

Yogavāsiṣṭha Mahārāmāyṇa

Original Sanskrit Text with Roman Transliteration and English
Translation of Vālmīki Yogavāsiṣṭha

Vol. 1

Vairāgya Prakaraṇa
Mumukṣu Vyavahāra Prakaraṇa

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PREFACE

The Yogavāsiṣṭha is a very bulky size famous book on Indian philosophy. It is known by several names, e.g. Mahārāmāyaṇa, Ārṣarāmāyaṇa, Vasiṣṭharāmāyaṇa, Jñānavāsiṣṭha or Vāsiṣṭha. This work has six chapters known as Prakaraṇas. They may be enumerated as under:

Vairāgya Prakaraṇa- This describes disillusionment with the world. The issue discussed here is, whether jñāna (enlightenment) or karma (willful action) is more important in attaining liberation. The answer is that both are equally important, just as a bird needs both wings to fly.

1. **Mumukṣu Vyvahāra Prakaraṇa-** This describes the qualities of a true seeker and his mental attitude.

2. **Utpatti Prakaraṇa-** This describes how the world was created and how it evolved.

3. **Sthiti Prakaraṇa-** This describes how the world is sustained.

4. **Upaśama Prakaraṇa-** This describes how the mind is quietened through proper understanding.

5. **Nirvāṇa Prakaraṇa-** This is about liberation. It suggests that the realization of Brahman is the best way to liberation.

6. **Nirvāṇa prakaraṇa** is further divided into two parts **Purvārdha (first half)** and **Uttarārdha (second half)**. It is as large as the first five combined.

As per description of Yogavāsiṣṭha, this work contains 32,000 ślokas.

mokṣopāyābhidhāneyaṁ saṁhitā sārasmṁitā

triṁśat dve ca sahasrāṇi Jñātā nirvāṇa-dāyini. (2.17.6)

But the manuscript of Yogavāsiṣṭha preserved in the India Office library of London contains 28660 ślokas. The

Yogavāsiṣṭha published from Nirṇaya Sāgar press Bombay contains 27687 śloka. Though several other manuscripts are available, but all of them are incomplete and fragmentary. From time to time, scholars have been producing the Yogavāsiṣṭha in fragments as per their interests and objectives. Today Yogavāsiṣṭha is available in the market in the following pocket-size editions, e.g.

Laghu Yogavāsiṣṭha

Yogavāsiṣṭha śloka

Yogavāsiṣṭha sāra

Vāsiṣṭha sāra

Jñānavāsiṣṭha samuccaya etc.

We come across several commentaries on Yogavāsiṣṭha. Advayāraṇya son of Narahari attempted his commentary on the Yogavāsiṣṭha in the name of Vāsiṣṭha Rāmāyaṇā. In nineteenth-century, Ānanda Bodhendra Sarasvatī, the disciple of Gaṅgādharendra wrote his Tātparaya Tikā on Yogavāsiṣṭha. Gaṅgādharendra wrote two Bhāṣyas on it. Mādhava Sarasvatī attempted Pada Candrikā commentary on this work.

Yogavāsiṣṭha is composed of several Upākhyānas which mainly contributed to its vast size. There are 53 important Upākhyānas in this work. They are as under:

1. The story of Yogavāsiṣṭha
2. The conversation between Rāma and Vasiṣṭha
3. The story of Śuka
4. Vasiṣṭha's story of Origin and acquisition of knowledge
5. The story of Ākāśaja
6. The story of Līlā
7. The story of Karkaṭī Rākṣasī
8. The story of the sons of Indu Brāhmaṇa
9. The story of Ahilyā and Indra

10. The story of Citta
11. The story of Bala
12. The story of Indrajāla
13. The story of Śukra
14. The story of Dāma, Vyāla and Kata
15. The story of Bhīma, Bhāsa and Dṛḍha
16. The story of Daśūra
17. Kacagītā
18. The story of Janaka's attaining Jivanmukti
19. The story of Puṇya and Pāvana
20. The story of Bali
21. The story of Prahalāda
22. The story of Gādhī
23. The story of Uddālaka
24. The story of Suraghu
25. The story of Vītahavya
26. The story of Kāk Bhuśuṇḍa
27. The story of Queen Cuḍālā and Śikhidhvaja
28. The story of Ísvara
29. The story of Arjuna
30. The story of Śatarudra
31. The story of Vetāla
32. The story of Bhāgīratha
33. The story of Rānī Cūḍālā
34. The story of Kirāta
35. The story of Maṇikāca
36. The story of Hastika

37. The story of Kaca
38. The story of Ikṣvāku
39. The story of A Muni Settled In Turyāvasthā
40. The story of Vidyādhara
41. The story of Indra
42. The story of Maṅkī
43. The story of Manohariṇa
44. The story of Paṣāṇa
45. The story of Vipāścit
46. The story of Vatadhānā princes
47. The story of Śava
48. The story of Śilā
49. The story of Brahmāṇḍa
50. The story of Aindava
51. The story of Bilva
52. The story of Tāpasa
53. Kāṣṭhavaivadhika

Yogavāsiṣṭha, in fact, is the compilation of discourses delivered by the great sage Vasiṣṭha to Rāma at the time of his coronation on the throne of Ayodhyā. Taking this opportunity of the historic occasion, Vasiṣṭha, as per tradition, delivered his sermons on varied topics dealing with spirituality, the origin of cosmos and human beings, and attainment of Mokṣa through Yoga and Samādhi. The present treatise is bulkier in size and shape than the Rāmāyaṇa. It sheds an ample good light on the time period of Rāma, social customs and Vedic rituals prevalent by then. It also helps unravel the mysteries of creation, decreation and Avatāras. It helps in ascertaining the

geographical limits, i.e. longitudes and latitudes of various places during that period. Vālmīki is the author of this earliest great work on Yoga.

Monier Williams in his work on Indian wisdom (P.370) took notice of this work as under:

"There is a remarkable work called Vāsiṣṭha Rāmāyaṇa or YogaVāsiṣṭha or Vāsiṣṭha Mahārāmāyaṇa in the form of an exhortation, with illustrative narratives addressed by Vasiṣṭha to his pupil, the youthful Rāma, on the best means of attaining true happiness and considered to have been composed as an appendage to the Rāmāyaṇa by Vālmīki himself. There is another work of the same nature called the Adhyātma Rāmāyaṇa which is attributed to Vyāsa and treat of the moral and theological subjects connected with the life and acts of the great hero of Indian history. Many other works are extant in the vernacular dialects having the same theme for their subjects which it is needless to notice in this place".

Vasiṣṭha known as the wisest of sages puts forth in the first part the great question of the vanity of the world, which is shown synthetically to a great length from the state of all living existences, the instinct, inclinations and passions of men, the nature of their aims and objects, with some discussions about destiny, necessity, activity and the nature of the Ātmā and Paramātmā. The second part embraces various directions for the union of the Ātmā with Paramātmā, the subjective, the objective truth and the common topics of Yoga philosophy.

Philosophy of Yogavasistha

The philosophy of Yogavāsiṣṭha pertains to Tretā yuga. It talks about Paramātmā which is self-luminous and everlasting, omnipresent and supereminent.

आत्माप्रकाशरूपो हि नित्यः सर्वगतो विभुः । 6/1.29.64

ātmāprakāśārūpo hi nityaḥ sarvagato vibhuḥ

Paramātmā is self luminous, everlasting, omnipresent and supereminent

The second element discussed in detail is citta. Citta is embodied Ātmā overpowered by manas. It may also be known as manas based awareness. It is a deceptive and individuated element. It pertains to the heart.

चित्तं शठमहंकारं विद्धिहार्दं बृहत्तमः । 6/1.29.64

chittam śaṭhamahāṅkāraṁ viddhihārdaṁ bṛhattamaḥ

[Meaning] The mind is deceptive and the ego is situated in the heart, with too much pride and vanity.

Manas is also described like a demon possessing the empty house of the body and citta in it.

पिशाचोऽपि मनो राम शून्यदेहगृहे स्थितः ।

भावयत्येष दुष्टात्मा मौनमुत्तम संस्पृशन् ॥ 6/1.-29-66

piśācho'pi mano rāma śūnyadehagṛhe sthitaḥ;

bhāvayatyeṣa duṣṭātmā maunamuttama saṁspṛśan.

[Meaning] The manas, like a demon, have also taken possession of the empty house of the body. Like an evil spirit, the manas has silenced and overpowered the intangible citta in it.

The third element discussed is the corporeal body formed of five physical elements of Prakṛti. In fact, this physical body is the basis or dwelling place of Ātmā often overpowered by the demon of mind. This dwelling of the body, according to Yogavāsīṣṭha, has the bones for its posts and the blood and flesh for its mortar and the nine holes for many windows. At the question as to who formed this body, Yogavāsīṣṭha replies that no one forms this body.

अस्थिस्थूणं नवद्वारं रक्तमांसावलेपनम् ।

शरीरसदनं राम न केनचिदिदं कृतम् ॥ 6/1.28.12

asthithūṇaṁ navadvāraṁ raktamāṁsāvalepanam;

śarīrasadanaṁ rāma na kenachididaṁ kṛtam.

[Meaning] This dwelling of the body that has bones for its

posts, blood and flesh for its mortar, and the nine holes for so many windows, is built by no one.

But it is the manifestation of our willed decision.

संकल्पनिर्माणदेहा सहस्रशः ।

saṁkalpanirmāṇadehā sahasraśaḥ ।

[Meaning] These thousands of bodies are not built by anyone, but caused by the sankāras of the individuals.

So long as we wish to live, we are dragged into a corporeal body. If we cease to long for life, our emancipation becomes easy.

What is Manas?

This question has often vexed the scholiasts and psychologists. While discussing the subject of the origin of the human body and citta (mind containing the sankāras) (Chapter 91), sankāras have been perceived in *Yogavāsīṣṭha* as the cause of all bodies in course of time, and the source of all its pleasurable and painful feelings, which develop and diminish in itself and never grow without it.

अविनाभाविनीनित्यं काल कांक्षिक्रमे तथा ।

सर्वमुत्पादयत्येतच्चित्तकः संविदात्मकः ॥ 5.91.51

avinābhāvinīnityaṁ kāla kām̐kṣikrame tathā ।

sarvamutpādayatyetchchittakaḥ saṁvidātmakaḥ ॥

[Meaning] The conscious mind is the cause of all things in the course of time and the source of all its pleasure and pain which rise and fall in itself and never grow without it.

At the same time concept of sensation and citta has also been defined as the union of the breath of life with the organs and if this union is united with desire, the origin of citta takes place.

यथा प्राणेन्द्रियानन्दमानन्दपवनावुभौ ।

चित्तस्योत्पादिके सार्धं यदैत वासने तदा ॥ 5.91.52

yathā prāṇendriyānandamānandapavanāvubhau ।

chittasyotpādike sārdham yadaita vāsane tadā ॥

[Meaning] As the union of the breath of life with the organs produces sensations, so these being united with desire are productive of the citta.

This is why the living and sensitive plants which are devoid of desire are devoid of citta also.

In this course, it may be stated that the end of desire, is the end of citta and the end of citta tantamount to the end of the birth-death cycle which is known in philosophical terms as emancipation.

Difference between Citta and Sensations

The union of breath and the sense organs together produce sensation. But when sense organs are united with desire, they produce citta. This way living and sensitive plants or living beings that are devoid of desire are also devoid of citta or *manomayakoṣa* (See 5.91.2 above)

Relationship of thought and vital air

Yogavāsiṣṭha establishes a keen relationship between thought and vital air. Accordingly:

संशान्ते पवनस्पन्दे यथा पांसुर्नभस्तले ।

यः प्राणपवनस्पन्दभित्तस्पन्दः स एव हि ॥ 5.92.31

samśānte pavanaspande yathā pāṁsurnabhastale;

yaḥ prāṇapavanaspandabhittaspandaḥ sa ēva hi.

[Meaning] As flying dust sets on the ground after a gust of wind passes, so the flying thoughts of the mind are stopped when our breathings are put to a stop, they being the one and the same thing.

In fact, there is an ultimate connection between thought and vital air. The author of *Yogavāsiṣṭha* says, "Thought commences and corresponds with vital respiration. A long thought draws a long breath and a quick one is attended with a rapid vibration of breath".

Reflection on customs

The study of *Yogavāsiṣṭha* gives sometimes an interesting insight into the old customs. Today we think that the custom of shaking hands both on meeting and parting is conspicuous in modern days and especially seems to have been borrowed from westerns. But *Yogavāsiṣṭha* tells us that this was an age-old custom prevalent in India. The following reference to *Yogavāsiṣṭha* supports the above mentioned contention:

व्योम्नि योजनामात्रां तु मदनुव्रज्यया गतः ।

करं करेणावष्टभ्य बलात्संरोधिः खगः ॥ 6/1.27.14

vyomni yojanāmātrāṁ tu madnuvrajyayā gataḥ;

karam kareṇāvaṣṭabhya balātsanrodhiḥ khagaḥ.

[Meaning] That is the Khaga (Kāka Bhusunda) followed me a few miles (*yojana*) in the air when I compelled him to return after shaking hands'.

Prohibition of idol worship

On the question of worship of the Paramātmā, the *Yogavāsiṣṭha* is very much clear. According to it, Paramātmā is of the nature of Jñāna.

आत्मसंवित्तिरूपम् - 6/1.29.129

ātmasanvittirūpam

So, the worship of Paramātmā can be done through the accumulation of Jñāna and by forsaking the adoration of idols. Those that are devoted to any form of fictitious cult or idol worship, are subject to endless misery.

आत्मसंवित्तिरूपं तु त्यक्त्वा देवार्चनं जनाः ।

कृत्रिमार्चासु ये सक्ताश्चिरं क्लेशं भजन्ति ते ॥ 6/1.29.129

ātmasanvittirūpam tu tyaktvā devārchanam janāḥ;

kṛtrimārchāsu ye saktāśchiram kleśam bhajanti te.

In fact, the idol-worshippers have been compared with little children playing with their dolls.

बालक्रीडोपमं च ते अध्यात्मध्यानादृते ब्रह्मकुर्वन्तो देवपूजनम् । 6/1.29.130

*bālakrīḍopamaṁ cha te adhyātmadhyānādṛte
brahmakurvanto devapūjanam*

On the question of as to what is the best method of the worship of Brahma, the treatise further maintains that Brahma should be worshipped by the accumulation of knowledge.

ज्ञानार्जनेनाविरतं पूजनीयः स सर्वदा - 6/1.29.131

jñānārjanenāvirataṁ pūjanīyaḥ sa sarvadā

True *pūjās* considered to be the meditation of pure Paramātmā (Brahma) and not otherwise since the Brahma is the intelligent and everlasting.

त्वमेतच्चेतनाकाशमात्मानं जीवमव्ययम् ।

स्वभावं विद्धि न त्वन्यः पूज्यः पूजात्मपूजनम् ॥ 6/1.29.132

*tvametachchetanākāśamātmānaṁ jīvamavyayam;
svabhāvaṁ viddhi na tvanyaḥ pūjyaḥ pūjātmapūjanam.*

Paramātmā is not to be worshipped with the help of external means like flowers and frankincense.

अबहिः साधनासाध्यम् - 30.31

abahiḥ sādhanāsādhyam

Yogavāsiṣṭha also discards the concept of worship of nature and the use of flowers and incense sticks in worship.

नातिदेवार्चने योग्यः पुष्पधूपचयो महान् । 6/1.30.4

nātidevārchane yogyaḥ puṣpadhūpachayo mahān

Yogavāsiṣṭha describes the act of idol worship as unlearned, simple as those of children, and childish.

अव्युत्पन्नधियो ये हि बालपेलवचेतसः ।

कृत्रिमार्चामयं तेषां देवार्चनमुदाहृतम् ॥ 6/1.30.5

avyutpannadhiyo ye hi bālapelavachetasah ।

kṛtrimārchāmayam teṣāṁ devārchanamudāhṛttam ॥

In fact, it is due only to a lack of understanding that a person worships with flowers, etc. and attributes the Paramātmā to false images of their own making.

शमवोधद्यभावे हि पुष्पाद्यैर्वर्चयन्ति हि ।

मिथ्यैव कल्पितैरेतमाकारे कल्पितात्मके ॥ 6/1.30.6

śamavodhadyabhāve hi puṣpādyairvārchayanti hi

mithyaiva kalpitaitamākāre kalpitātmake ॥

Yogavāsiṣṭha unleashes scathing attacks on idols as to how the idols may be called as gods, who have their hands and feet, are yet devoid of their consciousness which is the pith of the body.

पादपाण्यादिमानन्यो यो वा देवः प्रकल्प्यते ।

संविन्मात्रादृते ब्रह्मन्किंसार किल कथ्यताम् ॥ 6/1.30.19

pādapāṇyādīmānanyo yo vā devaḥ prakalpyate

saṁvinmātrādṛte brahmanīkāsāra kila kathyatām ॥

Mysteries of creation

Several mysteries of creation have been unfolded in the *Yogavāsiṣṭha*. *Yogavāsiṣṭha* also unravels the secrets of creation. While shedding light on the nature of internal and external relations, it says that Brahmā took the period of one *Mahākalpa* to create this universe.

महाकल्प समाधान चिरकल्पित कल्पनम् ।

वन्द्य संसक्तिवशतो ब्राह्मं स्फुरति वै वपुः ॥

mahākalpa samādhā cirkalpita kalpanam

vandya sansaktivaśato brāhmaṁ sphurati vai vapuḥ

[Meaning] This universe was created long back and took one *Mahākalpa* (10 times of Kalpa, i.e. 43.2 billion years) for its creation. Salutation to the worthy Brahman who becomes manifest during this period.

Thus according to *Yogavāsiṣṭha*, the whole creation was accomplished not in seconds, but it took the period of महाकल्प for its completion.

Mystery of *Kūrmāvatāra*

Yogavāsiṣṭha while giving an account of past ages which clarifies that *Kūrmāvatāra* is the resurrection of earth from

waters and accordingly, the earth has sunk into water five times and lifted up as many times by the divine Kūrmāvatāra of Viṣṇu from below the overflowing ocean.

अन्तर्धानगता धात्री वारपंचकमुद्धता ।

मुने पंचसु सर्गेषु कूर्मेणैव पयोनिधेः ॥ 6/1.22.1.2

antardhāna-gatā dhātrī vārapañchakam uddhatā

mune pañcasu sargeṣu kūrmeṇaiva payonidheḥ

[Meaning] I saw the earth sinking five times under, and lifted up as many times from the ocean by the divine Kurma Manvantara, the incarnation of Vishnu in the form of the tortoise.

Definition of *Manvantara*

While relating to the account of past ages, *Yogavāsiṣṭha* goes on to define *Manvantara* as the measurement of time. Accordingly, *Manvantara* is a symbol of the reversal of the course of the world. With every *Manvantara* in the fray, a reversal of the course of the world takes place.

प्रतिमन्वन्तरं ब्रह्मन्विपर्यस्ते जगत्क्रमे ।

संनिवेशेऽन्यथा जाते प्रयाते संश्रुते जने ॥ 6/1.22.37

pratimanvantaraṁ brahmanviparyaste jagatkrame;

saṁniveśe'nyathā jāte prayāte saṁśrute jane.

[Meaning] O Brahmin, every *manvantara* is attended with a reversion in the course of our universe. The polarity of the earth changes and a new generation is born to supplant the old men of renown.

In the process of reversal, the polarity of *Meru* is changed, the points of the compass are altered, the difference in the sides of quarters takes place and so nothing remains as positive truth except our conception of it.

संस्थानमन्यथा तस्मिन्स्थिते यान्ति दिशोऽन्यथा ।

न सन्नासज्जगन्मन्ये भ्रमयन्केवलं धियः ॥ 6/1.22.47

sansthānamanyathā tasminsthite yānti diśo'nyathā

na sannāśajjaganmanye bhramyankevalaṁ dhiyaḥ

[Meaning] The site of the polar circle of Meru and the course of the planets being changed in different directions, there follows an alteration of the points of the compass and a difference in the sides of the quarters. Therefore there is nothing as a positive truth except our conception of it as such and such.

In the preceding lines, it has been laid down that during the process of this type of reversal in a *Manvantara* north goes to the other side and Meru also shifts its side.

दिगुत्तराभूदन्येयं पूर्वमेव महीधरः । 6/1.22.45

diguttarābhūdanyeyam pūrvameva mahīdharah ।

[Meaning] Then the north was on another side and yet this Meru was in another place.

This reversal is said to have effected the change in the lodgings of the animate beings on the earth and as such the lodgings also shift sometimes to the Vidhayan part of continents, sometimes to the Kaccha part and sometimes to the Sahya or Dardura parts of continents. It is shifted sometimes to the glaciated part of continents and sometimes to the Malaya part.

कदाचिदहमेकान्ते विन्ध्यकच्छकृतालयः ।

कदाचित्सह्यानिलयः कदाचिद्दुर्गुरालयः ॥ 6/1.22.39

कदाचिद् हिमवद्वासी कदाचिन्मलयाचलः ।

कदाचित् प्राक्तनेनैव संनिवेशेन भूधरम् ॥ 6/1.22.40

kadācidahmekānte vindhyakachchhkr̥tālayah

kadācitsahyanilaya kadāciddardurālayah.

kadācid kadācinmalayācalaḥ

kadācit prāktanenaiva saniveśena bhūdharam

[Meaning] Sometimes I had to remain in my solitary retreat by the side of the Vindhya Range, and sometimes on the ridge of Sahya Mountain. At other times I had my residence on the Dardura Hills, so my lodging is ever-shifting from one place to another and never fixed in any spot forever.

I often have been a resident of the Himalayas, of Malaya Mountain in the south of India, then led by destiny, as I described before, I found my last abode on this Mount Meru.

What is Meru?

According to *Yogavāsiṣṭha* Meru is not a mountain, but the surface of the earth or say lithosphere is called Meru.

मेरुभूपीठः

merurbhūpīṭhaḥ

[Meaning] Lithosphere of the earth is called Meru.

At another place, Meru is used as an attributive of earth, which stands to mean earth qualified by meru or maru or sand.

मेरुधरा-5.41.31

merurdharā

[Meaning] This earth is meru

Thus Meru is symbolic of the lithosphere and not of a mountain.

Situation of Plakṣa Dvīpa

As per description of *Yogavāsiṣṭha* *Plakṣa Dvīpa* was encircled by the snowy plains of Himalayas.

ततो गोमेदकद्वीप लेखयैवं प्रमाणया ।

इक्षवब्धि लेखयाप्येवं हिमवद्सानु शुद्धया ॥ 3.25.22

tato gomadakadvīpa lekḥayaivam pramāṇayā

ikṣvabdhi lekḥayāpyevam himavadsānu śuddhayā.

[Meaning] Thereafter stretches Plakṣa continent, double the size of the former and surrounded by the belt of the sea of sugar that appears like the snowy plains of Himalaya.

The Shape of Earth as looked from above

The earth appeared as a lotus in the heart of Brahmāṇḍa Puruṣa, the eight sides forming the petals of the flower, the

clouds being its pistils and the pericarp containing its sweet flavour.

ब्रह्माण्डनर हृत्पद्मं दिष्टकदलं बृहत् ।

गिरिकेसरसंबाधंस्वामोदभरसुंदरम् ॥ 3.25.2

*brahmāṇḍanara hr̥tpadmaṁ digṣṭakadalabr̥hat
gīrikesara sambādhasvāmodabharasundaram.*

[Meaning] They saw the world appearing like a lotus in the heart of Nara (the primeval Man or eternal Spirit pervading the universe). Its eight sides form the flower petals, the hills its pistils, and the center contains its sweet flavor.

The earth like a lotus is situated on the surface of the waters of oceans.

कदाचिदास्पदाम्भोधिकंपकंपितदिग्दलम् ।

अधोनालगतान्तदैत्यदानवकंटकम् ॥ 3.25.6

*kadācidāpadāmbhodhi-kampa-kampita-digdalam
adhonālagatānta-daitya-dānava-kaṇṭakam.*

[Meaning] The earth, like a lotus, is situated on the surface of the waters of the ocean. At times the motion of the ocean makes the earth shake causing earthquakes. The earth rests upon the serpent Sesha as its support and is girt about by demons as its thorns and prickles.

Jambudvīpa

Jambudvīpa was the name of a highly populated region according to Yogavāsīṣṭha.

लक्षयोजन विस्तीर्णानाकीणांचिरजो लबैः ।

नानाजनपदव्यूहस्थिरावश्याय सीकराम् ॥ 3.25.13

स्थलेष्वामंडलांतस्थ जनजालालिमंडलाम् 3.25.10

*lakṣayojana vistīrṇānākīrṇāchirjo labaiḥ
nānājanapadvīhasthirāvaśyāya sīkarām
sthaleṣvāmaṇḍalāntastha janajālālīmaṇḍalām*

[Meaning] It stretches a million miles with more land than water. Its habitable parts are as thick as frozen ice in winter.

Kalpa Tree

The description of the Kalpa tree as it is available from *Yogavāsiṣṭha* gives one to understand (in a spiritual sense) a tree of desire, which branches out into various objects of our wish. Its flowers are all sanguine hopes and expectations which are hidden under the dark mist of futurity. The crown dwelling in its dark hollow is the indwelling obscure Ātmā, which is hidden under the imperious gloom of our ignorant minds and false egotism. Its nest is in the highest divinity and it is immortal because it is a particle or Eternal spirit.

पुष्परेण्वभ्रवलितं रत्नस्तबकदन्तुरम् ।

उत्सेधनिर्जिताकाशं शृंगे शृंगमिवार्पितम् ॥ 6/1.15.2

puṣpareṇvabhravalitaṁ ratnastabakadanturam.

utsedhanirjitākāśaṁ śṛṅge śṛṅgamivārpitam.

[Meaning] This tree was covered with the pollen of its flowers which shrouded it like a thick mist or cloud. Its flowers are shown as bright as brilliant gems. Its great height reaching the sky made it look like a steeple standing upon the peak.

Its equivalent, in an astronomical sense, it is the sky with stars as its flowers, clouds as its leaves, flashes of lighting as its filaments and circumvents beams of the radiant sun as the pollen of its flowers.

ताराद्विगुणपुष्पौघं मेघद्विगुण पल्लवम् ।

रश्मिद्विगुण रेण्वभ्रं तडिद्विगुणमंजरीम् ॥ 6/1.15.3

tārādviguṇa-puṣpaughāṁ meghadviguṇa pallavam

raśmidvigūṇa reṇvabhraṁ taḍiddvigūṇa-mañjarīm.

[Meaning] Its flowers were twice as many as the stars in heaven, and its leaves doubled the clouds in their bulk and thickness. Its filaments were shinier than flashes of lightning, and its flower pollen was far brighter than the

surrounding sunbeams.

Purāṇas undergo interpolations

It has been made clear in the *Yogavāsiṣṭha* while recounting the past ages that Purāṇas, though agreeing in the main substance, are also full of interpolations, that they have been greatly multiplied in successive ages or yugas.

एकार्थानि समग्राणि बहुपाठानि मेऽनघ ।

पुराणानि प्रवर्तन्ते प्रसृतानि युगंप्रति ॥ 6/1.22.20

ekārthāṇi samagrāṇi bahupāthāni me'nagha

purāṇāni pravartante prasṛtāni yugaṁ prati.

[Meaning] O evil free saint, the Puranas, though they agree in the main substance, are greatly multiplied in successive ages.

Varied Readings and rituals of the Vedas

In the *Yogavāsiṣṭha*, it has been clarified that Vedas were subjected to various readings, as well as rituals from age to age, likewise, the differences in the intellects of the scholars occurred from age to age. Vedas though remained intact so far, as their internal structure was concerned but were subjected to various readings and rituals in various schools that emerged from time to time.

युगं प्रति धियां पुंसां न्यूनाधिकतया मुने ।

क्रियांगपाठवैचित्र्ययुक्तान्वेदान्स्मराम्यहम् ॥ 6/1.22.19

yugaṁ prati dhiyām punsām nyūnādhikatayā mune

kriyāṅgapātha-vaicitryayuktān vedān smarāmyaham.

[Meaning] I remember O silent sage, the difference in the intellects of men at every succeeding age and the various readings of Vedas and various ritual observances of mankind.

Period of Rāma

Yogavāsiṣṭha also supplies information regarding the time period of Rāma. In this connection, the following

śloka may be referred to

अद्य राम कृते क्षीणे त्रेता सम्प्रति वर्तते 6/1.27.18

adya rāma kṛte kṣīṇe tretā samprati vartate.

[Meaning] Now, O Rama, that Satya yuga has gone by and we are in the middle of the *treta yuga*, when you are born to subdue your enemies.

From the above statement, it is clear that during Rāma's time Satyayuga had elapsed and Tretā was in currency. According to the information of Mahābhārata (Śāntiparva) Rāma was born in the sandhi period of Dvāpara and Tretayuga. Presently 28th Kaliyuga is in currency. As such the 28th Tretāyuga has passed.

However Puranic sources give more specific information. Accordingly, Rāma was born in the 24th Tretāyuga. This period works out, given astronomical calculations, to be around 18 Million years. The calculations are as under:

Years of 28th Kaliyuga elapsed	=5120
Years of 28th Dvāpara elapsed	=864,000
Years of 28th Tretā elapsed	=1,296,000
Years of 28th Satyayuga elapsed	=1,728,000
Years of 27th Mahāyuga elapsed	=4,320,000
Years of 26th Mahāyuga elapsed	=4,320,000
Years of 25th Mahāyuga elapsed	=4,320,000
Years of 24th Kaliyuga elapsed	=432,000
Years of 24th Dvāpara elapsed	=864,000

Total years = 18149120

Accordingly the birth of Rāma took place 18149120 (18 We have some more specific astronomical information about the birth of Rāma from Rāmāyaṇa (1.18.8-9) which is rendered below:

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः ।

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ 8 ॥

tato yajñe samāpte tu ṛtūnām ṣaṭ samatyayuh ।

tataścha dvādaśe māse chaitre nāvamike tithau ॥ 8 ॥

नक्षत्रे अदितिदैवत्ये स्वोच्चसंस्थेषु पंचसु ।

ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ 9 ॥

nakṣatre aditidaivatye svochchasanstheṣu pañchasu;

grāheṣu karkaṭe lagne vākpatāvindunā saha.

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् ।

कौसल्याजनयद् रामं दिव्यलक्षणयुतम् ॥ 10 ॥

prodyamāne jagannāthaṁ sarvalokanamaskṛtam;

kausalyājanayad rāmaṁ divyalakṣaṇayutam.

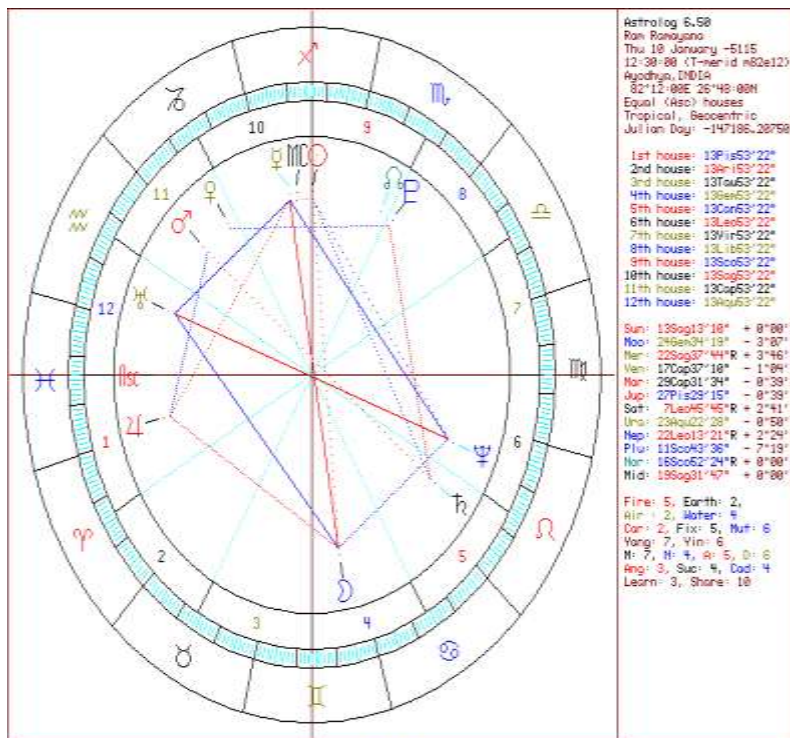
And when the six seasons had rolled away after the completion of Yajña, in the 12th month of Chaitra on the 9th lunation; in the 'Punarvasu' constellation presided over by the Aditi devatā; when the five planets were in their uccha (mandoccha), i.e. the Sun, the Jupiter, the Saturn, the Mars, and the Venus were in their Mandoccha (Apsis). Mandoccha of Brhaspati had arisen with Moon at Karka (Cancer) ascendant (Lagna), and Kausalya gave birth to Rama.

This information has confused some scholars. Here it may be mentioned that Mrs. Saroj Bala a retired IRS officer is spreading confusion over the last many years regarding the date of birth of Śrī Rāma. According to her (Dating the Era of Lord Rama, Rupa & co. Delhi, 2005), Śrī Rāma was born on 10th January 5114 BC. She claims that she is getting these results on the basis of Planetarium Gold software and also produces a sky view of planetary positions as given by the software. Planetarium and the other software are not able to predict the mandoccha (apsis) of the planets and tell you about the Indian lunar months existing during that period. Here it may be informed that planetary positions of planets as suggested by the above author based upon the misunderstanding of the śloka of Rāmāyaṇa. Even if we go by this misunderstood concept, these positions are not taking

place on 10th January 5114 BC. Even laymen know that the Sun never enters the Aries sign in January. In 5114 BC the Sun used to enter the Makara sign on 27th Jan., so on 10th Jan. 5114 BC, the sun was in the Dhanu sign. When the sun is in Makara or Dhanu sign, there may be either Pauṣa or Māgha months. So, there is no question of the commencement of Chaitra month in January. On careful examination of the Horoscope of 5114 BC, prepared with the help of Astrodiēst, one will find that on 10th January 5114 BC position of various stars according to tropical (See Horoscope 1) and sidereal (See Horoscope 2) calculations is as under

Name of Star	Position (Tropical)	Position (Sidereal)
Sun	Sagittarius	Aquarius
Jupiter	Gemini	Leo
Mars	Aquarius	Aries
Venus	Sagitarus	Pisces
Saturn	Leo	Scorpio

Horoscope 1

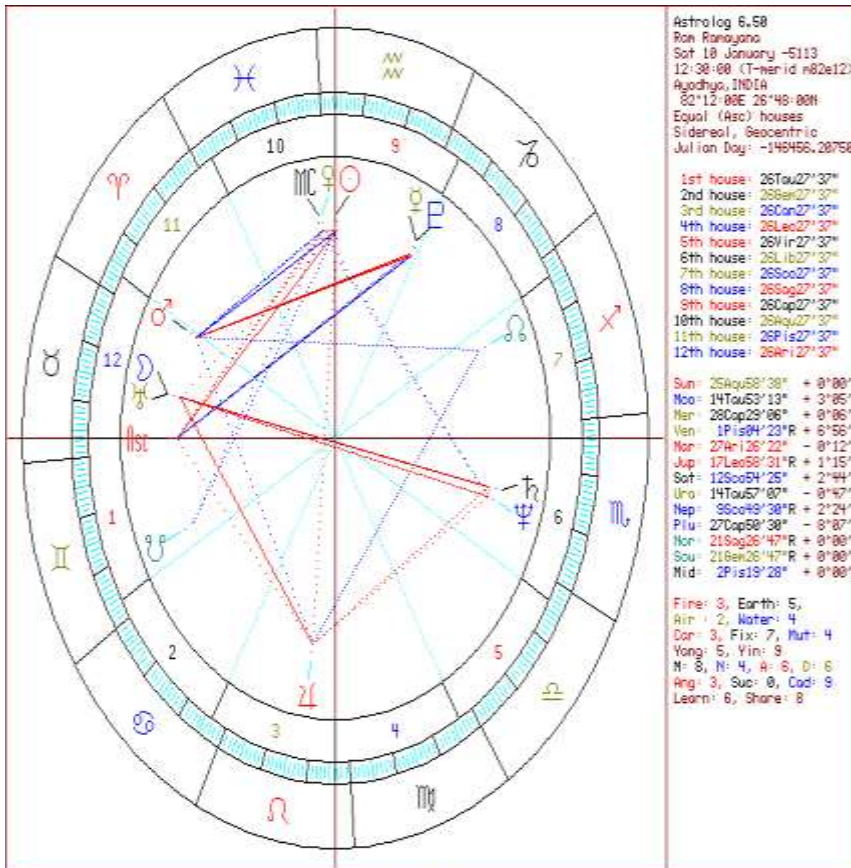


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Horoscope 2



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So none of planetary positions as wrongly taken to mean from the śloka of Rāmāyaṇa actually tallies with the positions claimed by Saroj Bala. Moreover, as pointed out above her translation of Ramayaṇa's śloka is also a farfetched one based upon the misunderstanding of the meaning. In the śloka the mention of the word 'uccha' word in connection with grahas has been wrongly translated as the 'uccha' position of grahas as is considered in astrology. Here the author of Rāmāyaṇa is not talking about astrology, but astronomy to fix the date line of Rāma. So, here 'uccha' stands for the mandoccha (highest slow speed) of the grahas. The author of Rāmāyaṇa gives two

hints, 1. By the time of the birth of Rāma, the lagna (ascendent) Karka (Cancer) was on the rise, and 2. The Moon and Mandoccha of Bṛhaspati were also rising in the Karka sign, which was also the ascendent of during that period. 3. The Moon was in conjunction with Punarvasu Nakṣatra of the Karka sign. Here it may be clarified that the 4th quarter of Punarvasu Nakṣatra spends in Karka Sign. The Longitude of the Karka sign is from 900 to 1200 and the longitudes of the Karka sign are 800-93.20. So the 4th quarter of Punarvasu spending time in Karka sign has longitudes from 900-93.20. So, according to the above mentioned information, mandoccha of Bṛhaspati has to be between 900-93.20 Here it may also be known that when a planet of graha is at its mandoccha (apsis) at any point, the difference of its true and mean position is also 0 at that point. According to Bhāskarāchārya, mandoccha of Bṛhaspati takes 855 revolutions in a period of Kalpa. Accordingly, one revolution of Bṛhaspati's mandoccha will take place in $4,320,000,000/855 = 5052631.5789473$ years. As per Paurāṇika sources, already quoted above, Rāma's birth took place in 24th Tretāyuga. We know that till the beginning of the 24th Tretāyuga 1,936,440,000 years had passed since the beginning of the Kalpa. So, dividing the 1,936,440,000 years by 5052631.5789473 years (one revolution of Bṛhaspati's Mandoccha, we get the position of Bṛhaspati's mandoccha in the beginning of 24th Tretāyuga as $(1,936,440,000 / 5052631.5789473) = 383.25375$. It would mean that Bṛhaspati's mandoccha has completed 383 revolutions by the beginning of 24th Tretāyuga and had moved $.25375 \times 360 = 91.35$ degrees, which is the position of Punarvasu Nakṣatra in Karka Sign. This is a solid proof of the exact dateline of Śrī Rāma as per Yogavaśiṣṭha that Śrī Rāma was born in the beginning of 24th Tretayuga, i.e. (18149120 years ago from 2019 AD).

In addition to the above astronomical evidence, we have some other literary and archaeological evidence to support this view. It is also mentioned in Purāṇas that by Rāma's time, the last phase of the Himalayan upliftment was also over. The above fact is corroborated by the internal

evidence of Rāmāyaṇa and archaeological findings. In Vālmīki Rāmāyaṇa (Dr. Ravi Prakash Arya, 1998), Sundara Kāṇḍa (4.28), it is mentioned that when Hanumāna first reached Rāvana's palace, he saw decked gateways surrounded by four-tusked elephants resembling the masses of white clouds and wild beasts and birds. The verse goes like this:

वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः ।

भूषितैः रुचिरद्वारं मत्तैश्च मृगपक्षिभिः ॥

vāraṇaiścha chaturdantaiḥ śvetābhranichayopamaiḥ;

bhūṣitaiḥ ruchiradvāraṁ mattaiścha mṛgapakṣibhiḥ.

[Meaning] The inner apartments of Rāvaṇa were adorned with four-tusked elephants resembling masses of white clouds; and possessing graceful gateways attended by deer and chirping birds.

At another place (Rāmāyaṇa, Sundara kāṇḍa, 27.12), Trijatā, a Rākṣasī, sees in her dream illustrious Rāma and Lakṣamaṇa mounted on a huge elephant with four tusks resembling a hill. The original verse reads as under:

राघवश्च पुनर्दृष्टुर्दन्त महागजम् ।

आरूढः शैलसंकाशं चकास सहलक्ष्मणः ॥

rāghavaśca punarḍṛṣṭaśchaturdanta mahāgajam;

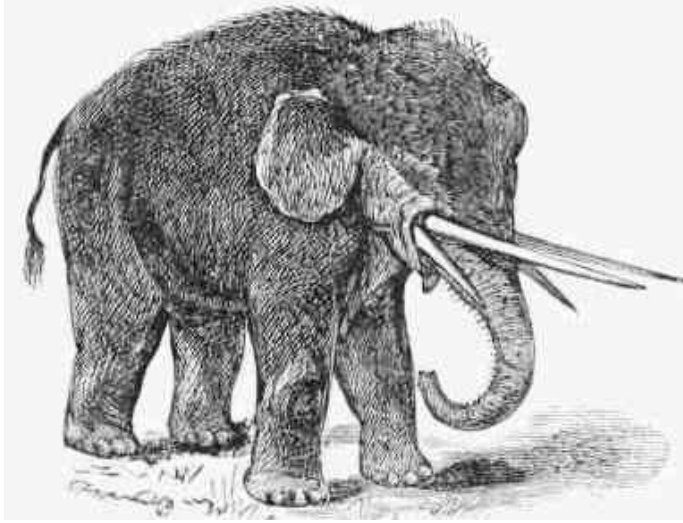
ārūḍha śailasaṅkāśaṁ chakāsa sahalakṣamaṇaḥ.

[Meaning] I saw again Lakṣamaṇa appear in effulgence, seated on a huge elephant, having four tusks and resembling a hill.

The mention of four-tusked elephants by Vālmīki is glaring evidence of the fact that elephants with four tusks must have been present during the period of Rāmāyaṇa and Vālmīki. The Encarta Encyclopedia informs us about the presence of four-tusked elephants on earth between 38 million years ago to 15 million years ago. They are named as Mastodontoidea. Accordingly, Mastodontoidea evolved around 38 million years ago and became extinct about 15

million years ago when the shaggy and two-tusked Mastodons increased in population.

The above proof lends strong support to the authenticity of the tradition of Purāṇas. Now one may easily understand that the astronomical time calculation system adopted by Vedic seers is only the key to the true chronology of Indian history. Modern historians' calculations are quite misleading and are proof of their misunderstanding of the Indian knowledge system.



Four tusked elephants of Rāmāyaṇa

The paradox with such historians was that they don't have the adequate knowledge of astronomy or Kālagāṇanā. The fact is that the study of ancient Indian history would not be complete until and unless one is well-versed in astronomy and Sanskrit. Even today, it would be advisable for the students of ancient history to have an additional qualification in astronomy or Kālagāṇanā and Sanskrit. Historians unqualified in Kālagāṇanā and Sanskrit would not be able to do justice to ancient Indian history; rather they would make a mockery of it.

Non-existent of history is not the weakness of Indian literature, but the actual weakness of the reviewers. There is

a dictum in Sanskrit

नैष स्थाणोरपराधो यदेनमन्धो न पश्यति

naiṣa sthaṇoraparādhō yadainam andho na paśyati.

'It is not the weakness of the pillar if a blind man cannot see it. The actual weakness lies within the blind person.'

The Indian concept of history was much more scientific than we have it today. Indians not only try to record the births, deaths, and posterity of kings but there was the provision to register the birth, death, and posterity of even a layman in the society. This tendency is still prevalent which is centered around the famous Tīrtha sthalas of the country. Go to Hardwar, Allahabad, Srinagar and other holy places, you will find their Paṇḍas or Pañjikāras or Registrars who are maintaining the history of laymen by recording their birth, death and posterity at their own level without any help and support from Govt. It is surprising to know that Maithala Brāhmaṇas in Bihar have a tradition of getting the records of seven generations verified by the institution of Pañjikārās before the betrothal ceremony. This all points out the deep sense of history prevalent among the common men in Indian society.

Authorship and date

The authorship of this great work is assigned to sage Valmīki, the famous author of Rāmāyaṇa. The Viṣṇudharmottara Purāṇa says that Vālmiki was born in the Tretāyuga as a form of Viṣṇu who composed the Rāmāyaṇa and that people desirous of earning knowledge should worship Vālmiki. He was contemporary to Rāma and the date of Rāma may also be the date of Vālmiki. This way Vālmiki's time may also be calculated a minimum of 900 thousand years ago and a maximum of 18 million years ago.

Yogavāsiṣtha was composed by Ṛṣi Vālmiki after the composition of Rāmāyaṇa was over. So the time period of the first original composition Yogavāsiṣtha by Vālmiki was also 900 thousand years (as per 28th Tretā) or 18 million

years (as per 24th Tretā) ago. The present edition has reached us through thousands of years-long tradition.

Present Work

The present work titled as 'Yogavāsiṣṭha on Liberated Life' is the English translation of the 11th Chapter of the first part of Nirvāṇa Prakaraṇa of Yogavāsiṣṭha. This chapter is devoted to how to identify a liberated man. It sheds ample good light on the life and workstyle of a liberated person.

Having discussed the role of ajñāna in the bondage of human beings with the temporal world and ways of its release by means of proper insight and right reasoning, Rishi Vasiṣṭha cautions Rama that mere removal of ajñāna is not enough for the realization of Brahman until and unless repeated instructions are followed and translated into practice. When a person is able to attain Ātmajñāna, he is called Jivana Mukta, liberated while living. The main theme of Yogavāsiṣṭha is also the realisation of Brahman. It is the most authoritative compendium showing the deserving seeker a path to Ātmajñāna which ultimately leads a seeker to liberation, the sole motive of human life.

Here it may be pointed out that the technical terms of Yogavāsiṣṭha have no corresponding terms in other languages, so they have been written as it is with their definitions, so that the readers may not find any difficulty to understand their imports. A glossary of technical terms has also been given at the end of this introduction, so that the readers may refer to it to clear their doubts.

Here it may not be out of context to point out that the available editions of Yogavāsiṣṭha although produced by their authors with utmost possible care and precise translations in Hindi or English have largely failed to comprehend the analogical depiction and actual and factual intended sense of its original author, Valmiki. The author of the present lines himself edited way back in 1998 the English translation of Yogavāsiṣṭha. Although it has the

credit of being the first-ever complete English translation of Yogavāsiṣṭha, but it can never claim the credit of being a perfect and precise English translation. As such, an objective and updated translation is the dire need of the hour. Keeping in view of the same need, an objective approach has been followed in the present edition to reflect the actual intention of the original author, rather than reading pre-conceived notions into its verses and projecting his own ideas in the name of meanings of various verses. It has been tried at the level best that the original meaning of the verses of Yogavāsiṣṭha is not superimposed by speculated meaning and its true sense is plucked out to the gaze of all. Hope this translation will prove the first-ever attempt to project the true spirit of Yogavāsiṣṭha in the English language. It is also hoped that readers and seekers will be benefited alike from this great philosophical work produced first ever in the history of humankind by the great sage of the land, Valmīki. Here I would like to acknowledge the help rendered by Jessica and Alois Heinrich for going through the proofs of this great work and giving their valuable suggestions from time to time so that this translation gets rid of all sorts of flaws in typography and translation.

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Glossary of Technical Terms in the Yogavāsiṣṭha

1. **Satya:** Satya is permanent or that which exists always and remains unchanged. Brahman is Satya.
2. **Mithyā:** Mithyā is that which comes into existence for a short while and is ever-changing. This world (Jagat) is mithyā. Mithyā is a false impression of knowledge, of something, hence it is not knowledge, it does not show things as they really are. For example, a mirage. The sand in the desert appears like water. The rope in the dark appears like a snake. All that glitters is not gold. Appearances are deceptive, we say, yet we are deceived by appearances.
3. **Relationship of Satya to Mithyā:** The relationship between Satya and Mithyā may be explained with the help of Yogavāsiṣṭha's story called "the crow and the coconut." The story goes like this: a crow lands on a coconut tree and at the very same moment the crow lands, a coconut falls. Our minds put this together and experience that the crow caused the coconut to fall. But this is simply how our minds make sense of the experience, it doesn't mean it is true. The coconut might have fallen whether the crow landed or not.
4. **Karma:** Willful or intentional action performed either mentally, through words of mouth and acts is called karma. There are several functions that the body performs, such as breathing, blood circulation and the rest, but these do not qualify as actions, as there is no intention or will behind them. Similarly, unintended actions by humans cannot be called actions. Only intentional actions that are guided by manas, buddhi and ahankara are subject to blame and praise. Going by this logic, when we give up ahankāra, control mental faculties and begin to act according to ṛta (inner law),

we become free from pāpa and puṇya.

5. **Pāpa:** Immoral or unethical karmas
6. **Puṇya:** Moral and ethical karmas.
7. **Ṛta:** Inner Law.
8. **Manas:** Ability to think, desire, and imagine.
9. **Buddhi:** Ability to make decisions or arrive at conclusions.
10. **Ahaṅkāra:** Ability to maintain a distinct individual identity.
11. **Citta (Mind based awareness):** Mind turned toward external senses is called citta. It is a form of bio-electric current in a living body, which sends messages to the brain as its centre. It is a link between manas and spanda (prāṇa vāyu). Both manas and prāṇa are interlinked with the help of citta. If we are able to control manas, we can have a control over prāṇa. Also if we control prāṇa, we can have a control over manas.
12. **Cid Aham:** ahaṅkārita (embodied) Ātmā
13. **Cit/Cid:** unmodified awareness, when the mind is merged with soul
14. **Spanda:** Prāṇa vāyu (breathings)
15. **Ātmā:** Individuated Ātmā. Also called as Puruṣa
16. **Cid Ātmā:** Ātmā merged with Brahman.
17. **Aham:** sense of individuality
18. **Jñāna:** Enlightenment or knowledge of one's real nature that one is soul
19. **Jñānī:** Enlightened or one who has realized the reality.
20. **Ajñāna:** To think body a substitute of soul.
21. **Ajñānī:** Uninformed/ignorant of real nature.
22. **Ātmajñāna:** Realization of true nature of Ātmā

23. **Para Brahma:** Absolute Supreme Paramātmā that exists even beyond universal creation.
24. **Cid Brahma:** Brahma (Ātmā) merged with Para-Brahma (Paramātmā)
25. **Brahman/Brahma:** Pure Soul or Para Brahma
26. **Brahma-jñāna:** Realization of Paramātmā.
27. **Māyā:** Prakṛti (Matter) that which has no permanent feature. Not appearing in its true nature, creating a false impression. Sometimes appears as a particle and some times as a wave. One is not able to decide with certainty whether something is a particle or wave. Heisenbergs' uncertainty principle is nothing but a copy of the principle of Māyā.
28. **Manuṣya:** A Jīva (ātman) developed at the level of a human being who is endowed with buddhi, i.e. thinking and discriminating power or power to distinguish between right and wrong. A manuṣya while enjoying the fruits of a past life can perform new acts to shape the course of his next (future) life. So manuṣya yoni (species) is called karma yoni. Whereas, animals can only enjoy the fruits of the karmas done by them in their past lives. The life of other creatures than human beings is called bhoga yoni, as they cannot perform new karma. They reap what they have sown. Thus, manuṣya life is achieved with very difficult and rarely. So, use it wisely to read the Yoga Vāsiṣṭha and utilize this opportunity rarely attained by you. It is said in the Bhagavadgītā (7.3), 'One out of thousands of manuṣyas strive for attaining this knowledge and scarcely a one out of the striving 1000 manuṣyas truly understands it.' Only Reading will not do the job, put this knowledge into practice in your daily life and use it for peace to understand your true nature.
29. **Guṇas:** Three Guṇas- Sattva, Rajas and Tamas of Prakṛti. They remain in homogenous state until and

unless activated by the Saṅkalpa (desire for creation) of Brahma. Due to the Saṅkalpa of Brahma, Puruṣa (the consciousness) joins with Prakṛti and transforms into a heterogeneous state of Sattva, Rajas, and Tamas.

30. **Sattva:** Intelligence (light)
31. **Rajas:** motion
32. **Tamas:** Inertia (mass)
33. **Viveka:** Knowledge that can differentiate between Satya (ever existing) and Mithyā (changeable)
34. **Vairāgya:** Detachment from worldly allurements and not from the world
35. **Rāga:** Attachment with those experiences, means and things that provide pleasurable feelings
36. **Dveṣa:** Detachment with those experiences, means and things that provide painful feelings
37. **Niyamas:** Personal discipline like, cleanliness, contentment, austerity, the study of Śāstras, and surrender to God
38. **Yamas:** Social discipline like, Ahinsā (never to harbour ill will against any other creature or human being and not to harm them even by the words of mouth or act. It is a religion of love and compassion); truthfulness, never to think of grabbing others property and rights; avoiding extramarital relationships and devotion to one's own spouse; non-hoarding of the things in excess of one's requirement.
39. **Krodha:** Krodha is frustration taking place when the selfish desire is not fulfilled. So Niṣkāṁ karam (karma for altruistic welfare and not selfish desire) is recommended.
40. **Dukha:** Pain caused by the proximity to Prakṛti (material things and desires).
41. **Sukha:** Bliss caused by self realization or proximity to

self.

42. **Dharma:** All moral and ethical values, the duty to self and society, knowledge.
43. **Moha:** confusion, what to do and what not to do.
44. **Anna-maya-koṣa:** So far as an individual is concerned, his physical body is annamaya koṣa. But as far as species are concerned, trees plants, shrubs and herbs have evolved at annamaya koṣa. At annamaya koṣa level, consciousness is at the dormant level.
45. **Prāṇa-maya-koṣa:** So far as the individual is concerned, his breathing system is prāṇamaya koṣa. But as far as species are concerned, the small insects, etc are evolved at prāṇamaya koṣa. At the prāṇamaya koṣa level, consciousness is less dormant than at anna-maya koṣa level.
46. **Manomaya Koṣa:** So far as the individual is concerned, his sensory faculties are manomaya koṣa. But as far as species are concerned, the big creatures like animals, birds, etc are evolved at manomaya koṣa. At manomaya koṣa level, consciousness is more awake than at the prāṇamaya koṣa level.
47. **Vijñāna-maya koṣha:** So far as an individual is concerned, his mental faculties and intellectual powers are called vijñānamaya koṣa. But as far as species are concerned, the human beings are evolved at vijñānamaya koṣa. At the vijñānamaya koṣa level, consciousness is fully awake. Vijñānamaya level is also known as Manuṣya loka or karma yonis (where an soul can do new karmas and make new Sanskāras for reshaping his/her future birth. As opposed to this, lower levels, namely manomaya, prāṇamaya and anna-maya koṣas are known naraka lokas literally translated in English as hell or bhoga yonis, where an individual soul cannot perform a new act but reap the fruits done in the past human life. When the fruits of their karmas

are concluded they revert back to human life to perform karmas for their future lives.

48. **Ānanda-maya koṣa:** Ānanda maya Koṣa is attaining self-realization. An individual who has attained self realization through yoga and Samādhi is known to have reached at the level of Ānanda maya koṣa. At this level consciousness alone stays without any contact with prakṛti. When such a yogi lives a human life, he is called Bhava pratyaya yogi. Śri Kriṣṇa is the best example of it. Such a yogi is called Jivana mukta (living liberated) and after death, he is called videha mukta (liberated after leaving the body behind). Vedanta Darśana says that Sanskāras/Kārmika Sanskāras/Vāsanās act as the seed for attaining future life. A living being with animal Sanskāras will attain animal life, with Sanskāras of human being will get human life, and so on and so forth.
49. **Prāṇa:** Inhaled breath. Its location is in the heart and its energy pervades the chest region. It nourishes the brain and the eyes and governs the reception of all things: food, air, senses, and thoughts.
50. **Udāna:** This breath exists in the throat and regulates the body from the throat upwards.
51. **Samāna:** Samana-Vāyu is located in the abdomen with its energy centered in the navel. It governs the digestion and assimilation of all substances: food, air, experiences, emotions, and thoughts.
52. **Vyāna:** Exhaled breath. It is located in the heart and lungs and flows throughout the entire body. It governs the circulation of all substances throughout the body and assists the other Vāyus with their functions.
53. **Apāna:** Apāna-Vāyu is situated in the pelvic floor and its energy pervades the lower abdomen. Its energy nourishes the organs of digestion, reproduction, and elimination. Apāna-Vāyu governs the elimination of all

substances from the body: carbon dioxide, urine, stool, etc.

54. **Samādhi:** Samādhi is the culmination of the process of meditation (dhyāna). In meditation (dhyāna), there is a subject, an object and an awareness of the relationship between subject and object. In Samādhi, the subject is merged with the object and the object alone shines forth. Samadhi has two types. Savikalpa and Nirvikalpa.
55. **Savikalpa Samādhi:** Samādhi with a content or object of meditation is called Savikalpa Samādhi.
56. **Nirvikalpa Samādhi:** Samādhi without a content or object of meditation is called Nirvikalpa Samādhi.
57. **Turiya:** They are four objectives of life -dharma, artha, kāma and moksa. Dharma means to earn knowledge-spiritual as well as mundane and inculcations of moral and ethical values in life. Artha is material and spiritual means to get life going. The Kāma means to fulfillment mundane and spiritual desires in life with the help of artha, i.e. material and spiritual means. Mokṣa means merging of the individual self with the universal self. The four stages- jagṛta, svapna, suṣupti and turīya address these four objectives of life. To achieve the first objective of life i.e. knowledge and values, you shall have to be in the Jagrata stage (fully awakened stage). To achieve the 2nd objective of life i.e. artha, you should be in a dreaming stage. Don't put your all power to gather means of self-enjoyment in this mundane world, but do it like it happens in dreams. Just as a person enjoys happiness or sorrow in the dream. The rest of the period should be spent in activities involving altruistic welfare. Because an individual's welfare rests with the welfare of the whole society. Similarly, while achieving the third objective of life, i.e. kāma or fulfilment of mundane desires, one should be in the sleeping stage. Just as while taking a

sound sleep one is not aware of his desires. Similarly, one should try to avoid enjoying desires and selfish motives and try to be selfless. The 4th objective is Mokṣa, realisation of Brahman or merging with Brahman. Mokṣa is called Turīya pada or stage or the stage of Asaṁprajñāta Samādhi. If the four objectives of human life are achieved following the Vedic path, there will be permanent peace and harmony in the world. People would compete for the inner journey and escape from taking the outer journey. Like Nachiketa they will have no interest in the riches, now we are competing for. Ānandamaya koṣa is turīya stage. At this level, a human being becomes totally divorced from the mundane world like king Janaka, the father of Sita, wife of Lord Rama. When one is divorced from the mundane world, he never feels sorrow or pain, as the feeling of pleasure and pain comes due to proximity with Prakṛti or the material world. At this level, he becomes all bliss (Ānanda).

58. **Om/AUM:** This tri-syllabic word is the name of God. It is a mantra for the seeker of self-realization recommended by Vedic texts and Yogadarśana. This sound appears first in the universe at the time of its origin.
59. **Yoga:** The word yoga has formed from the root √ yuja 'Samādhau'. Yoga is the merging of the Individual soul with the universal soul. The means for this is 'Samādhi'.
60. **Kriyāyoga:** Kriyāyoga is practical yoga. Practical yoga is three-dimensional. The three dimensions are tapaḥ (austerity and hard discipline), svādhyāya (study of Śāstras dealing with knowledge of life and spirituality and self-analysis) and Īśvara-praṇidhāna (surrender to the will and law of God).
61. **Pauruṣa:** Efforts of the present life.
62. **Daiva:** Unrewarded efforts or karmas done in the past

life.

63. **Vāsanā**: Sanskāra or instincts.

64. **Saṅkalpa**: Sanskāra

Scheme of Transliteration

While transliterating the Sanskrit words/names into Roman script, an internationally accepted scheme has been followed. This will help our readers to pronounce the Sanskrit words accurately.

Vowels		Consonants			
अ	a	क्	k	i~	p
आ	È	ख्	kh	Q~	ph
इ	i	ग्	g	c~	b
ई	ī	घ्	gh	भ्	bh
उ	u	ङ्	ñ	म्	m
।	ū	च्	ch	य्	y
ऋ	ṛ	छ्	chh	र्	r
ए	e	ज्	j	ल्	l
ऐ	ai	झ्	jh	व्	v
ओ	o	ञ्	ñ	श्	ś
औ	au	ट्	ṭ	ष्	ṣ
अं	am	ठ्	ṭh	स्	s
अः	aḥ	ड्	ḍ	ह्	h
लृ	ḷ	ढ्	ḍh	क्ष्	kṣ
		ण्ṇ	त्र्	त्र्	tr
		त्	t	ज्ञ्	jñ
		थ्	th		
		द्	d		
		ध्	dh		

VAIRĀGYA PRAKARAṆA

SARGA 1: MAṆGLĀCHARAṆ

KHAṆḌA 1: HAIL THE ETERNAL

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।

यत्रैवोपशमं यान्ति तस्मैसत्यात्मने नमः ॥ 1 ॥

yataḥ sarvāṇi bhūtāni pratibhānti sthitāni cha;

yatraivopaśamaṁ yānti tasmaisatyātmane namaḥ.

1. Salutations to the Ever existent Parmātmā from whom spring forth living and non-living beings, in whom they stay and submerge in the end.

ज्ञाताज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।

कर्ता हेतुः क्रिया यस्मात्तस्मै ज्ञात्यात्मने नमः ॥ 2 ॥

jñātājñānaṁ tathā jñeyaṁ draṣṭā darśanadṛśyabhūḥ;

karttā hetuḥ kriyā yasmāttasmai jñāptyātmane namaḥ.

2. Salutations to Paramātmā of the nature of pure intelligence (electric/bio-electric current) from whom spring forth knower, knowledge and knowable; seer, sight and visible universe; doer, cause and action.

स्फुरन्तिसीकरा यस्मादानन्दस्याम्बरेऽवनौ ।

सर्वेषां जीवनं तस्मै ब्रह्मात्मने नमः ॥ 3 ॥

sphurantisīkarā yasmādānandasyāmbare' avnau;

sarveṣāṁ jīvanam tasmai brahmātmane namaḥ.

3. Salutations to Paramātmā from whom spring forth sprays of bliss in heaven and earth who is the life of all.

KHAṆḌA 2: NARRATIVE OF SUTĪKṢṆA

सुतीक्ष्ण उवाच

सुतीक्ष्णो ब्राह्मणः कश्चित्संशयाकृष्टमानसः ।

अगस्तेराश्रमं गत्वा मुनिं पप्रच्छ सादरम् ॥ 4 ॥

*sutīkṣaṇo brāhmaṇaḥ kaśchitsamśayākṣtamānaś;
agasterāśramaṁ gatvā munim paṇachchha sādaram.*

4. Once Sutīkshna, a Vedic scholar, having doubts in his mind went to the hermitage of Agasti and asked the sage respectfully:

भगवन्धर्मतत्त्वज्ञ सर्वशास्त्रविनिश्चित ।

संशयोस्ति महानेकस्त्वमेतं कृपया वद ॥ 5 ॥

*bhagavandharmatattvajña sarvaśāstraviniśchita;
samśayosti mahānekastvametaṁ kṛpayā vada.*

5. O great sage! You are well versed in Dharma (right and wrong actions) and all the Sāstras, I have a doubt. Kindly remove the same.

मोक्षस्य कारणं कर्म ज्ञानं वा मोक्षसाधनम् ।

उभयं वा विनिश्चित्य एकं कथय कारणम् ॥ 6 ॥

*mokṣasya kāraṇaṁ karma jñānaṁ vā mokṣasādhanaṁ;
ubhayaṁ vā viniśchitya ēkaṁ kathaya kāraṇam.*

6. Tell me whether a man's action or his knowledge or both of these, in your opinion, are the cause of his emancipation.

अगस्ति उवाच

उभाभ्यामेवपक्षाभ्यां यथा खे पक्षिणां गतिः ।

तथैव ज्ञानकर्मभ्यां जायते परमं पदम् ॥ 7 ॥

*ubhābhyāmevapakṣābhyāṁ yathā khe pakṣiṇāṁ gatiḥ;
tathaiva jñānakarmabhyāṁ jāyate paramaṁ padam.*

7. **Agasti Replied:** As the flight of birds in the air is affected by means of both their wings, so the highest state of emancipation is attained through both knowledge and action.

केवलात्कर्मणो ज्ञानान्नहि मोक्षोभिजायते ।

किं तूभाभ्यां भवेन्मोक्षः साधनं तूभयं विदुः ॥ 8 ॥

kevalātkarmaṇo jñānānnahi mokṣobhijāyate;

kiṁ tūbhābhyāṁ bhavenmokṣaḥ sādhanam tūbhayaṁ viduḥ.

8. It is neither action nor knowledge alone, which produces emancipation, but both together are the key factor instrumental in achieving Mokṣa, so know the means of both.

KHAṆḌA 3: STORY OF KĀRUNYA

अस्मिन्नर्थे पुरावृत्तमितिहासं वदामि ते ।

कारुण्याख्यः पुराकश्चिद् ब्राह्मणोधीतवेदकः ॥ 9 ॥

asminnarthe purāvṛttamitihāsaṁ vadāmi te;

kāruṇyākhyāḥ purākaśchid brāhmaṇodhītavedakaḥ.

9. I will tell you a past historical event regarding the same. There was born a scholar named Kārunya, who was well versed in the Vedas.

अग्निवेश्यस्य पुत्रोभूद्वेदवेदाङ्गपारगः ।

गुरोरधीतविद्यः सन्नाजगाम गृहं प्रति ॥ 10 ॥

agniveśyasya putrobhūdvedavedāṅgapāragah;

guroradhītavidyaḥ sannājagāma gṛhaṁ prati.

10. **Agniveśya said:** He was the son of Agniveśya and accomplished in the Vedas and Vedāṅgas (Sikṣā, Kalpa, Nirukta, Vyākaraṇa, Jyotiṣa and Chanda are the six Vedāṅgas). Having finished his studies, he returned home.

