

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER NINE

[QUESTIONS AND ANSWERS (2)]

[MIND IS THE WORLD: MIND IS THE PHILOSOPHY ALSO]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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.

रामोवाच
Rama spoke

भगवन्सर्वधर्मज्ञ संशयो यो महानयं हृदि व्यावर्तते लोलः कल्लोल इव सागरे। (21.01)

Bhagavan! You are well-versed in all the Scriptures!
A great doubt troubles my heart yet, like the turbulence in the Ocean.

दिव्कालाद्यनवच्छिन्ने तते नित्ये निरामये म्लाना संविन्मनोनाम्नी कुतः केयमुपस्थिता। (21.02)

What and how is it that 'a thing called mind of the nature of tainted cognition' -
is present in the '*Supreme - which is spread out everywhere, which is eternal and free of afflictions, and which is undivided by the phenomena of space and time*'?

यस्मादन्यन्न नामास्ति न भूतं न भविष्यति कुतः कीदृक्कथं तत्र कलङ्कस्तस्य विद्यते। (21.03)

Since the factor of 'another thing (other than the pure Reality state)' -
'having existed, existing or will be existing', is not there at all,
then- wherefore, in what manner, how does this taint appear in the Supreme?

वसिष्ठोवाच
Vasishta spoke

[“Rama! In this assembly there are people who still not have attained the intellectual level like you to think abstract. At present, we are still discussing the nature of ‘mind’. At the end of the discourse, when the conclusion gets discussed, then you question can be grasped by many here, and the answer also will be appreciated. Therefore, wait patiently, and listen to the present discourse on ‘Mind’.]

साधु राम त्वया प्रोक्तं जाता ते मोक्षभागिनी मतिरुत्तमनिष्यन्दा नन्दनस्येव मञ्जरी। (21.04)

Well said Rama! Your intellect is indeed fit for liberation (oozing excellent thoughts), and is similar to the 'flower cluster of the Nandana garden (of Indra) which oozes out excellent honey'.

पूर्वापरविचारार्थतत्परेयं मतिस्तव संप्राप्स्यसि पदं प्रोच्यैर्यत्प्राप्तं शंकरादिभिः। (21.05)

Your mind is always engaged in resolving the doubts about the 'Supremacy' that is beyond and the perceived world seen here; you will indeed attain the highest state of knowledge equalling that of Lord Shankara and other Devas.

प्रश्नस्यास्य तु हे राम न कालस्तव संप्रति सिद्धान्तः कथ्यते यत्र तत्रायं प्रश्न उच्यते। (21.06)

Rama! This question is inappropriate at this present context of discourse.
When the conclusion is reached at the end of the discourse, then you this question can be presented (when others here will also the profound nature of your question).

सिद्धान्तकाले भवता प्रष्टव्योऽहमिदं परं करामलकवत्तेन सिद्धान्तस्ते भविष्यति। (21.07)

At the final stage of conclusion only, you should question me like this; then only, you will 'see' the conclusion like the gooseberry kept in the palm.

सिद्धान्तकाले प्रश्नोक्तिरेषा तव विराजते प्रावृषीव हि केकोक्तियुक्ता शरदि हंसगीः। (21.08)

At the final stage of conclusion only, your question will shine forth as appropriate.
Peacock-cry is there at the monsoon-time (filled with clouds of doubts) (where many here still have not cleared many doubts of theirs); but in the autumn, the song of the swan (Hamsa/I am that) is befitting.

सहजो नीलिमा व्योम्नि शोभते प्रावृषः क्षये, प्रावृषि त्वतनूदग्रपयोदपटलोत्थितः। (21.09)

When the monsoon clouds vanish, naturally the blue sky will shine forth.
In the monsoon, the large layer of thick clouds alone, hangs down heavily.

अयं प्रकृत आरब्धो मनोनिर्णय उत्तमः यद्वशाज्जनताजन्म तदाकर्णय सुव्रत। (21.10)

At present, we are discussing deeply about the 'mind-nature because of which the hosts of living beings rise up'. Hey Rama of good conduct, now you listen to the continuation of the same topic.

