

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

'QUALITIES THAT BELONG TO A SEEKER OF LIBERATION'

CHAPTER FOUR

[RAAJA-VIDYAA/ RAAJA-GUHYAM/ THE ROYAL KNOWLEDGE]

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 FOUR

RAAJA-VIDYAA/ RAAJA-GUHYAM/ THE ROYAL KNOWLEDGE

BRAHMAA BESTOWS THIS KNOWLEDGE ON VASISHTA

वसिष्ठोवाच

Vasishta spoke

TAKE RECOURSE ONLY TO PAURUSHA

यथास्थितं ब्रह्मतत्त्वं सत्तानियतिरुच्यते। सा विनेतुर्विनेतृत्वं सा विनेयविनेयता। (10.01)

अतः पौरुषमाश्रित्य श्रेयसे नित्यबान्धवमेकाग्रं कुरु तच्चित्तं शृणु चोक्तमिदं मम। (10.02)

As it is (as all the perceived worlds of all the Jeevas), the principle of Brahman alone is the binding rule that controls this existence. That alone is the ordained rule of the ruling principle; that alone is the rule to be observed. *(That alone needs to be realized as the one and only truth.)*

Therefore, making Paurusha alone as your permanent companion in the quest for the highest good, pay single-minded attention to what I am going to say now.

अवान्तरनिपातीनि स्वारूढानि मनोरथं पौरुषेणेन्द्रियाण्याशु संयम्य समतां नय। (10.03)

The senses are capable of pushing one downwards towards the pleasures of here and hereafter, away from your goal; they are trying to mount the chariot of the mind.

Keep them controlled (using them for perception purposes only) and make the chariot go in the 'path of equanimity' (Samataa), where the journey is smooth without any joyous excitement or despondency.

इहामुत्र च सिद्ध्यर्थं पुरुषार्थफलप्रदां मोक्षोपायमयीं वक्ष्ये संहितां सारनिर्मिताम्। (10.04)

I will now teach you the entire course of knowledge (Vaasistam) filled with the essence of Brahman, which will guide you towards liberation; which will make your enterprises succeed here and hereafter; which will bestow on you the fruits of the four human goals (Dharma /Artha/ Kaama/ Moksha).

LISTEN TO MY DISCOURSE WITH SINGLE-MINDED ATTENTION

अपुनर्ग्रहणायान्तस्त्यक्त्वा संसारवासनां,

Rama! Getting rid of the 'Vaasanaa for the worldly existence (based on the belief of its realness)' from the mind, so that it does not grasp you again as real (similar to where the blueness of the sky is always understood as the colourless emptiness of the sky, even if seen as blue);

सम्पूर्णो शमसंतोषो आदायोदारया धिया,

filled completely with quiescence and contentment (with the absence of Vaasanaas) being endowed with a distinguished intellect (capable of understanding the abstract truths);

सपूर्वापरवाक्यार्थविचारविषयाहतं मनःसमरसं कृत्वा सानुसन्धानमात्मनि,

convincing 'the mind which is confused by the various philosophical views and the Karma-section of the Vedas which insist on rituals and rites as the foremost duty of a man', to accept the profound truths presented here based on the Upanishads, along with deep analysis of the instructions about the Aatman;

सुखदुःखक्षयकरं महानन्दैककारणं मोक्षोपायमिमं राम वक्ष्यमाणं मया शृणु। (10.07)

now listen to the instruction on attaining liberation which will destroy all your pains and joys of the world, and land you in the eternal bliss state (after attaining which, the events of the world will not affect you in the least),

THE PATH TO MOKSHA

इमां मोक्षकथां श्रुत्वा सह सर्वविवेकिभिः परं यास्यसि निर्दुःखं नाशो यत्र न विद्यते। (10.08)

After completely listening to this discourse which guides you towards Moksha (and also understanding the subtle truths thereof) in the company of all these excellent men who are all endowed with Viveka; you will attain the 'supreme state of being' which is freed of all sorrows, and which will never perish also.

इदमुक्तं पुरा कल्पे ब्रह्मणा परमेष्ठिना सर्वदुःखक्षयकरं परमाश्वासनं धियः। (10.09)

This knowledge (which I will explain to you) was given by Supreme Lord Brahmaa in the past, at the 'beginning of the Kalpa' (Creation-span). This knowledge will destroy all types of sufferings and will bestow supreme consolation to the intellect (and remove all the confusions thereof).

रामोवाच

Rama spoke

केनोक्तं कारणेनेदं ब्रह्मन्पूर्वं स्वयंभुवा कथं च भवता प्राप्तमेतत्कथय मे प्रभो। (10.10)

Brahman! For what reason did the 'Great Self-born Lord' relate this Knowledge to you in the past? How did you obtain it, tell me, Prabhu.

STORY OF VASISHTA'S BIRTH

[This is the story of Vasishtha's birth, or rather his creation by Brahmaa. This is the first story related by Vasishtha. All his stories begin always from the beginning-less state of Chit only.

This story is not a story as such of some Vasishtha in a fictional level, but expands your intellect to think big, and look at the entire Creation of countless worlds as a tiny quiver of Reality.]

वसिष्ठोवाच

Vasishtha spoke

['That alone' was there before anything came into existence.]