तस्थावकर्मकृतूष्णीं संशयानो गृहे तदा ।

अग्निवेश्यो विलोक्याथ पुत्रं कर्मविवर्जितम् ॥ 11 ॥

tasthāvakarmakṛttūṣṇīm saṁśayāno gṛhe tadā;

agniveśyo vilokyātha putraṁ karmavivarjitam.

11. He remained a silent sceptic at home, leaving all jobs. Agniveśya saw his son so slack in his duties and the father advised his son, who was engaged in a disgraceful act of inaction, for his good thus.

अग्निवेश्य उवाच

किमेत्पुत्र कुरुषे पालनं न स्वकर्मणः ।

अकर्मनिरतः सिद्धिं कथं प्राप्स्यसि तद्वद ।

कर्मणोस्मान्निवृत्तेः किं कारणं तन्निवेद्यताम् ॥ 12 ॥

*kimetputra kuruṣe pālanam na svakarmanah;
akarmanirataḥ siddhim katham prāpsyasi tadvada;
karmanosmānnivṛtteḥ kiṁ kāraṇam tannivedyatām.*

12. Why my son, do you not follow your duties? Tell me how can you succeed in life if you remain inactive, also let me know the reason for your cessation of acts.

कारुण्य उवाच

यावज्जीवमग्निहोत्रं नित्यं संध्यामुपासयेत् ।

प्रवृत्तिरूपो धर्मोयं श्रुत्या स्मृत्या च चोदिताः ॥ 13 ॥

*yāvajjīvamagnihotraṁ nityaṁ saṁdhyāmupāsayet;
pravṛttirūpo dharmoyaṁ śrutyā smṛtyā cha choditāḥ.*

13. **Kāruṇya replied:** Śrutis (Vedas) and Smṛtis (Dharmaśāstra) lay down the daily performance of Agnihotra (Havana) and Sandhyā as active duties.

न धनेन भवेन्मोक्षः कर्मणा प्रजया न वा ।

त्यागमात्रेण किं त्वेके यतयोश्चन्ति चामृतम् ॥ 14 ॥

*na dhanena bhavenmokṣaḥ karmaṇā prajāyā na vā;
tyāgamātreṇa kiṁ tveke yatayośnanti chāmṛtam.*

14. Moreover, it is neither riches, nor action, nor progeny which helps one to attain liberation. It is by renunciation alone a Stoic attains emancipation.

इति श्रुत्योर्द्वयोर्मध्ये किं कर्तव्यं मयागुरो ।

इति संदिग्धतां गत्वा तूष्णीं भूतोस्मि कर्माणि ॥ 15 ॥

*iti śrutyordvayormadhye kiṁ karttavyaṁ mayāguro;
iti saṁdigdhatāṁ gatvā tūṣṇīm bhūtosmi karmāṇi.*

15. Tell me my father! which of these two ordinances is to be observed by me? Doubtful of this I have become indifferent to acts.

अगस्ति उवाच

इत्युक्त्वा तात विप्रोसौ कारुण्यो मौनमागतः ।

तथाविधं सुतं दृष्ट्वा पुनः प्राह गुरुः सुतम् ॥ 16 ॥

ityuktvā tāta viprosau kārūṇyo maunamāgataḥ;
tathāvidhaṁ sutam dṛṣṭvā punaḥ prāha guruḥ sutam.

16. **Agasti said:** Having uttered this, that scholar Kārūnyaheld his silence. His father seeing his son in this condition, rejoined his speech.

अग्निवेश्य उवाच

शृणु पुत्र कथामेकां तदर्थं हृदयेखिलम् ।

मत्तोवधार्य पुत्र त्वं यथेच्छसि तथा कुरु ॥ 17 ॥

śṛṇu putra kathāmekāṁ tadarthaṁ hṛdayekhilam;
mattovaldhārya putra tvam yathecchchasi tathā kuru.

17. **Agniveśya said:** Hear me, Itell you a narrative related to it. Having confirmed about its meaning in your mind after a discussion with me, you may do as you like.

KHAṆḌA 4: STORY OF SURUCHI

सुरुचिर्नाम काचित्स्त्रीरप्सरोगण उत्तमा ।

उपविष्टा हिमवतः शिखरे शिखिसंवृते ॥ 18 ॥

suruchirnāma kāchitstrīrapsarogaṇa uttamā;
upaviṣṭā himavataḥ śikhare śikhisaṁvṛte.

18. There was a most beautiful lady among the Apsaras who was called Suruchi (Note: In Jyotiṣa Śāstra, ladies have been divided into various categories like Padmini, Apsarā, etc. depending upon their beauty and physique). She was seated on the peak of Kinnaur Himālaya, beset by peacocks around.

रमन्ते कामसंतप्ताः किन्नर्यो यत्र किन्नरैः ।

स्वर्धुन्योघेन संसृष्टे महाघौघविनाशिना ॥ 19 ॥

ramante kāmāsantaptāḥ kinnaryo yatra kinnaraiḥ;
svardhunyo ghena saṁsṛṣṭe mahāghaughavināśinā.

19. Here Kinnaris (female kinnar ladys) are inflamed by love sported with their Kinnara mates (people living in

Kinnaur Himalaya region popularly known as Kinnaur Kailash were known as Kinnaras. They are mostly Mongoloid or a mixture of Mongoloid and Mediterranean features and very fond of music, dance, and singing). This region is connected with heavenly streams (Sutlej and Baspa), and served to expurgate the gravest pāpa.

दूतमिन्द्रस्य गच्छन्तमन्तरिक्षे ददर्श सा ।

तमुवाच महाभागा सुरुचिश्चाप्सरोवरा ॥ 20 ॥

dūtaminḍrasya gachchhantamantarikṣe dadarśa sā;

tamuvācha mahābhāgā suruchiśchāpsarovarā.

20. She beheld a messenger of Indra making his way through the sky; and then this most fortunate and best of Apsarās, addressed him thus:

सुरुचि उवाच

देवदूत महाभाग कुत आगम्यते त्वया ।

अधुना कुत्र गन्तासि तत्सर्वं कृपया वद ॥ 21 ॥

devadūta mahābhāga kuta āgamyate tvayā;

adhunā kutra gantāsi tatsarvaṁ kṛpayā vada.

21. **Suruchi said:** O the messenger of Devas (people inhabiting the northern region), tell me kindly where do you come from and where are you going at present?

KHAṆḌA 5: ACCOUNT OF ARIṢṬANEMI

देवदूत उवाच

साधु पृष्टं त्वया सुभ्रू यथावत्कथयामि ते ।

अरिष्टनेमी राजर्षिर्दत्त्वा राज्यं सुताय वै ॥ 22 ॥

sādhū pṛṣṭaṁ tvayā subhrū yathāvatkathayāmi te;

ariṣṭanemī rājarṣirdatvā rājyaṁ sutāya vai.

22. **The Messenger replied:** You have rightly asked O pretty browed maid, and I will let you know as it is. I am coming after meeting Ariṣṭanemī, the royal sage, who has made over his realm to his son.

वीतरागः स धर्मात्मा निर्ययौ तपसे वनम् ।
तपश्चरत्यसौ राजा पर्वते गन्धमादने ॥ 23 ॥

*vītarāgaḥ sa dharmātmā niriyayau tapase vanam;
tapaścharatyasau rājā parvate gandhamādane.*

23. He is (now) free from passions and set out to the forest for penances. He is performing his penance/austerities on the *Gandha Mādana* mountains in Rameshvaram.



कार्यं कृत्वा मया तत आगम्यतेधुना ।
गन्तास्मि पार्श्वे शक्रस्य तं वृत्तान्तं निवेदितुम् ॥ 24 ॥

*kāryaṁ kṛtvā mayā tata āgamyatedhunā;
gantāsmi pāśve śakrasya taṁ vṛttāntaṁ niveditum.*

24. I am now returning from there after doing my duty, and going to Śakra (Indra) to report the matter.

सुरुचि उवाच
वृत्तान्तः को भवत्तत्र कथयस्व मम प्रभो ।
प्रष्टुकामा विनीतास्मि नोद्वेगं कर्तुमर्हसि ॥ 25 ॥

*vṛtāntaḥ ko bhavattatra kathayasva mama prabho;
praṣṭukāmā vinītāsmi nodvegaṁ kartumarhasi.*

25. **Suruchi said:** Tell me, my master, what happened there. I humbly ask you. Don't disappoint me.

देवदूत उवाच
शृणु भद्रे यथावृत्तं विस्तेरण वदामि ते ।
तस्मिन्नाज्ञि वने तत्र तपश्चरति दुस्तरम् ॥ 26 ॥

*śṛṇu bhadre yathāvṛttaṁ visteraṇa vadāmi te;
tasminrājñi vane tatra tapaścharati dustaram.*

26. **The messenger replied:** Hear me, gentle lady. I will relate to you at length (everything) that has happened there. King Ariṣṭanmī is doing invincible penance in the forest.

इत्यहं देवराजेन सुभ्रूराज्ञापितस्तदा ।

दूत त्वं तत्र गच्छाशु ग्रहीत्वेदं विमानकम् ॥ 27 ॥

ityaham devarājena subhrūrājñāpitastadā;

dūta tvaṁ tatra gachchhāśu grahītvedaṁ vimānakam.

27. On hearing that, Indra, the Emperor of the Northern Hemisphere, directed me to take a light aircraft for a hurried visit to the spot.



अप्सरोगणसंयुक्तं नाना वादित्रशोभितम् ।

गन्धर्वसिद्धयक्षैश्च किन्नराद्यैश्च शोभितम् ॥ 28 ॥

apsarogaṇasaṁyuktaṁ nānā vāditraśobhitam;

gandharvasiddhayakṣaiścha kinnarādyaiścha śobhitam.

28. Which is the abode of Apsaras, decked with various types of musical instruments, and frequented by Gandharvas (people living in the Gandhar region of Himalayas, presently in Afghanistan) Siddhas (a particular class of yogis who used to demonstrate their yogic powers, instead of doing higher yogic practices. Now also there are many places famous by the name of Siddhas in India, like Siddhpur in Gujrat), Yakshas (class of people living in High Himalayas), and Kinnaras (people living in Kinnaur region of Himachal Pradesh).

तालवेणुमृदङ्गादि पर्वते गन्धमादने ।

नानावृक्षसमाकीर्णे गत्वा तस्मिन् गिरौ शुभे ॥ 29 ॥

*tālaveṇumṛdaṅgādi parvate gandhamādane;
nānāvṛkṣasamākīrṇe gatvā tasmin girau śubhe.*

29. Go to the Gandha Mādana mountain, which is equipped with instruments like cymbals, flutes and drums and replete with various types of trees.

अरिष्टनेमिं राजानं दूतारोप्य विमानके ।

आनय स्वर्गभोगाय नगरीममरावतीम् ॥ 30 ॥

*ariṣṭanemiṁ rājānaṁ dūtāropya vimānake;
ānaya svargabhogāya nagarīmamarāvātīm.*

30. Escort the king Ariṣzanemi in the aircraft and bring him to the city of *Amarāvati* (a place located north of Badrinath close to the source of Ganga, i.e. lake Mansarovar in the Tibet region) in the Himalayas to enjoy heavenly delight.



Satellite view of lakes Manasarovar (right) and Rakshastal(left) with Mount Kailash in the background

प्राप्य शक्रस्य गृहीत्वा तद्विमानकम् ।

सर्वोपस्करसंयुक्तं तस्मिन्नाद्रावहं ययौ ॥ 31 ॥

*prāpya śakrasya gṛhītvā tadvimānakam;
sarvopaskarasamyuktam tasminnadrāvahanṁ yayau.*

31. **The messenger added:** Receiving this direction from Indra and taking the chartered flight equipped with all facilities, I proceeded to that mountain.

आगत्य पर्वते तस्मिन्नाज्ञो गत्वाश्रमं मया ।

निवेदिता महेशस्य सर्वाज्ञारिष्टनेमये ॥ 32 ॥

*āgatya parvate tasmīnrājño gatvā śramaṁ mayā;
niveditā mahedrasya sarvājñā riṣṭanemaye.*

32. Having arrived at the mountain and reaching the hermitage of the king Ariṣṭanemi, I conveyed to him the message of the great Indra.

राजोवाच

इति मद्वचनं श्रुत्वा संशयानोवदच्छुभे ।

प्रष्टमिच्छामि दूत त्वां तन्मे त्वं वक्तुमर्हसि ॥ 33 ॥

*iti madvachanaṁ śrutvā saṁśayāno vadachchhubhe;
praṣṭamichchāmi dūta tvāṁ tanme tvam vaktumarhasi.*

33. **King said:** Having heard me, O beautiful lady! the king spoke to me with reservations, "I wish to ask you something O messenger, which (I hope) you will answer.

गुणादोषाश्च के तत्र स्वर्गे वद ममाग्रतः ।

ज्ञात्वा स्थितिं तु तत्रत्यां करिष्येहं यथारुचि ॥ 34 ॥

*guṇādoṣāścha ke tatra svarge vada mamāgrataḥ;
jñātvā sthitiṁ tu tatratyāṁ kariṣye haṁ yathāruchi.*

34. Tell me the merits and demerits of Svarga loka (Upper Himalayan Region, the kingdom of Indra), that knowing of them (beforehand), I will decide what to do.

दूत उवाच

स्वर्गे पुण्यस्य सामग्र्या भुज्यते परमं सुखम् ।

उत्तमेन तु पुण्येन प्राप्नोति स्वर्गमुत्तमम् ॥ 35 ॥

मध्यमेन तथा मध्यः स्वर्गो भवति नान्यथा ।

कनिष्ठेन तु पुण्येन स्वर्गो भवति तादृशः ॥ 36 ॥

*svarge puṇyasya sāmāgryābhujyate paramaṁ sukham;
uttamena tu puṇyena prāpnoti svargamuttamam.
madhyamena tathā madhyaḥ svargo bhavati nānyathā;
kaniṣṭhena tu puṇyena svargo bhavati tādṛśaḥ.*

35-36. **The messenger replied:** "In Svarga Loka, a person is rewarded according to his/her merit. In the lower merit are lower rewards, in the moderate merit moderate rewards and in the higher merit are higher rewards".

परोत्कर्षसहिष्णुत्वं स्पर्धाचैव समैश्च तैः ।

कनिष्ठेषु च संतोषो यावत्पुण्यक्षयो भवेत् ॥ 37 ॥

parotkarṣāsahiṣṇutvaṁ spardhāchaiva samaiścha taiḥ;

kaniṣṭheṣu cha saṁtoṣo yāvatpuṇyakṣayo bhavet.

37. But in Svargaloka also, people show intolerance to those who are superior to them in merit and envy to those who are situated similarly to them. They also feel happy to see one who is inferior to them.

क्षीणे पुण्ये विशन्त्येतं मर्त्यलोकं च मानवाः ।

इत्यादिगुणदोषाश्च स्वर्गे राजन्नवस्थिताः ॥ 38 ॥

kṣīṇe puṇye viśantyetam martyalokaṁ cha mānavāḥ;

ityādiguṇadoṣāścha svarge rājannavasthitāḥ.

38. When their merit is worn out, they are no better as residents of other places. These and the like merits and demerits also exist in Svarga loka.

राजोवाच

इति श्रुत्वा वचो भद्रे स राजा प्रत्यभाषत ।

नेच्छामि देवदूताहं स्वर्गमीदृग्विधं फलम् ॥ 39 ॥

iti śrutvā vacho bhadre sa rājā pratyabhāṣata;

nechchāmi devadūtāham svargamīdṛgvidham phalam.

39. Hearing this, O blessed one, the king rejoined: "I don't, O messenger of Devaloka (northern hemisphere), want to be the resident of this type of Svarga loka.

अतः परं महोग्रं च तपः कृत्वा कलेवरम् ।

त्यक्ष्याम्यहमशुद्धं हि जीर्णं त्वचमिवोरगः ॥ 40 ॥

ataḥ param mahogṛaṁ cha tapaḥ kṛtvā kalevaram;

tyakṣayāmyahamaśuddham hi jīrṇaṁ tvachamivoragaḥ.

40. Henceforth I will undertake higher penances, and abandon this impure human frame in the same way, as the snake abandons his time-worn skin (slough).

देवदूत विमानेदं गृहीत्वा त्वं यथागतः ।

तथा गच्छ महेन्द्रस्य संनिधौ त्वं नमोस्तु ते ॥ 41 ॥

devadūta vimānedam gṛhītvā tvaṁ yathāgataḥ;

tathā gachchha mahendrasya sanīdhau tvaṁ namo stu te.

41. O messenger of the Devaloka! Take your return flight and go back to Indra, where you came from. Namaste!

देवदूत उवाच

इत्युक्तोऽहं गतो भद्रे शक्रस्याग्रे निवेदितुम् ।

यथावृतं निवेद्याथ महदाश्चर्यतां गतः ॥ 42 ॥

ityuktohaṁ gato bhadre śakrasyāgre niveditum;

yathāvṛtaṁ nivedyātha mahadāścharyatām gataḥ.

42. **The emissary of Devaloka resumed:** "Thus being said, I, O blessed one, reported back to Indra and he was taken by surprise.

इन्द्र उवाच

पुनः प्राह महेन्द्रा मां श्लक्ष्णं मधुरया गिरा ।

दूत गच्छ पुनस्तत्र तं राजानं नयाश्रमम् ॥ 43 ॥

वाल्मिकेर्ज्ञाततत्त्वस्य स्वबोधार्थं विरागिणम् ।

सन्देशं मम वाल्मिकेर्महर्षेस्त्वं निवेदय ॥ 44 ॥

punaḥ prāha mahendrā mām ślakṣaṇaṁ madhurayā girā;

dūta gachchha punastatra taṁ rājānaṁ nayāśramam.

vālmikerjñātatatvasya svabodhārthaṁ virāgiṇam;

sandēṣaṁ mama vālmikermaharṣestvaṁ nivedaya.

43-44. Then the great Indra spoke sweetly, "Go you, my herald, again to that king, and take that disaffected king to the hermitage of Vālmiki, who is well versed with truth, for Brahma Jñāna. Also, give my message to Maharṣi Vālmiki, as follows.

महर्षेत्वं विनीताय राज्ञेस्मै वीतरागिणे ।

न स्वर्गमिच्छते तत्त्वं प्रबोधय महामुने ॥ 45 ॥

maharṣetvaṁ vinītāya rājñesmai vītarāgiṇe;

na svargamichchate tattvaṁ prabodhaya mahāmune.

45. O Maharṣi! teach this king Brahma Jñāna, who is humble and dispassionate, and dislikes the enjoyments of Svargaloka.

तेन संसारदुःखार्तो मोक्षमेष्यति च क्रमात् ।

इत्युक्त्वा देवराजेन प्रेषितोऽहं तदन्तिके ॥ 46 ॥

tena saṁsāraduḥkhārto mokṣameṣyati cha kramāt;

ityuktvā devarājena preṣitoham tadantike.

46. So that this king who is suffering from sorrows of the world, may gradually attain emancipation." Having said so, I was sent to him (king Ariṣṭanemi).

मयागत्य पुनस्तत्र राजावल्मीकजन्मने ।

निवेदितो महेन्द्रस्य राज्ञा मोक्षस्य साधनम् ॥ 47 ॥

mayāgatya punastatra rājāvalmīkajanmane;

nivedito mahendrasya rājñā mokṣasya sādhanam.

47. I then brought the king to Vālmīki and informed him of a message from Indra, regarding the great practice of the king for his final liberation.

ततो वल्मीकजन्मासौ राजानं समपृच्छत ।

अनायमयमतिप्रीत्या कुशलप्रश्नवार्तया ॥ 48 ॥

tato valmīkajanmāsau rājānaṁ samapṛchchata;

anāyamamatiprītyā kuśalapraśnavārtayā.

48. Then the sage Vālmīki (born of Valmīk), welcomed the King with gentle inquiries regarding his health and happiness.

राजोवाच

भगवन्धर्मतत्त्वज्ञ ज्ञातज्ञेय विदांवर ।

कृतार्थोऽहं भवदृष्ट्या तदेवकुशलं मम ॥ 49 ॥

*bhagavandharmatattvajña jñātajñeya vidāmvara;
kṛtārthoham bhavadṛṣṭyā tadevakuśalam mama.*

49. **The King replied:** O great seer, you are well informed of the essence of Dharma (moral duties and ethical values), and are the greatest of them who know the knowable. I am blessed to see you, and therein is all my welfare.

भगवन्प्रष्टमिच्छामि तदाविघ्नेन मे वद ।

संसारबन्धदुःखार्तेः कथं मुंचामि तद्वद् ॥ 50 ॥

*bhagavanpraṣṭamichchāmi tadāviḥnena me vada;
saṁsārabandhaduḥkhārteḥ katham muñchāmi tadvad.*

50. Bhagavan (Hon'ble Sage), I want to ask you, "How can I rid off all miseries of the world, please tell me without any reservation".

वाल्मीकिरुवाच

शृणुराजन् प्रवक्ष्यामि रामायणमखण्डितम् ।

श्रुत्वावधार्य यत्नेन जीवन्मुक्तो भविष्यसि ॥ 51 ॥

*śṛṇurājan pravakṣyāmi rāmāyaṇamakhaṇḍitam;
śrutvāvadhārya yatnena jīvanmukto bhaviṣyasi.*

51. **Vālmīki said:** Listen to me O king! I will relate to you the entire history of Rāmāyaṇa, listening and acting according to which you will be liberated in your life.

KHAṆḌA 6: HISTORY OF RĀMA

वसिष्ठरामसंवादं मोक्षोपायकथां शुभान् ।

ज्ञातस्वभावो राजेन्द्र वदामि श्रूयतां बुध ॥ 52 ॥

*vasiṣṭharāmasaṁvādam mokṣopāyakathāṁ śubhān;
jñātasvabhāvo rājendra vadāmi śrūyatām budha.*

52. The said history of Rāmāyaṇa refers to the beautiful conversation that took place between Vasiṣṭha and Rāma on the ways and means of liberation. You are capable to understand it, O king of kings. Let me tell it to you and listen to me attentively.

राजोवाच

को रामः कीदृशः कस्य बद्धो वा मुक्त एव वा ।

एतन्मे निश्चितं ब्रूहि ज्ञानं तत्त्वविदां वर ॥ 53 ॥

ko rāmaḥ kīdṛśaḥ kasya baddho vā mukta ēva vā;

ētanme niśchitaṁ brūhi jñānaṁ tattvavidāṁ vara.

53. **The king said:** O best of philosophers, tell me precisely who Rāma was. What type of nature he had. Where did he belong to? Was he attached to this world or unattached?

वाल्मीकिरुवाच

शापव्याजवशादेव राजवेषधरो हरिः ।

आहताज्ञानसंपन्नः किञ्चिज्ज्ञोसौ भवत्प्रभुः ॥ 54 ॥

śāpavyājavaśādeva rājaveśadharo hariḥ;

āhṛtājñānasampannaḥ kiñchijjñō sau bhavatprabhuḥ.

54. **Vālmīki said:** Śri Hari took upon himself the form of a king, due to a curse bestowed upon him. He acted like an ignorant, even while being the eliminator of the entire ignorance.

राजोवाच

चिदानन्दस्वरूपे हि रामे चैतन्यविग्रहे ।

शापस्य कारणं ब्रूहि कः शप्ता चेति मे वद ॥ 55 ॥

chidānandasvarupe hi rāme chaitanyavigrahe;

śāpasya kāraṇaṁ bruhi kaḥ śaptā cheti me vada.

55. **The king said:** that Rāma was in an ecstatic state of his living body. Tell me the motive behind the curse and the name of the person who cursed him.

वाल्मीकिरुवाच

सनत्कुमारो निष्काम अवसद् ब्रह्मसद्मानि ।

वैकुण्ठादागतो विष्णुर्त्रैलोकाधिपतिः प्रभुः ॥ 56 ॥

sanatkumāro nişkāma avasad brahmasadmani;

vaikuṇṭhādāgato viṣṇustrailokyādhipatiḥ prabhuḥ.

56. **Vālmīki replied:** The selfless Sanat-kumārahad

been residing in the Brahma-loka, which was visited by Viṣṇu from Vaikuṇṭha, the ruler of all the three slokas [Svarloka i.e. Northern hemisphere (a region between 90° N and 23.5° N of the equator), Bhūloka i.e. Southern hemisphere (a region between 90°S and 23.5°S of the equator) and Bhuvaḥloka i.e. the region sandwiched between 23.5° N (line of cancer) and 23.5° S (line of Capricorn) of the equator.

ब्रह्मणा पूजितस्तत्र सत्यलोकनिवासिभिः ।

विना कुमारं तं दृष्ट्वा ह्युवाच प्रभुरीश्वरः ॥ 57 ॥

brahmaṇā pūjītatatra satyalokanivāsibhiḥ;

vinā kumārāṁ taṁ dṛṣṭvā hyuvācha prabhurīśvaraḥ.

57. Viṣṇu was accorded a warm welcome by all the inhabitants of the Brahmaloḥka as well as by Brahmā himself, except by Sanat-kumāra. Seeing him Viṣṇu addressed him thus.

सनत्कुमार स्तब्धोसि निष्कामो गर्वचेष्टया ।

अतस्त्वं भव कामार्तः शरजन्मेति नामतः ॥ 58 ॥

sanatkumāra stabdhosi niṣkāmo garvacheṣṭayā;

atastvaṁ bhava kāmārtaḥ śarajanmeti nāmataḥ.

58. Sanat-kumāra, the pride of forsaking selfish desires has made you egoistic, therefore you must be born under the name of Sara-janmā (Kārtikeya) to be afflicted with desires.

तेनापि शापितो विष्णुः सर्वज्ञत्वं तवास्ति यत् ।

किञ्चित्कालं हि तत्पत्त्वा त्वमज्ञानी भविष्यसि ॥ 59 ॥

tenāpi śāpīto viṣṇuḥ sarvajñatvaṁ tavāsti yat;

kiñchitkālāṁ hi tattyaktvā tvamajñānī bhaviṣyasi.

59. Sanat-kumāra in return cursed Viṣṇu by saying: "You are credited with being all-knowing, but you will live on earth as ignorant for some time.

भृगुर्भार्यां हतां दृष्ट्वा ह्युवाच क्रोधमूर्च्छितः ।

विष्णो तवापि भार्याया वियोगो हि भविष्यति ॥ 60 ॥

bhṛgarbhāryāṁ hatāṁ dṛṣṭvā hyuvācha krodhamūrchchhitāḥ;

viṣṇo tavāpi bhāryāyā viyogo hi bhaviṣyati.

60. There was another curse pronounced upon Viṣṇu by the sage Bhṛgu, who seeing his wife killed (by him), became incensed with anger and said: "Viṣṇu you will also be bereft of your wife".

वृन्दया शापितो विष्णुश्छलनं यत्त्वया कृतम् ।

अतस्त्वं स्त्रीवियोगं तु वचनात्मम यास्यसि ॥ 61 ॥

vṛndayā śāpito viṣṇuśchhalanaṁ yattvayā kṛtam;

atastavāṁ strīviyogaṁ tu vachanānmama yāsyasi.

61. He was again cursed by Vrindā to be deprived of his wife, on account of his beguiling her (in the form of her husband Jalandhara).

भार्या हि देवदत्तस्य पयोष्णीतीरसंस्थि ।

नृसिंहवेषधृग्विष्णुं दृष्ट्वा पंचत्वमागता ॥ 62 ॥

bhāryā hi devadattasya payoṣṇītīrasamsthī;

nṛsiṁhavesadhṛgviṣṇuṁ drṣṭvā pañchatvamāgatā.

62. Again when the wife of Devadatta died of fear onseeing the man-lion figure of Vishnu on the bank of river Payoṣṇī (Tapti river in Central India);

तेन शप्तो हि नृहरिर्दुःखार्तः स्त्रीवियोगतः ।

तवापि भार्यया सार्धं वियोगो हि भविष्यसि ॥ 63 ॥

tena śapto hi nṛharirduḥkhārtaḥ strīviyogataḥ;

tavāpi bhāryayā sārddham viyogo hi bhaviṣyasi.

63. Hari was cursed by her husband (Devadatta), who was sorelyafflicted at the loss of his consort, to be thus separated from his wifealso.

भृगुणैवं कुमारेण शापितो देवशर्मणा ।

वृन्दया शापितो विष्णुस्तेन मानुष्यतां गतः ॥ 64 ॥

bhṛguṇaivam kumāreṇa śāpito devaśarmaṇā;

vṛndayā śāpito viṣṇustena mānuṣyatām gataḥ;

64. Thus cursed by Bhṛgu, by Sanat-kumāra, Deva-datta

and Vrindā, he reverted back to man-hood from Deva-hood.

एतत्ते कथितं सर्वं शापव्याजस्य कारणम् ।

इदानीं वच्मि तत्सर्वं सावधानमतिः शृणु ॥ 65 ॥

ētatte kathitaṁ sarvaṁ śāpavyājasya kāraṇam.

idānīm vachmi tatsarvaṁ sāvadhānamatiḥ śṛṇu;

65. I have thus explained to you the causes of all the curses inflicted upon Viṣṇu, and will now relate to you all otherthings which you shall have carefully to listen to.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये वैराग्यप्रकरणे
सूत्रपातनको नाम प्रथमः सर्गः ॥ 1 ॥

*Ityārṣe śrīvāsīṣṭhamahārāmāyaṇe vālmikīye devadūtokte
mokṣopāye vairāgyaprakaraṇe sūtrapātanako nāma prathamah
sargaḥ*

Here ends the first sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 2: REASON OF WRITING THE RĀMĀYAṆA

KHAṆḌA 1: PERSONS ENTITLED TO STUDY YOGAVĀSIṬHA

दिवि भूमौ तथाकाशे बहिरन्तश्च मे विभुः ।

यो विभाव्यवभासात्मा तस्मै सर्वात्मने नमः ॥ 1 ॥

divi bhūmau tathākāśe bahirantaścha me vibhuḥ;

yo vibhātyavabhāsātmā tasmai sarvātmāne namaḥ.

1. Salutations to Para-Brahma, the soul of the universe, who has prevailed in light space, intermediate space and observer space from within and without.

वाल्मीकिरुवाच

अहं बद्धो विमुक्तः स्यामिति यस्यास्ति निश्चयः ।

नात्यन्तमज्ञो नो तज्ज्ञः सोस्मिंछास्त्रेधिकारवान् ॥ 2 ॥

aḥaṁ baddho vimuktaḥ syāmiti yasyāsti niśchayaḥ;

nātyantamajño no tajiñṇaḥ sosmimchhāstredhikāravān.

2. **Vālmīki Said:** A person is entitled to study this Śāstra who is convinced of his bondage in this mortal world, and desires his liberation from it. He should neither be wholly ignorant of, nor quite conversant with divine knowledge.

कथोपायान्विचार्यादौ मोक्षोपायानिमानथ ।

यो विचारयति प्राज्ञो न स भूयोभिजायते ॥ 3 ॥

kathopāyānvichāryādaṁ mokṣopāyānimānatha;

yo vichārayati prājño na sa bhūyobhijāyate.

3. The wise man, who first of all having gone through the history of Rāma in Rāmāyaṇa, takes into account this text of Mokṣopāya (means of liberation as propounded in this Yogavāsīṣṭha), is exempted from rebirth.

अस्मिन्नामायणे रामकथोपायान्महाबलान् ।

एतांस्तु प्रथमं कृत्वा पुराहमरिमर्दन ॥ 4 ॥

asminrāmāyaṇe rāmakathopāyānmahābalān;

ētāṁstu prathamam kṛtvā purāhamarimardana.

4. O destroyer of enemies! I first embodied the history of Rāma in this Rāmāyaṇa long ago (as the preparatory step to salvation).

शिष्यायास्मि विनीताय भरद्वाजाय धीमते ।

एकाग्रो दत्तवांस्तस्मै मणिमब्धिरिवार्थिने ॥ 5 ॥

śiṣyāyāsmi vinītāya bharadvājāya dhīmate;

ēkāgro dattavāṁstasmai maṇimabdhirivārthine.

5. And I have passed on the same with a concentrated mind to my humble and intelligent pupil Bharadvāja, as the sea yields his gems to their seeker.

तत एते कथोपाया भरद्वाजेन धीमता ।

कस्मिंश्चिन्मेरुगहने ब्रह्मणोग्र उदाहृताः ॥ 6 ॥

tata ēte kathopāyā bharadvājena dhīmatā;

kasminśchinmerugahane brahmaṇogra udāhṛtāḥ.

6. These historical preparatories were rehearsed by the learned Bharadvāja in front of Brahmā, seated in a certain forest of the Mt. Meru (Kailash).

अथास्य तुष्टो भगवान्ब्रह्मा लोकपितामहः ।

वरं पुत्रं गृहाणेति तमुवाच महाशयः ॥ 7 ॥

athāsya tuṣṭo bhagavānbrahmā lokapitāmahah;
varaṁ putra gṛhāṇeti tamuvācha mahāśayaḥ.

7. Then the honourable Brahmā, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "O my son! ask me for the best boon of your choice."

भरद्वाज उवाच

भगवन्भूतभव्येश वरोयं मेघ रोचते ।

येनेयं जनता दुःखान्मुच्यते तदुदाहर ॥ 8 ॥

bhagavanbhūtabhavyeśa varoyam megha rochate;
yeneyam janatā duḥkhānmuchyate tadudāhara.

8. **Bharadvāja said:** O Bhagavan, the ruler of the past and future, the boon that I desire is that you should tell me the means whereby people suffering from miseries are liberated from them.

KHAṆḌA 2: BRAHMĀ'S BEHEST

ब्रह्मोवाच

गुरु वाल्मीकिमित्राशु प्रार्थयस्व प्रयत्नतः ।

तेनेदं यत्समारब्धं रामायणमनिन्दितम् ॥ 9 ॥

तस्मिंछ्रुते नरो मोहात्समग्रात्संतरिष्यति ।

सेतुनेवाम्बुधेः पारमपारगुणशालिना ॥ 10 ॥

guru vālmīkimatrāśu prārthayasva prayatnataḥ;
tenedaṁ yatsamārabdham rāmāyaṇamaninditam.
tasmimchhrute naro mohātsamagrātsantarīṣyati;
setunevāmbudheḥ pāramapāraguṇaśālīnā.

9-10. Brahmā said: Go ask the same diligently from your

preceptor Vālmīki. The composition of the faultless Rāmāyaṇais undertaken by him. By the hearing of it, men will get over all their confusions, in the same manner as the people pass over the sea by the bridge built over it, with the help of an extremely good quality rope.

वाल्मीकिरवाच

इत्युक्त्वा स भरद्वाजं परमेष्ठी मदाश्रमम् ।

अभ्यागच्छत्समं तेन भरद्वाजेन भूतकृत ॥ 11 ॥

ityuktvā sa bharadvājāṁ paramēṣṭhī madāśramam;

abhyāgachchatsamāṁ tena bharadvājena bhūtakṛta.

11. **Vālmīki said:** Having told it to Bharadvāja, Brahmā accompanied him to my hermitage.

तूर्णं संपूजितो देवः सोर्घ्यपाद्यादिना मया ।

अवोचन्मां महासत्वः सर्वभूतहिते रतः ॥ 12 ॥

tūrṇaṁ saṁpūjito devaḥ sorghyapādyādinā mayā;

avochanmāṁ mahāsatvaḥ sarvabhūtahite rataḥ.

12. Immediately he, who deserved a respectful reception (arghya), was given a warm welcome by me with the offerings of water for foot wash and the like. The divine lord of great stature, who used to engage in the welfare of all creatures, spoke to me thus,

रामस्वभावकथनादस्माद्वरमुने त्वया ।

नोद्वेगात्स परित्याज्या आसमाप्तेरनिन्दितात् ॥ 13 ॥

rāmasvabhāvakathanādasmasmādvaramune tvayā;

nodvegātsa parityājyā āsamāptēraninditāt.

13. Do not, O best of sages! give up this undertaking of writing the faultless history of Rāma due to any kind of hardship until its final completion.

ग्रन्थेनानेन लोकोयमस्मात्संसारसंकटात् ।

समुत्तरिष्यति क्षिप्रं पोतेनेवाशु सागरात् ॥ 14 ॥

granthenānena lokoyamasmātsarīsārasarīṅkaṭāt;

samuttariṣyati kṣīpram potenevāśu sāgārāt.

14. By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses over the sea through a vessel.

ब्रह्मोवाच

वक्तुं तदेवमेवार्थमहमागतवानयम् ।

कुरु लोकहितार्थत्वं शास्त्रमित्युक्तवानजः ॥ 15 ॥

vaktuṁ tadevamevārthamahamāgatavānayam;

kuru lokahitārthanītvam śāstramityuktavānajaḥ.

15. **Again Brahmā said**, "I come to tell this very thing to you, that you have to complete the work for the benefit of mankind."

मम पुण्याश्रमात्तस्मात्क्षणादन्तर्द्धिमागतः ।

मुहूर्त्ताभ्युत्थितः प्रोच्चैस्तरङ्ग इव वारिणः ॥ 16 ॥

mama puṇyāśramāttasmātkṣaṇādantarddhimāgataḥ;

muhūrttābhyutthitaḥ prochchaistaraṅga iva vāriṇaḥ.

16. Then, He (Brahmā) disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner than it has heaved itself.

तस्मिन्प्रयाते भगवत्यहं विस्मयमागतः ।

पुनस्तत्र भरद्वाजमपृच्छं स्वस्थया धिया ॥ 17 ॥

tasminprayāte bhagavatyaham vismayamāgataḥ;

punastatra bharadvājamapṛchchham svasthayā dhiyā.

17. I was struck with wonder at his sudden disappearance O Lady. Then with a composed mind, I inquired of Bharadvāja.

किमेतद् ब्रह्मणाप्रोक्तं भरद्वाज वदाशु मे ।

इत्युक्तेन पुनः प्रोक्तं भरद्वाजेन तेन मे ॥ 18 ॥

kimetad brahmaṇāproktaṁ bharadvāja vadāśu me;

ityuktena punaḥ proktaṁ bharadvājena tena me.

18. Tell me immediately, Bharadvāja, what Brahmā spoke (to you) in the hermitage? At this question of mine, Bharadvāja answered.

भरद्वाज उवाच

एतदुक्तं भगवता यथारामायणं कुरु ।

सर्वलोकहितार्थाय संसारार्णवतारकम् ॥ 19 ॥

ētaḍuktam bhagavatā yathārāmāyaṇam kuru;

sarvalokahitārthāya saṁsārārṇavatāarakam.

19. **Bharadvāja Said:** The Hon'ble Brahmā commanded you to complete the Rāmāyaṇa (Yogavasiṣṭha Mahārāmāyaṇa) for the good of humankind and as a means of their crossing over the gulf of the world.

KHAṆḌA 3: INQUIRY OF BHARADVĀJA

मह्यं च भगवन्ब्रुहि कथं संसारसंकटे ।

रामो व्यवहृतो ह्यस्मिन्भरतश्च महामनाः ॥ 20 ॥

mahyam cha bhagavanbruhi katham saṁsārasaṁkate;

rāmo vyavahṛto hyasminbharataścha mahāmanāḥ.

20. "Now Bhagavan," said Bharadvāja, "explain to me how the high-profile Rāma and Bharata conducted themselves amidst the troubles of this world.

शत्रुघ्नो लक्ष्मणश्चापि सीता चापि यशस्विनी ।

रामानुयायिनस्ते वा मन्त्रिपुत्रा महाधियः ॥ 21 ॥

śatrughno lakṣmaṇaśchāpi sītā chāpi yaśasvinī;

rāmānuyāyinaste vā mantriputrā mahādhiyaḥ.

21. Tell me also how did Śatrughna, Lakṣmaṇa, and the illustrious Sītā, and the public of Ayodhyā, as also the other intelligent officials, ministers and their families, conduct themselves.

निर्दुखितां येथैते नु प्राप्तास्तद्ब्रुहि मे स्फुटम् ।

तथैवाहं भविष्यामि ततो जनतया सह ॥ 22 ॥

nirdukhitām yethaite nu prāptāstadbrūhi me sphuṭam;

tathaivāhaṁ bhaviṣyāmi tato janatayā saha.

22. Tell me clearly how they get over all their problems, that I may do the same with the rest of humankind (for our salvation).

भरद्वाजेन राजेन्द्रावदत्युक्तोस्मि सादरम् ।

तदा कर्तुं विभोराज्ञामहं वक्तुं प्रवृत्तवान् ॥ 23 ॥

bharadvājena rājendrāvadatyuktosmi sādaram;

tadā karttu vibhorājñāmahaṁ vaktuṁ pravṛttavān.

23. Being thus respectfully addressed by Bharadvāja, O King of kings, I was led to narrate the Rāmāyana to carry out the behest of Hon'ble Brahmā.

शृणु वत्स भरद्वाज यथापृष्टं वदामि ते ।

श्रुतेन येन संमोहमलं दूरे करिष्यासि ॥ 24 ॥

śṛṇu vatsa bharadvāja yathāpṛṣṭaṁ vadāmi te;

śrutena yena saṁmohamalaṁ dūre kariṣyāsi.

24. Listen Bharadvāja, my son, I will tell you all that you have asked for, and by listening to it, you shall be able to cast away all confusions.

तथा व्यवहर प्राज्ञ यथा व्यवहृतः सुखी ।

सर्वा संसक्तया बुद्ध्या रामो राजीवलोचनः ॥ 25 ॥

tathā vyavahara prājña yathā vyavahṛtaḥ sukhiḥ;

sarvā saṁsaktayā buddhyā rāmo rājīvalochanaḥ.

25. O intelligent Bharadvāja, conduct in a manner like that of which the lotus-eyed Rāma did with his mind, free from (worldly) attachments.

लक्ष्मणो भरतश्चैव शत्रुघ्नश्च महामनाः ।

कौसल्या च सुमित्रा च सीता दशरथस्तथा ॥ 26 ॥

lakṣmaṇo bharataśchaiva śatrughnaścha mahāmanāḥ;

kausalyā cha sumitrā cha sītā daśarathastathā.

26. (Know that) Lakṣmaṇa, Bharata, the high profile Śatrughna, Kausalyā, Sītā, Sumitrā as well as Dasaratha;

कृतास्त्रश्चाविरोधश्च बोधपारमुपागताः ।

वसिष्ठो वामदेवश्च मन्त्रिणोष्टौ तथेतरे ॥ 27 ॥

kṛtāstraśchāvirodhaścha bodhapāramupāgatāḥ;

vasiṣṭho vāmadevaścha mantriṇoṣṭau tathetare.

27. Rāma's two friends Kritāstra, and Avirodha, as well as Vasiṣṭha, Vāmadeva, and the eight ministers as well as many others like,

धृष्टिर्जयन्तो भासश्च सत्यो विजय एव च ।

बिभीषणः सुषेणश्च हनुमानिन्द्रजित्थ ॥ 28 ॥

dhṛṣṭirjayanto bhāsaścha satyo vijaya ēva cha;

bibhīṣaṇaḥ suṣeṇaścha hanumānindrajittathā.

28. Dhṛiṣṭa, Jayanta, Bhāsa, Satya, Vijaya, Vibīṣaṇa, Suṣeṇa, Hanumān, and also Indrajīta, a minister of Sugrīva.

एतेष्टौ मन्त्रिणः प्रोक्ताः समनीरागचेतसः ।

जीवन्मुक्ता महात्मानो यथाप्राप्तानुवर्तिनः ॥ 29 ॥

ēteṣṭau mantriṇaḥ proktāḥ samanīrāgachetasah;

jīvanmuktā mahātmāno yathāprāptānuvartinaḥ.

29. These eight ministers of Rāma, who are said to have been equally dispassionate in their minds, were great souls, liberated in their lives. As soon as the karmika Sanskāras earned in a previous life are exhausted, they will become videha muktas or liberated from the cycle of life and death.

एतैर्यथा हुतं दत्तं गृहीतमुषितं स्मृतम् ।

तथा चेद्वर्त्तसे पुत्र मुक्त एवासि संकटात् ॥ 30 ॥

ētairyathā hutaṁ dattaṁ gr̥hītamuṣitaṁ smṛtam;

tathā chedvarttase putra mukta ēvāsi saṁkaṭāt.

30. Well, my son, if you follow the manner in which these men performed yajñas, gave and received their offerings, and lived, you will also be liberated from the turmoil of life.

अपारसंसारसमुद्रपाती लब्धा युक्तिमुदारसत्त्वः ।

न शोकमायाति दैन्यमेति गतज्वरस्तिष्ठति नित्यतृप्तः ॥ 31 ॥

*apārasaṁsārasamudrapātī labdhā yuktimudārasatvaḥ;
na śokamāyāti dainyameti gatajvarastiṣṭhati nityatr̥ptaḥ.*

31. The generous soul, which has fallen into this boundless ocean of the world, may enjoy (the bliss of) liberation by means of this supreme yoga. He shall not come across grief or destitution but remains ever satisfied by being freed from the fever of anxiety.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे सूत्रपातनको नाम द्वितीयः
सर्गः ॥ 1 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
sūtrapātanako nāma dvitīyaḥ sargaḥ.*

Here ends the second sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 3: VĀLMĪKI'S ADMONITION

KHAṆḌA 1: ON TRUE KNOWLEDGE

भरद्वाज उवाच

जीवन्मुक्तस्थितिं ब्रह्मन्कृत्वा राघवमादितः ।

क्रमात्कथय मे नित्यं भविष्यामि सुखी यथा ॥ 1 ॥

jīvanmuktasthitim brahmankṛtvā rāghavamāditaḥ;

kramātkathaya me nityaṁ bhaviṣyāmi sukhī yathā.

1. **Bharadvāja said**, O erudite scholar! relate to me sequentially the condition of a person who has liberated in his life with the examples of Rāma, so that I may be happy forever.

वाल्मीकिरुवाच

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् ।

अपुनः स्मरणं मन्ये साधो विस्मरणं वरम् ॥ 2 ॥

bhramasya jāgatasyāsyā jātasyākāśavarṇavat;

apunaḥ smaraṇaṁ manye sādho vismaraṇaṁ varam.

2. **Vālmiki replied**: Illusion of worldly objects can be

compared with visuals of various hues in the sky. Non-revival of the memory of these worldly objects is the best way of forgetfulness.

दृश्यात्यन्ताभावबोधं विना तत्रानुभूयते ।

कदाचित्केनाचिन्नाम स्वबोधोन्विष्यतामतः ॥ 3 ॥

dṛśyātyantābhāvbodham vinā tatrānubhūyate;
kadāchitkenāchinnāma svabodhonviṣyatāmataḥ.

3. Until and unless one realizes the worldly vanities, he/she fails to understand the means of liberation. So, try to realize the self, somehow and by some name.

स चेहसंभवत्येवतदर्थमिदमाततम् ।

शास्त्रमाकर्णयसिचेत्तत्त्वमाप्स्यसि नान्यथा ॥ 4 ॥

sa chehasambhavatyevatadarthamidamātataṁ;
śāstramākaraṇayasicheṭṭattvamāpsyasi nānyathā.

4. It is possible here (on earth) to realize worldly vanities and for that purpose, this Śāstra (work on spiritual science) is expounded. If you will listen to it attentively, you shall get at the truth and not otherwise.

जगद्भ्रमोऽयं दृश्योपिनास्त्येवेत्यनुभूयते ।

वर्णोऽव्योम्नइवाखेदाद्विचारेणामुनानघ ॥ 5 ॥

Jagadbhramoyaṁ dṛśyopināstyevetyanubhūyate;
varṇovyomnaivākheadādvichāreṇāmunānagha.

5. This world is vain. One should not entangle into worldly affairs, even while dealing with them. O blameless, it should be like variegated colours in the sky although we see them, but remain aloof of them.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।

संपन्नं चेत्तदुत्पन्नापरा निर्वाणनिर्वृतिः ॥ 6 ॥

dṛśyaṁ nāstītibodhenamanaso dṛśyamārjanam;
sampannaṁ chettadutpannāparā nirvāṇanirvṛtiḥ.

6. The conviction of the vanities of the worldly objects,

leadsto efface their impressions (Sanskāras) from the mind. Thus perfected, there springs in it the supreme and eternal bliss of liberation.

अन्यथा शास्त्रगतेषु लुठतां भवतामिह ।

भवत्यकृत्रिमाज्ञानां कल्पैरपि न निर्वृतिः ॥ 7 ॥

anyathā śāstragarteṣu luṭhatām bhavatāmiha;

bhavatyakṛtrimājñānāṅkalpairapi na nirvṛtiḥ.

7. Otherwise there is no chance of liberation of those who are ignorant by nature, even while they keep on rolling in the depths of Śāstras for many kalpas (one kalpa period = 4,32,00,00,000 years) together.

अशेषेण परित्यागो वासनानां य उत्तमः ।

मोक्ष इत्युच्यते ब्रह्मन्स एव विमलक्रमः ॥ 8 ॥

aśeṣeṇa parityāgo vāsanānāṁ ya uttamaḥ;

mokṣa ityuchyate brahmaṁsa ēva vimalakramaḥ.

8. Complete abandonment of desires is styled the best state of liberation, O seeker of Brahma. It is the only pure step towards beatitude.

क्षीणायां वासनानां तु चेत्तोगलति सत्त्वम् ।

क्षीणायां शीतसंतत्यां ब्रह्महिमकणो यथा ॥ 9 ॥

kṣīṇāyāṁ vāsanānāṁ tu chetogalati sattvam;

kṣīṇāyāṁ śītasantatyāṁ brahmahimakāṇo yathā.

9. Upon loss of desires, their saṁskāras (impressions) are effaced from the mind immediately, in the same manner as the withering of cold leads to the melting of ice particles.

अयं वासनया देहो ध्रियते भूतपंजरः ।

तनुनान्तर्निविष्टेन मुक्तौ घस्तन्तुना यथा ॥ 10 ॥

ayaṁ vāsanayā deho dhriyate bhūtapañjaraḥ;

tanunāntarniviṣṭeṇa muktau ghaṣtantunā yathā.

10. This physical body is upheld by saṁskāras, as the beads are upheld by a thin string passed into them.

NB: Here it may be informed that every desire and action leaves its impression in mind which is known as saṅskāra.

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।

मलिना जन्मनो हेतुः शुद्धा जन्मविनाशिनी ॥ 11 ॥

*vāsanā dvividhā proktā śuddhā cha malinātathā;
malinājanmanohetuḥ śuddhā janmavināśinī.*

11. Saṅskāras are of two kinds, pure and impure. The impure ones are the cause of rebirth, while the pure ones serve the liberation.

NB: Here the author wants to tell that nobody can live without Saṅskāras. Pure desires and pure actions leave pure Saṅskāras and impure desires and actions leave impure Saṅskāras.

अज्ञानसुघनाकारा घनाहंकारशालिनी ।

पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः ॥ 12 ॥

*ajñānusughanākārā ghanāhaṁkāraśālīnī;
punarjanmakarī proktā malināvāsanā budhaiḥ.*

12. An impure saṅskāra is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of rebirth.

पुनर्जन्माङ्गकुरं त्यक्त्वा स्थिता संभृष्टबीजवत् ।

देहार्थं ध्रियते ज्ञातज्ञेया शुद्धेति चोच्यते ॥ 13 ॥

*punarjanmāṅgakuraṁ tyaktvāsthītā sambhṛṣṭabījavat;
dehārtha dhriyate jñātajñeyā śuddheti chochyate.*

13. A pure saṅskāra is like a parched seed incapable to bring forth the shoot of rebirth, and only supports the present body (in its dry rigidity).

अपुनर्जन्मकरणी जीवन्मुक्तेषु देहिषु ।

वासनाविद्यते शुद्धा देहे च क्रद्वा भ्रमः ॥ 14 ॥

*apunarjanmakaraṇī jīvanmukteṣu dehiṣu;
vāsanāvidyate śuddhā dehe chakrāḥ bhramaḥ.*

14. The pure saṅskāras causing no birth, are impressed in the mind of living-liberated men, like unmoving wheels (unable to move a car into action).

ये शुद्धवासनाभूयो न जन्मानर्थभाजनम् ।

ज्ञातज्ञेयास्तउच्यन्ते जीवन्मुक्ता महधीयः ॥ 15 ॥

ye śuddhavāsanābhūyo na janmānarthabhājanam;

jñātajñeyāstauchyante jīvanmuktā mahādhiyaḥ.

15. Those that have the pure saṅskāras are not liable to rebirth, and are said to be the knower of all that is worth to be known. These are called the living-liberated and are of superior intelligence.

जीवन्मुक्तिपदंप्राप्तो यथारामो महामतिः ।

तत्तेहं शृणु वक्ष्यामि जरा मरणशान्तये ॥ 16 ॥

jīvanmuktīpadamprāpto yathārāmomaḥamatiḥ;

tattehaṁ śṛṇuvakṣyāmi jarā maraṇaśāntaye.

16. I will explain to you how the highly intelligent Rāma attained the state of liberation in life, hear this to get rid of old age and death.

KHAṆḌA 2: EARLY HISTORY OF RĀMA

भरद्वाजमहाबुद्धोरामक्रममिमं शुभम् ।

शृणुवक्ष्यामि ते नैव सर्वज्ञास्यसि सर्वदा ॥ 17 ॥

*bharadvājamahābuddhorāmakramamimam śubham;
śṛṇuvakṣyaṁ itenaiva sarva-jñāsyasi sarvadā.*

17. Hear O highly intelligent Bharadavāja, the auspicious course, and conduct of Rāma's life, whereby you shall be enabled to understand everything at all times.

विद्यागृहाद्विनिष्क्रम्य रामो राजीवलोचनः ।

दिवसान्यनयद् गेहेलीलाभिरकुतोभयः ॥ 18 ॥

*vidyāgṛhādviniṣkramya rāmorājīvalochanaḥ;
divasānyanayad gehelīlābhirakutobhayaḥ.*

18. The lotus-eyed Rāma after finishing school, remained for many days at home in his diversions, and without anything to fear.

अथ गच्छति काले तु पालयत्यवनिर्नृपे ।

प्रजासुवीतशोकासु स्थितासु विगतज्वरम् ॥ 19 ॥

*athagachchhatikāle tu pālayatyavaninṛpe;
prajāsu vītaśokāsusthitāsu vigatajvaram.*

19. In the course of time as he took the reins of the Government, (in his hand), his people lived without any grief, free from diseases.

तीर्थपुण्याश्रमश्रेणीर्द्रष्टुमुत्कण्ठितमनः ।

रामस्याभूद्दृष्टं तत्र कदाचिद्गुणपालिनः ॥ 20 ॥

*tīrthapuṇyāśramaśreṇīrḍṛṣṭumutkaṇṭhita-manaḥ;
rāmasyābhūdbhṛṣaṁ tatra kadāchidguṇa-pālinaḥ.*

20. At one time Rāma's mind, talented as he was, became anxious to see the different hermitages which were famous as holy places of pilgrimage.

राघवञ्चिन्तयित्वैवमुपेत्य चरणौपितुः ।

हंसः पद्याविवनवौजग्राहनखकेसरौ ॥ 21 ॥

*rāghavaṣchintayitvaivamupetya charaṇaupituh;
haṁsaḥ padyāvivanavaujagrāhanakhakesarau.*

21. So Rāghava (Rāma) with this view, approached his father, he touched the feet (of his father) decked with nails like that of saffron as a swan lays hold on the buds of lotus.

रामोवाच

तीर्थानि देवसद्धानि वनान्यायतनानि च ।

द्रष्टुमुत्कण्ठितं तातममेदं नाथ मानसम् ॥ 22 ॥

*tīrthāni devasadmāni vanānyāyatanāni cha;
draṣṭumutkaṇṭhitamātāmamedanānātha mānasam.*

22. "O my father," he said, "my mind is desirous to see the different places of pilgrimage, Astronomical observatories, forests, and abodes (of men).

तदेतामार्थितां पूर्वासफलां कर्तुमर्हसि ।

न सोऽस्ति भुवनेनाथ त्वया योर्थी न मानितः ॥ 23 ॥

*tadetāmārthitāmpūrvāsaphalāṁ karttumarhasi;
na so'stibhuvanēnāthatvayāyorthī na mānitaḥ.*

23. Grant me my lord this petition of mine, as there is no petitioner of yours on earth whom did you ever dishonour.

इति संप्रार्थितो राजा वसिष्ठेन समंतदा ।

विचार्या मुंचदेवैनं रामं प्रथममर्थिनम् ॥ 24 ॥

*itisanṁprārthitorājāvasiṣṭhena samantadā;
vichāryāmuñchadevainaṁrāmaṁ prathamamarthinam.*

24. Thus solicited (by Rāma), the king consulted with Vasīṣṭha and after much reflection, he granted him the first request Rāma ever made.

शुभेन क्षत्रदिवसे भ्रातृभ्यां सह राघवः ।

मंगलालंकृतवपुः कृतस्वस्त्ययनो द्विजैः ॥ 25 ॥

śubhenakṣatradivasebhrāṭṛbhyāṁ saha rāghavaḥ;

maṅgalālamikṛtavapuḥ kṛtasvastayano dvijaiḥ.

25. On an auspicious sidereal day, Rāma set out (on his journey) with his two brothers (Lakṣamaṇa and Śatrughna), having his body decently dressed up, and (receiving the) benedictions that were pronounced on him by the priests.

वसिष्ठप्रहितैर्विप्रैः शास्त्रज्ञैश्चसमन्वितः ।

स्त्रिधैः कतिपयैरेवराजपुत्रवरैः सह ॥ 26 ॥

vasiṣṭhaprahitairvipraiḥ śāstrajñaiśchasamanvitaḥ;
sngdhiaiḥ katipayairevarājaputravaraiḥ saha.

26. Accompanied also by a body of learned scholars well versed in the Śāstras whom Vasiṣṭha had chosen on the occasion and a select party of his associate princes;

अम्बाभिर्विहितापीर्भिरालिङ्ग्यालिङ्ग्य भूषितः ।

निरगात्स्वगृहात्तस्मात्तीर्थयात्रार्थमुद्यतः ॥ 27 ॥

ambābhirvihitāpīrbhirāliṅgyāliṅgya bhūṣitaḥ;
niragātsvagrūhāttasmāttīrthayātrārthamudyataḥ.

27. He started from home towards his pilgrimage after he received the benedictions and embraces of his mothers.

निर्गतः स्वपुरात्पौरैस्तूर्यघोषेणवादितः ।

पीयमानः पुरस्त्रीणां नेत्रैर्भृङ्गौघभंगुरैः ॥ 28 ॥

nirgataḥ svapurātpauraiṣṭūryaghoṣeṇavāditaḥ;
pīyamānaḥ purastrīṇāṃ netrairbhṛṅgaughabhaṅguraiḥ.

28. As he went out of his city, the citizens welcomed him with the sounds of trumpets, while the bee-like fickle eyes of the city ladies were fixed upon his lotus like face.

ग्रामीणललनालोलहस्तपद्मापनोदितैः ।

लाजवषैर्विकीर्णात्माहिमैरिव हिमाचलः ॥ 29 ॥

grāmīṇalalanālahastapadmāpanoditaiḥ;
lājavaṣairvikīrṇātmāhimairiva himāchalaḥ.

29. He was bestrewn with handfuls of fried paddy thrown over his body by the beautiful hands of village women, which

made him appear like theHimālaya covered with snow.

आवर्जयन्विप्रगणान्परिशृण्वन्प्रजाषिषः ।

आलोकयन्दिगन्तांष्वपरिचक्राम जाङ्गलान् ॥ 30 ॥

āvarjayanvipragaṇānpariśṛṇvanprajāṣiṣaḥ;
ālokayandigantāmṣchaparichakrāma jāṅgalān.

30. During his journey, he propitiated scholars with financial grants and honours and went on hearing the benedictions of the people, taking a full view of the landscape around him until he proceeded towards the forest.

अथारभ्य स्वकात्तस्मात्क्रमात्कोषलमण्डलात् ।

स्नानदानतपोध्यानपूर्वकं स ददर्शह ॥ 31 ॥

athārabhya svakāttasmātkramātkoṣalamāṇḍalāt;
snānadānatapodhyānapūrvakam sa dadarśaha.

31. He went on granting funds for various schemes after taking a holy dip and performing penances and meditation, as he gradually crossed the limits of his state Kōśala.

SARGA 3

KHAṆḌA 3: RĀMA'S PILGRIMAGE

वाल्मीकिरुवाच

नदीतीराणिपुण्यानिवनान्यायतनानिच ।

जङ्गलानि जनान्तेषुतटान्यब्धिमहीभृताम् ॥ 32 ॥

nadītīrāṇipuṇyānivanānyāyatanānīcha;
jaṅgalāni janānteṣutaṭānyabdhimahībhṛtām.

32. He went about seeing the holy banks of many rivers, visiting forests and residential colonies, deserts, and also the hills and seashores located within the limits of various countries.

मन्दाकिनीमिन्दुनिभांकालिन्दींचोत्पलामलाम् ।

सरस्वतीं शतद्रूं चन्द्रभागामिरावतीम् ॥ 33 ॥

mandākinīmīndunibhāmkālindīmchotpalāmalām;

sarasvatīm śatadrūm chandrabhāgāmīrāvātīm.

33. He saw the Mandākinī(a tributary of Ganga) bright as the moon, the Kālindi (Yamuna), clear as the lotus, and also the rivers named, Sarasvatī, Śatadru (Sutlej), Chandrabhāgā(Chenab) and Irāvātī (Ravi).

NB: Mandākinī is a tributary of the Alaknanda River. Mandākinī originates from the Chorabari Glacier near Kedarnath in Uttarakhand, India. Mandakini is fed by Vasukiganga River at Sonprayag. Mandakini joins Alaknanda at Rudraprayag.

वेणीं च कृष्णवेणीं च निर्विन्ध्यं सरयूतथा ।

चर्मण्वतीवितस्तां च विपाषां बाहुदामपि ॥ 34 ॥

*veṇīm cha kṛṣṇaveṇīm cha nirvindhyaṁ sarayūṁtathā;
charmaṇvatīvitatāṁ cha vipāṣāṁ bāhudāmapi.*

34. Also Veṇī, Krishnavenī, Nirvindhya, Sarayu, Charmanvatī, Vitastā, Vipāsā and Bāhūdā.

NB: Venī is present day Venna river. The Venna River rises in Mahabaleshwar and is a tributary of the Krishna River in the Satara district of western Maharashtra, India. It rises near Mahabaleshwar, a famous hill station in the Western Ghats. The river meets the Krishna River and this confluence takes place at Sangam Mahuli which is located in the eastern part of Satara city. Krishnavenī is at the present day the Krishna River originating from Mahabaleswar near the Jor village in the extreme north of Wai Taluka, Satara District, Maharashtra in the west and pours into the Bay of Bengal at Hamsala Devi (near Koduru) in Andhra Pradesh, on the east coast. It is the fourth-longest river in India, after the Gangā, Godavari and Narmada.

Nivindhya river is in the Rajgarh district of Madhya Pradesh.

Sarayu is a river that flows through the Indian states of Uttarakhand and Uttar Pradesh. The Sarayu forms at the confluence of the Karnali (or Ghaghara) and Mahakali (or

Sharda) in Bahraich District. The Mahakali or Sharda forms the Indian-Nepalese border. Ayodhya is situated on the banks of river Sarayu.

Charmanvati is at the present day the Chambal river. The Chambal River is a tributary of the Yamuna river in central India and forms parts of the greater Gangetic drainage system. The river flows north-northeast through Madhya Pradesh, running for a time through Rajasthan, then forming the boundary between Rajasthan and Madhya Pradesh, before turning southeast to join the Yamuna in Uttar Pradesh.

Vitastā is at the present day the Jhelum River. Jhelum River is a river that flows in India and Pakistan. It is the largest and most western of the five rivers of Punjab and passes through the Jhelum District. It is a tributary of the Chenab river.

Vipāsā is at the present day the Beas river. The Beas River is a river in north India. The river rises in the Himalayas in central Himachal Pradesh, India, and flows for some 470 kilometers (290 miles) to the Sutlej river in the Indian state of Punjab.

Bahudā is at present-day the Bahuda River that flows through Odisha and Andhra Pradesh. It originates from the Ramgiri hills of the Gajapati District. It then passes through Ganjam District and enters Srikakulam District of Andhra Pradesh, where it flows through Horsely Hills in Chittoor District. It also flows through Vayalpad and enters Cuddapah District, where it joins with Pennar River.

प्रयागनैमिषं चैव धर्मारण्यं गयांतथा ।

वाराणसीं श्रीगिरिं च केदारं पुष्करं तथा ॥ 35 ॥

*prayāganaimiṣaṁ chaiva dharmāraṇyaṁ gayāntathā;
vārāṇasīm śrīgiriṁ cha kedāraṁ puṣkaraṁ tathā.*

35. He visited also the (holy places of) Prayāga, the Naimiṣa, the Dharmaraṇya, Gayā, Varāṇasī, Śrīgiri (present-day Sringeri), Kedāra, and Puṣkara.

NB: Naimiṣa forest lay on the banks of the Gomati River (in Uttar Pradesh). It lies between the Panchala Kingdom and the Kosala Kingdom.

Shringeri is a hill town and taluka headquarters is located in Chikkamagaluru district in the South Indian state of Karnataka, it is the site of the firstmaṭha (Sringeri Sharada Peeta) established by Adi Shankara,

मानसं च क्रमसरस्तथैवोत्तरमानसम् ।

वडवावदनं चैव तीर्थवृन्दं च सादरम् ॥ 36 ॥

mānasam cha kramasarastathaivottaramānasam;

vaḍavāvanam chaiva tīrthavṛnda cha sādaram.

36. He visited with reverence the Mānasa (temple town in Neemuch District of Madhya Pradesh) and the northern Mānsarovara lakes. He also visited Vaḍvāmukha (the submarine caldera which was nothing but a great rift, separating the Islands of Java and Sumātrā caused by the subsidence of the Krakatoa volcano) and a group of Tirthas (pilgrim places nearby)

अग्नितीर्थं महातीर्थमिन्द्रद्युम्नसरस्तथा ।

सरांसि सरितश्चैव तथा नदहदावलीम् ॥ 37 ॥

agnitīrtham mahātīrthamindradyumnasarastathā;

sarāṅsi saritaṣchaiva tathā nadahradāvalīm.

37. He paid a visit to the Agni Tīrtha: Agni Tirtham is one of the Tirthas of Rameswaram, Tamil Nadu, India. The beach east of Ramanathaswamy Temple is known by this name. This Tirtham is one of the most visited Tirthams of Rameswaram for a holy bath.

