

Wednesday, 13 November 2024

Treatment of the Mind

dhIdhairyaAtmAdivijJAnaM 23617.
manodoSauSadhaM
param||26||

Commentary

sa0- manodoSayo rajastamasoH, rogavighnakAri dhIdhairyaAdikaM, paramauSadham| dhICca dhairyaM cAtmAdivijJAnaM ca tattathAvidham| tatra dhIrbuddhirbAhyAdhyAtmikAnAM bhAvAnAM hitAhitaparicchedavibhAgakAriNI| dhairyaM dhRtiCcetasaH sthiratvamacApalam, yena pratiSiddheSu na pravartate, hiteSu ca na sldati| AtmavijJAnaM yogAbhyAsasamAdhinA paramAtmasvarUpavijJAnam| AdigrahaNAjjJAnavijJAnasmRtideCakAIAdInAM parigrahaH| manodoSasamutthakAmAdijarogArthaH paraCabdo viCeSaNatvena nirdiSTaH|

Commentary2

A0 ra0- amUrtasya Camanasya viSayamAha-dhIti| tacca dhIprabhRti| dhIrbuddhiH, yayA hitAhitavivekaH| dhairyaM duHkhasahatvaM, yena hitasevanamahitatyAgaH| AtmAdivijJAnaM AtmAdayaH AtmadeCakAIasteSAM vijJAnamIdRCo~ahamIdRCe deCe IdRCe kAle vyavaharAmlti jJAnaM, yena hitasevanasyAvicchedaH| etatsarvaM manodoSauSadhaM hRdayACrayANAM vAtAdInAmauSadhaM paraM, sarvameva manodoSANAMauSadhaM viCeSAddhIprabhRti| tathA manaHCarlrAdhiSThitAnAM doSANAM dhIprabhRtyauSadhaM viCeSANmanodhiSThitAnAmityarthaH| iti rogauSadham|

The supreme remedy for the troubles of the mind is intelligence (dhi), courage (dhairya), and knowledge of the self and existence (AtmAdivijJAna).

Commentary:

- *Mano* = mind
- *Dosha* = troubles (referring to Rajas and Tamas, with Sattva being the balancing quality or virtue)
- *Aushadham* = medicine/remedy
- *Param* = supreme or the most important

The troubles of the mind—caused by Rajas (activity, restlessness) and Tamas (inertia, ignorance)—can be addressed through supreme remedies.

Supreme Remedies for the Mind:

1. **Dhi (Intelligence):**

Derived from the word *Buddhi* (decision-making capacity), dhi allows us to make intelligent choices.

- It helps us distinguish between *hita* (beneficial, positive) and *ahita* (harmful, negative).
- Unfortunately, humans often gravitate towards *ahita* (e.g., indulgences like chocolate, cheese, or addictions).
- By cultivating dhi, we gain the clarity to know what is good (*hita*) and what is harmful (*ahita*).
- Treat the mind by making decisions with intelligence, especially when faced with emotional dilemmas.

2. **Dhairya (Courage):**

The strength to stick to beneficial choices and avoid the temptations of harmful ones.

- Dhairya gives us the willpower to endure difficulties and remain steadfast on the path of *hita*.

3. **AtmAdivijjAnam (Knowledge of the Self and Existence):**

- Derived from *Atma* (soul) and *Adi* (etc.), referring to the nine entities of the universe:
Soul, mind, time, direction, five elements.
- *VijjAnam* is the detailed knowledge of these elements.
- This knowledge brings an understanding of what is good for us (*hita*) and what is not (*ahita*), as well as the distinction between fleeting pleasures (*ahita sukha*) and lasting happiness (*hita sukha*).

How to Attain Knowledge of the Self?

Through direct experience and practice, particularly by following the path of *Ashtanga Yoga* (the eight limbs of yoga):

1. Yamas (abstinences)
2. Niyamas (observances)
3. Asana (postures)
4. Pranayama (breath control)
5. Pratyahara (withdrawal of senses)
6. Dharana (concentration)
7. Dhyana (meditation)
8. Samadhi (absorption)

By practicing these, one experiences the universe's nine substances directly and gains profound knowledge of life and existence.

Understanding the Mind:

The mind constantly creates disturbances, gossips, options, and troubles.

- It is essential to understand what the mind does and recognize that *you are not the mind*.
- The mind, intelligence, and body are often confused as one.
- Through regular practice and discipline, you can "hold the reins" of the mind and prevent it from wandering.

Moving from Head to Heart:

- True understanding comes when you shift your focus from the head to the heart.
- When you are deeply moved or touched, you instinctively place your hand on your heart—not your head.

The imbalances of the mind dissolve when the false identity fades, and you reconnect with your true self.

- We often search externally for peace, happiness, or fulfillment.
- But like the deer searching for the scent from its own navel, we realize that what we seek is already within us.

Final Remedy for the Mind:

1. **Experiential Knowledge:**
Direct experience of the nine substances of existence is the ultimate remedy.
2. **Vairagya (Detachment):**
 - *Viragya* = no *raga* (desire).
 - This is a state where desires no longer dominate.
 - How is this achieved? By realizing that everything is within you.

Key Insights:

- Knowledge brings calmness to the mind.
- Understanding your true identity relaxes you deeply.
- The soul is the unchanging observer that witnesses all changes.
- When you recognize that you are the changeless soul, you experience profound relaxation. Whatever changes is not you.

This understanding leads to freedom from the troubles of the mind and ultimate peace.