अस्त्यनन्तविलासात्मा सर्वगः सर्वसंश्रयः चिदाकाशोऽविनाशात्मा प्रदीपः सर्वजन्तुषु। (10.11)

There is this 'empty expanse of Chit' (Chidaakaasha, the unshaken awareness of all that is there; and yet empty of all perturbations); it is imperishable; it supports all existence; it is everywhere; it sports in the endless game of perception; and is the lamp of awareness which shines in all the beings.

[The Abstract meaning of the Creation-story:

Vishnu is said to be the concept of space and his spouse Lakshmi is said to refer to all the objects that are contained within the space. From him, appeared the lotus as his essence which is the power to conceive objects and people.

This power of Creation is the Brahmaa, who appeared out of the lotus appearing from the centre (navel) of the space-concept (Vishnu) and is known as Self-born and also as the lotus-born.

When he appeared, he appeared along with the conception of the world as his essence.

The world was centered on Meru, his knowledge-essence which shone forth as a golden lustre, which becomes a golden mountain in the Deva-world. The concept of directions appeared along with Meru as the centre.

Stars appeared as the varied levels of worlds.]

[Brahman state is completeness. Out of it, as its very nature, the 'space idea' is produced as its very essence of knowledge. From this space-idea, which gives place for objects to stay inside it, a Brahmaa (Creation-level of the intellect) appears, who can make the objects come into being. All this is instantaneous and do not rise up as time-bound processes.]

[Brahmaas are countless and Creations are also countless.

Vasishtha's Brahmaa in this story is the Brahmaa of the Tri-Jagat where Rama is born.]

[The sound-form of 'Brhm' means 'to expand' 'to evolve'. Brahmaa is the mind-expansion of his Creation, and is known as the 'Self-born'. ParaBrahman is the state of expansion, or 'That' which is all this'.]

[This Chidaakaasha is the essence of all the objects that move and do not move; and contains them as its very nature, like the natural quivering motion that belongs to the ocean.

Vishnu, who is mentioned here is not the Vishnu of this Tri-world, but refers to the totality-state of all experiences as Naaraayana, the Lord of waters, or Lord of all 'experiences'. The term 'Vishnu' means all-pervasive.]

स्पन्दास्पन्दसमाकारात्ततो विष्णुरजायत स्पन्दमानरसापूरात्तरङ्गः सागरादिव। (10.12)

This Chidaakaasha is formless and is the equal-state bereft of motion and motionlessness (like the deep depth of the ocean which has no movement). From this Chidaakaasha oozing with the essence of knowledge (self awareness), Vishnu appeared, like the wave in the ocean.

[Lotus, the Creation-state that appeared from Vishnu's navel was like this.

The term 'Ambuja' means that which is born of the waters.]

सुमेरुकर्णिकात्तस्य दिग्दलाद्दयाम्बुजात्तारकाकेसरवतः परमेष्ठी व्यजायत। (10.13)

Meru Mountain was the stalk; directions were the petals; stars were the pollen; from his 'heart lotus' (the central essence), the Creator was born.

[Mind means agitation, the power to see something in nothing, the power to process the sense information as the Jagat-state.]

वेदवेदार्थविद्देवमुनिमण्डलमण्डितः सोऽसृजत्सकलं सर्गं विकल्पौघं यथा मनः। (10.14)

This Brahmaa was mind-like. He ('That' with a form as it were) appeared with the knowledge of the Creation as the Vedas and their meanings. (*Vedas are the Knowledge-sounds that describe the silent Reality.*)

He was surrounded by all the Munis and Devas (the higher level of intellects). He created the entire Creation (three-worlds) as a heap of possibilities (as Vaasanaas and their fields of experience).

[Rama is inside the Bharata Varsha, inside the JambooDveepa, inside some tri-world Creation. So his location is mentioned as it were, like showing an ant-hole inside a huge gigantic mansion which has no boundaries.]

(People appeared as 'incomplete Vaasanaa processes' and were filled with anxieties and worries.)

जम्बूद्वीपस्य कोणेऽस्मिन्वर्षे भारतनामनि ससर्ज जनसर्गोघं ह्याधिव्याधिपरिप्लुतम्। (10.15)

In a corner of JambooDveepa, in the division named Bhaarata, he created hosts of beings drowned in physical and mental afflictions.

[The word Bhaarata means 'attraction to Knowledge'; there are nine divisions in the Creation and this Bhaarata Varsha, is one of them. It does not refer to the tiny land India in the tiny Earth-planet.

Brahmaa's Bhaarata Varsha is a division in the Created Worlds. It is not this Bhaarata country, named India.

JambooDveepa is one of the seven continents surrounding Meru Mountain.

Meru Mountain is considered to be the centre of all the physical, metaphysical and spiritual universes.

It is the abode of Lord Brahmaa and his companion-Sages who share his knowledge.]

BRAHMAA FEELS COMPASSION FOR HIS CREATION-BEINGS

भावाभावविशण्णाङ्गं उत्पातध्वंसतत्परं सर्गेऽस्मिन्सर्वभूतानां नानाव्यसनसंकुलं जनस्यैतस्य दुःखं

तद्दृष्ट्वा सकललोककृत् जगाम करुणामीशः पुत्रदुःखात्पिता यथा। (10.17)

The varied types of beings created by him were always distressed by gains and losses.

They appeared as Jeevas to get destroyed only (because of their attraction towards the sense objects).