Mahātīrtha: MahaTheertham is in Kollam/Quilon famous district in Kerala state. In Dradyumna sara: Presently known as Indradyumna sarovar. The Indradyumna sarovar is located in the north-western direction of the sacred precincts of the Gundicha Temple, Puri, which is exactly 2.7 kilometers from the sacred Jagannath temple of Puri.

He also visited many other reservoirs, rivers and lakes.

स्वामिनंकार्तिकेयं च शालग्रामंहरितथा ।

स्थानानि च चतुःषष्टिंहेरथहरस्य च ॥ 38 ॥

svāminanīkārṭikeyaṁ cha śālagrāmaṁharintathā;

sthānāni cha chatuṣṣaṣṭīṁharerathaharasya cha.

38. He visited the places of Kārtikeya (There are six places in Tamilnadu associated with Kārtikeya. They are Thiruthani, Swamimalai, Palani, Pazhamudir cholai, Thiruparankundram and Thiruchendur). He had darshan of Śālagrāma, a place of Hari (The name Śālagrama here refers to the name of the village on the bank of Gandaki where the holy stones are picked up. These are usually black-coloured Ammonoid fossils found in the sacred river Gandaki). He also paid a visit to the sixty-four other places associated with Hari and Hara.

नानाश्चर्यविचित्राणिचतुरब्धितटानि च ।

विन्ध्यमन्दरकुंजाञ्चकुलपैलस्थलानि च ॥ 39 ॥

nānāścharyavichitrāṇichaturabdhitaṭānicha;

vindhyamandarakuñjāṇīschakulaṣailasthalāni cha.

39. He saw various wonders, the coasts of the four oceans (The four named oceans are: the Atlantic, Pacific, Indian, and the Arctic); overgrown plants, and creepers of the Vindhya range of mountains (refers to a complex, discontinuous chain of mountain ridges, hill ranges, highlands and plateau escarpments in west-central India.) and Mandara mountains (in French called as Monts Mandara are a volcanic range extending about 200 km (about 125 miles) along the northern part of the Cameroon Nigeria border, from the Benue River in the south to the north-west of Maroua in the north. The highest elevation is 1,494 m (4,900 ft), the summit of Mount Oupay. The region is densely populated, mainly by speakers of Chadic languages. The Mofu ethnic group lives in the Mandara Mountains), and seven kulaparvatas like Sahyādri, Mahendra, Malaya, Parijata, Shuktiman, Vindhya and Malyavan.

Sahyādri mountain is the Western Ghats that runs almost parallel to the western coast of India. Mahendragiri is Eastern Ghats. It is a mountain peak in the Paralakhemundi (or Parlakimidi) subdivision of the district of Gujrat, Odisha, India. It is situated amongst the Eastern Ghats at an elevation of 1,501 meters (4,925 ft). mountain ranges

Malayagiri is the famous mountains ranges of Southeast Asia in the Malaya Peninsula including the Andaman hills. Malayagiri is also a mountain peak in the Malayagiri hills situated in the Pal Lahara town near Kendujhar in the district of Kendujhar of Odisha. The same being the part of Mahendragiri, it cannot be accepted as among the seven kulaparvatas of India.



Parijātra or Pariyātra or Paripātraparvat: Parijātra is a ring of mountains north of Narmada that nearly encircle the catchment areas of Chambal and

Betwā.Suktimatparvat: Aravallis and Sakti hills of eastern Madhyapradesh.

Vindhya Parvat: The Vindhya range is a complex, discontinuous chain of mountain ridges, hill ranges, highlands and plateau escarpments in west-central India.

Malyavan Parvat: Travancore Hills and the southernmost portion of the Western Ghats).

राजर्षीणां च महतांब्राह्मणीनांतथैवच ।

देवानांब्राह्मणानां च पावनानाश्रमांछुभान् ॥ 40 ॥

*rājarṣīṇāṃ cha mahatāmbrahmaṛṣīṇāntathaivacha;
devānāmbrahmaṇānāṃ cha pāvanānāśramāṃchhubhān.*

40. He visited the places of the great Rājarṣis and the Brahmarṣis and went wherever there were any sacred astronomical observatories and universities.

भूयोभूयः स बभ्रामभ्रातृभ्यां सह मानदः ।

चतुर्ष्वपिदिगन्तेषुसर्वानिव महीतटान् ॥ 41 ॥

*bhūyobhūyaḥ sa babhrāmabhrātṛbhyāṃ saha mānadaḥ;
chaturṣvapidiḡanteṣusarvāneva mahītaṭān.*

41. Thus he travelled far and wide in company with his two brothers, and traversed all the four quarters on the surface of the earth.

अमरकिन्नरमानवमानितः ।

समवलोक्य महीमखिलामिमाम् ।

उपययौस्वगृहंरघुनन्दनोविहृतदिक्षिवलोकमिवेष्वर ॥ 42 ॥

*amarakinnaramānavamānitaḥ;
samavalokya mahīmakhilāmimām;
upayayausvagrhaṃraghunandanovihṛtadikṣivalokamiveṣvara*

42. Honoured by the Devas (inhabitants of polar regions between 90° to 66° North and South of the equator), Kinnaras (inhabitants of Kinnaur in Upper Himalayan region)) and by men (inhabitants of equatorial regions between 23.5° North and South of Equator), and having seen all the places on earth, the descendant of Raghu returned home, like Śiva returns to the Śivaloka (Kailasa Parvat).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे तीर्थयात्राकरणं नाम तृतीयः

सर्गः ॥ 3 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
tīrthayātrākaraṇaṃ nāma tṛtīyaḥ sargaḥ*

Here ends of the third sarga named as 'Pilgrimage' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 4: RĀMA'S RETURN FROM PILGRIMAGE

वाल्मीकिरुवाच

रामः पुष्पांजलिब्रातैर्विकीर्णः पुरवासिभिः ।

प्रविवेश गृहं श्रीमांजयन्तो विष्टपं यथा ॥ 1 ॥

rāmaḥ puṣpāṁjalivrātairvikīrṇaḥ puravāsibhīḥ;

praviveśa gṛhaṁ śrīmāñjayanto viṣṭapaṁ yathā.

1. Rāma strewn over with handfuls of flowers by the citizens (surrounding him) entered his home town Ayodhyā, as glorious Jayanta (son of Indra) enters his home town Amrāvati (capital of Indra in located on Upper Himalayas near the North Pole). Note: During that period, the Himalayan region was located on the North pole.

प्रणनामाथ पितरं वसिष्ठं भ्रातृबान्धवान् ।

ब्राह्मणान्कुलवृद्धांश्च राघवः प्रथमागतः ॥ 2 ॥

praṇanāmātha pittaraṁ vasiṣṭhaṁ bhrātṛbāndhavān;

brāhmaṇāṅkulavṛddhānścha rāghavaḥ prathamāgataḥ.

2. On his first arrival he paid obeisance to his father, Vasiṣṭha, his brothers, his friends, the scholars and the elderly members of the family.

सुहृद्भिर्भातृभिश्चैव पित्रा द्विजगणेन च ।

मुहुरालिङ्गिताचारो राघवो न ममौ मुदा ॥ 3 ॥

suhṛdbhirbhātṛbhiśchaiva pitrā dvijagaṇena cha;

muhurāliṅgitāchāro rāghavo na mamau mudā.

3. Repeatedly embraced as he was by friends, by his father, mothers, and by the scholars, the son of Raghu was overjoyed.

तस्मिन्नुहे दाशरथेः प्रियप्रकथनैर्मिथः ।

जुघूर्णुर्मधुरैराशा मृदुवंशस्वनैरिव ॥ 4 ॥

tasmīnṇuḥe dāśaratheḥ priyaprakathanairmithaḥ;

jughūrṇurmadhurairāśā mṛduvarṁśasvanairiva.

4. The assembled people after their affectionate conversations with Rāma in the palace, strolled about on all sides highly elated with his flute-like charming voice.

बभूवाथ दिनान्यष्टौ रामागमन उत्सवः ।

सुखं मत्तजनोन्मुक्तकलकोलाहलाकुलः ॥ 5 ॥

babhūvātha dinānyaṣṭau rāmāgamana utsavaḥ;

sukhaṁ mattajanonmuktakalakolāhalākulaḥ.

5. Thus eight days were passed in festive mirth consequent upon the arrival of Rāma and shouts of joy were sent forth by the elated multitude.

उवास स सुखं गेहे ततः प्रभृतिराघवः ।

वर्णयन्विविधाकारान्देशाचारानितस्ततः ॥ 6 ॥

uvāsa sa sukhaṁ gehe tataḥ prabhṛtirāghavaḥ;

varṇayanvividhākārāndeśāchārānitastataḥ.

6. Thenceforth Rāghava (Rāma) continued to dwell happily at home relating to his friends the different customs and manners of the countries (he visited) on all sides.

प्रातरुत्थाय रामोसौ कृत्वा संध्यां यथाविधि ।

सभासंस्थं ददर्शेन्द्रसमं स्वपितरं तथा ॥ 7 ॥

prātarutthāya rāmosau kṛtvā saṁdhyāṁ yathāvidhi;

sabhāsaṁsthaṁ dadarśendrasamaṁ svapitaraṁ tathā.

7. He rose early in the morning and performed morning Sandhyā according to the injunction of Śāstras. He then visited his father seated also like Indra in his Council.

कथाभिः सुविचित्राभिः स वसिष्ठादिभिः सह ।

स्थित्वा दिनचतुर्भागं ज्ञानगर्भाभिरादृतः ॥ 8 ॥

kathābhiḥ suvichitrābhiḥ sa vasiṣṭhādibhiḥ saha;

sthitvā dinachaturbhāgaṁ jñānagarbhābhirādṛtaḥ.

8. He passed a fourth part of the day in company with Vasīṣṭha and other sages exchanging his view on various

sciences.

जगाम पित्रानुज्ञातो महत्या सेनया वृतः ।

वराहमहिषाकीर्णं वनमाखेटकेच्छया ॥ 9 ॥

jagāma pitrānujñāto mahatyā senayā vṛtaḥ;

varāhamahiṣākīrṇaṁ vanamākheṭakechchhayā.

9. He went out for a sport at the behest of his father accompanied by a large number of troops to forests full of (wild) boars and buffaloes.

तत आगत्य सदने कृत्वा स्नानादिकं क्रमम् ।

समित्रबान्धवो भुक्त्वा निनाय ससुहृन्निशाम् ॥ 10 ॥

tata āgatya sadane kṛtvā snānādikaṁ kramam;

samitrabāndhavo bhuktvā nināya sasuhṛnniśām.

10. Then after returning home and taking his bath etc., he took his meal with his friends and relatives and passed the night in the company of his beloved companions.

एवं प्रायदिनाचारो भ्रातृभ्यां सह राघवः ।

आगत्य तीर्थयात्रायाः समुवास पितृगृहे ॥ 11 ॥

ēvaṁ prāyadināchāro bhrāṭṛbhyāṁ saha rāghavaḥ;

āgatya tīrthayātrāyāḥ samuvāsa pitṛgr̥he.

11. He had the same routine with his brothers in his father's house after his return from the pilgrimage.

नृपतिसंव्यवहारमनोज्ञया सुजनचेतसि चन्द्रिकयानया ।

परिनिनाय दिनानि स चेष्टया स्तुतसुधारसपेशलानघ ॥ 12 ॥

nṛpatisaṁvyavahāramanojñayā sujanachetasi chandrikayānayā;

parinināya dināni sa cheṣṭayā stutasudhārasapeśalayānagha.

12. O faultless (Bharadvāja), with his conduct becoming of a prince, Rāmapassed his days bringing delight in the life of good citizens that came in his contact like that of the moon gladdening humankind with his soothing ambrosial beams.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे दिवसव्यवहारनिरूपणं नाम

चतुर्थः सर्गः ॥ 4 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
divasavyavahāranirūpaṇam nāma chaturthaḥ sargaḥ*

Here comes to an end of the fourth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 5: RĀMA'S SELF-DEJECTION AND ITS CAUSE

वाल्मीकिरुवाच

अथोनषोडशे वर्षे वर्तमाने रघूद्वहे ।

रामानुयायिनि तथा शत्रुघ्ने लक्ष्मणेपि च ॥ 1 ॥

*athonaṣoḍaśe varṣe vartamāne raghūdvahe;
rāmānuyāyini tathā śatrughne lakṣmaṇepi cha.*

1. Afterwards Rāma attained the age of fifteen years and so also Śatrughna and Lakṣmaṇa who followed Rāma (in birth).

भरते संस्थिते नित्यं मातामहगृहे सुखम् ।

पालयत्यवनिं राज्ञि यथावदखिलामिमाम् ॥ 2 ॥

*bharate saṁsthithe nityaṁ mātāmahagṛhe sukham;
pālayatyavaniṁ rājñi yathāvadakhilāmimām.*

2. Bharata continued to dwell with joy at the house of his maternal grandfather and the king (Daśaratha) ruled the whole earth as usual.

जन्यत्रार्थं च पुत्राणां प्रत्यहं सह मन्त्रिभिः ।

कृतमन्त्रे महाप्राज्ञे तज्ज्ञे दशरथे नृपे ॥ 3 ॥

*janyatrārthaṁ cha putrāṇāṁ pratyaham saha mantribhiḥ;
kṛtamantre mahāprājñe tajjñe daśarathe nṛpe.*

3. The most wise king Daśaratha (now) consulted his ministers day afterday about the marriage of his sons.

कृतायां तीर्थयात्रायां रामो निजगृहे स्थितः ।

जगामानुदिनं काश्यं शरदीवामलं सरः ॥ 4 ॥

*kṛtāyāṁ tīrthayātrāyāṁ rāmo nijagṛhe sthitaḥ;
jagāmānudinam kārśyam śaraḍivāmalaṁ saraḥ.*

4. But as Rāma remained at home since his return from pilgrimage, he began to decay day by day like the translucent lake in autumn.

कुमारस्य विशालाक्षं पाण्डुतां मुखमाददे ।
पाकफुल्लदलं शुक्लं सालिमालमिवाम्बुजम् ॥ 5 ॥
*kumārasya viśālākṣaṁ pāṇḍutāṁ mukhamādade;
pākaphulladalaṁ śuklaṁ sālimālamivāmbujam.*

5. His blooming face with its big eyes, assumed by degrees apaleness like that of the withering petals of the white lotus beset by aswarm of bees.

कपोलतलसँल्लीनपाणिः पद्मासनस्थितः ।
चिन्तापरवशस्तूष्णीमव्यापारो बभूव ह ॥ 6 ॥
*kapolatalasaṁllīnapāṇiḥ padmāsanasthitaḥ;
chintāparavaśastūṣṇīmavyāpāro babhūva ha.*

6. He sat silent and motionless in the posture of his folded legs (*Padmāsana*) and remained absorbed in thought with his palm placed under his cheek and neck.

कृशाङ्गश्चिन्तया युक्तः खेदी परमदुर्मनाः ।
नोवाच कस्यचित्किञ्चल्लिपिकर्मार्पितोपमः ॥ 7 ॥
*kṛśāṅgaśchintayā yuktaḥ khedī paramadurmanāḥ;
novācha kasyachitkiñchallipikarmārpitopamaḥ.*

7. Being emaciated in person, and growing anxious, sad, and distracted in his mind, he remained speechless as a mute picture in a painting.

खेदात्परिजनेनासौ प्रार्थ्यमानः पुनः पुनः ।
चकाराह्निकमाचारं परिम्लानमुखाम्बुजः ॥ 8 ॥
*khedātparijanenāsau prārthyamānaḥ punaḥ punaḥ;
chakārāhnikamāchāraṁ parimlānamukhāmbujah.*

8. Upon repeated requestsof the anxious members of the family, although he performed his daily rites, but he remained melancholy or dejected.

एवं गुणविशिष्टं तं रामं गुणगणाकरम् ।

आलोक्य भ्रातरावस्य तामेवाययतुर्दशाम् ॥ 9 ॥

ēvaṁ guṇaviśiṣṭaṁ taṁ rāmaṁ guṇagaṇākaram;

ālokya bhrātārāvasya tāmevāyayaturdāśām.

9. Seeing the highly talented Rāmain such a plight, his brothers Lakṣmaṇa and Śatrughna also reduced themselves to the same condition.

तथा तेषु तनूजेषु खेदवत्सु कृशेषु च ।

सपत्नीको महीपालश्चिन्ताविवशतां ययौ ॥ 10 ॥

tathā teṣu tanūjeṣu khedavatsu kṛśeṣu cha;

sapatnīko mahīpālaśchintāvivāśatām yayau.

10. The emperor observing all his three sons thus dejected andlean, became worried together with all his queens.

का ते पुत्र घना चिन्तेत्येवं रामं पुनः पुनः ।

अपृच्छत्स्निग्धया वाचा नैवाकथयदस्य सः ॥ 11 ॥

kā te putra ghanā chintetyevaṁ rāmaṁ punaḥ punaḥ;

apṛchchhatsnigdhayā vāchā naivākathayadasya saḥ.

11. Daśaratha asked Rāma repeatedly and gently about the cause of his anxiety; but Rāma replied:

न किञ्चित्तात मे दुःखमित्युक्त्वा पितुरङ्कगः ।

रामो राजीवपत्राक्षस्तूष्णीमेव स्म तिष्ठति ॥ 12 ॥

na kiñchittāta me duḥkhamityuktvā pituraṅkagaḥ;

rāmo rājīvapatrākṣastūṣṇīmeva sma tiṣṭhati.

12. "I have no problem whatsoever", having replied thus the lotus-eyed Rāma entered his father's lap and held his silence.

ततो दशरथो राजा रामः किं खेदवानिति ।

अपृच्छत्सर्वकार्यज्ञं वसिष्ठं वदतां वरम् ॥ 13 ॥

tato daśaratho rājā rāmaḥ kiṁ khedavāniti;
apṛchchhatsarvakāryajñāṁ vasiṣṭhaṁ vadatām varam.

13. Afterwards the king Daśaratha asked Vasiṣṭha, the high profile speaker and well experienced, as to inquire the cause of Rāma's anxiety.

इत्युक्तश्चिन्तयित्वा स वसिष्ठमुनिना नृपः ।

अस्त्यत्र कारणं श्रीमन्मा राजन्दुःखमस्तु ते ॥ 14 ॥

ityuktaśchintayitvā sa vasiṣṭhamuninā nṛpaḥ;
astyatra kāraṇaṁ śrīmanmā rājanduhkhamastu te.

14. The sage Vasiṣṭha thought over the matter (for a while) and then said, "There is O king! a cause of Rāma's anxiety, but you need not to worry about it.

कोपं विषादकलनां विततं च हर्षं नाल्पेन कारणवशेन वहन्ति सन्तः ।

सर्गेण संहतिजवेन विना जगत्यां भूतानि भूप न महान्ति विकारवन्ति ॥ 15 ॥

kopaṁ viṣādakalanāṁ vitataṁ cha harṣaṁ
nālpena kāraṇavaśena vahanti santaḥ;
sargeṇa saṁhṛtjivena vinā jagatyām
bhūtāni bhūpa na mahānti vikāravanti.

15. "Wise men", O king! "Are never carried away by fluctuations of anger or grief, or an extensive delight on account of trivial reasons, just as the stars and planets do not undergo a sweeping change unless it were for the sake of creation or dissolution."

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे काश्यनिवेदनं नाम पंचमः

सर्गः ॥ 5 ॥

Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
kārsyanivedanaṁ nāma pañchamaḥ sargaḥ

Thus comes to an end of the fifth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 6

KHAṆḌA 1: THE ADVENT OF VISVĀMITRA TO THE
ROYAL COURT

वाल्मीकिरुवाच

इत्युक्ते मुनिनाथेन संदेहवति पार्थिवे ।

खेदवत्यास्थिते मौनं किञ्चित्कालप्रतीक्षणे ॥ 1 ॥

ityukte munināthena saṁdehavati pāṛthive;

khedavatyāsthite maunam kiñchitkālapatīkṣaṇe.

1. The king was thrown into sorrow and suspense from these words of the prince of sages (Vasiṣṭha); but kept his silence for sometime and waited (that time might work a change).

परिखिन्नासु सर्वासु राज्ञीषुनृपसद्वसु ।

स्थितासु सावधानासु रामचेष्टासु सर्वतः ॥ 2 ॥

parikhinnāsu sarvāsu rājñīṣunṛpasadmasu;

sthitāsu sāvadhānāsu rāmacheṣṭāsu sarvataḥ.

2. (Meanwhile) the queens of the palace, kept themselves watchful about the movements of Rāma with anxious carefulness.

एतस्मिन्नेव काले तु विश्वामित्र इति श्रुतः ।

महर्षिरभ्यगाद्द्रष्टुं तमयोध्यानराधिपम् ॥ 3 ॥

ētasminneva kāle tu viśvāmitra iti śrutaḥ;

maharṣirabhyagāddraṣṭum tamayodhyānarādhipam.

3. At this very time the famous Visvāmitra, the great sage came to visit the king of men at Ayodhyā.

तस्य यज्ञोथ रक्षोभिस्तथा विलुलुपे किल ।

मायावीर्यबलोन्मत्तैर्धर्मकार्यस्य धीमतः ॥ 4 ॥

tasya yajñotha rakṣobhistathā vilulupe kila;

māyāvīryabalonmattaidharmakāryasya dhīmataḥ.

4. The intelligent and wise seer had his yajñas disturbed by

the Rākṣasas (ultras residing in the southern hemisphere of the earth), who were deceitfully, powerful and giddy with their strength.

रक्षार्थं तस्य यज्ञस्य द्रष्टुमैच्छत्स पार्थिवम् ।

नहि शक्नोत्यविघ्नेन समाप्तुं स मुनिः क्रतुम् ॥ 5 ॥

*rakṣārtham tasya yajñasya draṣṭumaichchatsa pāṛthivam;
nahi śaknotyaviḡhṇena samāptum sa muniḥ kratum.*

5. It was for the security of his Yajña, that the sage wanted an audience with the king because he was unable to accomplish it in peace (by himself).

ततस्तेषां विनाशार्थमुद्यतस्तपसां निधिः ।

विश्वामित्रो महातेजा अयोध्यामभ्यगात्पुरीम् ॥ 6 ॥

*tatasteṣāṃ vināśārthamudyatastapasāṃ nidhiḥ;
viśvāmitro mahātejā ayodhyāṃabhyagātpurīm.*

6. It was also for the purpose of destruction of Rākṣasas, that the illustrious Viśvāmitra, who was the gem of austere devotion had come to the city of Ayodhyā.

स राज्ञो दर्शनाकाङ्क्षी द्वाराध्यक्षानुवाच ह ।

शीघ्रमाख्यात मां प्राप्तं कौशिकं गाधिः सुतम् ॥ 7 ॥

*sa rājño darśanākāṅkṣī dvārādhyakṣānuvācha ha;
śīghramākhyāta mām prāptam kauśikam gādhinaḥ sutam.*

7. Desirous of seeing the king, he spoke to the guards at the gate, to report the arrival of Kausika the son of Gādhi to the king with despatch.

तस्य तद्वचनं श्रुत्वा द्वास्था राजगृहं ययुः ।

संभ्रान्तमनसः सर्वे तेन वाक्येन चोदिताः ॥ 8 ॥

*tasya tadvachanam śrutvā dvāsthā rājagṛham yayuḥ;
saṃbhrāntamanasaḥ sarve tena vākyena choditāḥ.*

8. On hearing these words, the guards were struck with fear in their minds, and ran as they were bid to the palace of the king.

ते गत्वा राजसदनं विश्वामित्रमृषिं ततः ।
प्राप्तमावेदयामासुः प्रतिहाराः पतेस्तदा ॥ 9 ॥

*te gatvā rājasadanam viśvāmitramṛṣim tataḥ;
prāptamāvedayāmāsuḥ pratihārāḥ patestadā.*

9. Coming to the Royal abode, the doorkeepers informed the chiefwarder of the arrival of Visvāmitra the royal sage.

अथास्थानगतं भूपं राजमण्डलमालिनम् ।
समुपेत्य त्वरायुक्तो याष्टीकोसौ व्यजिज्ञपत् ॥ 10 ॥
*athāsthānagatam bhūpaṁ rājamaṇḍalamālinam;
samupetya tvarāyukto yāṣṭīkosau vyajijñapat.*

10. The staff-bearer immediately proceeded to the presence of the king, seated among the princes and chiefs (under him) in the Court-house and gave his report by saying:

देव द्वारि महातेजा बालभास्करभासुरः ।
ज्वालारुणजूटः पुमांस्त्रीमानवस्थितः ॥ 11 ॥
*deva dvāri mahātejā bālabhāskarabhāsurah;
jvālāruṇajūṭaḥ pumāṁchhṛīmānavasthitaḥ.*

11. "Please your majestic, there is waiting at the door a mighty personage of majestic appearance, bright as the morning sun, with his pendant locks of hair (red and ruddy) as sunbeams.

सभासुरपताकान्तं साश्वेभपुरुषायुधम् ।
कृतवांस्तं प्रदेशं यस्तेजोभिः कीर्णकांचनम् ॥ 12 ॥
*sabhāsuraspatākāntam sāśvebhapurusaṣayudham;
kṛtavāṁstaṁ pradeśam yastejobhiḥ kīrṇakāñchanam.*

12. The brilliancy of his person has brightened the place from the top-most flag down to the ground and made the horses, men, and armor shine as with a golden hue.

वीक्ष्यमाणे तु याष्टीके निवेदयति राजानि ।
विश्वामित्रो मुनिः प्राप्त इत्यनुद्धतया गिरा ॥ 13 ॥
*vīkṣyamāṇe tu yāṣṭīke nivedayati rājāni;
viśvāmitro munīḥ prāpta ityānuddhatayā girā ॥ 13 ॥*

viśvāmitro muniḥ prāpta ityanuddhatayā girā.

13. No sooner had the warder appeared (before the king) and withhurried words announced the arrival of the sage Visvāmitra.

इति याष्टीकवचनमाकर्ण्य नृपसत्तमः ।

स समन्त्री ससामन्तः प्रोत्तस्थौ हेमविष्टरात् ॥ 14 ॥

iti yāṣṭīkavachanamākarnya nṛpasattamaḥ;

sa samantṛī sasāmantaḥ prottasthau hemaviṣṭarāt.

14. Than the best of kings as he heard the herald say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.

पदातिरेव सहसा राज्ञां वृन्देन मालितः ।

वसिष्ठवामदेवाभ्यां सह सामन्तसंस्तुतः ॥ 15 ॥

padātireva sahasā rājñāṃ vṛndena mālitaḥ;

vasiṣṭhavāmādevābhyāṃ saha sāmantasamistutaḥ.

15. He walked immediately on foot with the staff of princes and chiefs by whom he was held in honour and regard and in company with Vasiṣṭha and Vāmadeva.

जगाम तत्र यत्रासौ विश्वामित्रो महामुनिः ।

ददर्श मुनिशार्दूलं द्वारभूमाववस्थितम् ॥ 16 ॥

jagāma tatra yatrāsau viśvāmitro mahāmuniḥ;

dadarśa muniśārdūlaṃ dvārabhūmāvavasthitam.

16. He went to the spot where the great sage was waiting and saw Visvāmitra the chief of sages standing at the gateway.

केनापि कारणेनोर्वीतलमर्कमुपागतम् ।

ब्राह्मेण तेजसाक्रान्तं क्षात्रेण च महौजसा ॥ 17 ॥

kenāpi kāraṇenorvītalamarkamupāgatam;

brāhmeṇa tejasākṛāntaṃ kṣātreṇa cha mahaujasā.

17. His priestly prowess joined with his military valour, made him appear as the sun descended on earth on some account.

जराजरठया नित्यं तपः प्रसररूक्षया ।

जटावल्ल्या वृत्स्कन्धं ससन्ध्याभ्रमिवाचलम् ॥ 18 ॥

jarājaraṭhayā nityaṁ tapaḥ prasaraṛūkṣayā;

jaṭāvallyā vṛtaskandhaṁ sasandhyābhramivāchalam.

18. He was hoary with old age, rough-skinned by the practice of austerities, and covered down to his shoulders by red-bright braids of hair, resembling the evening clouds over topping a mountain brow.

उपशान्तं च कान्तं च दीप्तमप्रतिघाति च ।

निभृतं चोर्जिताकारं दधानं भास्वरं वपुः ॥ 19 ॥

upaśāntaṁ cha kāntaṁ cha dīptamapratighāti cha;

nibhṛtaṁ chorjītākāraṁ dadhānaṁ bhāsvaraṁ vapuḥ.

19. He was mild-looking and engaging in his appearance, but at the same time as brilliant as the orb of the sun. He was neither assuming nor repulsive but possessed an ineffable gravity and majesty in his person.

पेशलेनातिभीमेन प्रसन्नेनाकुलेन च ।

गंभीरिणातिपूर्णेन तेजसा रिंजतप्रभम् ॥ 20 ॥

peśalenātibhīmena prasannenākulena cha;

gaṁbhīreṇātipūrṇena tejasā rinjataprabham.

20. He was attractive yet formidable (in his look), clear yet vast (in his mind), deep and full (in knowledge), and shining (with his inward light).

अनन्तजीवितदशासखीनेकामनिन्दिताम् ।

धारयन्तं करे श्लक्ष्णां कुण्डीमम्लानमानसम् ॥ 21 ॥

Ananta-jīvitadaśāsakhīnekāmaninditām;

dhārayantaṁ kare ślakṣṇāṁ kuṇḍīmamlānamānasam.

21. His lifetime had no limit, nor his mind any bound to it, nor had age impaired his understanding. He held the ascetics pot in one hand, that went (through life) as his only faithful companion.

करुणाक्रान्तचेतस्त्वात्प्रसन्नैर्मधुराक्षरैः ।

वीक्षणैरमृतेनेव संसिंचतमिमाः प्रज्ञाः ॥ 22 ॥

karuṇākṛāntachetastvātpṛasannairmadhurākṣaraiḥ;
vīkṣaṇairamṛteneva saṁsiṁchatamimāḥ prajñāḥ.

22. The compassionateness of his mind, added to the sweet complacency of his speech and looks, pleased the people as if they were actually served with nectar drops, or sprinkled over with ambrosial dews.

युक्तयज्ञोपवीताङ्गं धवलप्रोन्नतभ्रुवम् ।

अनन्तं विस्मयं चान्तः प्रयच्छन्तमिवेक्षितुः ॥ 23 ॥

yuktayajñopavitāṅgaṁ dhavalapronnatabhruvam;
anantaṁ vismayaṁ chāntaḥ prayachchhantamivekṣituḥ.

23. His body was decorated by the sacred thread, and his white prominenteyebrows, made him appear as a wonder to the eyes of his beholders.

मुनिमालोक्य भूपालो दूरदेवानताकृतिः ।

प्रणनाम गलन्मौलिमणिमालितभूतलम् ॥ 24 ॥

munimālokyā bhūpālo dūrādevānatākṛtiḥ;
praṇanāma galanmaulimaṇimālitaḥbhūtalam.

24. On seeing the sage, the lord of earth humbly bent himself at a distance and bowed down to him (so low), that the ground was decorated by the gems pendant upon his crown.

मुनिरप्यवनीनाथं भास्वानिव शतक्रतुम् ।

तत्राभिवाद्यांचक्रे मधुरोदारया गिरा ॥ 25 ॥

munirapyavanīnāthaṁ bhāsvāniva śatakratum;
tatrābhivādayāṁchakre madhurodārayā girā.

25. The sage also in his turn greeted the Lord of the earth on the spot with sweet and kind words, like the sun greeting the lord of the gods.

ततोवसिष्ठप्रमुखाः सर्व एव द्विजातयः ।

स्वागतादिक्रमेणै न पूजयामासुरादृताः ॥ 26 ॥

tatovasiṣṭhapramukhāḥ sarva ēva dvijātayaḥ;
svāgatādikrameṇainaiṁ pūjayāmāsuraḍṛtāḥ.

26. Afterwards the assembled scholars (of the court) headed by Vasiṣṭha, honoured him with their welcomes.

दशरथ उवाच

अशाङ्कितोपनीतेन भास्वता दर्शनेन ते ।

साधो स्वनुगृहीताः स्मो रविणेवाम्बुजाकराः ॥ 27 ॥

aśāṅkitopanītena bhāsvatā darśanena te;
sādhō svanugrḥītāḥ smō raviṇevāmbujākārāḥ.

27. The king said, "we are as highly favoured, O holy sage! by your unexpected appearance and your glorious sight, as a bed of lotuses at the sight of the luminous sun.

यदनादि यदक्षुण्णं यदपायविवर्जितम् ।

तदानन्दसुखं प्राप्तं मया त्वद्दर्शनान्मुने ॥ 28 ॥

yadanādi yadakṣuṇṇaṁ yadapāyavivarjitaṁ;
tadānandasukhaṁ prāptaṁ mayā tvaddarśānānmune.

28. O sage, I have felt with your appearance the happiness which knows no bounds, and which has no diminution in it.

अद्य वर्तामहे नूनं धन्यानां धुरि धर्मतः ।

भवदागमनस्येमे यद्वयं लक्ष्यमागताः ॥ 29 ॥

adya vartāmahe nūnaṁ dhanyānāṁ dhuri dharmataḥ;
bhavadāgamanasyeme yadvayaṁ lakṣyamāgatāḥ.

29. This day we must be placed at the front rank of the fortunate, as we have become the object of your advent.

एवं प्रकथयन्तोत्र राजानोऽथमहर्षयः ।

आसनेषु सभास्थानमासाद्य समुपाविशन् ॥ 30 ॥

ēvaṁ prakathayantotra rājānothamahaṛṣayaḥ;
āsaneṣu sabhāsthānamāsādyā samupāviśan.

30. With these and similar conversations that went on

among the princes and the sages, they proceeded to the courthall where they took their respective seats.

स दृष्ट्वा मालितं लक्ष्म्याभीतस्तमृषिसत्तमम् ।

प्रहृष्टवदनो राजा स्वयमर्घ्यं न्यवेदयत् ॥ 31 ॥

sa dṛṣṭavā mālitaṁ lakṣmyābhītaṣṭamṛṣisattamaṁ;

prahr̥ṣṭavadanorājā svayamardhyaṁ nyavedayat.

31. The king finding the best of sages (Visvāmitra) so illustrious due to penances, himself came forward to offer a respectful reception to him in a pleasing manner out of fear.

स राज्ञः प्रतिगृह्यार्घ्यं शास्त्रदृष्टेन कर्मणा ।

प्रदक्षिणं प्रकुर्वन्तं राजानं पर्यपूजयत् ॥ 32 ॥

sa rājñāḥ pratigr̥hyārghyaṁ śāstradṛṣṭena karmaṇā;

pradakṣiṇaṁ prakurvantaṁ rājānaṁ paryapūjayat.

32. He (the sage) accepted the *arghya* (respectful reception) offered to him by the king according to the rules of Śāstra, and hailed the king when he was doing parikrama (circumambulance) of (the sage).

स राज्ञा पूजितस्तेन प्रहृष्टवदनस्तदा ।

कुशलं चाव्ययं चैव पर्यपृच्छन्नराधिपम् ॥ 33 ॥

sa rājñā pūjitaṣṭena prahr̥ṣṭavadanastadā;

kuśalaṁ chāvyayaṁ chaivaparyapṛchchannarādhipam.

33. Thus honoured by the king, he with a cheerful countenance asked the Lord of men about the good health (of himself and family) and the fulness of his finance.

वसिष्ठेन समागम्य प्रहस्य मुनिपुंगवः ।

यथार्हं चार्चयित्वैनं पप्रच्छानामयं ततः ॥ 34 ॥

vasiṣṭhena samāgamya prahasya munipuṅgavaḥ;

yathārhaṁ chārchayitvainam paprachchhānāmayam tataḥ.

34. Then coming in contact with Vasiṣṭha, the great sage saluted him as he deserved with a smile and asked him about his health (and of those in his hermitage).

क्षणं यथार्हमन्योन्यं पूजयित्वा समेत्य च ।

ते सर्वेहृष्टमनसो महाराजनिवेशने ॥ 35 ॥

*kṣaṇaṁ yathārhamanyonyaṁ pūjayitvā sametya cha;
te sarvehṛṣṭamanaso mahārājaniveśane.*

35. After their interview and exchange of due courtesies had lasted for a while to the satisfaction of all in the royal assembly;

यथोचितासनगता मिथः संवृद्धतेजसः ।

परस्परेण पप्रच्छुः सर्वेनामयमादारात् ॥ 36 ॥

*yathochitāsanagatā mithaḥ saṁvṛddhatejasah;
paraspareṇa paprachchhuḥ sarvenāmayamādārāt.*

36. They both took their respective seats; when everyone (in the court) respectfully greeted the sage of exalted prowess.

उपविष्टाय तस्मै स विश्वामित्राय धीमते ।

पाद्यमर्घ्यं च गां चैव भूयोभूयो न्यवेदयत् ॥ 37 ॥

*upaviṣṭāya tasmai sa viśvāmitrāya dhīmate;
pādyamarghyaṁ cha gāṁ chaiva bhūyobhūyo nyavedayat.*

37. After the sapient sage (Visvāmitra) was seated, they offered water for drinking and washing his feet at his reception and made offering kine to him.

अर्चयित्वा तु विधिवद्विश्वामित्रमभाषत ।

प्रांजलिः प्रयतोवाक्यमिदं प्रीतमना नृपः ॥ 38 ॥

*archayitvā tu vidhivadviśvāmitramabhāṣata;
prāñjaliḥ prayatovākyamidaṁ prītamanā nṛpaḥ.*

38. Having honoured Visvāmitra in due form, the lord of men condescended to address him with the gladdest mind and in submissive terms, with folded hands.

SARGA 6

KHAṆḌA 2: ADDRESS OF KING DASARATHA

यथामृतस्य संप्राप्तिर्यथा वर्षमवर्षके ।

यथान्धस्येक्षणप्राप्तिर्भवदागमनं तथा ॥ 39 ॥

yathāmṛtasya saṁprāptiriyathā varṣamavarṣake;

yathāndhasyeksṇaprāptirbhavadāgamanam tathā.

39. He said, "Your coming here is as grateful to me as the obtaining of nectar by one, as rainfall after a drought, and as the gaining of sight by the blind.

यथेष्टदारसंपर्कात्पुत्रजन्माप्रजावतः ।

स्वप्नदृष्टार्थलाभश्च भवदागमनं तथा ॥ 40 ॥

yatheṣṭadārasaṁparkātputrajānmāprajāvataḥ;

svapnadṛṣṭārthalābhāścha bhavadāgamanam tathā.

40. Again it is as delightful to me as the getting of a son by a childless man and his beloved wife, and also like coming in possession of a treasure in a dream.

यथेप्सितेन संयोग इष्टस्यागमनं यथा ।

प्रणष्टस्य यथा लाभा भवदागमनं तथा ॥ 41 ॥

yathepsitena saṁyoga iṣṭasyāgamanam yathā;

prapaṣṭasya yathā lābhā bhavadāgamanam tathā.

41. Your advent is no less pleasing to me than one's meeting with the object of his wishes, the arrival of a friend, and the recovery of a thing that was lost.

यथा हर्षो नभोगत्या मृतस्य पुनरागमात् ।

तथा त्वदागमाद्ब्रह्मन्स्वागतं ते महामुने ॥ 42 ॥

yathā harṣo nabhogatyā mṛtasya punarāgamāt;

tathā tvadāgamādbrahmansvāgataṁ te mahāmune.

42. It gives me the joy which is derived from the sight of a deceased friend suddenly returning by the way of the sky. It is thus O Brahman, I welcome your visit to me.

ब्रह्मलोकनिवासो हि कस्य न प्रीतिमावहेत् ।

मुने तवागमस्तद्वत्सत्यमेव ब्रवीमि ते ॥ 43 ॥

brahmalokanivāso hi kasya na prītimāvahet;

mune tavāgamastadvatsatyameva bravīmi te.

43. Who is there not glad to live in the heaven (Brahma-loka)? I feel myself as happy like this O sage! at your advent and this I tell you truly.

कश्च ते परमः कामः किं च ते करवाण्यहम् ।

पात्रभूतोसि मे विप्रप्राप्तः परमधार्मिकः ॥ 44 ॥

kaścha te paramaḥ kāmāḥ kiṁ cha te karavāṇyāham;

pātrabhūtoṣi me vipraprāptaḥ paramadhārmikaḥ.

44. (Now tell me) what is your best pleasure and what I may do for you; O Vipra (Viśvāmitra), that are the best of the virtuous and most properly deserving of my services.

पूर्वं राजर्षिशब्देन तपसा द्योतितप्रभः ।

ब्रह्मर्षित्वमनुप्राप्तः पूज्योसि भगवन्मया ॥ 45 ॥

pūrvam rājarṣiśabdena tapasā dyotitaprabhaḥ;

brahmarṣitvamanuprāptaḥ pūjyosi bhagavanmayā.

45. Formerly had you been famed under the title of Rājarshi (or royalsage); but since that, you made yourself glorious by dint of your asceticism, you have been promoted to the rank of a Brahmarṣi (or High profile yogi). Wherefore you are truly the object of my worship.

गङ्गाजलाभिषेकेण यथा प्रीतिर्भवेन्मम ।

तथात्वद्दर्शनात्प्रीतिरन्तः शीतयतीव माम् ॥ 46 ॥

gaṅgājālābhiṣekeṇa yathā prītirbhavenmama;

tathātvaddarśanātpṛītirantaḥ śītayatīva mām.

46. I am so glad at your sight that it soothes my inmost soul, in the same manner as an ablution in Gangā's stream cheers the mind.

विगतेच्छाभयक्रोधो वीतरागो निरामयः ।

इदमत्यद्भुतं ब्रह्मन् यद्भवान्मामुपागतः ॥ 47 ॥

vigatechchhābhayakrodho vītarāgo nirāmayah;
idamatyadbhutaṁ brahman yadbhavānmāmupāgataḥ.

47. Free as you are from fears and desires, from wrath and passions and the feelings of pleasure, pain, and disease, it is very wonderful, O knower of Brahman, that you should have recourse to me (for anything).

शुभक्षेत्रगतं चाहमात्मानमपकल्मषम् ।

चन्द्रबिम्ब इवोन्मग्नं वेदवेद्य विदांवर ॥ 48 ॥

śubhakṣetragataṁ chāhamātmānamapakalmaṣam;
chandrabiṁba ivonmagnāṁ vedavedya vidāṁvara.

48. I consider myself as situated at a holy sanctuary, and absolved from all my sins, or as merged in the lunar sphere (by your presence), O best of the learned in the Vedas.

साक्षादिव ब्रह्मणो मे तवाभ्यागमनं मतम् ।

पूतोऽस्यनुगृहीतश्च तवाभ्यागमनान्मुने ॥ 49 ॥

sākṣādiva brahmaṇo me tavābhyāgamanam matam;
pūtoṣmyanugrīhītaścha tavābhyāgamanānmune.

49. I understand your appearance as that of Brahmā himself before me, and I confess myself, O sage! to be purified and favoured by your advent.

त्वदागमनपुण्येन साधो यदनुरिंजितम् ।

अद्य मे सफलं जन्मजीवितं तत्सुजीवितम् ॥ 50 ॥

tvadāgamanapunyaena sādho yadanurimjitatam;
adya me saphalam janmajīvitam tatsujīvitam.

50. I am indeed so gratified at your arrival, that I deem myself fortunate in this birth and that I have not lived in vain but led a truly good life.

त्वामिहाभ्यागतं दृष्ट्वा प्रतिपूज्य प्रणम्य च ।

आत्मन्येव नमाम्यन्तर्दृष्टेन्दुं जलधिर्यथा ॥ 51 ॥

tvāmihābhyāgataṁ dṛṣṭvā pratipūjya praṇamya cha;

ātmanyeva namāmyantardṛṣṭvendum jaladhiryathā.

51. My heart cannot contain within itself, but overflows (with joy) likethe sea at the sight of the moon, since I beheld your person here andmade my respectful obeisance to you.

यत्कार्यं येन वार्थेन प्राप्तोसि मुनिपुङ्गव ।

कृतमित्येव तद्विद्धि मान्योसीति सदा मम ॥ 52 ॥

yatkāryam yena vārthena prāptosi munipuṅgava;

kṛtamityeva tadviddhi mānyosīti sadā mama.

52. Whatever is your business and whatsoever may be the object, O greatest of sages! which has brought you here, know it as already granted (by me); for your commands are always to be obeyed by me.

स्वकार्ये न विमर्शं त्वं कर्तुमर्हसि कौशिक ।

भगवन्नास्त्यदेयं मे त्वयि यत्प्रतिपद्यते ॥ 53 ॥

svakārye na vimarśam tvam kartumarhasi kauśika;

bhagavannāstyadeyam me tvayi yatpratipadyate.

53. You need not hesitate to communicate to me your best, O progeny of Kauśika, there is nothing, with me which is to be kept from you, if youshould ask for it.

कार्यस्य न विचारं त्वं कर्तुमर्हसि धर्मतः ।

कर्ता चाहमशेषं ते दैवतं परमं भवान् ॥ 54 ॥

kāryasya na vichāram tvam kartumarhasi dharmataḥ;

kartā chāhamaśeṣam te daivatam paramam bhavan.

54. You need not dubitate about my performance of the act. I tell itsolemnly that I will execute your orders to the last item, as I take youin the light of a superior divinity.

इदमतिमधुरं निशम्य वाक्यं श्रुतिसुखमात्मविदा विनीतमुक्तम् ।

प्रथितगुणयशा गुणैर्विशिष्टं मुनिवृषभः परमं जगाम हर्षम् ॥ 55 ॥

*idamatimadhuram niśamya vākyaṁ śrutisukhamātmavidā
vinītamuktam;*

prathitaguṇayaśā guṇairviśiṣṭam munivṛṣabhaḥ paramam

jagāma harṣam.

55. Upon hearing these sweet words (of the king), which were pleasing to the ears and delivered with a humility, the far-famed and meritorious chief of the sages felt highly gratified in himself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे विश्वामित्राभ्यागमनं नाम षष्ठः
सर्गः ॥ 6 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe
viśvāmitrābhyāgamanam nāma ṣaṣṭhaḥ sargaḥ.*

Here comes to an end of the sixth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 7: VISVĀMITRA'S REQUEST FOR RĀMA

वाल्मीकिरुवाच

तच्छ्रुत्वा राजसिंहस्य वाक्यमद्भुतविस्तरम् ।

हृष्टरोमा महातेजा विश्वामित्रोभ्यभाषत ॥ 1 ॥

tachchhrutvā rājasinḥasya vākya madbhutavistaram;

hṛṣṭaromā mahātejā viśvāmitrobhyabhāṣata.

1. After the illustrious Visvāmitra had heard the aforesaid unusually length of speech from the lion among kings, he thrilled with joy and he said (in reply).

सदृशं राजशार्दूल तवैवैतन्महीतले ।

महावंशप्रसूतस्य वसिष्ठवशवर्तिनः ॥ 2 ॥

sadṛśam rājaśārdūla tavaivaitanmahītale;

mahāvaṃśaprasūtasya vasiṣṭhavaśavartinah.

2. This speech is worthy of you, O best of kings on earth and one descended from a royal race and guided by the sage Vasistha himself.

यत्तु मे हृद्गतं वाक्यं तस्य कार्यविनिर्णयम् ।

कुरु त्वं राजशार्दूल धर्मं समनुपालय ॥ 3 ॥

yattu me hṛdgatam vākyaṃ tasya kāryavinirṇayam;

kuru tvaṁ rājaśārdūla dharmaṁ samanupālaya.

3. Consider well O king about the performance of the act which I have in mind, and support (the cause of) virtue.

अहं धर्मं समातिष्ठे सिद्ध्यर्थं पुरुषर्षभ ।

तस्य विघ्नकरा घोरा राक्षसा मम संस्थिताः ॥ 4 ॥

*ahaṁ dharmaṁ samātiṣṭhe siddhyārthaṁ puruṣarṣabha;
tasya viḥgnakarā ghorā rākṣasā mama saṁsthitāḥ.*

4. I am employed, O chief of men, in religious acts for the attainment of my consummation, whereto the horrible Rākṣasas (ultras residing in the southern hemisphere of the earth) have become my great obstructions.

यदा यदा तु यज्ञेन यजेहं विबुधव्रजान् ।

तदा तदा तु मे यज्ञं विनिघ्नन्ति निशाचराः ॥ 5 ॥

*yadā yadā tu yajñena yajehaṁ vibudhavrajān;
tadā tadā tu me yajñān vinighnanti niśācharāḥ.*

5. Whenever I perform yajñas, instantly do these Rākṣasas (ultras residing in the south of India) appear to destroy my yajñas.

बहुशो विहिते तस्मिन्मया राक्षसनायकाः ।

अकिरंस्ते महीं यागे मांसेन रुधिरेण च ॥ 6 ॥

*bahuśo vihite tasminmayā rākṣasanāyakāḥ;
akiraṁste mahīm yāge māṁsena rudhireṇa cha.*

6. The chiefs of the Rākṣasas (ultras residing in the south of India) fling heaps of flesh and blood on the altar of yajña (before me), on very many occasions that I commence my ceremonies.

अवधूते तथाभूते तस्मिन् यागकदम्बके ।

कृतश्रमो निरुत्साहस्तस्मादेशादुपागतः ॥ 7 ॥

*avadhūte tathābhūte tasmin yāgakadambake;
kṛtāśramo nirutsāhastasmādeśādupāgataḥ.*

7. Being thus obstructed in doing yajñas, I now come to

you from that spot and with a broken spirit, after having laboured in vain (for completion of the yajña).

न च मे क्रोधमुत्सष्टं बुद्धिर्भवति पार्थिव ।

तथाभूतं हि तत्कर्म न शापस्तस्य विद्यते ॥ 8 ॥

*na cha me krodhamutsaṣṭum buddhirbhavati pārthiva;
tathābhūtaṁ hi tatkarma na śāpastasya vidyate.*

8. I don't want to be enraged to curse them, as the yajña is performed with a cool mind and a curse cannot be given in a cool state of mind.

ईदृशी यज्ञदीक्षा सा मम तस्मिन्महाक्रतौ ।

त्वत्प्रसादादविघ्नेन प्रापयेयं महाफलम् ॥ 9 ॥

*īdṛśī yajñadīkṣā sā mama tasmīnmahākratau;
tvatprasādādavighnena prāpayeyam mahāphalam.*

9. Such being my dedication to the yajña, I expect to gain its great object in peace in your favor.

त्रातुमर्हसि मामात्तं शरणार्थिनमागतम् ।

र्थिनां यन्निराशत्वं सत्तमेभिभवो हि सः ॥ 10 ॥

*trātumarhasi māmāttam śaraṇārthinamāgatam;
rthināṁ yannirāśatvaṁ sattamebhibhavo hi saḥ.*

10. I am in trouble. You should protect me who has come under your refuge. Disappointing a person asking for help is like dishonouring gentlemen.

तवास्ति तनयः श्रीमान्दृप्तशार्दूलविक्रमः ।

महेन्द्रसदृशो वीर्ये रामो रक्षोविदारणः ॥ 11 ॥

*tavāsti tanayaḥ śrīmāndṛptaśārdūlavikramaḥ;
mahendrasadṛśo vīrye rāmo rakṣovidāraṇaḥ.*

11. You have a son, the beauteous Rāma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to eliminate the Rākṣasas (ultras residing in the south of India).

तं पुत्रं राजशार्दूल रामं सत्यपराक्रमम् ।

काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि ॥ 12 ॥

taṁ putraṁ rājaśārdūla rāmaṁ satyaparākramam;
kākapakṣadharaṁ śūraṁ jyeṣṭhaṁ me dātumarhasi.

12. Now may you hand over to me that Rāma, your eldest son, having his youthful locks of hair like the sable plumage of a crow, but possesses the true valour of a hero.

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ।

राक्षसा येपकर्तारस्तेषां मूर्धविनिग्रहे ॥ 13 ॥

śakto hyeṣa mayā gupto divyena svena tejasā;
rākṣasā yepakartārasteṣāṁ mūrdhavinigrahe.

13. Protected under my sacred authority, he will be able by his personal prowess, to sever the heads of the malicious Rākṣasas (ultras residing in the southern hemisphere of the earth).

श्रेयश्चास्य करिष्यामि बहुरूपमनन्तकम् ।

त्रयाणामपि लोकानां येन पूज्यो भविष्यति ॥ 14 ॥

śreyaśchāsyā kariṣyāmi bahurupamanantakam;
trayāṇāmapī lokānāṁ yena pūjyo bhaviṣyati.

14. I will do him an infinity of good services, whereby he will in the end be respected by the inhabitants of the three worlds (two polar regions and an equatorial region).

न च ते राममासाद्य स्थातुं शक्ता निशाचराः ।

क्रुद्धं केसरिणं दृष्ट्वा वनेरण इवैणकाः ॥ 15 ॥

na cha te rāmamāsādyā sthātum śaktā niśācharāḥ;
kruddhaṁ kesariṇaṁ dṛṣṭavā vaneraṇa ivaiṇakāḥ.

15. The Rākṣasas (ultras residing in the southern hemisphere of the earth) cannot combat Rāma in the field, but must fly like stags in the wilderness before the furious lion.

तेषां न चान्यः काकुत्थाद्योद्धमुत्सहते पुमान् ।

ऋते केसरिणः क्रुद्धान्मतानां करिणामिव ॥ 16 ॥

*teṣāṁ na chānyaḥ kākutsthādyodbhamutsahate pumān;
ṛte kesariṇaḥ kruddhānmattānāṁ kariṇāmiva.*

16. No other man than Rāma can dare to challenge the Rākṣasas (ultras residing in the southern hemisphere of the earth); as no animal other than the furious lion can stand to fight with the wildelephants.

वीर्योत्सिक्ता हि ते पापाः कालकूटोपमा रणे ।
खरदूषणयोर्भृत्याः कृतान्ताः कुपिता इव ॥ 17 ॥
*vīryotsiktā hi te pāpāḥ kālakūṭopamā raṇe;
kharadūṣaṇayorbhṛtyāḥ kṛtāntāḥ kupitā iva.*

17. The power has made these immoral beings arrogant. In fighting, they are as deadly as poison. These delegates of Khara and Duṣana are as furious as death itself.

रामस्य राजशार्दूल सहिष्यन्ते न सायकान् ।
अनास्तगता धारा जलदस्येव पांसवः ॥ 18 ॥
*rāmasya rājaśārdūla sahiṣyante na sāyakān;
anāratagatā dhārā jaladasyeva pāṁsavaḥ.*

18. They cannot, O you tiger among kings! be able to sustain the arrows of Rāma, but must set down like the flying dust under the ceaseless showers of his arrows.

न च पुत्रकृतं स्नेहं कर्तुमर्हसि पार्थिव ।
न तदस्ति जगत्यस्मिन्यत्र देयं महात्मनाम् ॥ 19 ॥
*na cha putrakṛtaṁ snehaṁ kartumarhasi pārthiva;
na tadasti jagatyasminyanna deyaṁ mahātmanām.*

19. Let not paternal affection prevail over you O king, (to withhold your son) as there is nothing in this world which cannot be given to Mahātmās (great sages).

हन्त नूनं विजानामि हतांस्तान्विद्धि राक्षसान् ।
नह्यस्मदादयः प्राज्ञाः संदिग्धे संप्रवृत्तयः ॥ 20 ॥
*hanta nūnaṁ vijānāmi hatānstānviddhi rākṣasān;
nahmasmadādayaḥ prājñāḥ saṁdigdhe saṁpravṛttayaḥ.*

20. I know it for certain and so should you know also, that the Rākṣasas (ultras residing in the southern hemisphere of the earth) must be destroyed by him and (believe me) that wise men like ourselves will never undertake to engage in an uncertainty.

अहं वेद्मि महात्मानं रामं राजीवलोचनम् ।

वसिष्ठश्च महतेजा ये चान्ये दीर्घदर्शिनः ॥ 21 ॥

*aham vedmi mahātmānaṁ rāmaṁ rājīvalochanam;
vasiṣṭhaścha mahātejā ye chānye dīrghadarsīnaḥ.*

21. I know the great lotus-eyed Rāma, and so does the illustrious Vasistha, and all other far-sighted (sages and seers).

यदि धर्मो महत्त्वं च यशस्ते मनसि स्थितम् ।

तन्मह्यं समभिप्रेतामात्मजं दातुमर्हसि ॥ 22 ॥

*yadi dharma mahatvaṁ cha yaśaste manasi sthitam;
tanmahmaṁ samabhipretāmātmajaṁ dātumarhasi.*

22. Should you have a sense of duty, greatness, and renown, you should hand over your son to me for the desired object (performance of yajña).

दशरात्रश्च मे यज्ञो यस्मिन्नामेण राक्षसाः ।

हन्तव्या विघ्नकर्तारो मम यज्ञस्य वैरिणः ॥ 23 ॥

*yadi dharma mahatvaṁ cha yaśaste manasi sthitam;
tanmahmaṁ samabhipretāmātmajaṁ dātumarhasi.*

23. It will take me ten nights to perform the yajña, at which Rāma shall have to stay with me and kill the Rākṣasas (ultras residing in the southern hemisphere of the earth), who are all out to protest and disturb the yajña.

अत्राप्यनुज्ञांकाकुत्स्थ ददतां तव मन्त्रिणः ।

वसिष्ठप्रमुखाः सर्वे तेन रामं विसर्जय ॥ 24 ॥

*atrāpyanujñāṅkākutstha dadatāṁ tava mantriṇaḥ;
vasiṣṭhapramukhāḥ sarve tena rāmaṁ visarjaya.*

24. Let the ministers, O Kākutstha (Dasaratha) headed by

Vasistha join to give their assent (to it), and allow Rāma to accompany me.

नात्येति कालः कालज्ञ यथायं मम राघव ।

तथा कुरुष्व भद्रं ते मा च शोके मनः कृथा ॥ 25 ॥

nātyeti kālaḥ kālajña yathāyaṁ mama rāghava;

tathā kuruṣva bhadraṁ te mā cha śoke manaḥ kṛthā.

25. You, O son of Raghu, know the timings (of yajña), so act fast so that the scheduled time of yajña may not expire (slip). Be blessed and don't be overpowered by sorrow.

कार्यमण्वपि काले तु कृतमेत्युपकारताम् ।

महदप्युपकारोपि रिक्ततामेत्यकालतः ॥ 26 ॥

kāryamaṇvapi kāle tu kṛtametyupakāratām;

mahadapyupakāropi riktatāmetyakālataḥ.

26. Even the smallest service, if done in favourable time, yields fruitful results compared to the best service done in an unfavourable time.

इत्येवमुक्त्वा धर्मात्मा धर्मार्थसहितं वचः ।

विरराम महातेजा विश्वामित्रो मुनीश्वरः ॥ 27 ॥

ityevamuktva dharmātmā dharmārthasahitaṁ vachāḥ;

virarāma mahātejā viśvāmitro munīśvaraḥ.

27. The illustrious and virtuous chief of the sages Viśvāmitra, paused aftersaying these words fraught with a virtuous and useful intention.

श्रुत्वा वचो मुनिवरस्य महानुभावस्तूष्णीमतिष्ठदुपपन्नपदं स वक्तुम् ।

नो युक्तियुक्तकथनेन विनैति तोषं धीमानपूरितमनोभिमतश्च लोकः ॥ 28 ॥

Śrutvāvachomunivarasya

mahānubhāvastūṣṇīmatiṣṭhadupapannapadaṁ sa vaktum;

no yuktivyuktakathanena vinaiti toṣaṁ

dhīmānapūritamanobhimataścha lokaḥ.

28. Hearing these words of the great sage, the magnanimous king held his silence for some time, with a view

to give a befitting answer; because no wise man, whose wish is not fulfilled, is ever satisfied with unreasonable arguments.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे विष्णुमित्रवाक्यं नाम सप्तमः
सर्गः ॥ 7 ॥

*Ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
viṣvāmitravākyaṁ nāma saptamaḥ sargaḥ*

Thus comes to an end of the seventh sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 8: DASARATHA'S REPLY TO VISVĀMITRA

वाल्मीकिरुवाच

तच्छ्रुत्वा राजशार्दूलो विश्वामित्रस्य भाषितम् ।

मुहूर्तमासीन्निश्चेष्टः सदैन्यं चेदमब्रवीत् ॥ 1 ॥

*tachchhurutvā rājaśārdūlo viṣvāmitrasya bhāṣitam;
muhūrtamāsīnniścheṣṭaḥ sadainyaṁ chedamabravīt.*

1. **Vālmīki added:** On hearing these words of Visvāmitra, the tiger among kings became numb for a moment and then humbly spoke thus:

एकोनषोडशवर्षोऽयं रामो राजीवलोचनः ।

न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः ॥ 2 ॥

*ēkonaṣoḍaśavarṣoyaṁ rāmo rājīvalochanaḥ;
na yuddhayogyatāmasya paśyāmi saha rākṣasaiḥ.*

2. Rāma my lotus-eyed boy is only of fifteen years of age. I do not see, that this is a match for the Rākṣasas (ultras residing in the southern hemisphere of the earth).

इयमक्षौहिणी पूर्णा यस्याः पतिरहं प्रभो ।

तया परिवृतो युद्धं दास्यामि पिशिताशिनाम् ॥ 3 ॥

*iyamakṣauhiṇī pūrṇā yasyāḥ patirahaṁ prabho;
tayā parivṛto yuddhaṁ dāsyāmi piśitāśinām.*

3. Here is a full akṣauhiṇī legion of my soldiers at my sole command. With the help of this large army, I will give fierce

fighting to the Rākṣasas (meat-eaters, ultras residing in the southern hemisphere of the earth).

NB: An Akṣauhiṇī, by calculation, contains 21,870 elephants, 21,870 chariots, 65,610 Horses, and 109,350 foot soldiers.

इमे हि शूरा विक्रान्ता भृत्या मन्त्रविशारदाः ।

अहं चैषां धनुष्पाणिर्गोप्ता समरमूर्द्धनि ॥ 4 ॥

ime hi śūrā vikrāntā bhṛtyā mantraviśāradaḥ;

ahaṁ chaiṣāṁ dhanuṣpāṇirgoptā samaramūrdhani.

4. Here are my brave generals who are well disciplined in warfare; I will lead them in the war with my bow in hand.

एभिः सहैव वीराणां महेन्द्रमहतामपि ।

ददामि युद्धं मत्तानां करिणामिव केसरी ॥ 5 ॥

ēbhiḥ sahaiva vīrāṇāṁ mahendramahatāmapī;

dadāmi yuddhaṁ mattānāṁ kariṇāmiva kesarī.

5. Accompanied by these, I can offer fight to the enemies more powerful even than the great Indra, in the same manner as the lion withstands the elephants in rut.

बालो रामस्त्वनीकेषु न जानाति बलाबलम् ।

अंतः पुरादृते दृष्टा नानेनान्या रणावनिः ॥ 6 ॥

bālo rāmastvanīkeṣu na jānāti balābalaṁ;

aṁtaḥ purādṛte dṛṣṭā nānenānyā raṇāvaniḥ.

6. Rāma is just a boy who has no knowledge of the strength or weakness of forces, and whose experience has scarcely stretched to the battlefield beyond the inner apartments (of the house).

न शस्त्रैः परमैर्युक्तो न च युद्धविशारदः ।

नवास्त्रैः शूरकोटीनां तज्ज्ञः समरभूमिषु ॥ 7 ॥

na śāstraiḥ paramairyukto na cha yuddhaviśāradaḥ;

navāstraiḥ śūrakoṭīnāṁ tajjñāḥ samarabhūmiṣu.

7. He is not well trained in arms, nor is he skilled in warfare. He doesnot know how to fight a foe armed with ultra-modern weapons in the battlefield.

केवलं पुष्पखण्डेषु नगरोपवनेषु च ।

उद्यानवनकुंजेषु सदैव परिशीलनम् ॥ 8 ॥

*kevalam puṣpakhaṇḍeṣu nagaropavaneṣu cha;
udyānavanakunjeṣu sadaiva pariśīlanam.*

8. He only knows how to walk about in the gardens of this city decked with flowers and the pleasant groves.

विहर्तुमेष जानाति सह राजकुमारकैः ।

कीर्णपुष्पोपहारासु स्वकास्वजिरभूमिषु ॥ 9 ॥

*vihartumeṣa jānāti saha rājakumārakaiḥ;
kīrṇapuṣpopahārāsu svakāsvajirabhūmiṣu.*

9. He only knows how to play with his brother princes, in the flowery parks, set apart for his play within the precincts of the palace.

अद्य त्वतितरां ब्रह्मन्मम भाग्यविपर्ययात् ।

हिमेनेव हि पद्माभः संपन्नो हरिणः कृशः ॥ 10 ॥

*adya tvatitarāṁ brahmanmama bhāgyaviṣayayāt;
himeneva hi padmābhaḥ saṁpanno hariṇaḥ kṛśaḥ.*

10. Nowadays, O spiritual sage! As ill-luck would have it, he has become as lean and pale as the withering lotus under the dews.

नातुमन्नानि शक्नोति न विहर्तुगृहावनिम् ।

अन्तः खेदपरीतात्मातूष्णींतिष्ठति केवलम् ॥ 11 ॥

*nāttumannāni śaknoti na vihartugṛhāvanim;
antaḥ khedaparītātmātūṣṇīntiṣṭhati kevalam.*

11. He has no taste for his food, nor can he walk in the palace, but remains ever silent and slow brooding over his inward griefand melancholy.

सदारः सह भृत्योहंतकृतेमुनिनायक ।

शरदीवपयोवाहोनूननिःसारतां गतः ॥ 12 ॥

sadāraḥ saha bhrtyoham̐tatkr̥temunināyaka;
śaradīvapayovāhonūnaṁniḥsāratām̐ gataḥ.

12. I am so worried about him, O chief of sages, that I have, withmy family, become as dry as clouds of autumn.

ईदृशोसौ सुतो बाल आधिनाथ वशीकृतः ।

कथं ददामि तं तुभ्यं योद्धु सह निशाचरैः ॥ 13 ॥

īdṛśosau suto bāla ādhinātha vaśīkṛtaḥ;
katham̐ dadāmi taṁ tubhyaṁ yoddhu saha niśācharaiḥ.

13. How can I hand over my young child grappling with some psychological problem to fight those ultras.

अपि बालाङ्गनासङ्गादपि साधो सुधारसात् ।

राज्यादपि सुखायैव पुत्रस्नेहो महामते ॥ 14 ॥

api bālāṅganāsāṅgādapi sādho sudhārasāt;
rājyādapi sukhāyaiva putrasneho mahāmate.