MIND IS SYNONYMOUS WITH ACTION

एवं प्रकृतिरूपेयं मनोमननधर्मिणी कर्मति राम निर्णीतं सर्वैरेव मुमुक्षुभिः। (21.11)

Now we have understood that the nature of the mind is 'agitation' or 'uncontrolled flow of thoughts'. All the 'seekers after liberation' (assembled here) now know that the 'mind is synonymous with action'.
(*Mind-agitation alone is seen as the action of the body instantly.*)

शृणु दर्शनभेदेन तन्नामाभिमताकृतिं वाग्मिनां वदतां यातं चित्राभिः शास्त्रदृष्टिभिः। (21.12)

By the differences in the viewpoints, the 'Reality' has taken on many names and qualities, by the scholars with various philosophical views. Listen to this.

यं यं भावमुपादत्ते मनो मननचञ्चलं ततामेति घनामोदमन्तस्थः पवनो यथा। (21.13)

'Mind, which is always agitated by various thoughts' takes on the 'state of the perceived' as per its agitation-quality, like the wind carrying the (good or bad) scent of the flower (of any type) which it is in contact with.

ततस्तमेव निर्णय तमेव च विकल्पयन् अन्तस्थया रञ्जनया रञ्जयन्स्वामहंकृतिं
तन्निश्चयमुपादाय तत्रैव रसमृच्छति।

Ascertaining those very ideas, expanding those very ideas, the mind colours the 'Ahamkaara' with the same colours (by superimposing the qualities of ugly, beautiful, good, bad, liked, disliked, right, wrong etc, based on the ego-standpoint); and ascertains those very ideas as real, and tastes them again and again.

यन्मयत्वं शरीरे तु ततो बुद्धीन्द्रियेषु च।

यन्मयं हि मनो राम देहस्तदनु तद्वशः ततामायाति गन्धान्तः पवनो गन्धतामिव। (21.16)

Whatever ideas fill the mind, the organs of knowledge and the inert body act accordingly. In whatever the mind state is in, the body which in its control moves accordingly and acts as one with the mind, like the wind which collects any fragrance of any sort, carries the same fragrance.

बुद्धीन्द्रियेषु वल्गत्सु कर्मेन्द्रियगणस्ततः स्फुरति स्वत एवोर्वी रजोलोल इवानिले। (21.17)

In whatever way the organs of knowledge move forth, the organs of action follow suit, like the ground gets covered by the dust that is in the wind.

कर्मेन्द्रियाणि क्षुब्धे स्वशक्तिं प्रणयत्यलं, कर्म निष्पद्यते स्फारं पांसुजालमिवानिले। (21.18)

Once the 'organs of action' are on the move, the mind uses its power and fulfils the desired action, like the wind covering everything with dust.

एवं हि मनसः कर्म, कर्मबीजं मनः स्मृतं, अभिन्नैव तयोः सता यथा कुसुमगन्धयोः। (21.19)

In this manner, the mind performs an action. Mind alone is known as the seed of action. Both the mind and action are inseparable, like the flower and its fragrance.

यादृशं भावमादत्ते दृढाभ्यासवशान्मनः तथा स्पन्दाख्यकर्माख्यप्रथाशाखा विमुञ्चति। (21.20)

Whatever ideas the mind develops through 'deep habituated practice' (inculcated through the parentage, environment, education, religion, attachment to objects and people etc), based on those very ideas, it gives out various definitions (narratives) for those things called the 'vibration (agitation within) and action (outwardly)' (by explaining the actions with imagined narratives).

तथा क्रियां तत्फलतां निष्पादयति चादरात् ततस्तमेव चास्वादमनुभूयाशु बध्यते। (21.21)

Then it zealously accomplishes the action and attains the results thereof.

Then, getting a taste for the same thing, it experiences it repeatedly and gets bound.

(*Each Jeeva is always under the false conceit that 'it knows the best', be it a daily chore, or some philosophical that explains the world and its source.*)

यं यं भावमुपादत्ते तं तं वस्त्विति विन्दति तत्तच्छ्रेयोऽन्यन्नास्तीति निश्चयोऽस्य च जायते। (21.22)

Whatever perceptions are experienced, it accepts them as real; and, 'There is nothing better than this' such an affirmation rises in it.

