

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY EIGHT

[LAVANOPANISHAT (1)]

{MIND, THE GREATEST SORCERER}

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 EIGHT

LAVANOPANISHAT (1)
MIND, THE GREATEST SORCERER

वसिष्ठोवाच

Vasishta spoke

परस्मादुत्थितं चेतस्तत्कल्लोल इवार्णवात्स्फारतामेत्य भुवनं तनोतीदमितस्ततः। (103.01)

Rising out of the Supreme Self like turbulence in the ocean, this mind has expanded, and has spread out all over this earth, here and there.

[‘From’ the empty state of the Supreme, the ‘mind-process of perception’ rises and spreads out as the entire world made of the seen, seer, and seeing in all its manifoldness.

Mind is just the function of information-processing.

Mind translates the ‘agitations of Vaasanaa’ (want of fulfilment) into ‘sense-produced narratives of life’ that is lived inside a particular space/time frame.

Though the word ‘from’ is used in this sentence, there is no separate thing called the mind that separates out from the Reality-state. It is equal to stating that the turbulent waves rise up ‘from’ the ocean, though the waves are not different from the ocean.

Ocean itself exists as the waves also. Reality itself exists as the mind-function also.

Whatever you see as yourself (form and name) or as the objects (other names and forms) are just the wide spread mind-expanse only; call it the Brahmaa or the mind, or any other name you prefer.

Mind alone is the world; it is the great sorcerer which can do any magical feat instantly.

Any random agitation, and that rises instantly as an experience-field.]

WHAT ALL CAN THIS SORCERER DO?

ह्रस्वं दीर्घं करोत्याशु दीर्घं नयति खर्वतां स्वतां नयत्यन्यदलं स्वं तथैवान्यतामपि। (103.02)

The mind makes ‘short’ into ‘long’, converts ‘long’ into ‘short’; makes oneself completely look like some other thing; and makes some other thing look like oneself (Self as the non-Self).

[Mind can conceive the idea of the short distance, like the thumb-span which is very close to you; or without much effort, conceive also the far away sun or moon which are situated very far in the sky.

Place this tiny thumb over your eyes; the sun sphere itself gets blocked; the huge sun looks tiny and the small thumb looks big!

Not only that; but it also can make yourself think that you are some one else; that is why you think that you are the perceived object called the body made of elements.]

प्रादेशमात्रमपि यद्वस्तुभावनयैव तत्स्वयं संपन्नयेवाशु करोत्यद्रीन्द्रभासुरम्। (103.03)

Even a tiny area is made to shine like huge mountain, by the sheer conception of the mind.

[Just look at the rock in front of you; and let go the ‘horse of imagination’. You can see the small rock itself as a huge mountain also; and imagine it to be filled with people also.

Even small difficulties look like impregnable mountain by the power of the mind. That is why a man lives through anxieties only, at each and every moment, by making mountains out of anthills.]

लब्धप्रतिष्ठं परमात्पदादुल्लसितं मनः निमेषेणैव संसारान्करोति न करोति च। (103.04)

Having sprung out of the Supreme state, and being well-established, the ‘mind’ creates the world in an instant; or does not also (by making it vanish off in sleep).

[From where does the mind get such a power?

From the Supreme Reality state only!

Reality state (Brahman) itself is the mind that shines forth as this world.

Within the span of a second, worlds of various kinds are instantly there as if real and solid.

However, no world with beginning and end actually gets produced, when you see everything with the eyes of reason.

For example, look at the small rock in front of you. Is it really there?

The five senses are producing just the image, solidness etc; and your mind conceives a solid object that is made of sheer emptiness outside of you (the body), as if real.

‘Body’ is also rather the sense-information only. So it is with all other objects living or non-living.

All the objects and people are just the ‘collection of sense information’ that gets corrupted by the mind through various explanations imagined by it. What more magic do you want?]

यदिदं दृश्यते किञ्चिज्जगत्स्थास्नु चरिष्णु च सर्वं सर्वप्रकाराद्यं चित्तादेतदुपागतम्। (103.05)

Whatever is seen here in the world as moving and non-moving, everything whatsoever, all these multifarious things, have risen because of this mind.

[Using just the five tools of senses, the mind has produced a huge panorama of the world which looks very real and solid, teeming with countless objects and people that look real too.]

देशकालक्रियाद्रव्यशक्तिपर्याकुलीकृतं भावाद्भावान्तरं याति लोलत्वान्नटवन्मनः। (103.06)

All misconceptions are made to exist because of the power of the mind to create the place, time, action, and object. The mind moves from one object to the other like an actor because of its unstable nature. [Every fraction of a second, everything is changing; and this change alone is observed by the mind as time, place and action.]

