

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY FOUR

[LAVANOPANISHAT (7)]

{MEDICINE TO CURE THE INSANITY OF THE MIND}

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 SIXTY FOUR

LAVANOPANISHAT (7)
MEDICINE TO CURE THE INSANITY OF THE MIND

वसिष्ठोवाच

Vasishta spoke

अस्य चित्तमहाव्याधेश्चिकित्सायां महौषधं स्वायतं शृणु वक्ष्यामि साधु सुस्वादु निश्चितम्। (111.01)

Listen, I will tell you the ‘*excellent medicine for treating the chronic disease that has stuck the mind*’, which is within one’s own reach, is never failing, is very tasty and is an ascertained cure.

स्वेनैव पौरुषेणाशु स्वसंवेदनरूपिणा यत्नेन चित्तवेतालस्त्यक्त्वेष्टं वस्तु जीयते। (111.02)

The mind-vampire, by its own effort, of the nature of ‘knowing one’s essence’, tries hard and discards the desired objects; and wins for sure. (*Mind searching for the mind is the cure that works best.*)

त्यजन्नभिमतं वस्तु यस्तिष्ठति निरामयः जितमेव मनस्तेन कुदन्त इव दन्तिना। (111.03)

He who remains without any afflictions by renouncing the desired object, has indeed conquered the mind, like the ‘tusked elephant’ conquers the ‘elephant without the tusk’.

(*The very same mind has to act as the strong elephant conquering itself as the weak elephant.*)

Desire for a sense-object, rather seeing a sensed object as real, is removed by understanding that the inert object has no quality of pleasure or pain, that the pleasure and pain are only imagined in the object.)

स्वसंवेदनयत्नेन पाल्यते चित्तबालकः अवस्तुतो वस्तुनि च योज्यते बोध्यतेऽपि च। (111.04)

The ‘Chitta-child’ is cured of its disease by one’s own effort (of Vichaara endowed with dispassion) of the nature of ‘knowing one’s essence’, by removing it from what is unreal and directing it towards what is real, and gets taught also.

शास्त्रसत्सङ्गधीरेण चिन्तातप्तमतापिना छिन्धि त्वमायसेनायो मनसैव मनो मुने। (111.05)

Hey Muni (Rama)! Cut asunder ‘the mind burnt by the fire of worries’ with ‘the mind which is not hot’ (is cool with Shama Samtosha etc); and which is (intellectually) sharpened by the ‘study of the scriptures’ and the ‘company of the noble’; like cutting the hot iron with the non-hot iron.

अयत्नेन यथा बाल इतश्चेतश्च योज्यते भावैस्तथैव चेतोन्तः, किमिवात्रास्ति दुष्करम्। (111.06)

Like a child (who is not paying attention to studies and is absorbed only in playing) is easily made to divert his attention here and there (again and again whenever he is turned away from his studies) through various methods of threats or caresses, a mind should be diverted and led towards the Self. What is the difficulty here?

सत्कर्मणि समाक्रान्तमुदर्कोदयदायिनि स्वपौरुषेणैव मनश्चेतनेन नियोजयेत्। (111.07)

Engaging it always in the ‘pious act of Vichaara’ which brings about the rise of the ‘Knowledge-Sun’, one should make the mind unite with the true essence through effort. (*Can’t do it? Desires still haunt you? Then, do not call yourself a human at all! You are still a worm flowing along the drainage waters.*)

स्वायत्तमेकान्तहितं स्वेप्सितत्यागवेदनं यस्य दुष्करतां यातं धिक्तं पुरुषकीटकम्। (111.08)

Fie on that ‘worm in the form of the human’ who though capable, does not of experience the bliss of remaining as oneself, as the silence of being alone, by discarding the desired object!

अरम्यं रम्यरूपेण भावयित्वा स्वसंविदा मल्लेनेव शिशुश्चित्तमयत्नेनैव जीयते। (111.09)

That which is not liked by the mind (Knowledge of the Reality) because of its stupidity, should be made as liked; then like a child by a wrestler, it gets won over easily.

