

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY FIVE

[LAVANOPANISHAT (8)]

{RESTLESS NATURE 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 FIVE

LAVANOPANISHAT (8)
RESTLESS NATURE OF THE MIND

वसिष्ठोवाच

Vasishta spoke

[Analyze! Mind is always overflowing with random thoughts like a monsoon stream running anywhere and everywhere without any restriction. Meaningless uncontrolled thoughts, jump from one topic to another with great speed. Imaginations, anxieties, apprehensions, fear, anger, envy, greed, irritation etc make the mind a chaotic mess that cannot focus even for a second on any given idea. This uncontrolled mind is the nature of the ignorant worldly-minded person.]

यस्मिंस्तस्मिन्पदार्थे हि येन तेन यथा तथा तीव्रसंवेगसंपन्नं मनः पश्यति वाञ्छितम्। (112.01)

The mind endowed with intense speed (of thoughts), perceives whatever it wants (likes or dislikes) in whatever object, in whatever way, by whomsoever. (*'Thoughts' are just some agitations felt within without any language, and later get translated in language, and get the name of 'thought'.*)

जायते म्रियते चैषामनसस्तीव्रवेगिता सौम्याम्बुबुदुदालीव निर्निमिता स्वभावतः। (112.02)

Hey Saumya! Mind flows very fast (unnoticed); it is born if not analyzed; it dies if it is analyzed through reason.

Like the array of bubbles in the water, it is its nature to be agitated always, for no particular reason.

शीतता तुहिनस्येव कज्जलस्येव कृष्णता लोलता मनसो रूपं तीव्रातीव्रैकरूपिणी। (112.03)

Like the coolness in the snow, like the blackness in the collirium, 'oscillation' (from object to object) is the inherent quality of the mind which is of the nature of high intensity.

रामोवाच

Rama spoke

कथमस्यातिलोलस्य वेगो वेगैककारणं चलता मनसो ब्रह्मन्बलतो विनिवार्यते। (112.04)

How it is that, 'speed' is the nature of the ever-vibrating mind?

How can the 'speed' be forcefully removed from the ever-moving mind?

वसिष्ठोवाच

Vasishta spoke

नेह चञ्चलताहीनं मनः क्वचन विद्यते, चञ्चलत्वं मनोधर्मो वह्नेर्धर्मो यथोष्णता। (112.05)

Never is a mind seen here bereft of 'restlessness'.

Like heat is the inherent nature of the fire, 'restlessness' is the inherent nature of the mind.

यैषा हि चञ्चला स्पन्दशक्तिश्चित्तत्वसंस्थिता तां विद्धि मानसीं शक्तिं जगदाडम्बरात्मिकाम्। (112.06)

That which is the 'power of vibration' is expressed as the 'fickle nature' in the principle of the mind; understand 'that' (fickle nature) alone as the power of the mind which forms the essence of the 'entire grandeur show of Jagat'.

स्पन्दास्पन्दादृते वायोर्यथा सतैव नोह्यते तथा च चित्तसत्तास्ति चञ्चलस्पन्दनादृते। (112.07)

The air cannot be felt without its movement.

The mind also cannot have existence without its restless movement.

यत्तु चञ्चलताहीनं तन्मनो मृतमुच्यते तदेव च तपःशास्त्रसिद्धान्तो मोक्ष उच्यते। (112.08)

That mind which is without the fickleness is known as dead.

That alone is known as 'Moksha', which is the 'final conclusion (Siddhaanta) reached through penance (of Vichaara) and the study of the scriptures'.

मनोविलयमात्रेण दुःखशान्तिरवाप्यते मनो मननमात्रेण दुःखं परमवाप्यते। (112.09)

Only by dissolving the mind, the suffering ends.

Only through the mental processes that 'extreme pain' gets attained.

दुःखमुत्पादयत्युच्चैरुत्थितश्चित्तराक्षसः सुखायानन्तभोगाय तं प्रयत्नेन पातय। (112.10)

The demon called the mind has appeared to give you immense pain only.

In order to obtain endless happiness, kill him with effort.

तस्य चञ्चलता यैषा त्वविद्या राम सोच्यते वासनापदनाम्नीं तां विचारेण विनाशय। (112.11)

Rama, the 'fickleness found in the mind' is known as ignorance (Avidyaa).

Vaasanaa is its other name. Destroy it through proper enquiry.