VARIED VIEW-POINTS OF VARIED MINDS

(*As prescribed by the scriptures, everyone tries to fulfil the four goals of life- Dharma, Artha, Kaama and Moksha.*

Though every philosophical view has Moksha alone as the goal, the theories and explanations differ from one scholar to the other. The idea of Moksha itself is different for different cults. Even the practice of Shama and Dama, differs for them.)

धर्मार्थकाममोक्षार्थं प्रयतन्ते सदैव हि मनांसि दृढभिन्नानि प्रतिपत्त्या स्वयैव च। (21.23)

All the minds always strive for the attainment of the 'Righteous way of life'; 'Wealth to live in comfort'; 'Well-directed ambition'; and 'Liberation from the worldly existence' (Dharma, Artha, Kaama, Moksha). Yet, they are entirely different in their suppositions and their own mode of thinking.

मनो वै कापिलानां तु प्रतिपत्तिनिजामलं उररीकृत्य निर्णय कल्पिताः शास्त्रदृष्टयः। (21.24)

मोक्षे तु नान्यथा प्राप्तिरिति भावितचेतसः स्वां दृष्टिं प्रतिबिम्बन्ति स्थिताः स्वनियमभ्रमैः। (21.25)

The minds of Kapila and his followers (SaankhyaVaadins) -

extend their 'faultless acceptance' of the 'pure consciousness'; superimpose the reality of the Supreme on the perceived world; and create their specialized theories (based on the realness of the Jagat) (as the predomination of the three Gunas as Prakrti over Purusha, the embodied one).

Ascertained in their minds that liberation is not possible in any other way, they reflect the same idea in their theories, and remain established in the confused doctrines concocted by them (which do not get supported by the statements of the Scriptures).

वेदान्तवादिनो बुद्ध्या ब्रह्मेदमिति रूढया मुक्तिः शमदमोपेता निर्णय परिकल्पिता। (21.26)

मुक्तौ तु नान्यथा प्राप्तिरिति भावितचेतसः स्वां दृष्टिं प्रविवृण्वन्ति स्थिताः स्वैरेव नियमभ्रमैः। (21.27)

'Those who adhere to the theory of Vedaanta (concluding portions of Vedas) -

(only) intellectually getting the ascertained belief that this world is nothing but Brahman, make the theory that liberation is attained, only through the practice of 'Shama and Dama'.

(Shama- getting rid of all that obstructs the path towards the path of liberation.

Dama- remaining always established in the blissful state of Brahman.)

Ascertained in their minds that liberation is not possible in any other way, they make theories which are conducive to their view-point and remain established in the confused doctrines concocted by them.

विज्ञानवादिनो बुद्ध्या स्फुरत्स्वभ्रमपूरया मुक्तिः शमदमोपेता निर्णय परिकल्पिता। (21.28)

मुक्तौ तु नान्यथा प्राप्तिरिति भावितचेतसः स्वां दृष्टिं प्रविवृण्वन्ति स्थिताः स्वैरेव नियमभ्रमैः। (21.29)

(Vijnaanaavaada is a school of Mahaayaana Buddhism.)

'VijnaanaVaadins' intellectually ascertaining the confused beliefs thought out by them, propound the theory that liberation is attained only through the practice of 'Shama and Dama' (and prescribe extreme ascetic practices that injure the body).

Ascertained in their minds that liberation is not possible in any other way; they make theories which are conducive to their view-point and remain established in the confused doctrines concocted by them.

आर्हतादिभिरन्यैश्च स्वयाभिमतयेच्छया चित्राश्चित्रसमाचारैः कल्पिताः शास्त्रदृष्टयः। (21.30)

(Arhat in Buddhism signifies a spiritual practitioner who has realized certain high stages of attainment.)

The followers of Arhat and others, by the adoration of their own ideas through many types of propositions for long, (seven types of Syaad-Vaada) have created their own theories (and prescribe the practice of begging for alms, discarding of the cloth covering the body and so on).

