

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FIFTEEN

{KILLING THE OBESE MIND}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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 FIFTEEN

EXPERIENCES AND IDENTITIES

[Rama! As shown in Gaadhi's story, even this scene of myself teaching you the Brahman knowledge is also, a state of delusion only; the Maayaa existing as the teacher and student. Any experience anywhere is a play of Maayaa only. Any experience can be analyzed and proved true by yet another experience, even through perfect logic and reason. You can keep on proving the real-ness of any experience through more and more logically conceived experiences. When experience itself is a play of delusion, what use is there in proving it as real by yet another delusion-state of experience?

We saw that in Leelaa's story, each birth experience gets proved by yet another previous birth experience. 'Vasishta Brahmin' had to become King Padma, then he became Vidooratha; and even this story of Vidooratha gets extended later on at the end of the text, by many more experiences of other types as connected to king Sindhu. We saw also in Lavana's story, as to how he also sort of went through similar experiences like Gaadhi and lived a life of a Chaandaala within the span of few minutes. He experienced two lives simultaneously as a king and as a Chaandaala. Were there two separated life experiences or was it the single flow of Maayaa only?

Where is the borderline to divide one experience from the other saying, this is true and this is not true?

Lavana himself is an unreal character produced by some Vaasanaa. If he experiences another Vaasanaa-field of suffering (fruit of Raajasooya Yajna) in the form of a Chaandaala, then that is also another false entity only, as false as the Lavana-identity itself. Which one is real, which one is unreal?

Which Jeeva is to be taken as a real character, Lavana or the Chaandaala, Gaadhi or Gavala?

Which barren woman's son really exists? Any seeing process is a Vaasanaa-field only.

The ignorant are part and parcel of the inert Vaasanaa-fields that unfold as experiences; and Vaasanaas themselves produce the Jeevas for their experience.

Gaadhi was a part of the Brahmin Vaasanaa, of the devotion Vaasanaa, of the ascetic Vaasanaa, and also of a Vaasanaa that aspired for higher Knowledge. Gavala was part of a Taamasic Vaasanaa.

The support for all these Vaasanaas is the body-identity, an identity imagined with the sense perceived image. Once you manage to come out of this main delusion of body-identity, and just look at the body as another object of perception only, instantly you are out of the flow of experiences, and are unaffected by the play of Maayaa. A Knower has no Vaasanaa, but lives as part of Vaasanaas of others, or produces Vaasanaas of his liking and creates the fields of experiences to his liking. Since he knows that all experiences are worthless, he is not affected by any life experience. For example, he may produce a Vaasanaa for solitude and live with minimum perceived scenes as in a forest or a cave; or live the best of lives with all comforts and riches like Prahlada or Bali.

When all experiences are unreal in nature, what does it matter for a Knower, whatever experiences unfold?

He always exists as Brahman existing as that particular perception.

He stays as the Ocean-state only, without limiting himself to a wave state.

Ignorant suffer as the waves and are not aware of the Ocean, like Brahmin Gaadhi.]

KILLING THE OBESE MIND

वसिष्ठोवाच

Vasishta spoke

एवमेषातिवितता दुर्ज्ञाना रघुनन्दन महामोहमयी माया विषमा पारमात्मिकी। (50.01)

RaghuNandana! 'Maayaa, the power of delusion of the Supreme', is of the essence of great delusion, is wide-spread and unfathomable, as shown in Gaadhi's story.

क्व मुहूर्तद्वयस्वप्नसंभ्रमाल्लोकदृष्टता क्वानेकवर्षसंभुक्तश्वपचावनिपभ्रमः। (50.02)

Where the perception of a world in a delusory dream which lasted for a minute or two!

Where the delusion of being a 'Chaandaala king' for many years! (*Both lives are incomparable.*)

क्व संभ्रमोपलब्धत्वं क्व प्रत्यक्षनिदर्शनं क्वासत्यत्वमसंदिग्धं क्व सत्यपरिणामिता। (50.03)

Where, the experiences obtained through delusion (of Chaandaala life)! Where the delusion (of Chaandaala life) itself, getting proved by the direct experience (which is also another delusion)! Where the 'unreal state' and the 'uncertainty', where is the measure of truth? (Every experience is a delusion-state only.)

अतो वच्मि महाबाहो मायेयं विषमान्वहं असावधानमनसं संयोजयति संकटे। (50.04)

Therefore, I tell you hey Mighty-armed Rama!

This Maayaa is always harmful. It pushes a 'man of uncontrolled mind' into great sufferings.

रामोवाच

Rama spoke

एवमस्य कथं ब्रह्मन्मायाचक्रस्य रोधनं कुर्युः प्रवहतो वेगात्सर्वाङ्गच्छेदकारिणः। (50.05)

Brahman! The 'wheel of Maayaa' rotates very fast, as if breaking all the limbs of a person!

How can it be made to stop?

(Experiences flow without a break; and we are all caught in it as if stuck on a fast-rotating wheel.

How can we gain control over it?)

वसिष्ठोवाच

Vasishta spoke

[Chitta is the perceiving, conceiving power of Brahman that appears as the varied scenes of life-experience.

You cannot erase off the vision of the world. Brahman can exist as only the perception-state.

The waters of experiences rise from the clouds of Vaasanaas, for the ignorant.

These experiences cannot be controlled, because the Jeeva in any Vasanaa-experience is a part of the Vaasanaa itself.

He is part of the experience itself, like Gaadhi becoming a part of the Chaandaala life.

Stuck to form-identity, he suffered immensely.

He experienced delusion after delusion, because he was identified with one form or other, first as the Brahmin itself, then as a dead body, then as a Chaandaala and so on.

Instead of identifying with the scene, if one can stand back and just stay as a 'witness of the scene', as a 'supervisor only of that scene' and 'in full control', then the experiences just flow off without causing any damage, like the waters flowing off the unshaken hard rock.

Ignorant people are like the grass pieces flowing away along with the flood, as a part of the flood itself.

They do not 'experience', but stay as the experiences only.

