart or a solid brain does not exist in anyone. Even to acknowledge the brain as the centre of neural activities took quite a long time to get adjusted to. Even to understand that a human being is not the 'pumping heart' but only the brain, is still a truth far beyond the grasp of the common man.

What is the 'mind'?

The dictionary defines the 'Mind' (Manas) as 'Manyate anena' i.e. 'that which cognizes'.

Some process which rises as some agitation or disturbance within, and translates it as the sense perception is referred to as the mind.

What goes on inside us at all times?

Some process which gathers the data collected from the senses, gives orders to the senses for further action.

This is the job of the so-called mind, which is also known as the sixth sense.

Physical organs of ear, skin are not the real sense organs; but are the physical channels through which the mind creates the picture of the world.

How this mere agitation produces such an amazing picture of a world that seems to be there from such a long time, is a mystery that is beyond the reach of mind itself.

Here Vasishta presents the story of the mind and explains how it makes up the stories of the world.

वसिष्ठोवाच

Vasishta spoke

यतःकुतश्चिदुत्पन्नं चित्तं यत्किञ्चिदेव हि नित्यमात्मविमोक्षाय योजयेद्यत्नतोऽनघ। (98.01)

Hey Anagha! Whatever the mind is and from wherever and however it has risen, it should be led with effort, towards the liberation of the Aatman (Self) always.

संयोजितं परे चित्तं शुद्धं निर्वासनं भवेत् ततस्तु कल्पनाशून्यमात्मतां याति राघव। (98.02)

The mind which is united with the Supreme will be pure and bereft of the Vaasanaas.

Then it realizes its essence, when removed of all the conceptions.

चित्तायत्तमिदं सर्वं जगत्स्थिरचरात्मकं, चित्ताधीनवतो राम बन्धमोक्षावापि स्फुटम्। (98.03)

The entire world of moving and non-moving things is the outcome of the mind.

Rama! Bondage and liberation clearly belong to the mind only.

चित्ताख्यानम्

TALE OF THE MIND-FOOL

अत्रार्थं कथ्यमानं मे चित्ताख्यानमनुत्तमं ब्रह्मणा यत्पुरा प्रोक्तं शृणु रामातियत्नतः। (98.04)

Rama! In this context of discussion, I will relate to you here the excellent story of the mind, which was related to me in the past by Brahmaa. Listen with extreme effort (to understand the hidden meaning).

अस्ति रामाटवी स्फारा शून्याशान्तातिभीषणा योजनानि शतं यस्यां लक्ष्यते कणमात्रकम्। (98.05)

Rama! A huge desolate and extremely terrifying wild forest is there, where a minuscule point itself is observed to extend for hundreds of Yojanas.

तस्यामेको हि पुरुषः सहस्रकरलोचनः पर्याकुलमतिर्भीमः संस्थितो वितताकृतिः। (98.06)

There lives only one man there; he has thousands of hands and eyes; he is highly agitated; looks dreadful; and is very huge.

सह सहस्रेण बाहूनामादाय परिघान्बहून्प्रहरत्यात्मनः पृष्ठे स्वात्मनैव पलायते। (98.07)

He lifts many numbers of iron clubs with his thousand arms, and beats himself on the back, and runs away from himself.

दृढप्रहारैः प्रहरन्स्वयमेवात्मनात्मनि प्रविद्रवति भीतात्मा स योजनशतान्यपि। (98.08)

Executing heavy blows on himself by himself, that frightened creature covers fast, thousands of Yojanas in panic (running away from himself).

क्रन्दन्पलायमानोऽसौ गत्वा दूरमितस्ततः श्रमवान्विवशाकारो विशीर्णचरणाङ्गकः

पतितोऽवश एवाशु महात्यन्धोऽन्धकूपके कृष्णरात्रितमोभीमे नभोगम्भीरकोटरे। (98.09,10)

Lamenting loudly and running fast, to and fro, he covers long distances.

Feeling exhausted and acting helpless, his limbs and feet severely hurt, losing control of himself, and acting completely blind, he falls into a 'deep dark well - which is not visible at all, which is extremely dark like the black night, its hole running deep down like the extending sky'.