अविद्यया वासनया तयान्तश्चित्तसत्तया विलीनया त्यागवशात्परं श्रेयोऽधिगम्यते। (112.12)

The 'Supreme welfare' (liberation) gets attained, by destroying the 'Vaasanaa of ignorance' (belief in the reality of the world) which alone forms true essence of the mind', through the renunciation (of all the wants and attachments).

यत्तत्सदसतोर्मध्यं यन्मध्यं चित्तजाड्ययोः तन्मनः प्रोच्यते राम द्वयोर्दालयिताकृति। (112.13)

That which is in-between 'real and the unreal', that which is in-between the 'conscious and inert states', that alone is called the 'Manas' Rama, and it always oscillates between the above-mentioned two states.

PRACTICE

जाड्यानुसन्धानहृतं जाड्यात्मकतयेद्धया चेतो जडत्वमायाति दृढाभ्यासवशेन हि। (112.14)

Being absorbed in the inert objects (with desires); burning by the fuel of inertness (seeking the inert objects); the mind attains the inert state (of the body) through the intense practice (of Vaasanaa-fulfilment).

विवेकैकानुसंधानाच्चिदंशात्मतया मनः चिदेकतामुपायाति दृढाभ्यासवशादिह। (112.15)

Being absorbed in the 'discrimination process of Vichaara'; by identifying with the 'true essence of Chit (the quiescent state)', the mind attains 'oneness with the Chit' through intense practice (of Vichaara).

पौरुषेण प्रयत्नेन यस्मिन्नेव पदे मनः पात्यते तत्पदं प्राप्य भवत्यभ्यासतो हि तत्। (112.16)

When the mind is pushed to whichever state through extreme effort, it attains that state and becomes 'that' by continuous practice.

पुनः पौरुषमाश्रित्य चित्तमाक्रम्य चेतसा विशोकं पदमाश्रित्य निराशङ्कः स्थिरो भव। (112.17)

Therefore, taking recourse to supreme effort, conquering the restless mind by the discriminative mind, taking shelter in the painless state, stay stable without any apprehension.

MIND ALONE CAN FIGHT THE MIND

भवभावनया मग्नं मनसैव न चेन्मनः बलादुत्तार्यते राम तदुपायोऽस्ति नेतरः। (112.18)

Mind stays absorbed in the affairs of the world, and it cannot be diverted by any other thing except the mind itself. Mind alone has to forcefully lift itself from where it is sunk.

There is no other method otherwise, Rama.

मन एव समर्थं वो मनसो दृढनिग्रहे अराजा कः समर्थः स्याद्राजो राघव निग्रहे। (112.19)

Our mind alone is capable of imposing firm control over the mind. Can an ordinary person who is untrained in battles as a king, be capable of conquering a well-trained king, Raaghava?

(A king alone can fight a king.)

तृष्णाग्राहगृहीतानां संसारार्णवरंहसि आवर्तैरुह्यमानानां दूरे स्वं मन एव नौः। (112.20)

For those caught by the 'crocodile of thirst (for sense pleasures)', for those getting tossed about in the turbulent waves of the ocean of worldly-existence and carried to great distances being caught in the swirling whirlpools (worldly problems), mind alone acts as the rescuing ship (when brought under control through Vichaara and Vairaagya).

मनसैव मनश्छित्त्वा पाशं परमबन्धनं उन्मोचितो न येनात्मा नासावन्येन मोक्ष्यते। (112.21)

No one will come for the rescue of a 'person, who does not cut off the binding rope of the mind with the (sharp discriminative) mind and save himself'.

(Be alert always to the mind's stupid agitations, like a soldier with a sword waiting for the slightest movement of the enemy.)

या योदेति मनोनाम्नी वासना वासितान्तरा तां तां परिहरेत्प्राज्ञस्ततोऽविद्याक्षयो भवेत्। (112.22)

Whichever subtle Vaasanaa residing inside the mind rises as a mental process, the wise man should instantly get rid of it without delay. Then only, Avidyaa will perish.

HOW TO KILL THE MIND?

(Mind is made of desires and divisions. This is so because there is the basic ignorance in the Jeevas of believing in the objects and people as real and superimposing the qualities of love, beauty, ugliness, pleasure, sadness, likes, dislikes etc on them.)

भोगौघवासनां त्यक्त्वा त्यज त्वं भेदवासनां भावाभावौ ततस्त्यक्त्वा निर्विकल्पः सुखी भव। (112.23)

Renouncing the 'Vaasanaa for hosts of pleasures', renounce also simultaneously the 'Vaasanaa of differentiation' also. Then, renouncing both 'the mind (agitation state) and its conceived world of objects', attain the 'state without perturbations' and be happy.