'Knowers' stand unshaken in their Knowledge state, and do not identify with the experiences. If the 'nave of the Chitta', the 'perceiving consciousness' is 'held steady in the Knowledge of the Aatman', then the experiences lose their reality and turn into worthless dust, and the wheel of Maayaa stays still.]

अस्य संसाररूपस्य मायाचक्रस्य राघव चितं विद्धि महानाभिं भ्रमतो भ्रमदायिनः। (50.06)

तस्मिन्द्रुतमवष्टब्धे धिया पुरुषयत्नतः गृहीतनाभिवहनान्मायाचक्रं निरुध्यते। (50.07)

Raaghava! Understand the 'Chitta that produces delusions' to be the 'main nave of the rotating wheel of Maayaa' appearing as the life experiences in a world. If that (nave) is held steady by the intellect through sincere effort (by always staying alert in continuous Vichaara), then the nave stops rotating, and the wheel of Maayaa also stops its rotation.

अवष्टब्धमनोनाभिमोहचक्रं न गच्छति यथा रज्ज्वां निरुद्धायां कीलकं रज्जुवेष्टितम्। (50.08)

The 'delusion-wheel' will not move when its nave is held fast; as when the rope held by the finger (of the child) stops rotating, the toy-wheel tied to its end also stops rotating.

चक्रयुद्धैकतज्ज्ञोऽसि कस्माज्जानासि नानघ चक्रं नाभाववष्टब्धं वशमायाति नान्यथा। (50.09)

Hey Taintless one! You are an expert in fighting battles where you use the 'discus wheel' as a weapon! Don't you know that the wheel comes under control, when steadied at the nave; and not otherwise?

चितं नाभिमवष्टब्धं तस्माद्यत्नेन राघव संसारचक्रं वहनादात्मनः परिरोधय। (50.10)

Therefore, hold steady the 'nave namely the Chitta' with all effort, Raaghava; and stop your 'wheel of Samsaara' from moving.

एतां युक्तिं विना दुःखमनन्तमितमात्मनः, अस्यां दृष्टौ क्षणादन्तं गतमेवावलोकय। (50.11)

Unless one follows this method, a man will get stuck by endless pains.

If this method is perfected, then instantly you will see the end of all pains.

CHITTA

[Chitta is the main agitation of delusion which rises as the intellect, mind, senses, ego etc.

Chitta is the ignorance of one's true essence.

Chitta is the belief in the reality of the world and the connected ego.

Chitta is the belief in the realness of experiences.

Chitta is the identity with the physical form and also the identity with the experiences based on that physical form.

Chitta is the world-perception.

Chitta is the wave-ness of the Ocean, the bracelet-ness of the gold, the coloured shapes covering the canvas.

Chitta is the 'world-perception costume' worn by the Reality-state.]

चित्ताक्रमणमात्रात् परमादौषधादृते प्रयत्नेनापि संसारमहारोगो न शाम्यति। (50.12)

The 'disease of the great illness' called 'Reality in the Samsaara' will not be cured whatever you do, except by the excellent medicine called 'Chitta-control'.

तस्माद्राघव संत्यज्य तीर्थदानतपःक्रियाः श्रेयसे परमायान्तश्चित्तमेव वशं कुरु। (50.13)

Therefore Raaghava, discard all the efforts at visiting holy places, giving charity, performing penance etc; and bring the Chitta alone under control, for attaining the Supreme welfare (Brahman-Knowledge).

POT AND THE POT-SPACE

[Space is not actually divided as the pot space and outside space. It never knows of any division.

Reality-state is not divided as Brahman-state and the Jeeva-state. It never knows of any division.

Pot-space is a false idea that rises because of the reality superimposed on the pot.

Jeeva-state is also a false idea that rises because of the reality superimposed on the physical form.)

चित्तान्तरेव संसारः कुम्भान्तः कुम्भखं यथा, चित्तनाशे न संसारः कुम्भानाशे न कुम्भखम्। (50.14)

The Samsaara is inside the mind like the pot-space is inside the pot.

If the pot is destroyed, there is no pot-space. If the Chitta is destroyed, there is no Samsaara.

चिरं संसरणाकाशकोटरं चित्तकुम्भखं विनाश्यात्तुलिताकाशस्वरूपं रूपमाविश। (50.15)

Destroy the 'Chitta-pot', which holds the limited expanse of Samsaara within it; and enter the true essence of yourself (as the self-awareness state freed of agitations) which is made of immeasurable expanse.

[Practise the art of keeping the 'dead past and the unborn future' out of the mind.

Be aware of the present experience of that moment only.

Brahman exists always unchanging as the present moment only.

This practice keeps the mind steady and freed of wasteful thoughts.

Of course, the word 'present' means any action that you are performing from its start to the end, as a single experience only, like a potter concentrating on the single pot he is making at that present hour.

Do not maintain the guilt of broken pots, or worry about the future pots; just make the pot that is in front of you as perfect as possible. This is Karma Yoga, perfection in action.]

वर्तमानमनायासं भजद्वाह्यधिया क्षणं भूतं भविष्यदभजयाति चित्तचित्तताम्। (50.16)

The Chitta loses its nature of agitation, by remaining steadily with ease, in the present only, at every moment, and keeping the out-going mind from thinking about the past and the future.

[Life is like a walk on the tight rope; you have to be alert at every moment, step very carefully with full concentration on every step you take. Slightest miss means, death at the very next moment.

A man who is walking on the tight rope is not worried about his past mistakes or gloating about his future glories; but is free of all the conceptions of the past and the future. He is not even aware of himself or his body; but is fully absorbed in making his 'present moment' a perfect one. If each moment is well-played, indeed he will naturally reach the goal of success.

A man who aspires for liberation should also live every moment to its perfection, being freed of the conceptions of the past and future, like a tight-rope walker.]

संकल्पांशानुसंधानवर्जनं चेत्प्रतिक्षणं करोषि तदचित्तत्वं प्राप्त एवासि पावनम्। (50.17)

If at each and every moment, you carefully avoid engaging in the conceiving of the future, then you surely are in the sacred state of 'No-Chitta'.