ततः कालेन बहुना सोऽन्धकूपात्समुत्थितः पुनः प्रहारैः प्रहरन्विद्रवत्यात्मनात्मनः। (98.11)

Then, after a long time, he comes out of the hidden well, again beats himself with the clubs, and runs away in panic.

पुनर्दूरतरं गत्वा करञ्जवनगुल्मकं प्रविष्टः कण्टकव्यासं शलभः पावकं यथा। (98.12)

Again covering long distances, like a moth entering the fire, he enters the forest that is filled with clusters of thorny Karanja creepers and is overflowing with many other thorny plants.

तस्मात्करञ्जगहनाद्विनिःसृत्य क्षणादिव पुनः प्रहारैः प्रहरन्विद्रवत्यात्मनात्मनः। (98.13)

Then, moving out of the dense clusters of Karanja trees within a second, he again beats himself with the clubs himself, and runs away in panic.

पुनर्दूरतरं गत्वा शशाङ्ककरशीतलं कदलीकाननं कान्तं संप्रविष्टो हसन्निव। (98.14)

Again after covering huge distances, he enters the attractive grove of plantain trees which is pleasantly cool like the moonlight, and stays there as if he is laughing.

कदलीखण्डकात्तस्माद्विनिःसृत्य क्षणात्पुनः स्वयं प्रहारैः प्रहरन्विद्रवत्यात्मनात्मनः। (98.15)

Then, from that grove of plantain trees, he moves out within the span of a second, beats himself again with the clubs himself, and runs away in panic.

पुनर्दूरतरं गत्वा तमेवान्धोऽन्धकूपकं स संप्रविष्टस्त्वरया विशीर्णावयवाकृतिः (16)

अन्धकूपात्समुत्थाय प्रविष्टः कदलीवनं कदलीकाननाच्छवभ्रं करञ्जवनगुल्मकं (17)

करञ्जकाननात्कूपं कूपाद्रंभावनान्तरं प्रविशन्प्रहरंश्चैव स्वयमात्मनि संस्थितः। (98.18)

Again after covering long distances, he blindly falls into the hidden well.

His body and limbs wounded all over, he quickly gets out of that well and enters the banana grove; then from the banana grove to the dark interiors of the Karanja tree cluster; then from the Karanja forest to the dark well; from the well to the interiors of banana grove; thus he continuously remains engaged in beating himself and entering these places.

एवंरूपनिजाचारः सोऽवलोक्य चिरं मया अवष्टभ्य बलादेव मुहूर्तं रोधितः पथि।

पृष्टः स "कस्त्वं किमिदं केनार्थेन करोषि वा किं नामाभिमतं तेऽत्र किं मुधा परिमुह्यसि"। (98.20)

He who was acting in this manner was observed by me for quite a while. I stopped him in his path by force, for a few moments. He was questioned by me,

"Who are you? What is all this? For what purpose are you acting like this?"

What intentions do you entertain here? Why are you acting in such a confused way?"

इति पृष्टेन कथितं तेन मे रघुनन्दन "नाहं कश्चिन्न चैवेदं मुने न किञ्चित्करोम्यहम्।

त्वयाहमवभग्नोऽस्मि त्वं मे शत्रुरहो बत त्वया दृष्टोऽस्मि नष्टोऽस्मि दुःखाय च सुखाय च"। (98.21,22)

Rama! When questioned like this by me, he answered;

"Hey Muni! I am nobody; this is not there; I do not do anything; by you, I have been ruined.

Alas! You are my enemy indeed. I have been seen by you. I am lost for both the pain and pleasure."

इत्युक्त्वा विक्लवान्यङ्गान्यालोक्य स्वान्यतुष्टिमान्बुरोदातिरवं दीनो मेघो वर्षन्निवाटवीम्। (98.23)

Having said this, and observing his broken limbs and feeling dissatisfied, that wretched person wept loudly like a cloud drenching the forest with rains.

क्षणमात्रेण तत्रासावुपसंहृत्य रोदनं स्वान्यङ्गानि समालोक्य जहास च ननाद च। (98.24)

Within a second itself, stopping his wailing, he examined his own limbs; laughed aloud and uttered joyous sounds.