14. O great sage! it is one's affection for his son thataffords him far greater pleasure than his possession of a kingdom, orhis connection with beauteous females, or even his relish for the juiceof nectar.

ये दुरन्ता महारम्भास्त्रिषु लोकेषु खेददाः ।

पुत्रस्नेहेन सन्तोपि कुर्वते तानसंशयम् ॥ 15 ॥

ye durantā mahārambhāstriṣu lokeṣu khedadāḥ;
putrasnehena santopi kurvate tānasamśayam.

15. It is from paternal affection that good people (engage to) performthe hardest duties and austerities of religion and any thing which ispainful in the three worlds.

असवोथ धनं दारास्त्यज्यन्ते मानवैः सुखम् ।

न पुत्रो मुनिशार्दूल स्वभावो ह्येष जन्तुषु ॥ 16 ॥

Asavotha dhanam̐ dārāstyajyante mānavaiḥ sukham;
na putro muniśārdūla svabhāvo hyeṣa jantuṣu.

16. Men are even prepared under certain circumstances to sacrifice their own lives, riches and wives; but they can never sacrifice their children: this is the nature of all living beings.

राक्षसाः क्रुरकर्मणः कूटयुद्धविशारदाः ।

रामस्तान्योधयत्वित्थं युक्तिरेवातिदुःसहा ॥ 17 ॥

rākṣasāḥ krurakarmāṇaḥ kūṭayuddhaviśāradāḥ;
rāmastānyodhayatvittham yuktirevātiduḥsahā.

17. The Rākṣasas (ultras residing in the southern hemisphere of the earth) are very cruel in their actions and fight deceitful warfares; so that Rāma should fight them, is an idea which is very painful to me.

विप्रयुक्तो हि रामेण मुहूर्तमपि नोत्सहे ।

जीवितुं जीविताकाङ्क्षी न रामं नेतुमर्हसि ॥ 18 ॥

vīprayukto hi rāmeṇa muhūrtamapi notsahe;
jīvitum jīvitākāṅkṣī na rāmaṁ netumarhasi.

18. I have a desire to live, but cannot dare to live for a moment inseparation from Rāma; therefore you should not take him away (from me).

नववर्षसहस्राणि मम जातस्य कौशिक ।

दुःखेनोत्पादितास्त्वेते चत्वारः पुत्रका मया ॥ 19 ॥

navavarṣasahasrāṇi mama jātasya kauśika;
duḥkhenotpādītāstsvete chatvāraḥ putrakā mayā.

19. I have O Kauśika! passed nine years like one thousand years craving for a child, where these four children were born to me after much suffering.

प्रधानभूतस्तेष्वेव रामः कमललोचनः ।

तं विनेह त्रयोप्यन्ये धारयन्ति न जीवितम् ॥ 20 ॥

pradhānabhūtasteṣveva rāmaḥ kamalalochanaḥ;
taṁ vineha trayopyanye dhārayanti na jīvitam.

20. The lotus-eyed Rāma is the eldest of these without whom the three others can hardly bear to live.

स एवरामोभवतानीयतेराक्षसान्प्रति ।

यदि तत्पुत्रहीनं त्वं मृतमेवाशु विद्धि माम् ॥ 21 ॥

sa ēvarāmobhavatānīyaterākṣasānprati;

yadi tatputrahīnaṁ tvaṁ mṛtamevāśu viddhi mām.

21. This Rāma is taken by you to fight against the Rākṣasas (ultras residing in the southern hemisphere of the earth); butwhen I am deprived of that son, know me certainly for dead.

चतुर्णामात्मजानां हि प्रीतिरत्रैव मे परा ।

ज्येष्ठं धर्ममयं तस्मान्न रामं नेतुमर्हसि ॥ 22 ॥

chaturṇāmātmajānāṁ hi prītiratraiva me parā;

jyeṣṭhaṁ dharmamayam tasmānna rāmaṁ netumarhasi.

22. Of my four sons he is the one in whom rests my greatest love. Therefore, do not take away Rāma, my eldest and most virtuous son from me.

निशाचरबलं हन्तुं मुने यदि तवेप्सितम् ।

चतुरङ्गसमायुक्तं मया सह बलं नय ॥ 23 ॥

niśācharabalaṁ hanturṁ mune yadi tavepsitam;

chaturāṅgasamāyuktaṁ mayā saha balaṁ naya.

23. If your intention O sage, is to destroy the force of Niśācaras (ultras), take me there accompanied by the four kinds (elephants, horse, chariots and foot soldiers) of forces.

किं वीर्या राक्षसास्ते तु कस्य पुत्राः कथं च ते ।

कियत्प्रमाणाः के चैव इति वर्णय मे स्फुटम् ॥ 24 ॥

kiṁ vīryā rākṣasāste tu kasya putrāḥ katham cha te;

kiyatpramāṇāḥ ke chaiva iti varṇaya meṁ sphuṭam.

24. Tell me clearly about these Rākṣasas (ultras residing in the southern hemisphere of the earth). How strong they are, whose sons they are and how many they are.

कथं तेन प्रकर्तव्यं तेषां रामेण रक्षसाम् ।

मामकैबालकैर्ब्रह्मन्मया वा कूटयोधिनाम् ॥ 25 ॥

*katham tena prakartavyam teṣāṁ rāmeṇa rakṣasām;
māmakaibārlakairbrahmanmayā vā kūṭayodhinām.*

25. Tell me the way in which the Rākṣasas (ultras residing in the southern hemisphere of the earth) are to be destroyed by Rāma or my boys or by myself when they are known to excel in mystic and tricky warfare.

सर्व मे शंस भगवन् यथा तेषां महारणे ।
स्यात्तव्यं दुष्टभाग्यानां वीर्योत्सिक्ता हि राक्षसाः ॥ 26 ॥
*sarvam me śaṁsa bhagavanyathā teṣāṁ mahāraṇe;
sthātavyam duṣṭabhāgyānāṁ vīryotsiktā hi rākṣasāḥ.*

26. Tell me all this, O great sage! So that I can calculate the possibility of our making a stand against the fiercely disposed of Rākṣasas (ultras residing in the southern hemisphere of the earth) in the open field when they are certainly so very powerful.

श्रूयते हि महावीर्यो रावणो नाम राक्षसः ।
साक्षाद्वैश्रवणभ्राता पुत्रोविश्रवसो मुनेः ॥ 27 ॥
*śrūyate hi mahāvīryo rāvaṇo nāma rākṣasaḥ;
sākṣādvaishraṇabhrātā putroviśravaṣo muneḥ.*

27. The Rākṣasa named Rāvaṇa is heard as being very powerful, he is the brother of Kubera himself, and is the son of the sage Viśravā.

स चेत्तव मखे विघ्नं करोति किल दुर्मतिः ।
तत्संग्रामे न शक्ता स्मो वयं तस्य दुरात्मनः ॥ 28 ॥
*sa chettava makhe vighnam karoti kila durmatih;
tatsaṁgrāme na śaktā smo vayaṁ tasya durātmanah.*

28. If it is he, the evil-minded Rāvaṇa, that stands in the way of your yajña, we are unable to fight him in the war.

काले काले पृथग्ब्रह्मन्भूरिवीर्यविभूतयः ।
भूतेष्वभ्युदयं यान्ति प्रलीयन्ते च कालतः ॥ 29 ॥
kāle kāle prthagbrahmanbhūrivīryavibhūtayah;

bhūteṣvabhyudayaṁ yānti praliyante cha kālataḥ.

29. Power and prosperity knocks the doors of all, and disappears from time to time.

अद्यास्मिन्स्तुवयं काले रावणदिषु शत्रुषु ।

न समर्थाः पुरः स्थातुं नियतेरेष निश्चय ॥ 30 ॥

adyāsiṁmastuvayaṁ kāle rāvaṇadiṣu śatruṣu;

na samarthāḥ puraḥ sthātum niyatereṣa niśchaya.

30. Nowadays we are no match for such foes as Rāvaṇa and some others. Such is the rule of destiny.

तस्मात्प्रसादं धर्मज्ञ कुरु त्वं मम पुत्रके ।

मम चैवाल्पभाग्यस्य भवान्नि परदैवतम् ॥ 31 ॥

tasmātprasādaṁ dharmajña kuru tvaṁ mama putrake;

mama chaivālpabhāgyasya bhavānhi paraḍaivatam.

31. Therefore, O knower of the Law, do have a favour to my son, (as not to take him away) have pity on me, unlucky as I am. You are our supreme Deva (highly Hon'ble for us).

देवदानवगन्धर्वा यक्षाः पर्वतपन्नगाः ।

न शक्ता रावणं योद्धुं किं पुनः पुरुषा युधि ॥ 32 ॥

devadānavagandharvā yakṣāḥ parvatapannagāḥ;

na śaktā rāvaṇaṁ yoddhum kiṁ punaḥ puruṣā yudhi.

32. The Devas (people living in the northern hemisphere of the earth), and Dānavas (population of the south), the Gandharvas (people from the Gādhāra region) and Yakṣas (people from the upper Himalayan region), Parvata-Pannagas (Gurkhas and Nagas) are unable to fight with Rāvaṇa; what to say of us Puruṣas (people living at equatorial regions).

महावीर्यवतां वीर्यमादत्ते युधि राक्षसः ।

तेन सार्धं न शक्ताः स्म संयुगे तस्य बालकैः ॥ 33 ॥

mahāvīryavatāṁ vīryamādatte yudhi rākṣasaḥ;

tena sārḍham na śaktāḥ sma saṁyuge tasya bālakaiḥ.

33. Rāvaṇa withdraws the prowess of the powerful

warriors in the war, we cannot fight with him, nor even with his children in war.

अयमन्यतमः कालः पैलवीकृतसज्जनः ।

राघवोपिगतो दैन्यं यतो वार्धकजर्जरः ॥ 34 ॥

ayamanyatamaḥ kālaḥ pailavīkṛtasajjanaḥ;

rāghavopigato dainyaṁ yato vārdhakajarjaraḥ.

34. This is a different time in which good people are made powerless. I am, coming from the line of Raghu's, disabled by old age and want that spirit (that I was expected to possess).

अथवा लवणं ब्रह्मन्यज्ञघ्नं ते मधोः सुतम् ।

कथयत्वसुरप्रख्यं नैव मोक्षयामि पुत्रकम् ॥ 35 ॥

athavā lavaṇaṁ brahmanyajñaghnaṁ te madhoḥ sutam;

kathayatvasuraprakhyam naiva mokṣayāmi putrakam.

35. Tell me O Brahma realized sage! if it is Lavaṇa, the son of Madhu (the notorious Asura) that disturbs the yajñas; in that case also I will not allow my son.

सुन्दोपसुन्दयोश्चैव पुत्रौ वैवस्वतोपमौ ।

यज्ञविघ्नकरौ ब्रूहि न ते दास्यामि पुत्रकम् ॥ 36 ॥

sundopasundayośchaiva putrau vaivasvatopamau;

yajñavighnakarau brūhi na te dāsyāmi putrakam.

36. If it be the two sons of Sunda and Upasunda terrible as they are like the sons of the Vivasvān, that disturb your yajña, in that case also I will not give my son to you.

अथ नेष्यसि चेद्ब्रह्मंस्तद्धतोस्म्यहमेव ते ।

अन्यथा तु न पश्यामि शाश्वतं जयमात्मनः ॥ 37 ॥

atha neṣyasi chedbrahmaṁstaddhatosmyahameva te;

anyathā tu na paśyāmi śāśvataṁ jayamātmanaḥ.

37. Even then, O Self realised one, should you take him away from me, then I will also die or I don't see any other chance of a lasting success of your yajña (except by my death).

इत्युक्त्वा मृदुवचनं रघूद्ब्रह्मसौ कल्लोले मुनिमतसंशये निमग्नः ।

नाज्ञासीत्क्षणमपि निश्चयं महात्मा प्रोद्वीचाविव जलधौ स मुह्यमानः ॥ 38 ॥

ityuktvā mṛduvachanaṁ raghūdvaḥosau kallole

munimatasamśaye nimagnaḥ;

nājñāsītkṣaṇamapi niśchayaṁ mahātmā prodvīchāviva

jaladhau sa muhyamānaḥ.

38. Saying these gentle words, the descendant of Raghu was drowned in the sea of suspense with regard to the demand of the sage, but being unable to arrive at a conclusion, the great king was carried away by the current of his thoughts as one is by the high waves of the sea.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे दशरथवाक्यं नाम अष्टमः

सर्गः ॥ 8 ॥

Ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
daśarathavākyaṁ nāma aṣṭamaḥ sargaḥ

Thus, comes to an end of the eighth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 9: VISVĀMITRA'S WRATH AND HIS ENRAGED SPEECH

वाल्मीकिरुवाच

तच्छ्रुत्वा वचनं तस्य स्नेहपर्याकुलेक्षणम् ।

समन्युः कौशिको वाक्यं प्रत्युवाच महीपतिम् ॥ 1 ॥

tachchhruṭvā vachanaṁ tasya snehaparyākulekṣaṇam;

samanyuḥ kauśiko vākyaṁ pratyuvācha mahīpatim.

1. On hearing the king with his piteous look and eyes full of tears, the son of Kauśika became highly furious and replied:

करिष्यामीति संश्रुत्य प्रतिज्ञां हातुमर्हसि ।

स भवान्केसरी भूत्वा मृगतामिव वाञ्छसि ॥ 2 ॥

*kariṣyāmīti samśrutya pratijñām hātumarhasi;
sa bhavānkesarī bhūtvā mṛgatāmiva vāmichhasi.*

2. You want to back out of your promise and thus wish to behave as a deer having been a lion (before).

राघवाणामयुक्तोयं कुलस्यास्य विपर्ययः ।

न कदाचन जायन्ते शीतांशोरुष्णरश्मयः ॥ 3 ॥

*rāghavāṇāmayuktoyaṁ kulasyāsyā viparyayaḥ;
na kadāchana jāyante śītāṁśoruṣṇarāśmayah.*

3. This is unbecoming of the race of Raghu and contrary (to the rules) of this great family. The cool beams of the moon can never transform into hot rays.

यदि त्वं न क्षमो राजन्मिष्यामि यथागतम् ।

हीनप्रतिज्ञं काकुत्स्थ सुखीभव सबान्धवः ॥ 4 ॥

*yadi tvam na kṣamo rājānamiṣyāmi yathāgatam;
hīnapratijñā kākutstha sukhībhava sabāndhavaḥ.*

4. If you are not capable O king! let me go back empty-handed as I came here. You, backing out of your promise, Kākustha (Dasaratha), live happily with your family.

वाल्मीकिरुवाच

तस्मिन्कोपपरीतेथ विश्वामित्रे महात्मनि ।

चचाल वसुधा कृत्स्ना सुरांश्च भयमाविशत् ॥ 5 ॥

*tasminkopaparītetha viśvāmitre mahātmani;
chachāla vasudhā kṛtsnā surāṁścha bhayamāviśat.*

5. As the high-spirited Visvāmitra now moved with ire, it looked as if the earth had tremors, and the people of the eastern horizon became fearful.

क्रोधाभिभूतं विज्ञाय जगन्मित्रं महामुनिम् ।

धृतिमान्सुव्रतो धीमान्वसिष्ठो वाक्यमब्रवीत् ॥ 6 ॥

*krodhābbhibhūtaṁ vijñāya jaganmitraṁ mahāmunim;
dhṛtimānsuvrato dhīmānvasiṣṭho vākyaṁabravīt.*

6. Perceiving the great sage and friend of the world thus swayed by ire, Vasistha, the resolute/calm, wise and virtuous sage came forward to handle the situation (as follows).

वसिष्ठ उवाच

इक्ष्वाकूणां कुले जातः साक्षाद्धर्म इवापरः ।

भवान्दशरथः श्रीमान्त्रैलोक्यगुणभूषितः ॥ 7 ॥

*ikṣvākūṇāṁ kule jātaḥ sākṣāddharma ivāparaḥ;
bhavāndaśarathaḥ śrīmāṁstrailokyaguṇabhūṣitaḥ.*

7. O king you are born of the race of the Ikṣvākus, and are an embodiment of Dharma itself. You are called Daśaratha who is fortunate and is adorned with all the good qualities known in the three worlds.

धृतिमान्सुव्रतो भूत्वा न धर्मं हातुमर्हसि ।

त्रिषुलोकेषुविख्यातो धर्मेण यशसा युतः ॥ 8 ॥

*dṛtimānsuvrato bhūtvā na dharmam hātumarhasi;
triṣulokeṣuvikhyāto dharmeṇa yaśasā yutaḥ.*

8. Being famed for your steadfastness and virtues and known in all three worlds for dharma and fame, you cannot back out of your promise.

स्वधर्मं प्रतिपद्यस्व न धर्मं हातुमर्हसि ।

मुने स्त्रिभुवनेशस्य वचनं कर्तुमर्हसि ॥ 9 ॥

*svadharmaṁ pratipadyasva na dharmam hātumarhasi;
mune sribhuvaneśasya vachanam kartumarhasi.*

9. You should abide by dharma. It is not worthy of you to go back on your promise. You should keep the words given to the sage who is honoured in all the three worlds.

करिष्यामीति संश्रुत्य तत्तेराजन्नकुर्वतः ।

इष्टापूर्तं हरेद्धर्मं तस्माद्रामं विसर्जय ॥ 10 ॥

*kariṣyāmīti saṁśrutya tatterājannakurvataḥ;
iṣṭāpūrtam hareddharmaṁ tasmādrāmaṁ visarjaya.*

10. Having promised to obey the orders, if you back out of

your words, you will lose morality and the name and fame earned by your acts of public good (Iṣṭāpūrta). So send Rāma.

इक्ष्वाकुवंशजातोपि स्वयं दशरथोपि सन् ।

न पालयसि चेद्वाक्यं कोपरः पालयिष्यति ॥ 11 ॥

*ikṣavākuvaṁśajātopi svaṁya daśarathopi san;
na pālayasi chedvākyaṁ koparaḥ pālayiṣyati.*

11. Having descended from the race of Ikṣavāku, and being Daśaratha yourself, if you fail to keep your promise, who else on earth will ever keep his words?

युष्मदादिप्रणीतेन व्यवहारेण जन्तवः ।

मर्यादां न विमुञ्चन्ति तां न हातुं त्वमर्हसि ॥ 12 ॥

*yuṣmadādipraṇītena vyavahāreṇa jantavaḥ;
maryādāṁ na vimuñchanti tāṁ na hātuṁ tvamarhasi.*

12. In pursuing the examples of dharma set by great men like you, common men even do not dare to transgress the high moral standards set by you. So, it is not worthy of you to go back on what you have promised.

गुप्तं पुरुषसिंहेन ज्वलनेनामृतं यथा ।

कृतास्त्रमकृतास्त्रं वा नैनं शक्यन्ति राक्षसाः ॥ 13 ॥

*guptaṁ puruṣasiṁhena jvalanenāmṛtaṁ yathā;
kṛtāstramakṛtāstraṁ vā nainaṁ śakṣayanti rākṣasāḥ.*

13. Guarded by this lion-like man (Visvāmitra) in the manner of (Amṛta) ambrosia by fire, no Rākṣasa will ever have the power to prevail over Rāma, whether he be trained in arms or not.

एष विग्रहवान्धर्म एष वीर्यवतां वरः ।

एष बुद्ध्याधिको लोके तपसां च परायणम् ॥ 14 ॥

*ēṣa vighrahavāṇdharma ēṣa vīryavatāṁ varaḥ;
ēṣa buddhyādhiko loke tapasāṁ cha parāyaṇam.*

14. Behold him here as the embodiment of dharma, the mightiest of the mighty, and superior to all in the world in

intelligence and devoted to yogic practice.

एषोस्त्रं विविधं वेत्ति त्रैलोक्ये सचराचरे ।

नैतदन्यः पुमान्वेत्ति न च वेत्स्यति कश्चन ॥ 15 ॥

ēṣostram vividham vetti trailokye sacharāchare;

naitadanyaḥ pumānvetti na cha vetsyati kaśchana.

15. He is skilled in the operation of all missiles in warfare that are known in the threeworlds, no other man knows the operation of them so well nor shall ever be able to master them like him.

न देवा नर्षयः केचिन्नासुरा न च राक्षसाः ।

न नागा यक्षगन्धर्वाः समेताः सदृशा मुनेः ॥ 16 ॥

na devā narṣayaḥ kechinnāsura nā cha rākṣasāḥ;

na nāgā yakṣagandharvāḥ sametāḥ sadṛśā muneḥ.

16. No one, not even Devas (residing in the northern hemisphere), the seers, the Asuras (westerners), the Rākṣasas (ultras residing in the southern hemisphere), the Nāgas (people residing in modern-day Nagaland), the Yakṣas (people residing at upper Himalayan regions) and Gandharvas (people residing in Gāndhār region of present Afghanistan) can be compared to him in might.

अस्त्रमस्मै कृशाश्वेन परैः परमदुर्जयम् ।

कौशिकाय पुरा दत्तं यदा राज्यं समन्वगात् ॥ 17 ॥

astramasmai kṛśāśvena paraiḥ paramadurjayam;

kauśikāya purā dattaṁ yadā rājyaṁ samanvagāt.

17. In bygone days when this son of Kauśika, used to rule the world, he was furnished with all the invincible arms by Krisāsva.

ते हि पुत्राः कृशाश्वस्य प्रजापतिसुतोपमाः ।

एनमन्वचरन्वीरा दीप्तिमन्तो महौजसः ॥ 18 ॥

te hi putrāḥ kṛśāśvasya prajāpatisutopamāḥ;

ēnamanvacharanvīrā dīptimanto mahaujasaḥ.

18. These radiant and powerful arms, invented by Krisāsva and were capable of eliminating enemies in the war like the sons of Prajāpati, followed him (in his train).

जया च सुप्रभा चैव दाक्षयण्यौ सुमध्यमे ।

तयोस्तु यान्यपत्यानि शतं परमदुर्जयम् ॥ 19 ॥

jayā cha suprabhā chaiva dākṣaṇyau sumadhyame;
tayostu yānyapatyāni śataṁ paramadurjayam.

19. Dakṣa Prajāpati's two beautiful daughters named Jayā and Suprabhā (alias Vijayā) had a hundred of soldiers who were invincible in war.

पंचाशतं सुतांजज्ञे जया लब्धवरा पुरा ।

वधार्थमसुरसैन्यानां ते क्षमाः कामचारिणः ॥ 20 ॥

pañchāśataṁ sutāñjajñe jayā labdhavarā purā;
vadhārthamasurasainyānāṁ te kṣamāḥ kāmachāriṇaḥ.

20. In the times of yore, Jayā was blessed to train fifty soldiers, who were capable, if they wished so, to exterminate Asuras (ultras of the western world).

सुप्रभा जनयामास पुत्रान्पंचाशतं परान् ।

संघर्षान्नाम दुर्धर्षान्दुराकारान्बलीयसः ॥ 21 ॥

suprabhā janayāmāsa putrāṇpañchāśataṁ parān;
saṁgharṣānnāma durdharṣāndurākārānbaliyasaḥ.

21. Like in this manner, Suprabhā trained another fifty soldiers who were equally invincible, powerful and terrible in their appearance.

एवं वीर्यो महातेजा विश्वामित्रो जगन्मुनिः ।

न रामगमने बुद्धिं विक्लवां कर्तुमर्हसि ॥ 22 ॥

ēvaṁ vīryo mahātejā viśvāmitro jaganmuniḥ;
na rāmagamane buddhiṁ viklavāṁ kartumarhasi.

22. Thus Viśvāmitra is extremely powerful, luminous and acknowledged as a sage in the three worlds. So, don't be distressed while sending Rāma.

अस्मिन्महासत्वतमे मुनीन्द्रे स्थिते समीपे पुरुषस्य साधो ।

प्राप्तेपि मृत्यावमरत्वमेति मा दीनतां गच्छ यथा विमूढः ॥ 23 ॥

*asminmahāsatvatame munīndre sthite samīpe puruṣasya
sādhō;*

*prāptepi mṛtyāvamaratvameti mā dīnatāṁ gachchha yathā
vimūḍhaḥ.*

23. The presence of this greatest of great men and prince of sages, is sure to provide immortality on earth to anybody who is on his death bed. Therefore, be not disheartened like a confused man.

इत्यार्षे श्रीवासिष्ठमहारामयणे वैराग्यप्रकरणे वसिष्ठसमाश्वासनं नाम नवमः सर्गः ॥ 9 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmayāṇe vairāgyaprakaraṇe
vasiṣṭhasamāśvāsanam nāma navamaḥ sargaḥ*

Thus comes to an end of the ninth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 10: MELANCHOLY OF RĀMA

वाल्मीकिरुवाच

तथा वसिष्ठे ब्रुवति राजा दशरथः सुतम् ।

संप्रहृष्टमना राममाजुहाव सलक्ष्मणम् ॥ 1 ॥

tathā vasiṣṭhe bruvati rājā daśarathaḥ sutam;

saṁprahrṣṭamanā rāmamājuhāva salakṣmaṇam.

1. When Vasistha explained the facts, king Daśaratha was glad to call for Rāma with Lakṣmaṇa, and ordered his attendant:

दशरथ उवाच

प्रतिहार महाबाहुं रामं सत्यपराक्रमम् ।

सलक्ष्मणविघ्नेन पुण्यार्थं शीघ्रमानय ॥ 2 ॥

pratihāra mahābāhuṁ rāmaṁ satyaparākramam;

salakṣmaṇavighnena puṇyārtham śīghramānaya.

2. Go, you attendant, and bring here quickly the truly

mighty and long-armed Rāma with Lakṣmaṇa, for the sacred purpose of the uninterrupted conclusion of the yajña.

इति राजाविसृष्टौसौ गत्वान्तःपुरमंदिरम् ।

मुहूर्तमात्रेणागत्य समुवाच महीपतिम् ॥ 3 ॥

iti rājāvisṛṣṭausau gatvāntaḥpuramaṁdiram;

muhūrtamātreṇāgatya samuvācha mahīpatim.

3. Thus sent by the king, he went to the Queen's chamber, returned in a short moment, and informed the king.

देव दोर्दलिताशेषरिपो रामः स्वमन्दिरे ।

विमनाः संस्थितो रात्रौ षट्पदः कमले यथा ॥ 4 ॥

deva dordalitāśeṣarīpo rāmaḥ svamandire;

vimanaḥ saṁsthito rātrau ṣaṭpadaḥ kamale yathā.

4. O Deva! Rāma, the eliminator of all his foes, remains rapt in thoughts in his chamber like the bumble bee closed in the lotus at night.

आगच्छामि क्षणेनेति वक्ति ध्यायति चैकतः ।

न कस्यचिच्च निकटे स्थातुमिच्छति खिन्नधीः ॥ 5 ॥

āgachchhāmi kṣaṇeneti vakti dhyāyati chaikataḥ;

na kasyachichcha nikāṭe sthātumichchhati khinnadhīḥ.

5. He said, he is coming in a moment but is so abstracted in his lonely meditation that he likes nobody to be near him.

इत्युक्तस्तेन भूपालस्तं रामानुचरं जनम् ।

सर्वमाश्रयामास पप्रच्छ च यथाक्रमम् ॥ 6 ॥

ityuktastena bhūpālastaṁ rāmānucharaṁ janam;

sarvamāśvayāmāsa paprachchha cha yathākramam.

6. Thus informed by the attendant, the king called one of the attendants of Rāma, and having assured him of full protection, inquired about Rāma's condition from the beginning.

कथं कीदृग्विधो राम इति पृष्ठो महीभूता ।

रामभृत्यजनः खिन्नो वाक्यमाह महीपतिम् ॥ 7 ॥

*katham kīḍṛgvidho rāma iti prṣṭo mahībhūtā;
rāmabhṛtyajanaḥ khinno vākyamāha mahīpatim.*

7. How Rāma had come to that state, the attendant thus replied to him sorrowfully.

देहयष्टिमिमां देव धारयन्त इमे वयम् ।

खिन्नाः खेदे परिम्लानतनौ रामे सुते तव ॥ 8 ॥

*dehayaṣṭimimāṁ deva dhārayanta ime vayam;
khinnāḥ khede parimlānatanau rāme sute tava.*

8. Deva, we have also reduced to a mere skeleton due to Rāma's sorrowful state of mind and the fading away of his body.

रामो राजीवपत्राक्षो यतः प्रभृति चागतः ।

सविप्रस्तीर्थयात्रायास्ततः प्रभृति दुर्मनाः ॥ 9 ॥

*mo rājīvapatrākṣo yataḥ prabhṛti chāgataḥ;
saviprastīrthayātrāyāstataḥ prabhṛti durmanāḥ.*

9. The lotus-eyed Rāma appears dejected ever since he has come back from his pilgrimage in the company of scholars.

यत्नप्रार्थनयास्माकं निज व्यापारमाह्निकम् ।

सोयमाम्लानवदनः करोति न करोति वा ॥ 10 ॥

*yatnaprārthanayāsmākaṁ nija vyāpāramāhnikam;
soyamāmlānavadanaḥ karoti na karoti vā.*

10. Upon our attempts to request him to discharge his routine work, he sometimes discharges them with a withered face and sometimes not.

स्नानदेवार्चनादानभोजनादिषु दुर्मनाः ।

प्रार्थितोपि हि नातृप्तेरश्नात्यशनमीश्वरः ॥ 11 ॥

*snnānadevārchanādānabhojanādiṣu durmanāḥ;
prārthitopi hi nātṛpteraśnātyaśanamīśvaraḥ.*

11. He shows no interest in taking a bath, respecting

elders, accepting pleasantries, and taking meals also; even when pleaded he never enjoyed the food.

लोलान्तः पुरनारीभिः कृतदोलाभिरङ्गणे ।

न च क्रीडति लीलाभिर्धाराभिरिव चातकः ॥ 12 ॥

lolāntaḥ puranārībhiḥ kṛtadolābhiraṅgaṇe;

na cha krīḍati līlābhirdhārābhiriva chātakah.

12. He no longer joins the playful girls of the harem when they swing cradles, nor does he divert himself under the showering fountains like the cātaka bird (hawk cuckoo)¹ (in rainwater).

माणिक्यमुकुलप्रोता केयूरकटकावलिः ।

नानन्दयति तं राजन्द्यौः पातविषयं यथा ॥ 13 ॥

māṇikyamukulaprotā keyūrakataḥkāvatniḥ;

nānandayati taṁ rājandyaūḥ pātaviṣayaṁ yathā.

13. No ornaments beset with the bud-shaped rubies, no bracelets nor necklace, O king, can please him now, in the same manner as nothing in heaven can please a person who is due to fall from it.

क्रीडद्वधूविलोकेषु वहत्कुसुमवायुषु ।

लतावलयगेहेषु भवत्यतिविषादवान् ॥ 14 ॥

krīḍadvadhūvilokeṣu vahatkusumavāyūṣu;

latāvalayageheṣu bhavatyativiṣādavān.

14. He is sad even amidst the looks of beautiful ladies playing around him, cool breeze full of flowery fragrance blowing while sitting in the arbours of creepers.

यद्रव्यमुचितं स्वादु पेशलं चित्तहारि च ।

बाष्पपूर्णक्षेपण इव तेनैव परिखिद्यते ॥ 15 ॥

yadravyamuchitaṁ svādu peśalaṁ chittahāri cha;

1. In German language, this bird is called Falkenkuckuck

bāṣpapūrṇekṣaṇa iva tenaiva parikhidyate.

15. Whatever thing O king! is good and sweet, elegant and pleasing to the mind, he looks at it with tearful eyes as if he is distressed by that.

किमिमा दुःखदायिन्यः प्रस्फुरन्तीः पुराङ्गनाः ।

इति नृत्तविलासेषु कामिनीः परिनन्दति ॥ 16 ॥

kimimā duḥkhadāyinyāḥ prasphurantīḥ purāṅganāḥ;
iti nṛttavilāseṣu kāmīnīḥ parinindati.

16. He would snub the girls that would dance merrily before him, and exclaim, "why should these ladies of the harem flutter about in this way, causing only grief in me."

भोजनं शयनं यानं विलासं स्नानमासनम् ।

उन्मत्तचेष्टित इव नाभिनन्दत्यनिन्दितम् ॥ 17 ॥

bhojanam śayanam yānam vilāsam snānamāsanam;
unmattacheṣṭita iva nābhinandatyaninditam.

17. He behaves like a mad person, who takes no delight at food, rest, vehicles, baths, and other pleasures, however excellent they be.

किं संपदा किं विपदा किं गेहेन किमिद्वितैः ।

सर्वमेवासदित्युक्त्या तुष्णीमेकोवतिष्ठते ॥ 18 ॥

kiṁ saṁpadā kiṁ vipadā kiṁ gehena kimīdgitaiḥ;
sarvamevāsadityuktyā tuṣṇīmekovatiṣṭhate.

18. As regards prosperity or adversity, his habitation, or any other desirable things, he calls them all to be unreal and then holds silence.

नोदेति परिहासेषु न भोगेषु निमज्जति ।

न च तिष्ठति कार्येषु मौनमेवावलम्बते ॥ 19 ॥

nodeti parihāseṣu na bhogeṣu nimajjati;
na cha tiṣṭhati kāryeṣu maunamevāvalambate.

19. He cannot be excited to pleasantries nor tempted to pleasures; he attends no business, but remains silent.

विलोलालकवल्लर्यो हेलावलितलोचनाः ।

नानन्दयन्ति तं नार्यो मृग्यो वनतरं यथा ॥ 20 ॥

vilolālakavallaryo helāvalitalochanāḥ;

nānandayanti taṁ nāryo mṛgyo vanataruṁ yathā.

20. No lady with an amorous gaze can please him anymore than the playful fawn can please the trees in the forest.

एकान्तेषु दिगन्तेषु तीरेषु विपिनेषु च ।

रतिमायात्यरण्येषु विक्रीत इव जन्तुषु ॥ 21 ॥

ēkānteṣu diganteṣu tīreṣu vipineṣu cha;

ratimāyātyaranyeṣu vikrīta iva jantuṣu.

21. Like an elite person sold among savages, he takes delight in secluded places, in remotest skirts, in the banks (of rivers) and wild deserts.

वस्त्रपानाशनादानपराङ्मुखतया तया ।

परिव्राद्धर्मिणं भूप सोनुयाति तपस्विनम् ॥ 22 ॥

vastrapānāśanādānaparāṇmukhatayā tayā;

parivrāḍḍharminam bhūpa sonuyāti tapasvinam.

22. His aversion to clothing, food, and pleasantries, bespeaks O king! that he is following the line of life led by an ascetic.

एक एव वसन्देशे जनशून्ये जनेश्वर ।

न हसत्येकया बुद्ध्या न गायति न रोदिति ॥ 23 ॥

ēka ēva vasandeśe janaśūnye janeśvara;

na hasatyekayā buddhyā na gāyati na roditi.

23. He lives alone, O ruler of men! in a secluded place and neither laughs nor sings nor cries aloud. He has a single bend of mind, i.e. indifference to all.

बद्धपद्मासनः शून्यमना वामकरस्थले ।

कपोलतलमाधाय केवलं परितिष्ठति ॥ 24 ॥

baddhapadmāsanah śūnyamanā vāmakarasthale;

kapolatalamādhāya kevalam paritiṣṭhati.

24. Seated in the posture of Padmāsana (folded legs), he stays with an unattended mind, resting his cheek on his left palm.

नाभिमानमुपादत्ते न च वाञ्छति राजताम् ।

नोदेति नास्तमायाति सुखदुःखानुवृत्तिषु ॥ 25 ॥

nābhimānamupādatte na cha vāñchhati rājatām;

nodeti nāstamāyāti sukhaduḥkhānuvṛttiṣu.

25. He feels no pride nor wishes to be a sovereign; he is neither elated with joy nor depressed by grief or pain.

न विद्मः किमसौ याति किं करोति किमीहते ।

किं ध्यायति किमायाति कथं किमनुधावति ॥ 26 ॥

na vidmaḥ kimasau yāti kiṁ karoti kimīhate;

kiṁ dhyāyati kimāyāti katham kimanudhāvati.

26. We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes, and what he follows.

प्रत्यहं कृशतामेति प्रत्यहं याति पाण्डुताम् ।

विरागं प्रत्यहं याति शरदन्त इव द्रुमः ॥ 27 ॥

pratyaham kṛśatāmeti pratyaham yāti pāṇḍutām;

virāgam pratyaham yāti śaradanta iva drumam.

27. He is getting lean every day, growing more pale day by day, and like a tree, at the end of autumn, he is losing glow day after day.

अनुयातौ तथैवेतौ राजच्छत्रुघ्नलक्ष्मणौ ।

तादृशावेव तस्यैव प्रतिबिम्बाविव स्थितौ ॥ 28 ॥

anuyātau tathāivetau rājanichhatrugṇalakṣmaṇau;

tādṛśāveva tasyaiva pratibimbāviva sthitau.

28. Śatrughna and Lakṣmaṇa are, O king! his followers, and resemble him. They are his very shadows.

भृत्यै राजभिरम्बाभिः संपृष्टोऽपि पुनः पुनः ।

उत्त्वा न किञ्चिदेवेति तुष्णीमास्ते निरीहितः ॥ 29 ॥

*bhṛtyai rājabhīrāmbābhiḥ saṁpṛṣṭopi punaḥ punaḥ;
uktvā na kichindeveti tuṣṇīmāste nirīhitaḥ.*

29. Being repeatedly asked by his servants, his soldiers, and his mothers, (as to the cause of his depression), he says nothing, observes silence, and has an indifferent attitude.

आपातमात्रहृदेषु मा भोगेषु मनः कृथाः ।

इति पार्श्वगतं भव्यमनुशास्ति सुहृज्जनम् ॥ 30 ॥

*āpātamātrahṛdyeṣu mā bhogeṣu manaḥ kṛthāḥ;
iti pārsvagateṁ bhavyamanuśāsti suhṛjjanam.*

30. He would lecture his close companions and friends that they should not set their minds to sensual pleasures, which are momentary and fleeting.

नानाविभवरम्यासु स्त्रीषु गोष्ठीगतासुच ।

पुरःस्थितमिवस्नेहो नाशमेव नुपश्यति ॥ 31 ॥

*nānāvibhavaramyāsu strīṣu goṣṭhīgatāsūcha;
puraḥsthitamivasneho nāśamevanupaśyati.*

31. He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of fall.

नीतमायुरनायासपदप्राप्तिविवर्जितैः ।

चेष्टितैरिति काकल्या भूयो भूयः प्रगायति ॥ 32 ॥

*nītamāyuranāyāśapadaprāptivivarjitaiḥ;
cheṣṭitairiti kākalyā bhūyo bhūyaḥ pragāyati.*

32. He often chants in plaintive notes, how life is being spent in vain actings, instead of attaining the state of (heavenly bliss).

सम्राड्भवेति पार्श्वस्थं वदन्तमनुजीविनिम् ।

प्रलपन्तमिवोन्मत्तं हसत्यन्यमना मुनिः ॥ 33 ॥

samrāḍbhaveti pārsvasthaṁ vadantamanujīvinim;

pralapantamivonmattaṁ hasatyanyamanā muniḥ.

33. Should some dependant courtier speak of his being an emperor (oneday), he smiles at him as upon a raving madman and then remains silent as one who is distracted in his mind.

न प्रोक्तमाकर्णयति ईक्षते न पुरोगतम् ।

करोत्यवज्ञां सर्वत्र सुसमेत्यापि वस्तुनि ॥ 34 ॥

na proktamākarnayati īkṣate na purogatam;

karotyavajñāṁ sarvatra susametyāpi vastuni.

34. He does not pay heed to what is said to him, nor does he look at anything before him. He avoids looking upon things even those which are the most charming (to sight).

अप्याकाशसरोजिन्या अप्याकाशमहावने ।

इत्थमेतन्मन इति विस्मयोस्य न जायते ॥ 35 ॥

apyākāśasarojinyā apyākāśamahāvane;

itthametammana iti vismayosya na jāyate.

35. As it is chimerical to suppose the existence of alake in the forest of the sky, and lotus growing therein, so it is chimerical (false) to believe the reality of the mind and its conceptions. So, Rāma marvels at nothing.

कान्तामध्यगतस्यापि मनोस्य मदनेषवः ।

न भेदयन्ति दुर्भेद्यं धारा इव महोपलम् ॥ 36 ॥

kāntāmadhyagatasyāpi manosya madaneṣavaḥ;

na bhedayanti durbhedyam dhārā iva mahopalam.

36. Even when sitting amidst beauteous maids, the darts of cupid fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.

आपदामेकमावासमभिवाञ्छसि किं धनम् ।

अनुशिष्येति सर्वस्वमर्थिने संप्रयच्छति ॥ 37 ॥

āpadāmekamāvāsamabhivāñchasi kiṁ dhanam;

anusiṣyeti sarvasvamarthine samprayachchhati.

37. No sensible man should ever wish for riches which are

nothing but theseats of misfortune; making this his motto, Rāma gives away all that hehas tothose who need it.

इयमापदियं संपदित्येवं कल्पनामयः ।

मनसोभ्युदितो मोह इति श्लोकान्प्रगायति ॥ 38 ॥

iyamāpadiyaṁ saṁpadityevaṁ kalpanāmayah;
manasobhyudito moha iti ślokānpragāyati.

38. He sings some verses to this effect, that it is confusion to call onething as prosperity and the other adversity, it is just the confusion created by the mind.

हा हतोहमनाथोहमित्याक्रन्दपरोपि सन् ।

न जनो याति वैराग्यं चित्रमित्येव वक्तव्यसौ ॥ 39 ॥

hā hatohamanāthohamityākrandaparopi san;
na jano yāti vairāgyaṁ chitramityeva vaktyasau.

39. He says that, though it is the general cry, "O I am miserable, I am helpless," it is a wonder, that nobody wants to detach himself/herself from worldly things and desires.

रघुकाननशालेन रामेण रिपुघातिना ।

भृशमित्थं स्थितेनैव वयं खेदमुपागता ॥ 40 ॥

raghukānanaśālena rāmeṇa ripughātina;
bhṛśamitthaṁ sthitenaiwa vayaṁ khedamupāgatā.

40. Rāma, the destroyer of enemies, who is like a great Sāla (oak tree) grown in the garden of Raghu's, should not get into such a state of mind because it is a cause of grief to us.

न विद्मः किं महाबाहोतस्य तादृशचेतसः ।

कुर्मः कमलपत्राक्ष गतिरत्र हि नो भवान् ॥ 41 ॥

na vidmaḥ kiṁ mahābāhotasya tādrśachetasah;
kurmaḥ kamalapatrākṣa gatiratra hi no bhavan.

41. We do not know, O long-armed and lotus-eyed king! what to do withhim at this juncture. You are the only hope in this regard.

राजानमथवा विप्रमुपदेष्टारमग्रतः ।

हसत्यज्ञमिवाव्यग्रः सोवधीरयति प्रभो ॥ 42 ॥

*rājānamathavā vipramupadeṣṭāramagrataḥ;
hasatyajñamivāvyagraḥ sovadhīrayati prabho.*

42. He laughs at the counsels of the kings and scholars before him, like a fool and remains undisturbed.

यदेवेदमिदं स्फारं जगन्नाम यदुत्थितम् ।

नैतद्वस्तु न चैवाहमिति निर्णयि संस्थितः ॥ 43 ॥

*yadevedamidam sphāraṁ jagannāma yadutthitam;
naitadvastu na chaivāhamiti nirṇaya saṁsthitaḥ.*

43. He observes silence with the conviction, that the extensive network of the world visible to us is not permanent (perishable), so also is this non physical frame of the soul.

नारौ नात्मनि नो मित्रे न राज्ये न च मातरि ।

न संपदा न विपदा तस्यास्था न विभो बहिः ॥ 44 ॥

*nārau nātmani no mitre na rājye na cha mātari;
na saṁpadā na vipadā tasyāsthā na vibho bahiḥ.*

44. He is not concerned about foes or family members, or friends or his kingdom, or mother, nor does he pay any regard to prosperity or adversity.

निरस्तास्थो निराशोसौ निरीहोसौ निरास्पदः ।

न मूढो न च मुक्तोसौ तेन तप्यामहे भृशम् ॥ 45 ॥

*nirastāstho nirāśosau nirīhosau nirāspadaḥ;
na mūḍho na cha muktosau tena tapyāmahe bhṛśam.*

45. He has lost his faith, hope, desires, and stability. He is neither confused nor liberated. This is the main cause of concern for us.

किं धनेन किमम्बाभिः किं राज्येन किमीहया ।

इति निश्चयवानन्तः प्राणत्यागपरः स्थितः ॥ 46 ॥

*kiṁ dhanena kimambābhiḥ kiṁ rājyena kimīhayā;
iti niśchayavānantaḥ prāṇatyāgaparaḥ sthitaḥ.*

46. What benefit I do have of riches, of mothers, of a kingdom and of a desire for worldly objects. Under this conviction, he is about to give up his life.

भोगेप्यायुषि राज्येषु मित्रे पितरि मातरि ।

परमुद्वेगमायातश्चातकोवग्रहे यथा ॥ 47 ॥

bhogeipyāyuṣi rājyeṣu mitre pitari mātari;

paramudvegamāyātaśchātakovagrahe yathā.

47. As the chātakabird becomes restless during drought, so also Rāma becomesrestless at the question of pleasures, long life, kingdom, friends,father, and mother.

इति तोके समायातां शाखाप्रसरशालिनीम् ।

आपत्तामलमुद्धर्तुं समुदेतु दयापरः ॥ 48 ॥

iti toke samāyātāṁ śākhāprasaraśālīnīm;

āpattāmalamuddhartuṁ samudetu dayāparaḥ.

48. Now on compassionate grounds, incline to root out this dirt (तामलम्) from the mind of his son (तोके) which is approaching fast (आपत्) and spreading its branches.

तस्य तादृक्स्वभावस्य समग्रविभवान्वितम् ।

संसारजालमाभोगि प्रभो प्रतिविषायते ॥ 49 ॥

tasya tādr̥k̥svabhāvasya samagravibhavanvītam;

saṁsārajālamābhogi prabho prativiṣāyate.

49. Under such a disposition of his mind, O king! he looks upon this network of the extensive world which is full of all magnificence (विभवान्वितम्) as poison.

इदृशः स्यान्महासत्त्वः क इवास्मिन्महीतले ।

प्रकृते व्यवहारे तं यो निवेशयितुं क्षमः ॥ 50 ॥

idṛśaḥ syānmahāsattvaḥ ka ivāsmīnmahītale;

prakṛte vyavahāre taṁ yo nivesāyituṁ kṣamaḥ.

50. Where is that potent person on this earth, who can restore him to natural conduct?

मनसि मोहमपास्य महामनः सकलमार्तितमः किल साधुताम् ।

सफलतां नयतीह तमो हरन् दिनकरो भुवि भास्करतामिव ॥ 51 ॥

*manasi mohamapāśya mahāmanaḥ sakalamārtitamaḥ kila
sādhutām;
saphalatām nayatīha tamo haran dinakaro bhuvi
bhāskaratāmiva.*

51. Who is there, like the sun removing the darkness of the world by his rays, proves his luminosity, which will remove the confusion, a cause of grief, from his mind, and thereby prove his excellence.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे राघवविषादो नाम दशमः
सर्गः ॥ 10 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
rāghavaviṣādo nāma daśamaḥ sargaḥ*

Thus comes to an end of the tenth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 11: CONSOLATION OF RĀMA

विश्वामित्र उवाच

एवं चेत्तन्महाप्राज्ञा भवन्तो रघुनन्दनम् ।

इहानयन्तु त्वरिता हरिणं हरिणा इव ॥ 1 ॥

*ēvaṁ chettanmahāprājñā bhavanto raghunandanam;
ihānayantu tvaritā hariṇaṁ hariṇā iva.*

1. If such is the case, you who are intelligent, may go at once, and persuade that progeny of Raghu to come hither; as they do deer by others (of the train).

विश्वामित्र उवाच

एष मोहो रघुपतेर्नापद्भ्यो न च रागतः ।

विवेकवैराग्यवतो बोध एव महोदयः ॥ 2 ॥

*ēṣa moho raghupaternāpadbhyo na cha rāgataḥ;
vivekavairāgyavato bodha ēva mahodayaḥ.*

2. This stupor of Rāma is not caused by any (external)

accident or(inward) affection; it is I think the development of that superiorintellect that rises from the right reasoning of dispassionate men.

इहायातु क्षणाद्राम इह चैव वयं क्षणात् ।

मोहं तस्यापनेष्यामो मारुतोद्रेघ्नं यथा ॥ 3 ॥

ihāyātu kṣaṇādrāma iha chaiva vayaṁ kṣaṇāt;
mohaṁ tasyāpaneṣyāmo mārutodreghnaṁ yathā.

3. Let Rāma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from the mountain-tops.

एतस्मिन्मार्जिते युक्त्या मोहे स रघुनन्दनः ।

विश्रान्तिमेष्यति पदे तस्मिन्वयमिवोत्तमे ॥ 4 ॥

ētasminmārijite yuktyā mohe sa raghunandanaḥ;
viśrāntimeṣyati pade tasminvayamivottame.

4. After his beatitude is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.

सत्यतां मुदितां प्रज्ञां विश्रान्तिमपतापताम् ।

पीनतां वरवर्णत्वं पीतामृत इवैष्यति ॥ 5 ॥

satyatām muditām prajñāṁ viśrāntimapatāpatām;
pīnatām varavarṇatvaṁ pītāmṛta ivaiṣyati.

5. He shall attain pure truth, rejoicement, a clear understanding, devoid of restlessness, अप-तापताम्relieved of mental pain, also retain his chubbiness and beauteousness of his figure and feel like having a taste of ambrosia.

निजां च प्रकृतामेव व्यवहारपरम्पराम् ।

परिपूर्णमना मान्य आचरिष्यत्यखण्डितम् ॥ 6 ॥

nijāṁ cha prakṛtāmeva vyavahāraparamparām;
paripūrṇamanā mānya āchariṣyatyakhaṇḍitam.

6. He will then return to the normal course of his activities with a satisfied mind, rebound to his honour and pursue his

duties without break.

भविष्यति महासत्त्वो ज्ञातलोकपरावरः ।

सुखदुःखदशाहीनः समलोष्टाश्मकांचनः ॥ 7 ॥

bhaviṣyati mahāsatvo jñātalokaparāvaraḥ;

sukhaduḥkhaśāhīnaḥ samaloṣṭāśmakāṁchanah.

7. He will become strong with a knowledge of this world and after that, devoid of the states of pleasure and pain, and look upon gold and stones with an indifferent eye.

इत्युक्ते मुनिनाथेन राजा संपूर्णमानसः ।

प्राहिणोद्रामामनेतुं भूयोतपरम्पराम् ॥ 8 ॥

ityukte munināthena rājā saṁpūrṇamānasah;

prāhiṇodrāmāmaneturṁ bhūyotaparamparām.

8. After the highest of the sages had spoken in this manner, the king as having been fully satisfied in his mind, sent messenger after messenger to bring Rāma to him.

एतावताथ कालेन रामो निजगृहासनात् ।

पितुः सकाशमागन्तुमुत्थितोर्क इवाचलात् ॥ 9 ॥

ētāvatātha kālena rāmo nijagṛhāsanāt;

pituh sakāśamāgantumuutthitorka ivāchalāt.

9. By this very time Rāma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.

वृतः कतिपयैर्भृत्यैर्भ्रातृभ्यां च जगाम ह ।

तत्पुण्यं स्वपितुः स्थानं स्वर्गं सुरपतेरिव ॥ 10 ॥

vṛtaḥ katipayairbhṛtyairbhrāṭṛbhyāṁ cha jagāma ha;

tatpuṇyam svapituh sthānam svargam surapateriva.

10. Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.

दूरादेव ददर्शासौ रामो दशरथं तदा ।

वृत्तं राजसमूहेन देवौघेनेव वासवम् ॥ 11 ॥

*dūrādeva dadarśāsau rāmo daśaratham tadā;
vṛtaṁ rājasamūhena devaugheneva vāsavam.*

11. He saw at a distance his sire seated surrounded by the courtiers, as Indra by the Devas.

वसिष्ठविश्वामित्राभ्यां सेवितं पार्श्वयोर्द्वयोः ।

सर्वशास्त्रार्थतज्ज्ञेन मन्त्रिवृन्देन मालितम् ॥ 12 ॥

*vasiṣṭhaviśvāmitrābhyāṁ sevitaṁ pāśvayordvayoḥ;
sarvasāstrārthatajñēna mantrivṛndena mālitaṁ.*

12. He was accompanied on either side by the sages Vasistha and Visvāmitra and respectfully attended by his staff of ministers, all well versed in the interpretation of all Sāstras.

चारुचामरहस्ताभिः कान्ताभिः समुपासितम् ।

ककुब्भिरिव मूर्त्ताभिः संस्थिताभिर्यथोचितम् ॥ 13 ॥

*chāruchāmarahastābhiḥ kāntābhiḥ samupāsitam;
kakubbbhiriva mūrtābhiḥ samsthitābhīryathochitam.*

13. He was fanned by charming damsels, waving the fine chowry flappers in their hands, who were the embodiment of well-paced quarters of heaven.

वसिष्ठविश्वामित्राद्यास्तथा दषरथादयः ।

ददृषु राघवं दूरादुपायान्तं गुहोपमम् ॥ 14 ॥

*vasiṣṭhaviśvāmitrādyāstathā daśarathādayaḥ;
dadṛṣu rāghavaṁ dūrādupāyāntaṁ guhopamam.*

14. Vasistha, Visvāmitra and the other sages, with Dasaratha and his chiefs, saw Rāma coming at a distance as beautiful as Guha (Skanda) himself.

सत्त्वावष्टब्धगर्भेण शैत्येनेव हिमाचलम् ।

श्रितं सकलसेव्येन गम्भीरेण स्फुटेन च ॥ 15 ॥

*sattvāvaṣṭabdhagarbhēṇa śāityeneva himāchalam;
śritaṁ sakalasevyena gambhīreṇa sphuṭena cha.*

15. He appeared by his qualities of sattva guṇa, cool firmness resembling the snow-clad mount Himālaya. He was esteemed by all for the depth and clearness (of his understanding).

सौम्यं समं शुभाकारं विनयोदारमानसम् ।

कान्तोपषान्तवपुषं परस्यार्थस्य भाजनम् ॥ 16 ॥

saumyaṁ samam śubhākāraṁ vinayodāramānasam;

kāntopāṣāntavapuṣaṁ parasyārthasya bhājanam.

16. He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With the loveliness and mildness of his person, he was possessed of all manly prowess.

समुद्यद्यौवनारम्भं वृद्धोपषमशोभनम् ।

अनुद्विग्नमनानन्दं पूर्णप्रायमनोरथम् ॥ 17 ॥

samudyadyauvanārambhaṁ vṛddhopaṣamaśobhanam;

anudvighnamanānandaṁ pūrṇapṛāyamanoratham.

17. He was just growing to youth, yet he was as majestic as an elderly man. He was neither morose nor merry but seemed to be fully satisfied with himself as if he had obtained all objectives of his life.

विचारितजगद्वात्रं पवित्रगुणगोचरम् ।

महासत्त्वैकलोभेन गुणैरिव समाश्रितम् ॥ 18 ॥

vichārita jagadyātraṁ pavitra guṇagocharam;

mahāsatvaikalobhena guṇairiva samāśritam.

18. He was a good judge of the world and possessed all holy virtues. All virtues met in him as if he was the source of sattva guṇa.

उदारमार्यमापूर्णमन्तःकरणकोटरम् ।

अविक्षुभितया वृत्त्या दर्शयन्तमनुत्तमम् ॥ 19 ॥

udāramāryamāpūrṇamantaḥkaraṇakoṭaram;

avikṣubhitayā vṛtṭyā darśayantamanuttamam.

19. (उदारम्) His magnanimous and (आर्यम्) noble (अन्तःकरणकोटरम्) mind (आपूर्णम्) was filled with (अविक्षुभितयावृत्त्या) undisturbed thoughts which (दर्शयन्तम्) made him (अनुत्तमम्) the best among human beings.

एवं गुणगणाकीर्णो दूरादेव रघुद्वहः ।

परिमेयस्मिताच्छाच्छस्वहाराम्बरपल्लवः ॥ 20 ॥

*ēvaṁ guṇagaṇākīrṇo dūrādeva raghudvahaḥ;
parimeyasmitāchchhāchchhasvahārāmbaṛapallavaḥ.*

20. (एवम्) Thus (गुणगणाकीर्णः) endowed with hordes of virtues and decorated by his ornaments and fine appearance, Rāma the support of Raghu's race, approached (his father) with a smiling countenance.

प्रणनाम चलच्चारुचूडामणिमरीचिना ।

षिरसा वसुधाकम्पलोलदेवाचलश्रिया ॥ 21 ॥

*praṇanāma chalachchāruchūḍāmaṇimarīchinā;
śirasā vasudhākampaloladevāchalaśriyā.*

21. He bowed his head to his father with the sparkling gems trembling in his locks and imparting to his head the graceful appearance of the mountain Sumeru shaken by an earthquake.

एवं मुनीन्द्रे ब्रुवति पितुः पादाभिवन्दनम् ।

कर्तुमभ्याजगामाथ रामः कमललोचनः ॥ 22 ॥

*ēvaṁ munīndre bruvati pituḥ pādābhivandanam;
kartumabhyājagāmātha rāmaḥ kamalalochanah.*

22. The lotus-eyed Rāma came up to salute the feet of his father when the lord of the sages (Visvāmitra) was speaking with him.

प्रथमं पितरं पञ्चान्मुनी मान्यैकमानितौ ।

ततो विप्रांस्ततो बन्धूस्ततो गुरुगणान्सुहृत् ॥ 23 ॥

*prathamam pitaram paścānmunī mānyaikamānitau;
tato viprāṁstato bandhūṁstato gurugaṇānsuhṛt.*

23. First of all Rāma saluted his father, then the two honourable sages, he next saluted the Vedic scholars, then his relations, and lastly his elders and well-wishing friends.

जग्राह च ततो दृष्ट्या मनाङ्गूर्ध्वतथागिरा ।

राजलोकेन विहितां तां प्रणामपरम्पराम् ॥ 24 ॥

jagrāha cha tato dṛṣṭyā manāṅgūrdhnātathāgirā;
rājalokena vihitāṁ tām praṇāmaparamparām.

24. He then received and returned the salutations of the chiefs and princes, bowing to him with a graceful motion of their heads and respectful addresses.

विहितापीर्मुनिभ्यां तु रामः सुसममानसः ।

आससाद पितुः पुण्यं समीपं सुरसुन्दरः ॥ 25 ॥

vihitāṣīrmunibhyāṁ tu rāmaḥ susamamānasaḥ;
āsasāda pituḥ puṇyaṁ samīpaṁ surasundaraḥ.

25. Rāma of god-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.

पादाभिवन्दनपरं तदथासौ महीपतिः ।

षिरस्यभ्यालिलिंगाषु चुचुम्ब च पुनः पुनः ॥ 26 ॥

pādābhivandanaparaṁ tadathāsau mahīpatiḥ;
śirasyabhyālilingāṣu chuchumba cha punaḥ punaḥ.

26. During the act of his saluting the feet of his father, the lord of the earth repeatedly kissed his head and face, and embraced him with fondness.

शत्रुघ्नं लक्ष्मणं चैव तथैव परवीरहा ।

आलिलिंगं घनस्नेहो राजहंसोऽबुजे यथा ॥ 27 ॥

śatrughnaṁ lakṣmaṇaṁ chaiva tathaiva paravīrahā;
ālilinga ghanasneho rājahaṁso 'buje yathā.

27. At the same time, he the destroyer of his enemies, embraced Lakshmana and Śatrughna, with an intense affection like the swan embracing the lotus flowers.

उत्संगे पुत्र तिष्ठेति वदत्यथ महीपतौ ।

भूमौ परजनास्तीर्णे सौष्ठुकेऽथ न्यविक्षत ॥ 28 ॥

utsaṅge putra tiṣṭheti vadatyatha mahīpatau;

bhūmau parajanāstīrṇe saūṣṭhuke'tha nyavikṣata.

28. "Be you seated my son upon my lap", said the king to Rāma, who, however, took his seat on a fine piece of cloth spread on the floor by his servants.

राजोवाच

पुत्र प्राप्तविवेकस्त्वं कल्याणानां च भाजनम् ।

जडवज्जीर्णया बुद्ध्या खेदायात्मा न दीयताम् ॥ 29 ॥

putra prāptavivekastvaṁ kalyāṇānām cha bhājana;

jaḍavajjīrṇayā buddhyā khedāyātmā na dīyatām.

29. The king said "O my son and receptacle of blessings, you have attained the age of discretion, so put not yourself to that state of self-mortification, as the dull-headed do from their crazy understandings.

वृद्धविप्रगुरुप्रोक्तं त्वादृषेनानुतिष्ठता ।

पदमासाद्यते पुण्यं न मोहमनुधावता ॥ 30 ॥

vṛddhaviṣṭaguruproktam tvādṛṣeṇānutiṣṭhatā;

padamāsādyate puṇyam na mohamanudhāvata.

30. Know that it is by following the course of his elders, guides, and Brāhmanas, that one attains meritoriousness, and not by his persistence in error.

तावदेवाऽऽपदो दूरे तिष्ठन्ति परिपेलवाः ।

यावदेव न मोहस्य प्रसरः पुत्र दीयते ॥ 31 ॥

tāvadevā'pado dūre tiṣṭhanti paripelavāḥ;

yāvadeva na mohasya prasaraḥ putra dīyate.

31. So long will the train of our misfortunes lie at a distance, as we do not allow the seeds of error to have access to us.

वसिष्ठ उवाच

राजपुत्र महाबाहो शूरस्त्वं विजितास्त्वया ।

दुरुच्छेदा दुराम्भा अप्यमी विषयारयः ॥ 32 ॥

rājaputra mahābāho śūrastvaṁ vijitāstvayā;

duruchchedā durāmbhā apyamī viṣayārayaḥ.

32. Vasistha said: O strong-armed prince! you are truly heroic to have conquered your worldly instincts, which are as difficult to be eradicated as they are fierce in their action.

किमतज्ज्ञ इवाज्ञानां योग्ये व्यामोहसागरे ।

विनिमज्जसि कल्लोलबहुले जाड्याषालिनि ॥ 33 ॥

kimatajjñā ivājñānāṁ yogye vyāmohasāgare;

vinimajjasi kallolabahule jāḍyāṣālīni.

33. Why do you allow yourself like the unlearned, to be drowned in this rolling sea of errors, causing such dull inactivity in you?

विश्वामित्र उवाच

चलन्नीलोत्पलव्यूहसमलोचनलोलताम् ।

ब्रुहि चेतः कृतां त्यक्त्वा हेतुना केन मुह्यसि ॥ 34 ॥

Chalannīlotpalavyūhasamalochanalolatām;

bruhi chetaḥ kṛtāṁ tyaktvā hetunā kena muhyasi.

34. Visvāmitra said: Put an end to the unsteadiness of eyes equalling the tremulous clusters of blue lotuses caused by your unsteady mind and tell us as to what has put you in that dilemma.

किन्निष्ठाः के च ते केन कियन्तः कारणेन ते ।

आधयः प्रविलुम्पन्ति मनोगेहमिवाखवः ॥ 35 ॥

kinniṣṭhāḥ ke cha te kena kiyantaḥ kāraṇena te;

ādhayaḥ pravilumpanti manogehamivākhaṇaḥ.

35. What are these thoughts, what are their names and natures, their number and causes, that infest your mind like its maladies (in the same manner) as the mice undermine a

fabric.

मन्येनानुचितानां त्वमाधीनां पदमुत्तमम् ।

आपत्सु चाऽप्रयोज्यं ते निहीना अपि चाधयः ॥ 36 ॥

manyenānuchitānām tvamādhīnām padamuttamam;

āpatsu chā'prayojyam te nihīnā api chādhayaḥ.

36. I am disposed to think, that you are not the person to be troubled with those evils and distempers, to which the base and vile alone are subject.

यथाभिमतमाषु त्वं ब्रुहि प्राप्स्यसि चानघ ।

सर्वमेव पुनर्येन भेत्यन्ते त्वां तु नाधयः ॥ 37 ॥

yathābhimatamāṣu tvam bruhi prāpsyasi chānagha;

sarvameva punaryena bhetsyante tvām tu nādhayaḥ.

37. Tell me the craving of your heart, O sinless Rāma! and they will be recompensed in a manner, as will not disturb yours again.

इत्युष्मस्य सुमते रघुवंषकेतुराकर्ण्य

वाक्यमुचितार्थविलासगर्भम् ।

तत्याज खेदमभिगर्जति वारिवाहे

बर्ही यथा त्वनुमिताभिमतार्थसिद्धिः ॥ 38 ॥

ityuṣmasya sumate raghuvaṁṣaketurākarnya

vākyamuchitārthavilāsagarbham;

tatyāja khedamabhigarjati vārivāhe

barhī yathātvānumitābhimatārthasiddhiḥ.

38. Rāma, the banner of Raghu's race having listened to the reasonable and graceful speech of the good-intentioned sage, shook off his sorrow, like the peacock at the roaring of a cloud, in the hope of redeeming himself.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे राघवसमाध्वासनं नामैकादशः

सर्गः ॥ 11 ॥

Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkīye vairāgyaprakaraṇe

rāghavasamāśvāsanaṁ nāmaikādaśaḥ sargaḥ

Thus, comes to an end of the eleventh sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 12: RĀMA'S REPLY

वाल्मीकिरुवाच

इति पृष्ठो मुनीन्द्रेण समाष्वस्य च राघवः ।

उवाच वचनं चारु परिपूर्णार्थमन्थरम् ॥ 1 ॥

iti pṛṣṭo munīndreṇa samāśvasya cha rāghavaḥ;

uvācha vachanaṁ chāru paripūrṇārthamantharam.

1. **Vālmīki related:** O Bharadvaja! Being thus asked with soothing words by the chief of the sages, Rāma made his answer in a soft and graceful speech replete with good sense.

रामोवाच

भगवन्भवतापृष्ठो यथावदधुनाऽखिलम् ।

कथयाम्यहमज्ञोऽपि को लंघयति सद्वचः ॥ 2 ॥

bhagavanbhavatāpṛṣṭo yathāvadadhunā'khilam;

kathayāmyahamajñō'pi ko laṅghayati sadvachāḥ.