यावत्संकल्पकलना तावच्चित्तविभूतयः यावज्जलदविस्तारस्तावत्खजलबिन्दवः। (50.18)

As long as the 'conceiving of the objects in the mind continues (as the likes and dislikes)', the 'delusions created by the Chitta' will persist. As long as the clouds keep rising, the rain-drops will continue to pour from the sky.

सचित्तं चेतनं यावत्तावत्संकल्पकल्पनं सचन्द्राम्शु जगद्यावत्तावत्प्रालेयलेशकाः। (50.19)

As long as the 'pure awareness state' is stuck to the Chitta, so long do the conceptions and imaginations continue. As long as even a tiny part of the Moon is there, the dew-drops will keep on forming.

चेतनं चित्तरिकं चेद्भावितं तत्स्वसंसृतेः आमूलमेव दग्धानि विद्धि मूलानि सिद्धवत्। (50.20)

If the pure awareness state (of self) is held on to without the medium of the Chitta, then, the roots of one's own worldly-existence (Vaasanaas and doer-ship attachment to actions, namely Karma with appropriate results of merit and demerit) are completely burnt away without any residue (along with the ignorance), as in the case of the Siddhas.

[Chitta functions as the conceiving tool and also as the perceiving tool.

For example, seeing a woman's shape is the perceiving function of Chitta. It is harmless.

The reaction thereof that rises through that perception, as passion, respect, attachment or hatred is the conceiving part of the Chitta. This is harmful. Seeing is not the binding; but conceiving is.

A Siddha also sees the world through the Chitta; but his Chitta is like a burnt seed, and will never produce conceptions that are based on likes and dislikes.)

चेतनं चित्तरिक्तं हि प्रत्यक्चेतनमुच्यते निर्मनस्कस्वभावं तन्न तत्र कलनामलः। (50.21)

The 'pure awareness state bereft of the conceiving part of the Chitta' is the 'original consciousness' (or the original state of Brahman). When it remains in its original state without the agitation of the mind, then there is no 'taint of the conceived phenomenon'.

सा सत्यता सा शिवता सावस्था पारमात्मिकी सर्वज्ञता सा सा दृष्टिर्नतु यत्र मनः क्षतम्। (50.22)

'That pure awareness state (bereft of the mind) alone' is the 'state of truth'; 'that alone' is the 'state of auspiciousness'; 'that alone' is the 'nature of the Supreme'; 'that alone' reveals everything as the 'right knowledge'. Is that not the truly supreme vision where the (conceiving) mind remains dead completely?

मनो यत्र तु तत्राशास्तत्र दुःखसुखानि च सदा संनिधिमायान्ति श्मशान इव वायसाः। (50.23)

Where the mind exists as the 'Vaasanaa-store', there the pains and pleasures always make their appearance, like the ugly crows hovering in the 'inauspicious cremation-ground'.

वस्तुतत्त्वावबोधेन सर्वभावव्यवस्थितेः संसृतिव्रततेर्बीजं न संकल्पेनोपजायते। (50.24)

'By the realization of the Reality-state itself as oneself', and 'by not having the false conception based on the form or name stuck in a time/place frame', the 'seed of the creeper of Samsaara (belief in the reality of the body and the world-state) which alone produces all the desires and Vaasanaas', does not rise up as the 'conceiving mind'.

(What practice can lead to such a state?)

शास्त्रसज्जनसंपर्कसंतताभ्यासयोगतः जागतानामवस्तुत्वं भावानामवगम्यते। (50.25)

By the continuous practice of keeping the company of Knowers and the study of the Scriptures, the 'unreal nature of the objects of the world' gets understood.

(No one but you yourself must find out your true essence through Vichaara.

No one else can do it for you! No Guru or God can 'think' for you.)

अविवेकादुपाहत्य चेतसोद्यमनिश्चयैः बलात्कारेण संयोज्यं शास्त्रसत्पुरुषक्रमैः। (50.26)

Detaching the mind from its foolish state of ignorance (the belief in the existence of a solid world and oneself as a part of it), and determined to make a sincere effort with the goal of realization to be reached in this very birth, the mind should be tied forcefully towards the company of the realized Knowers and the studies of the Knowledge-scriptures.

[The idiot-mind has to be cured of its insanity by the mind itself by its own effort. No outside agency like a God or Guru can help in this matter except by providing the guide-lines of practice. If you feel the pangs of hunger, you have to feed yourself; no one can eat for you and fill your belly.]

(The dirty nature of the mind should be removed by the purified mind only.)

मुख्यं कारणमात्मैव परमात्मावलोकने अगाधे पतितं रत्नं रत्नेनैवावलोक्यते। (50.27)

One's own self alone is the main cause in the vision of the Supreme state. The 'gem that has fallen inside a bottomless hole and is covered by dirt' is seen by using another shining gem only.

[You have to do Vichaara by your own intellect and find out who you really are, and how you came to be trapped inside the world- scenario, and what mystery is behind all this. This Knowledge cannot be gained by boons from a deity, or by the practice of austerities, or by the service of any Guru. You have to think yourself with effort and find the answers to your own queries.]

स्वानुभूतानि दुःखानि स्वात्मैव त्यक्तुमिच्छति तेनात्मैवात्मविज्ञाने हेतुरेकः परः स्मृतः। (50.28)

'Self alone (you who want to know its real nature)', wants to get rid of the pains experienced by the 'self (you yourself who feel that you are trapped inside the world scenario)'.

Therefore, the 'self alone' is said to be the 'main cause of Self-realization'.

[When should one do this Vichaara process, at which auspicious hour or at which auspicious place?

Vichaara cannot be done at fixed hours at fixed places. It is a non-stop practice.

Vichaara-practice must go on like the very breathing process of the body, without stop.

At each and every moment, the world is unfolding as an experience-flow in front of you; and at each and every moment you have to break it through Vichaara. There is no interval for the Vichaara-process.]

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि निरस्तमननानन्तसंविन्मात्रपरो भव। (50.29)

When conversing with others, when giving, when accepting, when opening the eyes, when closing the eyes, at all times, at each and every moment, through the unbroken stream of Vichaara, remain identified with the Aatman alone as the thinking state.