अथाट्टहासपर्यन्ते स पुमान्पुरतो मम क्रमेण तानि तत्याज स्वान्यङ्गानि समंततः। (98.25)

At the end of that boisterous laughter, that man discarded all his limbs one by one, in front of me.

प्रथमं पतितं तस्य शिरः परमदारुणं ततस्ते बाहवः पश्चाद्बक्षस्तदनु चोदरम्। (98.26)

First fell his head, which was of cruel nature; then the arms; later the chest; the belly after that.

अथ क्षणेन स पुमांस्तान्यङ्गानि यथाक्रमं संत्यज्य नियतेः शक्त्या क्वापि गन्तुमुपस्थितः। (98.27)

Then again within a second, that man shedding away all the limbs in an orderly fashion, got ready to move somewhere else, by the power of the rule ordained by the Creator.

दृष्टवानहमेकान्ते पुनरन्यं तथा नरम्।

सोऽपि प्रहारान्परितः प्रयच्छन्स्वयमात्मनि बाहुभिः पीवराकारैः स्वयमेव पलायते। (98.28,29)

When I was left alone, I again saw another man behaving just like the other one. He also was giving himself beatings all over his body with his huge arms, and was running away from himself.

कूपे पतति कूपात्तु समुत्थायाभिधावति पुनः पतति कुण्डेऽन्तः पुनरार्तः पलायते। (98.29,30)

पुनः प्रविशति श्वभ्रं क्षणं शिशिरकाननं कष्टं पुनःपुनस्तुष्टः पुनः प्रहरति स्वयम्। (98.30,31)

He falls inside the well; gets himself out of the well and runs madly; again he falls into the hole; then runs in panic; again enters the thorny bushes, and enters the dark cold forest within a second; again suffers; again feels happy; again beats himself.

एवंप्रायनिजाचारश्चिरमालोक्य सस्मयं स मया समवष्टभ्य परिपृष्टस्तथैव हि।

तेनैवासौ क्रमेणैव रुदित्वा संप्रहस्य च अङ्गैर्विशीर्णतामेत्य ययावलमलक्ष्यतां

विचार्य नियतेः शक्तिं ततो गन्तुमुपस्थितः। (98.31,32,33)

Having observed his behaviour like this I was surprised; and I stopped him and questioned him as before. Then he wept at first, and then laughed aloud immediately; lost all his limbs; then became invisible; then thinking about the power of the laws of nature, he got ready to go elsewhere.

दृष्टवानहमेकान्ते पुनरन्यं तथा नरं प्रहरंस्तद्वदेवासौ स्वयमेव पलायते। (98.34)

When I was left alone, I saw another man again, acting exactly like the previous one.

He was also beating himself and running away from himself.

पलायमानः पतितो महत्यन्धेऽन्धकूपके। तत्राहं सुचिरं कालमवसं तत्प्रतीक्षकः। (98.35)

Even as he kept running, he fell inside the well which was blindingly dark.

I stayed there for a long time waiting for him to come out.

यावत्स सुचिरेणापि कूपान्नाभ्युदितः शठः अथाहमुत्थितो गन्तुं दृष्टवान्पुरुषं पुनः। (98.36)

तादृशं तादृशाकारं प्रपतन्तं तथैव च अवष्टभ्य तथैवाशु तस्य प्रोक्तं पुनर्मया। (98.37)

When that blockhead did not come out of the well even after long span of time, I got up to move away from there; then I again saw a man, who was just like the previous one, with the same form, falling inside the hole. I stopped him as before and questioned him.

तथैवोत्पलपत्राक्ष नासौ तदवबुद्धवान्केवलं मामसौ मूढो नैव जानासि किञ्चन

आः पाप दुर्द्विजेत्युक्त्वा स्वव्यापरपरो ययौ। (98.38,39)

Hey lotus-eyed Rama! He also did not understand me.

That one also, being extremely foolish, does not recognize me at all.

“Ah! You wicked Brahmin!” so saying he moved away, busily engaged in his own affairs.

अथ तस्मिन्महारण्ये तथा विहरता मया बहवस्तादृशा दृष्टाः पुरुषा दोषकारिणः। (39,40)

Then in that great forest, even as I was wandering, many more men behaving idiotically in a similar manner were seen by me.