(Vaasanaas increased out of proportions and there was no way to stop such outbursts of desires.)

The Lord, the Creator of all the worlds, observed the suffering of these beings, which were beset by various afflictions, and felt compassionate towards them like a father by seeing the suffering of the son.

VASISHTA IS PRODUCED AS A MIND-CONCEPTION OF THIS BRAHMAA

[Brahmaa needed a person with the highest level of intellect to receive the Supreme Knowledge that he was ready to give; and produced such an intellect as a Jeeva just by his will, instantly. That Jeeva was named as Vasishta, the disciplined one.]

क एतेषां हताशानां दुःखस्यान्तो हतायुषां स्यादिति क्षणमेकाग्रं चिन्तयामास भूतये। (10.18)

He, for a moment, meditated and was absorbed in thoughts; and pondered as to whether there can be an end to the suffering of these frustrated beings, which were of limited life-span.

इति संचिन्त्य भगवान्ससर्ज स्वयमीश्वरः तपो धर्मं च दानं च सत्यं तीर्थानि चैव हि। (10.19)

Having pondered for a while, the Lord created by himself, 'penance, righteousness, charity, truth and sacred centres' (so that people will seek to control their minds through taking recourse to religion, ascetic practices, righteous way of life, and thus learn to share things with the others so as to be rid of their selfish way of life.)

BRAHMAA THINKS OF A WAY TO END THEIR SUFFERING

एतत्सृष्ट्वा पुनर्देवः चिन्तयामास भूतकृत् -

After creating all this, the Creator thought again,

'पुंसां नानेन सर्गस्य दुःखस्यान्त इति स्वयम्।

निर्वाणं नाम परमं सुखं येन पुनर्जनः न जायते न म्रियते तज्ज्ञानादेव लभ्यते।

संसारोत्तरणे जन्तोरुपायो ज्ञानमेव हि, तपो दानं तथा तीर्थमनुपायाः प्रकीर्तिताः।

तत्तावद्दुःखमोक्षार्थं जनस्यास्य हतात्मनः प्रत्यग्रं तरणोपायामाशु प्रकटयाम्यहम्।' (10.23)

'These methods will never end the suffering of the created beings.

'Nirvaana' (Emancipation) where deaths and births do not occur, is possible only through Knowledge.

Knowledge alone takes the creatures across the 'Ocean of worldly-existence'.

In crossing over the Samsaara, Knowledge alone is to be considered as correct means; the other things like penance, charity, and visit to the sacred places do not lead to such knowledge (because all these are performed with the identity of the inert body only). Therefore, for these people who are in the utmost wretched state, I will reveal a better wisdom to end their suffering (which rises due to ignorance)'.
 VASISHTA IS CONCEIVED AS THE PURE INTELLECT THAT CAN RECEIVE THE BRAHMAN-KNOWLEDGE

(I was the very essence of Brahmaa and was made in the image of Brahmaa, and was capable of receiving the highest knowledge from him.)

इति संचिन्त्य भगवान्ब्रह्मा कमलसंस्थितः मनसा परिसंकल्प्य मामुत्पादितवानिमम्। (10.24)

with such a decision, Bhagavaan Brahmaa, who was seated on the lotus, conceived me (Vasishta) in the mind and produced this person (sitting here as Vasishta); (with the intelligence required to absorb this Supreme knowledge).

कुतोऽप्युत्पन्नैवाशु ततोऽहं समुपस्थितः पितुस्तस्य पुनः शीघ्रमूर्मिरूर्मेरिवानघ। (10.25)

Appearing from somewhere (from empty space as it were), (suddenly as a human-form), I stood there in the presence of my father instantly like a wave rises from a wave.

कमण्डलुधरो नाथः सकमण्डलुना मया साक्षमालः साक्षमालं स प्रणम्याभिवादितः। (10.26)

‘The Lord who was garlanded with the AkshaMaalaa (rosary garland) and who held the ‘Kamandalu’ (water pot) in his hands’ was saluted and offered praises by me, who was also garlanded with the rosary, with the ‘Kamandalu’ held in the hands. *(I was of the same attire and lustre as the Brahmaa.)*

एहि पुत्रेति मामुक्त्वा स स्वाब्जस्योत्तरे दले शुक्लाभ्रव शीतांशुं योजयामास पाणिना। (10.27)

“Come my son”, saying these words, he directed me towards the northern petal of his huge lotus, by placing his hand on me like the white cloud touching the Moon.

(He was cloud like, not solid, but was made of lustre only; but I had a physical body like the Moon waiting for the Sun’s lustre.)

मृगकृत्तिपरीधानो मृगकृत्तिनिजाम्बरं मामुवाच पिता ब्रह्मा सुहंसः सारसं यथा। (10.28)

My father, who covered himself with the skin of a deer, spoke to me who wore the deer-skin; like an excellent swan addressing the Saarasa bird.

(We both looked the same like the excellent white swan and the ordinary white Saarasa: but he was endowed with knowledge from when he had appeared; I did not have such knowledge as yet.)

मुहूर्तमात्रं ते पुत्र चेतो वानरचञ्चलमजानमभ्याविशतु शशः शशधरं यथा। (10.29)

“My son! Let your mind become restless like a monkey’s for a short time.