2. Rāma said, O venerable sage! I will tell you everything, as asked by you; for who would disobey the orders of the wise?

अहं तावदयं जातो निजेऽस्मिन्पितृसङ्घनि ।

क्रमेण वृद्धिं संप्राप्तः प्राप्तविद्यञ्च संस्थितः ॥ 3 ॥

ahaṁ tāvadayam jāto nīje'sminpitṛsadmani;

krameṇa vṛddhiṁ saṁprāptaḥ prāptavidyaścha saṁsthitaḥ.

3. Since I was born in this mansion of my father I have all along remained, grown-up and received my education (in this very place).

ततः सदाचारपरो भूत्वाहं मुनिनायक ।

विहृतस्तीर्थयात्रार्थमुर्वीमम्बुधिमेखलाम् ॥ 4 ॥

tataḥ sadāchāraparo bhūtvaḥam munināyaka;

viḥṛtastīrthayātrārthamurvīmambudhimekhalām.

4. Then O leader of sages! being desirous to learn good usages (of mankind), I set out to travel to holy places all over this sea-girtearth.

एतावताथ कालेन संसारास्थामिमां हरन् ।

समुद्भूतो मनसि मे विचारः सोऽयमीदृषः ॥ 5 ॥

ētāvatātha kālena saṁsārāsthāmimāṁ haran;

samudbhūto manasi me vichāraḥ so'yamīdṛṣaḥ.

5. It was by this time that there arose a train of reflections in my mind of the following nature which shook my confidence in worldly objects.

विवेकेन परीतात्मा तेनाहं तदनु स्वयम् ।

भोगनीरसया बुद्ध्या प्रविचारिवानिदम् ॥ 6 ॥

vivekena parītātmā tenāhaṁ tadanu svayam;

bhoganīrasayā buddhyā pravichārivānidam.

6. My mind was employed in the discrimination of the nature of things, which led me gradually to discard all thoughts of sensual enjoyments.

किं नामेदं बत सुखं येयं संसारसंततिः ।

जायते मृतये लोको म्रियते जननाय च ॥ 7 ॥

kiṁ nāmedaṁ bata sukhaṁ yeyam saṁsārasantatiḥ;

jāyate mṛtaye loko mriyate janānāya cha.

7. What are these worldly pleasures good for, (thought I), and what means the multiplication (of our species) on earth? Men are born to die, and they die to be born again.

अस्थिराः सर्व एवेमे सचराचरचेष्टिताः ।

आपदां पतयः पापा भावा विभवभूमयः ॥ 8 ॥

asthirāḥ sarva ēveme sacharācharacheṣṭitāḥ;

āpadāṁ patayaḥ pāpā bhāvā vibhavabhūmayāḥ.

8. There is no stability in the tendencies of beings whether they are movable or immovable. They all tend to vice, decay,

and danger; and all our possessions are the grounds of our penury.

अयःषलाकासदृषाः परस्परमसंगिनः ।

प्लिष्यन्ते केवलं भावा मनःकल्पनया स्वया ॥ 9 ॥

ayaḥṣalākāsadr̥ṣāḥ parasparamasāṅgināḥ;

ṣliṣyante kevalam bhāvā manaḥkalpanayā svayā.

9. All objects (of sense) are detached from each other as iron rods or needles from one another; it is imagination alone that attaches them to our minds.

मनःसमायत्तमिदं जगदाभोगि दृष्यते ।

मनष्वासदिवाभाति केन स्म परिमोहिताः ॥ 10 ॥

manaḥsamāyattamidaṁ jagadābhogi dṛṣyate;

manaṣchāsadivābhāti kena sma parimohitāḥ.

10. It is the mind that pictures the existence of the world as a reality, but by the deceptiveness of the mind (being known) we are safe from such deception.

असतैव वयं कष्टं विकृष्टा मूढबुद्धयः ।

मृगतृष्णाभ्रसा दूरे वने मुग्धमृगा इव ॥ 11 ॥

asataiva vyaṁ kaṣṭaṁ vikṛṣṭā mūḍhabuddhayaḥ;

mṛgatr̥ṣṇāmbhasā dūre vane mugdhamṛgā iva.

11. If the world is an unreality, it is a pity that ignorant men should be allured by it, like the deer tempted by a distant mirage (appearing) as water.

न केनचिच्च विक्रीता विक्रीता इव संस्थिताः ।

बत मूढा वयं सर्वे जानाना अपि शाम्बरम् ॥ 12 ॥

na kenachichcha vikrītā vikrītā iva saṁsthitāḥ;

bata mūḍhā vyaṁ sarve jānānā api śāmbaram.

12. We are sold by none, yet we behave as if enslaved to the world. It is a pity that mindful of the futility of the mundane world, we are spellbound to it.

किमेतेषु प्रपंचेषु भोगा नाम सुदुर्भगाः ।

मुधैव हि वयं मोहात्संस्थिता बद्धभावनाः ॥ 13 ॥

*kimeteṣu prapañcheṣu bhogā nāma sudurbhagāḥ;
mudhaiva hi vyañ mohātsamsthitā baddhabhāvanāḥ.*

13. What are the enjoyments in this quintessence (of the world) nothing but misery; and yet we are foolishly caught in its thoughts as if clogged in honey (like bees).

आ ज्ञातं बहुकालेन व्यर्थमेव वयं वने ।

मोहे निपतिता मुग्धाः श्वभ्रे मुग्धा मृगा इव ॥ 14 ॥

*ā jñātañ bahukālena vyarthameva vyañ vane;
mohe nipatitā mugdhāḥ śvabhre mugdhā mṛgā iva.*

14. Ah! I perceive after long time, that we have insensibly fallen into errors, like senseless stags falling into caverns in the wilderness.

किं मे राज्येन किं भोगैः कोऽहं किमिदमागतम् ।

यन्मिथ्यैवास्तु तन्मिथ्या कस्य नाम किमागतम् ॥ 15 ॥

*kiñ me rājyena kiñ bhogaiḥ ko'hañ kimidamāgatam;
yanmithyaivāstu tanmithyā kasya nāma kimāgatam.*

15. Of what use is royalty and these enjoyments to me? What am I and whence are all these things? They are but vanities and let them continue as such without any good or loss to anybody.

एवं विमृषता ब्रह्मन्सर्वेष्वेव ततो मम ।

भावेष्वरतिरायाता पथिकस्य मरुष्विव ॥ 16 ॥

*ēvañ vimṛṣatā brahmansarveṣveva tato mama;
bhāveṣvaratirāyātā pathikasya maruṣviva.*

16. Reasoning in this manner O Brahman, I came to be disgusted with the world, like a traveller in (his journey through) a desert.

तदेतद्भगन्ब्रुहि किमिदं परिणश्यति ।

किमिदं जायते भूयः किमिदं परिवर्द्धते ॥ 17 ॥

tadetadbhaganbruhi kiminda pariṇaśyati;

kimidaṁ jāyate bhūyaḥ kimidaṁ parivarddhate.

17. Now tell me, O venerable sir! whether this world is advancing to its dissolution, or continued reproduction, or is it in course of its endless progression?

जरामरणमापच्च जननं संपदस्तथा ।

आविर्भावतिरोभावैर्विवर्द्धन्ते पुनः पुनः ॥ 18 ॥

*jarāmaraṇamāpachcha jananaṁ sarīpadastathā;
āvīrbhāvatirobhāvairvivarddhante punaḥ punaḥ.*

18. If there is any progress here, it is that of the appearance and disappearance of old age and decease, of life, prosperity, and adversity by turns?

भोगैस्तैरेव तैरेव तुच्छैर्वयममी किल ।

पश्य जर्जरतां नीता वातैरिव गिरिद्रुमाः ॥ 19 ॥

*bhogaistaireva taireva tuchchhairvayamamī kila;
paśya jarjaratām nītā vātairiva giridrumāḥ.*

19. Behold how the variety of our trifling enjoyments hastens our decay, they are like hurricanes shattering the which are on top of the mountains.

अचेतना इव जनाः पवनैः प्राणनामभिः ।

ध्वनन्तः संस्थिताव्यर्थं यथा कीचकवेणवः ॥ 20 ॥

*achetanā iva janāḥ pavanaiḥ prāṇanāmabhiḥ;
dhvanantaḥ saṁsthitāvyarthaṁ yathā kīchakaveṇavaḥ.*

20. Men continue in vain to breathe their vital breath as hollow-bamboowind-pipes having no sense.

शाम्यतीदं कथं दुःखमिति तप्तोस्मि चिन्तया ।

जरद्द्रुम इवोग्रेण कोटरस्थेन वह्निना ॥ 21 ॥

*śāmyatīdaṁ katham duḥkhamiti taptosmi chintayā;
jaraddruma ivogreṇa koṭarasthena vahninā.*

21. How is (human) misery to be alleviated, it is the (only) thought which consumes me like a wildfire in the hollow of a withered tree.

संसारदुःखपाषाणनीरस्त्रहृदयोप्यहम् ।

निजलोकभयादेव गलद्वाष्पं न रोदिमि ॥ 22 ॥

saṁsāraduḥkhaṇpāṣāṇanīrandhrahṛdayopiyaham;

nijalokabhayādeva galadvāṣpaṁ na rodimi.

22. The weight of worldly miseries sits heavy on my heart as a rock and obstructs my lungs to breathe out. I have a mind to weep, but I am prevented from shedding my tears for fear of my people.

शून्या मन्मुखवृत्तीस्ताः शुष्करोदननीरसाः ।

विवेक एव हृत्संस्थो ममैकान्तेषु पश्यति ॥ 23 ॥

sūnyā manmukhavṛttistāḥ śuṣkarodananīrasāḥ;

viveka ēva hṛtsaṁstho mamaikānteṣu paśyati.

23. My tearless weeping and speechless mouth, give no indication of my inward sorrow to anybody, except my consciousness which is the silent witness in my solitude.

भृशं मुह्यामि संस्मृत्य भावाभावमयीं स्थितिम् ।

दारिद्र्योणेव सुभगो दूरे संसारचेष्टया ॥ 24 ॥

bhṛśaṁ muhyāmi saṁsmṛtyā bhāvābhāvamayīm sthitim;

dāridryoṇeva subhago dūre saṁsāracheṣṭayā.

24. I wait to think on the positive and negative states (of worldly bliss), as a ruined man bewails to reflect on his former state of affluence (and present indigence).

मोहयन्ति मनोवृत्तिं खंडयन्ति गुणावलिम् ।

दुःखजालं प्रयच्छन्ति विप्रलम्भपराः श्रियः ॥ 25 ॥

mohayanti manovṛttiṁ khaṇḍayanti guṇāvalim;

duḥkhajālaṁ prayachchhanti vipralambhaparāḥ śriyaḥ.

25. I take prosperity to be a seducing cheat, for its deluding the mind, impairing the good qualities (of men) and spreading the net of our miseries.

चिंता निचयचक्राणि नानन्दाय धनानि मे ।

संप्रसूतकलत्राणि गृहाण्युग्रापदामिव ॥ 26 ॥

*chintā nichayachakrāṇi nānandāya dhanāni me;
saṁprasūtakalatrāṇi gṛhāṇyugrāpadāmiva.*

26. To me, like one fallen into great difficulties, no riches, offspring, consorts or home afford any delight, but they seem to be (so many sources of) misery.

विविधदोषदशापरिचिन्तनैर्विततभङ्गुरकारणकल्पितैः ।

मम न निर्वृतिमेति मनो मुने निगडितस्य-

यथा वनदन्तिनः ॥ 27 ॥

*vividhadoṣadaśāparichintanairvitatabhaṇagurakāraṇakalpitaḥ;
mama na nirvṛtīmeti mano mune nigaditasya-
yathā vanadantīnaḥ.*

27. I, like a wild elephant in chains, find no rest in my mind, by reflecting on the various evils of the world, and by thinking on the causes of our fragility.

खलाः काले काले निशिनशितमोहैकमिहिका ।

गतालोके लोके विषयशतचोराः सुचतुराः ।

प्रवृत्ताः प्रोद्युक्ता दिशि दिशि विवेकैकहरणे ।

रणे शक्तास्तेषां क इव विदुषः प्रोज्झ्य सुभटाः ॥ 28 ॥

*khalāḥ kāle kāle niśiniśitamohaikamihikā;
gatāloke loke viṣayaśatachorāḥ suchaturāḥ;
pravṛttāḥ prodyuktā diśi diśi vivekaiakaharaṇe;
raṇe śaktāsteṣāṁ ka iva viduṣaḥ projjhya subhaṭāḥ.*

28. There are wicked passions at all times, lurking under the dark mist of the night of our ignorance; and there are hundreds of objects, which like so many cunning rogues, are all out to rob us of our reason from all sides in broad daylight. Nobody can give them a good fight on the battlefield except scholars with deep insight.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे प्रथमपरितापो नाम द्वादशः

सर्गः ॥ 12 ॥

Ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe

prathamaparitāpo nāma dvādaśaḥ sargaḥ

Thus comes to an end of the twelfth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 13: VITUPERATION OF RICHES

रामोवाच

इयमस्मिन्स्थितोदारा संसारे परिकल्पिता ।

श्रीर्मुने परिमोहाय सापि नूनं कदर्थदा ॥ 1 ॥

iyaśminsthitodārā saṁsāre parikalpitā;

śrīrmune parimohāya sāpi nūnaṁ kaddarthaḍā.

1. Rāma said: It is the idea of ignorant, O sage! that material wealth is permanent and a source of happiness here; it is even she that is the cause of all our troubles and infatuation.

उल्लासबहुलानन्तकल्लोलानलमाकुलान् ।

जडान्प्रवहति स्फरान्प्रावृषीव तरङ्गिणी ॥ 2 ॥

ullāśabahulānantakallolānalamākulān;

jaḍānpravahati spharāṇprāvṛṣīva taraṅgiṇī.

2. She (material wealth) bears away as a river in the rainy season, all high-spirited simpletons overpowered by its current (call it fortune).

चिन्तादुहितरो बह्नयो भूरिदुर्ललितैधिताः ।

चंचलाः प्रभवन्त्यस्यास्तरंगाः सरितो यथा ॥ 3 ॥

chintāduhitaro bahnayo bhūridurlalitaiddhitāḥ;

chaṁchalāḥ prabhavantyaśyāstaraṁgāḥ sarito yathā.

3. Her (material wealth's) daughters are anxieties, fostered by wayward impulses, like the waves of a stream raised by the winds.

एषा हि पदमेकत्र न निबध्नाति दुर्भगा ।

दग्धेवानियताचारमितश्चेतश्च धावति ॥ 4 ॥

ēṣā hi padamekatra na nibadhnāti durbhagā;

dagdhevanīyatāchāramitaśchetaścha dhāvati.

4. She can never stand steady on her legs any where, but like a wretched woman who has burnt her feet, she limps from one place to another.

जनयन्ती परं दाहं परामृष्टांगिका सती ।

विनाशमेव धत्तेन्तर्दीपलेखेव कज्जलम् ॥ 5 ॥

janayantī param dāhaṁ parāmṛṣṭāṅgikā satī;

vināśameva dhattentardīpalekheva kajjalam.

5. This material wealth (called as fortune), like a lamp both burns and blackens its owner, until it is extinguished by its own inflammation or it ruins her owner.

गुणागुणविचारेण विनैव किल पार्श्वगम् ।

राजप्रकृतिवन्मूढा दुरारुढावलम्बते ॥ 6 ॥

guṇāguṇavichāreṇa vinaiva kila pārśvagam;

rājaprakṛtivanmūḍhā durāruḍhāvalambate.

6. The material wealth is blind like that of a king. Just as a king blindly befriend a person who keeps hovering around him without going into his merits and demerits. Similarly, material wealth adheres to a person who is close to her irrespective of his/her merit or demerit.

कर्मणा तेन तेनैषा विस्तारमनुगच्छति ।

दोषाशीविषवेगस्य यत्कीरं विस्तरायते ॥ 7 ॥

karmaṇā tena tenaiṣā vistāramanugachchhati;

doṣāśīviṣavegasya yatksīraṁ vistarāyate.

7. She (material wealth) grows by the acts of war, gambling, frauds, and exploitation of the weaker which breeds all sorts of evils, as the potency of the poison of serpents is increased by the milk.

तावच्छीतमृदुस्पर्शाः परे स्वे च जने जनाः ।

वात्ययेव हिमं यावच्छ्रिया न परुषीकृताः ॥ 8 ॥

tāvachchhītamṛdusparśāḥ pare sve cha jane janāḥ;

vātyayeva himaṁ yāvachchhriyā na paruṣīkṛtāḥ.

8. Men (by nature) are gentle and kind-hearted to friends and strangers until they are hard-heartedened by their riches, which like blasts of wind, serve to stiffen (the liquid) to frost.

प्राज्ञाः शूराः कृतज्ञाश्च पेशला मृदवश्च ये ।

पांसुमुष्ट्योव मणयः श्रिया ते मलिनीकृताः ॥ 9 ॥

prājñāḥ śūrāḥ kṛtajñāścha peśalā mṛdavaścha ye;

pāṁsumuṣṭyova maṇayaḥ śriyā te malinīkṛtāḥ.

9. As brilliant gems are soiled by dust, so are the learned, the brave, the grateful, the mild and gentle, corrupted by riches.

न श्रीः सुखाय भगवन्दुःखायैव हि वर्द्धते ।

गुप्ता विनाशनं धत्ते मृतिं विषलता यथा ॥ 10 ॥

na śrīḥ sukhāya bhagavanduhkhāyaiva hi varddhate;

guptā vināśanam dhatte mṛtiṁ viṣalatā yathā.

10. Riches do not conduce to one's happiness, but contribute greatly to his suffering and destruction, as the aconite plant (विषलता) when fostered, hides in itself the fatal poison.

श्रीमानजननिन्द्यश्च शूरश्चाप्यविकल्थनः ।

समदृष्टिः प्रभुश्चैव दुर्लभाः पुरुषास्त्रयः ॥ 11 ॥

śrīmānajananiindyaścha śūraśchāpyavikatthanaḥ;

samadṛṣṭiḥ prabhuśchaiva durlabhāḥ puruṣāstrayaḥ.

11. A rich man without blemish, a brave man devoid of vanity, and a master lacking partiality are the three rarities on earth.

एषा हि विषमा दुःखभोगिनां गहनागुहा ।

घनमोहगजेन्द्राणां विन्ध्यशैलमहातटी ॥ 12 ॥

ēṣā hi viṣamā duḥkhabhogināṁ gahanāguhā;

ghanamohagajendrāṇāṁ vindhyaśailamahātāṭī.

12. This material wealth is as inaccessible as the dark

cavern of a dragon and as unapproachable as the deep wilderness of the Vindhyā mountain, which is inhabited by fierce elephants.

सत्कार्यपद्मरजनी दुःखकैरवचन्द्रिका ।

सुदृष्टिदीपिकावात्या कल्लोलौघतरंगिणी ॥ 13 ॥

satkāryapadmarajaniḥ duḥkhakairavachandrikā;

sudṛṣṭīdīpikāvātyā kallolaughataramiṇī.

13. Material wealth cause a decrease in the good qualities of men, like the shadow of night withers the lotus flower. It increases misery like moon-beams bringing bloom to the buds. It deprives one of the spiritual vision like a hurricane and a river with huge surges blows away the brightness of the lamp.

संभ्रमाभ्रादिपदवी विषादविषवर्द्धिनी ।

केदारिका विकल्पानां खेदाय भयभोगिनी ॥ 14 ॥

sambhramābhrādīpadavī viṣādaviṣavarddhinī;

kedārikā vikalpānām khedāya bhayabhoginī.

14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.

हिमं वैराग्यवल्लीनां विकारोलूकयामिनी ।

राहुदंष्ट्रा विवेकेन्दोः सौजन्याम्भोजचन्द्रिका ॥ 15 ॥

himaṁ vairāgyavallīnām vikārolūkayāminī;

rāhudanṣṭrā vivekendoḥ saujanyāmbhojachandrikā.

15. Craze for material wealth is (as a killing) frost to the creeper of asceticism (just as frost kills the creeper, the craze for material wealth kills the notion of asceticism); and as the night to the owls of libertinism (as activities of owls get a boost in the night, material wealth boosts up all immoral activities); she is an eclipse to the moonlight of reason, and she is like moon beams to the bloom of the lilies of good sense (as lily flower withers away in under moon beams, a good sense also withers away under the impression of material

wealth).

इन्द्रायुधवदालोलनानारागमनोहरा ।

लोला तडिदिवोत्पन्नध्वंसिनी च जडाश्रया ॥ 16 ॥

Indrāyudhavadālolanānārāgamanoharā;

lolā ṭaḍidivotpannadhvaṁsinī cha jaḍāśrayā.

16. She is as transitory as the rainbow, and alike pleasant to view by the play of her colours; she is as fickle as the lightning, which vanishes no sooner when it appears to sight. Hence none but the ignorant have reliance on her.

चापलावजितारण्यनकुली नकुलीजना ।

विप्रलम्भनतात्पर्यजितोग्रमृगतृष्णिका ॥ 17 ॥

chāpālāvajītāranyaṇakulī nakulījanā;

vipralambhanatātparyyajitogramṛgaṭṛṣṇikā.

17. She defeats the female mongoose so far as unsteadiness is concerned. She is not well-born but base-born. In the matter of deception, she beats even the strongest mirage.

लहरीवैकरूपेण पदं क्षणमकुर्वती ।

चला दीपशिखेवातिदुर्ज्ञेयगतिगोचरा ॥ 18 ॥

laharīvaikarūpeṇa padam kṣaṇamakurvati;

chalā dīpaśikhēvātidurjñeyagatigocharā.

18. Unsteady as the wave, she is never steady in any place; (but is ever-wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.

सिंहिव विग्रहव्यग्रकरीन्द्रकुलपोथिनी ।

खड्गधारेव शिशिरा तीक्ष्णतीक्ष्णाशयाश्रया ॥ 19 ॥

siṁhīva vīgrahavyagrakarīṇḍrakulapothīnī;

khaḍgadhāreva śīsīrā tīkṣṇatīkṣṇāśayāśrayā.

19. She, like the lioness, destroys the people like the leader of elephants ever-prompt in fighting. She is as sharp as the blade of a sword possessed by hard-hearted (cruel) swordsmen.

नानयापहतार्थिन्या दुराधिपरिलीनया ।

पश्याम्यभव्यया लक्ष्म्या किञ्चिद् दुःखादृते सुखम् ॥ 20 ॥

nānayaāpahṛtārthinyā durādhīparilīnayā;

paśyāmyabhavyayā lakṣamyā kiñchid duḥkhādṛte sukham.

20. I see no felicity in uncivil prosperity, except pain and mental problems like stress, anxiety and depression.

दूरेणोत्सारितालक्ष्म्या पुनरेव तमादरात् ।

अहो बताश्लिष्यतीव निर्लज्जा दुर्जना सदा ॥ 21 ॥

dūreṇotsāritālakṣamyā punareva tamādarāt;

aho batāśliṣyativā nirllajā durjanā sadā.

21. It is pity that material wealth, like a shameless prostitute, will again lay hold on a man, after being abandoned by him in his association with poverty.

मनोरमा कर्षति चित्तवृत्तिं कदर्थसाध्या क्षणभंगुरा च ।

व्यालावलीगात्रविवृत्तदेहा श्वभ्रोत्थितापुष्पलतेव लक्ष्मीः ॥ 22 ॥

manoramā karṣati chittavṛttiṁ kadamthasādhyā

kṣaṇabhaṅgurā cha;

vyālāvalīgātravivṛttadehā śvabhrotthitāpuṣpalateva lakṣmīḥ.

22. What is she with all her loveliness and attraction of human hearts, but the momentary thing obtained by all manner of evil means, and resembling at best a flowering shrub, growing out of a hole inhabited by a snake, and beset by reptiles all about its place.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे लक्ष्मीनिराकरणं नाम त्रयोदशः सर्गः ॥ 13 ॥

Ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmikiye vairāgyaparakaraṇe lakṣmīnirākaraṇaṁ nāma trayodaśaḥ sargaḥ

Thus comes to an end of the thirteenth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 14: DEPRECIATION OF HUMAN LIFE

रामोवाच

आयुः पल्लवणकोणाग्रलम्बाम्बुकणभङ्गुरम् ।

उन्मत्तमिव संत्यज्य यात्यकाण्डे शरीरकम् ॥ 1 ॥

āyuh pallaṇṇakoṇāgralambāmbukapaṇabhaṇaguram;
unmattamiva saṁtyajya yātyakāṇḍe śarīrakam.

1. Rama Said: Human life is as frail as a pendant drop of water trembling on the tip of a leaflet and as irrepressible as a raving madman, that breaks loose from its body out of its proper season.

विषयाशीविषासङ्गपरिजर्जश्चेतसाम् ।

अप्रौढात्मविवेकानामायुरायासकारणम् ॥ 2 ॥

viṣayāśīviṣāsaṇagaparijarjaśchetasām;
aprauḍhātmaivivekānāmāyurāyāsakāraṇam.

2. Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are but causes of their torment.

ये तु विज्ञातविज्ञेया विश्रान्ता वितते पदे ।

भावाभावसमाप्त्वासमायुस्तेषां सुखायते ॥ 3 ॥

ye tu vijñātavijñeyā viśrāntā vitate pade;
bhāvābhāvasamāṣvāsamāyusteṣāṁ sukhāyate.

3. Those knowing the knowable, and resting in the all-pervading spirit, are indifferent to their losses and gains, and enjoy lives of perfect tranquility.

वयं परिमिताकारपरिनिष्ठतनिष्चयाः ।

संसाराभ्रतडित्युजे मुने नायुषि निर्वृताः ॥ 4 ॥

vayaṁ parimitākārapariniṣṭhataniṣchayāḥ;
saṁsārābhṛtaḍitpurije mune nāyuṣi nirvṛtāḥ.

4. We that have the certain belief of our being limited to the body, can have no enjoyment in our transient lives, which are but flashes of lightnings amidst the cloudy sky of the

world.

युज्यते वेष्टनं वायोराकाशस्य च खण्डनम् ।

ग्रथनं च तरङ्गाणामास्था नायुषि युज्यते ॥ 5 ॥

vayujyate veṣṭanam vāyorākāśasya cha khaṇḍanam;
grathanam cha taraṅgāṇāmāsthā nāyusi yujyate.

5. It is possible to keep the winds in confinement, to tear asunder the sky to pieces, and wreath the waves to a chaplet (garland), but it is impossible to place any reliance on our lives.

पेलवं शरदीवाभ्रमस्नेह इव दीपकः ।

तरङ्गक इवालोलं गतमेवोपलक्ष्यते ॥ 6 ॥

pelavaṁ śaradīvābhramasneha iva dīpakḥ;
taraṅgaka ivāloḷaṁ gatamevopalakṣayate.

6. Fast as the fleeting clouds in autumn and short as the light of an oilless lamp, our lives appear to pass away as quickly as the rolling waves in the sea.

तरङ्गं प्रतिबिम्बेन्दुं ताडित्युजं नभोम्बुजम् ।

ग्रहीतुमास्यां बध्नामि न त्वायुषि हतस्थितौ ॥ 7 ॥

taraṅgaṁ pratibimbenduṁ tāḍitpunjaṁ nabhombum;
grahītumāsthāṁ badhnāmi na tvāyusi hatasthitau.

7. Rather rely to lay hold on the shadow of the moon in the waves, the fleeting lightnings in the sky, and the ideal lotus blossoms in the space, than ever place any reliance upon this unsteady life.

अविश्रान्तमनाः शून्यमायुराततमीहते ।

दुःखयायैव विमूढोन्तर्गर्भमष्वतरी यथा ॥ 8 ॥

aviśrāntamanāḥ śūnyamāyurātataṁīhate;
duḥkhayāyāiva vimūḍhontargarbhamasvatarī yathā.

8. Men of restless minds, desiring to prolong their useless and toilsome lives for nothing but pain. They resemble the mare-mule conceiving by a horse or donkey for nothing but

pain, as mules and hinnies have 63 chromosomes, a mixture of the horse's 64 and the donkey's 62. The different structures and numbers usually prevent the chromosomes from pairing up properly and creating successful embryos, rendering most mules infertile.

संसारसंसृतावस्यां फेनोस्मिन्सर्गसागरे ।

कायबल्ल्यांभसो ब्रह्मन् जीवितं मे न रोचते ॥ 9 ॥

saṁsārasaṁsṛtāvasyāṁ phenosminsargasāgare;

kāyaballyāmbhaso brahman jīvitam me na rochate.

9. This world (Sansāra) is as a whirlpool amidst the ocean of creation, and every individual body is as quickly fading as a foam or froth or bubble in the ocean, so I have no interest in this life.

प्राप्यं संप्राप्यते येनभूयो येन न शोच्यते ।

पराया निर्वृतेः स्थानं यत्तज्जीवितमुच्यते ॥ 10 ॥

prāpyam saṁprāpyate yenabhūyo yena na śocyate;

parāyā nirvṛteḥ sthānam yattajjīvitamuchyate.

10. That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.

तरवोपि हि जीवन्ति जीवन्ति मृगपक्षिणः ।

स जीवति मनो यस्य मननेन न जीवति ॥ 11 ॥

taravo pi hi jīvanti jīvanti mṛgapakṣiṇaḥ;

sa jīvati mano yasya mananena na jīvati.

11. Plants also lead a life; likewise animals and birds do. But a man leads a true life whose mind has settled after realizing the self.

जातास्त एव जगति जन्तवः साधुजीविताः ।

ये पुनर्नेह जायन्ते शेषा जरठगर्दभाः ॥ 12 ॥

jātāsta ēva jagati jantavaḥ sādhujīvitāḥ;

ye punarneha jāyante śeṣa jarathagardabhāḥ.

12. All those living beings are said to have lived a successful life on this earth, who are liberated not to be born again and again. The rest are no better than donkeys living a long useless life.

भारोविवेकिनः शास्त्रं भारोज्ञानं च रागिणः ।

अशान्तस्य मनोभारोभारोनात्मविदो वपुः ॥ 13 ॥

bhāro vivekinaḥ śāstram bhārojñānam cha rāgiṇaḥ;
aśāntasya manobhārobhāronātmavidō vapuḥ.

13. Sāstra (Scripture) is a burden to the unwise, and knowledge is cumbersome to the passionate; thinking is a load to the restless, and the body is a burden to one who failed to realize the self.

रूपमायुर्मनोबुद्धिरहंकारस्तथेहितम् ।

भारो भारधरस्येव सर्वं दुःखाय दुर्धियः ॥ 14 ॥

rūpamāyurmanobuddhirahṁkārastathehitam;
bhāro bhāradharasyeva sarvaṁ duḥkhāya durdhiyaḥ.

14. For ignorant, form, life, mind, intellect, and individuality and efforts are nothing but over-loadings as those upon a porter.

अविश्रान्तमनापूर्णमापदां परमास्पदम् ।

नीडं रोगविहंगानामायुरायासनं दृढम् ॥ 15 ॥

aviśrāntamanāpūrṇamāpadāṁ paramāspadam;
nīḍam rogavihaṁgānāmāyurāyāsanaṁ dṛḍham.

15. The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it, like birds of the air; such a life is the abode of toil and misery.

प्रत्यहं खेदमुत्सृज्य शनैरलमनारतम् ।

आखुनेव जरच्छ्वभ्रं कालेन विनिहन्यते ॥ 16 ॥

pratyahaṁ khedamutsṛjya śanairalamanāratam;
ākhuṇeva jarachchvabhraṁ kālena vinihanyate.

16. As an old mound is slowly dilapidated by the mice

continually burrowing under it, so is the life gradually corroded over time.

शरीरबिलविश्रान्तैर्विषदाहप्रदायिभिः ।

रोगैरापीयतेरोद्वैर्व्यालैरिव वनानिलः ॥ 17 ॥

śarīrabilaviśrāntairviṣadāhapradāyibhiḥ;

rogairāpīyaterodrairvyālairiva vanānilaḥ.

17. Deadly diseases bred within the body, feed upon our life, as poisonous snakes resting in holes of the woods consume the meadow air.

प्रस्रुवानैरविच्छेदं तुच्छैरन्तरवासिभिः ।

दुःखैरावृश्यते कुरैघुणैरिव जरद्गुमः ॥ 18 ॥

prasnuvānairavichchedaṁ tuchchhairantaravāsibhiḥ;

duḥkhairāvṛśchyate kruraighuṇairiva jaraddrumaḥ.

18. As the withered tree is perforated by the minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and noxious secretions.

नूनं निगरणायाशु घनगर्द्धमनारतम् ।

आखुर्माज्जरकेणैव करणेनावलोक्यते ॥ 19 ॥

nūnaṁ nigaraṇāyāśu ghanagarddhamanāratam;

ākhumārjārakeṇeva karaṇenāvalokyate.

19. Death is incessantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.

गन्धादिगुणगर्भिण्या शून्ययाशक्तिवेश्यया ।

अन्नं महाशनेनेव जरया परिजीर्यते ॥ 20 ॥

gandhādiguṇagarbhīṇyā śūnyayāśaktiveśyayā;

annaṁ mahāśaneneva jarayā parijīryate.

20. Old age wastes us as soon as a glutton digests his food and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.

दिनैः कतिपयैरेव परिज्ञाय गतादरम् ।

दुर्जनः सुजनेनेव यौवनेनावमुच्यते ॥ 21 ॥

dinaiḥ katipayaireva parijñāya gatādaram;
durjanaḥ sujaneneva yauvanenāvamuchyate.

21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust after his weakness comes to be known to him in a few days.

विनाशसुहृदा नित्यं जरामरणबन्धुना ।

रुपं खिङ्गवरेणेव कृतान्तेनाभिलष्यते ॥ 22 ॥

vināśasuhṛdā nityam jarāmaraṇabandhunā;
rupam khiṅgavareṇeva kṛtāntenābhilaṣyate.

22. The lover of destruction, the time of old age and death pursues the life of man, as a womanizer pursues a beauty.

स्थिरतयासुखभासितया तया सततमुज्झितमुत्तमफल्यु च ।

जगति नास्ति तथागुणवर्जितं मरणभाजनमायुरिदं यथा ॥ 23 ॥

sthīratayāsukhabhāsitayā tayāsatatamujjhitamuttamaphalgu
cha;

jagati nāstitathāguṇavarjitam maraṇabhājanamāyuridaṁ
yathā.

23. Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death unless it is attended by the permanent felicity of emancipation.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे जीवितगर्हा नाम चतुर्दशः

सर्गः ॥ 14 ॥

Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
jīvitagarhā nāma chaturdaśaḥ sargaḥ

Thus comes to an end of the fourteenth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 15: OBLOQUY ON EGOISM

रामोवाच

मुधैवाभ्युत्थितो मोहान्मुधैव परिवर्धते ।

मिथ्यामयेन भीतोस्मि दुरहंकारशत्रुणा ॥ 1 ॥

mudhaivābhyutthito mohānmudhaiva parivardhate;
mithyāmayena bhītosmi durahamkāraśatruṇā.

1. Rāma continued: Egoism springs from false conceit, and it is vanity (or vain glory) that fosters it; I am much afraid of this baneful egoism which is an enemy (to humankind).

अहंकारवशादेव दोषकोशकदर्थताम् ।

ददाति दीनदीनानां संसारो विविधाकृतिः ॥ 2 ॥

ahamkāraśādeva doṣakośakadarthatām;
dadāti dīnadīnānāṃ saṁsāro vividhākṛtiḥ.

2. It is under the influence of egoism that all men in this diversified world, and even the very poorest of them, fall into its dungeon of evils and misdeeds.

अहंकारवशादापदहंकारादुराधयः ।

अहंकारवशादीहा त्वहंकारो ममामयः ॥ 3 ॥

ahamkāraśādāpadahamkāradūradhayaḥ;
ahamkāraśādīhā tvahamkāro mamāmayah.

3. All accidents, anxieties, troubles and wicked exertions proceed from egoism; hence I deem egoism as a disease.

तमहंकारमाश्रित्य परमं चिरवैरिणम् ।

न भुंजे न पिबाम्यम्भः किमुभोगान्भुजे मुने ॥ 4 ॥

tamahamkāramāśritya paramaṁ chiravairiṇam;
na bhuñje na pibāmyambhaḥ kimubhogānbhujē mune.

4. Being subject to that everlasting arch-enemy, the cynic egoism, I have refrained from my food and drink. What to say of other enjoyments?

संसाररजनीदीर्घा माया मनसि मोहिनी ।

ततोहंकारदोषेण किरातेनेव वागुरा ॥ 5 ॥

*saṁsārarajanīdīrghā māyā manasi mohinī;
tatohaṁkāradoṣeṇa kirāteneva vāgurā.*

5. This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).

यानि दुःखानि दीर्घाणि विषमाणि महान्ति च ।

अहंकारात्प्रसूतानि तान्यगात्खदिरा इव ॥ 6 ॥

*yāni duḥkhāṇi dīrghāṇi viṣamāṇi mahānti cha;
ahaṁkāārātprasūtāni tānyagātkhadirā iva.*

6. All our great and intolerable miseries, growing as ranks as the thorny plants of the acacia catechu, which are nothing but the results of our egoism.

शमेन्दुसैहिकेयास्यंगुणपद्महिमाशनिम् ।

साम्यमेघशरत्कालमहंकारं त्यजाम्यहम् ॥ 7 ॥

*śamendusaihikeyāsyāṅguṇapadyahimāśanim;
sāmyameghaśaratkālamahaṁkāraṁ tyajāmyaham.*

7. It overcasts the equanimity of mind as an eclipse overshadows the moon; it destroys our virtues as a frost destroys the lotus flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.

नाहरामो न मे वांछा भावेषु न च मे मनः ।

शान्त आसितुमिच्छामि स्वात्मनीव जितो यथा ॥ 8 ॥

*nāharāmo na me vāñchhā bhāveṣu na cha me manaḥ;
śānta āsītumichchhāmi svātmanīva jīto yathā.*

8. I am not Rāma the prince, I have no desire, nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-realised one.

अहंकारवशाद्यद्यन्मया भुक्तं हुतं कृतम् ।

सर्वं तत्तदवस्त्वेव वस्त्वहंकाररिक्तता ॥ 9 ॥

*ahamkāravaśādyadyanmayā bhuktaṁ hutaṁ kṛtaṁ;
sarvaṁ tattadavastveva vastvahanikārariktatā.*

9. All that I have eaten, done, or offered in yajna under the influence of egoism, is false or unreal; it is the absence of egoism which (I call) to be the real one.

अहमित्यस्ति चेद् ब्रह्मन्नहमापदि दुःखितः ।

नास्ति चेत्सुखितस्तस्मादनहंकारिता वरम् ॥ 10 ॥

*ahamityasti ched brahmannahamāpadī duḥkhitāḥ;
nāsti chetsukhitastasmādanahanikāritā varam.*

10. So long, O Brahman! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.

अहंकारंपरित्यज्य मुने शान्तमनस्तया ।

अवतिष्ठेगतोद्वेगोभोगौघो भङ्गुरास्पदः ॥ 11 ॥

*ahamkāraṁparityajya mune śāntamanastayā;
avatiṣṭheगतodvegobhogaugho bhāṅgurāspadaḥ.*

11. I am free from anxiety, O sage! ever since I have got thetranquility of my mind after giving up my (sense of) egoism; and knownthe transitoriness of all enjoyments.

ब्रह्मन्यावदहंकारवारिदः परिजृम्भते ।

तावद्विकासमायाति तृष्णाकुटजमंजरी ॥ 12 ॥

*brahmanyāvadahamkāravāridaḥ parijṛmbhate;
tāvadvikāsamāyāti tṛṣṇākuṭajamanjarī.*

12. As long, O Brahman! as the cloud of egoism overspreads (the region of our minds), so long our desires expand themselves like the buds of kutaja or kurchi plants (Bot. Holarrhena antidysenterica/Wrightia antidysenterica).

अहंकारघने शान्ते तृष्णा नवतडिल्लता ।

शान्तदीपशिखवृत्त्या क्वापि यात्यतिसत्त्वम् ॥ 13 ॥

*ahamkāraghane śānte tṛṣṇā navataḍillatā;
śāntadīpashikhavṛtṭyā kvāpi yātyatisattvaṁ ॥ 13 ॥*

śāntadīpasīkhavṛtṭyā kvāpi yātyatisatvaram.

13. But when the cloud of egoism is dispersed, the lightning of avarice vanishes away, just as the lamp being extinguished, its light immediately disappears.

अहंकारमहाविन्ध्ये मनोमत्तमहागजः ।

विस्फूर्जति घनास्फोटैः स्तनितैरिव वारिदः ॥ 14 ॥

ahanīkāramahāvindhye manomattamahāgajaḥ;

visphūrjati ghanāsphoṭaiḥ stanitairiva vāridaḥ.

14. The mind vaunts with egoism, like a furious elephant in the Vindhyan hills, when it hears the thunderclaps in the clouds.

इह देहमहारण्ये घनाहंकारकेसरी ।

योऽयमुल्लसति स्फारस्तेनेदं जगदाततम् ॥ 15 ॥

iha dehamahāranye ghanāhaṁkārakesarī;

yo 'yamullasati sphārastenedaṁ jagadātatam.

15. Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.

तृष्णातन्तुलवप्रोता बहुजन्मपरम्परा ।

अहंकारोग्रखिगेन कंठे मुक्तावली कृता ॥ 16 ॥

tṛṣṇātantulavaprotā bahujaṇmaparamparā;

ahaṁkārograkhiṅgena kaṇṭhe muktāvalī kṛtā.

16. The self-conceited is decorated with a string of pearls around their necks, of which avarice forms the thread, and repeatedly births the pearls.

पुत्रमित्रकलत्रादि तन्त्रमन्त्रविवर्जितम् ।

प्रसारितमनेनेह मुनेहंकारवैरिणा ॥ 17 ॥

putramitrakalatrādi tantramāntravivarjitam;

prasāritamaneneha munehaṁkāravairiṇā.

17. Our inveterate enemy of egoism, has (like a magician) spread upon us the enchantments of our wives, friends, and

children, whose spells are hard to break.

प्रमार्जितेहमित्यस्मिन्पदेस्वयमपि द्रुतम् ।

प्रमार्जिता भवन्त्येतेसर्व एव दुराधयः ॥ 18 ॥

pramārjitehamityasminpadesvayamapi drutam;

pramārjitā bhavantyetesarva ēva durādhayaḥ.

18. As soon as the (impression of the) word (ego) is effaced from the mind, all our anxieties and troubles are wiped out of it.

अहमित्यम्बुदे शान्ते शनैश्च शमशातिनी ।

मनोगगनसंमोहमिहिका क्वापि गच्छति ॥ 19 ॥

ahamityambude śānte śanaiścha śamaśātini;

manogaganasammohamihikā kvāpi gachchhati.

19. The cloud of egoism being dispelled from the sky of our minds, so the mist of error which it spreads to destroy our peace, will be dispersed also.

निरंकारवृत्तेर्मे मौख्याच्छोकेन सीदतः ।

यत्किंचिदुचितं ब्रह्मंस्तदाग्यातुमिहार्हसि ॥ 20 ॥

niraṅkāravṛtterme maurkhyāchchhokena sīdataḥ;

yatinīkachiduchitaṁ brahmaṁstadākhyātumihārhasi.

20. I have given up my (sense of) egoism, yet is my mind stupified with sorrow by my ignorance. Tell me, O Brahman! what is right for me under these circumstances.

सर्वापदां निलयमध्रुवमन्तरस्थमुक्तमुत्तमगुणेन न संश्रयामि ।

यत्नादहंकृतिपदं परितोतिदुःखं शेषेण मां समनुशाधि महानुभाव ॥ 21 ॥

sarvāpadāṁ

nilayamadhruvamantarasthamunmuktamuttamaguṇena na

samśrayāmi;

yatnādahanīkṛtipadaṁ paritotiduhkhaṁ śeṣeṇa māṁ

samanuśādhi mahānubhāva.

21. I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation.

It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understanding! (to what is right).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे अहंकारजुगुप्सानाम पंचदशः
सर्गः ॥ 15 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
aḥamkārajugupsānāma pañchadaśaḥ sargaḥ*

Thus comes to an end of the fifteenth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 16: THE UNGOVERNABLENESS OF THE MIND

रामोवाच

दोषैर्जर्जरतां याति सत्कार्यादार्यसेवनात् ।

वातान्तःपिच्छलववच्चेतश्चलति चंचलम् ॥ 1 ॥

doṣairjarjaratām yāti satkāryādāryasevanāt;

vātāntaḥpichchhalavavachchetaśchalati chañchalam.

1. Our minds are infested by evil passions and faults, which fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.

इतश्चेतश्च सुव्यग्रं व्यर्थमेवाभिधावति ।

दूरादूरतरं दीनं ग्रामे कौलैयको यथा ॥ 2 ॥

itaśchetaścha suvyagraṁ vyarthamevābhidhāvati;

dūrāddūratarāṁ dīnaṁ grāme kaulaiyako yathā.

2. They wander about at random with eagerness and without rest from one place to another, like the poor village dog running a far and wide in his quest for food.

न प्राप्नोति क्वचित्किञ्चित्प्राप्तैरपि महाधनैः ।

नान्तः संपूर्णतामेति करण्डक इवाम्बुभिः ॥ 3 ॥

na prāpnoti kvachitkiñchitprāptairapi mahādhanaiḥ;

nāntaḥ saṁpūrṇatāmeti karaṇḍaka ivāmbubhiḥ.

3. It seldom finds anything anywhere, and if it happens to get a handsome amount somewhere, it is as little content with it as a wicker vessel filled with water.

नित्यमेव मुने शून्यं कदाशावागुरावृतम् ।

न मनो निवृत्तिं याति मृगो यूथादिव च्युतः ॥ 4 ॥

nityameva mune śūnyaṁ kadāśāvāgurāvṛtam;

na mano nivṛtiṁ yāti mṛgo yūthādiva chyutaḥ.

4. The vacant mind, O sage! is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.

तरङ्गतरलां वृत्तिं दधदालूनशीर्णताम् ।

परित्यज्य क्षणमपि हृदये याति न स्थितिम् ॥ 5 ॥

taraṅgataralāṁ vṛttiṁ dadhadālūnaśīrṇatām;

parityajya kṣaṇamapi hṛdaye yāti na sthitim.

5. The human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest in spite of (the fickleness and levity of) its nature.

मनो मननविक्षुब्धं दिशो दश विधावति ।

मन्दराहननोद्धृतं क्षीरार्णवपयो यथा ॥ 6 ॥

mano mananavikṣubdhaṁ diśo daśa vidhāvati;

mandarāhananoddhṛtaṁ kṣīrārṇavapayo yathā.

6. Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the ksira-sagara (white ocean)when churned by the Mandramountain².

² The above description points out a Pauranika story of Samudra Manthan (Ocean churning). This story, as is the case with all other stories of the Puranas, is an allegory symbolizing some scientific truths of nature. The Samudra mandtdhan was carried out by asuras and suras under the supervision of Visnu. This process took place in Ksira Sagara under the supervision of Visnu and Mandara mountain was made the mathani (churning rod) and Vasuki Naga was made *the curning rope*. *This story of*

Samudra Manthan points out to the natural phenomenon of the earth's rotation around its axis. In the Vedic terminology, Samudra is space, asura means western direction and sura eastern direction. Ksira Sagara is the space full of luminous stars. The Mandara mountain represents the earth and Vasuki naga represents the equator. Visnu is the sun. Earth rotates around its axis from west to east with respect to the sun. This Samudra manthan is taking place every day. Earth's rotation causes the formation of day and night. It is said that due to this process of Samudra manthan, 14 Ratnas appeared. Those 14 ratnas (gems) belonged either to devas (day time) or asuras (night time). The 14 ratnas appeared as result of this process of Samudra mantha are as under:

With this process of rotation of the earth following ratnas appear:

1. When night falls Visa (darkness) appears which is swallowed by Siva (setting sun).
2. Chandrama (the moon) appears on the horizon.
3. Parijata tree with blossoms that never fade (the sky shining with stars) appears.
4. The airavata elephant (our galaxy called milky way) appears.
5. Kaustubha Mani (pole star) appears.
6. Jyestha (Nakstra) appears.
7. When day breaks, Lakshmi (dawn period) appears.
8. Uccaisrava asva (the sun) appears.
9. Dhanvantari comes out with Amrita (sunlight), suras (eastern horizon) and asuras (western horizon) grappled to capture it first, but ultimately amrit (light) was first shared by the suras (eastern direction).
10. Kamadhenu (solar radiation) appears which fulfills all our desires, without which no creation is possible on the earth
11. Rambha (dusk period).
12. Varuni (twilight hour), i.e a period between dawn and

कल्लोलकलितावर्त मायामकरमालितम् ।

न निरौद्धं समर्थोस्मि मनोमयमहार्णवम् ॥ 7 ॥

kallolakalitāvartaṁ māyāmakaramālitam;

na nirauddhum samarthosmi manomayamahārṇavam.

7. I can not curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of error), and beset by the crocodiles of delusion.

भोगदूर्वाङ्कुराकाङ्क्षी श्वभ्रपातमचिन्तयन् ।

मनोहरिणको ब्रह्मन्दूरं विपरिधावति ॥ 8 ॥

bhogaḍūrvāṅkurākāṅkṣī śvabhrapātamachintayan;

manohariṇako brahmandūraṁ viparidhāvati.

8. Our minds run afar, O Brahman! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).

न कदाचन मे चेतः स्वामालूनविशिर्णताम् ।

त्यजत्याकुलया वृत्त्या चंचलत्वमिवार्णवः ॥ 9 ॥

na kadāchana me chetaḥ svāmālūnaviśirṇatām;

tyajatyākulayā vṛttyā chaṁchalatvamivārṇavaḥ.

9. The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.

चेतश्चंचलया वृत्त्या चिन्तानिचयचञ्जुरम् ।

धृतिं बध्नाति नैकत्र पंजरेकेसरी यथा ॥ 10 ॥

chetaśchaṁchalayā vṛttyā chintānichayachañjuram;

dhṛtiṁ badhnāti naikatṛa pañjarekesarī yathā.

sunrise and sunset and dusk).

13. Panchjanya Shankh.

14. Kalpa Vriksha.

10. The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.

मनोमोहरथारुढं शरीरात्समतासुखम् ।

हरत्यपहतोद्वेगं हंसः क्षीरभिवाम्भसः ॥ 11 ॥

manomoharathāruḍhaṁ śarīrātsamatāsukham;

haratyapahatodvegāṁ haṁsaḥ kṣīrabhivāmbhasaḥ.

11. The mind seated in the car of delusion, absorbs the sweet, peaceful, and undisturbed rest of the body, like the gander sucking up pure milk from amidst the water.

अनल्पकल्पनातल्पे विलीनाश्चित्तवृत्तयः ।

मुनीन्द्र न प्रबुध्यन्ते तेन तप्येहमाकुलः ॥ 12 ॥

anālpakalpanātalpe vilīnāśchittavṛttayaḥ;

munīndra na prabudhyante tena tapyehamākulaḥ.

12. O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.

क्रोडीकृतदृढग्रन्थितृष्णासूत्रे स्थितात्मना ।

विहगोजालकेनेवब्रह्मबद्धोस्मि चेतसा ॥ 13 ॥

kroḍīkṛtadṛḍhagrānthitṛṣṇāsūtre sthitātmanā;

vihagojālakenēva brahmanbaddho smi chetasā.

13. I am caught, O Brahman! like a bird in the net by the knots (of my egoism) and held fast in it by the thread of my avarice.

संततामर्षधूमेन चिन्ताज्वालाकुलेन च ।

वह्निनेव तृणं शुष्कं मुने दग्धोस्मि चेतसा ॥ 14 ॥

saṁtatāmaṛṣadhūmena chintājvālākulena cha;

vahnineva tṛṇaṁ śuṣkaṁ mune dagdho smi chetasā.

14. I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.

क्रुरेण जडतां यातस्तृष्णाभार्यानुगामिना ।

शवं कौलेयकेनेव ब्रह्मन्भुक्तोस्मि चेतसा ॥ 15 ॥

krureṇ jaḍatāṁ yātastr̥ṣṇābhāryānugāminā;

śavaṁ kauleyakeneva brahmanbhukto smi chetasā.

15. O, Brahman! My cruel mind hankering after greediness is devouring me, as a carcass is swallowed by a cruel dog following its greedy mate.

तरङ्गतरलास्फालवृत्तिना जडरूपिणा ।

तटवृक्ष इवौघेन ब्रह्मन्नीतोस्मि चेतसा ॥ 16 ॥

taraṅgataralāsphālavṛttinā jaḍarūpiṇā;

taṭavṛkṣa ivaughena brahmannīto smi chetasā.

16. I am borne away, O sage! by the current of my mind, as a tree on the bank is carried away by the waters and waves beating upon it.

अवान्तरनिपाताय शून्ये वा भ्रमणाय च ।

तृणं चण्डानिलेनेव दूरे नीतोस्मि चेतसा ॥ 17 ॥

avāntaranipātāya śūnye vā bhramaṇāya cha;

tṛṇaṁ chaṇḍānileneva dūre nīto smi chetasā.

17. I am led by my greedy mind either to be deprived of the bliss of salvation or born into lower species of insects and worms devoid of any type of pleasure, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.

संसारजलधेरस्मान्नित्यमुत्तरणोन्मुखः ।

सेतुनेव पयःपूरो रोधितोस्मि कुचेतसा ॥ 18 ॥

saṁsārajaladherasmānnityamuttaraṇonmukhaḥ;

setuneva payaḥpūro rodhito smi kuchetasā.

18. My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).

पतालाद्गच्छता पृथ्वीं पृथ्व्याः पातालगामिना ।

कूपकाष्ठं कुदाम्नेव वेष्टितोऽस्मिन् कुचेतसा ॥ 19 ॥

patālādgachchhatā pṛthvīm pṛthvyāḥ pātālagāminā;
kūpakāṣṭhaṁ kudāmneva veṣṭito smina kuchetasā.

19. I am lifted up and let down again by the baseness of my mind, like a log of wood tied to a rope dragging it in and out of a well.

मिथ्यैव स्फाररूपेण विचाराद्विशारुणा ।

बालो वेतालकेनेव गृहीतोऽस्मिन् कुचेतसा ॥ 20 ॥

mithyaiva sphārarupeṇa vichārādvīśārūṇā;
bālo vetālakeneva grhīto smi kuchetasā.

20. As a child is seized by the false appearance of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

वह्नेरुष्णतरः शैलादपि कष्टतरक्रमः ।

वज्रादपि दृढो ब्रह्मन्दुर्निग्रहमनोग्रह ॥ 21 ॥

vahneruṣṇatarah śailādapi kaṣṭatarakramaḥ;
vajrādapi dṛḍho brahmandurnigrahamanograha.

21. It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunderbolt.

चेतः पतति कार्येषु विहगः स्वामिषेष्विव ।

क्षणेन विरतिं याति बालः क्रीडनकादिव ॥ 22 ॥

chetaḥ patati kāryeṣu vihagaḥ svāmiṣeṣviva;
kṣaṇena viratiṁ yāti bālaḥ krīḍanakādiva.

22. The mind is attracted to its objects as a bird to its prey and has no respite for a moment as a boy from his play.

जडप्रकृतिरालोलो विततावर्तवृत्तिमान् ।

मनोब्धिरहितव्यालो दूरं नयति तात माम् ॥ 23 ॥

jaḍaprakṛtirālolo vitatāvartavṛttimān;
manobdhirahitavyālo dūraṁ nayati tāta mām.

23. My mind resembling the sea both in its dullness as

well as restlessness, in its extent and fulness with whirlpools and dragons, keeps me far from advancing towards it.

अप्यब्धिपानान्महतः सुमेरुमूलनादपि ।

अपिवह्म्याशनात्साधो विषमश्चित्तनिग्रहः ॥ 24 ॥

apyabdhīpānānmahataḥ sumerunmūlanādapi;

apivahmnyāśanātsādho viṣamaśchittanigrahaḥ.

24. It is more difficult to subdue the mind than to drink off the ocean, or climb the Sumeru mountain. It is even harder than the hardest thing.

चित्तं कारणमर्थानां तस्मिन्सति जगत्त्रयम् ।

तस्मिन् क्षीणे जगत्क्षीणं तच्चिकित्स्यं प्रयत्नतः ॥ 25 ॥

chittaṁ kāraṇamarthānāṁ tasmīnsati jagattrayaṁ;

tasmin kṣīṇe jagatkṣīṇaṁ tachchikitsyaṁ prayatnataḥ.

25. The mind is the cause of all objects of desire, and the existence of the three worlds. Its decay decays all worldliness, so it requires to be cured with care.

चित्तादिमानि सुखदुःखशतानि नूनमभ्यागतान्यगवरादिव काननानि ।

तस्मिन्विवेकवशतस्तनुतां प्रयाते मन्ये मुने निपुणमेवगलन्ति तानि ॥ 26 ॥

chittādimāni sukhaduḥkhaśatāni

nūnamabhyāgatānyagavarādiva kānanāni;

tasminvivekavaśatastanutāṁ prayāte manye mune

nīpuṇamevagalanti tāni.

26. It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, than they fall off one by one.

सकलगुणजयाशा यत्र बद्धा महद्भि

स्तमरिमिह विजेतुं चित्तमभ्युत्थितोहम् ।

विगतरतितयान्तर्नाभिनन्दामि लक्ष्मीं

जडमलिनविलासांमेघलेखामिवेन्दुः ॥ 27 ॥

sakalaguṇajayāśā yatra baddhā mahadbhi

*stamarimiha vijetum chittamabhyutthitoham;
vigataratitayāntarnābhinandāmi lakṣamīm
jaḍamalinavilāsānimeghalekhāmivenduḥ.*

27. I am ready to subdue my mind which is my greatest enemy in this world, for the purpose of mastering all the virtues, that the learned say depend upon it. My want of desires has made me averse to wealth and the gross pleasures it yields, which are as tints of clouds tainting the (clear image of the) moon (of our mind).

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे चित्तदौरात्म्यं नाम षोडशः
सर्गः ॥ 16 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
chittadaurātmyaṁ nāma ṣoḍaśaḥ sargaḥ*

Here comes to an end of the sixteenth sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 17: ON GREED

रामोवाच

हार्दन्धकारशर्वर्या तृणयेह दुरन्तया ।

स्फुरन्ति चेतनाकाशे दोषाः कौशिकपङ्कजः ॥ 1 ॥

hārdāndhakāraśarvaryā tṛṣṇayeha durantayā;

sphuranti chetanākāśe doṣāḥ kauśikapāṅktayaḥ.

1. Rama continues: I see our vices like a flock of owls flying about in the region of our minds, under the darkness of our affections, and in the longsome night of our greed.

अन्तर्दाहप्रदायिन्या समूढरसमार्दवः ।

पङ्क आदित्यदीप्त्येव शोषं नीतोस्मि चिन्तया ॥ 2 ॥

antardāhapradāyinyā samūḍharasamārdavaḥ;

paṅka ādityadīptyeva śoṣaṁ nītosmi chintayā.

2. I am parched by my anxieties like the wet clay under solar rays, infusing an inward heat in it by extraction of its soft

moisture.

मम चित्तमहारण्ये व्यामोहतिमिराकुले ।

शून्ये ताण्डविनी जाता भृशमाशापिशाचिका ॥ 3 ॥

mama chittamahāraṇye vyāmohatimirākule;

sūnye tāṇḍavinī jātā bhṛśamāśāpiśāchikā.

3. My mind is like a vast and lonesome wilderness, covered under the mist of errors, infested by the terrible evil spirit of desire, continually struggling about it.

वचोरचितनीहारा कांचनोपवनोज्ज्वला ।

नूनं विकासमायाति चिन्ताचणकमंजरी ॥ 4 ॥

vachorachitanīhārā kāñchanopavanojjvalā;

nūnaṁ vikāsamāyāti chintāchaṇakamañjarī.

4. My wailings and tears serve only to expand and mature my anxiety, as the dew of the night open and ripen the blossoms of beans and give them a bright golden hue.

अलमन्तर्भ्रमायैव तृष्णातरलिताशया ।

आयाता विषमोल्लासमूर्मिरम्बुनिधाविव ॥ 5 ॥

alamantarbhramāyaiva tṛṣṇātaralitāśaya;

āyātā viṣamollāsamūrmirambunidhāviva.

5. Greed by raising expectations in men, serves only to whirl them about, as the vortex of the sea bears the marine animals in it.

उद्दामकल्लोलरवा देहाद्रौ वहतीह मे ।

तरङ्गतरलाकारा तरतृष्णातरङ्गिणी ॥ 6 ॥

uddāmakallolaravā dehādrau vahatīha me;

taraṅgataralākārā tarattṛṣṇātarāṅgaṇī.

6. The stream of worldly greed flows like a rapid current within the rock of my body, with precipitate force (in my actions), and loud resounding waves (of my speech).

वेगं संरोद्धुमुदितो वात्ययेव जरत्तृणम् ।

नीतः कलुषया क्वापि तृष्णया चित्तचातकः ॥ 7 ॥

*vegaṁ sarīroddhumudito vātyayeva jaratṛṇam;
nītaḥ kaluṣayā kvāpi tṛṣṇayā chittachātakaḥ.*

7. Our minds are driven by foul avarice from one place to another, as the dusty dry hays are borne away by the winds, as the Chātakas (hawk cuckoos) are impelled by thirst to fly about (for a drink).

यां यामहमतीवास्थां संश्रयामि गुणाश्रियाम् ।

तं तां कृन्तति मे तृष्णा तन्त्रीमिव कुमूषिका ॥ 8 ॥

*yāṁ yāmahamatīvāsthāṁ saṁśrayāmi guṇāśriyām;
taṁ tāṁ kṛntati me tṛṣṇā tantrīmiva kumūṣikā.*

8. It is avarice that destroys all the good qualities and grace which we adopted to ourselves in good faith, just as the mischievous mouse severs the wires (of a musical instrument).

पयसीव जरत्पर्णं वायाविव जरत्तृणम् ।

नभसीव शरन्मेघाश्चिन्ताचक्रे भ्रमाम्यहम् ॥ 9 ॥

*payasīva jaratparṇaṁ vāyāviva jaratṛṇam;
nabhasīva śaranmeghāśchintāchakre bhramāmyaham.*

9. We turn about upon the wheel of our cares, like withered leaves (floating) upon the water, and like dry grass uplifted by the wind, and as autumnal clouds (moving) in the sky.

गन्तुमास्पदमात्मीयमसमर्थधियो वयम् ।

चिन्ताजाले विमुह्यामो जाले शकुनयो यथा ॥ 10 ॥

*gantumāspadamātmīyamasaṁarthadhiyo vayam;
chintājāle vimuhyāmo jāle śakunayo yathā.*

10. Being overpowered by avarice, we are disabled to reach the goal (of perfection), as a bird entangled in the snare, is kept from its flight to freedom.

तृष्णाभिधानया तात दग्धोस्मिज्वालया तथा ।

यथा दाहोपशमनमाशङ्के नामृतैरपि ॥ 11 ॥

*tṛṣṇābhīdhanayā tāta dagdhosmijvālayā tathā;
yathā dāhopaśāmanamāśāṅke nāmṛtairapi.*

11. I am so greatly burnt by the flame of avarice, that I doubt whether this inflammation may be assuaged even by administration of nectar itself.

दूरं दूरमितोगत्वा समेत्य च पुनः पुनः ।
भ्रमत्याशु दिगन्तेषु तृष्णोन्मत्ता तुरङ्गमी ॥ 12 ॥
*dūraṁ dūramitogatvā sametya cha punaḥ punaḥ;
bhramatyāśu diganteṣu tṛṣṇonmattā turaṅgamī.*

12. Avarice like a heatedmare takes me far and farther still from my place and brings me back to it again and again. Thus it hurries me up and down and to and fro in all directions forever.

जडसंसर्गिणी तृष्णा कृतोर्ध्वाधोगमागमा ।
क्षुब्धा ग्रन्थिमती नित्यमारघट्टाग्ररज्जुवत् ॥ 13 ॥
*jaḍasaṁsargiṇī tṛṣṇā kṛtordhvādhogamāgamā;
kṣubdhā granthimatī nityamāraghaṭṭāgrarajjuvat.*

13. We are pulled up and cast down again like a bucket in the well, by the string of avarice (tied about our necks).

अन्तर्ग्रथितया देहे सर्वदुश्छेदयानया ।
रज्जवेवाशु बलीवर्दस्तृष्णया बाह्याते जनः ॥ 14 ॥
*antargrathitayā dehe sarvaduśchhedayānayā;
rajjavevāśu balīvardastṛṣṇayā vāhyāte janah.*

14. Man is lead about like a bullock of the burden by his avarice, which bends his mind as fast as the string does the beast, and which is hard for him to break.

पुत्रमित्रकलत्रादि तृष्णया नित्यकृष्टया ।
रखेष्चिव किरात्येदं जालं लोकेषु रच्यते ॥ 15 ॥
*putramitrakalatrādi tṛṣṇayā nityakṛṣṭayā;
khaḡeṣviva kirātyedaṁ jālaṁ lokeṣu rachyate.*

15. As the huntress spreads her net to catch birds in it, so does our affection for our friends, wives, and children stretch these snares to entrap us every day.

भीषयत्यपि धीरं मामन्धयत्यपि सेक्षणम् ।

खेदयत्यपि सानन्दं तृष्णा कृष्णेव शर्वरी ॥ 16 ॥

bhīṣayatapyapi dhīraṁ māmandhayatyapi sekṣaṇam;

khedayatapyapi sānandaṁ tṛṣṇā kṛṣṇeva śarvarī.

16. Avarice like a dark night terrifies even the wise, blindfolds the keen-sighted, and depresses the spirit of the happiest of men.

कुटिला कोमलस्पर्शा विषवैषम्यशंसिनी ।

दशत्यपि मनाक्स्पृष्टा तृष्णा कृष्णेव भोगिनी ॥ 17 ॥

kuṭilā komalasparsā viṣavaīṣamyāśamsinī;

daśatyapi manāksprṣṭā tṛṣṇā kṛṣṇeva bhoginī.

17. Our greed is as heinous as a serpent, soft to feel, but full of deadly poison and bites us as soon as it is felt.

भिन्दती हृदयं पुंसां मायामयविधायिनी ।

दौर्भाग्यदायिनी दीना तृष्णा कृष्णेव राक्षसी ॥ 18 ॥

bhindaṭī hṛdayaṁ puṁsāṁ māyāmayavidhāyinī;

daurbhāgyadāyinī dīnā tṛṣṇā kṛṣṇeva rākṣasī.