मत्पृष्टाः केचिदायान्ति स्वप्नसंभ्रमवच्छमं मदुक्तं नाभिनन्दन्ति केचिच्छवतनुं यथा।
विनिपतन्त्यान्धकूपेभ्यः केचित्तत्प्रोत्थिताः पुनः कदलीखण्डकात्केचिच्चिरेणापि न निर्गताः
केचिदन्तर्हिताः स्फारे करञ्जवनगुल्मके न क्वचित्स्थितिमायान्ति केचिद्धर्मपरायणाः। (98.40 to 43)

When questioned by me, some of them attain peace as if coming out of a dream.

Some of them do not appreciate my words, feeling disgusted with me as with a dead body.

They keep falling into deep hidden wells. Some are made to climb out of it.

Some do not come out of the banana grove at all.

Some who are lost inside the wide Karanja forest, do not reach anywhere at all, being engaged always in some action or other.

एवं विधा सा वितता रघूद्वह महाटवी अद्यापि विद्यते यस्यामित्थं ते पुरुषाः स्थिताः।

सा च दृष्टा त्वया राम त्वयेह व्यवहारिणी बाल्यात्तु बुद्धितत्त्वस्य न तां स्मरसि राघव। (98.44)

In this manner, hey Rama, that great forest spreading out far and wide exists even now, where such men keep wandering. That (forest) has been seen by you, here itself Rama, from when you were a child!

By reason of being engaged in your daily activities, you do not remember it, Raaghava!

सा भीषणा विविधकण्ठकसङ्कटाङ्गी घोराटवी घनतमोगहनापि लोके

आगत्य निर्वृतिमलब्धपरावबोधैरासेव्यते कुसुमगुल्मकवाटिकेव। (98.45)

That awful forest is indeed terrifying. All its areas are covered with painful thorns.

It is filled with extremely dense darkness.

Yet, people who have not attained liberation through the knowledge of the Supreme, arrive and settle there, as if it is a garden filled with clusters of flowering trees.

रामोवाच

Rama spoke

कासौ महाटवी ब्रह्मन्कदा दृष्टा कथं मया, के च ते पुरुषास्तत्र किं तत्कर्तुं कृतोद्यमाः। (99.01)

Which is that huge forest, hey Brahman? When did I see and how?

Who are those men? Why were they behaving in that manner?

वसिष्ठोवाच

Vasishta spoke

रघुनाथ महाबाहो शृणु वक्ष्यामि तेऽखिलं न सा महाटवी राम दूरे नैव च ते नराः। (99.02)

Listen, hey Rama of Raghu dynasty! hey mighty-armed! I will explain everything.

That huge forest is situated not far, nor do those men exist far!

SAMSAARA-FOREST

येयं संसारपदवी गम्भीराऽपारकोटरा तां तां शून्यां विकाराढ्यां विद्धि राम महाटवीम्। (99.03)

‘That which is the course of the worldly-existence which is dense and filled with many hollow holes (of miseries)’, know that alone as that great forest, which is the desolate and filled with many dangers.

VICHAARA-LIGHT

विचारालोकलभ्येयं यदैकेनैव वस्तुना पूर्णा नान्येन संयुक्ता केवलेव तदैव सा। (99.04)

It just is there as some emptiness alone (empty even of emptiness) (nothingness itself as something ness); and is obtained by the vision of reasoning-process only (as the non-forest), that is completely filled with the single Reality-state alone, and has nothing else in it.

MIND-ENTITIES

तत्र ये ते महाकाराः पुरुषाः प्रभ्रमन्ति हि मनांसि तानि विद्धि त्वं दुःखे निपतितान्यलम्। (99.05)

Those men with giant-forms, who wander about there, know them as the minds drowned in sorrows (who are without Viveka).

THEIR OWN DISCRIMINATIVE REASONING POWER WITHIN, WAS MENTIONED AS ‘ME’

द्रष्टा योऽयमहं तेषां स विवेको महामते विवेकेन मया तानि दृष्टान्यन्येव नानघ। (99.06)

I, who observed them in this manner, am the ‘Discriminating faculty’ (Viveka), hey Intelligent one!

