

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY THREE

[LAVANOPANISHAT (6)]

{THE FOOLISH MIND AND ITS ACTIVITIES}

Sanskrit text, Translation and Explanation

by

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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.

WHAT IS THE MIND?

Lavana experienced within a few seconds of his court room scene, an entire life time of a Chaandaala. A Jeeva's experience of countless lives also is just an instant in the 'Brahman state of Reality'.

How is it possible?

For the mind, anything and everything is possible; never distrust its power.

What is this mind, and where is it?

It is nowhere but is everywhere!

It is nothing and non-existent; but is everything and exists everywhere, at all times.

Each mind is like a 'thinking point' in some supreme emptiness (that is empty of emptiness also).

This 'thinking point' can think anything; and that itself rises as world in that point.

Each point has its own place and time measures.

Every Jeeva (who is the mind actually) is a thinking point in emptiness.

This emptiness is not inside any space-measure also.

It is just the emptiness where space is also not there to contain it.

Space and time are just measures conceived by each mind, as per its capacity.

The world of a worm living under the ground is different from the world of Viraat (Totality-mind of a world).

Reality is an unimaginable emptiness which exists as countless 'conscious points' which think.

Reality at once exists as all the mind-points, and all the perceived of all the place and time modes.

There is no time, no place, no Jeeva, no mind, no world, nothing at all; but something is there that is all this, all at once, as if.

That is the nameless formless 'That' ('Tat' of Upanishads).

It has no mind; no intellect, no senses, no form; and does nothing.

It just 'is'!

It just 'is' as something which can understand something. So it is called Aatman (the understanding thing).

It just 'is'; and all this is.

However, there exists nothing but the Reality; it is second-less.

It is beyond the factors of existence and non-existence.

All the words like the mind, intellect, Aatman, Brahman are all just sound-forms invented here for our vocabulary, and have no place in the Reality-state.

It cannot be described or explained or reached as an 'object of knowledge'.

You cannot reach 'yourself'. You can only 'be yourself'.

You cannot remember yourself like an object of knowledge. Reality is not a memory; it is the real 'you'.

The mind-points block the Reality as it were.

This 'blocking phenomenon' is known as Avidyaa.

This Avidyaa does not exist actually!

So what is blocking what?

How can Reality be blocked by something which is not there?

If you stay on the side of Avidyaa, the Chaandaala-world exists with all its sufferings.

If you stay on the side of (the king) Brahman, nothing of the Chaandaala world exists at all.

Is the Chaandaala world real or not? Is your life as a Jeeva real or not?

If you think it is real, then it is real and you can suffer as long as you want.

If you know it is unreal, then how can it ever come into existence at all?

Read through to understand this paradox of reality.

वसिष्ठोवाच
Vasishta spoke

परमात्कारणादादौ चिच्चेत्यपदपातिनी कलनापदमासाद्य कला कलिलतां गता
असत्स्वेव विमोहेषु रामैवंप्रायवृत्तिषु घनेषु तुच्छतामेत्य चिराय परिमूर्च्छति। (110.02)

Though rising from the 'Supreme Cause' itself hey Rama,
the mind remains in a faint state (of misconceiving reality in the perceived), for a prolonged time,
by falling into the 'state of perception' through ignorance, and attaining a wretched state by identifying
thoroughly with such deluded states which actually are not there.

MIND SURVIVES ONLY ON IMAGINATION

असदेव मनो वृत्तिर्मलाना विस्तारयत्यलं दुःखं दोषसहस्रेण वेतालानिव बालिका। (110.03)

सदेव हि महादुःखमसतां नयति क्षणात् निष्कलङ्का मनोवृत्तिरन्धकारमिवार्करूक्। (110.04)

The 'mind tainted with countless faults' spreads out in an enormous way as the 'unreal' (through its anxieties
and imaginations), like the little 'immature girl' keeps increasing the number of ghosts through imagination
and suffers also by imagining thousands of actions done by them;
whereas a taintless mind (with no desires and attachments), staying only as the 'state of the Real', destroys even
great sufferings instantly, like the sun-rays removing the darkness instantly.