सदसत्तां नयत्याशु सत्तां वा सन्नयत्यलं तादृशान्येव चादत्ते सुखदुःखानि भावितम्। (103.07)

It turns the real into unreal, or the unreal into real, very convincingly; and also makes the pains and pleasures get experienced as real.

[Mind has no logic or reason; but can make very convincing logic and reason for any unreal phenomenon that it conceives. It always hides the truth of Reality and presents a real solid world bound by the causality principle, where even the learned get fooled by its magical ability.]

यदासं स्वयमादत्ते यथैव चञ्चलं मनः हस्तपादादिसंघातास्तदा प्रयतते तथा। (103.08)

ततः सैव क्रिया चित्तसमाहितफलाफलं क्षणात्प्रयच्छति लता कालसिक्तेव तादृशम्। (103.09)

The unstable mind conceives the collection of hands and feet by itself as per the ordained rule of Karma; then suffers through a lot of effort (by performing action with the doer-ship) (prompted by Vaasanaas). Then that very action instantly bestows the fruits or failures as conceived by the mind, like a creeper fructifying in course of time.

[The best of its magical feat is the physical body that you call it as yourself.

It conceives some shapes called hand and feet, which are just the tools channelized for action, and by moving them, it creates the illusion of an action performed and distances crossed, attaches the expectation of the result, creates the expectation of good or bad consequences, and suffers the good and bad itself, like a magician trapped by his own magic.

This is expressed in the previously mentioned story, where the foolish man with thousands of hands beats himself with clubs, runs away and falls into deep pits of sorrows.]

चित्रां क्रीडनकश्रेणीं यथा पङ्काद्गृहे शिशुः करोत्येवं मनो राम विकल्पं कुरुते जगत्। (103.10)

Like a child that is playing inside the house makes various toys using the wet-mud Rama, the mind makes this defective world the same way.

[A child while playing with the wet mud creates various shapes as per its capacity, names those shapes as man, dog, tiger, elephant etc; then breaks them, cries for them, and makes again new ones, and so on. There is no purpose in its actions, no importance also; still it keeps doing these things, lost in the unreal world; and throughout the play it expresses various types of emotions as anger, sadness, joy etc. Mind-thing is also like this stupid child only.

Dividing the empty expanse into various shapes and sizes, naming them with some unique sounds, liking some and disliking some, it keeps on playing the game of world, for no purpose or gain.]

[Have you ever considered yourself (the body-entity) as of no importance at all in the vast perceived expanse which spreads out as countless worlds without beginning and end?

What are the tiny you in this endless beginning-less empty expanse?

Every action of yours is instantly a memory only, whether you are a Rama or a Shiva, or an ant or a cow.

What does anything in your life-story amount to? What are you after all but an imagination of an imagined mind?

And you even imagine that a special intelligent divinity should have taken the trouble to make you and decide your destiny from its heaven-home? Understand that you are nothing at all but an idea of yourself! You are just an entity made of emptiness only!]

मनः सर्वजनक्रीडानृजम्बाललवेष्वतः किमेतद्धि पदार्थेषु रूढं जगति कल्प्यते। (103.11)

Like a child attributing reality to mud dolls and playing, the mind plays as 'all the people' which are nothing but tiny heaps of moist mud that is shaped like men etc.

What a height of foolishness it is to believe the objects in the world as really existent!

[An object is just some information produced by the senses; a disturbance in the quiet state of the mind.

Everything is just the sense-information explained by the mind in various sways, like seeing a pearl garland in the empty sky.

World is nothing but the sense information recycled by the mind again and again.

Mind receives the pure information brought by the senses; colours it with its own explanations and sees the world through its 'coloured glasses of imagination' only.

Some shape it calls as mother, some as wife, some as enemy, some as inert, some as conscious, some as beautiful, some as ugly, some as new, some as old; and instantly you have a gigantic vast world of people and objects and stories around you; and you start believing in its reality without an iota of doubt.]

करोत्यृतुकरः कालो यथा रूपान्यथा तरोः चित्तमेवं पदार्थानामेषामेवान्यतामिव। (103.12)

Just like the deity of spring (Vasanta) makes various changes in the tree (by bringing in new blossoms), the mind also keeps making objects differently.

[Mind is also somewhat like this spring season; and plays along with the objects that are inert and conscious; and imagines new life-narratives by connecting them all together.]

