

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

## STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY FOUR

{WORLDLY ATTAINMENTS ARE JUST MIRAGE-WATERS}

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.

## CHAPTER TWENTY FOUR

## WORLDLY ATTAINMENTS ARE JUST MIRAGE-WATERS

## वसिष्ठोवाच

Vasishta spoke

रम्ये धनेषु दारादौ हर्षस्यावसरो कः इन्द्रजालेक्षणाद्दृष्टे नष्टे का परिदेवना। (46.01)

What is there to feel happy about the wife and family and the wealth which please the mind (which are just illusions created by the magic of the mind)? (*Why lament when they are lost?*)

If the illusion created by the magic is seen or gone, what is there to lament about?

गन्धर्वनगरस्यार्थं दूषिते भूषिते तथा अविद्यांशे सुतादौ वा कः क्रमः सुखदुःखयोः। (46.02)

What is there to feel happiness or sadness about the attainment or loss of the sons and the others family members, who are just the products of 'Avidyaa (relationship-idea)', and appear and disappear like the illusory city of the Gandharvas!

रम्ये धनेऽथ दारादौ हर्षस्यावसरो हि कः वृद्धायां मृगतृष्णायां किमानन्दो जलार्थिनाम्। (46.03)

What is there to feel happy about (the gain of the) wife or wealth (which is like the sight of mirage-water)?

What joy will be there for the thirsty travellers, if the mirage-waters increase?

धनदारेषु वृद्धेषु दुःखं युक्तं न तुष्टयः वृद्धायां मोहमायायां कः समाश्वासवानिह। (46.04)

If the wealth and family increases, one should feel sad, and not happy.

If the delusory power of Maayaa increases, who can get respite ever?

यैरेव जायते रागो मूर्खस्याधिकतागतैः तैरेव भोगैः प्राज्ञस्य विराग उपजायते। (46.05)

Those very enjoyments that make a fool get attachment when on the increase, make a wise man feel dispassionate.

(*A wise man does not bother about the loss or gain of anything. His dispassion is caused by understanding the essencelessness of everything. He has nothing to seek for, and nothing to discard also.*)

नष्टे धनेऽथ दारादौ हर्षस्यावसरो हि कः पारावलोकिनस्त्वेतैर्विरागं यान्ति साधवः। (46.06)

Where is the joy in discarding physically the wealth or the wife (and feeling oneself as a great ascetic)?

The noble ones understand the essencelessness of all (through Vichaara), and thus get dispassion (without discarding anything with effort as an outward show of dispassion).

अतो राघव तत्त्वज्ञो व्यवहारेषु संसृतेः नष्टं नष्टमुपेक्षस्व प्राप्तं प्राप्तमुपाहर। (46.07)

Therefore hey Rama, be a Knower of the Self; and even as you perform your duties as belonging to your royal status in this world, you regard the lost as lost; gain as gain (and do not feel agitated in any manner).

(*Just go through the life-story without agitation, like passing through a magical misty cloud.*)

अनागतानां भोगानामवाञ्छनमकृत्रिमं आगतानां च संभोग इति पण्डितलक्षणम्। (46.08)

'A natural lack of desires for enjoyments that are yet to come; and enjoyment of anything that is there'; this is the mark of a realized man (who has the vision of the Reality alone).

(*If you want anything, then it proves that you believe in its realness.*)

(*If you discard anything also, it proves that you believe in its realness.*)

(*Therefore, do not want anything or do not shy away from anything.*)

(*Just act the proper way at all times, without transgressing the rules prescribed by the noble.*)

संसारसंभ्रमे ह्यस्मिंश्छन्नात्मन्याततायिनि तथा विहर संबुद्धो यथा नायासि मूढताम्। (46.09)

(*Your enemy is not the one you meet in the battlefield; but is the one disguised as the desire.*)

In this wild maze of Samsaara, the enemy (delusion) who wants to kill you hides behind the desires.

Walk around carefully with full alertness, so that you do not get cheated by him.

संसाराडंबरस्यास्य प्रपञ्चरहिते क्रमे सम्यग्ज्ञानानुपश्यन्ति ये हतास्ते कुबुद्धयः। (46.10)

Even the most learned who walk in this 'Samsaara-forest' through the path (of learning) where the 'world made of elements' gets removed through intelligence (*and the world is understood as made up of just some combination of elements or atoms*), fail to see the enemy concealed behind the desires, and end up in ruin.