(You are at present just an identity with some name and form experiencing the experiences. This is something like the Gaadhi-delusion only. How real is it? How real are you? To get out of this Gaadhi-delusion, do Vichaara.)

जायमानस्तथा जीवन्मियमाणः क्रियारतः स्वात्मन्यमलतां प्राप्ते संविदंशे स्थिरो भव। (50.30)

Getting born in some womb, you are now living on as ‘some name and form in some world-scene’, and will die some day after getting stuck by diseases and old age, and are now engaged in actions always as the desire-fulfilment enterprises, (even as your life goes on through various tragedies and festivities).

When the ‘taintless state of the Aatman-Knowledge’ is attained (through the practice of Vichaara), then remain stabilized in the ‘state of pure consciousness (as the unaffected quiet state of self-awareness that stays unaffected by the changing patterns of the world).

ममेदं तदयं सोऽहमिति संत्यज्य वासनाः एकनिष्ठतयान्तस्थसंविन्मात्रपरो भव। (50.31)

‘This is mine’ ‘That also is mine’ ‘I am so and so with a name and form and family’; renouncing all such Vaasanaas (as part of the Gaadhi-delusion), and through the single-minded Vichaara-state, remain stabilized in the state of pure self-awareness within.

वर्तमानभविष्यन्त्योः स्थित्योरादेहमेकधीः स्वसंवित्यानुसंधानसमाधानपरो भव। (50.32)

As long as the body-appearance is there, maintain the single-mindedness of Self-analysis in the present and also in the future-states of life, and maintain also the ‘stability of the mind’ by always contemplating on the Self, through Vichaara.

(Keep on analyzing each and every object, person, and emotion again and again and find out what is real and what is not real at each and every moment of your life.)

बाल्ययौवनवृद्धेषु दुःखेषु च सुखेषु च जाग्रत्स्वप्नसुषुप्तेषु स्वसंवित्तिपरो भव। (50.33)

Always remain in the contemplation of the Self-analysis, in all difficult situations, in all the states of childhood, youth and old age, in all the pains and pleasures, in all the three states of waking, dream and deep-sleep.

[Analyze what you see in the dream, what you see in the waking state, and what is not seen in the deep sleep state.

Which experience is real or unreal?

Dream is unreal in the waking state; waking state is unreal in the dream state.

In the deep-sleep state, nothing at all is there to define as real or unreal. What is what? Analyze!]

मलं संवेद्यमुत्सृज्य मनो निर्गलयन्परं आशापाशमलं छित्त्वा स्वसंवित्तिपरो भव। (50.34)

‘Discarding the dirt of the cognized world’, and with the mind completely melting towards the ‘Supreme state of quietness born out of Knowledge’, and cutting off the ‘filthy rope of desires’, be engaged in the ‘contemplation of the Self-analysis’.

शुभाशुभस्वसंकेतसंशान्ताशाविषूचिकः नष्टेष्टानिष्टदृष्टिस्त्वं संवित्सारपरो भव। (50.35)

‘Subduing the cholera disease of desires’ ‘expressed as the good and bad’ by one’s own imagination, destroying the conceptions of likes and dislikes, be engaged in the contemplation of the essence of the Self.

सकर्तृकर्मकरणान्स्वास्पर्शानन्तरा स्पृशन् निर्विकल्पनिरालंबः स्वचिन्मात्रपरो भव। (50.36)

Understanding that ‘the doer, action and the instruments of action’ do not affect the original state of the true self which is pure state of awareness only, but are (the reflections) within; and without agitations, and without getting supported by a second object, remain engaged in the contemplation of the Self alone.

जाग्रत्येव हि संसुप्तां भावयन्सुस्थिरां स्थितिं सर्वमस्मीति संचिन्त्य सतैकात्मवपुर्भव। (50.37)

Asleep while awake (unaffected); contemplating on the stable state of the Self;

with the knowledge- ‘I am everything’; be of the nature of your true essence alone.

[I am everything because everything is the object of my knowledge.

Knowledge is my essence, my nature and is referred to as Aatman.

I understand the objects as objects; therefore I alone am spread out as their knowledge.

Nothing can exist apart from the ‘Knowing self’.]

नानाऽनानादशामुक्तो युक्तो मुक्ततया समे समग्रकलनादीपः स्वचिन्मात्रपरो भव। (50.38)

Freed of the ideas of variety (waking/dream states) and non-variety (deep-sleep); and because of that freedom, ‘identifying with the Self which is equally in all as the essence of knowing’; ‘remaining as the light which reveals all the appearances spreading out in front of you’, remain engaged in the contemplation of the Self alone.

[Ordinary light reveals all objects without division, and also the division among objects.

Know yourself as the ‘light of Aatman’ by which every scene rises in front of you as your own shine.]

आत्मतापरते त्यक्त्वा निर्विभागो जगत्स्थितौ वज्रस्तम्भवदात्मानमवलम्ब्य स्थिरो भव। (50.39)

Renouncing the ideas of ‘myself’ and the ‘other’, without seeing any differentiation in the world-phenomenon, holding on to the Self as to a diamond pillar, remain stable.

स्थित्वान्तर्मानसान्पाशानाशारूपानुदारया धिया धैर्यैकधर्मिण्या निर्धर्माधर्मतां व्रज। (50.40)

By holding on to the ‘courage that is based on the vision of truth alone’, ‘transcend both the ideas of righteousness and unrighteousness’, by cutting off the ropes of the mind in the form of desires and wants.

[‘Light of Aatman’ is the very joy of revelation. That alone is the state of Brahman.

Good or bad, everything turns into the ‘bliss of revelation’ for a Knower.]

समास्वादयतस्तत्त्वं स्वसंवेदनधर्मिणः विषं हालाहलमपि यास्यत्यमृततामथ। (50.41)

When one tastes the ‘bliss of the Self’ as the ‘state of undivided essence of the nameless Reality’, even the ‘deadly poison of Haalaahala turns into nectar instantly’.

[When you do not know yourself as the revealing light of Aatman, but stay as the revealed object only, then it is known as Mahaa Moha, the great delusion state.]