They were observed by me, as their own discriminating power; not as a different person at all, hey Anagha!

WHEN VIVEKA/VICHAARA DAWNS, INTELLIGENCE BLOOMS

मया तान्येव बोध्यन्ते विवेकेन मनांसि हि सततं सुप्रकाशेन कमलानीव भानुना। (99.07)

They were advised by me, that is, the minds were advised by ‘discrimination’, like the lotuses made to bloom by the Sun with his light.

THOSE ENDOWED WITH VIVEKA, TAKE RECOURSE TO VICHAARA, AND ARE SAVED

मत्प्रबोधं समासाद्य मत्प्रसादान्महामते मनांसि कानि चित्तानि गतान्युपशमात्परम्। (99.08)

Hey MahaaMati! Receiving enlightenment from me, and by my grace, some of those mind-faculties became quiet, by the destruction of the mind-conceptions, and attained the Supreme Quietude.

THOSE WHOSE DESIRES OVERPOWER VIVEKA, ARE FOREVER LOST

कानिचिन्नाभिनन्दन्ति मां विवेकं विमोहतः मत्तिरस्कारवशतः कूपेष्वेव पतन्त्यधः। (99.09)

Some deluded minds do not rejoice at my presence as the ‘discrimination’; and having rejected me, they fall deep down the wells.

ये तेऽन्धकूपा गहना नरकास्ते रघूद्वह।

कदलीकाननं यानि संप्रविष्टानि तानि तु स्वर्गैकरसिकानि त्वं मनांसि ज्ञातुमर्हसि।

प्रविष्टान्यन्धकूपान्तर्निर्गतानि न यानि तु महापातकयुक्तानि तानि चित्तानि राघव।

कदलीकाननस्थानि निर्गतानि न यानि तु पुण्यसंभारयुक्तानि तानि चित्तानि राघव।

करञ्जवनयातानि निर्गतानि न यानि तु तानि मानुष्यजातानि चित्तानि रघुनन्दन।

कानिचित्संप्रबुद्धानि तत्र मुक्तानि बन्धनात्कानिचिद्बहुरूपाणि योनेर्योनिं विशन्ति च।

मनांसि तानि तिष्ठन्ति निपतन्त्युत्पतन्ति च। (99.10 to15)

Those dark deep wells are the ‘hells’ (miseries resulting from improper actions), hey Raghoodvaha (eminent prince of Raghu-dynasty)!

Understand that those minds which entered the plantain-forest are the minds hankering after the heavenly pleasures (and are stuck to deeds of merits only).

Those who entered the blindingly dark wells and never came out, are the minds filled with extreme wickedness (and keep rising as Vaasanaa processes only).

Those who went inside the plantain grove and never came out, are the minds loaded with merits, hey Raaghava! (They may use their merits to develop dispassion, and cross over the Samsaara-state also.)

Those who went inside the Karanja grove and never came out, are the minds belonging to humans, Hey RaghuNandana (joy of Raghu dynasty)! (These humans are helpless and suffer throughout their lives from birth to death, like stuck in thorny groves.)

Some get enlightenment and are freed from the bondage.

Some take many forms; and go from womb to womb; these minds remain for some time, then fall, and then rise again.

यत्तत्करञ्जगहनं तत्कलत्ररसं विदुः दुःखकण्टकसंबाधं मानुष्यं विविधैषणम्। (99.16)

करञ्जगहनं यानि प्रविष्टानि मनांसि तु मानुष्ये तानि जातानि तत्रैव रसिकानि च। (99.17)

The ‘dense forest of Karanja trees’ refers to the joys of family life (wife and children), belongs to humans, is filled with the thorns of countless sufferings and various desires. Those which enter the ‘densely packed Karanja forest’ are the minds which rise in the humans, and find delight there.

कदलीकाननं यत्तच्छशाङ्ककरशीतलं तन्मनोह्लादनकरं स्वर्गं विद्धि रघूद्वह। (99.18)

Hey Raghoodvaha, understand that the forest of plantain trees, pleasantly cool like the moonlight, is the ‘Heaven’ which gives immense pleasure to the mind.