18. It is also like a black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.

तन्द्नीतन्त्रीगणैः कोशं दधाना परिवेष्टितम् ।

नानन्दे राजते ब्रह्मंस्तृष्णा जर्जरवल्लकी ॥ 19 ॥

tandṛītantrīgaṇaiḥ kośaṁ dadhānā pariveṣṭitam;

nānande rājate brahmaṁstṛṣṇā jarjaravallakī.

19. This body of ours shattered by our avarice is like a worn-out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.

नित्यमेवातिमलिना कटुकोन्माददायिनी ।

दीर्घतन्त्री घनस्नेहा तृष्णा गह्वरवल्लरी ॥ 20 ॥

*nityamevātimalinā kaṭukonmādadāyini;
dīrghatantrī ghanasnehā tṛṣṇā gahnaravallārī.*

20. Our avarice is like the long-fibered, dark and juicy poisonous creeper that grows in the caverns of mountains, and maddens men by its flavour.

अनानन्दकरी शून्या निष्फला व्यर्थमुन्नता ।

अमङ्गलकरी कुरा तृष्णा क्षीणेव मंजीर ॥ 21 ॥

*anānandakarī śūnyā niṣphalā vyarthamunnatā;
amaṅgalakarī krurā tṛṣṇā kṣīṇeva mañjīra.*

21. Avarice is joyless and nothing, fruitless and worthless majesty, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit or flower) but is hurtful with its prickly point.

अनावर्जिताचित्तापि सर्वमेवानुधावति ।

न चाप्नोति फलं किञ्चित् तृष्णाजीर्णेव कामिनी ॥ 22 ॥

*anāvarjitāchittāpi sarvamevānudhāvati;
na chāpnoti phalaṁ kiñchittṛṣṇājīrṇeva kāmīnī.*

22. Avarice is like a rude old woman who unwillingly courts the company of every man, without gaining the object of her desire.

संसारवृन्दे महति नानारससमाकुले ।

भुवनाभोगरङ्गेषु तृष्णा जरठनर्तकी ॥ 23 ॥

*saṁsāravṛnde mahati nānārasasamākule;
bhuvanābhogaraṅgeṣu tṛṣṇā jaraṭhanartakī.*

23. Greediness as an old actress plays her various parts in the vast theatre of the world, in order to please the different tastes of her audience.

जराकुसुमितारुढा पोतोत्पातफलावलिः ।

संसारजंगले दीर्घे तृष्णा विषलता तता ॥ 24 ॥

jarākusumitāruḍhā pototpātaphalāvaliḥ;

samsārajamgale dīrghe tṛṣṇā viśalatā tata.

24. Parsimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruits.

यन्न शक्नोति तत्रापि धत्ते ताण्डवितां गतिम् ।

नृत्यत्यानन्दरहितं तृष्णा जीर्णैव नर्तकी ॥ 25 ॥

yanna śaknoti tatrāpi dhatte tāṇḍavitāṁ gatim;

nṛtyatyānandarahitaṁ tṛṣṇā jīrṇeva nartakī.

25. Our avarice resembles an aged actress, attempting a manly feat she has not the strength to perform, yet keeping up the dance without pleasing (herself or anybody).

भृशं स्फुरति नीहारे शाम्यत्यालोक आगते ।

दुर्लङ्घ्येषु पदं धत्ते चिन्ता चपलबर्हिणी ॥ 26 ॥

bhṛśaṁ sphurati nīhāre śāmyatyāloka āgate;

durlaṅghyēṣu padam dhatte chintā chapalabarhiṇī.

26. Our fleeting thoughts are as fickle as pea-hens, soaring over inaccessible heights under the clouds (of ignorance); but ceasing to fly in the daylight (of reason).

जडकल्लोलबहुला चिरं शून्यान्तरान्तरा ।

क्षणमुल्लासमायाति तृष्णा प्रावृद्धरङ्गिणी ॥ 27 ॥

jaḍakallolabahulā chiraṁ śūnyāntarāntarā;

kṣaṇamullāsamāyāti tṛṣṇā prāvṛṭṭtaraṅgiṇī.

27. Avarice is like a river in the rains, rising for a time with its rolling waves and afterwards lying low in its empty bed. (Such are the avaricious by the flux and reflux of their fortunes).

नष्टमुत्सृज्य तिष्ठतं तृष्णा वृक्षमिवापरम् ।

पुरुषात्पुरुषं याति तृष्णा लोलेव पक्षिणी ॥ 28 ॥

naṣṭamutsṛjya tiṣṭhataṁ tṛṣṇā vṛkṣamivāparam;

puruṣātpuruṣaṁ yāti tṛṣṇā loleva pakṣiṇī.

28. Avarice is as inconstant as a female bird, which

changes her mates at times, and quits the tree that no longer bears any fruit.

पदं करोत्यलङ्घयेपि तृप्तापि फलमीहते ।
चिरं तिष्ठति नैकत्र तृष्णा चपलमर्कटी ॥ 29 ॥

padam karotyalaṅghayepi tṛptāpi phalamīhate;
chiram tiṣṭhati naikatra tṛṣṇā chapalamarkaṭī.

29. The greedy is as unsteady as the hyperactive monkey, which is never resting at any place, but moves to places impassable by others, and craves fruits even when satiated.

इदं कृत्वेदमायाति सर्वमेवासमंजसम् ।
अनारतं च यतते तृष्णाचेष्टेव दैविकी ॥ 30 ॥
idam kṛtvedamāyāti sarvamevāsamañjasam;
anārataṁ cha yatate tṛṣṇācheṣṭeva daivikī.

30. The acts of avarice are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.

क्षणमायाति पातालं क्षणं याति नभस्थलम् ।
क्षणं भ्रमति दिक्कुंजे तृष्णा हृत्पद्मषट्पदी ॥ 31 ॥
kṣaṇamāyāti pātālaṁ kṣaṇam yāti nabhasthalam;
kṣaṇam bhramati dikkuñje tṛṣṇā hṛtpadmaṣaṭpadī.

31. Our avarice is like a blackbee sitting upon the lotus of our hearts, and thence making its move above, below, and all about us in a moment.

सर्वसंसारदोषाणां तृष्णैका दीर्घदुःखदा ।
अंतःपुरस्थमपि या योजयत्यतिसंक्टे ॥ 32 ॥
sarvasaṁsāradōṣāṇāṁ tṛṣṇaikā dīrghaduḥkhaḍā;
antaḥpurasthamapī yā yojayatyatisaṁkṭe.

32. Of all worldly evils, avarice is the source of the longest woe. She exposes to danger even the most secluded man.

सर्वसंसारप्रयच्छति परं जाड्यां परमालोकरोधिनी ।

मोहनीहारगहना तृष्णा जलदमालिका ॥ 33 ॥

sarvasaṁsāraprayachchhati paraṁ jāḍyāṁ paramālokarodhiniḥ;
mohanīhāragahanā tṛṣṇā jaladamālikā.

33. Avarice like a group of clouds, is fraught with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).

सर्वेषां जन्तुजातानां संसारव्यवहारिणाम् ।

परिप्रोतमनोमाला तृष्णाबन्धनरज्जुवत् ॥ 34 ॥

sarveṣāṁ jantujātānāṁ saṁsāravvyavahāriṇām;
pariprotamanomālā tṛṣṇābandhanarajjuvat.

34. Penury which seems to gird the breasts of worldly people with chains of gems and jewels, binds them as beasts with halters about the necks.

विचित्रवर्णा विगुणा दीर्घा मलिनसंस्थितिः ।

शून्या शून्यपदा तृष्णा शक्रकर्मुकधर्मिणी ॥ 35 ॥

vichitravarṇā viguṇā dīrghā malinasansthiṭiḥ;
śūnyā śūnyapadā tṛṣṇā śakrakārmukadharminī.

35. Covetousness stretches itself long and wide and presents to us a variety of hues as the rainbow. It is equally unsubstantial and without any property as the iris, resting in vapour and vacuum and being nothing but a shadow itself.

अशनिर्गुणसस्यानां फलितां शरदापदाम् ।

हिमे संवित्सरोजानां तमसां दीर्घयामिनी ॥ 36 ॥

aśanirguṇasasyānāṁ phalitāṁ śaradāpadām;
himāṁ saṁvitsarojānāṁ tamasāṁ dīrghayāminī.

36. It burns away our good qualities as electric fire does the hay; it numbs our good sense as the frost freezes the lotus; it grows our evils as autumn does the grass; and it increases our ignorance as the winter prolongs the night.

संसारनाटकनटी कार्यालयविहंगमी ।

मानसारण्यहरिणी स्मरसंगीतवल्लकी ॥ 37 ॥

*saṁsāranāṭakanaṭī kāryālayavihaṁgamī;
mānasāraṇyahariṇī smarasamgītavallakī.*

37. Greediness is as an actress on the stage of the world; she is as a bird flying out of the nest of our houses; as a deer running about in the desert of our hearts; and as a lute making us sing and dance at its tune.

व्यवहारब्धिलहरी मोहमाडगश्चङ्खला ।
सर्गन्यग्रोधसुलता दुःखकैरवचन्द्रिका ॥ 38 ॥
*vyavahārabdhilaharī mohamānagaśṛṅghalā;
sarganyagrodhasulatā duḥkhakairavachandrikā.*

38. Our desires like billows toss us about in the ocean of our earthly cares; they bind us fast to delusion as fetters do the elephant. Like the ficus indicus they produce the roots of our regeneration, and like moonbeams they put our budding woes to bloom.

जरामरणदुःखानामेका रत्नसमुद्रिका ।
आधिव्याधिविलासानां नित्यं मत्ता विलासिनी ॥ 39 ॥
*jarāmaraṇaduḥkhānāmekā ratnasamudrikā;
ādhivyādhivilāsānāṁ nityaṁ mattā vilāsini.*

39. Avarice like (Pandora's) box is filled with miseries, decrepitude, and death, and is full of disorder and disasters like a mad bacchanal.

क्षणमालोकविमला सान्धकारलवा क्षणम् ।
व्योगवीथ्युपमा तृष्णा नीहारगहना क्षणम् ॥ 40 ॥
*kṣaṇamālokaṁvimalā sāndhakāralavā kṣaṇam;
vyogavīthyupamā tṛṣṇā nīhāragahanā kṣaṇam.*

40. Our wishes are sometimes as pure as light and at other times as foul as darkness; now they are as clear as the milky way, and again as obscure as the thickest mists.

गच्छत्युपशमं तृष्णा कायव्यायामशान्तये ।
तमो घनतमः कृष्णा यथा रक्षोनिवृत्तये ॥ 41 ॥

*gachchhatyupaśamaṁ tṛṣṇā kāyavyāyāmaśāntaye;
tamo ghanatamaḥ kṛṣṇā yathā rakṣonivṛttaye.*

41. All our bodily troubles are avoided by our abstaining from avarice, as we are freed from the fear of night goblins at the dispersion of darkness.

तावन्मुह्यत्ययं मूको लोकोविलुलिताशयः ।
यावदेवानुसंधत्ते तृष्णा विषविषूचिका ॥ 42 ॥
*tāvanmuhyatyayaṁ mūko lokovilulitāśayaḥ;
yāvadevānusandhatte tṛṣṇā viṣaviṣūchikā.*

42. So long do men remain in their state of (dead-like) dumbness and mental delirium, as they are subject to the poisonous cholera of avarice.

लोकोयमखिलं दुःखं चिन्तयोज्झितयोज्झति ।
तृष्णाविषूचिकामन्त्रश्चिन्तात्यागो हि कथ्यते ॥ 43 ॥
*loko yamakhilam duḥkham chintayojjhita yojjhati;
tṛṣṇāviṣūchikāmantraśchintātyāgo hi kathyate.*

43. Men may get rid of their misery, through being freed from their sensory desires. It is the freedom from sensory desires which is said to be the best remedy for cholera of avarice.

तृणपाषाणकाष्ठदिसर्वमामिपशङ्कया ।
आददाना स्फुरत्यन्ते तृष्णा मत्सी हृदे यथा ॥ 44 ॥
*tṛṇapāṣāṇakāṣṭhadisarvamāmi paśaṅkayā;
ādadānā sphuratyante tṛṣṇā matssī hṛde yathā.*

44. As the fishes in a pond fondly grasp the bait in expectation of a sop, so do the avaricious lay hold on anything, be it wood or stone or even a straw.

रोगार्तिङ्गनातृष्णा गंभीरमपि मानवम् ।
उत्तानतां नयन्त्याशु सूर्याशव इवाम्बुजम् ॥ 45 ॥
*rogārtiṅganātṛṣṇā gaṁbhīramapi mānavam;
uttānatāṁ nayantyāśu sūryāśava ivāmbujam.*

45. Avarice like an acute pain excites even the gravest of men to motion, just as the rays of the sun raise the lotus blossoms (above the water).

अन्तःशून्या ग्रन्थिमत्यो दीर्घस्वाङ्कुरकण्टकाः ।

मुक्तामणिप्रिया नित्यं तृष्णा वेणुलता इव ॥ 46 ॥

antaḥśūnyā granthimatyo dīrghasvāṅkurakaṇṭakāḥ;

muktāmaṇipriyā nityaṁ tṛṣṇā veṇulatā iva.

46. It is compared with the bamboo in its length, hollowness, hard knots, and thorny prickles, and yet it is entertained in expectation of its yielding the beaded and a pearly substance.

अहो बत महच्चित्रं तृष्णामपि महाधियः ।

दुश्छेदामपि कृन्तन्ति विवेकेनामलासिना ॥ 47 ॥

aho bata mahachchitraṁ tṛṣṇāmapī mahādhiyaḥ;

duśchhedāmapī kṛṇtanti vivekenāmalāsina.

47. Yet it is a wonder that high-minded men have been able to cut off this almost unseverable knot of avarice, by the glittering sword of reason:

नासिधारा न वज्रार्चिर्न तप्तायःकर्णार्चिषः ।

तथा तीक्ष्णा यथा ब्रह्मस्तृष्णेयं हृदि संस्थिता ॥ 48 ॥

nāsidhārā na vajrārchirna taptāyaḥkaṇārchīṣaḥ;

tathā tīkṣṇā yathā brahmaṁstṛṣṇeyaṁ hṛdi saṁsthitā.

48. As neither the edge of the sword, nor the fire of lightning, nor the sparks of the red-hot iron, are sharp enough to sever the keen avarice seated in our hearts.

उज्ज्वलासिततीक्ष्णाग्रा स्नेहदीर्घदशापरा ।

प्रकाशादादुःस्पर्शा तृष्णा दीपशिखा इव ॥ 49 ॥

ujjvalā sitatīkṣṇāgrā snehadīrghadaśāparā;

prakāśādāduḥsparsā tṛṣṇā dīpaśikhā iva.

49. It is like the flame of a lamp which is bright but blackening and acutely burning at its end. It is fed by the oily

wicks (of years), is vivid in all, but never handled by anybody.

अपि मेरुसमं प्राज्ञमपि शूरमपि स्थिरम् ।

तृणीकरोति तृष्णैका निमेषेण नरोत्तमम् ॥ 50 ॥

api merusamaṁ prājñamapi śūramapi sthiram;

tṛṇīkaroti tṛṣṇaikā nimeṣeṇa narottamam.

50. Penury has the power of bemeaning the best of men too (the baseness of) straws in a moment, notwithstanding their wisdom, heroism, and gravity in other respects.

संस्तीर्णगहना भीमा घनजालरजोमयी ।

सान्धकारोग्रनीहारा तृष्णा विन्ध्यमहातटी ॥ 51 ॥

saṁstīrṇagahanā bhīmā ghanajālarajomayī;

sāṇdhakārogranīhārā tṛṣṇā vindhyamahātṭī.

51. Avarice is like the great valley of the Vindhyā hills, which is beset with deserts and impenetrable forests, it is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).

एकैव सर्वभुवनान्तरलब्धलक्ष्या ।

दुर्लक्ष्यातामुपगतैव वपुःस्थितैव ।

तृष्णा स्थिता जगतिचंचलवीचिमाले ।

क्षीरोदकाम्बुतरले मधुरेव शक्तिः ॥ 52 ॥

ēkaiva sarvabhuvanāntaralabdhalakṣyā;

durlakṣyātāmupagatāiva vapuḥsthitaiva;

tṛṣṇā sthitā jagatichañchalavīchimāle;

kṣīrodakāmbutarale madhureva śaktiḥ.

52. One single avarice has every thing in the world for its object, and though seated in the body, it is imperceptible to all. It is as the undulating Milky ocean in this fluctuating world, sweeping all things yet seducing mankind with its odorous waves.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे तृष्णाभङ्गे नाम सप्तदशः

सर्गः ॥ 17 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
tṛṣṇābhāṅgo nāma saptadaśaḥ sargaḥ*

Here ends the seventeenth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 18: OBLOQUY OF THE BODY

रामोवाच

आर्द्रान्त्रतन्त्रीगहनो विकारी परिपातवान् ।

देहः स्फुरति संसारे सोपि दुःखाय केवलम् ॥ 1 ॥

ārdrāntratantrīgahano vikārī paripātavān;

dehaḥ sphurati saṁsāre so pi duḥkhāya kevalam.

1. Rama continues: This body of ours that struts about on the earth, is nothing but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.

अज्ञोपि तज्ज्ञसदृशो वलितात्मचमत्कृतिः ।

युक्त्या भव्योप्यभव्योपि न जडो नापि चेतनः ॥ 2 ॥

ajño pi tajjñasadṛśo valitātmachamatkṛtiḥ;

yuktyā bhavyopyabhavyopi na jaḍo nāpi chetanaḥ.

2. It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is the reason (and its absence) that makes it graceful or otherwise.

जडाजडदृशोर्मध्ये दोलायितदुराशयः ।

अविवेकी विमूढात्मा मोहमेवप्रयच्छति ॥ 3 ॥

jaḍājaḍadṛśormadhye dolāyitadurāśayaḥ;

avivekī vimūḍhātmā mohamevaprayachchhati.

3. The sceptic is doubtful of its inertness and intellection: and the unreasonable and ignorant people are ever subject to error and illusion.

स्तोकेनानन्दमायाति स्तोकेनायाति खेदिताम् ।

नास्तिदेहसमः शोच्यो नीचो गुणबहिष्कृतः ॥ 4 ॥

stokenānandamāyāti stokenāyāti kheditām;
nāstidehasamaḥ śocho nīcho guṇabahiṣkṛtaḥ.

4. The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject, and worthless as our bodies.

आगमापायिना नित्यं दन्तकेसरशालिना ।

विकासस्मितपुष्पेण प्रतिक्षणमलंकृतः ॥ 5 ॥

āgamāpāyinā nityaṁ dantakesaraśālīnā;
vikāśasmitapuṣpeṇa pratikṣaṇamalanīkṛtaḥ.

5. The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it dresses itself with blooming and blushing smiles as blossoms.

भुजशाखो घनस्कन्धो द्विजस्तम्भशुभस्थितिः ।

लोचनालिबिलाक्रान्तः शिरः पीठवृहत्फलः ॥ 6 ॥

bhujaśākho ghanaskandho dvijastambhaśubhasthitiḥ;
lochanālibilākrāntaḥ śiraḥ pīṭhavṛhatphalaḥ.

6. The body is like a tree, having its arms resembling the branches, the shoulderblades like stems, the teeth as rows of birds, the eyeholes like its hollows, and the head as a big fruit.

श्रवदन्तरसग्रस्तो हस्तपादसुपल्लवः ।

गुल्मवान्कार्यसंघातो विहङ्गमकृतास्पदः ॥ 7 ॥

śravadantarasagrasto hastapādasupallavaḥ;
gulmavāṅkāryasaṅghāto vihaṅgamakṛtāspadaḥ.

7. The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and God.

सच्छायो देहवृक्षोयं जीवपान्थगणास्पदः ।

कस्यात्मीयः कस्य पर आस्थानास्थे किलात्रके ॥ 8 ॥

sachchhāyo dehavṛkṣo yaṁ jīvapānthagaṇāspadaḥ;

kasyātmīyaḥ kasya para āsthānāsthe kilātrake.

8. This shady arbour of the body is nothing but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely upon it or not.

तात संतरणार्थेन गृहीतायां पुनः पुनः ।

नाति देहलतायां च कस्य स्यादात्मभावना ॥ 9 ॥

*tāta saṁtaraṇārthena grhītāyāṁ punaḥ punaḥ;
nāti dehalatāyāṁ cha kasya syādātmabhāvanā.*

9. What man is there, O venerable fathers! that would stop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.

देहनाम्निवने शून्ये बहुगर्तसमाकुले ।

तनूरुहासंख्यतरौ विश्वासं कोधिगच्छति ॥ 10 ॥

*dehanāmnivane śūnye bahugartasamākule;
tanūruhāsaṁkhyatarau viśvāsaṁ ko dhigachchhati.*

10. Who can rely upon any confidence in his body, which is as a forest full of holes and abounds in hairs resembling its trees?

मांसस्नाय्वस्थिवलिते शरीरपटहेट्टे ।

मार्जारिवदहं तात तिष्ठाम्यत्र गतध्वनौ ॥ 11 ॥

11. The body composed of flesh, nerves, and bones, resembles a drum without any musical sound, yet I sit and watch it like a cat (for the squeaking of mice).

संसारारण्यसंरुढो विलसच्चित्तमर्कटः ।

चिन्तामांजरिताकारो दीर्घदुःखघृणक्षतः ॥ 12 ॥

*saṁsārāraṇyasasṁruḍho vilasachchittamarkaṭaḥ;
chintāmāṁjaritākāro dīrghaduḥkhaghṛṇakṣataḥ.*

12. Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, perforated by the worms of woe and misery, and mounted upon by the apish

mind.

तृष्णाभुजंगमीगेहं कोपकाकृतालयः ।

स्मितपुण्योद्गमः श्रीमांछुभाषुमहाफलः ॥ 13 ॥

tṛṣṇābhujāṅgamīgehaṁ kopakākṛtālayaḥ;

smitapūṇyodgamaḥ śrīmāṁchhubhāṣumahāphalaḥ.

13. The body with its smiling face appears as a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the dragon of avarice, and a place of the ravens of anger.

सुस्कन्धौघलताजालो हस्तस्तवकरसुन्दरः ।

पवनस्पन्दिताषेस्वांगवयवपल्लवः ॥ 14 ॥

suskandhaughalatājālo hastastavakarasundaraḥ;

pavanaspanditāṣeśasvāṅgavayavapallavaḥ.

14. Our arms are as the branches of trees, and our open palms like beautiful clusters of flowers, the other limbs are as twigs and leaves and are continually shaken by the breath of life.

सर्वेन्द्रियखगाधारः सुजानुस्तम्भ उन्नतः ।

सरसच्छायया युक्तः कामपान्यनिषेवितः ॥ 15 ॥

sarvendriyakhagādhāraḥ sujānustambha unnataḥ;

sarasachchhāyayā yuktaḥ kāmāpānthanīsevitaḥ.

15. The two legs are the erect stems (of the arbour of the body), and the organs are the seats of the birds of senses. Its youthful bloom is a shade for the passing traveller of love.

मूर्धसंजनिताऽऽदीर्घषिरोरुहृतृणावलिः ।

अहंकारगृध्रकृतकुलायः सुषिरोदरः ॥ 16 ॥

mūrdhasañjanitā"dirghaṣīroruhatrṇāvliḥ;

ahamkāragṛdhṛakṛtakulāyaḥ suṣīrodaraḥ.

16. The hanging hairs of the head resemble the long grass growing on the tree (of the body) and egoism like a vulture (in hollow) cracks the ear with its hideous scream.

विच्छिन्नवासनाजालमूलत्वादुर्लवाकृतिः ।

व्यायामविरसः कायप्लक्षोऽयं न सुखाय मे ॥ 17 ॥

vichchhinnavāsanājālamūlatvāddurllavākṛtiḥ;

vyāyāmaviraśaḥ kāyaplakṣo'yaṁ na sukhāya me.

17. Our various desires like the pendant roots and fibres of the fig tree, seem to support its trunk of the body, though it is worn out by labour to unpleasantness.

कलेवरमहंकारगृहस्थस्य महागृहम् ।

लुठत्वप्येतु वा स्थैर्यं किमनेन मुने मम ॥ 18 ॥

kalevaramahaṁkāragṛhasthasya mahāgṛhama;

luṭhatvaṣyetu vā sthairyam kimanena mune mama.

18. The body is the big abode of its owner's egoism, and therefore it is of no interest to me whether it lasts or falls (for egoism is the bane of happiness).

पंक्तिबद्धेन्द्रियपणुं वलत्तृष्णागृहंगनम् ।

रागरंजितसर्वाङ्गं नेष्टं देहगृहं मम ॥ 19 ॥

paṅktibaddhendriyapaṇuṁ valattṛṣṇāgṛhaṅganam;

rāgaran̐jitasarvāṅgaṁ neṣṭaṁ dehagṛhaṁ mama.

19. This body which is linked with its limbs like beasts of burthen labour, and is the abode of its mistress avarice painted over by her taints of passions, affords me to no delight whatever.

पृष्ठास्थिकाष्ठसंघट्टपरिसंकटकोटरम् ।

आन्तरज्जुभिराबद्धं नेष्टं देहगृहं मम ॥ 20 ॥

pṛṣṭhāsthikāṣṭhasaṁghaṭṭaparisaṁkaṭakoṭaram;

āntrarajjubhirābaddhaṁ neṣṭaṁ dehagṛhaṁ mama.

20. This abode of the body which is built by the framework of the backbone and ribs, composed of cellular vessels, tied together by ropes of the entrails, is in no way desirable to me.

प्रसृतस्नायुतर्त्रीक रक्ताम्बुकृतकर्दमम् ।

जरामडकोलधवलं नेष्टं देहगृहं मम ॥ 21 ॥

prasṛtasnāyutantrīṅka raktāmbukṛtakardamam;

jarāmaḍakoladhavalam neṣṭam dehagṛham mama.

21. This mansion of the body, which is tied with strings of the tendons, built with the clay of blood and moisture, and plastered white with old age, is in no way suited to my liking.

चित्तभृत्यकृतानन्तचेष्टावष्टब्धसंस्थिति ।

मिथ्यामोहमहास्थूणं नेष्टं देहगृहं मम ॥ 22 ॥

chittabhṛtyakṛtānantacheṣṭāvaṣṭabdhāsāṁsthiti;

mithyāmohamahāsthūṇam neṣṭam dehagṛham mama.

22. The mind is the architect and master of this bodily dwelling, and our activities are its supports and servants; it is filled with errors and delusions which I do not like.

दुःखार्भककृताक्रन्दं सुखषययामनोरमम् ।

दुरीहादग्धदासीकं नेष्टं देहगृहं मम ॥ 23 ॥

duḥkhārbhakakṛtākṛandanam sukhaṣayayāmanoramam;

durīhādagdhadāsīkaṁ neṣṭam dehagṛham mama.

23. I do not like this dwelling of the body with its bed of pleasure on one side, and the cries of pain as those of its offsprings on the other, where our evil desires are at work like its crying hand-maids.

मलाढ्याविषयव्यूहभाण्डोपस्कपरसंकटम् ।

अज्ञानक्षारवलितं नेष्टं देहगृहं मम ॥ 24 ॥

malāḍhyāviṣayavyūhabhāṇḍopaskaparasaṁkaṭam;

ajñānakṣāravalitaṁ neṣṭam dehagṛham mama.

24. I cannot like this body, which like a pot of filth, is full of the foulness of worldly affairs, mouldering under the rust of our ignorance.

गुल्फगुग्गुलुविश्रान्तजानूर्ध्वस्तम्भमस्तकम् ।

दीर्घदोदोरुसुट्टं नेष्टं देहगृहं मम ॥ 25 ॥

gulphagugguluviśrāntajānūrdhvastambhamastakam;

dirghadordorusudṛḍhaṁ neṣṭaṁ dehagṛhaṁ mama.

25. It is a hovel standing on the two props of our heels, supported by the two posts of our legs.

प्रकटाक्षगवाक्षान्तः क्रीडत्प्रज्ञागृहाडगनम् ।

चिन्तादुहितृकं ब्रह्मात्रेष्टं देहगृहं मम ॥ 26 ॥

prakaṭākṣagavākṣāntaḥ kṛīḍatprajñāgṛhāḍaganam;

chintāduhitṛkaṁ brahmānneṣṭaṁ dehagṛhaṁ mama.

26. It is no lovely house where the external organs are playing their parts, while its mistress the understanding sits inside with her brood of anxieties.

मूर्धाजाच्छादनच्छन्नकर्णश्रीचन्द्रपालिकम् ।

आदीर्घाङ्गुलिनिर्व्यूहं नेष्टं देहगृहं मम ॥ 27 ॥

mūrdhājācchādanacchhannakarṇaśrīchandraśālikam;

ādīrdhāḍagulinirvīyūhaṁ neṣṭaṁ dehagṛhaṁ mama.

27. It is a hut which is thatched over with the hairs on the head, decorated with the turrets of the ears, and adorned with jewels on the crest, which I do not like.

सर्वाङ्गकुड्यासंघातघनरोमवाडकुरम् ।

संषून्यपेटविवरं नेष्टं देहगृहं मम ॥ 28 ॥

sarvāṅgakuḍyāsāṅghātaghanaromavāḍakuram;

saṁṣūnyaṭavivaraṁ neṣṭaṁ dehagṛhaṁ mama.

28. This house of the body is walled about by all its members, and beset by hairs growing like ears of corn on it. It has an empty space in the belly within (which is never full), which I do not like.

नखोणनाभिनिलयं सरमारणितान्तरम् ।

भाडकारकारिपवनं नेष्टं देहगृहं मम ॥ 29 ॥

nakhoṇanābhinīlayaṁ saramāraṇitāntaram;

bhāḍakārakāripavanaṁ neṣṭaṁ dehagṛhaṁ mama.

29. This body with its nails as those of spiders, and its entrails growling within like barking dogs, the internal winds

emitting fearful sounds, is never delightful to me.

प्रवेशनिर्गमव्यग्रवातवेगमनारतम् ।

विताक्षगवाक्षं तत्रेष्टं देहगृहं मम ॥ 30 ॥

praveṣanirgamavyagravātavegamanāratam;

vitākṣagavākṣaṁ tanneṣṭaṁ dehagṛhaṁ mama.

30. What is this body but a passage for the ceaseless inhaling and breathing out of the vital air? Its eyes are as two windows that are continually opened and closed by the eyelids. I do not like such a mansion as this.

जिह्वामर्कटिकाक्रान्तवदनद्वारभीष्णम् ।

दृष्टदन्तास्थिषकलं नेष्टं देहगृहं मम ॥ 31 ॥

jihvāmarkaṭikākṛāntavadanadvārabhīṣṇam;

dṛṣṭadantāsthīṣakalaṁ neṣṭaṁ dehagṛhaṁ mama.

31. This mansion of the body with its formidable (wide-open) door of the mouth, and (ever-moving) bolt of the tongue and bars of the teeth, is not pleasant to me.

त्वक्सुधालेपमसृणं यन्त्रसंचारञ्चलम् ।

मनःसदाखुनोत्खातं नेष्टं देहगृहं मम ॥ 32 ॥

tvaksudhālepamasṛṇaṁ yantrasaṁchārachalam;

manaḥsadākhunotkhātaṁ neṣṭaṁ dehagṛhaṁ mama.

32. This house of the body, having the white-wash of ointments on the outer skin, the machinery of the limbs in continuous motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.

स्मितदीपग्रभोद्भासि क्षणमानन्दसुन्दरम् ।

क्षणं व्याप्तं तमःपूरैर्नेष्टं देहगृहं मम ॥ 33 ॥

smitadīpagrabhodbhāsi kṣaṇamānandasundaram;

kṣaṇaṁ vyāptaṁ tamaḥpūrainneṣṭaṁ dehagṛhaṁ mama.

33. Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.

समस्तरोगायतनं बलीपलितपत्तनम् ।

सर्वाधिसारगहनं नेष्टं देहगृहं मम ॥ 34 ॥

samastarogāyatanam valīpalitapattanam;

sarvādhisāragahanam neṣṭam dehagṛham mama.

34. This body which is the abode of diseases and subject to wrinkles and decay, all kinds of pain, is a mansion wherein I am not pleased.

अक्षर्क्ष क्षोभविषमा शून्या निःसारकोटरा ।

तमोगहनदिककुञ्जा नेष्य देहाटवी मम ॥ 35 ॥

aṣṣarkṣa kṣobhaviṣamā śūnyā niḥsārakoṭarā;

tamogahanadikakutrajā neṣya dehāṭavī mama.

35. I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) on the inside.

देहालयं धारयितुं न शक्नोमि मुनीष्वर ।

पङ्कमग्रं समुद्धर्तुं गजमल्पबलो यथा ॥ 36 ॥

dehālayam dhārayitum na śaknomi munīṣvara;

paṇḍakamagnam samuddhartum gajamalpabalo yathā.

36. I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.

किं श्रिया किं च राज्येन किं कायेन किमीहितैः ।

दिनैः कतिपर्यैरेव कालः सर्वं निकृन्तति ॥ 37 ॥

kiṁ śriyā kiṁ cha rājyena kiṁ kāyena kimīhitaiḥ;

dinaiḥ katipayaireva kālaḥ sarvaṁ nikṛntati.

37. Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरं मुने ।

नाषैकधर्मिणो ब्रुहि कैव कायस्य रम्यता ॥ 38 ॥

raktamāṁsamayasyāsyā sabāhyābhyantaram mune;

nāṣaīkadharmaṇo bruhi kaiva kāyasya ramyatā.

38. Tell me, O sage! what is charming in this body, which is only a composition of flesh and blood, both within and without it, and frail in its nature.

मरणावसरे काया जीवं नानुसरन्ति ये ।

तेषु तात कृतघ्नेषु कैवास्था वद धीमताम् ॥ 39 ॥

maraṇāvasare kāyā jīvaṁ nānuseranti ye;

teṣu tāta kṛtaghneṣu kaivāsthā vada dhīmatām.

39. The body does not follow the soul upon death; tell me, Sir, what regard should the learned have for such an ungrateful thing as this.

मत्तेभकर्णाग्रचलः कायो लम्बाम्बुभंगुरः ।

न संत्यजति मां यावत्तावदेनं त्यजाम्यहम् ॥ 40 ॥

mattebhakarṇāgrachalaḥ kāyo lambāmbubhaṁguraḥ;

na saṁtyajati mām yāvattāvadenam tyajāmyaham.

40. It is as unsteady as the ears of an infuriate elephant and as fickle as drops of water that trickle on their tips. I should like therefore to abandon it before it comes to abandon me.

पवनस्पन्दतरलः पेलवः कायपल्लवः ।

जर्जरस्तनुवृत्तश्च नेष्टो मे कटुनीरसः ॥ 41 ॥

pavanaspandataralaḥ pelavaḥ kāyapallavaḥ;

jarjarastanuvṛttaścha neṣṭo me kaṭunīrasaḥ.

41. It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no joy in its pungency and bitterness.

भुक्त्वा पीत्वा चिरं कालं बालपल्लवपेलवाम् ।

तनुतामेत्य यत्नेन विनाषमनुधावति ॥ 42 ॥

bhuktvā pītvā chiraṁ kālaṁ bālapallavapelavām;

tanutāmetya yatnena vināṣamanudhāvati.

42. With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all our cares,

and runs fast towards its dissolution.

तान्येव सुखदुःखानि भावाभावमयान्यसौ ।

भूयोऽप्यनुभवन्कायः प्राकृतो हि न लज्जते ॥ 43 ॥

tānyeva sukhaduḥkhāni bhāvābhāvamayānyasau;
bhūyo'pyanubhavankāyaḥ prākṛto hi na lajjate.

43. It is repeatedly subjected to pleasure and pain, to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd (at their ups and downs).

सुचिरं प्रभुतां कृत्वा संसेव्य विभवश्रियम् ।

नोच्छ्रायमेति न स्थैर्यं कायः किमिति पाल्यते ॥ 44 ॥

suchiram prabhutām kṛtvā saṁsevyā vibhavaśriyam;
nochchhrāyameti na sthairyam kāyaḥ kimiti pālyate.

44. Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.

जराकाले जरामेति मृत्युकाले तथा मृतिम् ।

सम एवाविषेजः कायो भोगिदरिद्रयोः ॥ 45 ॥

jarākāle jarāmeti mṛtyukāle tathā mṛtim;
sama ēvāviṣeṣajñaḥ kāyo bhogidaridrayoḥ.

45. The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.

संसाराम्भोधिजठरे तृष्णाकुहरकान्तरे ।

सुप्तस्तिष्ठति मुक्तेहो मूकोऽयं कायकच्छपः ॥ 46 ॥

saṁsārāmbhodhijāṭhare tṛṣṇākuharakāntare;
suptastiṣṭhati mukteho mūko'yaṁ kāyakachchhapaḥ.

46. The body lies as a tortoise in the cave of avarice amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.

दहनैकार्थयोग्यानि कायकाष्ठानि भूरिषः ।

संसाराब्धाविहोह्यन्ते कंचितेषु नरं विदुः ॥ 47 ॥

dahanaikārthayogyāni kāyakāṣṭhāni bhūriṣaḥ;
saṁsārābhdhāvihohyante kañchitteṣu naraṁ viduḥ.

47. Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these which pass for human bodies in the sight of the wise.

दीर्घदौरात्म्यवलया निपातफलपातया ।

न देहलतया कार्यं किंचिदस्ति विवेकिनः ॥ 48 ॥

dīrghadaurātmyavalayā nipātaḥphalapātayā;
na dehalatayā kāryaṁ kiñchidasti vīvekinaḥ.

48. The wise have little to do with this tree of the body, which is beset by evils like noxious orchids about it and produces the fruit of utter ruin.

मज्जन्कर्मकोषेषु झटित्येवजरां गतः ।

न ज्ञायते यात्यचिरात्कः कथं देहदर्दुरः ॥ 49 ॥

majjankardamakōṣeṣu jhaṭityevajarāṁ gataḥ;
na jñāyate yātyachirātkāḥ kathaṁ dehadarduraḥ.

49. The body like a frog, lies merged in the mire of mortality, where it perishes no sooner than it is known to have lived and gone.

निःसारसकलारम्भाः कायाश्चपलवायवः ।

रजोमार्गेण गच्छन्तो दृष्यन्ते नेह केनचित् ॥ 50 ॥

niḥsārasakalārambhāḥ kāyāśchapalavāyavaḥ;
rajomārgeṇa gachchhanto dṛṣyante neha kenachit.

50. Our bodies are as empty and fleeting as gusts of wind, passing over a dusty ground, where nobody knows whence they come, and whither they go.

वायोर्दीपस्य मनसो गच्छतो ज्ञायते गतिः ।

आगच्छतश्चभगवच्छरीरस्य कदाचन ॥ 51 ॥

vāyordīpasya manaso gachchhato jñāyate gatiḥ;

āgachchhataśchabhagavatrachharīrasya kadāchana.

51. We know not the course of our bodies (their transmigrations), as we do not know those of the winds, light, and our thoughts; they all come and go, but from where and whither, we know nothing of.

बद्धास्था ये शरीरेषु बद्धास्था ये जगत्स्थितौ ।

तात्मोहमदिरोन्मत्तान्धिग्धिगस्तु पुनः पुनः ॥ 52 ॥

baddhāsthā ye śarīreṣu baddhāsthā ye jagatsthitaḥ;

tānmohamadironmattāndhigdhigastu punaḥ punaḥ.

52. Fie and shame to them, that are so giddy with the ebriety (intoxication) of their error, as to rely on any state or durability of their bodies.

नाहं देहस्य नो देहो मम नायमहं तथा ।

इति विश्रान्तचित्ता ये ते मुने पुरुषेत्तमाः ॥ 53 ॥

nāhaṁ dehasya no deho mama nāyamahaṁ tathā;

iti viśrāntachittā ye te mune puruṣettamāḥ.

53. They are the best of men, O sage! whose minds are at rest with the thought, that they are not of bodies, nor are the bodies theirs at the end (of their lives).

मनावमानबहुला बहुलाभमनोरसाः ।

शरीरमात्रबद्धास्थं घ्नन्ति दोषदृष्टो नरम् ॥ 54 ॥

manāvamānabahulā bahulābhamanorasāḥ;

śarīramātrabaddhāsthaṁ ghnanti doṣadṛṣṭo naram.

54. Those mistaken men, that have a high sense of honor and fear dishonor, and take a pleasure in the excess of their gains, are verily the killers both of their bodies and souls.

शरीरष्वभ्रषायिन्या पिषाच्या पेषलांगया ।

अहंकाश्चमत्कृत्या छलेन छलिता वयम् ॥ 55 ॥

śarīraṣvabhraṣāyinyā piṣāchyā peṣalāṅgayā;

ahaṁkāśchamatkr̥tyā chhalena chhalitā vayam.

55. We are deceived by the delusion of egoism, which like

a female fiend (sorceress) lies hidden within the cavity of the body with all her sorcery.

प्रज्ञा वराकी सर्वैव कायबद्धास्थयानया ।

मिथ्याज्ञानकुराक्षस्या छलिता कष्टमेकिका ॥ 56 ॥

prajñā varākī sarvaiva kāyabaddhāsthayānayā;
mithyājñānakurākṣasyā chhalitā kṣaṭamekikā.

56. Our reason is kept in bondage like a female slave within the prison of our bodies, by the malicious fiend of false knowledge (or sophistry).

न किञ्चिदपि दृश्येस्मिन्सत्यं तेनहतात्मना ।

चित्रं दग्धशरीरेण जनता विप्रलभ्यते ॥ 57 ॥

na kiñchidapi dṛśyesminsatyam tenahatātmanā;
chitraṁ dagdhaśarīreṇa janatā vipralabhyate.

57. It is certain that whatever we see here is unreal, and yet it is a wonder, that the mass of men are led to deception by the nasty body, which has injured the cause of the soul.

दिनैः कतिपयैरेव निर्झराम्बुकणो यथाः ।

पतत्ययमयत्नेन जरठः कायपल्लवः ॥ 58 ॥

dinaiḥ katipayaireva nirjharāmbukaṇo yathāḥ;
patatyayamayatnena jarāṭhaḥ kāyapallavaḥ.

58. Our bodies are as fleeting as the drops of a water-fall, and they fall off in a few days like the withered leaves of trees.

कायोयमिचोपायो बद्बुदोम्बुनिधाविव ।

व्यर्थं कार्यपरावर्ते परिस्फुरति निष्फलः ॥ 59 ॥

kayo yamicho pāyo badbudo mbunidhāviva;
vyarthaṁ kāryaparāvarte parisphurati niṣphalaḥ.

59. They are as quickly dissolved as bubbles in the ocean; it is in vain therefore that it should hurl about in the whirlpool of business.

मिथ्याज्ञानविकारेस्मिन्वप्रसंभ्रमपत्तने ।

काये स्फुटतरापाये क्षणमास्था न मे द्विज ॥ 60 ॥

*mīthyājñānavikāresminvapnasambhramapattane;
kāye sphuṭatarāpāye kṣaṇamāsthā na me dvija.*

60. I have not a moment's reliance in this body, which is ever hastening to decay; and I regard its changeful delusions as a state of dreaming.

तडित्सु शरदभ्रेषु गन्धर्वनगरेषु च ।

स्थैर्यं येन विनिर्णीतं स विश्वसितु विग्रहे ॥ 61 ॥

*taḍitsu śaradabhreṣu gandharvanagareṣu cha;
sthairyaṁ yena vinirṇītaṁ sa viśvasitu vigrāhe.*

61. Let those who have any faith in the stability of the lightning, of the autumn clouds, and in glacial castles, place their reliance in this body.

सततभङ्गकार्यपरम्पराविजयि जातजयं हठवृत्तिषु ।

प्रबलदोषमिदं तु कलेवरं तृणमिवाहमपोह्यसुखं स्थितः ॥ 62 ॥

*satatabhaṅgukāryaparamparāvijayi jātajayaṁ haṭhavṛttiṣu;
prabaladoṣamidaṁ tu kalevaraṁ tṛṇamivāhamapohyasukhaṁ
sthitaḥ.*

62. It has outdone all other things that are doomed to destruction in its instability and perishableness. It is moreover subject to very many evils; wherefore I have set it at naught as a straw, and thereby obtained my repose.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कायजुगुप्सानामाष्टादशः सर्गः ॥

18 ॥

*Ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
kāyajugupsānāmāṣṭādaśaḥ sargaḥ*

Here ends the eighteenth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 19: BLEMISHES OF BOYHOOD

रामोवाच

लब्ध्वापि तरलाकारे कार्यभारतरंगिणि ।

संसारसागरे जन्म बाल्यं दुःखाय केवलम् ॥ 1 ॥

labdhvāpi taralākāre kāryabhārataraṅgiṇi;

samsārasāgare janma bālyaṁ duḥkhāya kevalam.

1. One receiving his birth in the unstable ocean of the world, which is disturbed by the billows of the bustle of the business, has to pass his boyhood in sufferings only.

अशक्तिरापदस्तृष्णा मूक्ता मूढबुद्धिता ।

गृध्रतालोलता दैन्यं सवर्ं बाल्ये प्रवर्तते ॥ 2 ॥

aśaktirāpadastr̥ṣṇā mūktā mūḍhabuddhitā;

gṛdhnutālolatā dainyaṁ savarṁ bālye pravartate.

2. In search for strength and sense, subjection to diseases and dangers, muteness and appetite, joined with longings and helplessness, are the concomitants of infancy.

रोषरोदनरौद्रासु दैन्यजर्जरितासु च ।

दशासु बंधनं बाल्यमालानं करिणामिव ॥ 3 ॥

roṣarodanaraudrāsu dainyajarjāritāsu cha;

daśāsu bandhanaṁ bālyamālānaṁ kariṇāmiva.

3. Childhood is chained to fretting and crying, to fits of anger, craving, and every kind of incapacity, as an elephant when tied to the post by its shackles.

न मृतौ न जरारोगे न चापदिन यौवने ।

ताश्चिन्ताः परिकृन्तन्ति हृदयं शैशवेषु याः ॥ 4 ॥

na mṛtau na jarāroge na chāpadina yauvane;

tāśchintāḥ parikṛntanti hṛdayaṁ śāiśaveṣu yāḥ.

4. The vexations which tease the infant's breast, are far greater than those which trouble us in youth and old age or disturb one in disease, danger, or at the approach of death.

तिर्यग्जातिसमारंभः सवैरेवाधीरितः ।

लोलो बालसमाचारो मरणादपि दुःखदः ॥ 5 ॥

tiryagjātisamāraṁbhaḥ savairevādhīritaḥ;
lolo bālasamāchāro maraṇādapi duḥkhadaḥ.

5. The acts of a boy are as those of young animals, that are always restless and snubbed by everybody. Hence boyhood is more intolerable than death itself.

प्रतिबिम्बघनाज्ञानं नानासंकल्पपेलवम् ।

बाल्यमालूनसंशीर्णमनः कस्य सुखावहम् ॥ 6 ॥

pratibimbaghanājñānaṁ nānāsaṁkalpapelavam;
bālyamālūṇasaṁśīṇamaṇaḥ kasya sukhāvaham.

6. How can boyhood be pleasing to anybody, when it is but a semblance of gross ignorance, full of whims and hobbies, and ever subject to miscarriages.

जलवन्द्यनिलास्त्रजातभीत्या पदे पदे ।

यद्भयं शैशवेबुद्ध्या कस्यापि हि तद्भवेत् ॥ 7 ॥

jalavanhyanilāstrajātabhītyā pade pade;
yadbhayaṁ śaiśavebuddhyā kasyāpi hi tadbhavet.

7. It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water, and air, and which rarely betide us in other states of life.

लीलासु दुर्विलासेषु दुरीहासु दुराशये ।

परमं मोहमाधत्ते बालो बलवदापतन् ॥ 8 ॥

līlāsu durvilāseṣu durīhāsu durāśaye;
paramaṁ mohamādhatte bālo balavadāpatan.

8. Boys are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their capacities; hence boyhood is the most perilous state (of life).

विकल्पकल्पितारम्भं दुर्विलासं दुरास्पदम् ।

शैशवं शासनायैव पुरुषस्य न शान्तये ॥ 9 ॥

*vikalpakalpitā rambhaṁ durvilāsaṁ durāśpadam;
śaiśavaṁ śāsanāyaiva puruṣasya na śāntaye.*

9. Boys are engaged in false pursuits and wicked sports and are subject to all foolish puerilities. Hence boyhood is fit for the rod of Guru and not for rest.

ये दोषा ये दुराचारादुष्क्रमा ये दुराधयः ।
ते सर्वे संस्थिताबाल्ये दुर्गर्त इव कौशिकाः ॥ 10 ॥
*ye doṣā ye durāchārāduṣkramā ye durādhayaḥ;
te sarve sansthitābālye durgarta iva kauśikāḥ.*

10. All faults, misconduct, transgressions and heartaches, lie hidden in boyhood like owls in hollow caves.

बाल्यं रम्यमिति व्यर्थबुद्ध्यः कल्पयन्ति ये ।
तान्मूर्खपुरुषान्ब्रह्मन्धिगस्तु हतचेतसः ॥ 11 ॥
*bālyam ramyamiti vyarthabuddhayaḥ kalpayanti ye;
tānmūrkhapuruṣānbrahmandhigastu hatachetasaḥ.*

11. Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.

यत्रदोलाकृति मनः परिस्फुरति वृत्तिषु ।
त्रैलैक्याभव्यमपि तत्कथं भवति तुष्टये ॥ 12 ॥
*yatradolākṛti manaḥ parisphurati vṛttiṣu;
trailaikyābhavyamapi tatkaṭhaṁ bhavati tuṣṭaye.*

12. How can boyhood appear pleasing to anyone, when the mind swings like a cradle towards every object of desire, regardless of how wrong it is deemed to be in both worlds.

सर्वेषामेव सत्त्वानां सर्वावस्थाभ्य एव हि ।
मनश्चंचलतामेति बाल्ये दशगुणं मुने ॥ 13 ॥
*sarveṣāmeva sattvānām sarvāvasthābhya ēva hi;
manaśchaṁchalatāmeti bālye daśaguṇam mune.*

13. The minds of all living beings are ever restless, but

those of young people are ten times more at unrest.

मनःप्रकृत्यैव चलं बाल्यं च चलतां वरम् ।

तयोः संश्लिष्यतोस्त्राता क इवान्ताः कुचापले ॥ 14 ॥

manahprakṛtyaiva chalaṁ bālyaṁ cha chalatāṁ varam;
tayoḥ saṁśliṣyatostrātā ka ivāntāḥ kuchāpale.

14. The mind is naturally unsteady, and so is boyhood also. Say what can save us from that state of life, when both these vagrant things combine to our destruction.

स्त्रीलोचनैस्तडितुंजैर्ज्वालाजालैस्तरंगकैः ।

चापलं शिक्षितं ब्रह्मंछैशवाक्रान्तचेतसः ॥ 15 ॥

strīlochanaistaḍitpuṁjairjvālājālaistaraṅgakaiḥ;
chāpalaṁ śikṣitaṁ brahmaṁchhaisāvākrāntachetasah.

15. The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.

शैशवं च मनश्चैव सर्वास्वेव हि वृत्तिषु ।

भ्रातराविव लक्ष्येते सततं भङ्गुरस्थिती ॥ 16 ॥

śaiśavaṁ cha manaśchaiva sarvāsveva hi vṛttiṣu;
bhrātarāviva lakṣayete satataṁ bhaṅgurasthītī.

16. Minority seems to be a twin brother to the mind and resembles it in the unsteadiness and frailty of all its purposes.

सर्वाणि दुःखभूतानि सर्वे दोषा दुराधयः ।

बालमेवोपजीवन्ति श्रीमन्तमिव मानवाः ॥ 17 ॥

sarvāṇi duḥkhabhūtāni sarve doṣā durādhayaḥ;
bālamēvopajīvanti śrīmantaṁiva mānavāḥ.

17. All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men seek the rich (for their support).

नवं नवं प्रीतिकरं न शिशुः प्रत्यहं यदि ।

प्राप्नोति तदसौ याति विषवैषम्यमूर्च्छनाम् ॥ 18 ॥

*navam navam prītikaram na śīśuḥ pratyaham yadi;
prāpnoti tadasau yāti viṣavaīṣamyamūrchchhanām.*

18. Boys are fond of fresh things at all times, and on their failure to get the same, they fall to a fainting fit, as it would happen from the effect of poison.

स्तोकेन वशमायाति स्तोकेनैति विकारिताम् ।
अमेध्य एव रमते बालः कौलेयको यथा ॥ 19 ॥
*stokena vaśamāyāti stokenaiti vikāritām;
amedhya ēva ramate bālaḥ kauleyako yathā.*

19. A boy like a dog is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.

अजस्त्रवाष्पवदनः कर्दमाक्तोजडाशयः ।
वर्षेक्षितस्य तप्तस्य स्थलस्य सदृशः शिशुः ॥ 20 ॥
*aṣṣtravāṣpavadanaḥ kardamāktojaḍāśayaḥ;
varṣekṣitasya taptasya sthalasya sadṛśaḥ śīśuḥ.*

20. A foolish fretful boy with his body daubed in the mire with tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.

भयाहारपरं दीन दृष्टादृष्टाभिलाषि च ।
लोलबुद्धि वपुर्धत्ते बाल्यं दुःखायकेवलम् ॥ 21 ॥
*bhayāhāraparam dīna dṛṣṭādṛṣṭābhilāṣi cha;
lolabuddhi vapurdhatte bālyam duḥkhāyakevalam.*

21. Boys are subject to fear and voracity; they are helpless but fond of every thing they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of trouble only.

स्वसंकल्पाभिलषितान्भावानप्राप्य तप्तधीः ।
दुःखमेत्य बलो बालोविनिष्कृत्त इवाशये ॥ 22 ॥
*svasaṅkalpābhilaṣitānbhāvanaprāpya taptadhīḥ;
duḥkhametya balo bālovinīṣkṛtta ivāśaye.*

22. The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the thing desired.

दुरीहालब्धलक्षाणि बहुवक्रोल्बणानि च ।

बालस्य यानि दुःखानि मुने तानि न कस्यचित् ॥ 23 ॥

durīhālabdhalakṣāṇi bahuvakrolbaṇāni cha;

bālasya yāni duḥkhāni mune tāni na kasyachit.

23. Children have much difficulty getting the things they want, and which they can ask only after by indistinct words. Hence no one suffers so much as boys.

बालो बलवता स्वेन मनोरथविलासिना ।

मनसा तप्यते नित्यं ग्रीष्मेणेव वनस्थली ॥ 24 ॥

bālo balavatā svena manorathavilāsina;

manasā tapyate nityam grīṣmeṇeva vanasthalī.

24. A boy is as much irritated by the eagerness of his whimsical desires, as a patch of ground in the desert is parched by the summer heat.

विद्यागृहगतो बालो परामेति कदर्थनाम् ।

आलान इव नागेन्द्रो विषवैषम्यभीषणाम् ॥ 25 ॥

vidyāgṛhagato bālo parāmeti kadarthanām;

ālāna iva nāgendro viṣavaiṣamyabhiṣaṇām.

25. A boy entering his school, is subjected to corrections, which areas painful to him as the goading and fetters to the elephant.

नानामनोरथमयी मिथ्याकल्पितकल्पनाः ।

दुःखायात्यन्तदीर्घाय बालता पेलवाशया ॥ 26 ॥

nānāmanorathamayī mithyākālpitakalpanāḥ;

duḥkhāyātyantadīrghāya bālata pelavāśayā.

26. A great number of many whims and hobbies, and a variety of false fancies, tend continually to afflict boyhood, which is ever fond of toys and trifles.

संहृष्टो भुवनं भोक्तुमिन्दुमादातुमम्बरात् ।

वाञ्छते येन मौर्ख्येण तत्सुखाय कथं भवेत् ॥ 27 ॥

saṁhaṣṭo bhuvanaṁ bhoktumindumādātumambarāt;

vāñchhate yena maurkhyeṇa tatsukhāya katham bhavet.

27. How can it be said, that the senseless childhood is a happy state of life when the child is led by its ignorance to swallow everything in the world and to wish to lay his hold on the moon in the sky.

अन्तश्चित्तेरशक्तस्य शीतातपनिवारणे ।

को विशेषो महाबुद्धे बालस्योर्वीरुहस्तथा ॥ 28 ॥

antaśchitteraśaktasya śītātapanivāraṇe;

ko viśeṣo mahābuddhe bālasyorvīruhastathā.

28. Say great sage! what difference is there between a child and a tree, both of which have sensitiveness, but are unable to defend themselves from heat and cold?

उड्डीतुमाभिवाञ्छन्ति पक्षाभ्यां क्षुत्परायणाः ।

भयाहारपरा नित्यं बाला विहगधर्मिणः ॥ 29 ॥

uḍḍītumābhivāñchhanti pakṣābhyāṁ kṣutparāyaṇāḥ;

bhayāhāraparā nityaṁ bālā vihagadharmināḥ.

29. Boys are of the nature of birds, being both subject to fear and hunger, and ready to fly about when impelled by them.

शैशवे गुरुतो भीतिर्मातृतः पितृस्तथा ।

जनतो ज्येष्ठबालाच्च शैशवं भयमन्दिरम् ॥ 30 ॥

śaiśave guruto bhītimātṛtaḥ pitṛstathā;

janato jyeṣṭhabālāchcha śaiśavaṁ bhayamandiram.

30. Again boyhood is the abode of fear from all sides; such as from the tutor, father, mother, elder brother, and elderly boys, and from everybody besides.

सकलदोषदशाविहताशयं शरणमप्यविवेकविलासिनः ।

इह न कस्यचिदेवमहामुने भवतिबाल्यमलं परितुष्टये ॥ 31 ॥

*sakaladoṣadaśāvihataśāyaṁ śaraṇamapyavivekavilāsiṇaḥ;
iha na kasyachidevamahāmune bhavatibālyamalaṁ
parituṣṭaye.*

31. Hence the hopeless state of childhood, which is full of faults and errors, addiction to sports, and thoughtlessness, cannot be satisfactory to anybody.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे बाल्यजुगुप्सानामैकोनविंशः
सर्गः ॥ 19 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
bālyajugupsānāmaikonaviṁśaḥ sargaḥ*

Here ends the nineteenth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 20 : CONDEMNATION OF YOUTH

रामोवाच

बाल्यानर्थमथ त्यक्त्वा पुमानभिहताशयः ।

आरोहति निपाताय यौवनं संभ्रमेण तु ॥ 1 ॥

*bālyānarthamatha tyaktvā pumānabhihataśayaḥ;
ārohati nipātāya yauvanam sambhrameṇa tu.*

1. **Rāma continued:** The boy having passed his state of blemishes, gladly steps to his youth with hopes of gaining his objects that tend only to his ruin.

तत्रानन्तविलासस्य लोलस्य स्वस्य चेतसः ।

वृत्तिरनुभवन्याति दुःखादुःखान्तरं जडः ॥ 2 ॥

*tatrānantavilāsasya lolasya svasya chetasah;
vṛttiranubhavanyāti duḥkhādduḥkhāntaram jaḍaḥ.*

2. The insensible youth feels at this time the wanton inclinations of his loose mind and goes on falling from one tribulation to another.

स्वचित्तबिलसंस्थेन नानासंभ्रकारिणा ।

बलात्कामपिशाचेन विवशः परिभूयते ॥ 3 ॥

*svachittabilasamsthena nānāsam̐bhrakārīṇā;
balātkāmapīśāchena vivaśaḥ paribhūyate.*

3. He is overcome as one subdued by the power of delusive cupid, lying hidden in the cavity of the heart (hence called Manoja).

चिन्तानां लोलवृत्तीनां ललनानामिवावृतिः ।
अर्पयत्यवशं चेतो बालानामंजनं यथा ॥ 4 ॥
*chintānām lolavṛttīnām lalanānāmivāvṛtiḥ;
arpayatyavaśam cheto bālānāmaṇjanam yathā.*

4. His ungoverned mind gives rise to loose thoughts like those of sexy women, and these serve to beguile him like the magic collyrium (in the hand) of boys (called Siddhāṇjana).

ते ते दोषा दुरारम्भास्तत्र तंतादृशाशयम् ।
तद्रूपं प्रतिलुम्पन्तिदुष्टास्तेनैव ये मुने ॥ 5 ॥
*te te doṣā durārambhāstatra taṁtādṛśāśayam;
tadrūpaṁ pratilumpantiduṣṭāstenaiva ye mune.*

5. Vices of the most heinous kind betake persons of such (perverse) minds in their youth, and lead them to their ruin.

महानरकबीजेन संततभ्रमदायिना ।
यौवनेन न ये नष्टा नष्टा नान्येन ते जनाः ॥ 6 ॥
*mahānarakabījēna saṁtatabhramadāyīnā;
yauvanena na ye naṣṭā naṣṭā nānyena te janāḥ.*

6. The paths of youth lead them to the gate of hell through a maze of errors. Those that have been left uncorrupted by their youth, are not to be corrupted by anything else.

नानारसमयी चित्रवृत्तान्तनिचयोम्भिता ।
भीमा यौवनभूर्येन तीर्णा धीरः स उच्यते ॥ 7 ॥
*nānārasamayī chitravṛttāntanichayombhitā;
bhīmā yauvanabhūryena tīrṇā dhīraḥ sa uchyate.*

7. Who so has passed the dreadfully enchanted coast of youth, fraught with various flavours and wonders, are said to be truly wise.

निमेषभासुराकारमालोलघनगर्जितम् ।

विद्युतप्रकाशमशिवं यौवनं मे न रोचते ॥ 8 ॥

nimeṣabhāsurākāramālolaghanagarjitam;

vidyutaprakāśamaśivam yauvanam me na rochate.

8. I take no delight in our unwelcome youth, which appears to us in the form of a momentary flash of lightning, and is soon succeeded by the loud roaring of the clouds (of manhood).

मधुरं स्वादु तिक्तं च दूषणं दोषभूषणम् ।

सुराकल्लोलसदृशं यौवनं मे न रोचते ॥ 9 ॥

madhuraṁ svādu tiktam cha dūṣaṇam doṣabhūṣaṇam;

surākallolasadṛśam yauvanam me na rochate.

9. Youth-like rich wine is sweet and delicious (at first), but becomes bitter, tasteless, and noxious in a short time. Hence I liked it not.

असत्यं सत्यसंकाशमचिराद्विप्रलंभदम् ।

स्वप्नाङ्गनासङ्गसमं यौवनं मे न रोचते ॥ 10 ॥

asatyam satyasankāśamachirādvipralambadam;

svapnāṅganāsaṅgasamarṇam yauvanam me na rochate.

10. Youth appearing (at first) as a reality, is found to be a false, transient thing, as deceptive as a fairy dream by night. Hence I like it not.

सर्वस्याग्रे सर्वपुंसः क्षणमात्रमनोहरम् ।

गंधर्वनगरप्रख्यं यौवनं मे न रोचते ॥ 11 ॥

sarvasyāgre sarvapuruṣaḥ kṣaṇamātramanoḥaram;

gaṇḍharvanagaraprakhyam yauvanam me na rochate.

11. It is the most charming of all things to men, but its charm is soon lost and fled. Therefore the imaginary images of

youth are not pleasing to me.

इषुप्रपातमात्रं हि सुखदं दुःखभासुरम् ।

दाहदोषप्रदं नित्यं यौवनं मे न रोचते ॥ 12 ॥

iṣuprapātamātram hi sukhadam duḥkhabhāsuram;
dāhadoṣapradam nityam yauvanam me na rochate.

12. Youth as an arrow shot is pleasant to see, but painful to feel its shot. Hence I do not like the youth that produces blood heat (in the veins).

आपातमात्रमणं सद्भावरोहितान्तरम् ।

वेश्यास्त्रीसंगमप्रख्यं यौवनं मे न रोचते ॥ 13 ॥

āpātamātramaṇam sadbhāvarahitāntaram;
veśyāstrīsangamaprakhyam yauvanam me na rochate.

13. Youth as a harlot is charming at first sight, but turning heartless soon after. Hence it is not to my liking.

ये केचन समारम्भास्ते सर्वे सर्वदुःखदाः ।

तारुण्ये संनिधिं यान्ति महोत्पाता इव क्षये ॥ 14 ॥

ye kechana samārambhāste sarve sarvaduḥkhadāḥ;
tāruṇye sannidhiṁ yānti mahotpātā iva kṣaye.

14. As the efforts of a dying man are all for his torment, so the exertions of the young are portentous of his destruction.

हार्दान्धकारकरिण्या भैरवाकारवानपि ।

यौवनाज्ञानयामिन्या बिभेति भगवानपि ॥ 15 ॥

hārdāndhakāraṇiṇyā bhairavākāravānapi;
yauvanājñānayāminyā bibheti bhagavānapi.

15. Puberty advances as a dark night, spreading the shadow of destruction. It darkens the heart and mind by its hedious appearance and intimidates even the god (Śiva himself).

सुविस्मृतशुभाचारं बुद्धिवैधुर्यदायिनम् ।

ददात्यतितरामेष भ्रमं यौवनसंभ्रमः ॥ 16 ॥

suviṣṁṛtaśubhāchāram buddhivaidhuryadāyinam;

dadātyatitarāmeṣa bhramam yauvanasambhramah.

16. Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at naught the approved good manners (of society).

कान्तावियोगजातेन हृदि दुःस्पर्शवह्निना ।

यौवने दह्यते जन्तुस्तरुर्द्वाग्निना यथा ॥ 17 ॥

kāntāviyogajātena hṛdi duḥsparśavahnninā;

yauvane dahyate jantustarurddāvāgninā yathā.

17. The raging fire in the hearts of the young, caused by the separation of their mates, burns them down like trees by a wildfire.

सुनिर्मलापि विस्तीर्णा पावन्यपिहि यौवने ।

मतिः कलुषतामेति प्रावृषीव तरङ्गिणी ॥ 18 ॥

sunirmalāpi vistīrṇā pāvanyapihi yauvane;

matih kaluṣatāmeti prāvṛṣīva taraṅgiṇī.

18. As a clear, sacred, and wide stream, become muddy in the rains, so does the mind of man however clear, pure, and expanded it may be, get polluted in his youth.

शक्यते घनकल्लोला भीमा लङ्घयितुं नदी ।

न तु तारुण्यतरला तृष्णातरलितान्तरा ॥ 19 ॥

śakyate ghanakallolā bhīmā laṅghayitum nadī;

na tu tāruṇyataralā tṛṣṇātaralitāntarā.