COUNTLESS SUCH THEORIES AND PRACTICES EXIST AS THE DEEP-ROOTED IDEAS FOR LONG

निर्निमित्तोत्थसौम्याम्बुबुद्बुदौघैरिवोत्थितैः स्वनिश्चितैरेति प्रौढा नानाकारा हि रीतयः। (21.31)

Rising like hosts of bubbles in the quiescent ocean for no particular reason, various types of 'practices' have evolved because of various thought systems.

[Anywhere the mind is active, the theories that rise out of it, though logical, are faulty, because all these theories are mind-made only.

What about Vasishtha? Does he not have his own explanation of Reality?

The great Sage does not propound any theory or view point, but only guides the student through a Vichaara process, which silences the mind completely. At the end of Vichaara, there is nothing to say or explain or know.

No view point rises at all, because there is no world at all, at the end of Vichaara-course.

Any other explanation of the world is based only on the belief in the absolute realness of the Jagat.

Even Upanishad Mantras point out to the ultimate truth, but are difficult to grasp because they talk in abstract language.

'Without understanding the abstract truths' and just 'by reciting the profound statements of 'I am Brahman' etc as if they will magically bestow Brahman state' is a wrong belief.

Negation of everything as 'Neti' (not this) also presupposes the reality of every object; a ghost cannot be removed just by its negation.

‘Nirvikalpa Samaadhi’ also is not the goal that is aimed at. If everyone sits in the Samaadhi posture, what great achievement is that? Rama and Krishna the greatest Knowers worshipped by all as Devas, did not for a moment remain inactive, and never sought Samaadhi states to escape the world. They were always in the Knowledge state of Samaadhi within, and needed no outward exhibition of their Self-states.

Moksha is not some divine state that can be attained through some effort.

It is effortless, since it is already there as your inner essence.

Removing the faulty ideas through Vichaara is the only way to remain as one’s own real essence.

To understand that there is no Moksha is Moksha.

Moksha is to be free of the imagined chains that bind you. Moksha is the right knowledge.

Right knowledge rises through Vichaara only.

Vasishtha does not support any of the world-based theories like Saankhya etc; and has the firm opinion that even to state that ‘one appears as two’ or ‘two becomes one’ is redundant; since there is nothing at all but the Reality; and any explanation through ‘words with meanings’ is a mind-produce only and so is faulty.]

सर्वासामेव चैतासां रीतीनामेवमाकरः मनो नाम महाबाहो मणीनामिव सागरः। (21.32)

O Mighty armed Rama! For all these ‘practices’ the one and only ‘store-house’ is the so-called mind, like the ocean is the ‘store-house’ for the precious stones.

न निम्बेक्षू कटुस्वादू शीतोष्णौ नेन्दुपावकौ यद्यथा परमाभ्यस्तमुपलब्धं तथैव तत्। (21.33)

Does not a person who intensely practices, ‘conquer even the feelings of bitter and sweet tastes of lemon and sugarcane, or the cold and heat of the moon and the sun’, since anything practised gives the required result?

यस्त्वकृतिम आनन्दस्तदर्थं प्रयतैर्नरैः मनस्तन्मयतां नेयं येनासौ समवाप्यते। (21.34)

For those men, who strive for the natural bliss of the Self, the mind absorbs itself in such contemplation, and through intense practice attains the ‘goal of Self-realization’.

दृश्यं संपरिडिम्भं स्वं तुच्छं परिहरन्मनः तज्जाभ्यां सुखदुःखाभ्यां नावश्यं परिकृष्यते। (21.35)

Mind should reject its own lowly child namely the perceived (which rises as the fulfilment or the non-fulfilment of its wants). By this, it will surely not get whirled about by the joys and pains.

DO NOT CONCEIVE THE IDEAS OF MOKSHA OR BANDHA

अपवित्रमसद्रूपं मोहनं भयकारणं दृष्यमाभासमाभोगि बन्धं मा भावयानघ। (21.36)

O Taintless Rama! Do not conceive at all, the ‘bondage’ namely the ‘entire phenomenon of perception’, which is unholy, unreal, deluding and causes fear.