कानिचित्पुण्यभूतेन तपसा धारणात्मना धारयन्ति शरीराणि संस्थितान्युदितान्यपि। (99.19)

Some take on the bodies to perform penance and contemplation, and remain as the enlightened beings.

यैरहं पुम्भिरबुधैर्बुद्धिचित्तिरस्कृतः तैर्मनोभिरनात्मज्ञैः स्वविवेकस्तिरस्कृतः। (99.20)

Those unenlightened men, who rejected me with all their intellects and mental faculties, are the ‘unrealized minds’ rejecting their discriminative power.

IGNORANT MIND WEEPS WHEN IT IS DYING

त्वया दृष्टो विनष्टोऽस्मि, त्वं मे शत्रुरिति, द्रुतं यदुक्तं तद्धि चित्तेन गलता परिदेवितम्। (99.21)

“I have been seen by you! I am completely ruined! You are my enemy!”

These words which were uttered so fast, were the lamentations of the dissolving mind.

रुदितं यन्महाक्रन्दं पुंसा बह्वाशु राघव तद्भोगजालं त्यजता मनसा रोदनं कृतम्। (99.22)

The crying and weeping done so much by the man, Raaghava, is actually the mind itself crying, since the ‘network of pleasures’ was discarded.

अर्धप्राप्तविवेकस्य न प्राप्तस्यामलं पदं चेतसस्त्यजतो भोगान्परितापो भृशं भवेत्। (99.23)

For the one who has not attained complete discrimination, and not attained the taintless state, when the mind discards the pleasures, excessive pain is inevitable.

रुदताङ्गानि दृष्टानि कारुण्येनावबोधिना कष्टमेतानि संत्यज्य किं प्रयामीति चेतसा। (99.24)

“Ah! It is indeed very difficult. Discarding these, where shall I go?”

The mind of the slightly awakened person cries like this, when observing his own limbs with compassion.

अर्धप्राप्तविवेकस्य न प्राप्तस्यामलं पदं चेतसस्त्यजतोऽङ्गानि परितापो हि वर्धते। (99.25)

For the one, who has not attained ‘complete discrimination’ and not attained the ‘taintless state’, when the limbs are lost, lamentation increases indeed.

MIND LAUGHS WHEN ENDOWED WITH DISCRIMINATION

हसितं तु यदानन्दि पुंसा मदवबोधतः परिप्राप्तविवेकेन तनुष्टं राम चेतसा। (99.26)

When the man is happy and laughs by getting enlightened by me, he attains discrimination and feels blissful in the mind.

परिप्राप्तविवेकस्य त्यक्तसंसारसंस्थितेः चेतसस्त्यजतो रूपमानन्दो हि विवर्धते। (99.27)

For the one, who has attained ‘discrimination’ and has renounced the ‘worldly-existence’, bliss increases indeed, when the mind discards its form.

हसताङ्गानि दृष्टानि पुंसा यान्युपहासतः तानि दृष्टानि मनसा विप्रलंभपदानि ह। (99.28)

When a man looks at his limbs and laughs with ridicule, then the happy mind sees well, the deceitful states.

मिथ्याविकल्पपरचितैर्विप्रलब्धमहो चिरं इत्यङ्गान्युपहासेन दृष्टानि स्वानि चेतसा। (99.29)

“I was deceived by the ‘formation of false conceptions’ for long”; in this manner, the mind looks at the limbs with ridicule.

मनः प्राप्तविवेकं हि विश्रान्तं वितते पदे प्राक्तनादीनताधारं हसन्पश्यति दूरतः। (99.30)

The mind which has attained discrimination and rests in the all pervading state, remains at a distance and looks at its previous helpless states with amusement.

यदसौ समवष्टभ्य मया पृष्टः प्रयत्नतः तद्विवेको बलाच्चित्तमादत्त इति दर्शितम्। (99.31)

When this person was stopped by me and questioned with effort, then it is shown that ‘discrimination’ is pulling the mind towards it.

यदङ्गानि विशीर्णानि गतान्यन्तर्धिमग्रतः तच्चित्तेन विनार्थाशा शाम्यतीति प्रदर्शितम्। (99.32)

When the ‘shattered limbs’ disappeared at first, then it was shown that the mind becomes quiet, without any desire for the objects.