MAGIC OF THE MIND

नयत्यभ्याशतां दूरं दूरमभ्याशतां नयेत्मनो वल्गति भूतेषु बालो बालखगेष्विव। (110.05)

Mind throws what is near to a distance; and brings close what is far (thinks of the future or past when in the
present; and keeps away from what is in front).

Like a child playing with his little pet birds (chasing one bird after the other, jumping here and there), the mind
jumps about (from object to object) in the living beings.

INCORRECT VISION OF THE IGNORANT MIND

अभयं भयमज्ञस्य चेतसो वासनावतः दूरतो मुग्धपान्थस्य स्थाणुर्याति पिशाचताम्। (110.06)

The mind of an ignorant person is frightened easily because of the pull of the Vaasanaas (and is always filled
with anxieties about everything through excessive imagination);

and is like the gullible traveller, who (because of the improper vision and the fear in the heart),
seeing the pillar at the distance, thinks of it as a devil (that is about to swallow him off).

शत्रुत्वं शङ्कते मित्रे कलङ्कमलिनं मनः मदाविष्टमतिर्जन्तुर्भ्रमत्पश्यति भूतलम्। (110.07)

The tainted mind (which is always apprehensive about everything) is suspicious of even a friend and looks at him
as an enemy, like the intoxicated human-creature sees the ground as rotating.

(Such is the madness of the mind!)

पर्याकुले हि मनसि शशिनो जायतेऽशनिः अमृतं विषभावेन भुक्तं याति विषक्रियाम्। (110.08)

सुरपत्तननिर्माणमसत्सदिव पश्यति वासनावलितं चेतः स्वप्नवज्जाग्रदेव हि। (110.09)

The mind that is confused can even perceive a missile shooting forth from the moon.

For an anxiety-filled mind, even the (life-giving) nectar consumed with the idea of poison will indeed
produce poisonous effects. (Such is the power of the mind!)

The mind easily believes even a city of illusion to be real.

The mind under the control of Vaasanaas is actually 'dreaming when awake'.

(Such is the stupidity of the mind!)

VAASANAAS: THE LATENT HIDDEN TENDENCIES WITHIN

मोहैककारणं जन्तोर्मनसो वासनोल्बणा उत्खातव्या प्रयत्नेन मूलोच्छेदेन सैव च। (110.10)

In the living beings, Moha (delusion or wrong understanding) alone is the cause of the increased state of
Vaasanaas; that alone has to be completely uprooted with great effort.

वासनावागुराकृष्टो मनोहरिणको नृणां परां विवशतामेति संसारवनगुल्मके। (110.11)

In the bushy jungle of Samsaara, the mind-deer that belongs to the men, is pulled towards the 'trap
of the Vaasanaas' by losing control over itself.

VICHAARA DESTROYS THE VAASANAAS

येन चिह्ना विचारेण जीवस्य ज्ञेयवासना निरभ्रस्येव सूर्यस्य तस्यालोको विराजते। (110.12)

For that (Vaasanaa-less) Jeeva for whom the 'perceiving-Vaasanaa' (imagining the sense information as solid objects) is shattered through the 'process of reasoning', his vision shines forth like a sun removed of clouds.

MIND ALONE IS THE MAN

[Physical body cannot move by itself; it is the closest sense-information that is under the control of an agitation called the mind. The agitation called the mind appears as the body, in an 'outside'.

'Body' is the sense-information that moves by the power of the mind, like a vehicle by a driver.

When the vehicle is in movement, it is the combination of both the conscious driver and the inert vehicle.

Both act as one unit when moving; yet the vehicle is inert and the driver is conscious.

Mistakes done by the vehicle belong to the driver only; for he alone directs the vehicle.

A man is a combination of the mind and body; where the mind also, though an inert agitation-process in actuality, is able to move another inert thing called the body.]

अतस्त्वं मन एवेदं नरं विद्धि न देहकं, जडो देहो, मनश्चात्र न जडं नाजडं विदुः। (110.13)

Therefore, understand the mind alone to be the man, not the physical body.

Body is (completely) inert. Mind here is not considered as inert nor non-inert.

(Mind is a combined state of the inert part and the conscious part acting as one unit.