अभावनं भावनायास्त्वेतावान्वासनाक्षयः एष एव मनोनाशस्त्वविद्यानाश उच्यते। (112.24)

'Non-conceiving of any (superimposed) conception' alone leads to the 'destruction of the Vaasanaas'. This alone is known as the 'destruction of the mind'. It is also termed as the 'destruction of Avidyaa'. (See the objects and people and oneself as a form also as just collections of sense information rising from the emptiness; as the 'Bodha' rising from the Brahman state. Practise the art of looking at the 'I-individual -the name and form you own as a person', as a 'silent observer'.)

यद्यत्संवेद्यते किञ्चित्त्रासंवेदनं परं, असंवित्तिस्तु निर्वाणं दुःखं संवेदनाद्भवेत्। (112.25)

When anything is perceived by the mind (as any sense-produced information), then one should remain detached to that perception (remaining only as the 'Witness Consciousness'). This is the best practice to be followed. (Non-identifying with the name and form is known as Nirvaana.)

'Non-perception' is the supreme beatitude. Pain occurs by (believing in the) perception. (Practice should not be limited to particular hours; but should go on incessantly day and night, and at all times.)

स्वेनैव तत्प्रयत्नेन पुंसः संवेद्यते क्षणात् भावस्याभावनं भूत्यै तत्तस्मान्नित्यमाहरेत्। (112.26)

Through one's own effort, a man instantly understands the unreality of the perceptions, which leads towards his own good. Therefore one should always practise this.

(At every moment, the sense-produced information of image, sound, touch, taste, and smell etc rises from the emptiness and vanishes into the emptiness only. You as an ego also rise and vanish as a Vaasanaa at every moment. Stay only as the silent emptiness from which everything rises and vanishes like waves. Be just a witness who is aware of everything but is silent without any agitation.)

रागादयो ये मनसीप्सितास्ते बुद्ध्वेह तांस्तांस्त्वमवस्तुभूतान्

त्यक्त्वा तदास्याङ्कुरमस्तबीजं मा हर्षशोकं समुपैहि तृप्तः। (112.27)

Understand 'each and every attachment and want' (as agitation) that colours your mind, that makes you run after the objects, as not real and as just an imagination superimposed on the emptiness of Brahman-state. Renouncing the mind-seed, from which these sprouts rise up (like weeds), do not oscillate between joys and sorrows; but stay contented (as an ocean which is without waves).

VAASANAA OF AVIDYAA

एषा हि वासना नित्यमसत्यैव यदुत्थिता द्विचन्द्रभ्रान्तिवत्तेन त्यक्तुं राघव युज्यते। (113.01)

This Vaasanaa rises always as a non-existent thing (in the infected mind) like the illusion of a double-moon (for the infected eye); and has to be renounced Raaghava, for sure.

(This is a Vaasanaa, a prolonged essence inherent in the mind as the basic fault. It is there as a lack of something. This 'absence of something namely the knowledge' is the Vaasanaa that binds a man to the world of pains.)

अविद्या विद्यमानेव नष्टप्रज्ञेषु विद्यते नाम्नैवाङ्गीकृताभावात्सम्यक्प्रज्ञेषु सा कुतः। (113.02)

The 'Absence of knowledge' is present in 'the fools' as if it is present.

Since Avidyaa is 'absent', it exists only as a 'name'. How can it be present in the men of wisdom?

मा भवाज्ञो भव प्राज्ञः सम्यग्ग्राम विचारय नास्त्येवेन्दुर्द्वितीयः खे भ्रान्त्या संलक्ष्यते मुधा। (113.03)

Do not be ignorant Rama, be a knower. Analyze everything with reason.

The 'double-moon phenomenon' is not real at all; but because of the delusion it gets is seen in the sky as an appearance only (for the infected eye only).

(Analyze what are the objects and people seen by you, including 'you' the seer.

Find out whether they are real; find out whether you the perceiver is real.)

नात्र तत्त्वादृते किञ्चिद्विद्यते वस्त्ववस्तु च ऊर्मिमालिनि विस्तीर्णं वारिपूरादृते यथा। (113.04)

Except the 'principle of Reality (made of pure awareness-emptiness)', there exists not - any existent or non-existent object,

like the ocean garlanded by waves stays as one stretch of undivided water-state.

(All the objects which are made of Bodha only, appear from the emptiness and vanish off into emptiness.