(*Develop an interest, a curiosity in understanding the truth; rest will happen by itself.*)

[‘Achitta’ means ‘no-mind state’:

The ‘function of information-processing’ does not stop when the Self-state is realized; the world appears the same for a realized person also; however, the ‘*idiotic conceptions and the made-up narratives based on the sense-objects, the feeling of pleasure and pain in the sense-objects, the real-ness seen in the world*’, all these disappear off, like when you understand the trick of the magician, you no more get fooled by his magical show, even when seen.]

पौरुषेण प्रयत्नेन चित्तमाश्वेव जीयते, अचित्तेनाप्रयत्नेन पदं ब्रह्मणि दीयते। (111.10)

Through the fullest effort employed (in Vichaara and Vairaagya), the mind is conquered very fast.

After that, when the ‘mind is made non-existent’ (Achitta), it is offered to the ‘state of Brahman’ with the least of the effort.

(Can't do it? Desires still control you? Then you are cheating yourself.)

स्वायत्तं च सुसाध्यं च स्वचित्ताक्रान्तिमात्रकं शक्नुवन्ति न ये कर्तुं धित्कान्पुरुषजम्बुकान्। (111.11)

Die on those 'foxes in the form of humans', who are not capable of controlling the mind, though such an act is within one's capacity and is easily achievable!

स्वपौरुषैकसाध्येन स्वेप्सितत्यागरूपिणा मनःप्रशममात्रेण विना नास्ति शुभा गतिः। (111.12)

There is no 'reaching' the 'auspicious end' without the 'silencing of the mind'; which means actually the 'renunciation of the desired object'; and that 'renunciation' becomes possible, only through 'sincere effort'.

KILL THE IDIOT MIND AND 'BE' AS BRAHMAN ITSELF

मनोमारणमात्रेण साध्येन स्वात्मसंविदा निःसपत्नमनाद्यन्तमनिङ्गनमिहोच्यताम्। (111.13)

With the 'Knowledge of oneself', which is attainable through the killing of the mind only, one (with full ascertainment) should say of oneself as - 'second-less, without beginning or end, and immovable'.

(Just doing SatSanga, or reading the Scriptures will not help you in the least.)

ईप्सितावेदनाख्यात्तु मनःप्रशमनादृते गुरुपदेशशास्त्रार्थमन्त्राद्या युक्तयस्तृणम्। (111.14)

Without the subduing of the mind, the methods like 'instructions of a teacher, the literal meanings understood in the scriptural statements and chants', are all worthless like a grass piece, when one is desirous of attaining the liberation.

(Non-conception means the understanding of the objects and people, as just 'Information contents rising from emptiness', made of emptiness, and as nothing but emptiness.)

सर्वं सर्वगतं शान्तं ब्रह्म संपद्यते तदा असंकल्पनशस्त्रेण छिन्नं चित्तं गतं यदा। (111.15)

When the mind gets cut off by the weapon of 'non-conception', then alone is attained - the 'Brahman-state which is quiescent, which is all pervading and which is all'.

स्वसंवेदनसाध्येऽस्मिन्संकल्पानर्थशासने शान्तायामत्र वपुषि पुंसः कैव कदर्थना। (111.16)

When one gains control over the harmful Samkalpa (belief in the reality of the world) which is attained by just the realization of one's true essence, and when the quiescent state (of non-conception) is attained, what wretchedness can come close to the embodied person?

नूनं दैवमनादृत्य मूढसंकल्पकल्पितं पुरुषार्थेन संवित्त्या नय चित्तमचित्तताम्। (111.17)

Lead the mind towards its non-existent state, by disregarding the 'play of the destiny' imagined by the foolish minds, and with supreme effort employed in the process of Vichaara.

तां महापदवीमेतां कामप्यधिगतं चिरं चित्तं चिद्भक्षितं कृत्वा चित्तादपि परो भव। (111.18)

Always residing in 'that one Supreme state' (of true self)) attained somehow or other (through Vichaara); devouring the mind through that Supreme consciousness; transcend the mind-state even.