ययाकयाचिद्युक्त्यैव दृश्याद्यस्य गता रतिः, परिमज्जति तस्यास्था न क्वचिद्विमला मतिः। (46.11)

If somehow (through dispassion or Vichaara-process or whatever) one loses interest in the perceived, his intellect becomes taintless and the mind never sinks in the desire-mire.

यस्यासदिदमित्यास्था निवृत्ता सर्ववस्तुषु, क्रोडीकरोति सर्वज्ञं नाविद्या तमवास्तवी। (46.12)

The ‘non-existing Avidyaa’ never hugs to her bosom an ‘all-knower’, for whom the interest in all the objects is gone, with the development of the understanding that ‘this is not real’.

अहं जगच्चैकमिदं सर्वमेवेति यस्य धीः आस्थानास्थे परित्यज्य संस्थिता स न मज्जति। (46.13)

*‘I and the world and all these are the same’ (as the essence of Reality);* with this understanding, whoever remains freed of both attachment and detachment, such a person does not drown in this delusion.

शुद्धं सदसतोर्मध्यं पदं बुद्ध्याऽवलम्ब्य च सबाह्याभ्यन्तरं दृश्यं मा गृहाण विमुञ्च मा। (46.14)

With the help of the intellect, hold on to that pure state in-between the existence and non-existence, and do not ‘grasp’ (seek) the *‘Seen which is perceived both inside (as conceptions) and outside (as solid objects)’*; do not ‘leave it’ (be averse to it) also (since it is not at all existent).

अत्यन्तविरतः स्वस्थः सर्ववासविवर्जितः व्योमवत्तिष्ठ नीरागो राम कार्यपरोऽपि सन्। (46.15)

Be extremely dispassionate (inside) (without an outward show).

Remain established in the knowledge of the Reality-essence in all, including yourself.

Be free of all the Vaasanaas.

Remain like the empty expanse of space Rama, without any taint (stay unaffected by any perceived event), even if you are engaged in performing actions (like others).

यस्य नेच्छा वानिच्छा ज्ञस्य कर्मणि तिष्ठतः न तस्य लिप्यते प्रज्ञा पद्मपत्रमिवाम्बुभिः। (46.16)

The ‘stabilized intellect of a Knower’, who does not have likes or dislikes when performing actions, is untainted like the lotus-leaf by the waters.

दर्शनस्पर्शनादीनि मा करोतु करोतु च तवेन्द्रियमनो गौणं त्वमनिच्छो भवात्मवान्। (46.17)

Let the ‘worthless mind with the senses’ ‘do or does not do’ the ‘actions of seeing, touching etc’; you (as the Reality-awareness) remain without wants, and be established in the Aatman.

*(What matters, what sense-information reaches the brain? What is there to avoid or seek anything purposefully?)*

ममेदमित्यसद्भूतमिन्द्रियार्थं भवन्मनः मा निमज्जत्वमग्नः सन्मा करोतु करोतु वा। (46.18)

Stay without getting absorbed in the unreal sense-objects with the idea of ‘this is mine’, and do not drown in the ‘delusion-waters’ (of seeing the world-phenomenon as real).

Without sinking (but swimming only on the surface), be absorbed in the sense-objects or be away from them.

यदा ते नेन्द्रियार्थश्रीः स्वदते हृदि राघव तदा विज्ञातविज्ञानः समुत्तीर्णभवारणवः। (46.19)

When the ‘pleasures of senses’ do not interest you Raaghava (even when experiencing them), then you are truly realized, and have crossed over the ‘Ocean of Bhava’.

आस्वादितेन्द्रियार्थस्य सतनोरतनोरपि अनिच्छतोऽपि संपन्ना मुक्तिरथवशात्तव। (46.20)

When there is wholly no interest at all in the sense-objects (because of understanding the essencelessness in them), whether you have a body or do not have a body (through conceiving a body or not conceiving it), ‘liberation-state of true knowledge’ will be yours with ease, even if you are not after it. *(Shiva, Vishnu and others conceive particular forms for themselves, though inwardly they do not identify with any form as such.)*

उच्चैःपदाय परया प्रज्ञया वासनागणात्पुष्पाद्बन्धमिवोदारं चेतो राम पृथक्कुरु। (46.21)

Rama, separate the mind from the hosts of Vaasanaas, like separating the excessive fragrance from the flowers, through the ‘Supreme understanding’, in order to attain the ‘Highest state’.