Let ignorance cover your mind like a rabbit-shape (appearance only) held by the Moon.”

इति तेनाशु शसः सन्विचारसमनन्तरमहं विस्मृतवान्सर्वं स्वरूपममलं किल। (10.30)

After he had given to some pondering for a while, I was cursed by him in this manner (so that I could experience the pain of ignorance), and I forgot everything including my own faultless nature.

(I had no ideas of liberation or bondage and was created as the pure essence of Brahmaa.

If a cure has to be implemented, then the pain of the patient also is to be understood.

Therefore, I had to experience some dream-like existence where I was ignorant like an ordinary man of the world, and suffered through some life-story within an instant. I felt miserable and wretched.)

अथाऽहं दीनतां यातः स्थितोऽसंबुद्धया धिया दुःखशोकाभिसंतप्तो जातो जनेवाऽधनः। (10.31)

Then I stood there having reached a wretched state, with an unenlightened intellect. I was suffering like a man who had lost his wealth and was tormented by the pains and sufferings of varied kinds.

कष्टं संसारनामायं दोषः कथमिहागतः इति चिन्तितवानन्तस्तूष्णीमेव व्यवस्थितः। (10.32)

‘How did this fault namely worldly existence arise here?’ - worrying like this in my mind, I remained speechless.

अथाभ्यधात्स मां नाथः पुत्र किं दुःखवानसि दुःखोपघातं मां पृच्छ सुखी नित्यं भविष्यसि। (10.33)

Then my Master addressed me and said, “My son! Why are you so sad? Ask me the remedy for your sorrow; I will clear your doubt so that you will be always happy.”

ततः पृष्टः स भगवान्मया सकललोककृत् हेमपद्मदलस्थेन संसारव्याधिभेषजम्। (10.34)

Then that Lord who was the ‘Creator of all the worlds’ was questioned by me seated on the golden petal (next to him), about the remedy for the disease called the ‘Samsaara’.

“कथं नाथ महादुःखमयः संसारः आगतः, कथं च क्षीयते जन्तोः”, इति पृष्टेन तेन मे तज्ज्ञानं सुबहु

प्रोक्तं, यज्ज्ञात्वा पावनं परमहं पितुरभिप्रायः किलाधिक इव स्थितः। (10.36)

“How, hey Naatha, did the world of the nature of great suffering arise at all for a being who gets born and dies (a Jantu)? How does it get removed?” - when I asked him like this, the great Lord explained in detail that sacred Knowledge, knowing which, I remained as an enhanced form of my father’s own thought.

(Brahmaa had not suffered like an ignorant Jeeva; so his knowledge is from the outside only. He may not actually grasp what an idiot mind will suffer like. Vasishta on the other hand, understood what it is to be an idiot; and so he now had the capacity to explain the same knowledge in lay man’s terms. That is why he looked like an enhanced form of Brahmaa with the additional experience of what ignorance is.)

ततो विदितवेद्यं मां निजां प्रकृतिमास्थितं स उवाच जगत्कर्ता वक्ता सकलकारणम्। (10.37)

(After receiving the knowledge from him, I instantly was cured of the suffering caused by the ignorance.)

I knew now what actually was to be known, for getting rid of the delusion.
I was in the awareness state of my true essence (as Brahman.) (*I was a Vidita Vedyā*.)
The Creator of the Worlds, the ‘Father who instructed me’ explained to me why he had acted that way towards me. (*Why he had cursed me to become ignorant, and why he gave me the knowledge, all that he explained in detail to me.*)

ब्रह्मा उवाच

Brahmaa spoke

शापेनाज्ञापदं नीत्वा पृच्छकस्त्वं मया कृतः पुत्रास्य ज्ञानसारस्य समस्तजनसिद्धये। (10.38)

My son, I made you attain the state of the ignorance by a curse and made you the ‘enquirer of the essence of Knowledge’ for the sake of giving Knowledge to all the beings.

(*Unless correct questions are asked, how can anyone offer knowledge to anyone?*)

इदानीं शान्तशापस्त्वं बोधं परमुपागतः, सम्स्थितोऽहमिवैकात्माऽकनकं कनकादिवत्। (10.39)

Now the curse on you is nullified. You have attained the Supreme enlightenment. You are now in the state of the Self like me; similar to how the tainted gold shines again as the pure gold, through the purification process. (*Gold is purified by placing it in fire. Vasishta was placed inside the fire of knowledge.*)

गच्छेदानीं महीपृष्ठे जम्बूद्वीपान्तरस्थितं साधो भारतवर्षे त्वं लोकानुग्रहहेतुना। (10.40)

Go to the worthy land on the ‘pedestal of Earth’ in ‘Bhaarata Varsha’ which is situated inside the ‘JambooDveepa’, to offer a helping hand to the world.

तत्र क्रियाकाण्डपरास्त्वया पुत्र महाधिया उपदेश्याः क्रियाकाण्डक्रमेण क्रमशालिना। (10.41)

विरक्तचित्ताश्च तथा महाप्राज्ञा विचारिणः उपदेश्यास्त्वया साधो ज्ञानेनानन्ददायिना। (10.42)

There are people there who are stuck to the performance of Vedic rites only, and are unaware of the Knowledge that should support such rites. Son! You are now endowed with great wisdom.

You must instruct them in their own way of devotion to rites, you yourself engaged in such a life.