तदोदेति महामोहः संसृतिभ्रमकारणं निर्मलाया निरंशायाः संवितेश्चामतिर्यदा। (50.42)

When there is the forgetfulness of the ‘pure state of awareness (Brahman/Aatman) which is taintless without any agitation and which is without divisions or parts of any sort’, then alone rises the ‘Great delusion-state (MahaaMoha) which shines as the belief in the reality of the world and one’s limited identity’.

तदा संक्षीयते मोहः संसारभ्रमकारणं निर्मलायां निरंशायां स्वसंवितौ स्थितिर्यदा। (50.43)

When one is firmly established in the ‘pure state of awareness (Brahman/Aatman)’, ‘which is taintless without any agitation, and which is without divisions or parts of any sort’, then the ‘delusion-state’ which shines as the reality in the belief of the world and one’s limited identity, stays destroyed for ever. (An ordinary light reveals the objects that are already there. Aatman-light produces and also reveals the objects at every wink of the eye. Aatman-light itself rises as the objects revealed by itself.)

स्वरूपमनुयातस्य तीर्णस्याशामहार्णवं प्रसरिष्यति ते संवित्सूर्याशुरिव सर्वतः। (50.44)

When you are firmly established in the ‘true state of the self (that is nameless and formless)’, and have crossed over the huge ocean of desires and wants, ‘your awareness-state alone (without the agitation called the mind)’ shines as the world-scenes around you, like the sun-rays revealing the world of objects.

[When the Aatman-light alone shines as everything and exists as the bliss of revelation, what other joy can be there as apart from it, since it alone reveals and exists as the joy also?]

स्वभावमालोकयत आनन्दाद्वयसंस्थितेः रसायनमपि स्वादु राम प्रतिविषायते। (50.45)

Rama! When one remains in the ‘effortless natural state of oneself (as the nameless formless state of pure awareness)’ and is established firmly in the ‘division-less state of non-dual bliss’, the ‘nectar’ also loses its taste and attraction for him.

[All those ignorant men who parade as the human shapes are not humans at all; they are unaware of the true self, and do not use their thinking power in the least. They live like the animals and die like the animals.

My words are not directed towards these animals that are shaped as humans, says Vasishtha.]

तैर्नो भजामहे पुम्भिर्ये स्वभावमुपागताः शेषाः पुरुषनामानो गर्दभा दीर्घबाहवः। (50.46)

We will seek the company of only ‘those men who have realized the essence of the self and have attained the fulfilment of their lives’, and not any one else; rest of the men who live as the physical bodies only and exist to fulfil just the basic needs of the body (like eating, sleeping and reproducing), are the ‘brainless donkeys appearing like human-shapes with long arms and legs’.

[What about those noble men who are excellent in their own religious fields, those who are highly learned, those who present excellent views of philosophy, those who live as excellent examples of saintliness, those who have mastered the Siddhis, and those who perform penance of the highest sort?]

पर्वतात्पर्वतं यान्ति पुरोऽद्रेरिव दन्तिनः परां कोटिं प्रयातस्य स्वसंवित्युन्नतस्थितेः। (50.47)

Compared to the ‘one who has reached the highest level of staying the Reality state of the Self’, ‘all those other noble men who are in different levels of penance or spiritual quest’ - are like the ‘huge elephants (which are idiotically) moving from one mountain to another, when in the presence of the unshaken golden Mountain of Meru (which fulfils all their needs)’.

[The person, who exists established in the essence within as Brahman, is endowed with the ‘third eye of knowledge’ like Shiva. He himself reveals himself as the world as the Brahman through a controlled tool of Chitta.

He needs no other spiritual experience or the glorified state of Sattva, or a god-vision to feel blissful; he is personified as the ‘revelation-bliss of Brahman itself’.]

अदृष्टादृश्यसीम्नोऽन्तः सूर्यादीन्यखिलान्यपि न तेजांस्युपकुर्वन्ति स्वसंविद्विद्यचक्षुषः। (50.48)

Even the ‘light of the Sun and other luminous objects’ have no use for a man, who is endowed with the ‘divine vision of one’s true essence’, which reveals to him ‘sights which are far beyond the vision of the ordinary men’.

[Only that person who exists as Brahman has the true vision; rest are all just blind men stumbling through the jungles of life. They cannot ever know what it is to see with the eyes. What colours the man with the eyes sees, the blind men can never know or understand; so it is with the ‘Knower of Brahman’ who is far beyond the state of religious supremacy or saintly excellence.]

अवस्तुतां व्रजन्त्येते माध्याह्ना इव दीपकाः अर्कादयो महालोका विद्ययाधिगतात्मनः। (50.49)

For the one who exists as the shine of ‘Vidyaa’ as the self-knowledge itself, the light of the Sun and other luminous objects become wasted, like the lamps lit at the noon-time.

[Spiritual Siddhis and religious excellence are worthless for a Knower of Brahman.

तेर्जौशुषु प्रभावेषु बलिष्वपि महत्स्वपि सर्वेषून्नतियुक्तेषु तत्त्वज्ञः परमोन्नतः। (50.50)

‘Among all these who have achieved the highest goals of life, like those who shine forth by their amazing actions; or those who have achieved amazing powers; or those who excel in physical prowess; or those who are great men of renowned fame’, the ‘Knower of the Self’ alone shines as the Supreme achiever.

भान्तीह भासा यस्यार्कवह्नीन्दुमणितारकाः तथा जगति राजन्ते ज्ञातज्ञेया नरोत्तमाः। (50.51)

Sun, fire, Moon, stars all shine as the sources of the ordinary lights in the world, by revealing the physical objects only; but ‘those excellent men who have attained the vision supreme of the reality’ shine as the ‘lights that reveal the knowledge of the Reality’.

धराविवरकीटेभ्यो गर्दभेभ्योऽपि मानवाः तिर्यग्भ्यश्चाप्यतत्त्वज्ञा राम तुच्छतराः स्मृताः। (50.52)

Rama! Those men, who have not achieved the right knowledge of the self through Vichaara, are to be considered as the worst category of living beings, worse than the worms living inside the dirt of the ground, worse than the idiot donkeys, worse than any crawling creature of the Earth.