(Knowing that the worries are falsely imagined in a falsely imagined world-state, will make you stay free of the worries.)

भव भावनया युक्तो युक्तः परमया धिया धारयात्मानमव्यग्रो गस्तचित्तं ततः परम्। (111.19)

Being endowed with the intellect merged in the Supreme truth, stay free of the (randomly flowing) thoughts. Bereft of any apprehension, be established in the Self.

The mind seized by worries is different from 'That' (the state of truth).

परं पौरुषमाश्रित्य नीत्वा चित्तमचित्ततां तां महापदवीमेहि यत्र नाशो न विद्यते। (111.20)

Taking recourse to supreme effort, changing the state of the mind into the state of non-mind (Achitta), ascend that 'Supreme State' where there is no destruction.

संवेदनविपर्यासरूपिणी धीरिवाचला जेतुमाशु मनो राम पौरुषेणैव शक्यते। (111.21)

When one is lost and knows not the directions, an intelligent man comes out of the situation by analyzing with a steady mind, which way is the east and which way is the west.

Similarly Rama, through effort, mind that is confused can made to move in the right direction.

(Conquering the mind is the best of all achievements.)

अनुद्वेगः श्रियो मूलमनुद्वेगात्प्रवर्तते जन्तोर्मनोजयो येन त्रिलोकीविजयस्तृणम्। (111.22)

The root of even the ordinary wealth-gain is 'non-anxiety' alone. Through 'non-anxiety' alone one can succeed (in any enterprise of the world). Even the 'conquering of the three worlds' is like plucking

a tiny grass for that creature (Jantu/one that is born) which has conquered the mind.

(All enterprises of the world are met with failures mostly, and success also lasts only for a short time.

However, once the mind is fully controlled, there is no returning back to the foolish state again; success is ensured!

न शस्त्रदलनोत्पातपाता यस्यां मनागपि स्वभावमात्रव्यावृत्तौ तस्यां कैव कदर्थना। (111.23)

A weapon may break in a war-field; or a person who ascended the heaven may fall.

How can such calamities be ever a part of the mind-control?

अपि स्ववेदनाक्रान्तौ न शक्ता ये नराधमाः कथं व्यवहरिष्यन्ति व्यवहारदशासु ते। (111.24)

How do those wretched men who can not even control their minds properly, deal with the day-to-day affairs also?

DEATH IS FOR THE BODY; NOT FOR THE MIND

(Birth and death are just ideas only, as connected to a physical body sensed by the senses.)

पुमान्मृतोऽस्मि जातोऽस्मि जीवामीति कुदृष्टयः चेतसो वृत्तयो भान्ति चपलस्यासदुत्थिताः। (111.25)

"I am a 'Pumaan' (a physical body with a particular name and form), I will die, I am born, and I am living"

all these misconceptions shine as the false ideas rising in the restless mind.

(Mind never dies. It continues as another dream-character of another name and form.)

न कश्चनेह म्रियते जायते न च कश्चन स्वयं वेति मृतं स्वस्य लोकमन्यं स्वकं मनः। (111.26)

No one dies here; nobody is born also.

One who thinks he has died sees another world with the same mind (with some other birth-identity).

इतो याति परं लोकं स्फुरत्यन्यतया मनः तत्स्वैत्येतदामोक्षमतो मृतिभयं कुतः। (111.27)

Moving from here to the other world (after the death of the body), the mind projects those perceptions in a different way. Till one attains liberation, the perceptions of the mind never cease to exist.

When this is so, wherefore the fear of death!

इहलोकेन विचरत्विहलोके परत्र च चित्तमामोक्षमास्तेऽस्य रूपमन्यन्न विद्यते। (111.28)

Let it be this world or the other world (after death), the mind continues to exist, till the attainment of liberation. The worlds seen are nothing but the (various) projections of the mind.

(Ignorance is the greatest depression-state, not the death of anyone.)