There are also people there, who are extremely wise and have their mind filled with dispassion (who have discarded the performance of rites) and are given to rational thinking.

You should instruct them also this knowledge which bestows bliss. (*You must unite the ‘Karma portion and Jnaana portion of the Vedas’, so that each section supports the other without negating the other.*)

MY JOB IS TO OFFER THIS KNOWLEDGE TO THE SUITABLE STUDENT

इति तेन नियुक्तोऽहं पित्रा कमलजन्मना इह राघव तिष्ठामि यावद्भूतपरंपरा। (10.43)

In this manner Raaghava, I was given this task by my father, the Lotus-born, and I am staying here (on this ‘Earth pedestal’) from when the generations of beings came into existence in the beginning.

कर्तव्यमस्ति न ममेह हि किञ्चिदेव स्थातव्यमित्यतिमना भुवि संस्थितोऽस्मि।

संशान्तया सततसुप्तधियेह वृत्त्या कार्यं करोमि न च किञ्चिदहं करोमि। (10.44)

I do not have any duties to perform here (for the purpose of attaining some thing else or as a Jeeva stuck to this existence). I have to stay here in this world-existence to fulfil the task given by my father; and with that intention only I stay on this Earth, without the agitation called the mind which belongs to the ignorant.

(*Of course, you see me as talking, thinking and doing many actions, with the identity of a form and name. I do it all, with an awareness which is asleep to the perceptions, and stays in perfect silence; rather I do not do anything at all, for in my true essence, I am action-less and stay only as a witness of the perceived, including this form and its actions as Vasishta.*)

एतत्ते कथितं सर्वं ज्ञानावतरणं भुवि मया स्वमीहितं चैव कमलोद्भवचेष्टितम्। (11.01)

I have now told you how this knowledge descended down here, how I came to be here, and the context of this Knowledge-revelation by the Lotus-born.

तदिदं परमं ज्ञानं श्रोतुं मम तवानघ भृशमुत्कण्ठितं चेतो महतः सुकृतोदयात्। (11.02)

Hey Anagha! By the merit of your own good actions, your mind is now longing to hear this supreme knowledge from me. (*Brahmaa found me worthy of this Knowledge and gave it to me. I find you as the most suited person to receive this knowledge; and am giving it to you.*)

रामोवाच

Rama spoke

कथं ब्रह्मन्भगवतो लोके ज्ञानावतारणे सर्गादनन्तरं बुद्धिः प्रवृत्ता परमेष्ठिनः। (11.03)

Brahman! How did Bhagavaan Brahmaa (of this Creation) get the idea of revealing the Knowledge to the world, after the creation-work was done only (and not before)?

वसिष्ठोवाच

Vasishta spoke

परमे ब्रह्मणि ब्रह्मा स्वभाववशतः स्वयं जातः स्पन्दमयो नित्यमूर्मिरंबुनिधाविव। (11.04)

The 'Supreme Brahman state' is like an ocean which has the quivering as its very nature; and the waves also rise up by themselves. This Brahmaa (Creation-state) rising from the Supreme (Brahman) is the form of natural action (like a wave) continuing like this (for this span of Creation).

दृष्ट्वैवमातुरं सर्गं सर्गस्य सकलां गतिं भूतभव्यभविष्यस्थां ददर्श परमेश्वरः। (11.05)

He observed the Creation after creating it. He saw the people there suffering because of their ignorance. He then saw the plight they will be pushed to in future, and what made them suffer like this at the present, and how it was before this in the past.

सक्रियाक्रमकालस्य कृतादेः क्षय आगते मोहमालोच्य लोकानां कारुण्यमगमत्प्रभुः। (11.06)

He observed that at the end of Krta Yuga (Satyuga), the world was caught in the delusion; and he felt compassionate.

ततो मामीश्वरः सृष्ट्वा ज्ञानेनायोज्य चऽसकृत्विससर्ज महीपीठं लोकस्याज्ञानशान्तये। (11.07)

He then created me, bestowed me with knowledge, and repeatedly sent me to the world to remove the ignorance of the people.

यथाऽहं प्रहितस्तेन तथान्ये च महर्षयः सनत्कुमारप्रमुखा नारदाद्याश्च भूरिशः

क्रियाक्रमेण पुण्येन तथा ज्ञानक्रमेण च मनोमोहामयोन्नद्धमुद्धर्तुं लोकमीरिताः। (11.09)

Just like me, many more Sages like Naarada, SanatKumaara and others also were sent to the world, and told to save those overpowered by the 'disease of the mind namely delusion', by teaching them the sacred methods of performing actions (rites) in the proper way, and gaining knowledge also through rational thinking.

महर्षिभिस्ततस्तैस्तैर्क्षीणे कृतयुगे पुरा, क्रमात्क्रियाक्रमे शुद्धे पृथिव्यां तनुतां गते,

क्रियाक्रमविधानार्थं मर्यादानियमाय च, पृथग्देशविभागेन भूपालाः परिकल्पिताः। (11.11)

When those Maharshis also left the world at the end of KrtaYuga in the past, the purity of the actions performed on the Earth diminished in course of time (due to greed and attachments). Then, the rulers of the land (kings) were designated to certain kingdoms; were allotted different regions in their care so that the people would perform sacred rites properly and not transgress the rules ordained by the Creator.

