

Similarly, you are wedded to the Self, the Brahman; but you have also a private, secret love with the matter equipments and the world of objects. You are constantly fascinated by the innumerable objects of the world. Everyone of it deals out more and more disastrous vitriolic sorrows. Normal sorrows could be borne and some sympathy from others could be expected. But these are sorrows one cannot even tell another, or expect any sympathy from anyone. Hence, once you start acting disloyal to your own divine nature, you become miserable, like the beloved, haunted by the memory of the secret lover.



यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२४ ॥

yathāpakṛṣṭaṁ śaivālaṁ kṣaṇamātraṁ na tiṣṭhati,
āvṛṇoti tathā māyā prājñaṁ vāpi parāṇmukham. (324)

324. As moss, even if removed, does not stay away for a moment, but closes up to cover the water again, so also māyā, or nescience, covers even a wise man, if he ever gets extrovert.

What had been discussed in the previous verse is, here, with an appropriate example, more clearly brought out, so that even a dull student may fully grasp the idea.

A kind of moss grows in the stagnant waters of neglected ponds. It floats on the surface of the water and spreads out so completely that from a distance the pond appears as a green pastureland. Due to this covering the waters of the lake will not reflect the blue sky, the passing clouds or the blazing sun. If you stir the water with your hand, the moss moves away easily, immediately. You can at once see the reflection of the sky in the water therein. But when you remove your hand, the moss again closes in to cover the waters and the green spread veils the reflection of the infinite sky.

Similarly, into our mind, māyā comes and covers our vision of the Infinite, till It is no more reflected in our bosom. ‘Vāsanās’ or ‘thoughts’ cover up our experience of the Infinite when our attention is turned outward. Even if a man be very wise, if he becomes extrovert, he ceases immediately to experience Reality.

Therefore, extrovertedness must be annihilated by continuously remembering the Supreme as the effulgent Consciousness ever shining in our heart.



लक्ष्यच्युतं चेद्यदि चित्तमीषद्
बहिर्मुखं सन्निपतेत्ततस्ततः ।
प्रमादतः प्रच्युतकेलिकन्दुकः
सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२५ ॥

*lakṣyacyutaṁ cedyadi cittamīṣad
bahirmukhaṁ sannipatettatastataḥ,
pramādataḥ pracyutakelikandukaḥ
sopānapaṅktau patito yathā tathā. (325)*

325. If the mind ever so slightly strays from the ideal and becomes outgoing, then it goes down and down, just as a ball, inadvertently dropped on a flight of stairs, bounces down from one step to another.

Śaṅkara says, ‘The reason for the fall even of wise men is the falling away of their attention from their Goal Divine.’ If the attention is diverted, even a little, the mind tends to become extrovert. If the mind is not turned inward, it will turn outwards; it has nowhere else to go and it cannot keep quiet. If our thoughts turn away from our goal, which is the altar of our total dedication even a little, the thoughts shall then run towards sense objects. When the thoughts are turned outward, stage by stage, we shall soon reach an utter state of sorrow.¹

¹ The stages of its fall were indicated in verse – 322.