19. It is possible for one to cross over a river made terrible by its waves, but no way possible to him to get over the boisterous expanse of his youthful desires.

सा कान्ता तौ स्तनौ पीनौ ते विलासास्तदाननम् ।

तारुण्य इति चिन्ताभिर्याति जर्जरतां जनः ॥ 20 ॥

sā kāntā tau stanau pīnau te vilāsāstadānanam;

tāruṇya iti chintābhiryāti jarjaratām janah.

20. O how (lamentably) is one's youth worn out with the thoughts of his mistress, her swollen breasts, her beautiful

face, and her sweet caresses.

त्रं तरलतृष्णार्ति युवानमिह साधवः ।

पूजयन्ति न तु च्छिन्नं जरत्तृणलवं यथा ॥ 21 ॥

nraṁ taralatṛṣṇārtti yuvānamiha sādhaḥ;

pūjayanti na tu chchinnam jarattṛṇalavam yathā.

21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of a (useless) straw.

नाशायैव मदार्तस्य दोषमौक्तिकधारिणः ।

अभिमानमहेभस्य नित्यालानं हि यौवनम् ॥ 22 ॥

nāśāyaiva madārtasya doṣamauktikadhāriṇaḥ;

abhimānamahebhasya nityālānaṁ hi yauvanam.

22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.

मनोविपुलमूलानां दोषाशीविषधारिणाम् ।

शोषरोदनवृक्षाणां यौवनं बत काननम् ॥ 23 ॥

manovipulamūlānāṁ doṣāśīviṣadhāriṇām;

śoṣarodanavṛkṣāṇāṁ yauvanam bata kānanam.

23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (lovesick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.

रसकेसरसंबाधं कुविकल्पदलाकुलम् ।

दुश्चिन्ताचञ्जरीकाणां पुष्करं विद्धि यौवनम् ॥ 24 ॥

rasakesarasambādham kuvikalpadalākulam;

duśchintāchamjarīkāṇāṁ puṣkaram viddhi yauvanam.

24. Know the youthful bloom of the person to resemble the blooming lotus of the lake: the one is full of affections, bad desires, and evil intents, as the other is fraught with bees, filaments, petals, and leaves.

रसकेसरसंबाधं कुविकल्पदलाकुलम् ।

दुश्चिन्ताचञ्जरीकाणां पुष्करं विद्धि यौवनम् ॥ 25 ॥

rasakesarasambādham kuvikalpadalākulam;

duśchintāchanjarīkāṇāṃ puṣkaram viddhi yauvanam.

25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.

जडानां गतसंख्यानां कल्लोलानां विलासिनाम् ।

अनपेक्षिमर्यादो वारिधिर्नवयौवनम् ॥ 26 ॥

jaḍānām gatasankhyānām kallolānām vilāsinām;

anapekṣimaryādo vāridhirnavayauvanam.

26. Early youth resembles a deep-sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.

सर्वेषां गुणसर्गाणां परिरुद्धरजस्तमाः ।

अपनेतुं स्थितिं दक्षो यौवनानिलः ॥ 27 ॥

sarveṣāṃ guṇasargāṇāṃ pariruddharajastamāḥ;

apaneturṃ sthitiṃ dakṣo yauvanānilaḥ.

27. Youth is like a furious gust of wind, over-loaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).

नयन्ति पाण्डुतां वक्तमाकुलावकरोत्कटाः ।

आरोहन्ति परां कोटिं रुक्षा यौवनपांसवः ॥ 28 ॥

nayanti pāṇḍutāṃ vaktamākulāvakarotkaṭāḥ;

ārohanti parāṃ koṭiṃ rukṣā yauvanapāṃsavaḥ.

28. The rude dust of the passions of youths disfigures their face, and the hurricane of their sensualities covers their good qualities (as flying leaves overspread the ground).

उद्धोधयति दोषालिं निकृन्तति गुणावलिम् ।

नराणां यौवनोल्लासो विलासो दुष्कृतश्रियाम् ॥ 29 ॥

*udvodhayati doṣāliṃ nikṛntati guṇāvalim;
narāṇāṃ yauvanollāso vilāso duṣkṛtaśriyām.*

29. Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.

शरीरपङ्कजरजश्चलां मतिषद्दीम् ।

निबध्नन्मोहयत्येष नवयौवनचन्द्रमाः ॥ 30 ॥

*śarīrapaṅkajaraśaśchalāṃ matiṣatpadīm;
nibadhnanmohayatyeṣa navayauvanachandramāḥ.*

30. Youthful bloom confines the fickle mind to some beauteous person, as the bright moonbeams serve to shut the flitting bee in the dust of the closing lotus.

शरीरखंडकोद्भूता रम्या यौवनवल्लरी ।

लग्नमेव मनोभङ्गं मदयत्युन्नतिं गता ॥ 31 ॥

*śarīrakhaṇḍakodbhūtā ramyā yauvanavallārī;
lagnameva manobhaṅgaṃ madayatyunnatim gatā.*

31. Youth like a delightful cluster of flowers, growing in the arbour of the human body, attracts the mind as the bee to the flowers, and makes it giddy (with its sweets).

शरीरमरुतापोत्थां युवतामृगतृष्णिकाम् ।

मनोमृगाः प्रधावन्तः पतन्ति विषयावटे ॥ 32 ॥

*śarīramarutāpothāṃ yuvatāmṛgaṭṛṣṇikām;
manomṛgāḥ pradhāvantaḥ patanti viṣayāvaṭe.*

32. The human mind is anxious to derive pleasure from the youthfulness of the body, and falls then into the cave of sensuality, as a deer running after the mirage of the desert heat and falls down into a pit.

शरीरशर्वरीज्योत्स्ना चित्तकेसरिणः सदा ।

लहरी जीविताम्भोधेर्युवता मे न तुष्टये ॥ 33 ॥

*śarīraśarvarījyotsnā chittakesariṇaḥ saṭā;
laharī jīvitāmbhodheryuvatā me na tuṣṭaye.*

33. I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the leonine mind. It is a surge in the ocean of our lives (that tosses us all about).

दिनानि कतिचिद्येयं फलिता देहजङ्गले ।

युवता शरदस्यां हि न समाश्वासमर्हथ ॥ 34 ॥

dināni katichidyeyam phalitā dehajaṅgale;

yuvatā śaradasyām hi na samāśvāsamarhatha.

34. There is no reliance on youth, which fades away as soon as summer flowers, in this desert of the body.

झटित्येव प्रयात्येव शरीराद्युवताखगः ।

क्षणेनैवाल्पभाग्यस्य हस्ताच्चिन्तामर्णिर्यथा ॥ 35 ॥

jhaṭityeva prayātyeva śarīrādyuvatākhaḡaḥ;

kṣaṇenaivālpabhāgyasya hastāchchintāmaṇṇiryathā.

35. Youth is like a bird, and as soon as it flies away from our bodily cage as the philosopher's stone, which also quickly disappears from the hands of the unfortunate.

यदा यदा परां कोटिमध्यारोहति यौवनम् ।

वलान्ति सज्वराः कामास्तदानाशाय केवलम् ॥ 36 ॥

yadā yadā parām koṭimadhyārohati yāuvanam;

valganti sajvarāḥ kāmāstadānāśāya kevalam.

36. As youth advances to its highest pitch, so the feverish passions wax stronger for our destruction only.

तावदेव विवलान्ति रागद्वेषपिशाचकाः ।

नास्तमेति समस्तैषा ग्रावद्यौवनयामिनी ॥ 37 ॥

tāvadeva vivalganti rāgadveṣapīśāchakāḥ;

nāstameti samastaiṣā gṛāvadyāuvanayāminī.

37. As long as the night (delusion) of youth does not come to its end, so long the fiends of our passion do not cease to rage in the desert of the body.

नानाविकारबहुले वराके क्षणनाशिनि ।

कारुण्यं कुरु तारुण्ये म्रियमाणे सुते यथा ॥ 38 ॥

nānāvikārabahule varāke kṣaṇanāśīni;

kāruṇyaṁ kuru tāruṇye mriyamāṇe sute yathā.

38. Pity me, O sage! in this state of youth, which is so full of perturbations, as to have deprived me of the sight (light) of reason. O pity me as you would do it for your dying son.

हर्षमायाति यो मोहात्पुरुषः क्षणभङ्गिना ।

यौवनेन महामुग्धः स वै नरमृगः स्मृतः ॥ 39 ॥

harṣamāyāti yo mohātpuruṣaḥ kṣaṇabhāṅginā;

yauvanena mahāmugdhaḥ sa vai naramṛgaḥ smṛtaḥ.

39. The foolish man who ignorantly rejoices at his transient youth, is considered as a human beast.

मानमोहान्मदोन्मत्तं यौवनं योभिलष्यति ।

अचिरेण स दुर्बुद्धिः पश्चात्तापेन युज्यते ॥ 40 ॥

mānamohānmadonmattaṁ yauvanaṁ yo bhilaṣyati;

achireṇa sa durbuddhiḥ paśchāttāpena yujyate.

40. The foolish fellow who is fond of his youth which is flushed with pride and fraught with errors, comes to repent (of his folly) in a short time.

ते पूज्यास्ते महात्मानस्त एव पुरुषा भुवि ।

ये सुखेन समुत्तीर्णाः साधो यौवनसंकटात् ॥ 41 ॥

te pūjyāste mahātmānasta ēva puruṣā bhuvī;

ye sukhena samuttīrṇāḥ sādho yauvanasaṁkāṭāt.

41. Those great-minded men are honoured on earth, who have safely passed over the perils of youth.

सूखेन तीर्यतेम्भोधिरुत्कृष्टमकराकरः ।

न कल्लोलबलोल्लासि सदोषं हतयौवनम् ॥ 42 ॥

sūkhena tīryatembhodhirutkṛṣṭamakarākaraḥ;

na kallolabalollāsi sadoṣaṁ hatayauvanam.

42. One crosses over with ease the wide ocean which is

the horrible habitation of huge whales; but it is hard to pass over our youth, which is so full of vices and the billows (of our passions).

विनयभूषितमार्यजनास्पदं करुणयोज्ज्वलमावलितं गुणैः ।

इह हि दुर्लभमङ्गं सुयौवनं जगति काननमम्बरगं यथा ॥ 43 ॥

vinayabhūṣitamāryajanāspadam karuṇayojjvalamāvalitaṁ guṇaiḥ;

iha hi durlabhamaṅgaṁ suyauvanam jagati

kānanamambaragaṁ yathā.

43. It is very rare to have that happy youth which is fraught with humility, and spent in the company of respectable men; which is distinguished by feelings of sympathy, and is joined with good qualities and virtues.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीक्ये वैराग्यप्रकरणे यौवनगर्हा नाम विंशतितमः
सर्गः ॥ 20 ॥

Ityārṣe śrīvāsīṣṭhamahārāmāyaṇe vālmīkaye vairāgyaprakaraṇe yauvanagarhā nāma viṁśatitamaḥ sargaḥ

Here ends the twentieth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 21: CONDEMNATION OF WOMEN

रामोवाच

मांसपांचालिकायास्तु यन्त्रलोलेङ्गपंजरे ।

स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम् ॥ 1 ॥

māṁsapāṅcālīkāyāstu yantraloleṅgapañjare;

snāyvasthigranthiśālinyāḥ striyāḥ kimiva śobhanam.

1. **Rāma added:** What beauty is there in the person of a woman, composed of nerves, bones, and joints? She is a mere statue of flesh and a frame of moving machinery with her ribs and limbs.

त्वङ्मांसरक्त वाष्पाम्बु पृथक्कृत्वा विलोचनम् ।

समालोकय रम्यं चेत्किं मुधा परिमुह्यसि ॥ 2 ॥

tvaṇīmāṇsarakta vāṣpāmbu prṥhakkṛtvā vilochanam;
samālokaya ramyaṁ chetinka mudhā parimuhyasi.

2. Can you find any thing beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then enamoured by her?

इतः केशा इतो रक्तमितीय प्रमदातनुः ।

किमेतया निन्दितया करोति विपुलाशयः ॥ 3 ॥

itaḥ keśā ito raktamitīnya pramadātanuḥ;
kimetayā ninditayā karoti vipulāśayaḥ.

3. This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.

वासोविलेपनैर्यानि लालितानि पुनः पुनः ।

तान्यङ्गान्यङ्गं लुण्ठन्ति क्रव्यादाः सर्वदेहिनाम् ॥ 4 ॥

vāsovilepanairyaṇi lālītāni punaḥ punaḥ;
tānyaṅgānyaṅga luṇṭhanti kravyādāḥ sarvadehinām.

4. The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).

मेरुशृङ्गतटोल्लासिगङ्गाजलरयोपमा ।

दृष्टा यस्मिन्स्तने मुक्ताहारस्योल्लासशालिता ॥ 5 ॥

meruśṛṅgataṭollāsigaṅgājalarayopamā;
dṛṣṭā yasminstane muktāhārasyollāśāśālītā.

5. The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of the Ganges falling upon them.

श्मशानेषु दिगन्तेषु स एव ललनास्तनः ।

श्वभिरास्वाद्यते काले लघुपिण्ड इवान्धसः ॥ 6 ॥

śmaśāneṣu diganteṣu sa ēva lalanāstanah;

śvabhirāśvādyate kāle laghupiṇḍa ivāndhasaḥ.

6. Look at these very breasts of the woman becoming, at last, a lump of food, to be devoured by dogs in cemeteries and on the naked ground.

रक्तमांसास्थिदिग्धानि करभस्य यथा वने ।

तथैवाङ्गानि कामिन्यास्तां प्रत्यपि हि को ग्रहः ॥ 7 ॥

raktamāṁsāsthidigdhāni karabhasya yathā vane;

tathaivāṅgāni kāmīnyāstāṁ pratyapi hi ko grahaḥ.

7. There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh, and bones. Then why hunt after her.

आपातरमणीयत्वं कल्पते केवलं स्त्रियाः ।

मन्ये तदपि नास्त्यत्र मुने मोहैककारणम् ॥ 8 ॥

āpātaramaṇīyatvaṁ kalpate kevalaṁ striyāḥ;

manye tadapi nāstyatra mune mohaikakāraṇam.

8. A woman is charming only for a short time and does not long last to be so. I look upon her merely as a cause of delusion.

विपुलोल्लासदायिन्या मदमन्मथपूर्वकम् ।

को विशेषो विकारिण्या मदिरायाः स्त्रियास्तथा ॥ 9 ॥

vīpulollāsadāyinyā madamanmathapūrvakam;

ko viśeṣo vikāriṇyā madirāyāḥ striyāstathā.

9. There is no difference between wine and a woman, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.

ललनालान संलीना मुने मानवदन्तिनः ।

प्रबोधं नाधिगच्छन्ति दृढैरपिशमाङ्कुशैः ॥ 10 ॥

lalanālāna saṁlīnā mune mānavadantīnaḥ;

prabodham nādhigachchhanti dṛḍhairapiśamāṅkuśaiḥ.

10. Uxorious men are like chained elephants among mankind, that will never come to sense however goaded by

the hooks of reason.

केशकज्जल धारिण्यो दुःस्पर्शा लोचनप्रियाः ।

दुष्कृताग्निशिखा नार्यो दहन्ति तृणवन्नरम् ॥ 11 ॥

keśakajjala dhāriṇyo duḥsparsā lochanapriyāḥ;

duṣkṛtāgnīśikhā nāryo dahanti tṛṇavannaram.

11. Women are the flames of vice, their black-dyed eyes and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man, as fire consumes the straw.

ज्वलतामतिदूरेपि सरसा अपि नीरसाः ।

स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम् ॥ 12 ॥

jvalatāmatidūrepi sarasā api nīrasāḥ;

striyo hi narakāgnīnāmīndhanam chāru dāruṇam.

12. They burn from afar (more than fire), and are as dry as bones (in their hearts), tough appearing as soft and juicy to sight. They serve as fuel to the fire of hell and are dangerous with their charmingness.

विकीर्णाकारकबरी तरत्तरकलोचना ।

पूर्णेन्दुबिम्बवदना कुसुमोत्करहासिनी ॥ 13 ॥

vikīṇākārahakabārī tarattarakalochanā;

pūrṇendubimbavadanā kusumotkaraḥāsīnī.

13. The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face amidst her flowery smiles.

लीलाविलोलपुरुषा कार्यसंहारकारिणी ।

परं विमोहनं बुद्धेः कामिनी दीर्घयामिनी ॥ 14 ॥

līlāvilolapurūṣā kāryasāṁhārahakārīṇī;

param vimohanam buddheḥ kāmīnī dīrghayāminī.

14. Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).

पुष्पाभिराममधुरा करपल्लवशालिनी ।

भ्रमराक्षिविलासाढ्या स्तनस्तबधकधारिणी ॥ 15 ॥

puṣpābhirāmamadhurā karapallavaśālīnī;

bhramarākṣivilāsāḍhyā stanastabadhakadhāriṇī.

15. The woman is as lovely as a creeper in its flowering time. Her palmar the leaves and her eyes as the blackbees (on the flower). Her breasts are like the uplifted tops of the plant.

पुष्पकेसारगौराङ्गी नरमारणतत्परा ।

ददात्युन्मत्तवैवश्यं कान्ता विषलता यथा ॥ 16 ॥

puṣpakesāragaurāṅgī naramāraṇatatparā;

dadātyunmattavaivaśyaṁ kāntā viṣalatā yathā.

16. The lovely damsel is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.

सत्कार्योच्छ्वासमात्रेण भुजङ्गदलनोत्कया ।

कान्तयोद्ध्रियतेजन्तुः करभ्येवोरगो बिलात् ॥ 17 ॥

satkāryochchhvasamātreṇa bhujāṅgadalānotkayā;

kāntayotdhrīyatejantuh karabhyevorago bilāt.

17. As the snake-catcher entices the snake by his breath and brings it out of its hole, so does the woman allure the man by her officious civilities, and gets him under her control.

कामनाम्ना किरातेन विकीर्णा मुग्धचेतसाम् ।

नार्यो नरविहंगानाङ्ग बन्धनवागुराः ॥ 18 ॥

kāmanāmnā kirātena vikīrṇā mugdhachetasām;

nāryo naravihaṅgānāgaṅga bandhanavāgurāḥ.

18. Lustfullness as a huntsman, has spread his nets in the forms of women, for the purpose of ensnaring the persons of deluded men like silly birds.

ललना विपुलालाने मनोमत्तमतंगजः ।

रतिशृङ्खलया ब्रह्मन्बद्धस्तिष्ठति मूकवत् ॥ 19 ॥

*lalanā vipulālāne manomattamataṁgajāḥ;
ratiśṛṅkhalayā brahmanbaddhastiṣṭhati mūkavat.*

19. The mind of man though as fierce as that of a furious elephant, is tied fast by the chain of love to the fulcrum of women, just as an elephant is fastened (by his leg) to the post, where he remains dull and dumb forever.

जन्मपल्वलमत्स्यानां चित्तकर्दमचारिणाम् ।
पुंसां दुर्वसनारज्जुनारी बडिशपिण्डिका ॥ 20 ॥
*janmapalvalamatsyānāṁ chittakardamachārīṇām;
puṁsāṁ durvāsanārajjurnārī baḍiśapiṇḍikā.*

20. Human life is as a pool in which the mind moves about in its mud and mire (as a fish). Here it is caught by the bait of a woman, and dragged along by the thread of its impure desires.

मन्दुरं चतुरङ्गणामालानमिव दन्तिनाम् ।
पुंसां मन्त्र इवाहीनां बन्धनं वामलोचना ॥ 21 ॥
*manduraṁ chaturaṅgaṇāmālānamiva dantinām;
puṁsāṁ mantra ivāhīnāṁ bandhanam vāmalochanā.*

21. The beauteous-eyed damsel is a bondage to man, as the stable is to the horse, the fastening post to the elephant, and as spells are to the snakes.

ननारसवती चित्रा भोगभूमिरियं मुने ।
स्त्रियमाश्रित्य संयाता परामिह हि संस्थितिम् ॥ 22 ॥
*nanārasavatī chitrā bhogabhūmiriyaṁ mune;
striyamāśritya saṁyātā parāmiha hi saṁsthitim.*

22. This wondrous world, with all its delights and enjoyments, began with woman and depends on women for its continuance.

सर्वेषां दोषरन्तानां सुसमुद्रिकयानया ।
दुःखशृङ्खलया नित्यमलमस्तु मम स्त्रिया ॥ 23 ॥
sarveṣāṁ doṣarantānāṁ susamudrikayānayā;

duḥkhaśṛīkhalayā nityamalamastu mama striyā.

23. A woman is the casket of all gems of vice (Pandora's box), she is the cause of the chain of our everlasting misery, and is of no use to me.

किं स्तनेन किमक्षणा वा किं नितम्बेन किं भुवा ।

मांसमात्रैकसारेण करोम्यहमवस्तुना ॥ 24 ॥

kiṁ stanena kimakṣaṇā vā kiṁ nitambena kiṁ bhuvā;
māṁsamātraikasāreṇa karomyahamavastunā.

24. What shall I do with her breast, her eyes, her loins, her eyebrows, the substance of which is nothing but flesh, and which therefore is altogether unsubstantial.

इतो मांसमितो रक्तमितोस्थीनीति वासरैः ।

ब्रह्मन्कतिपयैरेव याति स्त्री विशारस्ताम् ॥ 25 ॥

ito māṁsamito raktamitosthīnīti vāsaraiḥ;
brahmankatipayaireva yāti strī viśārārutām.

25. Here and there, O Brāhmaṇa! her flesh and blood and bones undergo a change for the worse in course of a few days.

यास्तात पुरुषैः स्थूलैर्ललिता मनुजैः प्रियाः ।

त मुने प्रतिभक्ताङ्ग्यः स्वपण्ति पितृभूमिषु ॥ 26 ॥

yāstāta puruṣaiḥ sthūlāirlalitā manujai priyāḥ;
ta mune pratibhaktāṅgyaḥ svapaṇṭi pitr̥bhūmiṣu.

26. You see, those dearly beloved mistresses, who are so much fondled by foolish men, lying at last in the cemetery, and the members of their bodies all mangled and falling off from their places.

यस्मिन्धनतरस्त्रेहं मुखे पत्राङ्कुराः स्त्रियः ।

कान्तेन रचिता ब्रह्मन्पीयते तेन जङ्गले ॥ 27 ॥

yasminghanatarasnehaṁ mukhe patrāṅkurāḥ striyaḥ;
kāntena rachitā brahmanpīyate tena jaṅgale.

27. O Brahman! those dear objects of love, the faces of damsels, so fondly decorated by their lovers with makeups

and facials, are at last to be put on the pile (by those very hands).

केशाः श्मशानवृक्षेषु यान्ति चामरलेखिकाम् ।

अस्थीन्युडुवदाभान्ति दिनैरवनिमण्डले ॥ 28 ॥

keśāḥ śmaśānavṛkṣeṣu yānti chāmaralekhikām;

asthīnyuḍuvadābhānti dinairavanimaṇḍale.

28. Their braided hairs now hang as flappers of chowry on the arbors of the cemetery, and their whitened bones are strewn about as shining stars after a few days.

पिबन्ति पांसवो रक्तं क्रव्यादाश्चाप्यनेकशः ।

चर्माणि च शिवा भुङ्क्ते खं यांति प्राणवायवः ॥ 29 ॥

pibanti pāṁsavo raktam kravyādāśchāpyanekaśaḥ;

charmāṇi cha śivā bhuṅkte khaṁ yānti prāṇavāyavaḥ.

29. Behold their blood sucked in by the dust of the earth, voracious beasts and worms feeding upon their flesh, jackals tearing their skin, and their vital air wafted in the vacuum.

इत्येषा ललनाङ्गानामचिरेणैव भाविनी ।

स्थितिर्मया वः कथिता किं भ्रान्तिमनुधावथ ॥ 30 ॥

ityeṣā lalanāṅgānāmachireṇaiva bhāvinī;

sthitirmayā vaḥ kathitā kiṁ bhrāntimanudhāvatha.

30. This is the state to which the members of the female body must shortly come to pass, you say all existence to be a delusion, tell me therefore why do you allow yourself to fall into error?

भूतपंचकसंघट्टसंस्थानं ललनाभिधम् ।

रसादभिपतत्वेतत्कथं नामधियान्वितः ॥ 31 ॥

bhūtapañchakasaṅghaṭṭasaṁsthānam lalanābhidham;

rasādabhipatatvetatkatham nāmadhiyānvitaḥ.

31. A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?

शाखाप्रतानगहना कद्वम्लफलमालिनी ।
 सुतालोल्लालतामेति चिन्ता कान्तानुसारिणी ॥ 32 ॥
śākhāpratānagahanā kaṭvamlaphalamālīnī;
sutālottālātāmeti chintā kāntānusāriṇī.

32. Men's longing for women is like the creeper called Suta, which stretches its sprigs to a great length, but bears plenty of bitter and sour fruits.

कान्दिग्भूततया चेतो घनगर्धान्धमाकुलम् ।
 परं मोहमुपादत्ते यूथभ्रष्टमृगो यथा ॥ 33 ॥
kāndigbhūtatayā cheto ghanagardhāndhamākulam;
param mohamupādatte yūthabhraṣṭamṛgo yathā.

33. A man blinded by avarice (for the support of his mate) is as a stray deer from its herd; and not knowing which way to go, it is lost in the maze of illusion.

शोच्यतां परमां याति तरुणस्तरुणीपरः ।
 निबद्धः करिणीलोलो विन्ध्यखाते यथा गजः ॥ 34 ॥
śochyatām paramām yāti taruṇastaruṇīparaḥ;
nibaddhaḥ kariṇīlolo vindhyakhāte yathā gajaḥ.

34. A young man under the control of a young woman, is as much lamentable as an elephant that has fallen into a pit of the Vindhya mountain in pursuit of his mate.

यस्य स्त्री तस्य भोगेच्छा निःस्त्रीकस्य क्व भोगभूः ।
 स्त्रियं त्यक्त्वा जगत्यक्तं जगत्यक्त्वा सुखी भवेत् ॥ 35 ॥
yasya strī tasya bhogechchhā niḥstriikasya kva bhogabhūḥ;
striyaṁ tyaktvā jagattyaktam jagatyaktvā sukhī bhavet.

35. He that has a wife has an appetite for enjoyment on earth; but one without her has no object of desire. Abandonment of the wife amounts to the abandoning of the world, and forsaking the world is the path to true happiness.

आपातमात्रमणेषु सुदूस्तेषु भोगेषु नाहमलिपक्षति चंचलेषु ।
 ब्रह्मत्रमे मरणरोगजरादिभीत्या शाम्याम्यहं परमुपैमि पदं प्रयत्नात् ॥ 36 ॥

*āpātamātraramaṇeṣu sudūstareṣu bhogeṣunāhamalipakṣati
chañchaleṣu;*

*brahmanrame maraṇarogajarādibhītyā śāmyāmyaham
paramupaimi padam prayatnāt.*

36. I am not content, O Brahman! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born (like the ephemerids of a day). I long only for the state of supreme bliss, from my fear of repeated births transmigration), decay and death.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे स्त्रीजुगुप्सानामैकविंशतितमः
सर्गः ॥ 21 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
strījugupsānāmaikaviṣaṁtitamaḥ sargaḥ*

Here ends the twenty-first Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 22: OBLOQUY OF OLD AGE

रामोवाच

अपर्याप्तं हि बालत्वं बलात्पिबति यौवनम् ।

यौवनं च जरापश्चात्पश्य कर्कशतां मिथः ॥ 1 ॥

*aparyāptam hi bālatvaṁ balātpibati yauvanam;
yauvanam cha jarāpaśchātpaśya karkaśatām mithaḥ.*

1. Boyhood has scarcely lost its boyishness when it is overtaken by youth, which is soon followed by a ruthless old age, devouring the other two.

हिमाशनिरिवाम्भोजं वात्येव शरदम्बुकम् ।

देहं जरा नाशयति नदीतीरतरुं यथा ॥ 2 ॥

*himāśanirivāmbhojam vātyeva śaradambukam;
deham jarā nāśayati nadītīrataruṁ yathā.*

2. Old age withers the body like a frost freezing the lake

of lilies. It drives away the beauty of the person as a storm does the autumnal clouds; and it pulls down the body, as a current carries away a tree on the bank.

जर्जरीकृतसर्वाङ्गी जरा जरठरूपिणी ।

विरुपतां नयत्याशु देहं विषलवो यथा ॥ 3 ॥

jarjarīkṛtasarvāṅgī jarā jarāṭharūpiṇī;

virupatāṁ nayatyāśu dehaṁ viṣalavo yathā.

3. Old age drives a man's good sense, and in this age, he finds no better respect than a camel by the ladies.

शिथिलादीर्णसर्वाङ्गं जराजीर्णकलेवरम् ।

समं पश्यन्ति कामिन्यः पुरुषं करभं यथा ॥ 4 ॥

śīthilādīrṇasarvāṅgaṁ jarājīrṇakalevaram;

samaṁ paśyanti kāmīnyāḥ puruṣaṁ karabhaṁ yathā.

4. The old man with his limbs slackened and worn out by age, and his body weakened by infirmity, is treated by women as a useless beast.

अनायासकदर्थिन्या गृहीते जरसा जने ।

पलाय्य गच्छति प्रज्ञा सपत्येवाहताङ्गना ॥ 5 ॥

दासाः पुत्राः स्त्रियश्चैव बान्धवाः सुहृदस्तथा ।

हसन्त्युन्मत्तकमिव नरं वार्धककम्पितम् ॥ 6 ॥

anāyāsakadarthinyā gṛhīte jarasā jane;

palāyya gachchhati prajāṁ sapatnyevāhatāṅganā.

dāsāḥ putrāḥ striyaśchaiva bāndhavāḥ suhṛdastathā;

hasantyunmattakamiva naraṁ vārdhakakampitam.

5-6. A man in his state of tottering old age is scoffed at as a dotard by his own sons and servants, even by his wife, also by all his friends and relations.

दुःश्रेक्ष्यं जरठं दीनं हीनं गुणपराक्रमैः ।

गृध्रो वृक्षमिवाऽदीर्घं गर्धोहभ्येति वृद्धकम् ॥ 7 ॥

duḥsprekṣayaṁ jarāṭhaṁ dīnaṁ hīnaṁ guṇaparākramaiḥ;

gṛdhro vṛkṣamivā'dīrghaṁ gardhohyabhyeti vṛddhakam.

7. Insatiable avarice like a greedy vulture alights on the heads of the aged, when their appearance grows uncouth, their bodies become helpless, devoid of all manly qualities and powers.

दैन्यदोषमयी दीर्घा हृदि दाहप्रदायिनी ।

सर्वापदामेकसखी वार्धके वर्धते सपृहा ॥ 8 ॥

dainyadoṣamayī dīrghā hṛdi dāhapradāyinī;

sarvāpadāmekasakhī vārdhake vardhate sapṛhā.

8. Appetite from the constant companion of my youth is thriving along with my age, accompanied by her evils of indigence, heart-burning cares, and restlessness.

र्तव्यं किं मयाकष्टं परत्रेत्यतिदारुणम् ।

अप्रतीकारयोग्यं हि वर्धते वार्धके भयम् ॥ 9 ॥

rktavyam kiṁ mayākṣtam paratretyatidāruṇam;

apratīkārayogyaṁ hi vardhate vārdhake bhayam.

9. Ah me! what must I do to remove my present and future pains? It is this fear which increases with old age and finds no remedy.

कोऽहं वराकः किमिव करोमि कथमेव च ।

तिष्ठामि मौनमेवेति दीनतोदेति वार्धके ॥ 10 ॥

ko'haṁ varākaḥ kimiva karomi kathameva cha;

tiṣṭhāmi maunameveti dīnatodeti vārdhake.

10. What am I, that I am brought to this extremity of senselessness, what can I do in this state. I must remain dumb and silent. Under these reflections, there is an increased sense of helplessness in old age.

कथं कदा मे किमिव स्वादु स्थाद्भोजनं जनात् ।

इत्यजस्रं जरा चैषा चेतो दहति वार्धके ॥ 11 ॥

katham kadā me kimiva svādu sthādbhojanam janāt;

ityajastraṁ jarā chaiṣā cheto dahati vārdhake.

11. How, when and what shall I eat, and what is sweet to

taste? These are the thoughts that trouble the mind of one when old age comes upon him.

गर्धोऽभ्युदेति सोल्लासमुपभोक्तुं न शक्यते ।

हृदयं दह्यते नूनं शक्तिदैस्थ्येन वार्धके ॥ 12 ॥

gardho'bhyudeti sollāsamupabhoktuṁ na śakyate;
hṛdayaṁ dahyate nūnaṁ śaktidaisthyena vārdhake.

12. There is an insatiable desire for enjoyments, but the powers to enjoy them are lacking. It is the want of strength that afflicts the heart in old age.

जराजीर्णबकी यावत्कायक्लेषापकारिणी ।

रौति रोगोरगाकीर्णाकायद्रुमषिरः स्थिता ॥ 13 ॥

jarājīrṇabakī yāvatkāyakleṣāpakārīṇī;
rauti rogoragākīrṇākāyadrumaṣiraḥ sthitā.

13. Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.

तवदागत एवाषु कुतोऽपि परिदृश्यते ।

घनान्ध्यतिमिराकांक्षी मुने मरणकौषिकः ॥ 14 ॥

tavadāgata evāṣu kuto'pi paridṛśyate;
ghanāndhyatimirākāṁkṣī mune maraṇakauṣikaḥ.

14. As the grave owl the bird of night appears unexpectedly to our sight soon as the evening shades cover the landscape, and so does the solemn appearance of death overtake us on the eve of our life.

सायं संध्या प्रजातां वै तमः समनुधावति ।

जरां वपुषि दृष्टैव मृतिः समनुधावति ॥ 15 ॥

sāyaṁ saṁdhyā prajātāṁ vai tamaḥ samanudhāvati;
jarāṁ vapuṣi dṛṣṭaiva mṛtiḥ samanudhāvati.

15. As darkness prevails over the world at the eve of the day, so does death overtake the body at the eve of the life.

जराकुसुमितं देहद्रुमं दृष्टैव दूरतः ।

अध्यापतति वेगेन मुने मरणमर्कटः ॥ 16 ॥

*jarākusumitaṁ dehadrumaṁ dṛṣṭaiva dūrataḥ;
adhyāpatati vegena mune maraṇamarkataḥ.*

16. Death overtakes a man in his hoary old age, just as an ape alights on a tree covered with pearly flowers.

शून्यं नगरमाभाति भाति च्छिन्नलतो द्रुमः ।

भात्यनावृष्टिमान्देशो न जराजर्जरं वपुः ॥ 17 ॥

*śūnyaṁ nagaramābhāti bhāti chchinnalato drumah;
bhātyanāvṛṣṭimāndeṣo na jarājarjaraṁ vapuḥ.*

17. Even a deserted city, a leafless tree and parched-up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.

क्षणान्निगरणायैव कासकणितकारिणी ।

गृध्रीवामिषमादत्ते तरसैव नरं जरा ॥ 18 ॥

*kṣaṇānnigaraṇāyaiva kāsakvaṇitakāriṇī;
gṛdhrīvāmiṣamādatte tarasaiva naraṁ jarā.*

18. Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.

दृष्टैव सोत्सुकेवाषु प्रगृह्य षिरसि क्षणम् ।

प्रलुनाति जरा देहं कुमारी कैरवं यथा ॥ 19 ॥

*dṛṣṭaiva sotsukevāṣu pragṛhya śirasi kṣaṇam;
pralunāti jarā dehaṁ kumārī kairavaṁ yathā.*

19. As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.

सीत्कारकारिणी पांसुपरुषा परिजर्जरम् ।

शरीरं शातयत्येषावात्येव तरुपल्लवम् ॥ 20 ॥

*sītākārakāriṇī pāṁsuparuṣā parijarjaram;
śarīraṁ śātayatyeṣāvātyeva tarupallavam.*

20. As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.

जरसोपहतो देहो धत्ते जर्जरतां गतः ।

तुषारनिकराकीर्णपरिम्लानाम्बुजश्रियम् ॥ 21 ॥

jarasopahato deho dhatte jarjaratām gataḥ;

tuṣāranikarākīrṇaparimlānāmbujaśriyam.

21. The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.

जराज्योत्स्रोदितैवेयं शिरः शिखरिपृष्ठतः ।

विकासयति संरब्धं वातकासकुमुद्वती ॥ 22 ॥

jarājyotsnoditaiveyaṁ śiraḥ śikharipṛṣṭhataḥ;

vikāsayati saṁrabdham vātakāsakumudvatī.

22. As moon-beams contribute to the growth of Kumuda flowers on the top of mountains, so does old age produce grey hairs resembling Kāsa (white flowers) flowers on the heads of men.

परिपक्वं समालोक्य जराक्षारविधूसरम् ।

शिरःकूष्माण्डकं भुङ्क्ते पुंसां कालः किलेश्वरः ॥ 23 ॥

paripakvaṁ samālokyā jarākṣāravidhūsaram;

śiraḥkūṣmāṇḍakam bhuṅkte puṁsāṁ kālaḥ kileśvaraḥ.

23. Death the lord of all beings, views the grey head of a man as a ripe pumpkin seasoned with the salt of old age and devours it with zest.

जराजह्नुसूतोद्यक्ता मूलान्यस्य निकृन्तति ।

शरीरतीरवृक्षस्य चलात्यायुषि सत्वरम् ॥ 24 ॥

jarājahnusūtodyaktā mūlānyasya nikṛntati;

śarīratīravṛkṣasya chalātyāyusi satvaram.

24. As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our

life runs fast to decay.

जरामार्जरिका भुंक्ते यौवनाखुं तथोद्धता ।

परमुल्लासमायाति शरीरमिषगर्धिना ॥ 25 ॥

jarāmārjārikā bhumkte yauvanākhun̄ tathoddhatā;
paramullāsamāyāti śarīramiṣagardhinā.

25. Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom as a cat does in feeding upon a mouse.

काचिदस्ति जगत्यस्मिन्नारमंगलकरी तथा ।

यथा जरा क्रोषकरी देहजंगलजम्बुकी ॥ 26 ॥

kāchidasti jagatyasminnāramāṅgalakarī tathā;
yathā jarā kroṣakarī dehajāṅgalajambukī.

26. Decrepitude raises its ominous hoarse sound of a hiccough in the body, as the jackal sends forth her hideous cry amidst the forest.

कासश्वासससीत्कारा दुःखधूमतमोमयी ।

जराज्वालाज्वलत्येषा यस्यासौ दग्ध एव हि ॥ 27 ॥

kāsaśvāsasasītkārā duḥkhadhūmatamomayī;
jarājvālājvalatyēṣā yasyāsau dagdha ēva hi.

27. Dotage as an inward flame consumes the living body like a wet log of wood, which there upon emits its hissing sounds of hiccough and hard-breathing, and sends up the gloomy fumes of woe and sighs.

जरसावक्रतामेति शुक्लावयवपल्लवा ।

तात तन्वी तनुर्नृणां लता पुष्पानता यथा ॥ 28 ॥

jarasāvkratāmeti śuklāvayavapallavā;
tāta tanvī tanurnṛṇāṃ latā puṣpānatā yathā.

28. The body like a flowering creeper, bends down under the pressure of age, turns to grey like the fading leaves of a plant, and becomes as lean and thin as a plant after its flowering time is over.

जराकर्पूरधवलं देहकर्पूरपादपम् ।

मुने मरणमातंगो नूनमुद्धरति क्षणात् ॥ 29 ॥

jarākarpūradhavalam dehakarpūrapādapam;

mune maraṇamātariṅgo nūnamuddharati kṣaṇāt.

29. As the infuriate elephant upsets the white plantain tree in a moment, so does old age destroy the body that becomes as white as camphor all over.

मरणस्य मुने राज्ञो जराधवलचामरा ।

आगच्छतोऽग्रे निर्याति स्वाधिव्याधिपताकिनी ॥ 30 ॥

maraṇasya mune rājño jarādhavalachāmarā;

āgachchhato'gre niryāti svādhivyādhīpatākīnī.

30. Senility, O sage! is as the standard-bearer of the king of death, flapping his chowry of grey hairs before him, and bringing in his train an army of diseases and troubles.

न जिताः शत्रुभिः संख्ये प्रविष्टा येऽद्रिकोटे ।

ते जराजीर्णराक्षस्या पथ्याषु विजिता मुने ॥ 31 ॥

na jītāḥ śatrubhiḥ saṅkhye praviṣṭā ye'drikotaḥ;

te jarājīrṇarākṣasyā paṣyāṣu vijitā mune.

31. The monster of old age, will even overcome those that were never defeated in wars by their enemies, and those that hide themselves in the inaccessible caverns of mountains.

जरातुषारवलिते शरीरसदनान्तरे ।

शक्नुवन्त्यक्षषिवः स्पन्दितुं न मनागपि ॥ 32 ॥

jarātuṣāravalite śarīrasadanāntare;

śaknuvantyākṣaṣīṣavaḥ spanditum na manāgapi.

32. As infants cannot play in a room that has become cold with snow, so the senses can have no play in the body that is stricken with age.

दंडतृतीयपादेन प्रस्खलन्ती मुहुर्मुहुः ।

कासाधोवायुमुरजा जरा योषित्प्रनृत्यति ॥ 33 ॥

daṇḍatṛtīyapādena praskhalantī muhurmuḥuḥ;

kāsādhovāyumurajā jarā yoṣitpranṛtyati.

33. Old age like a juggling girl, struts on three legs at the sound of coughing and whiffing, beating as a tymbal on both sides.

संसारसंसृतेरस्या गंधकुट्यांषिरेगता ।

देहष्टयां जरानाम्नी चामरश्रीर्विराजते ॥ 34 ॥

saṁsārasaṁsṛterasyā gaṁdhakuṭyāṁṣirogatā;

dehaṣṭayāṁ jarānāmnī chāmaraśrīrvirājate.

34. The tuft of grey hairs on the head of the aged body, represents a white flapper (chowry) fastened to the top of a handle of white sandalwood, to welcome the despot of death.

जराचन्द्रोदयसिते शरीरनगरेस्थिते ।

क्षणाद्विकासमायाति मुने मरणकैवरम् ॥ 35 ॥

jarāchandrodayasite śarīranagaresthite;

kṣaṇādvikāsamāyāti mune maraṇakaivaram.

35. As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the columbium unfold its buds.

जरासुधालेपसिते शरीरान्तः पुरान्ते ।

अषक्तिरार्तिरापच्च तिष्ठति सुखमंगनाः ॥ 36 ॥

jarāsudhālepasite śarīrāntaḥ purānte;

aṣaktirārtirāpachcha tiṣṭhatiṁ sukhamaṅganāḥ.

36. Again as the white wash of old age whitens the outer body, so women of debility, diseases, and dangers become its inmates in the inner apartment.

अभावोग्रेसरो यत्र जरा जयति जन्तुषु ।

कस्तत्रेह समाश्वासो मम मन्दमतेर्मुने ॥ 37 ॥

abhāvo gresaro yatra jarā jayati jantuṣu;

kastatreha samāśvāso mama mandamatermune.

37. It is the extinction of being that is preceded by old age; therefore I as a man of little understanding can have no

reliance on old age.

किं तेन दुर्जीवितदुर्ग्रेहेण जरागतेनापि हि जीव्यते यत् ।

जराजगत्यामजिता जनानां सर्वेषणास्तात तिरस्करोति ॥ 38 ॥

*kiṁ tena durjīvitadurgraheṇa jarāgatenāpi hi jīvyate yat;
jarājagatyāmajitā janānām sarvaiṣaṇāstāta tiraskaroti.*

38. What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistible in this world and defies all efforts to avoid or overcome it.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे जराजुगुप्सानाम द्वाविंशतितमः सर्गः ॥ 22 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
jarājugupsānāma dvāviṁśatitamaḥ sargaḥ*

Here ends the twenty-second Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 23: VICISSITUDES OF TIMES

रामोवाच

विकल्पकल्पनानल्पजलितैरल्पबुद्धिभिः ।

भेदैरुद्धरतां नीतः संसारकुहरे भ्रमः ॥ 1 ॥

*vikalpakaḥkalanānalpajaltairalpabuddhibhiḥ;
bhedairuddhuratām nītaḥ saṁsārahare bhramaḥ.*

1. Men of little understanding are found to fall into grave errors in this pit of the world, by their much idle talk, ever-doubting scepticism, and schisms (in religion).

स्तां कथमिवास्थेह जायते जालपंजरे ।

बाला एवात्तुमिच्छन्ति फलं मुकुरबिम्बितम् ॥ 2 ॥

*stām kathamivāstheha jāyate jālapaṁjare;
bālā ēvāttumichchhanti phalaṁ mukurabimbitam*

2. Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.

इहापि विद्यते येषां पेलवा सुखभावना ।

आखुस्तन्तुमिवाशेषं कालस्तामपि कृन्तति ॥ 3 ॥

ihāpi vidyate yeṣāṃ pelavā sukhabhāvanā;

ākhusantumivāśeṣaṃ kālastāmapī kṛntati.

3. Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.

न तदस्तीह यदयं कालः सकलघस्मरः ।

ग्रसते तज्जगज्जातं प्रोत्थाब्धिमिव वाडवः ॥ 4 ॥

na tadastīha yadayam kālaḥ sakalaghasmarah;

grasate tadjagajjātaṃ prothābdhimiva vāḍavaḥ.

4. There is nothing in this world which the all-devouring time will spare. He devours all things as the submarine fire consumes the over-flowing sea.

समस्तसामान्यतया भीमः कालो महेश्वरः ।

दृश्यसत्तमिमां सर्वा कवलीकर्तुमुद्युतः ॥ 5 ॥

samastasāmānyatayā bhīmaḥ kālo mahēśvaraḥ;

dṛśyasattamimāṃ sarvāṃ kavalīkarttumudyutaḥ.

5. Time is the sovereign Lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.

महतामपि नो देवः प्रतिपालयति क्षणम् ।

कवलितानन्तविश्वो विश्वात्मा गतः ॥ 6 ॥

mhatāmapi no devaḥ pratipālayati kṣaṇam;

kavalitānantaviśvo viśvātmāṃ gataḥ.

6. Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the universal soul.

युगवत्सर कल्पाख्यैः किञ्चित्प्रकटतां गतः ।

रूपैलक्ष्यरूपात्मा सर्वमाक्रम्य तिष्ठति ॥ 7 ॥

yugavatsara kalpākhyaiḥ kiñchitprakaṭatāṃ gataḥ;

rupailakṣayarūpātmā sarvamākramya tiṣṭhati.

7. Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and kalpas (millenniums).

ये रम्या ये शुभारम्भाः सुमेरुगुरवोपि ये ।

कलेन विनिगीर्णास्ते गरुडेनेव पन्नगाः ॥ 8 ॥

ye ramyā ye śubhārambhāḥ sumeruguravopi ye;

kalena vinigīrṇāste garuḍeneva pannagāḥ.

8. All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuda.

निर्दयः कठिनः क्रूरः कर्कशः कृपणोधमः ।

न तदस्ति यदद्यापि न कालो निगिरत्ययं ॥ 9 ॥

nirdayaḥ kaṭhinaḥ kruraḥ karkaśaḥ kṛpaṇodhamah;

na tadasti yadadyāpi na kālo nigiratyayaṁ.

9. There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.

कालः कवलनैकान्तकतिरत्ति गिरीन्नपि ।

अनन्तैरपि लोकोधैर्नायं तृप्तो महाशनः ॥ 10 ॥

kālaḥ kavalanaikāntakatiratti girīnnapi;

anantairapi lokoghairnāyaṁ tṛpto mahāśanaḥ.

10. Time is ever greedy although he should devour the mountains. This great gourmand is not satiated with gorging every thing in all the worlds.

हरत्ययं नाशयति करोत्यति निहन्ति च ।

कालः संसारनृत्तं हि नानारूपं यथा नटः ॥ 11 ॥

haratyayaṁ nāśayati karotyati nihanti cha;

kālaḥ saṁsāranṛttaṁ hi nānārūpaṁ yathā naṭaḥ.

11. Time is like an actor playing many parts on the stage of the world. He abstracts and kills, produces and devours and at last, destroys everything.

भिनत्ति प्रविभागस्थभूत बीजान्यानारतम् ।

जगत्यसत्तया बंधाद्दिमानि यथा शुकः ॥ 12 ॥

bhinatti pravibhāgasthabhūta bījānyānāratam;
jagatyasattayā bandhāddādimāni yathā śukaḥ.

12. Time is incessantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the seeds from under the cracked shell of a pomegranate. (Viz. the oviparous, viviparous, vegetables, and the ephemerals).

शुभाशुभविषाणाग्रविलूनजनपल्लवः ।

स्फूर्जति स्फितजनताजीवराजीवनीगजः ॥ 13 ॥

śubhāśubhaviṣāṇāgravilūnajanapallavaḥ;
sphūrjati sphītajanatājīvarājīvanīgajaḥ.

13. Time like a wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.

थ्वरिंचमूल ब्रह्माण्डबृहदेवफलद्वयम् ।

ब्रह्मकाननमाभोगि परमावृत्य तिष्ठति ॥ 14 ॥

thvarimchamūla brahmāṇḍabṛhaddevaphaladvayam;
brahmakānanamābhogi paramāvṛtya tiṣṭhati.

14. This creation of God is like a forest, having Brahmā for its foundation and its trees full of the great fruits of gods. Time commands it (creation) throughout its length and breadth.

यामिनी भ्रमरापूर्णा रचयन्दिनमंजरीः ।

वर्षकल्पकलावल्लीर्न कदाचन खिद्यते ॥ 15 ॥

yāminī bhramarāpūrṇā rachayandinamanjarīḥ;
varṣakalpakalāvallīrna kadāchana khidyate.

15. Time glides along incessantly as a creeping plant, composed of years and ages as its parts, and the sable nights as black bees chasing after them.

भिद्यते नावभग्नोपि दग्धोपि हि न दह्यते ।

दृश्यते नापि दृश्योपि धूर्तचूडामणिर्मुने ॥ 16 ॥

bhidyate nāvabhagno pi dagdho pi hi na dahyate;

dṛśyate nāpi dṛśyo pi dhūrtachūḍāmaṇirmune.

16. Time, O sage, is the subtlest of all things. It is divided though indivisible, it is consumed though it is incombustible, it is perceived though it is imperceptible in its nature.

एकेनैव निमेषेण किञ्चिदुत्थापयत्यलम् ।

किञ्चिद्विनाशयत्युच्चैर्मनोराज्यवदाततः ॥ 17 ॥

ēkenaiva nimeṣeṇa kiñchidutthāpayatyalam;

kiñchidvināśayatyuchchairmanorājyavadātataḥ.

17. Time like the mind is strong enough to create and demolish any thing in a trice, and its province is equally extensive with it.

दुर्विलासविलासिन्या चेष्टयाकष्टपुष्टया ।

द्रव्यैकरूपकृद्रूपं जनमावर्तयन्स्थितः ॥ 18 ॥

durvilāsavilāsinyā cheṣṭayākṣapustayā;

dravyaika rūpakṛd rūpam janamāvartayansthitaḥ.

18. Time is a whirlpool to men and being accompanied with desire his insatiable and ungovernable mistress and delighting in illicit enjoyments, he makes them do and undo the same thing over and over again.

तृणं पांसुं महेन्द्रं च सुमेरुं पर्णमर्णवम् ।

आत्मभरितया सर्वमात्मसात्कर्तुमुद्यतः ॥ 19 ॥

tṛṇam pāṁsum mahendram cha sumerum paṇamarṇavam;

ātmabharitayā sarvamātmasātkartumudyataḥ.

19. Time is prompted by his rapacity to appropriate everything to himself, from the meanest straw, dust, leaves, and worms, to the greatest Indra and the Mount Meru itself.

क्रौर्यमत्रैव पर्याप्तं लुब्धतात्रैव संस्थिता ।

सर्वदौर्भाग्यमत्रैव चापलं वापि दुःसहम् ॥ 20 ॥

*krauryamatraiva paryāptam lubdhatātraiva samsthitā;
sarvadaurbhāgyamatraiva chāpalam vāpi duḥsaham.*

20. Time is the source of all malice and greediness, the spring of all misfortunes, and intolerable fluctuations of our states.

प्रेरयन्लीलयार्केदूक्रीडतीव नभस्तले ।
निक्षिप्तलीलायुगलो निजे बाल इवाङ्गणे ॥ 21 ॥
*prerayanlīlayārkedūkrīḍatīva nabhastale;
nikṣiptalīlāyugalo nije bāla ivāṅgaṇe.*

21. As boys with their balls play in their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.

सर्वभूता स्थिमालाभिरापादवलिताकृतिः ।
विलसत्येव कल्पान्ते कालः कलितकल्पनः ॥ 22 ॥
*sarvabhūtā sthimālābhirāpādavalitākṛtiḥ;
vilasatyeva kalpānte kālaḥ kalitakalpanaḥ.*

22. Time at the expiration of the Kalpa age, will dance about with along chain of the bones of the dead hanging from his neck to the feet.

अस्योद्धामरवृत्तस्य कल्पान्तेऽङ्गविनिर्गतैः ।
प्रस्फुरत्यम्बरे मेरुर्भूर्जत्वगिव वायुभिः ॥ 23 ॥
*asyoḍḍāmaravṛttasya kalpānteṅgavinirgataiḥ;
prasphuratyambare merurbhūrjativagiva vāyubhiḥ.*

23. The gale of desolation rising from the body of this desolator of the world at the end of a Kalpa age, causes the fragments of mount Meru to fly about in the air like the rinds of the bhoja-petera tree.

रुद्रो भूत्वा भवत्येष महेन्द्रोऽथ पितामहः ।
शक्रो वैश्रवणश्चापि पुनरेव न किञ्चन ॥ 24 ॥
*rudro bhūtvā bhavatyēṣa mahendrotha pitāmahaḥ;
śakro vaiśravaṇaśchāpi punareva na kiñchana.*

24. Time then assumes his terrific form of fire (Sanskrit: pralayāgni), to dissolve the world in empty space, when the gods Brahmā and Indra and all others cease to exist.

धत्तेजस्रोत्थितोद्ध्वस्तान्सर्गानमितभास्वरान् ।

अन्यान्धदिवानक्तं वीचीरब्धिरिवात्मनि ॥ 25 ॥

dhattejastrotthitoddhvastānsargānamitabhāsvarān;

anyāndadhaddivānaktam vīchīrabddhirivātmani.

25. As the sea shows itself in a continuing series of waves rising and falling one after another, so it is time that creates and dissolves the world and appears to rise and fall in the rotation of days and nights.

महाकल्पाभिधानेभ्यो वृक्षेभ्यः परिशातयन् ।

देवासुरगणान्पक्वान्फलभारानिव स्थितः ॥ 26 ॥

mahākālpābhidhānebhyo vṛkṣebhyaḥ parīśātayan;

devāsuraṇānpakvānphalabhārāniva sthitaḥ.

26. Time plucks the gods and demigods as ripe fruits, from their great arbor of existence, at the end of the world, (to make them his food).

कालोयं भूतमशकघुंघुमानां प्रपातिनाम् ।

ब्रह्माण्डोदुम्बरौघानां बृहत्पादपतां गतः ॥ 27 ॥

kālo yaṁ bhūtamaśakaghurṅghumānām prapātīnām;

brahmāṇḍodumbaraughānām bṛhatpādapatām gataḥ.

27. Time resembles a large fig tree (Ficus religiosa), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.

सत्तामात्रकुमुद्वत्या चिज्योत्स्नापरिफुल्लया ।

वपुर्विनोदयत्येकं क्रियाप्रियतमान्वितः ॥ 28 ॥

sattāmātrakumudvatyā chijyotsnāpariphullayā;

vapurvinodayatyekam kriyāpriyatamānvitāḥ.

28. Time accompanied by Action as his mate, regales himself in the garden of the world, blossoming with the

moon-beams of the Divine Spirit.

अनन्तापारपर्यन्तबद्धपीठं निजं वपुः ।

महाशैलवदुत्तुङ्गमवलम्ब्य व्यवस्थितः ॥ 29 ॥

anantāpāraparyantabaddhapīṭhaṁ nijam vapuḥ;
mahāśailavaduttuṅgamaivalambya vyavasthitaḥ.

29. As the high and huge rock supports its body upon the basis of the earth, so does time rest itself in endless and interminable eternity.

क्वचिच्छ्यामतमः स्यामं क्वचित्कान्तियुतं ततम् ।

द्वयेनापि क्वचिद्रिक्तं स्वभावं भावयन् स्थितः ॥ 30 ॥

kvachichchhyāmatamaḥ syāmaṁ kvachitkāntiyutaṁ tatam;
dvayenāpi kvachidriaktaṁ svabhāvaṁ bhāvayan sthitaḥ.

30. Time assumes to himself various hues of black, white, and red (atnight, day, and midday) which serve for his vestures.

सलीनासंख्यसंसारसारया स्वात्मसत्तया ।

उर्व्येवभारघनया निबद्धपदतां गतः ॥ 31 ॥

salīnāsankhyasārasārayā svātmasattayā;
urvyevabhāraghanayā nibaddhapadatāṁ gataḥ.

31. As the earth is the great support of hills which are fixed upon it, so is time the support of all the innumerable ponderous worlds that constitute the universe.

न खिद्यते नाद्रियते नायाति न च गच्छति ।

नास्तमेति न चोदेति महाकल्पशतैरपि ॥ 32 ॥

na khidyate nādriyate nāyāti na cha gachchhati;
nāstameti na chodeti mahākālpaśatairapi.

32. Hundreds of great Kalpa ages (of the creation and dissolution of the world) may pass away, yet there is nothing that can move eternity to pity or concern, or stop or expedite his course. It neither sets nor rises (as time).

केवलं जगदारम्भलीलया घनहेलया ।

पालयत्यात्मनात्मानमहंकारमाततम् ॥ 33 ॥

kevalam jagadārambhalīlayā ghanahelayā;
pālayatyātmanātmānamaharīkārāmātataṁ.

33. Time is never proud to think, that it is he who without any sense of pain and labour, brings this world into play and makes it to exist.

यामिनीपङ्ककलितां दिनकोकनदावलीम् ।

मेघभ्रमरिकामात्मसरस्यारोपयन् स्थितः ॥ 34 ॥

yāminīpaṅkakalitām dinakokanadāvalīm;
meghabhramarikāmātmasarasyāropayan sthitaḥ.

34. Time is like a reservoir in which the nights are as mud, the days as lotuses, and the clouds as bees.

गृहीत्वा कृपणः कृष्णां रजनीं जीर्णमार्जनीम् ।

आलोककनकक्षोदानाहरत्यभितो गिरिम् ॥ 35 ॥

gr̥hītva kṛpaṇaḥ kṛṣṇāṁ rajanīm jīrṇamārjanīm;
ālokanakakṣodānāharatyabhito girim.

35. As a covetous man, with worn-out broom sticks in hand, sweeps over a mountain to gather the particles of gold strewn over it, so does time with his sweeping course of days and nights, collect in one mass the dead all living beings in the world.

संचारयन्क्रियाङ्गुल्या कोणेकोष्वर्कदीपिकाम् ।

जगत्सद्मनि कार्पण्यात्क्व किमस्तीति विक्षते ॥ 36 ॥

saṁchārayankriyāṅgulyā koṇekoṣvarkadīpikām;
jagatsadmani kārpaṇyātkva kimastūti vikṣate.

36. As a miserly man trims and lights a lamp with his own fingers, to look into his stores at each corner of the room; so does time light the lamps of the sun and moon to look into the living beings in every nook and corner of the world.

प्रेक्ष्याहर्विनिमेषेण सूर्याक्ष्णा पाकवन्त्यलम् ।

लोकपालफलान्यत्ति जगज्जीर्णवनादयम् ॥ 37 ॥

*prekṣayāharvinimeṣeṇa sūryākṣaṇā pākavantyalam;
lokapālaphalānyatti jagajjīrṇavanādayam.*

37. As one ripens the raw fruits in sun and fire in order to devour them, so does time ripen men by their sun and fire worship, to bring them under his jaws at last.

जगज्जीर्णकुटीकीर्णानर्पयत्युग्रकोटे ।
क्रमेण गुणवल्लोकमणीन्मृत्यु समुद्रके ॥ 38 ॥
*jagajjīrṇakuṭīkīrṇānarpayatyuḡrakoṭare;
krameṇa guṇavallōkamaṇīnmṛtyu samudrake.*

38. The world is a dilapidated cottage and men are rare gems in it. Time hides them in the casket of his belly, as a miser keeps his treasure in a coffer.

गुणैरापूर्यते यैव लोकरत्नावली भृशम् ।
भूषार्थमिव तामङ्गे कृत्वा भूयो निकृन्तति ॥ 39 ॥
*guṇairāpūryate yaiva lokaratnāvalī bhr̥śam;
bhūṣārthamiva tāmaṅge kṛtvā bhūyo nikṛntati.*

39. Good men are like a chaplet of gems, which time puts on his head for a time with fondness, and then tears and tramples it down (under his feet).

दिनहंसानुसृतया निशेन्दावरमालया ।
तारकेसरयाजस्रं चपलो वलयत्यलम् ॥ 40 ॥
*dinahaṁsānusṛtayā niśendāvaramālayā;
tārakesarayājasraṁ chapalo valayatyalam.*

40. Strings of days, nights, and stars, resembling beads and bracelets of white and black lotuses, are continually turning round the arm of time.

शैलार्णद्युधराशृङ्गजगदूर्णायुसैनिकः ।
प्रत्यहं पिबते प्रेक्ष्य तारारक्तकणानपि ॥ 41 ॥
*śailārṇadyudharāśṛṅgajagadūṛṇāyusainikaḥ;
pratyahaṁ pibate prekṣaya tārāraktakaṇānapi.*

41. Time (as a vulture) looks upon the world as (the carcass of) a ram, with its mountains, seas, sky, and earth as its four horns, and the stars as its drops of blood which it drinks day by day.

तारुण्यनलिनीसोम आयुर्मातङ्गकेसरी ।

न तदस्ति न यस्यायं तुच्छातुच्छस्य तस्करः ॥ 42 ॥

tāruṇyanalinīsoma āyurmātaṅgakesarī;

na tadasti na yasyāyaṁ tuchchhātuchchhasya taskaraḥ.

42. Time destroys youth as the moon shuts the petals of the lotus. It destroys life as the lion kills the elephant: there is nothing however insignificant that time steals not away.

कल्पकेलिविलासेन पिष्टपातितजन्तुना ।

अभावो भावभासेन रमते स्वात्मनात्मनि ॥ 43 ॥

kalpakelivilāsena piṣṭapātitañantunā;

abhāvo bhāvabhāseṇa ramate svātmanātmani.

43. Time after sporting for a Kalpa period in the act of killing and crushing all living beings, comes to lose its own existence and becomes extinct in the eternity of the Spirit of spirits.

कर्त्ता भोक्ताथ संहर्ता स्मर्ता सर्वपदं गतः ।

सकलमप्यकलाकलितान्तरं सुभगदुर्भगरुपधरं वपुः ॥ 44 ॥

प्रकटयन्सहसैव च गोपयन् ।

विलसतीह हि कालबलं नृषु ॥ 45 ॥

karttā bhoktātha saṁhartā smartā sarvapadam gataḥ;

sakalamapyakalākalitāntaraṁ subhagadurbhagarupadharan

vapuḥ.

prakaṭayansahasaiva cha gopayan;

vilasatīha hi kālabalaṁ nṛṣu.

44-45. Time after a short rest and respite reappears as the creator, preserver, destroyer, and remembrancer of all. He shows the shapes of all things whether good or bad, keeping his own nature beyond the knowledge of all. Thus does time

expand and preserve and finally dissolve all things by way of its sport.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कालापवादो नाम
त्रयोविंशतितमः सर्गः ॥ 23 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye vairāgyaprakaraṇe
kālapavādo nāma trayaviṁśatitamaḥ sargaḥ*

Here ends the twenty-third Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 24: RAVAGES OF TIME

रामोवाच

अस्योद्धामरलीलस्य दूरास्तसकलापदः ।

संसारे राजपुत्रस्य कालस्याकलितौजसः ॥ 1 ॥

asyoḍḍāmaralīlasya dūrāstasakalāpadaḥ;

saṁsāre rājaputrasya kālasyākaliṭaujasaḥ.

1. **Rāma rejoined:** Time is a self-willed sportsman as a prince, who is inaccessible to dangers and whose powers are unlimited.

अस्यैवाचरतो दीनैर्मुग्धैर्भूतमृगब्रजैः ।

आखेटकं जर्जरिते जगज्जङ्गलजालके ॥ 2 ॥

asyaivācharato dīnairmugdhairbhūtamṛgabrajaiḥ;

ākheṭakaṁ jarjarite jagajjaṅgalajālake.

2. This world is as it were a forest and sporting ground of time, wherein the poor deluded worldlings are caught in his snare like bodies of wounded stags.

एकदेशोल्लसच्चारुवडवानलपङ्कजा ।

क्रीडापुष्करिणी रम्या कल्पकालमहार्णवः ॥ 3 ॥

ēkadeśollasachchāruvaḍavānalapaṇikajā;

kṛīḍāpuṣkariṇī ramyā kalpakālamahārṇavaḥ.

3. The ocean of universal deluge is a pleasure-pond of time, and the submarine fires bursting therein as lotus flowers

(serve to beautify that dismal scene).

कटुतिक्ताम्लभूताद्यैः सदधिक्षीरसागरैः ।

तैरेव तैः पर्युषितैर्जगद्भिः कल्पवर्तपम् ॥ 4 ॥

*kaṭutiktāmlabhūtādyaiḥ sadadhikṣīrasāgaraiḥ;
taireva taiḥ paryuṣitairjagadbhiḥ kalpavartapam.*

4. Time makes his breakfast of this vapid and stale earth, flavoured with the milk and curd of the seas of those names.

चण्डी चतुरसंचारा सर्वमातृगणान्विता ।

संसारवनविन्यस्ता व्याघ्री भूतौघघातिनी ॥ 5 ॥

*chaṇḍī chaturasaṁchārā sarvamātrgaṇānvitā;
saṁsāraṇavavinystā vyāghrī bhūtaughaghātīnī.*

5. His wife Chandi with her train of Mātris (furies), ranges all about this wide world as a ferocious tigress (with horrid devastation).