The word 'conscious' does not refer to any special quality; but is just the reaction of the brain to the outside phenomena.)

यत्कृतं मनसा तात तत्कृतं विद्धि राघव, यत्यक्तं मनसा तावत्तत्यक्तं विद्धि चानघ। (110.14)

Raaghava, the action done by the mind alone is the real action.

That which is renounced by the mind O Anagha, know that as truly renounced.

(It is not the objects or people you have to run away from; but you have to understand the unreal nature of it all, through Vichaara. Outward abstinence is sought by the fools only.)

मनोमात्रं जगत्कृत्स्नं, मनः पर्यन्तमण्डलं, मनो व्योम मनो भूमिर्मनो वायुर्मनो महान्। (110.15)

The entire world is only the mind. Mind alone spreads out till the horizon.

Mind is the empty sky; mind is the earth; mind is the wind; mind is great.

(Whatever is there as an object of knowledge, as revealed by the senses, is the mind-shine alone.)

(It is not that the mind always sees the right way. Its capacity is limited by the incapacity of the physical body and the physical brain; and it can see contradictory things also and believe them to be real.)

मनो यदि पदार्थे तु तद्भावेन न योजयेत्ततः सूर्योदयेऽप्येते न प्रकाशाः कदाचन। (110.16)

If the mind does not attach the suitable idea to the object, even when the sun rises, one does not see the objects illuminated by the light.

(Through sheer imagination or stupidity, mind can see the light also as darkness. Whatever you conceive in the state of ignorance, that alone you see as your experience. Every ignorant Jeeva is a self-hypnotized idiot only!)

मनो मोहमुपादत्ते यस्यासौ मूढ उच्यते, शरीरे मोहमापन्ने न शवो मूढ उच्यते। (110.17)

Only when the mind loses consciousness that the person is said to be unconscious.

When the body is unconscious (as in death), the corpse is not said to be unconscious (though in both cases the bodies are lying motionless on the ground). *(Body is completely useless without the mind-factor.)*

MIND PROJECTS ITSELF AS ALL THE SENSES

[Senses are not the physical limbs that you possess as the parts of the body.

Body is an inert flesh mass that feels nothing, and is similar to a log of wood.

Mind alone assumes the roles of the senses and conceives the physical parts of the body (eyes, nose etc) as its channels.

Actually when you are seeing or smelling or touching, you never are aware of the physical eyes or nose or skin.

These ideas are later analyzed, and ascertained by the intellect-state which is also mind only.

The entire world is a mono-game played by the mind. It alone produces the perceived; and explains it also, and believes it also.]

मनः पश्य भवत्यक्षि शृण्वच्छ्रवणतां गतं त्वग्भावं स्पर्शनादेति घ्राणतामेति जिघ्रणात्

रसनाद्रसतामेति, विचित्रास्वत्र वृत्तिषु नाटके नटवद्देहे मन एवानुवर्तते। (110.19)

Observe that the mind alone becomes the 'Seeing Eye'.

By hearing it becomes sense of hearing. By touching it becomes the sense of touch.

By smelling it becomes the sense of smell. By tasting it becomes the sense of taste.

Like the actor taking on many characters, mind alone imitates all the senses in all the perceptions.

(Though it sees as it were, the mind sees that only which it wants to see as tainted by the Vaasanaas.

It is never aware of the Reality behind the sense perceptions, and always makes up things as per its whims and fancies.)

लघु दीर्घं करोत्येव सत्येऽसतां प्रयच्छति कटुतां नयति स्वादु रिपुं नयति मित्रताम्। (110.20)

Mind makes short look long, produces unreal in the real, makes the bitter as tasty and makes a friend of the enemy also.

[What is an instant in the Brahman state, that quiver is seen as a succession of lives by the mind for a prolonged time of countless Kalpas. The emptiness is covered by the sense-perceptions without a gap, and one can never see the reality beyond the sense- perceptions ever. The horrid life filled with suffering is liked and adored by the Jeevas; and the harmful delusion is always kept close as the dearest friend.]