मायैषा सा ह्यविद्यैषा भावनैषा भयावहा

This (the idea that the perceived-world binds you) is the deluding power; this is Avidyaa; this is the conception that is terrifying (for there is no perceived-world at all as absolute reality).

संविदस्तन्मयत्वं यत्तत्कर्मति विदुर्बुधाः। (21.37)

The oneness with the conception alone is termed as ‘action’ (Karma); so state the wise.

(‘I am bound idea’ keeps you always bound.)

(Karma exists with its fruit because the mind exists with its conception of the fulfilment to be achieved.)

दृष्ट्वा दृश्यैकतानत्वं विद्धि त्वं मोहनं मनः प्रमार्जयैव तन्मिथ्या महामलिनकर्दमम्। (21.38)

Observe how the mind is one with the perceived object, and understand how it deludes.

Clean the ‘dirty mire that is overflowing with dirt’ which has risen falsely.

दृश्यतन्मयता यैषा स्वभावस्थानुभूयते संसारमदिरा सेयमविद्येत्युच्यते बुधैः। (21.39)

The ‘oneness with the perceived’ ‘which is experienced in each and every one’ is the ‘intoxicating liquor of Samsaara’; and is termed as ‘Avidyaa’ by the ‘men of wisdom’.

अनयोपहतो लोकः कल्याणं नाधिगच्छति भास्वरं तापनालोकं पटलान्धेक्षणो यथा। (21.40)

Dominated by this (Avidyaa-infested) mind, a man never can get real welfare,

like a man whose eyes are covered by a dark cloth, can never see the lustrous light of the sun.

स्वयमुत्पद्यते सा च संकल्पाद्योमवृक्षवत् असंकल्पनमात्रेण भावनायां महामते। (21.41)

The world-state gets produced by itself like a tree in the sky, through imagination.

By not conceiving anything only, hey intelligent Rama, the belief in the realness of the world decreases.

BY WHOM DOES THE AATMAN -STATE GETS ACHIEVED?

क्षीणायां स्वरसादेव विमर्शेन विलासिना,

By such a joyous person - (*Vilaasin -feeling happy in such practices naturally, instead of feeling happy in the worthless worldly activities*)

who is firmly established in the 'practice of rational analysis' and the 'contemplation on the instructions of the scriptures'

असंसङ्गः पदार्थेषु सर्वेषु स्थिरतां गतः,

who is stabilized in the natural effortless 'non-attachment to objects',

सत्यदृष्टौ प्रपन्नायामसत्ये क्षयमागते

when the 'true vision' (that the world is a single state of undivided self) is obtained, and the 'untruth' (that the world is absolute independent solid reality) dissolves off,

निर्विकल्पचिदच्छात्मा,

who is then established in the 'agitation-less state of purity'

स आत्मा समवाप्यते। (21.43)

the 'state of his true essence (Aatman)' gets attained;

न सत्ता यस्य नासत्ता न सुखं नापि दुःखिता, केवलं केवलीभावो यस्यान्तरूपलभ्यते,

in whom there is just left back only the 'left-back state of awareness' (Kevaleebhaava),

where there is nothing manifest or unmanifest,

where there is not any state of joy (of attaining something sacred) or SORROW (of losing something called the world and its grand show),

अभ्यव्यया भावनया न चित्तेन्द्रियदृष्टिभिः आत्मनोऽनन्यभूताभिरपि यः परिवर्जितः

वासनाभिरनन्ताभिर्योमेव घनराजिभिः। (21.44) to (21.64)

who is completely bereft of-

the the 'ignoble state' of the identity with the body;

the 'false vision' (of a real solid world) presented by the Chitta and the senses;

the 'faulty vision' of the others who are actually not different from one's essence, existing as different from oneself,

who is like the 'taintless expanse of the sky that is freed of the dark clouds', being free of the endless Vaasanaas.