बहूनि स्मृतिशास्त्राणि यज्ञशास्त्राणि चावनौ धर्मकामार्थसिद्ध्यर्थं कल्पितान्युचितान्यथ। (11.12)

Various types of Smritis, Shaastras, and texts on performing Sacrifices were also conceived accordingly in the world, to help fulfil the four goals of life namely Dharma, Artha, Kaama and Moksha.

कालचक्रे वहत्यस्मिंस्ततो विगलिते क्रमे प्रत्यहं भोजनपरे जने शाल्यर्जनोन्मुखे,

द्वन्द्वानि संप्रवृत्तानि विषयार्थं महीभुजां दण्ड्यतां संप्रयातानि भूतानि भुवि भूरिशः। (11.14)

As the wheel of time moved on, all these modes of knowledge slowly faded out; each and every day was spent in eating and earning the food grains (engaged in getting more and more sense pleasures), and 'Dvandas' (oppositions; couple of opposing conditions, or qualities like heat/cold, pain/pleasure, likes/dislikes etc) arose for the enjoyments of kings. That brought about the punishing capacity of the Rulers, who were after amassing more and more wealth.

ततो युद्धं विना भूपा महीं पालयितुं क्षमाः न समर्थास्तदा याताः प्रजाभिः सह दैन्यताम्। (11.15)

तेषां दैन्यापनोदार्थं सम्यग्दृष्टिक्रमाय च ततोऽस्मदादिभिर्प्रोक्ता महत्यो ज्ञानदृष्टयः। (11.16)

The kings then were not able to rule peacefully and capably, without battling their enemies; and attained wretched states along with their people. In order to raise them from their wretched states and for their proper understanding, persons like me revealed the method of Knowledge to them.

अध्यात्मविद्या तेनेयं पूर्वं राजसु वर्णिता तदनु प्रसृता लोके राजविद्येत्युदाहृता। (11.17)

As this 'science of Self-Knowledge' was first revealed to kings, it is known by the name 'RaajaVidyaa'.

राजविद्या राजगुह्यमध्यात्मज्ञानमुत्तमं ज्ञात्वा राघव राजानः परां निर्दुःखतां गताः। (11.18)

Hey Raaghava! Attaining the excellent knowledge of the essence of Aatman which was kept hidden within the royal crowd only, and which became the knowledge reserved for the kings, the kings attained the 'Supreme state free of all sufferings'.

(You, as the future king of Ayodhya are well-qualified to receive this RaajaVidyaa.)

अथ राजस्वतीतेषु बहुष्वमलकीर्तिष्वस्माद्दशरथाद्राम जातोऽद्य त्वमिहावनौ। (11.19)

After many great kings of taintless fame have ruled and died, you are now born on this Earth, Rama, as the son of King Dasharatha.

YOU HAVE TRUE VAIRAAGYA

तव चातिप्रसन्नेऽस्मिञ्जातं मनसि पावनं निर्निमित्तमिदं चारु वैराग्यमरिर्मदन। (11.20)

Hey Vanquisher of enemies! Your mind is very pure, and so this beautiful quality of dispassion rose in you naturally, and was not induced by any life-tragedy.

सर्वस्यैव हि सर्वस्य साधोरपि विवेकिनः निमित्तपूर्वं वैराग्यं जायते राम राजसम्। (11.21)

For all the beings, for even all the good men endowed with discrimination, this dispassion usually appears for some reason or other as connected to worldly circumstance, and it is termed 'Raajasic' (caused by the the unpalatable events of life).

इदं त्वपूर्वमुत्पन्नं चमत्कारकरं सतां तवानिमित्तं वैराग्यं सात्त्विकं स्वविवेकजम्। (11.22)

This dispassion seen in you is something never seen before in any one; it has created a miracle in the minds of many here; and it has appeared without any particular reason, and is born because of your discriminating ability; and is termed as Saattvic (caused by the purity of the mind).

बीभत्सं विषयं दृष्ट्वा को नाम विरज्यते सतामुत्तमवैराग्यं विवेकादेव जायते। (11.23)

Who does not get dispassion by seeing the disgusting way of the world (as events connected to their lives)?

ते महान्तो महाप्राज्ञा निमित्तेन विनैव हि वैराग्यं जायते तेषां ह्यमलमानसम्। (11.24)

For the noble ones, dispassion of the excellent type rises because of discrimination alone.

Those are indeed great achievers and great Knowers, who develop dispassion in their 'taintless minds', without any particular reason as such.

स्वविवेकचमत्कारपरामर्शविरक्तया राजते हि धिया जन्तुर्युवेव वरमालया। (11.25)

A man whose intellect is endowed with dispassion because of the charming analysis done through discrimination (Viveka), shines like a young man adorned by the garland offered by his beloved.

परामृश्य विवेकेन संसाररचनामिमां वैराग्यं योऽधिगच्छन्ति त एव पुरुषोत्तमाः। (11.26)

They alone are the truly excellent ones who attain dispassion by analyzing the workings of the universe through their discriminating power.

स्वविवेकवशादेव विचार्येदं पुनःपुनः इन्द्रजालं परित्याज्यं सबाह्याभ्यन्तरं बलात्। (11.27)

One should analyze all this again and again through discrimination, and forcefully get rid of this illusion caused by sorcery (Maayaa) from both inside and outside.