POWER OF THE MIND

य एव प्रतिभासोऽस्य चेतसो वृत्तिवर्तिनः ततस्तदेव प्रत्यक्षं तथात्रानुभवादिह। (110.21)

प्रतिभावशादेव स्वप्नाकुलितचेतसः हरिश्चन्द्रस्य संपन्ना रात्रिर्द्वादशवार्षिकी। (110.22)

चित्तानुभाववशतो मुहूर्तत्वे गतं युगं इन्द्रद्युम्नस्य वैरिञ्चयपुराभ्यन्तरवर्तिनः। (110.23)

What the mind with its flow of thoughts, believes as the fact; that alone gets directly experienced here as real. Because of the appearance presented by the mind, Harishchandra went through twelve years of suffering in a dream-like state in one single night. Because of the mind-experience only, Indradyumna experienced a Yuga in a second when in the city of Brahmaa.

(Lavana within a few seconds experienced sixty years of life as a Chaandaala.)

CONQUER THE MIND AND REACH THE GOAL

मनोज्ञया मनोवृत्त्या सुखतां याति रौरवं प्रातःप्राप्तव्यराज्यस्य सुबद्धस्येव बन्धनम्। (110.24)

If the mind is absorbed in some pleasing thoughts of love or devotion, even the 'Raurava-Hell' (filled with painful screams) becomes a happy place only, like the imprisonment of a person who is bound in chains, feels sure in the mind of getting the kingdom in the morning.

(A Mumukshu is also able to bear with the perceived world of ignorance, because of the assurance of the goal he is about to reach through his sincere Saadhana.)

जिते मनसि सर्वेव विजिता चेन्द्रियावलिः शीर्यते च यथा तन्तौ दग्धे मौक्तिकमालिका। (110.25)

If the mind is conquered, all the senses get conquered, like the pearl-garland breaking off when the string that is holding the pearls is burnt off.

MIND-BRAHMAN

सर्वत्र स्थितया स्वच्छरूपया निर्विकारया समया सूक्ष्मया नित्यं चिच्छक्त्या साक्षिभूतया

सर्वभावानुगतया न चेत्यर्थविभिन्नया रामात्मसत्तया मूकमपि देहसमं जडम्। (110.27)

Rama! The mind is everywhere as everything (as the sense-perceptions and ideas connected to them).

It is pure as the essence of Brahman; is changeless; is equal; is subtle; is eternal and is the witness-state as the power of Chit; it experiences everything everywhere; is not different from what is perceived; is the essence of the Self. Mind is incapable of speech and so is inert like the physical body.

(Mind is just an inert process that appears as the field of experience. The perceiver is Chit alone.)

WHATEVER THE MIND SEES IS MEANINGLESS; YET LOOKS REAL

मनोऽन्तश्चलति व्यर्थं मननैषणमुद्यया बहिर्गिरिसरिद्व्योमसमुद्रपुरलीलया। (110.28)

Mind moves within (as just some agitation) without any useful purpose, and is deluded by thinking about the desired objects. (This agitation is translated as the objects and desire.)

It is present as the grand show of the hill, stream, sky, sea, and city in an 'outside' (that is imagined too).

MIND IS MADE OF LIKES AND DISLIKES

जाग्रच्चाभिमतं वस्तु नयत्यमृतमृष्टतां अनीहितं च विषतां नयत्यमृतमप्यलम्। (110.29)

When the mind is awake to the world, the desired object becomes nectar-like (though harmful); what it does not like looks like poison, even if it is nectar.

MIND SUPERIMPOSES THE QUALITIES ON THE INERT OBJECTS

अमृष्टसर्वभावानामलमात्मचमत्कृतिं मनः स्वाभिमताकारं रूपं सृजति वस्तुषु। (110.30)

The mind (with its special skill) keeps the objects from getting erased off, and overwrites what it wants on those objects (as beauty, ugly, tasty, good, bad etc).

MIND IS THE REAL CREATOR

[Mind is an extension of the power of Chit. That is why, it is so powerful and stays as the perceiver and the perceived.]