You as the 'seer' also rise again and again with the perceived objects at every mind-agitation, and vanish off into emptiness.

Continuity is experienced because of the memory (Smriti) maintained by the mind.

There is only the undivided awareness-state which stays as the divided perception of objects.)

स्वविकल्पादृते नैतत्भावाभावानसन्मयान् नित्येऽसिते तते शुद्धे मा समारोपयात्मनि। (113.05)

These sense perceptions (termed as objects and people) are not real (except as momentary appearances); they appear and disappear again and again; they appear real because of the conceptions within the mind. Do not superimpose these divisions on the 'essence of Reality' shining as you (the Atman) - which is pure (and free of all faults), which is spread out without divisions of space and time, and which is not any lustrous whiteness (or dark, because it is not revealed by any light, and is not lustrous like light).

BE A WITNESS OF THE ACTION ONLY; DO NOT RUN AWAY FROM THE ACTIONS

(Action is the agitation called the mind. When the agitations are absent, the Reality alone is left back. That is the real 'I'.)

नासि कर्ता किमेतासु क्रियासु ममता तव एकस्मिन्विद्यमाने हि किं केन क्रियते कथम्। (113.06)

You are not the doer! (You are the Reality-state which is shining forth as the limited ego-form.)

Why do you take on the doer-ship of all these actions (and feel that you are bound by Karma and its results)?

When there exists only the 'one without a second', by whom, how, what action can be performed?

(Cessation of physical actions is not considered as non-action.)

मा वाऽकर्ता भव प्राज्ञ किमकर्तृत्तयेहिते साध्यं साध्यमुपादेयं तस्मात्स्वस्थो भवानघ। (113.07)

Do not stop doing actions also, hey wise one!

If you desire the 'cessation of all works', what can be ever achieved as a goal (Saadhyam) through any effort of getting a fruit? (Even that desire and effort made towards non-action is also an action only.)

Hey Taintless one, you stay therefore, established in the Self-state alone (but you do the allotted duties of life without the idea of doer-ship or attachment to the results, and remain equal-minded towards success and failure).

[Self-realization is not an escape-route to laziness.

Sitting in lotus posture in some intoxicated state of Samaadhi is not 'non-action'.

'Actions or no-actions' have no meaning for the Knower. He does not seek actions as 'desire-fulfilment means' nor does he refrain from them also. He is the Brahman-state shining forth as the actions and so is not bound by any action. He is just the awareness which is aware; not the doer.

When a 'Knower is Brahman' exists as the action-state, there is neither the feeling of 'I am doing the action' nor the anxiety about the result. Each and every action is performed to utmost perfection without the idea of doer-ship.

This alone is known as 'KarmaYoga' in Gita.]

कर्ता संस्त्वमसक्तत्वाद्भावाभावे रघूद्वह असक्तत्वादकर्तापि कर्तृवत्स्पन्दनं कुतः। (113.08)

When the ego (identity of the form) is absent, hey Rama, and since you are doing the action without attachment only, you are 'not the doer of the action' also, because of the non-attachment (to results).

How can there be the idea of 'doership' at all?

[An action which bestows results is the idea embedded in the mind of the ignorant only.

Actually, there is only Bodha that rises as the action and Bodha that appears as the result also.

Everything is just information only that is received by the mind, or rather conceived by the mind.

What is real or unreal when there is only the 'empty expanse of awareness' only?

What is there to seek or discard?]

सत्यं स्याच्चेदुपादेयं मिथ्या स्याद्धेयमेव चेत् उपादेयैकसक्तत्वादुद्युक्ता सक्तिर्हि कर्मणि। (113.09)

If the result is really there then it should be achieved; if it is not there, then it should be discarded.

Feeling only interested in the goal to be achieved, a person should engage himself in the action.

[The 'idea of action and the result' is to be understood as just some Brahman-state of perception; and the mind fulfils it like a servant through the medium of the body and senses. The Knower is just aware of the actions; that is all!

He exists like a 'silent outside observer only' of all his actions, like watching some fictional character in a fiction-story seen on the pixel-screen.]

(Just go through whatever life you are living, as the observer only, without bothering about the stories narrated by the mind.)

यत्रेन्द्रजालमखिलं मायामयमवस्तुकं तत्र कास्था कथं नाम हेयोपादेयदृष्टयः। (113.10)

When all this is just magical in nature (like Lavana experiencing his Chaandaala life), and is just an illusion and unreal (similar to a dream-experience only), what is there to be attached to? What is there to achieve or discard?