श्मशानमापदं दैन्यं दृष्ट्वा को न विरज्यते, तद्वैराग्यं परं श्रेयः स्वतो यदभिजायते। (11.28)

Who does not get dispassion when seeing the horrid state (of a corpse) to be attained at the crematorium?

That alone is to be termed as the true dispassion leading to one's welfare, which rises by itself.

अकृत्रिमविरागत्वं महत्त्वमलमागतः योग्योऽसि ज्ञानसारस्य बीजस्येव मृदुस्थलम्। (11.29)

Being endowed naturally with a dispassionate disposition, you are qualified to receive the 'essence of Knowledge' like the softened ground ready for the seed.

प्रसादात्परमेशस्य नाथस्य परमात्मनः त्वाद्दृशस्य शुभा बुद्धिर्विवेकमनुधावति। (11.30)

By the grace of the Supreme Lord, the Supreme Self, a mind pure like yours runs towards discrimination.
HOW DO ORDINARY PEOPLE GET DISPASSION?

क्रियाक्रमेण महता तपसा नियमेन च दानेन तीर्थयात्राभिश्चिरकालं विवेकतः

दुष्कृते क्षयमापन्ने, परमार्थविचारणे काकतालीययोगेन बुद्धिर्जन्तोर्प्रवर्तते। (11.32)

After devotedly performing the rites, performing penance, suffering through some hard discipline practices, by regularly giving charities as a rite to be performed, after visiting many temples and holy places, for a long time, prompted by Viveka, then and then only the results of the selfish actions get nullified, and a man gets an inclination towards the attainment of Self-knowledge randomly, as if by chance, like the crow sitting and the Taala leaf falling.

क्रियापरास्तावदलं चक्रावर्तिभिरावृताः भ्रमन्तीह जना यावन्न पश्यन्ति परं पदम्। (11.33)

Those who are engaged in action as connected to only the fulfilment of worldly desires, keep rolling through lives, as if stuck on a wheel till they realize the state of the Supreme (after many life-existences).

यथाभूतमिदं दृष्ट्वा संसारं तन्मयीं धियं परित्यज्य परं यान्ति निरालाना गजा इव। (11.34)

They then observe the world as it is with its many faults; renounce the thoughts about it and attain the 'Supreme state', like the elephant getting freed from the stake that is chained to it.

विषमेयमनन्तेह राम संसारसंसृतिः, देहयुक्तो महाजन्तुर्विना ज्ञानं न पश्यति। (11.35)

The course of Samsaara is terrible and never-ending Rama! This huge animal who is caught in the identity of the body cannot understand this without knowledge.

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरं महाधियः समुत्तीर्णा निमेषेण रघूद्वह। (11.36)

Raghudvaha! Those endowed with stabilized intelligence, cross over this 'Ocean of Samsaara' which is difficult to cross over, within a wink-span itself, sailing in the boat of Knowledge.

तामिमां ज्ञानयुक्तिं त्वं संसाराम्भोधितारिणीं शृणुष्वावहितो बुद्ध्या नित्यावहितया तया। (11.37)

Now you listen carefully to the instructions on Knowledge, which will help you cross over the 'Ocean of Samsaara', with full attention and analyze the statements thereof, continuously in your mind.

NECESSITY OF KNOWLEDGE

यस्मादनन्तसंरम्भा जागत्यो दुःखभीतयः चिरायान्तर्दहन्त्येता विना युक्तिमनिन्दिताम्। (11.38)

Without this blameless practice of Knowledge, these fears of sorrows of the world with their endless enterprises will burn the mind for long.

शीतवातातपादीनि द्वन्द्वदुःखानि राघव ज्ञानशक्तिं विना केन सह्यतां यान्ति साधुषु। (11.39)

Hey Raaghava! Without the power of knowledge, how else can the noble men bear the sorrows of dual nature of the world like cold, wind, hot sun etc?

आपतन्ति प्रतिपदं यथाकालं दहन्ति च दुःखचिन्ता नरं मूढं तृणमग्निशिखा इव। (11.40)

At each and every step, at each and every moment, the worries of the problems burn a foolish man, like the fire-flame burning a grass piece.

प्राज्ञं विज्ञातविज्ञेयं सम्यग्दर्शनमाधयः न दहन्ति वनं वर्षासिक्तमग्निशिखा इव। (11.41)

The afflictions do not burn a wise man of understanding, 'who has known what is to be known (through Vichaara)', and who has the 'correct vision of the Truth'; like a fire-flame cannot burn a forest drenched by the monsoon showers.

आधिव्याधिपरावर्ते संसारमरुमारुते क्षुभितेऽपि न तत्वज्ञो भज्यते कल्पवृक्षवत्। (11.42)

A 'Knower of the Truth' does not get blown off by the 'sand storms of the Samsaara desert' 'with their typhoons of mental and physical afflictions', like the (unshaken) KalpaVrksha (wish-fulfilling tree of DevaLoka).
QUALITIES OF A GOOD DISCIPLE AND A GOOD TEACHER

तत्त्वं ज्ञातुमतो यत्नाद्धीमानेव हि धीमता प्रामाणिकः प्रबुद्धात्मा प्रष्टव्यः प्रणयान्वितम्। (11.43)

In order to understand the 'Truth', a wise person should question only a man of wisdom, who has mastered all the Scriptures and knows the 'Truth', not sparing any effort to please him.