स्पन्देषु वायुतामेति प्रकाशेषु प्रकाशतां द्रवेषु द्रवतामेति चिच्छक्तिस्फुरितं मनः। (110.31)

As the extension of the power of Chit,
the mind becomes the wind as 'movement'; *(It makes you see movement in the emptiness.)*
becomes the illuminating nature of the lights;
(It makes you believe in the light as revealing the objects; though it alone produces the objects through the senses.)
becomes the liquidity of the liquids; *(It sees solidity in the solids and liquidity in the liquids.)*

पृथ्व्यां कठिनतामेति शून्यतां शून्यदृष्टिषु सर्वत्रेच्छास्थितिं याति चिच्छक्तिस्फुरितं मनः। (110.32)

As the extension of the power of Chit, mind attains the state of whatever it desires;

(Whatever you sense is the mind alone producing that sensation in the emptiness.)

becomes the hardness of the land; *(It sees hardness in the objects.)*

becomes the voidness of the void perceptions.

(Mind conceives 'emptiness' through the presence and absence of the objects in the space.)

WHAT IS THERE WITHOUT THE MIND?

शुक्लं कृष्णीकरोत्येव कृष्णं नयति शुक्लतां विनैव देशकालाभ्यां,

It makes the white into black; and turns black into white without the actual 'place and time factors'
(by bringing in the sun and removing the sun, and thus revealing the time and place factors as real).

शक्तिं पश्यास्य चेतसः। (110.33)

Observe the power of the mind.

(The very Sun which reveals the objects and creates the idea of place demarcations is also a produce of the mind only.)

मनस्यन्यत्र संसक्ते चर्वितस्यापि जिह्वया भोजनस्यापि मृष्टस्य न स्वादोऽस्यानुभूयते। (110.34)

If the mind is engaged elsewhere, even the tastiest food chewed in the mouth becomes tasteless.

(Unless the mind is engaged, the senses cannot bring forth the information attached to the objects as taste, sound etc.)

यच्चित्तदृष्टं तद्दृष्टं,

That which is seen by the mind alone actually seen (not that which is just seen by the eyes).

(Whatever is not sensed by the mind as images, taste, solidity etc cease to exist when the mind is not in contact.

The objects behind your back when not seen do not exist as images also, when you do not see them with the mind joined to the eyes.

All around is emptiness only; and the mind writes the pictures of the objects instantly at every moment, and fools itself into thinking that the objects are absolute and thus stay independent of its seeing.)

न दृष्टं तदलोकितं,

What is not perceived by the mind is not seen at all.

(If you fall asleep and the mind is quiet, the body also ceases to exist for you and returns to its empty state of formlessness.

The moment the mind is active, the body along with the world of objects rises up in the mind, as if by a sorcerer's trick.)

अन्धकारे यथा रूपमिन्द्रियं निर्मितं तथा। (110.35)

Mind can see even (imagined) forms in darkness, creating the appropriate sense-perceptions thereof.

(You are bound to believe what the mind produces as perception; 'reason' has no place in it.

Mind can overpower 'reason' with the direct perception of the imagined things.)

इन्द्रियेण मनो देहि मनसेन्द्रियमुन्मनः, इन्द्रियाणि प्रसूतानि मनसो नेन्द्रियमात्मनः। (110.36)

Through the senses the mind becomes embodied. Through the mind, the senses rise.

The senses alone rise from the mind; and not the mind from the senses.

(Mind is not any physical organ or limb that exists as a part of the individual. It is the very process of sense perception.

Mind is the source of sense perceptions; and the senses do not create the mind.)

BODY IS AN IDEA IN THE MIND

अत्यन्तभिन्नयोरैक्यं येषां चित्तशरीरयोः ज्ञातज्ञेया महात्मानो मनस्यास्ते सुपण्डिताः। (110.37)

Those who have understood the oneness of the two entirely different things, namely the body and the mind, are the true Knowers, the truly great ones and are extremely wise.

(Mind alone produces the sensation called the body and is not different from the actions of the body.

Body is just a function of the mind and not any absolute entity.

What you see as the physical bodies, their movements, the places, time factors, language, emotions, etc all belong to the 'process of perception' called the mind.)

DEAD MIND OF A SAGE

कुसुमोल्लासिधम्मिल्ला हेलाचलितलोचना काष्ठकुड्योपमाङ्गेषु लग्नाप्यमनसोऽङ्गना। (110.38)

If even the prettiest woman whose braided hairs are decorated by fragrant flowers and whose eyes

move with excessive charm, embraces a man without the mind (when his mind is absorbed elsewhere), she is like a log of wood (and produces no effect for him).