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संदिग्धायां यथा रज्ज्वां सर्पतत्त्वं तथैव हि चिदाकाशात्मना बन्धस्त्वबन्धेनैव कल्पितः। (46, 47)

In a doubtful situation (where there is no clear vision), the snake is imagined in the dangling rope; so also, the empty expanse of Chit, as 'Self-awareness which is not bound' imagines 'bondage' (as if bound by limitations in a helpless existence) (because of the absence of Viveka-light).

कल्पितं कल्पितं वस्तु परिकल्पयान्यथा तदेवान्यत्वमादत्ते खमहोरात्रयोरिव। (47, 48)

That which is imagined as 'imagined something' becomes the 'opposite thing', by an 'opposing imagination', like the sky which takes on the forms of night and day (as opposing factors, though 'night' is just the absence of the sun, like world-reality exists just the absence of Vichaara).

(When the Jagat is imagined as real and binding, the idea of bondage presupposes the idea of liberation as its opposing state. That is how bondage and liberation exist as the dual concepts that are imagined as opposing each other.)

WHAT IS 'THAT'?

यदतुच्छमनायासमनुपाधि गतभ्रमं तत्तत्कल्पनयातीतं तत्सुखायैव कल्पते। (48,49)

'That' which is not insignificant or worthless (like any sense-perceived object of the world),

'That' which is effortlessly obtained (since it is one's own self-state),

'That' which is not any superimposition (as the body or mind or intellect),

'That' which is removed of delusion (of duality),

'That' which is beyond the imagination (because it cannot be conceived or imagined),

'That' indeed leads to the ultimate state of bliss.

(By removing all imaginations, all words and meanings, all mind-concepts and beliefs, all ideas of superimposition, the pure state which transcends imagination alone is left back.

Effort is needed when you want to know some other object of knowledge which is not you; but, to be yourself you do not have to make any effort at all.

Remove the wrong concepts about you; and lo – you are left back as you are- ‘formless nameless and pure’.)

शून्य एव कुसूले तु सिम्होस्तीति भयं यथा शून्य एव शरीरेऽन्तर्बद्धोस्मीति भयं तथा।

शून्य एव कुसूले तु प्रेक्ष्य सिंहो न लभ्यते तथा संसारबन्धार्थः प्रेक्षितोऽसौ न लभ्यते। (49,50,51)

The fear which rises by thinking that a ‘lion is hiding in the empty dark granary’ is similar to the fear that rises by thinking that ‘I am bound inside the body’. If one searches for the lion in the granary, the lion is not found; similarly if one analyzes the factor called ‘Samsaara-bondage’, it is not found.

इदं जगदयं चाहमिति संभ्रान्तमुत्थितं बालानां मध्यमे काले छाया वैतालिकी यथा। (51,52)

‘This is the world’ ‘this is I’; such an anxiety-state rises (in immature students) like a mere shadow rises as a (frightening) vampire for the children who are in the middle-state between childhood and youth.

कल्पनावशतो जन्तोर्भावाभावशुभाशुभाः क्षणादसत्तामायान्ति सत्तामपि पुनः क्षणात्। (52,53)

Because of imagination only, the absence and presence of objects, the good and bad things, become unreal and turn real also within seconds.

(People of the world always are anxious about things happening and not happening; and exist as the anxiety-states only. Even the ‘silence of the noises’ frightens them. They survive through worries only.

All the perceived events turn bad through their anxiety only.

What they imagine as a bad event naturally rises in their world, because the very idea of a bad event turns real by the power of the mind. Mind is like a Kalpa Vrksa; any idea of the mind translates itself as the experience instantly.

Be careful not to be anxious ever.)

मातैव गृहिणीभावगृहीता कण्ठलम्बिनी करोति गृहिणीकार्यं सुरतानन्ददा सती।

कान्तैव मातृभावेनगृहीता कण्ठलम्बिनी नूनं विस्मारत्येव मन्मथं मातृभावनात्। (53,54,55)

(Mind takes on any role and becomes an experience, as per the idea that rises within.

Since the ignorant have uncontrolled thought-flow, their lives are filled with chaotic events only.)

A woman who is a mother of her child, when seen as a wife and embraced by the husband, responds as a wife and gives the pleasure of her company to him, through a passionate union.