सहस्रनेत्रहस्तत्वं यत्पुंसः परिवर्णितं तदनन्ताकृतित्वं हि चेतसः परिदर्शितम्। (99.33)

When the thousand arms and eyes were described as belonging to the person, the countless forms of the mind were shown.

यदात्मनि प्रहारौघैः पुमान्प्रहरति स्वयं तत्तत्कुकल्पनाघातैः प्रहरत्यात्मनो मनः। (99.34)

When the man beats himself with hosts of clubs, it means that the mind beats itself with misconceptions (of finding joy in the fulfilment of worldly desires).

पलायते यत्पुरुषः स्वात्मनः प्रहरन्स्वयं स्ववासनाप्रहारेभ्यस्तन्मनः प्रपलायते। (99.35)

When the man runs from himself beating himself, the mind runs away from the beatings of its own Vaasanaas.

स्वयं प्रहरति स्वान्तं स्वयमेव स्वयेच्छया पलायते स्वयं चैव पश्याज्ञानविजृम्भितम्। (99.36)

It (the mind), beats itself inside by itself by its own will; runs away from itself.

See the grand show of ignorance!

स्ववासनोपतप्तानि सर्वाण्येव मनांसि हि स्वयमेव पलायन्ते गन्तुं युक्तानि तत्पदम्। (99.37)

All the minds scorched by one's own Vaasanaas run away by themselves, though they are fit to reach the 'Supreme State'.

यदिदं विततं दुःखं तत्तनोति स्वयं मनः स्वयमेवातिखिन्नं तु पुनस्तस्मात्पलायते। (99.38)

The mind by itself experiences all the sufferings spread out in the world, and becoming highly depressed, runs away from it.

WANTS AND SUFFERINGS CO-EXIST AS ONE

संकल्पवासनाजालैः स्वयमायाति बन्धनं मनो लालामयैर्जालैः कोशकारकृमिर्यथा। (99.39)

The mind gets bound by itself in the 'net of latent desires', like the silk-worm gets bound inside the cocoon made by the saliva coming out of its own mouth.

यथानर्थमवाप्नोति तथा क्रीडति चञ्चलं भाविदुःखमपश्यन्स्वं दुर्लीलाभिरिवार्भकः। (99.40)

The unstable mind, sports in such a way that danger is inevitable.

It has no idea of the dire consequences of the future, like a child engaged in wrong type of games.

अपश्यन्काष्ठरन्ध्रस्थवृषणाक्रमणं यथा कीलोत्पाटी कपिर्दुःखमेतीदं हि तथा मनः। (99.41)

Not observing its scrotum caught inside the crack of the wooden log, the monkey which removes the nail attains extreme pain; the mind also does the same (does actions without bothering about the dire consequences).

चिरपालनया चैव चिरभावनया तथा अभ्यासात्तुच्छतामेत्य न भूयः परिशोचति। (99.42)

By maintaining the desire for Moksha for long, by developing detachment towards everything for long (through the rise of rational dispassion), by the practice of realizing the worthlessness of the worldly objects, one does not again grieve.

मनःप्रमादाद्धन्ते दुःखानि गिरिकूटवत्तद्वशादेव नश्यन्ति सूर्यस्याग्रे हिमं यथा। (99.43)

Pains increase by the wrong-doings of the mind, like the tip of the hill.

Pains vanish by controlling the mind, like the snow in the presence of the Sun.

यावज्जीवमनिन्द्या च रमते शास्त्रार्थसंजातया तुल्यं वासनया मनो हि मुनिवन्मौनेन रागादिषु

पश्चात्पावनपावनं पदमजं तत्प्राप्य तच्छीतलं तत्संस्थेन न शोच्यते पुनरलं पुंसा महापत्स्वपि। (99.44)

As long as one lives here (as an embodied being), if one experiences cheerfully the desires etc, observing the silence of the mind like a Muni (the state of withdrawal into silence),

fulfilling the blameless Vaasanaa of Self-realization developed through the study of Scriptures -

he in the course of his spiritual practices, reaches the 'Supremely sacred state of the Unborn';

and being established in that cool state of painlessness, one never ever experiences any pain,

even when faced with dire calamities (as shown in the Indra-Ahalyaa story).