मनस्यन्यत्र संसक्ते वीतरागेण कानने क्रव्यादचर्वितोऽङ्कस्थः स्वकरोऽपि न लक्षितः। (110.39)

A dispassionate Sage who is absorbed in contemplation is not aware, even if his hand is eaten by a carnivorous bird sitting on his lap.

सुखीकर्तुं सुदुःखानि दुःखीकर्तुं सुखानि च सुखेनैवाशु युज्यन्ते मनसोऽतिशया मुनेः। (110.40)

Through the mind, pains become pleasures; pleasures turn into pains.

But the excellent mind of the dispassionate Sage, is always in bliss.

THE IGNORANT MIND IS NEVER FREE OF THE WORRIES

[Jeevas do not live inside a solid world; but world is experienced by the Jeevas in the two states of dream and waking. The worries of the waking state follow the ignorant man in the dream too.

Unless one is freed of Vaasanaas, there is no escape for him ever from the continuous onslaught of problems of life; for even in the dream, the agitation expresses itself as the agitation-filled world only.

Physically running away to the mountains or caves offer no solution to his agitated mind, since the mind still carries the anxieties within, wherever one goes.]

मनस्यन्यत्र संसक्ते कथ्यमानापि यत्नतः लता परशुकृतेव कथा विच्छिद्यते बत। (110.41)

If the mind is engaged elsewhere (as in a dream or imagination), even if anything is told, don't the words get cut off from the ear, like the creeper cut off with the axe?

मनस्यद्रितटारूढे गृहस्थेनापि जन्तुना शुभ्राभ्रकन्दरभ्रान्तिदुःखं समनुभूयते। (110.42)

If the ignorant married man, the poor creature (tries to escape the pains and) sits even on top of the mountain (far from home), the pains still rest heavy on his head like clouds, in his mind.

मनस्युल्लसिते स्वप्ने हृद्येव पुरपवर्ताः आकाश इव विस्तीर्णे दृश्यन्ते निर्मिताः क्षमाः। (110.43)

If the mind is cheerful, then even in the dream, the cities and mountains are seen within itself, in a vast space of lands constructed by the mind (and feels peaceful).

मनो विलुलिते स्वप्ने हृद्येवाद्रिपुरावलिं तनोति चलिताम्भोधिर्वीचीचयमिवात्मनि। (110.44)

If the mind is agitated, then even in in the dream, the cities and mountains are created within itself, and shake like the waves of the turbulent ocean (because of the agitation within).

अन्तरब्धिजलाद्यद्वतरङ्गापीडवीचयः देहान्तर्मनसस्तद्वत्स्वप्नाद्रिपुरराजयः। (110.45)

Inside the Ocean waters, the waves remain subsided; similarly the arrays of mountains and cities seen in the dream, stay inside the mind within the body alone.

WORLD WHICH IS OUTSIDE IS ACTUALLY WITHIN THE MIND; THERE IS NO 'OUTSIDE' AT ALL

अङ्कुरस्य यथा पत्रलतापुष्पफलश्रियः मनसोऽस्य तथा जाग्रत्स्वप्नविभ्रमभूमयः। (110.46)

Just like the sprout holds inside it all the leaves and flowers in a subtle form, the states of waking and dream exist inside the mind likewise.

व्यतिरिक्ता यथा हेम्नो न हेमवनिता तथा जाग्रत्स्वप्नक्रियालक्ष्मीर्व्यतिरिक्ता न चेतसः। (110.47)

The gold does not differ from the statue of a woman made of gold; so also, the waking, dream states do not differ from the particular mind.

धाराकणोर्मिफेनश्रीर्यथा संलक्ष्यतेऽम्भसः तथा विचित्रविभवा नानातेयं हि चेतसः। (110.48)

Ocean is seen as varied forms of shower-sprays, waves, foam etc; so also, the mind exists in a variety of ways with the grandeur of varied objects.