A woman who is a wife of a man, when embraced by her child, is overcome by motherliness and forgets the passion-emotion.

भावानुसारिफलदं पदार्थोघमवेक्ष्य च न ज्ञेनेह पदार्थेषु रूपमेकमुदीर्यते। (55,56)

Observing the nature of objects which fructify in different ways according to one’s own ideas and emotions, the ‘Knower’ does not look at them as possessed of one single nature.

दृढभावनया चेतो यद्यथा भावयत्यलं तत्तत्फलं तदाकारं तावत्कालं प्रपश्यति। (56,57)

Whatever the mind conceives intensely, that alone is perceived by it as fructifying in that very manner at that very time.

(Perceiver-states are not stable; but keep changing as per the wants and needs of the hour.)

न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा यद्यथा येन निर्णीतं तत्तथा तेन लक्ष्यते। (57,58)

There is nothing that is real; nothing that is false. Whatever one believes, that alone is seen in that manner.

भाविताकाशमातङ्गं व्योमहस्तितया मनः व्योमकाननमातङ्गी व्योमस्थामनुधावति। (58,59)

The ‘cloud floating in the sky’ when imagined by the mind, as a ‘male elephant’ running in the sky, chases another cloud as a female elephant in the sky filled with clouds imagined as a forest.

(The objects and people in the world are just imagined entities chasing imagined objects.)

तस्मात्संकल्पमेव त्वं सर्वभावमयात्मकं त्यज राम सुषुप्तस्थः स्वात्मनैव भवात्मनः। (59,60)

Therefore renounce O Rama, the very act of ‘conceiving’ which forms the essence of all objects.

Remain in the deep sleep state (of non-conception).

Remain in the ‘state of the Aatman’ (blissful silence) as ‘the Aatman’.

मणिर्हि प्रतिबिम्बानां प्रतिषेधक्रियां प्रति न शक्तो जडभावेन न तु राम भवादृशः।

यदात्मनि जगद्राम तवेह प्रतिबिम्बति तदवस्त्विति निर्णय मा तेनागच्छ रञ्जनम्। (61,62)

A gem cannot stop the reflections falling on it, since it is inert; but Rama, people like you are not inert. Rama, get (as your natural state) an ‘ascertained understanding’ that whatever gets reflected in your ‘taintless awareness-essence’ is not real in the absolute sense; and do not get coloured by it (by reacting to everything as absolutely real).

(Just act the proper way without abstaining from the duties of the life, but with the basic knowledge of ‘Reality’ as your natural state at all times.)

तदेव सत्यमिति वाप्यभिन्नं परमात्मनः मत्वान्तस्त्वमनाद्यन्तं भावयात्मानमात्मना। (62,63)

Realizing ‘That alone’ as the ‘absolute truth’, without feeling oneself as different from that ‘Supreme Reality’, always be absorbed in ‘that state that is without beginning or end’, as the ‘Self’, by the ‘Self’ (with the mind acting as the tool of perception only; and not in anyway doing effortful remembrance of Reality).

(‘Self’ cannot be remembered by chants and meditation; you can only ‘be that’ always, and yet act through the ‘mind-tool that is removed of all its imagining qualities’.)

चेतसि प्रतिबिम्बन्ति ये भावास्तव राघव रञ्जयन्त्वन्यसक्तत्वान्मा ते त्वां स्फटिकं यथा। (21.63)

Raaghava! Let those ‘conceived objects of others that get reflected in your mind (through their mind-function)’ colour the others (who are ignorant, and are like the mirrors with taints), but not ‘you who are like the Sphatikaa gem (which is always colourless).

स्फटिकममननं यथा विशन्ति प्रकटतया न च रञ्जना विचित्रा

इह हि विमननं तथा विशन्तु प्रकटतया भुवनैषणा भवन्तम्। (21.64)

The ‘Sphatikaa’ which is ‘without the agitation-quality of absorption’- does not absorb any of the varied colours which enter it.

Similarly, you also stay without the colouring of ‘agitations of wants, anxieties, attachments’; and yet allow all the affairs of the world to fall on you (without fear).