मृते भ्रातरि भृत्यादौ क्लेश आक्रियतेऽनृतः तत्स्वचित्तं स्वचैतन्यव्यावृत्तात्मैति मे मतिः। (111.29)

When a brother or a servant (or anyone) dies, the mind is filled with grief; such a state is falsely raised. I am of the opinion that, 'that (depressed) state' is nothing but the 'mind separated from the true Self'.

MIND-CONTROL, THE SUREST MEANS TO REALIZATION

सति पथ्ये तते शुभे चित्तोपशमनादृते तिर्यगूर्ध्वमधस्ताच्च भूयोभूयो विचारितं

यावन्नास्ति किलोपायश्चित्तोपशमनादृते ऋते तथ्ये तते शुभे बोधे ह्युदिते सति

मनोविलयमात्रेण विश्रान्तिरुपजायते। (111.30,31,32)

The 'complete subjugation of the Chitta (mental faculty)' is the one and only ascertained means (in bringing about the proper result).

It brings about the 'all-encompassing welfare that is very pure' (endowed with virtues of the excellent sort).

This has been analyzed again and again in the 'worlds that are spread sideways, above and below', by all the thinkers, and accepted as the 'one and only method that takes one towards the goal of realization'.

Till the 'complete subjugation of the mind' is not mastered, there is no rise at all of the 'all encompassing Supreme truth of the purest nature' which is approved by the Vedas and which reveals the 'Reality state' as it is.

Only by the 'dissolving off' of the mind, can the 'Supreme rest' be attained.

HOW TO DO THAT?

(Keep rotating the sharp wheel of Vichaara, till the mind stops its imagination-processes and keeps quiet.)

व्यायते (अत्यन्तविस्तीर्णं) हृदयाकाशे चिति चिच्चक्रधारया मनो मारय निःशङ्कं त्वां प्रबध्नन्ति नाधयः।

In the 'Supreme extensive central space of the Chit',

by wielding the 'sharp discus' of 'contemplation on the Truth through Vichaara' with force, destroy the mind. No afflictions will again bind you for sure.

HOW DO YOU KNOW THAT THE MIND IS DEAD?

यदि रम्यमरम्यत्वे त्वया संविदितं विदा छिन्नान्येव तदङ्गानि चित्तस्येति मतिर्मम। (111.33,34)

If you experience no pleasure at all in the 'pleasing objects', then I am of the opinion that the 'limbs of the mind' have been cut to pieces for sure.

(‘This body is born to this father, I am the body with such and such form and name, all these are my possessions; I want to gain more of that’; such thoughts alone nourish the mind.)

अयं सोऽहमिदं तन्म एतावन्मात्रकं मनः तदभावनमात्रेण दात्रेणैव विलूयते। (111.34,35)

‘This one’, ‘he’, ‘I’, ‘this’, ‘that’, ‘mine’; these ideas (of divisions) alone make the mind.

When these are absent, the mind gets sliced off, as if by a sickle.

(‘Non-conception’ means removing the superimposition of love, beauty, ugliness, likes, dislikes, family, attachment, desires, fears, tastes etc placed on the sense-perceived objects.)

छिन्नाभ्रमण्डलं व्योम यथा शरदि धूयते वातेनाकल्पनेनैवं तथा तद्भूयते मनः। (111.35,36)

Like the 'clouds shattered by the wind' dissolve away in the autumn, the mind also dissolves through non-conception.

DO NOT BE AFRAID TO KILL THE MIND

भवन्ति यत्र शस्त्राग्निपवनास्तत्र भीर्भवेत् स्वायते मृदुनि स्वच्छे किमसंकल्पने भयम्। (111.36,37)

'Fear' can rise where weapons, storms and fire exist (which may endanger your existence);

but what is there to fear in the 'state of non-conception' which is under ones control, not hard, and pure (being harmless) (where you will never cease to be)?