स्वचित्तवृत्तिरेवेह जाग्रत्स्वप्नदृशोदितं रसावेशादुपादत्ते शैलूष इव भूमिकाम्। (110.49)

The ideas within one's mind alone rise as the Jaagrat, Svapna states, like an actor presents various emotions and characters on the stage.

चण्डालत्वं हि लवणे प्रतिभासवशाद्यथा तथेदं जगदाभोगि मनो मननमात्रकम्। (110.50)

The 'Chaandaala state experienced by king Lavana' is just an illusion perceived within his mind.

The entire world experienced by one and all is also an illusion perceived by the mind alone.

यद्यत्संवेद्यते किञ्चित्तेन तेनाशु भूयते मनो,

Whatever it perceives (and imagines), the mind stays as those objects only.

(Any world-scenario that rises in front of you, moment to moment, is your own making.)

मनननिर्माणं यथेच्छसि तथा कुरु। (110.51)

Construct your thoughts accordingly as per your understanding (staying in the Vaasanaa-less state) to perceive a world that suits you.

नानापुरसरिच्छैलरूपतामेत्य देहिनां तनोत्यन्तःस्थमेवेदं जाग्रत्स्वप्नमयं मनः। (110.52)

Mind, staying within only, in the embodied entities, shines forth as the various cities, streams and hills; and is of the nature of Jaagrat and Svapna only.

MIND EXISTS AS THE DUALITY STATE

[Mind does not appear as a single object only, but always as a total package of all things as the surroundings, contradictory factors, causal factors, crowds etc. With the presentation of just a 'tiny directly perceived scene sensed by the senses', it adds up all the rest of the things as the added up ideas and imaginations; and proves the existence of a huge world outside.

So, if it is a Sura-identity, it will produce a Daitya as a counter-part, if it is a father, a son gets produced; if a man, a woman gets produced; if an elephant, it gets a mountain as its counter-part.

A mind with a Vaasanaa is capable of producing an entire world teeming with beings to suit its fulfilment instantly; for it is acting on the power of Brahman only.

Lavana's Chaandaala experiences also were experienced within his own mind within a few minutes.

Whatever scene of the world you (as the reader) are seeing, it is your own making. If you want to change it for the better, develop dispassion and discrimination, and free it of Vaasanaas.

Learn to be 'awake' in the dream-world of life; do not be just the dream-state, trapped in your own delusion.]

सुरत्वाद्वैत्यतामेत्य नागत्वान्नगतामपि प्रतिभासवशाच्चित्तमापन्नं लवणो यथा। (110.53)

नरत्वादेति नारीत्वं पितृत्वात्पुत्रतां गतः यथा क्षिप्रं प्रति नरः स्वसंकल्पात्तथा मनः। (110.54)

Like depicted in the story of Lavana, the mind instantly stays as what is conceived in each and every 'Jeeva-thing'. By attaining the state of the Suras, the mind attains the state of Daityas also; by attaining the state of the elephant, it attains the state of mountain also, by its 'appearance-making' nature; by appearing as the man, it appears as the woman also; by appearing as the father, it attains the state of the son also.

THE IDIOT MIND, THE 'INFORMATION PROCESSING POWER OF BRAHMAN'

संकल्पतः प्रम्रियते संकल्पाज्जायते पुनः मनश्चिरन्तनाभ्यस्ताज्जीवतामेत्यनाकृति। (110.55)

Mind (identified with the body) dies by conception, takes birth again (identified with the body) by conception; and though formless, it takes on the form of a Jeeva (identified with the body) by prolonged habit.

मनो मननसंमूढमूढवासनमाततं संकल्पाद्योनिमायाति सुखदुःखे भयाभये। (110.56)

Mind becomes the most idiotic state through the uncontrolled thought-flow; it becomes well-established in 'deep-rooted Vaasanaas' and spreads out as the perceived (Vaasanaa-fields); and through mere conception, it takes on a form (physical body) to experience pleasure and pain, fear and fearlessness.

(Pleasure and pain are also emotions produced by the mind falsely through imagination only.)