प्रामाणिकस्य पृष्ठस्य वक्तुरुत्तमचेतसः यत्नेन वचनं ग्राह्यमंशुकेनेव कुङ्कुमम्। (11.44)

With utmost effort like the red dye getting absorbed by the cloth, one should absorb with his mind, the words spoken by the 'teacher who had been questioned, who has an excellent mind, and who is well-versed in all the knowledge-scriptures'.

अतत्त्वज्ञमनादेयवचनं वाग्विदां वर यः पृच्छति नरं तस्मान्नास्ति मूढतरोऽपरः। (11.45)

प्रामाणिकस्य तज्ज्ञस्य वक्तुः पृष्ठस्य यत्नतः नानुतिष्ठति यो वाक्यं नान्यस्तस्मान्नाधमः। (11.46)

Rama, you are the best of orators! There is no one more foolish than the one who questions a man, who does not know the 'Truth' and speaks words that are confusing. So also, if one does not practise the instructions of a person who has been questioned, who is well-versed in all the Knowledge-Scriptures and knows the 'Truth', then also there is no one more wretched than him.

अज्ञतातज्ज्ञते पूर्वं वक्तुर्निर्णय कार्यतः यः करोति नरः प्रश्नं प्रच्छकः स महामतिः। (11.47)

अनिर्णय प्रवक्तारं बालं प्रश्नं करोति यः अधमः प्रच्छकः स स्यात्, न महार्थस्य भाजनम्। (11.48)

That seeker who is truly intelligent first finds out the ignorance or knowledge level of the person to be questioned, and then approaches him with his doubts. Without analyzing the knowledge-level of the teacher, he who questions a man who has not matured in knowledge, indeed belongs to the worst kind and will never be able to reach the supreme goal ever.

पूर्वापरसमाधानक्षमबुद्धावनिन्दिते पृष्ठं प्राज्ञेन वक्तव्यं नाऽधमे पशुधर्मिणि। (11.49)

प्रामाणिकार्थयोग्यत्वं प्रच्छकस्याविचार्य च यो वक्ति तमिह प्राज्ञाः प्राहुर्मूढतरं नरम्। (11.50)

The wise man should answer the query of a blameless person who is intelligent enough to determine the meanings of the statements given by the Scriptures and the Guru; and should not instruct a wretched one with animal behaviour (who is drowned in the world affairs). A person, who instructs anyone without bothering about the capability of understanding in a student or his knowledge of Scriptures, is known by the wise as the greatest idiot ever born.

त्वमतीव गुणश्लाघी प्रच्छको रघुनन्दन अहं च वक्तुं जानामि समो योगोऽयमावयोः। (11.51)

You are an excellent disciple with praiseworthy qualities, and you know how to ask the right questions, RaghuNandana. I indeed know how to answer all your queries. We both are indeed made for each other (as the perfect set of teacher and student).

यदहं वच्मि तद्यत्नात्त्वया शब्दार्थकोविद एतद्वस्त्विति निर्णय हृदि कार्यमखण्डितम्। (11.52)

You are an expert in understanding the correct meaning conveyed by the words!

Therefore, whatever words I utter, you must try hard and understand the real meaning hidden in my statements, and absorb them in the heart without losing attention even for a moment.

महानसि विरक्तोऽसि तत्त्वज्ञोऽसि जनस्थितौ, त्वयि चोक्तं लगत्यन्तः कुङ्कुमाम्बु यथांशुके। (11.53)

Among this crowd of people, you are a person born in a noble family; you have already developed dispassion; you already know the illusory nature of the world.

Whatever I instruct you, I know that it will get absorbed by you like a cloth absorbing red dye.

उक्तावधानपरमा परमार्थविवेचिनी विशत्यर्थं तव प्रज्ञा जलमध्यमिवार्कभाः। (11.54)

The subtle meaning of my words will be easily grasped by you; you are capable of grasping the 'Knowledge supreme'; the hidden meanings of the words will enter your understanding, like the sun-rays entering the centre of the ocean-waters.

यद्यद्वच्मि तदादेयं हृदि कार्यं प्रयत्नतः नोचेत्प्रष्टव्य एवाहं न त्वयेह निरर्थकम्। (11.55)

Whatever I say, that must be grasped fully by your mind with effort; otherwise you should not pose any question to me wastefully.

मनो हि चपलं राम संसारवनमर्कटं संशोध्य हृदि यत्नेन श्रोतव्या परमार्थगीः। (11.56)

Rama! Mind is a fickle-natured monkey of the 'Samsaara forest'.

The words referring to the 'Supreme Truth' should be listened to with effort, through proper analysis.

अविवेकिनमज्ञानमसज्जनरतिं जनं चिरं दूरतरे कृत्वा पूजनीया हि साधवः। (11.57)

Keep away from the company of the indiscriminating ignorant wicked people, who dislike good company; and adore only the noble ones.

नित्यं सज्जनसंपर्काद्विवेकोपजायते विवेकपादपस्यैव भोगमोक्षौ फले स्मृतौ। (11.58)

By the constant company of the good men, 'discrimination' rises in the mind.

This 'Tree of Viveka' yields the fruit of both the worldly happiness and the Moksha too.