इदं श्रेयं इदं नेति सिद्धमाबालमक्षतम्, बालं पुत्रमिवोदारे मनः श्रेयसि योजयेत्। (111.37,38)

‘This is good for me, this is not’ such concepts are firmly rooted in the minds of a child to a Siddha.

(It is the ordinary common sense in all.)

The mind should be guided towards the 'right path' gently like a son is guided by a father.

अक्षयं चानवं चेतःसिंहं संसृतिबृंहणं घ्नन्ति ये ते जयन्तीह निर्वाणपददायिनः। (111.38)

The 'mind-lion' is not easily subdued, is very old and is as huge as the entire perceived phenomenon.

Those who kill it are the true winners, and are capable of bestowing the state of Nirvaana (absence of superimposition on sense-objects) to others also.

भीमाः सम्भ्रमदायिन्यः संकल्पकदनादिमाः विपदः संप्रसूयन्ते मृगतृष्णा मराविव। (111.39)

When fighting the conceptions (to destroy them), one has to meet with terrifying confusing obstacles, like (attractive) mirages appearing in a desert (like the false appearances like the attachment to the family, deity, meritorious acts etc). *(The ghost of a mind will produce more ghosts to fight you in the battle.)*

कल्पान्तपवना वान्तु यान्तु चैकत्वमर्गवाः तपन्तु द्वादशादित्या नास्ति निर्मनसः क्षतिः। (111.40)

Let the dissolution-winds blow hard, or let the all the oceans unite to become floods, or let the twelve suns burn together, there is no destruction for the one who is rid of the mind.

मनोबीजाद्समुद्यन्ति सुखदुःखे शुभाशुभे संसारखण्डका एते लोकसप्तकपल्लवाः। (111.41)

Mind is the seed from which arise the pains and pleasures, auspicious and inauspicious things, inside the 'forests of worldly existence with their seven-fold leaves of worlds'.

असंकल्पनमात्रैकसाध्ये सकलसिद्धिदे असंकल्पनसाम्राज्ये तिष्ठावष्टब्धतत्पदः। (111.42)

Remain established in that 'Supreme state' which is the 'kingdom of non-conception', which bestows all achievements, which is possible only through the means of 'non-conception'.

(Slowly but steadily get rid of the conceptions like removing the sticks from a burning fire.)

प्रयच्छत्युत्तमानन्दं क्षीयमाणं मनः क्रमात् काष्ठक्षीणाङ्गकाङ्गारो यथाङ्गारक्षयार्थिनः। (111.43)

The 'dying mind' slowly bestows the 'excellent state of bliss (quiescent state)' (even as you slowly get rid of all worldly Vaasanaas), like those who want to lessen the heat of the embers feel happy by slowly removing the wood-sticks from the burning embers.

अपि ब्रह्मकुटीलक्षं मनसश्चेत्समीहितं तदणोरन्तरे व्यक्तं विभक्तं परिदृश्यते। (111.44)

Even if millions of Brahmaandas are also needed by the mind, it can reveal them inside an atom also as divided and real. *(Mind is very powerful!)*

संकल्पमात्रविभवेन कृतात्यनर्थं संकल्पमात्रविभवेन सुसाधितार्थं

संतोषमात्रविभवेन मनो विजित्य नित्योदितेन जयमेहि निरीप्सितेन। (111.45)

Mind has only one great quality of conception and creates so much havoc.

With one great quality of conception it creates the entire perceived phenomenon.

By cultivating always just the one great quality of contentment ('no wants'), conquer the mind by having no desires. (*Destroy the conception-making mind through 'non-conception'.*)

परमपावनया विमनस्तया समतया मतयात्मविदामपि

शमितयामितयान्तरहन्तया यदवशिष्टमजं पदमस्तु तत्। (111.46)

Cultivate 'the state of equanimity' -

which is supremely sacred, where the mind remains controlled, which is in all the realized souls, which never diminishes, which is the unlimited feeling of the 'Ahantaa' (I-ness as the common self-essence of all), which remains as the only state that is left over, which is unborn.

Let that state be there for you.