सुखं दुःखं च मनसि तिले तैलमिव स्थितं तद्देशकालवशतो घनं वा तनु वा भवेत्। (110.57)

तैलं तिलस्य चाक्रान्त्या स्फुटतामेति शाश्वतीं चेतसो मननासङ्गाद्धनीभूते सुखासुखे। (110.58)

Both the 'pain and pleasure' exist in the mind like the oil inside the gingili seed.

At suitable time and place the pains and pleasures keep appearing in various measures, light or heavy. The gingili oil becomes completely visible and stays so, for long, when the seed gets crushed; so also, the pleasure and pain also become thick in experience, by the dominance (pressing/pressure) of the particular thoughts in the mind.

(Place and time also are just ideas that are produced by the mind in an 'imagined outside'. Any perceived object is conceived as 'being at a particular place at a particular time'; place and time are just measures conceived by the mind.)

देशकालाभिधानेन राम संकल्प एव हि कथ्यते तद्वशाद्यस्माद्देशकालौ स्थितिं गतौ। (110.59)

Rama, conception alone is known by the terms of place and time; that is why the 'place and time factors' have become established as a part of the perceived.

(Whatever the body is doing as an action, it is an expression of the mind only.)

प्रशाम्यत्युल्लसत्येति याति नन्दति वल्गति मनःशरीरसंकल्पे फलिते न शरीरकम्। (110.60)

The body lies down quietly, jumps in joy, comes, goes, is happy, and ambles also when the mind's conceptions fructify in it; the body does not act independently of the mind.

(Body is the private chambers used by the mind for its idiotic conceptions.)

नानास्फारसमुल्लासैः स्वसंकल्पोपकल्पितैः मनो वल्गति देहेऽस्मिन्साध्वीवान्तःपुराजिरे। (110.61)

Like the chaste wife in the courtyard of her harem, the mind wanders happily in the body through the ‘conceptions of various types’.

CONTROLLING THE MIND

चापले प्रसरस्तस्मादन्तर्येन न दीयते मनोविलयमादत्ते तस्यालान इव द्विपः। (110.62)

For the one who does not give place to the ever rising desires of sense-objects, the mind stays subdued like the elephant tied to the stake.

(The objects of the world inert or conscious, do not affect the Vaasanaa-less person, who is established in the ‘Silence of the Self’.)

न स्पन्दते मनो यस्य शस्त्रस्तम्भ इवोत्तमः सद्वस्तुतोऽसौ पुरुषः शिष्टाः कर्दमकीटकाः। (110.63)

He whose mind does not vibrate (as wasteful thoughts) is truly an excellent man, and is like the one who has shot the freezing missile at the enemies making them frozen; the others are just the drainage-worms (sunk in wasteful imagined pleasures and get crushed always).

यस्याचपलतां यातं मन एकत्र संस्थितं अनुत्तमपदेनासौ ध्यानेनानुगतोऽनघ। (110.64)

He whose mind has lost its fickleness, and is established in the truth of his essence, has attained the most excellent state through meditation (through the Vichaara about the idiot-state of the mind), Hey Anagha.

संयमान्मनसः शान्तिमेति संसारविभ्रमः मन्दरेऽस्पन्दतां याते यथा क्षीरमहार्णवः। (110.65)

Like the Milk-ocean becoming calm when the Mandara Mountain stops the churning, the delusion of the world also subsides, by the control of the mind.

मानस्यो वृत्तयो या या भोगसंकल्पविभ्रमैः संसारविषवृक्षस्य ता एवाङ्कुरयोनयः। (110.66)

Those ‘perturbations of the mind’ that chase the ‘pleasures of senses’ blinded by delusion, they alone act as the ‘rows of sprouts’ for the ‘poisonous trees of worldly-existence’.

चित्तं चलत्कुवलयं वलयन्त एते मूढा महाजडजवे मदमोहमन्दाः

आवर्तवर्तिनि विल्वविशीर्णचिन्ताचक्रभ्रमे पुरुषदुर्भमराः पतन्ति। (110.67)

Mind is ‘lotus’ that is rolling on, in the cold flood-waters (and already is getting shattered, and is unstable); ‘these men, the foolish bees turning idiotic by the great delusion, moving round ‘this (unstable diseased) mind-lotus’, fall into the ‘rotating wheels of worries in the whirlpools’ and shatter to pieces.