तावत्संमोहवेतालो देही यावदनात्मवान् आत्मज्ञ एव संयुक्तश्चेतनेनेति तद्विदः। (50.53)

As long as the embodied man does not realize the knowledge of his true self, so long will the vampire of ignorance possess him. The wise state that, only the ‘Knower of the Self’ is a man acting with true consciousness. (*Others are all just inert physical objects only, that keep moving about by the power of the air-flow within.*)

अनात्मज्ञो हि दुःखेहः प्रस्फुरन्नपि भूतले शव एव भ्रमत्युच्चैरात्मज्ञस्तु सचेतनः। (50.54)

One who does not know his own self (but acts like the inert body-structure only) is just a moving corpse (a zombie), for though he moves about in the world, he is chasing only the ‘desire-fulfilment actions which always end up in pain’. Only a realized man who has conquered the body-identity and lives as the ‘pure state of Brahman-knowledge’ is fit to be called a conscious person who is fully alive and alert.

[What actually blocks the self-knowledge?

Sense-perception combined with the conception-power of the mind rises as the vision of the world.

Conception of the objects as real and the attraction towards them, leads to the blockage of self-knowledge.]

दूरादात्मज्ञता याति चित्ते पीवरतां गते आलोकलक्ष्मीरभितो महामेघ इवोत्थिते। (50.55)

The ‘Self-knowledge state’ moves far away and becomes unreachable, if the mind is bloated up with wants; like when the dark clouds fill the entire expanse of the sky, one loses the power of sight.

भोगाभोगतिरस्कारैः कार्श्यं नेयं शनैर्मनः रसापहारैस्तज्ज्ञेन कालेनाजीर्णपर्णवत्। (50.56)

By discarding the pleasures of the senses (by understanding that the objects revealed by the senses do not have the quality of ‘joy’), the mind should gradually be led to an emaciated state by the seeker of the Self.

The leaf indeed dries up in course of time, by the loss of moisture.

[Mind alone bloats up as the world of experiences. Stop feeding it, and make it healthy and fit.]
(Why does the mind bloat up, with what?)

अन्यात्मन्यात्मभावेन देहमात्रास्थयानया पुत्रदारकुटुम्बैश्च चेतो गच्छति पीनताम्। (50.57)

By identifying with the non-self (body and mind actions); by caring for the inert body alone (as the fulfilment of all the basic animal-needs of the body); by nurturing attachment to the son, wife and other family members; the mind gets obese.

अहंकारविकारेण ममतामलहेलया इदं ममेति भावेन चेतो गच्छति पीनताम्। (50.58)

By the contortions of the 'Ahamkaara' like arrogance, conceit, hatred, envy, desire, anger, sadness etc; becoming dirty by playing around with 'mine-ness' (existing only as the possessions of body, family and wealth); by nurturing the idea of 'this (body) is mine (so I have to enjoy the body-based pleasures)'; the mind gets obese.

जरामरणदुःखेन व्यर्थमुन्नतिमीयुषा दोषाशीविषकोशेन चेतो गच्छति पीनताम्। (50.59)

Suffering through the unavoidable pains of old age and death; wastefully increasing in size more and more through the never-ending wants; holding safely the 'serpent of faults (of various states of ignorance) inside like a snake-hole'; the mind gets obese.

आधिव्याधिविलासेन समाश्वासेन संसृतेः हेयादेयप्रयत्नेन चेतो गच्छति पीनताम्। (50.60)

By suffering through mental and physical afflictions (through attachments and desires), trusting the world-appearance (to be real and pleasing); trying to seek and avoid things (through various forms of likes and dislikes); the mind gets obese.

स्नेहेन धनलोभेन लाभेन मणियोषितां आपातरमणीयेन चेतो गच्छति पीनताम्। (50.61)

Through attachments towards family and possessions, through the greed for wealth and the body-based base satisfaction; through acquiring jewels (and wealth) to waste on women (and liquor); feeling happy by the momentary pleasures only; the mind gets obese.

दुराशाक्षीरपानेन भोगानिलबलेन च आस्थादानेन चारेण चित्ताहिर्याति पीनताम्। (50.62)

By drinking the milk of wicked desires (to increase the poison of ignorance within); gaining strength by swallowing the 'air of pleasures (as the main support of life)'; by wandering about fulfilling desires (biting one and all), like a poisonous snake, the mind gets obese.

आगमापायवपुषा विषवैषम्यशंसिना भोगाभोगेन भीमेन चेतो गच्छति पीनताम्। (50.63)

With the nature of rising and subsiding (as the states of transitory enjoyments), burning and fainting as if by poison-consumption (because of the unavoidable disappointments and frustrations), by going after countless pleasures (insatiable wants), the mind gets obese.

शरीरदुःश्वभ्रचिरप्ररूढं चिन्ताचयोच्चाकृतिमञ्जरीकं जरामृतित्याधिफलौघनम्रं कामोपभोगौघविकासिपुष्पं

विचारसारक्रकचेन चित्तविषद्रुमं त्वद्भुतमद्रिकल्पं आशामहाशाखमशङ्कमेनं छिन्धि प्रसह्यात्र विकल्पपत्रम्।

'Chitta is like a poisonous tree'. It indeed looks wonderful and stands huge and tall like a hill.

It has grown huge being firmly rooted in the large hole of body-identity; has the clusters of blossoms blooming all over it as the hosts of worries and anxieties; has its branches bent down by the heavy load of fruits in the form of old age and death; has countless bloomed flowers covering it as desire-fulfilment. It has branches spread out far and wide in the form of desires.

Its leaves are fluttering wildly as various agitations of the mind in the form of restlessness.

Do not feel cowed down by its hugeness, but take the sharp saw of ruthless Vichaara and without any hesitation, cut it off at the roots (by cutting off the ego that is based on the body-identity). (64,65)

मत्तेक्षणं चैकतटोपवेशं विश्रान्तिसौख्येष्वसमर्थमुग्रं आलकनोत्कं सुजनक्रमाब्जखण्डस्य चण्डं सुखदुःखगण्डं

चेतोगजं कायकुकाननस्थं सुतीक्ष्ण्या धीकरजाग्रपङ्क्त्या विदारयादीर्घविकारदन्तं क्रियाकरं राघव राजसिंह।

'Chitta is like an elephant'. Its eyes are always sunk in intoxication (and do not have proper vision).