संसाराम्बुनिधावस्मिन्वासनांबुपरिप्लुते ये प्रज्ञानावमारूढास्ते तीर्णा ब्रुडिताः (निमग्नः) परे। (46.22)

Those who have boarded the ship named ‘Knowledge’ in this ‘Ocean of Samsaara filled with the waters of Vaasanaas’, they alone have reached across; others sink inside the ocean.

क्षुरधाराप्रमितया धिया परमधीरया प्रविचार्यात्मनस्त्वं ततः स्वपदमाविश। (46.23)

With an intellect as sharp as a knife (because of Vichaara), which is courageous (through dispassion), analyze the ‘Principle of the Aatman’, and get established in your true essence.

यथा तत्त्वविदः प्राज्ञा ज्ञानबृंहितचेतसः विहरन्ति तथा राम विहर्तव्यं न मूढवत्। (46.24)

You must wander in this ‘Samsaara-jungle’ like the ‘men of wisdom, whose minds have expanded with knowledge’; and not like a fool (shrunk in delusion).

जीवन्मुक्ता महात्मानो नित्यतृप्ता महाधियः आचारैरनुगन्तव्या न भोगकृपणाः शठाः। (46.25)

You must follow the conduct of the ‘JeevanMuktas who are noble’, who are always satisfied, and who are highly intelligent (freed of delusion); not that of the rascals, who are drowned in the enjoyments of the senses (selfish-ones intent only on their own safe-being and pleasures, who do not care about others, who seek pleasure even by hurting other beings).

न त्यजन्ति न वाञ्छन्ति व्यवहारं जगद्गतं सर्वमेवानुवर्तन्ते पारावारविदो जनाः। (46.26)

Those men who have understood both the world-state and the Brahman-state (and are perfect in every action of theirs, being established always in the ‘Silent state of the Brahman’), neither reject, nor go after the affairs of the world; but just do whatever has to be done.

प्रभावस्याभिमानस्य गुणानां यशसः श्रियः न क्वचित्कृपणा लोके महान्तस्तत्त्वदर्शिनः। (46.27)

The ‘great ones who have realized the truth’, never madly chase the power of penance or the Siddhis, or the qualities of fame and wealth, in this world.

सुशून्येऽपि न खिद्यन्ते ये देवोद्याने नसङ्गिनः नियतिं च न मुञ्चन्ति महान्तो भास्करा इव। (46.28)

Those ‘great men with detachment’ do not feel sad in complete emptiness (when nothing is there as real) or get attracted by the pleasures in the gardens of the Heaven (thinking them to be real); and do not swerve from their path, like the suns (descended on this Earth).

विगतेच्छा यथाप्राप्तव्यवहारानुवर्तिनः विचरन्ति समुन्नद्धाः स्वस्था देहरथे स्थिताः। (46.29)

Freed of all the wants, performing those actions which naturally befall them, and always established in their essence only, the ‘wise men’ ride the chariot of the body, with their heads held high (like emperors).

त्वमपि प्राप्तवान्नाम विवेकमिममाततं प्रज्ञाबलेन चानेन ज्ञाने स्वस्थोऽसि सुन्दर। (46.30)

Rama, you shine with the beauty of knowledge now. You also have attained a high level of Viveka. By your perfection in understanding, you are well established in the ‘True knowledge of the Self’.

स्पष्टां दृष्टिमवष्टभ्य निर्मानो गतमत्सरः विहरास्मिन्भुवःपीठे परां सिद्धिमवाप्स्यसि। (46.31)

Endowed with a clear vision, freed of vanity and envy, wander on this ‘Pedestal of Earth’. You will attain the highest state (of the ‘Vision of Truth’ as your very nature).

स्वस्थः सर्वहितत्यागी दूरालोकनवाञ्छनः परां शीतलतामन्तरादाय विहरानघ। (46.32)

Remain as the ‘Essence of Reality’ without the ego-sense; discard all harmful ventures (that are forced by the Vaasanaas). Keep away the sense-attractions.

Fill your mind with the ‘Supreme coolness’ and wander about freely, hey Taintless Rama!

वाल्मीकिरुवाच

Vaalmiki spoke

इत्थं गिरा विमलया विमलाशयस्य रामो मुनेः सपदि मृष्ट इवावभासे

ज्ञानामृतेन मधुरेण विराजितान्तः पूर्णः शशाङ्क इव शीतलतां जगाम। (46.33)

By these taintless words, uttered by the ‘Muni of taintless mind’,

Rama immediately shone as if wiped clean of all the dirt.

He attained the coolness of the heart like the

‘Full-moon with the sweet nectar of knowledge’ shining inside.