मनोरथे तथा स्वप्ने संकल्पकलनासु च गोष्पदं योजनव्यूहः स्वासु लीलासु चेतसः। (103.13)

As observed in the imagination or dream or in the conceptional networks, the mind plays around, making a measure of cow's foot also into countless Yojanas.

कल्पं क्षणीकरोत्यन्तः क्षणं नयति कल्पतां मनस्तदायत्तमतो देशकालक्रमं विदुः। (103.14)

It turns a Kalpa into a second, makes a second appear as a Kalpa.

What the mind conceives, that alone is the measure of time and place.

[Distance and time-span are just some measures of numbers; what the mind says, that alone is to be believed!

Who else is there otherwise? Who can disbelieve their own senses or mind?

Mind is the man actually! Mind makes its own assumptions and believes them also.

For an astrologer, the stars alone decide your daily life events; and you believe that these twinkling lights are hanging above your head only, and for your sake only, who according to you is important enough to be controlled by the stars.

Such self-conceit!

For a scientist, who has reason alone as his tool, the stars are millions and millions of miles away, and its light reaches the earth only after millions of years. You may be seeing a star which is not there at all at the present moment.

See the power of reason, which can crush the mind's stories in an instant and reveal the truth as it is!]

तीव्रमन्दत्वसंवेगाद्बहुत्वाल्पत्वभेदतः विलम्बनेन च चिरं नतु शक्तिमशक्तिः। (103.15)

Pulled by the passion for actions (Rajas) and pushed to dullness of non-actions (Tamas); and because of seeing differences like 'much' and 'less'; and by hanging around with it (mind) for long, we are powerless against its power.

[Men are all helpless as it were, being under the control of the mind; or rather the mind is mad and cannot control itself; what is anyone but a mind-entity?

An urge rises to do an action and a man immediately reacts to the sense-information in the form of an action and he acts without even pausing to reason out his actions. An urge rises and he falls asleep and dreams of all disgusting and good things without any control. An urge rises and he eats; an urge rises and he mates; an urge rises and he removes the body wastes; an urge rises, and he does some good act; an urge rises and he performs selfish actions.

All the men and women are all robots (mechanical beings) as it were, moving at the command of the chemicals that ooze out in the brain, the 'physical seat of the mind-processes'.

Where is free will? Where is freedom for a mind which is a slave of its own illusion?]

व्यामोहसंभ्रमानर्थदेशकालगमागमाः चेतसः प्रभवन्त्येते पादपादिव पल्लवाः। (103.16)

Like the leaves filling up the tree, 'all types of confusion, excitement, calamity, space, time, gaining and losing etc', sprout in the mind (instantly as if by magic, just on the basis of the uncorrupted 'sense produced information' which get corrupted instantly by the mind).

जलमेव यथाम्भोधिरौष्ण्यमेव यथानलः तथा विविधसंरम्भः संसारश्चित्तमेव वा। (103.17)

Water is the ocean; heat is the fire; so also, the 'Samsaara' with its multifarious varieties, is nothing but the 'Chitta'.

सकर्तृकर्मकरणं यदिदं चेत्यमागतं द्रष्टुदर्शनदृश्यादयं तत्सर्वं चित्तमेव च। (103.18)

All the phenomena of 'action, actor, and the tool', 'the Seer, seen and the seeing' that are observed here are nothing but the play of the mind.

[Do not just read these words mechanically like some text book lines that are to be finished and done with; but see around you even as you are reading these words; and realize that every object around you conscious or inert (including yourself as the body), is just your own mind explaining the world as the seer and seen; is just your own mind that is producing the ideas of liberation and bondage; is just your own mind that is making you struggle to study this Vaasishtam.

Like using the path in the illusion to get out of the illusion, this Vaasishta Upanishad also helps you as an illusion that will break the world-illusion; and will vanish off into nothingness at the end of the study; and there will be nothing at all as any world and you will be left with just the 'silence of silence' also.

Later, as shown in the story of Indra and Ahalyaa, you can drown in waters of the world; or burn in the fires of the world; but nothing will affect the silent state, where the words like 'you' and 'I' become completely irrelevant except as some sound-forms used in the drama of life.]

चित्तं जगन्ति भुवनानि वनान्तराणि संलक्ष्यते स्वयमुपागतमात्मभेदैः

केयूरमौलिकटकैश्च लसत्स्वरूपं त्यक्तवैव काञ्चनधियेव जनेन हेम। (103.19)

A wise man knows only the gold as the real thing though it takes various forms of bracelets, necklaces, foot-bangles etc. Similarly a knower knows the 'mind' alone to be appearing as the worlds and forests through the conception of the differentiations within itself, in this perceived phenomenon of the world (which is just an appearance).