It is sitting inside the single hollow of Samsaara (the outside vision presented by the senses only), and is acting restless moving here and there inside the cave, since it is incapable of attaining the true resting state within. It is insane with the hunger for objects and is violent in nature (selfish to the extreme, and so always acts rude and arrogant due to self-conceit). It sees of course, the lotus-grove of noble qualities namely quietness, contentment, rational enquiry etc, but destroys the lotuses with its wild acts of desire-fulfilments and

never is able to have them as its adornments. Its throat is darkened with the constant 'ichor-flow of pains and pleasures'. It lives in the wild jungle of body-identity. Its 'tusks in the form of passion and hatred' are long and sharp and can break through the walls of courage in no time.

Raaghava! You are a lion (Raajasimha) born in the dynasty of the noble Raghu. Like a lion tearing off the head of the elephant with its sharp nails protruding from its hands, you also tear off the Chitta-elephant's head, with the rational thoughts rising through the Vichaara process of your intellect. (66,67)

रतिं गतं नित्यमसत्प्रदेशे शरीरमांसग्रसनेन पुष्टं दुष्टक्रियाकर्कशचञ्चुदण्डमेकेक्षणं पुष्टतमौशुकृष्णं

दूरे समुत्सारय भारभूतं दुश्चेष्टितं कर्कशमारटन्तं गन्धोद्गतं कायकुलायकोशाद्दोषोपशान्त्यै निजचित्तकाकम्।

'Chitta is like a crow'. It always is in search of food at dirty rotten places filled with garbage (in the form of base body-urges of passion and reproduction only). It has grown fat by eating the body-flesh only (in the form of body-identity). It is cruel by engaging in wicked acts only (by superseding others in achieving its selfish goals) and caws harsh in the form of the rude words addressed towards others, with its ugly face contours.

It has only one eye namely the fulfilment of selfish desires. It is dark and dirty with the dense blackness of Taamasic acts (of body-based animal existence only). It sits heavy within you. It always is up to its 'cunning ways' of grabbing what it wants, and acts restless. It keeps cawing without stop with its ever-growing wants and anxieties. It stinks horribly being covered by Vaasanaa-dirt. It resides inside the nest of the body-identity. To remove the horrible state of living with this crow as your company, take the stick of Vichaara, beat it up with the noble qualities of Shama etc, and throw the dead crow far off, so that it never again troubles you. (68,69)

तृष्णापिशाच्या परिचर्यमाणं विश्रान्तमज्ञानमहावटेषु भ्रान्तं चिरं देहशतेष्वटव्यां स्वसंसृतौ चेतनवर्जितेषु

विवेकवैराग्यगुरुप्रयत्नमन्त्रैः स्वतन्त्रैः स्वचिदात्मगेहात्तोत्सादयेच्चित्तपिशाचमेनं यावत्कुतस्तावदिहात्मसिद्धिः।

'Chitta is like a flesh eating Pishaacha (vampire)'. This Vampire-master gets served by a 'female vampire named Trshnaa', the longing for sense pleasures. He rests in the trees situated in the dark jungle of ignorance of immense expanse. He keeps wandering always in the dark jungles of ignorance that are filled with hundreds of 'body-trees which are senseless inert objects, which are incapable of removing the delusion of Samsaara namely the ever-slithering patterns of perception'.

Rama, till the time you do not exorcize this vampire, from one's own house of Self-awareness (Chidaatmaa) through the utterance of magical chants of one's own actions namely the development of Viveka and Vairaagya, following the guidance of a realized Knower combined with sincere effort, how can the goal of Self-knowledge be possible at all? (70,71)

शुभाशुभास्यं हतमानवौघं चिन्ताविषं कायकुक्कञ्चुकं च अजस्रमच्छश्वसनाशनं च सर्वस्य नानाभयनाशदं च

हृदब्जदुःशाल्मलिकोटरस्थममोघया चित्खगमन्त्रशक्त्या नीत्वा शमं राम मनोमहाहिं भयं भृशं प्रोज्झ्य

भवाभवात्मा। (भव अभवात्मा)

'Chitta is like a huge serpent'. It has the 'split fang of auspiciousness and inauspiciousness both'; attacks all the thinking beings (Maanavas); conceals the poison of worries; wears the dirty hide namely the body-identity; without getting tired, it keeps breathing and swallowing the air (supported by the Praana agitation) without a break (and consumes the perceptions of objects); it gives various types of deaths and fears.

It resides inside the dark Shaalmali tree of ignorance, that is growing from the heart-lotus.

Subdue it by the unfailing GarudaMantra of Chit-state (attained through Vichaara), get rid of the fear of ignorance, and stay as the essence of Reality undisturbed by the 'Bhava', the perceived world. (72,73)

अमङ्गलाकारधरः शरीरशवावलीसंततसेवनेन दिगावलीसंभ्रमणश्रमार्तः श्मशानसेवी वपुषा क्षतेन

भोगामिषो दिक्ष्वभिधावमान उत्कन्धरोऽधीरविवृद्धगर्धः उड्डीय वै गच्छति चित्तगृध्रो देहद्रुमात्तन्निपुणं जयस्ते।

'Chitta is like a vulture'. It wears an inauspicious look, since it survives by consuming hosts of dead bodies (namely the ignorant who move about like zombies, alive but dead). It is exhausted by hovering all over the sky (in search of food namely the desire-fulfilment). Harassed and pecked by hundreds of greedy crows of desires, it is exhausted and rests in the cremation-grounds where the ignorant are burnt in the 'fire of suffering' like 'corpses'. It is always looking out for 'crumbs of meat in the form of desire-fulfilment' and keeps moving in all the directions. It has an uplifted neck in the form of body-conceit.

It is cowardly in character (afraid of Vichaara), and is grown up well by feeding on attachments and possessions. If this Chitta-vulture is made to fly away from the tree of your body, then alone you would have gained the perfect victory. (74,75)

भ्रान्तं वनान्तेषु दिगन्तरेषु फलार्थिनं चञ्चलमाकुलाङ्गं जन्मावनेर्जन्ममहिं प्रयातं संसारबन्धं जनतां हसन्तं
द्रुमेऽक्षिनासाकुसुमे भुजादिशाखे विलोलाङ्गुलिजालपत्रे समुल्लसन्तं परिमारयान्तर्मनोमहामर्कटमङ्ग सिद्ध्यै।
'Chitta is like a giant-sized ape'. It keeps wandering in the 'forests of ignorance' in each and every direction, desiring the fruits of joys; is restless always; its limbs keep moving always doing something or other wastefully. It keeps moving from birth to birth (as Vaasanaa-fulfilment states) in the 'forests of births' (Vaasanaa-fields); ridiculing the people caught in the Samsaara-trap by its own ridiculous actions. (*Monkeys always imitate the actions of the men they see.*) It is always found jumping about the 'tree (body)' which bears the flowers of eyes and noses (senses) that emit the 'fragrance of lingering wants', has the 'branches of arms' that move about in actions desiring for fruits, and 'clusters of leaves namely the fingers' which keep shaking in the wind without any purpose achieved. Dear Rama! If you want to succeed in your goal of realization, then kill this mind-monkey ruthlessly. (76,77)

अभ्युत्थितं सत्फलसंक्षयाय लसन्मुखासङ्गितडित्प्रकाशं वर्षन्तमासारमनर्थसार्थमान्दोलितं वासनवात्ययान्तः
संकल्पसंकल्पनवर्जनोग्रमन्त्रप्रभावाद्वृद्धयाम्बरस्थं सोत्साहमुत्सादय चित्तमेघं बृहत्फलं प्राप्य भवालमाद्यः।
'Chitta is like a huge dark cloud'. It rises only to destroy the good fruit of Knowledge. It grins with the flashes of lightning streaks (namely the onflow of agitations) with its face turned outward (towards world-reality). It rains heavily the 'waters of harms only (as sufferings and disappointments)'. It moves violently hither and thither pushed by the storms of Vaasanaas. Remove the well-conceived conceptions of the ego and the world, through the 'magical hymn of Vichaara that is powered by the vision of truth'; and using utmost strength (of reason), get rid of the Chitta-cloud which has settled in your heart-expanse; and then attain the 'excellent fruit of the Knowledge of the Self' and remain as your original self (as the state of Reality). (78,79)

ग्रन्थीकृतं कर्मभिरात्मसृष्टैर्मन्त्रैरभेद्यं ज्वलनैरदग्धं पीडां परमात्मनि कल्पयन्तं समस्तजात्यन्तरदीर्घदाम
संप्रोतनिःसंख्यशरीरमालं बलादसंकल्पनमात्रशस्त्रैः छित्त्वा स्वयं राघव चित्तपाशं यथासुखं त्वं विहरास्तशङ्कः।
'Chitta is like a thick binding rope'. It has tied you with the 'knots of actions', which are based on the imagined state of the ego, and these knots cannot be opened through the recitation of any Mantra (addressed to any deity). It cannot be burnt by the fire of ascetic practice or penance.

It produces immense suffering in the supreme state (deluded by ignorance).

Woven with the threads 'starting from the beginning of Creation to now', and pulled through countless life-existences made of Vaasanaa-fields, it has become extremely long; and is woven through the line of countless bodies (that you imagine yourself to be, like Gaadhi).

Raaghava! Wield the sword of non-conception (by seeing the undivided nature of Reality through reason), and forcefully cut off this Chitta-rope, and wander about freely in the world happily as you deem fit, (with any good story of life you want to conceive), with all apprehensions gone forever. (80,81)

फूत्कारदग्धाखिलपान्थलोकमत्यन्तदुष्प्रापपरप्रबोधं आशीविषं शोषितलोकखण्डं व्यात्यामिषोद्धूतशरीरदण्डं
आमन्थरं देहगुहासु गुप्तं संकल्पघोराजगरं जवेन अकामनानाममहानलेन बलेन दग्ध्वा विभवो भव त्वम्।
'Samkalpa (conception) is like a terrifying boa (constrictor) serpent'.

It burns all the travellers of life-paths by the fire thrown out of its mouth (in the form of envy, anger, hatred etc). It is very difficult to cross over this (serpent) and reach the Knowledge of the Supreme.

It contains the deadly poison of Vaasanaas; and the entire world is scorched by the heat of its poison.

It stays enveloping the body-log with its wide mouth open for any food that passes by (wanting possessions and pleasures). It is without any movement and stays still (without making effort for the Knowledge-attainment).

It hides in the caves of bodies. Use the fire of 'no-wants', and burn it by force, and be victorious in your goal of Self-knowledge. (82,83)

चित्तेन चेतः शममाशु नीत्वा शुद्धेन घोरास्त्रमिवास्त्रयुक्त्या

चिराय साधो त्यज चञ्चलत्वं विमर्कटो वृक्ष इवाक्षतश्रीः। (50.84)

Hey Saadhu! Attack the ‘tainted Chitta’ with the ‘purified Chitta’, like fighting back the violent sword-attack with another strong sword (through the development of dispassion and a natural disinterest in the sense objects). Make it silent by freeing it from the agitations caused by the wants.

(Take recourse to Vichaara and) get rid of all the agitations of the mind forever, and be like a tree that yields countless fruits and flowers (in the form of noble qualities supported by self-knowledge), when it is fully rid of the mad restless monkey.

अमलमिति च कृत्वा चेतसा वीतशङ्कमुपशमितमनोऽन्तः सर्वमादेहमेव

तृणलवलघु पश्यँल्लीलया हेयदृष्ट्या पिब विहर रमस्व प्राप्तसंसारपारः। (50.85)

Making the mind taintless (with all the wants destroyed), being freed of all the doubts, with the mind completely subdued within, seeing with ease everything up to the body-appearance worthless like a piece of grass, having crossed over to the other end of Samsaara (with its truth revealed), drink the joys of the world, wander freely among the sense objects, and ‘enjoy the existence’ (as the ‘Brahman-state endowed with the pure intellect’).