पृथ्वीकरतले पृथ्वी पानपात्री रसान्विता ।

कमलोत्पलकह्वारलोलजालकमालिता ॥ 6 ॥

*pṛthvīkaratale pṛthvī pānapātrī rasānvitā;
kamatpalakahlāralolajālakamālītā.*

6. The earth with her waters is like a bowl of wine in the hand of time, dressed and flavoured with all sorts of lilies and lotuses.

विरावी विकटास्फेटो नृसिंहो भुपंजरे ।

सटाविकटपीनांसः कृतः क्रीडाशकुन्तकः ॥ 7 ॥

*virāvī vikaṭāspheṭo nṛsiṁho bhupañjare;
saṭāvikaṭapīnāṁsaḥ kṛtaḥ krīḍāśakuntakaḥ.*

7. The lion with his huge body and startling mane, his loud roaring and tremendous groans, seems as a caged bird of sport in the hand of time.

अलाबुवीणामधुरः शरद्वयोमलसच्छविः ।

देवः किल महाकालो लीलाकोकिलबालकः ॥ 8 ॥

*alābuvīṇāmadhuraḥ śaradvyomalasachchaviḥ;
devaḥ kila mahākālo līlākokilabālakaḥ.*

8. The Mahākāla like a playful young Kokila (cuckoo), appears in the figure of the blue autumnal sky, and warbles as sweet as the notes of a flute of a gourd (in the music of the spheres).

अजस्रस्फूर्जिताकारो वान्तदुःखशरावलिः ।
अभावनामकोदण्डः परिस्फुरति सर्वतः ॥ 9 ॥
*ajastrasphūrjitākāro vāntaduḥkhaśarāvaliḥ;
abhāvanāmakodaṇḍaḥ parisphurati sarvataḥ.*

9. The restless bow of death is found flinging its woeful arrows (darts of death) with ceaseless thunder claps on all sides.

अनुत्तमस्त्वधिकविलासपंडितो भ्रमच्चलनन्परिविलसन्विदारयन् ।
जरज्जगज्जनिताविलोलमर्कटः परिस्फुरद्वपुरिहकाल ईहते ॥ 10 ॥
*anuttamastvadhikavilāsapaṇḍito
bhramachchalanānparivilasanvidārayan;
jarajjagajjanitāvilolamarkaṭaḥ parisphuradvapurihakāla īhate.*

10. This world is like a forest, wherein sorrows are ranging about as playful apes, and time like a sportive prince is in this forest, is now roving, now walking, now playing and now killing his game.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कालविलासो नाम
चतुर्विंशतितमः सर्गः ॥ 24 ॥

*Ityārṣe śrīvāsīṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
kālavilāso nāma chatuvīṁśatitamaḥ sargaḥ*

Here ends the twenty-fourth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki

SARGA 25: SPORTS OF DEATH

Having described the ravages of time (of creation),

hereunder Rāma describes the time of a living being which is the result of his past karmas.

रामोवाच

अत्रैव दुर्विलासानां चूडामणिरिहापरः ।

करोत्यत्तीति लोकेस्मिन्दैवं कालश्च कथ्यते ॥ 1 ॥

atraiva durvilāsānām chūḍāmaṇirihāparaḥ;

karotyattīti lokesmindaivam kālaścha kathyate.

Rāma continued: Time of an individual stands as the foremost of all deceitful players in this world. This causes birth and death of living beings, It is known as daiva (fruits of karmas/actions of past life often called destiny or fate) as well a kāla (time of fruition).

क्रियामात्रादृते यस्य स्वपरिस्पन्दरूपिणः ।

नान्यदालक्ष्यते रुपं न कर्म न समीहितम् ॥ 2 ॥

kriyāmātrādr̥te yasya svaparispandarūpiṇaḥ;

nānyadālakṣyate rupam na karma na samīhitam.

2. Here the second form of the time of a living being (proper time of fruit) is only expressed in the timely fruition of action performed by the living being. It is not expressed (or its existence is not known) by either the actions or the desires of the living beings.

तेनेयमखिला भूतसंततिः पीरपेलवा ।

तापेन हिममालेव नीता विधुरतां भृशम् ॥ 3 ॥

teneyamakhilā bhūtasantatiḥ pīrapelavā;

tāpena himamāleva nītā vidhuratāṁ bhr̥śam.

3. The time dissolves all actions (provides fruit) of living beings, as the solar heat dissolves the conglomeration of snows.

यदिदं दृश्यते किञ्चिज्जगदाभोगिमण्डलम् ।

तत्तस्य नर्तनागारमिहासावति नृत्यति ॥ 4 ॥

yadidaṁ dṛśyate kiñchijjagadābhogimaṇḍalam;

tattasya nartanāgāramihāsāvati nṛtyati.

4. This visible wide expanse of the universe is the stage set for the dance of time, wherein it performs its dance to provide the fruit of actions performed by living beings to the maximum.

तृतीयं च कृतान्तेति नाम बिभ्रत्सुदारुणम् ।

कापालिकवपुर्मत्तं दैवं जगति नृत्यति ॥ 5 ॥

tr̥tīyaṁ cha kṛtānteti nāma bibhratsudāruṇam;

kāpālikavapurmattam daivam jagati nṛtyati.

5. The first form of individual time which is third in the sequence mentioned above (i.e. Mahākāla mentioned in 24th Sarga; Kāla) and Daiva is of a terrifying nature known as Kṛtānta (unfailing provider of the fruits of good and bad actions), who in the form of a Kāpālīka (one holding human skulls in his hand), dances about in the world.

नृत्यतो हि कृतान्तस्य नितान्तमिव राणिणः ।

नित्यं नियतिकान्तायां मुने परमकामिता ॥ 6 ॥

nṛtyato hi kṛtāntasya nitāntamiva rāṇiṇaḥ;

nityam niyatikāntāyām mune paramakāmītā.

6. This dancing and loving Kṛtānta (fate), is accompanied by the rule of Niyati (fruit of good and bad actions without fail) or destiny.

शेषः शशिकलापुभ्रो गङ्गावाहश्च तौ त्रिधा ।

उपवीते अवीते य उभौ संसारवक्षसि ॥ 7 ॥

śeṣaḥ śaśikalāṣubhro gaṅgāvāhaścha tau tridhā;

upavīte avīte ya ubhau saṁsāravakṣasi.

7. Time wears on his bosom of the world, the moon white (Śeṣanāga)lithosphere and the stream of Ganges (hydrosphere) divided into three regions-atmosphere, earth and underground waters), as upavita (thread on left shoulder) and avita (thread on right shoulder) respectively.

चन्द्रार्कमण्डले हेमकटकौ करमूलयोः ।

लीलासरसिजं हस्तेब्रह्मन्ब्रह्माण्डकर्णिका ॥ 8 ॥

chandrārkaṃṇḍale hemakaṭakau karamūlayoḥ;
līlāsarasijam hastebrahmanbrahmāṇḍakarṇikā.

8. The sun and the moon are the golden armlets of time, who holds in his palm the earth (Meru) as the paltry plaything of a lotus flower.

ताराबिन्दुचितं लोलपुष्करावर्तपल्लवम् ।

एकार्णवपयोधौतमेकमम्बरमम्बरम् ॥ 9 ॥

tārābinduchitam lolapuṣkarāvartapallavam;
ēkāṛṇavapayodhautamekamambaramambaram.

9. The firmament with its stars appears like a garment with coloured spots on it; the clouds called Pushkara and Avarta are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.

एवं रुपस्य तस्याग्रे नियतिर्नित्यकामिनी ।

अनस्तमितसंरम्भमारम्भैः परिनृत्यति ॥ 10 ॥

ēvaṃ rupasya tasyāgre niyatirnityakāminī;
anastamitasanrambhamaṛmbhaiḥ parinṛtyati.

10. Before him, dances his beloved Destiny with all her arts forever, to beguile the living that are fond of worldly enjoyments.

तस्या नर्तनलोलाया जगन्मण्डपकोटरे ।

अरुद्धस्पन्दरूपाया आगामापायचंचुरे ॥ 11 ॥

tasyā nartanalolāyā jaganmaṇḍapakotaṛe;
aruddhaspandarūpāyā āgāmāpāyachanchure.

11. People hurry up and down to witness the dance of destiny, whose unrestrained motion keeps them at work and causes their repeated births and deaths.

चारुभूषणमङ्गेषु देवलोकान्तरावली ।

आपातालं नभोलम्बं कबरीमण्डलं बृहत् ॥ 12 ॥

chārubhūṣaṇamaṅgeṣu devalokāntarāvalī;

āpātālaṁ nabholambamīm kabarīmaṇḍalaṁ bṛhat.

12. The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions serves for the veil on her head.

नरकाली च मंजीरमाला कलकलोज्ज्वला ।

प्रोता दुष्कृतसूत्रेण पातालचरणे स्थिता ॥ 13 ॥

narakālī cha mañjīramālā kalakalojjvalā;

protā duṣkṛtasūtreṇa pātālacharaṇe sthitā.

13. The destiny's feet are planted in the infernal regions, and the hell-pits ring at her feet like trinkets, tied by the string of evil deeds (of men).

कस्तूरिकातिलककं क्रियासंख्योपकल्पितम् ।

चित्रितं चित्रगुप्तेन यमे वदनपट्टके ॥ 14 ॥

kastūrikātilakakaṁ kriyāsankhyopakalpitam;

chitritam chitraguptena yame vadanapaṭṭake.

14. She (destiny) is painted all over from head to foot by the god Chitra Gupta with ornamental marks prepared by her attendants (the deeds of men), and perfumed with the essence of those deeds.

कालास्यं समुपादाय कल्पान्तेषु किलाकुला ।

नृत्यत्येषा पुनर्देवी स्फुटच्छैलघनारवम् ॥ 15 ॥

kālāsyam samupādāya kalpānteṣu kilākulā;

nṛtyatyēṣā punardevī sphuṭachchhailaghanāravam.

15. She (destiny) dances and reels at the nod of her husband at the end of the Kalpas, her dance produces the sound of crack and crash of mountains.

पश्चात्प्रालम्बविभ्रान्तकौमारभृतबर्हिभिः ।

नेत्रत्रयबृहद्रन्ध्रभूरिभाङ्गारभीषणैः ॥ 16 ॥

paśchātprālabhavibhrāntakaumārabhṛtabarhibhiḥ;

netratrayabṛhadrandhrabhūribhāṅkārabhiṣaṇaiḥ.

16. In her dances of destruction, the destiny is ornamented by the dead peacocks of Kumāra Kārtikeya and accompanied by hideous cries emanating from the three wide-open eyes of lord Śiva.

लम्बलोलजटाचन्द्रविकीर्णहरमूर्धभिः ।

उच्चरच्चारुमन्दारगौरीकबरचामरैः ॥ 17 ॥

lambalolajaṭāchandravikīrṇaharamūrdhabhiḥ;
uchcharachchārumandāragaurīkabarachāmaraiḥ.

17. Destiny dances about in the form of the head of Śiva, with the loosened braids of hair upon him; while Destiny in the form of Gaurī, and her locks adorned with Mandāra flowers keeps her pace with him.

उत्ताण्डवाचलाकारभैरवोदरतुम्बकैः ।

रणत्सशतरन्ध्रेन्द्रदेहभिक्षाकपालकैः ॥ 18 ॥

uttāṇḍavāchalākārabhairavodaratumbaikaiḥ;
raṇatsaśatarandhrendradehabhikṣākāpālakaiḥ.

18. This Destiny in her wardance bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the almspots of the Kapāli mendicants.

शुष्कशारीरखट्वाङ्गभैरापूरीताम्बरम् ।

भीषयत्यात्मनात्मानं सर्वसंहारकारिणी ॥ 19 ॥

śuṣkaśārīrakhaṭvāṅgabharairāpūrītāmbaram;
bhīṣayatyātmanātmānaṁ sarvasaṁhārakārīṇī.

19. She has filled (reached) the sky with the emaciated skeleton of her body and gets terrified at her all-destructive figure.

विश्वरूपशिरश्चक्रचारुपुष्करमालया ।

ताण्डवेषु विवल्गन्त्या महाकल्पेषु राजते ॥ 20 ॥

viśvarūpaśīraśchakrachārupuṣkaramālayā;
tāṇḍaveṣu vivaḷgantyā mahākālpeṣu rājate.

20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a Kalpa age.

प्रमत्तपुष्कारवर्तडमरोड्डामरारवैः ।

तस्याः किल पलायन्ते कल्पान्ते तुम्बुरादयः ॥ 21 ॥

pramattapuṣkāravartaḍamaroḍḍāmarāravaiḥ;
tasyāḥ kila palāyante kalpānte tumburādayaḥ.

21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her Damaru-drum, and put to flight the heavenly choir of Tumburu.

नृत्यतोन्तःकृतान्तस्य चन्द्रमण्डलभासिनः ।

तारकाचन्द्रिकाचारुव्योमपिच्छावचूलिनः ॥ 22 ॥

nṛtyatontaḥkṛtāntasya chandramaṇḍalabhāsināḥ;
tārakāchandrikāchāruvyomapichchāvachūlināḥ.

22. Alongwith destiny dances her husband called Kṛtānta (death) in the dance room, the moon appears like his earring, and the moon-beams and stars appear like his crest made of peacocks' feathers.

एकस्मिंछ्रवणे दीप्ता हिमवानस्थिमुद्रिका ।

अपरे च महामेरुः कान्ताकांचनकर्णिका ॥ 23 ॥

ēkasmimchhravaṇe dīptā himavānasthimudrikā;
apare cha mahāmeruḥ kāntākāṁchanakarṇikā.

23. The snow-capt Himālaya, appears like an ear-ring of bones in his right ear, and the Mount Meru as a golden earring in that of the left.

अत्रैव कुण्डले लोले चन्द्राक्रौं गण्डमण्डले ।

लोकालोकाचलश्रेणी सर्वतः कटिमेखला ॥ 24 ॥

atraiva kuṇḍale lole chandrākraurī gaṇḍamaṇḍale;
lokālokačalaśreṇī sarvataḥ kaṭimekhalā.

24. Under their lobes are suspended moon and sun, as a

pendant of ear-rings glittering over his cheeks. The mountain ranges of the earth and other planets are fastened like chains around his waist.

इतश्चेतश्च गच्छन्ती विद्युद्वलयकर्णिका ।

अनिलान्दोलिता भाति नीरदांशुकपट्टिका ॥ 25 ॥

*itaśchetaścha gachchhantī vidyudvalayakarnikā;
anilāndolitā bhāti nīradāṁśukapaṭṭikā.*

25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are the wrappers that fly about her in the air.

मुसलैः पट्टिशैः प्रासैः शूलैस्तोमरमुद्गरैः ।

तीक्ष्णैः क्षीणजगद्वान्तकृतान्तरिव संभृतैः ॥ 26 ॥

*musalaiḥ paṭṭīśaiḥ prāsaiḥ śūlaistomaramudgaraiḥ;
tikṣṇaiḥ kṣīṇajagadvāntakṛtāntairiva sambhṛtaiḥ.*

26. Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets, and sharp swords, all of which are sure weapons of destruction of previous creations.

संसारबन्धना दीर्घे पाशे कालकरच्युते ।

शेषभोगमहासूत्रप्रोते मालास्य शोभते ॥ 27 ॥

*saṁsārabandhanā dīrghē pāśe kālakarachyute;
śeṣabhogamahāsūtraprote mālāsyā śobhate.*

27. Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all humankind fast bound to the world; while the great thread of infinity (ananta) is worn by him as his wreath of flowers.

जीवोल्लसन्मकरिकारत्नतेजोभिरुज्ज्वला ।

सप्ताब्धिकङ्कणश्रेणी भुजयोरस्य भूषणम् ॥ 28 ॥

*Jīvollasanmakarikāratnatejobhirujjvalā;
saptābdhikaṇkaṇaśreṇī bhujayorasya bhūṣaṇam.*

28. The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living

seanimals, and the bright gems contained in their depths.

व्यवहारमहावर्ता सुखदुःखपरम्परा ।

रजःपूर्णतमः श्यामा रोमाली तस्य राजते ॥ 29 ॥

vyavahāramahāvartā sukhaduḥkhaṣṭamparā;
rajaḥpūrṇatamaḥ śyāmā romālī tasya rājate.

29. The great vortices of customs, the successions of joy and grief, excess of rajoguna and the darkness of tamoguna, form the streaks of hair on his body.

एवं प्रायः स कल्पान्ते कृतान्तस्ताण्डवोद्भवाम् ।

उपसंहृत्य नृत्येहां सृष्ट्वा सह महेश्वरम् ॥ 30 ॥

ēvaṁ prāyaḥ sa kalpānte kṛtāntastāṇḍavodbhavām;
upasaṁhṛtya nṛtyehāṁ sṛṣṭvā saha maheṣvaram.

30. After the end of the world, he ceases to dance, and creates a new; all things from the lowest animal that lives in the earth, to the highest Brahmā and Śiva (when he resumes his dance).

पुनर्लास्यमयीं नृत्यलीलां सर्गस्वरूपिणीम् ।

तनोतीमां जराशोकदुःखाभिभवभूषिताम् ॥ 31 ॥

punarlāsyamayīm nṛtyalīlāṁ sargasvarūpiṇīm;
tanotīmāṁ jarāśokaduḥkhābhībhavabhūṣitām.

31. Destiny as an actress, acts by turns; her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.

भूयः करोति भुवनानि वनान्तराणि लोकान्तराणि जनजालककल्पनां च ।

आचारचारुक्लनामचलां चलां च पङ्काद्यथार्भकजनो रचनामखिन्नः ॥ 32 ॥

bhūyaḥ karoti bhuvanāni vanāntarāṇi
lokāntarāṇi janajālakakalpanāṁ cha;
āchārachārukalanāmachalāṁ chalāṁ cha
pañkādyathārbhakajano rachanāmakhinnaḥ.

32. Time repeatedly creates the worlds and their woods, with the different abodes and localities teeming with

population. He forms the moveable and immovable substances, establishes customs, and again dissolves them, as boys make their dolls of clay and break them soon afterwards.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे कृतान्तविलसितं नाम
पञ्चविंशतितमः सर्गः ॥ 25 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
kṛtāntavilasita nāma pañchaviṃśatitamaḥ sargaḥ*

Here ends the twenty-fifth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 26: THE ACTS OF DESTINY

रामोवाच

वृत्तेस्मिन्नेवमेषां कालादीनां महामुने ।

संसारनाम्नि कैवास्था मादृशानां वदत्विह ॥ 1 ॥

*vṛttesminnevameteṣāṃ kālādīnāṃ mahāmune;
saṁsāranāmnī kaivāsthā mādrśānāṃ vadatviha.*

1. **Rāma said:** Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?

विक्रीता इव तिष्ठाम एतैर्देवादिभिर्वयम् ।

मुनेप्रपञ्चश्चनैर्मुग्धा वनमृगा इव ॥ 2 ॥

*vikritā iva tiṣṭhāma ētadainivādibhirvayam;
muneprapañchaśchanairmugdhā vanamṛgā iva.*

2. We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.

एषोनार्यसमाम्नायः कालः कवलनोन्मुखः ।

जगत्यविरतं लोकं पातयत्यापदर्णवे ॥ 3 ॥

*ēṣonāryasamāmnāyaḥ kālāḥ kavalanonmukhaḥ;
jagatyavirataṃ lokaṃ pātayatyāpadarṇave.*

3. This Fate whose conduct is so very inhuman, is always

up to devour all beings, and is incessantly throwing men into the sea of troubles.

दहत्यन्तर्दुराशाभिर्देवो दारुणचेष्टया ।

लोकमुष्णप्रकाशाभिर्ज्वालाभिर्दहनो यथा ॥ 4 ॥

dahatyantardurāsābhirdevo dāruṇacheṣṭayā;

lokamuṣṇaprakāśābhirjvālāābhirdahano yathā.

4. He is led by his malicious attempts to inflame the mind within ordinary desires, as the fire raises its flames to burn down a habitation.

धृतिं विधुरयत्येषा मर्यादारूपवल्लभा ।

स्त्रीत्वात्स्वभावचपला नियतिरनियतोन्मुखी ॥ 5 ॥

dhṛtiṁ vidhurayatyeṣā maryādārūpavallabhā;

strītvātsvabhāvachapalā niyatirniyattonmukhī.

5. Destiny the faithful and obedient wife of Death, is naturally unsteady/fickle on account of her being a female and is always bent on mischief and disturbing the patience (even of the wisest of men).

ग्रसतेविरतं भूतजालं सर्प इवानिलम् ।

कृतान्तः कर्कशाचारो जरां नीत्वाजरं वपुः ॥ 6 ॥

grasatevirataṁ bhūtajālaṁ sarpa ivānilam;

kṛtāntaḥ karkaśāchāro jarāṁ nītvājaraṁ vapuḥ.

6. As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest and then devours all animals warm with life.

यमो निर्घृणराजेन्द्रो नार्तं नामानुकम्पते ।

सर्वभूतदयोदारो जनोदुर्लभतां गतः ॥ 7 ॥

yamo nirghṛṇarājendro nārtaṁ nāmānukampate;

sarvabhūtadayodāro janodurlabhatāṁ gataḥ.

7. Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for any one in any state

of life.

सर्वा एवमुनेफलुगुविभवाभूतजातयः ।

दुःखायैवदुरन्ताय दारुणाभोगभूमयः ॥ 8 ॥

sarvā ēvamunephalguvibhavābhūtajātayaḥ;

duḥkhāyaivadurantāya dāruṇābhogabhūmayah.

8. Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.

आयुरत्यन्तचपलं मृत्युरेकान्तनिष्ठुरः ।

तारुण्यं चातितरलं बाल्यं जडतया हृतम् ॥ 9 ॥

āyuratyantachapalaṁ mṛtyurekāntaniṣṭhuraḥ;

tāruṇyaṁ chātitaralaṁ bālyam jaḍatayā hṛtam.

9. Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.

कलाकलङ्कितो लोको बन्धवो भवबन्धनम् ।

भोगा भवमहारोगास्तृष्णाश्च मृगतृष्णिकाः ॥ 10 ॥

kalākalaṅkīto loko bandhavo bhavabandhanam;

bhogā bhavamahārogāstṛṣṇāścha mṛgatrṣṇikāḥ.

10. Man is defiled by his worldliness, his friends are ties to this world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirages that always allure him (to ruin).

शत्रवश्चेन्द्रियाण्येव सत्यं यातमसत्यताम् ।

प्रहरत्यात्मनैवात्मा मनसैव मनो रिपुः ॥ 11 ॥

śatravaśchendriyāṇyeva satyaṁ yātamasyatātām;

praharatyātmānāivātmā manasaiva mano ripuḥ.

11. Our very senses are our enemies before which even truth appears as falsehood; the mind is the enemy of the mind and the self is the enemy of self (i.e. they are all deceptive).

अहंकारः कलङ्काय बुद्ध्यःपरिपेलवा ।

क्रियादुष्फलदायिन्यो लीलाः स्त्रीनिष्ठतां गताः ॥ 12 ॥

ahamkāraḥ kalaṇakāya buddhayaḥparipelavā;
kriyāduṣphaladāyinyo līlāḥ strīniṣṭhatām gataḥ.

12. Individuality is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our physical and mental activities are women-centric.

वांछाविषयशालिन्यः सच्चमत्कृतयः क्षताः ।

नार्यो दोषपताकिन्यो रसा नीरसतां गताः ॥ 13 ॥

vāñchhāviṣayaśālīnyaḥ sachchamatkṛtayaḥ kṣatāḥ;
nāryo doṣapatākinyo rasā nīrasatām gataḥ.

13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that was once so sweet, have become tasteless and vapid.

वस्त्ववस्तुतया ज्ञातं दत्तं चित्तमहंकृतौ ।

अभाववेधिता भावा भवान्तोनाधिगम्यते ॥ 14 ॥

vastvavastutayā jñātam dattam chittamahamkṛtau;
abhāvavedhitā bhāvā bhāvāntonādhigamyate.

14. Things that are not real, are believed as real and have become the cause of our pride, by hardening us in untruth and keeping us from the light of truth.

तप्यते केवलं साधो मतिराकुलितान्तरा ।

रागरोगो विलसति विरागो नोपगच्छति ॥ 15 ॥

tapyate kevalam sādho matirākulitāntarā;
rāgarogo vilasati virāgo nopagachchhati.

15. My mind is at a loss about what to think and what to do; it regrets its increased appetite for pleasure, and for want of that self-denial (which I require).

रजोगुणहता दृष्टिस्तमः संपरिवर्धते ।

न चाधिगम्यते सत्त्वं तत्त्वमत्यन्तदूरतः ॥ 16 ॥

rajoguṇahatā dṛṣṭistamaḥ saṁparivardhate;

na chādhigamyate sattvaṁ tattvamatyantadūrataḥ.

16. My sight is dimmed by the dust of sensuality; the darkness of self-esteem prevails upon me; the purity of mind is never reached and the truth is far off from me.

स्थितिरस्थिरतां याता मृतिरागमनोन्मुखी ।

धृतिर्वैधुर्यमायाता रतिर्नित्यमवस्तुनि ॥ 17 ॥

sthitirasthiratāṁ yātā mṛtirāgamanonmukhī;

dhṛtivainīdhuryamāyātā ratirnityamavastunī.

17. Life has become uncertain and death is always advancing; my patience is disturbed, and there is an increased appetite for whatever is false.

मतिर्मन्द्नेन मलिना पातैकपरमं वपुः ।

ज्वलतीव जरा देहे प्रतिस्फुरति दुष्कृतम् ॥ 18 ॥

matirmāṁdyena malinā pātaikaparamaṁ vapuḥ;

jvalatīva jarā dehe pratisphurati duṣkṛtam.

18. The mind is soiled by stupidity, and the body is ultimately to fall; old age overpowers the body, and immoral acts are conspicuous at every step.

यत्नेन याति युवता दूरे सज्जनसंगतिः ।

गतिर्न विद्यते काचित्कचिन्नोदेति सत्यता ॥ 19 ॥

yatnena yāti yuvatā dūre sajjanasamgatiḥ;

gatiṛna vidyate kāchitkvachinnodeti satyatā.

19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from nowhere; and I can have recourse to nothing in this world.

मनोविमुह्यतीवान्तर्मुदिता दूरतां गता ।

नोज्ज्वला करुणोदेति दूरादायति नीचता ॥ 20 ॥

manovimuhyatīvāntarmuditā dūratāṁ gatā;

nojjvalā karuṇodeti dūrādāyati nīchatā.

20. The mind is stupified within itself, and its contentment

has fled from it; there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.

धीरताधीरतामेति पातोत्पातपरो जनः ।

सुलभो दुर्जनाश्लेषो दुर्लभः सत्समागमः ॥ 21 ॥

dhīratādhīratāmeti pātotpātaparo janaḥ;

sulabho durjanāśleṣo durlabhaḥ satsamāgamaḥ.

21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but the bad company is ever within the reach of everybody.

आगमापायिनो भावा भावना भवबन्धनी ।

नीयते केवलं क्वापि नित्यं भूतपरम्परा ॥ 22 ॥

āgamāpāyino bhāvā bhāvanā bhavabandhanī;

nīyate kevalaṁ kvāpi nityaṁ bhūtaparamparā.

22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away per force where nobody can tell.

दिशोपि हि न दृश्यन्ते देशोप्यान्यापदेशभाक् ।

शैला अपि विशीर्यन्ते कैवास्था मादृशे जने ॥ 23 ॥

dīśo pi hi na dṛśyante deśo pyānyāpadeśabhāk;

śailā api viśīryante kaivāsthā mādṛśe jane.

23. What reliance can there be on a human being like me, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?

अद्यते सत्तयापि द्यौर्भुवनंचापि भुज्यते ।

धरापि याति वैधुर्यं कैवास्थामादृशे जने ॥ 24 ॥

adyate sattayāpi dyaurbhuvanaṁchāpi bhujyate;

dharāpi yāti vaidhuryaṁ kaivāsthāmādṛśe jane.

24. What reliance can there be on a human being like me, when the celestial spheres are swallowed in infinity when this

world is absorbed in nothingness, and the very earth loses its stability?

शुष्यन्त्यपि समुद्राश्च शीर्यन्ते तारका अपि ।

सिद्धा अपि विनश्यन्ति कैवास्थामादृशे जने ॥ 25 ॥

śuṣyantyapi samudrāścha śīryante tārakā api;

siddhā api vinaśyanti kaivāsthāmādṛśe jane.

25. What reliance can there be on a human-like me, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the Siddha yogis are liable to dissolution?

दानवा अपि दीयन्ते ध्रुवोप्यध्रुवजीवितः ।

अमरा अपि मार्यन्ते कैवास्थामादृशे जने ॥ 26 ॥

dānavā api dīyante dhruvopyadhruvajīvitah;

amarā api māryante kaivāsthāmādṛśe jane.

26. What reliance can there be on a human-like me, when even the planets are liable to destruction, when the polar star is known to change its place, and when the stars are doomed to vanish?

शक्रोप्याक्रम्यते वक्रैर्यमोपि हि नियम्यते ।

वायुरप्येत्यवायुत्वं कैवास्थामादृशे जने ॥ 27 ॥

śakro pyākramyate vaktrairyamo pi hi niyamyate;

vāyurapyetyavāyutvaṁ kaivāsthāmādṛśe jane.

27. What reliance can there be on a human-like me, when Indra (-ve charge) is neutralized by Vṛtra (+ ve charge); when even yama (a particle) is challenged by its anti-particle, and when the field (intervening space) no longer remains as a field?

सोमोपि व्योमतां याति मार्तण्डोप्येति खण्डताम् ।

मग्नतामग्निरप्येति कैवास्थामादृशे जने ॥ 28 ॥

somo pi vyomatām yāti mārtaṇḍo pyeti khaṇḍatām;

magnatāmagnirapyeti kaivāsthāmādṛśe jane.

28. What reliance can there be on a human-like me, when the very moon is to vanish in the sky, when the very sun is to be split into pieces, and when energy itself fails to convert intomatter?

परमेष्ठ्यापि निष्ठावान्हियते हरिरप्यजः ।

भवोप्यभावमायाति कैवास्था मादृशे जने ॥ 29 ॥

parameṣṭhyāpi niṣṭhāvānhīryate harirapyajah;
bhavopyabhāvamāyāti kaivāsthā mādṛśe jane.

29. What reliance can there be on a human-like me, when the very creation, sustenance, and destruction phases cease to exist.

कालः संकल्यते येन नियतिश्चापि नीयते ।

खमप्यालीयतेनन्तं कैवास्था मादृशे जने ॥ 30 ॥

kālah saṅkalyate yena niyatiśchāpi nīyate;
khamapyālīyate nantaṁ kaivāsthā mādṛśe jane.

30. What reliance can there be on a human-like me, when the existence of time comes to an end, when Destiny is lost, and when all vacuity loses itself in infinity?

अश्रव्यावाच्यदूर्दर्शतत्त्वेनाज्ञातमूर्तिना ।

भुवानानि विडम्ब्यन्ते केनचिद् भ्रमदायिना ॥ 31 ॥

Āsrāvyāvāchyadūrdarśatattvenājñātamūrtinā;
bhuvānāni viḍambyante kenachid bhramadāyina.

31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wondrous worlds by His own māyā (prakṛti).

अहंकारकलामेत्य सर्वत्रान्तरवासिना ।

न सोप्ति त्रिषुलोकेषु यस्तेनेह न वाध्यते ॥ 32 ॥

ahaṅkāraśchakalāmetya sarvatrāntaravāsina;
na soṣṭi triṣulokeṣu yasteneha na vādhyate.

32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every

one.

शिलाशैलकवप्रेषु साश्वभूतो दिवाकरः ।

वनपाषाणवन्नित्यमवशः पश्चोद्यते ॥ 33 ॥

śilāśailakavapreṣu sāśvabhūto divākaraḥ;
vanapāṣāṇavannityamavaśaḥ paśchiodyate.

33. This sun, the lord of worlds, is impelled (by that power) to run over hills, rocks, and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.

धरागोलकमन्तस्थसुरासुरगणास्पदम् ।

वेष्टयते धिष्ण्यचक्रेण पक्वाक्षोटमिव त्वचा ॥ 34 ॥

dharāgolakamantasthasurāsurasuragaṇāspadam;
veṣṭayate dhiṣṇyachakreṇa pakvākṣoṭamiva tvachā.

34. This globe of earth, the seat of all the Suras (people living in the eastern hemisphere) and Asuras (people living in the western hemisphere), and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.

दिवि देवा भुवि नराः पातालेषु च भोगिनः ।

कल्पिताः कल्पमात्रेण नीयन्ते जर्जरां दशाम् ॥ 35 ॥

divi devā bhuvi narāḥ pātāleṣu cha bhoginaḥ;
kalpitāḥ kalpamātreṇa nīyante jarjarāṁ daśām.

35. The divine beings in liberation, the human beings in this mundane world, and the living beings of *bhoga-yonis* in lower species (of insects, birds, animals, plants, and trees), are brought into existence and led to decay by His will only.

कामश्च जगदीशानरणलब्धपराक्रमः ।

अक्रमेणैव विक्रान्तो लोकमाक्रम्य वल्गति ॥ 36 ॥

kāmaścha jagadīśāṇarṇalabdhaparākramaḥ;
akrameṇaiva vikrānto lokamākramya valgati.

36. Kāmadeva who derived his power from the Lord of

worlds, showing his power by controlling all the living-beings in an improper manner.

वसन्तो मत्तमातंगो मदैः कुसुमवर्षणैः ।

आमोदितकुञ्जक्रश्चेतो नयति चापलम् ॥ 37 ॥

vasanto mattamātaṅgo madaiḥ kusumavarṣaṇaiḥ;

āmoditakupchakraścheto nayati chāpalam.

37. As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men (at the will of the Almighty).

अनुरक्ताङ्गनालोललोचनालोकिताकृति ।

स्वस्थीकर्तुमनः शक्तो न विवेको महानपि ॥ 38 ॥

anuraktāṅganālolaḥchanaḥlokitākṛti;

svasthīkarttumanah śakto na viveko mahānapi.

38. So are the loose glances of loving damsels directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.

परोपकारकारिण्या परार्तिपरितप्तया ।

बुद्ध एव सुखी मन्ये स्वात्मशीतलया धिया ॥ 39 ॥

paropakārakāriṇyā parārtiparīṭaptayā;

buddha ēva sukhī manye svātmaśīṭalayā dhiyā.

39. One who engages himself to do good to others, who feels others' pain and remains calm and stable is really intelligent and happy.

उत्पन्नध्वंसिनः कालवडवानलपातिनः ।

संख्यातुं केन शक्यन्ते कल्लोला जीविताम्बुधौ ॥ 40 ॥

utpannadhvamsinaḥ kālavaḍavānalapātinaḥ;

saṁkhyātum kena śakyante kallolā jīvītāmbudhau.

40. Who can count the number of beings resembling the waves of the ocean, on whom death has been darting like the submarine fire of destruction.

सर्व एव नरा मोहादुराशापाशपाशिनः ।

दोषगुल्मकसारङ्गा विशीर्णा जन्मजंगले ॥ 41 ॥

sarva ēva narā mohāddurāśāpāśapāśināḥ;
doṣagulmakasāraṅgā viśīrṇā janmajaṅgale.

41. All mankind are deluded to entrap themselves in the snare of avarice and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.

संक्षीयते जगति जन्मपरम्परासु, लोकस्य तैरिह कुकर्मभिरायुरेतत् ।

आकाशपादपलताकृतपाशकल्पं, येषां फलं नहि विचारविदोपि विद्यः ॥ 42 ॥

saṁkṣīyate jagati janmaparamparāsu,
lokasya tairiha kukarmabhirāyuretat;
ākāśapādapalatākṛtapāśakalpaṁ,
yeṣāṁ phalaṁ nahi vichāravidō pi vidyaḥ.

42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The desire for fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky; yet I know not why men of reason would not understand this truth.

अद्योत्सवोयमृतेषु तथेह यात्रा, ते बन्धवः सुखमिदं सविशेषभोगम् ।

इत्थं मुधैव कलयन्सुविकल्पजालं, आलोलपेलवमतिर्गलतीह लोकः ॥ 43 ॥

adyotsavo yamṛtureṣa tatheha yātrā,
te bandhavaḥ sukhamidaṁ saviśeṣabhogam;
itthaṁ mudhaiva kalayansuvikalpajālaṁ,
ālōlapelavamatirgalatīha lokaḥ.

43. This is a day of festivity, a season of joy, and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of delicate and fickle minds amuse themselves with weaving the web of their desires until they become extinct.

इत्यार्षे श्रीवासीष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे दैवदूर्विलासवर्णनं नाम षड्विंशः सर्गः ॥ 26 ॥

*Ityārṣe śrīvāsīṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
daivadūrvilāsavarṇanām nāma ṣaḍviṃśaḥ sargaḥ*

Here ends the twenty-sixth Sarga titled as 'Acts of Destiny' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 27: VANITY OF THE WORLD

श्रीराम उवाच

अन्यच्च तातातिरामरम्ये मनोरमे चेह जगत्स्वरूपे ।

न किञ्चिदायाति तदर्थजातं येनाविबिश्रान्तिमुपैति चेतः ॥ 1 ॥

*anyachcha tātātitārāmaramye manorame cheha jagatsvarupe;
na kiñchidāyāti tadarthajātaṁ yenātivīśrāntimupaiti chetaḥ.*

1. **Rāma said:** O sage! this seemingly pleasing but actually unpleasant world has nothing in it that is productive of such a thing as which can afford tranquility to the soul.

बाल्ये गते कल्पितकेलिलोले मनोमृगे दारदरीषु जीर्णे ।

शरीरके जर्जरतां प्रयाते विदूयते केवलमेव लोकः ॥ 2 ॥

*bālye gate kalpitakelilole manomṛge dāradarīṣu jīrṇe;
śarīrake jarjaratāṁ prayāte vidūyate kevalameva lokaḥ.*

2. After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).

जरातुषाराभिहतां शरीरसरोजिनीं दूरतरे विमुच्य ।

क्षणाद्गते जीवितचंचरीके जनस्य संसारसरोवशुष्कम् ॥ 3 ॥

*jarātuṣārābhihatāṁ śarīrasarojinīm dūratāre vimuchya;
kṣaṇādgate jīvitchaṇcharīke janasya saṁsārasarovaśuṣkam.*

3. As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.

यदा यदा पाकमुपैति नूनं तदा तदेयं रतिमातनोति ।

जराभरानल्पनवप्रसूना विजर्जरा कायलता नराणाम् ॥ 4 ॥

yadā yadā pākamupaiti nūnaṁ tadā tadeyaṁ ratimātanoti;
jarābharāṇalpanavaprasūnā vijarjarā kāyalatā narāṇām.

4. As the body gets towards its decline, so much does death rejoice in it. The body grows lean and thin with grey hairs upon the head, just as a creeper fades away with the flowers upon it.

तृष्णानदी सारतरप्रवाहग्रस्ताखिलानन्तपदार्थजाता ।

तदस्थसंतोषसुवृक्षमूलनिकाषदक्षा वहतीह लोके ॥ 5 ॥

tṛṣṇānadī sāratarapravāhagrastākhilānantapadārthajāṭā;
taṭasthasaṁtoṣasuvṛkṣamūlanikāṣadakṣā vahaṭīha loke.

5. All living creatures are borne away by the stream of avarice, which upsets the tree of contentment growing on the bank and flows on forever in this world.

शारीरनौश्वर्मनिबन्धबद्धा भवाम्बुधावालुलिताभ्रमन्ती ।

प्रलोड्याते पंचभिरिन्द्रियाद्यैरधो भवन्ती मकरैरधीरा ॥ 6 ॥

śārīranauśvarmanibandhabaddhā bhavāmbudhāvālulitābhramantī;
praloḍyāte pañchabhirindriyādyairadho bhavantī
makarairadhīrā.

6. The Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helmsman of reason). It is tossed about by sensual pleasures and goes down under the water by the pressure of its whale-like passions.

तृष्णालताकाननचारिणोमी शाखाशतं काममहीरुहेषु ।

परिभ्रमन्तः क्षपयन्तिकालं मनोमृगा नो फलमाप्नुवन्ति ॥ 7 ॥

tṛṣṇālatakānanachāriṇomī śākhāśataṁ kāmamahīruheṣu;
paribhramantaḥ kṣapayantikālaṁ manomṛgā no
phalamāpnuvanti.

7. The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as

their branches. Our mind like monkeys passes their time roving about this forest without getting the fruits (we seek).

कृच्छ्रेषुदूरास्तविषादमोहाः स्वास्थ्येषु नोत्सिक्तमनोभिरामाः ।

सुदुर्लभाः संप्रतिसुन्दरीभिरनाहतान्तः करणा महान्तः ॥ 8 ॥

kṛchchhreṣudūrāstaviṣādāmohāḥ svāsthyeṣu

notsiktamanobhirāmāḥ;

sudurllabhāḥ saṁpratisundarībhiranāhatāntaḥ karaṇā

mahāntaḥ.

8. Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.

तरन्ति मातङ्गघटातरङ्गं रणाम्बुधिं ये मयि ते न शूराः ।

शूरास्त एवेह मनस्तरङ्गं देहेन्द्रियाम्भोधिमिमं तरन्ति ॥ 9 ॥

taranti mātāṅgaghaṭātaraṅgaṁ raṇāmbudhiṁ ye mayi te na

śūrāḥ;

śūrāsta ēveha manastaraṅgaṁ dehendriyāmbhodhimimam

taranti.

9. Those who fight boldly on the battlefields and withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

अक्लिष्टपर्यन्तफलाभिरामा न दृश्यते कस्यचिदेव काचित् ।

क्रियादुराशाहतचित्तवृत्तिर्यामेत्य विश्रान्तिमुपैति लोकः ॥ 10 ॥

akliṣṭaparyantaphalābhirāmā na dṛśyate kasyachideva kāchit;

kriyādurāśāhatachittavṛttirīyametya viśrāntimupaiti lokaḥ.

10. I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.

कीर्त्या जगद्विक्लुहरं प्रतापैः श्रिया गृहं सत्त्वबलेन लक्ष्मीम् ।

ये पूरयन्त्यक्षतधैर्यबन्धा न ते जगत्यां सुलभा महान्तः ॥ 11 ॥

*kīrtyā jagaddikkuharaṁ pratāpaiḥ śrīyā gṛhaṁ sattvabalena
lakṣamīm;
ye pūrayantyakṣatadhairyabandhā na te jagatyāṁ sulabhā
mahāntaḥ.*

11. Such men are rare in the world, that have filled the corners of the world with their fame and valour, who have filled their houses with true riches acquired by honest means and unwavering patience.

अप्यन्तरस्थं गिरिशैलभित्तेर्वज्रालयाभ्यन्तरसंस्थितं वा ।
सर्वं समायान्ति ससिद्धिवेगाः सर्वाः श्रियः सन्ततमापदश्च ॥ 12 ॥
*apyantarasthaṁ giriśailabhittervajrālayābhyantarasaṁsthitaṁ
vā;
sarvaṁ samāyānti sasiddhivēgāḥ sarvāḥ śrīyaḥ
santatamāpadaścha.*

12. Good and bad fortune always overtakes a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron-built closet.

पुत्राश्च दाराश्च धनं च बुद्ध्या प्रकल्प्यते तात रसायनाभम् ।
सर्वं तु तन्नोपकरोत्यथान्ते यत्रातिरम्या विषमूर्छनैव ॥ 13 ॥
*putrāścha dārāścha dhanam cha buddhyā prakalpyate tāta
rasāyanābham;
sarvaṁ tu tannopakaroatyathānte yatrātīramyā
viṣamūrchhanaiva.*

13. Our sons and riches are mere objects of delight to us. It is as erroneous to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.

विषादयुक्तोविषमामवस्थामुपागतः कायवयोवसाने ।
भावान्स्मरस्त्वानिह धर्मरिक्तान् जन्तुर्जरावानिह दह्यतेन्तः ॥ 14 ॥
*viṣādayuktoviṣamānavasthāmupāgataḥ kāyavayovasāne;
bhāvānsmarastvāniha dharmarīktān janturjārvāniha dahyateṇtaḥ ॥ 14 ॥*

*bhāvānsmaransvāniha dharmariktān janturjarāvāniha dahyate
ntaḥ.*

14. Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).

कामार्थधर्मासिक्तान्तराभिः क्रियाभिरादौदिवसानि नीत्वा ।

चेतश्चलद्बर्हिणापिच्छलोलं विश्रान्तिमागच्छतु केन पुंसः ॥ 15 ॥

*kāmārthadharmaṁsiktāntarābhiḥ kriyābhirādaudivasāni nītvā;
chetaśchaladbarhiṇāpichchhalolan viśrāntimāgachchhatu
kena puṁsaḥ.*

15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain tranquility at anytime?

पुरोगतैरप्यनवासरूपैस्तरङ्गीणीतुङ्गतरङ्गकल्पैः ।

क्रियाफलैर्देववषादुपेतैर्विडम्ब्यते भिन्नरुचिर्हिलोकः ॥ 16 ॥

*purogatairapyanavāptarupaistaraṅgīṇītuṅgatarāṅgakalpaiḥ;
kriyāphalairdaivavaṣādupetairviḍambyate
bhinnaruchirhilokaḥ.*

16. Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly-minded, as the highwaters of rivers (swelling only to subside).

इमान्यमूनीति विभावितानि कार्याण्यपर्यन्तमनोरमाणि ।

जनस्य जायाजनरंजनेन जवाज्जरान्तं जरयन्ति चेतः ॥ 17 ॥

*imānyamūnīti vibhāvitāni kāryāṇyaparyantamanoramāṇi;
janasya jāyājanaraṅjanena javājjarāntaṁ jarayanti chetaḥ.*

17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons

and wives, until they are worn out with age and become crazy in their minds.

पर्णानि जीर्णानि यथा तरुणां समेत्य जन्माषु लयं प्रयान्ति ।

तथैव लोकाः स्वविवेकहीनाः समेत्य गच्छन्ति कुतोऽप्यहोभिः ॥ 18 ॥

parṇāni jīrṇāni yathā taruṇāṁ sametya janmāṣu layaṁ prayānti;

tathaiva lokāḥ svavivekahīnāḥ sametya gachchhanti kuto'pyahobhiḥ.

18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.

इतस्ततो दूरतरं विहृत्य प्रविष्य गेहं दिवसावसाने ।

विवेकिलोकाश्रयसाधुकर्म रिक्तेऽह्नि

रात्रौ क उपैति निद्राम् ॥ 19 ॥

itastato dūratarāṁ vihr̥tya praviṣya gehaṁ divasāvasāne;
vivekilokāśrayasādhukarma rikte'hni
rātrau ka upaiti nidrām.

19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day or night, except the virtuous few that live by honest dealings.

विद्राविते शत्रुजने समस्ते समागतायामभितश्च लक्ष्म्याम् ।

सेव्यन्त एतानि सुखानि यावत्तावत्समायाति कुतोऽपि मृत्युः ॥ 20 ॥

vidrāvite śatrujane samaste samāgatāyāmabhitaścha lakṣamyām;

sevyanta ētāni sukhāni yāvattāvatsamāyāti kuto'pi mṛtyuḥ.

20. After quelling his enemies and getting enough riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him and interrupts his joy.

कुतोऽपि सर्वर्धिततुच्छरूपैर्भावैरमीभिः क्षणनष्टदृष्टैः ।

विलोड्यामाना जनता जगत्यां न वेत्युपायातमहो नु पातम् ॥ 21 ॥

*kuto'pi savaṁrddhitatuchchharupairbhāvairamībhiḥ
kṣaṇanaṣṭadr̥ṣṭaiḥ;
viloḍyāmānā janatā jagatyāṁ na vetyupāyātamahō nu pātam.*

21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be nothing but transitory, the infatuated mob does not perceive their approaching dissolution.

प्रियासुभिः कालमुखं क्रियन्ते जनैडकास्ते हतकर्मबद्धाः ।
यैः पीनतामेव बलादुपेत्य शरीरबाधेन न ते भवन्ति ॥ 22 ॥
*priyāsubhiḥ kālamukham kriyante janaīḍakāste
hatakarmabaddhāḥ;
yaiḥ pīnatāmeva balādupetya śarīrabādhena na te bhavanti.*

22. Stupids are those who are bound by their immoral acts and fatten their bodies by munching food. They are being forcibly pushed to the cycle of life and death by their loving vital breath for want of realization of self, i.e. due to afflictions to the body.

अजस्त्रमागच्छति सत्वरैवमनारतं गच्छति सत्वरैव ।
कुतोऽपि लोला जनता जगत्यां तरङ्गमाला क्षणभंगुरेव ॥ 23 ॥
*ajāstramāgachchhati satvaraivamanārataṁ gachchhati
satvaraiva;
kuto'pi lolā janatā jagatyāṁ taraṅgamālā kṣaṇabhaṁgureva.*

23. The multitude of people on earth is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.

प्राणापहारैकपरा नराणां मनो मनोहारितया हरन्ति ।
रक्तच्छदाश्चंचलपद्माक्ष्यो विषद्रुमालोललताः स्त्रियश्च ॥ 24 ॥
*prāṇāpahārāikaparā narāṇāṁ mano manohāritayā haranti;
raktachchhadāścham̐chalaṣṭpadākṣayo viṣadrumālōlalatāḥ
striyaścha.*

24. Women are as delicate as poisonous creepers, that with their red-petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.

इतोऽन्यतश्चोपगता मुधैव समानसंकेतनिबद्धभावा ।

यात्रा समासंगसमा नराणां कलत्रमित्रव्यवहारमाया ॥ 25 ॥

ito'nyataśchopagatā mudhaiva samānasamketanibaddhabhāvā;
yātrā samāsaṅgasamā narāṇāṁ kalatramitravyavahāramāyā.

25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).

प्रदीपशान्तिष्विव भुक्तभूरिदषास्वतिस्नेहनिबन्धनीषु ।

संसारमालासु चलाचलासु न ज्ञायते तत्त्वमतात्त्विकीषु ॥ 26 ॥

pradīpaśāntiṣviva bhuktabhūrīdaṣāsvatisnehanibandhanīṣu;
saṁsāramālāsu chalāchalāsu na jñāyate tattvamatāttvikīṣu.

26. As the burning and extinguishing of the lamp depends on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.

संसारसंरम्भकुचक्रिकेयं प्रावृद्धयोबुद्धुङ्गुरापि ।

असावधानस्य जनस्य बुद्धौचिरस्थिरप्रत्ययमातनोति ॥ 27 ॥

saṁsārambhakuchakrikeyaṁ prāvṛṭṭpayobudbuddbhaṁgurāpi;
asāvadhānasya janasya buddhauchirasthirapratyayamātanoti.

27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appears to be lasting to the ignorant observer only.

शोभोज्ज्वला दैववषाद्विनष्टा गुणाः स्थिताः संप्रति जर्जरत्वे ।

आश्वासनदूरतरं प्रयाता जनस्य हेमन्त इवाम्बुजस्य ॥ 28 ॥

śobhojjvalā daivavaṣādvinaṣṭā guṇāḥ sthitāḥ saṁprati
jarjaratve;

āśvāsanadūrataram prayātā janasya hemanta ivāmbujasya.

28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.

पुनः पुनर्देववषादुपेत्य स्वदेहभारेणकृतोपकारः ।

विलूयते यत्र तरुः कुठारैराश्वासने तत्र हि कः प्रसंगः ॥ 29 ॥

*punaḥ punardaivavaśādupetya svadehabhāreṇakṛtopakārah;
vilūyate yatra taruḥ kuṭhāirāśvāsane tatra hi kaḥ prasangaḥ.*

29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death?

मनोरमस्याप्यतिदोषवृत्तेरन्तर्विघाताय समुत्थितस्य ।

विषद्रुमस्येवजनस्य संगदासाद्यते संप्रति मूर्च्छनैव ॥ 30 ॥

*manoramasyāpyatidoṣavṛtterantarvighātāya samutthitasya;
viśadrumasyevajanasya saṅgādāsādyate saṁprati
mūrchchhanaiva.*

30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality nothing but delusions of the soul.

कास्ता दृषो यासु न सन्ति दोषाः कास्ता दिषो यासु न दुःखदाहः ।

कास्ताः प्रजा यासु न भंगुरत्वं कास्ताः क्रिया यासु न नाम माया ॥ 31 ॥

*kāstā dṛṣo yāsu na santi doṣāḥ kāstā diṣo yāsu na
duḥkhadāhaḥ;
kāstāḥ prajā yāsu na bhaṅguratvaṁ kāstāḥ kriyā yāsu na
nāma māyā.*

31. What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?

कल्पाभिधानक्षणजीविनो हि कल्पौघसंख्याकलनेविरिंच्याः ।

अतः कलाषालिनि कालजाले लघुत्वदीर्घत्वधियोऽप्यसत्याः ॥ 32 ॥

kalpābhidhānakṣaṇajīvinō hi

kalpaughasamkhyākalanēvirimchyāḥ;

ataḥ kalāṣālīni kālajāle laghutvadīrghatvadhiyo'pyasatyāḥ.

32. Those living a Kalpa age (4,320,000,000 years) are reckoned as short-lived, compared with those living for many Kalpas of Brahmā. Since time is a continuum, so it has its division into many parts, and the idea of the longness or shortness of those divisions of time is unreal.

Note: A Kalpa is equal to one day of Brahmā.

सर्वत्र पाषाणमया महीध्रा मृदा मही दारुभिरेव वृक्षाः ।

मांसैर्जनाः पौरुषबद्धभावा नापूर्वमस्तीह विकारहीनम् ॥ 33 ॥

sarvatra pāṣāṇamayā mahīdhrā mṛdā mahī dārubhireva

vṛkṣāḥ;

māṁsairjanāḥ pauruṣabaddhabhāvā nāpūrvamastīha

vikārahīnam.

33. Things that are called mountains are made of rocks, that which is called earth is made of clay, those that are called trees are made of wood, and those that are made of flesh are called human beings. The various forms of prakṛti have been given various nomenclatures by human beings to distinguish them from each other. In reality, they belong to one prakṛti.

Note: Homogenous state of Sattva (Intelligence), Rajas

(Energy) and Tamas (Intertia) is called Prakṛti. heterogenous

state of three Guṇas is called Vikṛti. The whole visible

universe is the Vikṛti of Prakṛti.

आलोक्यते चेतनयाऽनुविद्धा पयोनुबद्धोऽस्तनयो नभः स्या ।

पृथग्विभागेन पदार्थलक्ष्म्या एतज्जगन्नेतरदस्ति किंचित् ॥ 34 ॥

ālokyate chetanayā'nuviddhā payonubaddho'stanayo nabhaḥ

sthā;

prthagvibhāgena padārthalakṣamyā ētajjagannetaradasti

kinchit.

34. Different things appearing in the universe are made of a combination of five forms of matter (bhūmi (earth), jala (water), agni (fire), vāyu (air) and ākāśa (space). If we analyse this, we would find that no other thing except five forms of matter.

चमत्कृतिश्चेह मनस्विलोकचेतश्चमत्कारकरी नराणाम् ।

स्वप्नेऽपि साधो विषयं कदाचित् केषांचिदभ्येति न चित्ररूपा ॥ 35 ॥

*chamatkṛtiścheha manasvilokachetaśchamatkākarī narāṇām;
svapne'pi sādho viṣayaṁ kadāchit keṣāṁchidabhyeti na
chitrarupā.*

35. It is no wonder that this (unreal world) should appear as fascinating even to the wise since the visions in our dreams also appear so very fascinating in the state of dreaming.

अद्यापि यातेऽपि च कल्पनाया आकाषवल्लीफलवन्महत्त्वे ।

उदेति नो लोभलवाहतानामुदारवृत्तान्तमयी कथैव ॥ 36 ॥

*adyāpi yāte'pi cha kalpanāyā ākāṣavallīphalavanmahattve;
udeti no lobhalavāhatānāmudāravṛttāntamayī kathaiva.*

36. Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.

आदातुमिच्छन्पदमुत्तमानां स्वचेतसैवापहतोऽद्य लोकः ।

पतत्यर्षकं पशुरद्रिकूटादानालवल्लीफलावाञ्छयैव ॥ 37 ॥

*ādātumichchhanpadamuttamānāṁ svachetasaivāpahato'dya
lokaḥ;
patatyaṣaṁkaṁ paṣuradrikūṭādānālavallīphalāvāṁchhayaiva.*

37. People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like animals from the top of a hill, in wishing to lay hold on the fruits of a verdant creeper out of their reach.

अवान्तरन्यस्तनिरर्थकांषच्छायालतापत्रफलप्रसूनाः ।

शरीर एव क्षतसंपदश्च श्वभ्रद्रुमा अद्यतना नराश्च ॥ 38 ॥

*avāntaranyastanirarthakāṃṣachchhāyālatāpatraphalaprasūnāḥ;
śārīra ēva kṣatasampadaścha śvabhadrāmā adyatanā narāścha.*

38. Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and in accessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.

क्वचिज्जना मार्दवसुन्दरेषु क्वचित्कठोरेषु च संचरन्ति ।

देशान्तरालेषु निरन्तरेषु वनान्तखण्डेष्विव कृष्णसाराः ॥ 39 ॥

*kvachijjanā mārḍavasundareṣu kvachitkaṭhoreṣu cha
sañcharanti;
deśāntarāleṣu nirantareṣu vanāntakhaṇḍeṣviva kṛṣṇasārāḥ.*

39. Men are found to resemble the black antelopes (in their wanderings) some of them roving about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests (i.e. Some living in the society of men, and others as recluses from it).

धातुर्नवानि दिवसं प्रति भीषणानि रम्याणि वा विलुलितान्ततमाकुलानि ।

कार्याणि कष्टफलपाकहतोदयानि विस्मापयन्ति न शवस्य मनांसि केषाम् ॥ 40 ॥

*dhāturnavāni divasaṃ prati bhīṣaṇāni ramyāṇi vā
vilulitāntatamākulāni;
kāryāṇi kaṣṭhalapākahatodayāni vismāpayanti na śavasya
manāṃsi keṣām.*

40. The daily and diversified acts of nature are all pernicious in their nature; they appear pleasant and ravishing to the heart for a time, but are attended with pain in the end, and fill the mind of the wise with dismay.

जनः कामासक्तो विविधकुक्लाचेष्टनपरः ।

स तु स्वप्नेऽप्यस्मिंजगति सुलभो नाद्य सुजनः ।

क्रिया दुःखसंगाविधुरविधुरा नूनमखिला

न जाने नेतव्या कथामिव दषा जीवितमयी ॥ 41 ॥

*janaḥ kāmāsakto vivīdhakukalācheṣṭanaparaḥ;
sa tu svapne 'pyasminjagati sulabho nādyā sujanaḥ;
kriyā duḥkhasaṁgāvidhuravidhurā nūnamakhilā
na jāne netavyā kathāmiva daṣā jīvītamayī.*

41. Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act that is free from difficulty. I know not how to pass this state of human life.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे
निःश्रेयसविरोधिभावनित्यताप्रतिपादनं नाम सप्तविंशतितमः सर्गः ॥ 27 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe
niḥśreyasavirodhibhāvanityatāpratipādanam nāma
saptaviṁśatitamah sargaḥ*

Here ends the twenty-seventh Sarga titled as 'Vanity of the World' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 28: MUTABILITY OF THE WORLD

श्रीराम उवाच

यच्चेदं दृष्यते किञ्चिज्जगत्स्थावरजंगमम् ।

तत्सर्वमस्थिरं ब्रह्मन्स्वप्नसंगमसंनिभम् ॥ 1 ॥

*yachchedam dṛṣyate kiñchijjagatsthāvarajangamam;
tatsarvamasthiram brahmansvapnasaṁgamasannibham.*

1. **Rāma said:** Whatever we see of all moveable or immovable things in this world, they are all as vanishing viewed in a dream.

शुष्कसागरसंकाषो निखातो योऽद्य दृष्यते ।

स प्रातरभ्रसंवीतो नगः संपद्यते मुने ॥ 2 ॥

*śuṣkasāgarasaṁkāṣo nikhāto yo'dya dṛṣyate;
sa prātarabhraśaṁvīto nagaḥ sampadyate mune.*

2. The hollow pit that appears as the dried bed of a sea today, will be found tomorrow to be a mountain covered with clouds.

यो वनव्यूहविस्तीर्णो विलीढगगनोमहान् ।

दिनैरेव स यात्युर्वीसमतां कूपतां च वा ॥ 3 ॥

*yo vanavyūhavistīrṇo vilīḍhagaganomahān;
dinaireva sa yātyurvīsamatāṁ kūpatāṁcha vā.*

3. What is today a mountain reaching the sky and with extensive forests on it, is in course of time turn to be a ground, and afterwards to be a pit.

यदङ्गमद्य संवीतं कौषेयस्त्रग्विलेपनैः ।

दिगम्बरं तदेव श्वो दूरे विषारिताऽवटे ॥ 4 ॥

*yadaṅgamadya saṁvītaṁ kauṣeyasragvilepanaiḥ;
digambaram tadeva śvo dūre viṣārītā'vaṭe.*

4. The body that is clothed today with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch tomorrow.

यत्राद्य नगरं दृष्टं विचित्राचारचंचलम् ।

तत्रैवोदेति दिवसैः संषून्यारण्यधर्मता ॥ 5 ॥

*yatrādyā nagaram dṛṣṭam vichitrāchārachanchalam;
tatraivodeti divasaiḥ saṁśūnyāraṇyadharmatā.*

5. What is seen to be a city today, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.

यः पुमानद्य तेजस्वी मण्डलान्याधितिष्ठति ।

स भस्मकूटतां राजन्दिवसैरधिगच्छति ॥ 6 ॥

*yaḥ pumānadya tejasvī maṇḍalānyādhitīṣṭhati;
sa bhasmakūṭatāṁ rājandivasairadhigachchhati.*

6. The man who is very powerful today and presides over principalities, is reduced in a few days to a heap of ashes.

अरण्यानी महाभीमा या नभोमंडलोपमा ।

पताकाच्छादिताकाशा सैव संपद्यते पुरी ॥ 7 ॥

aranyānī mahābhīmā yā nabhomaiṇḍalopamā;
patākāchchhādītākāśā saiva saṁpadyate purī.

7. The very forest which is so formidable today and appears as blue as the skies, turns to be a city in the course of time, with its banners hoisted in the air.

या लतावलिता भीमा भात्यद्य विपिनावली ।

दिवसैरेव सा याति पुनर्मरुमहीपदम् ॥ 8 ॥

yā latāvalitā bhīmā bhātyadya vipināvalī;
dīvasaireva sā yāti punarmarumahīpadam.

8. What is (today) a formidable jungle of thick forests, turns in time to be a desert land.

सलिलं स्थलतां याति स्थली भवति वारिभूः ।

विपर्यस्यति सर्वं हि सकाष्ठाम्बुतृणं जगत् ॥ 9 ॥

salilaṁ sthalatām yāti sthalī bhavati vāribhūḥ;
vīparyasyati sarvaṁ hi sakāṣṭhāmbuṭṭṛṇaṁ jagat.

9. Water becomes land and land becomes water. Thus the world composed of wood, grass, and water becomes otherwise with all its contents in course of time.

अनित्यं यौवनं बाल्यं शरीरं द्रव्यसंचयाः ।

भावाद्भावान्तरं यान्ति तरंगवदनारतम् ॥ 10 ॥

anityaṁ yauvanaṁ bālyaṁ śarīraṁ dravyasaṁchayāḥ;
bhāvādbhāvāntaraṁ yānti taraṅgavadanāratam.

10. Our boyhood and youth, bodies, and possessions are all nothing but transient things, and they change from one state to another, as the ever-fluctuating waves of the ocean.

वातान्तर्दीपकषिखालोलं जगति जीवितम् ।

तडित्सफुरणसंकाषा पदार्थश्रीर्जगत्त्रये ॥ 11 ॥

vātāntardīpakṣikhālolam jagati jīvitam;
taḍitsphuraṇasaṁkāṣā padārthaśrījagattraye.

11. Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendour of all the objects in the three worlds, is as flickering as the flashing of the lightning.

विपर्यासमियं याति भूरिभूतपरम्परा ।

बीजराशिरिवाजस्रं पूर्यमाणः पुनः पुनः ॥ 12 ॥

*vīparyāsamiyaṁ yāti bhūribhūtaparamparā;
bījārāśirivājasraṁ pūryamāṇaḥ punaḥ punaḥ.*

12. As a granary stored with heaps of grains is exhausted by its continued use, so is the stock of life spent away by its repeated respirations.

मनः पवनपर्यस्तभूरिभूतरजः पटा ।

पातोत्पातपरावर्तपराभिनयभूषिता ॥ 13 ॥

*manaḥ pavanaparyastabhūribhūtarajaḥ paṭā;
pātotpātaparāvartaparābhīnayabhūṣitā.*

13. The dust of immoral acts raised by the air of mind of a human being is a robe of an actress of the world who enacts by uplifting human beings to divinity, to make them fall into lower species of insects, birds, animals, and plants and to bring them back to the life of human beings.

आलक्ष्यते स्थितिरियं जागती जनितभ्रमा ।

नृत्तावेषविवृत्तेव संसारारभटीनटी ॥ 14 ॥

*ālakṣayate sthitiriyam jāgatī janitabhramā;
nṛttāveṣavivṛtteva saṁsārārabhaṭīnaṭī.*

14. The existence of this world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.

गंधर्वनगराकारविपर्यासविधायिनी ।

अपांगभंगुरोदारव्यवहारमनोरमा ॥ 15 ॥

*gaṁdharvanagarākāravīparyāsavidhāyinī;
apāṁgabhaṁgurodāravvyavahāramanoramā.*

15. Its scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a danseuse.

तडित्तरलमालोकमातन्वाना पुनः पुनः ।

संसाररचना राजवृत्तसक्तेव राजते ॥ 16 ॥

taḍittaralamāloka mātanvānā punaḥ punaḥ;
saṁsārarachanaḥ rājannṛttasakteva rājate.

16. The stage of the world presents us with a scene of continued dancing (of the sorceress of deception) and the deceptive glances of her eyes resembling the fleeting flashes of lightning.

दिवसास्ते महान्तस्ते संपदस्ताः क्रियाश्च ताः ।

सर्वं स्मृतिपथं यातं यामो वयमपि क्षणात् ॥ 17 ॥

divasāste mahāntaste saṁpadastāḥ kriyāścha tāḥ;
sarvaṁ smṛtipathaṁ yātaṁ yāmo vayamapi kṣaṇāt.

17. The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

प्रत्यहं क्षयमायाति प्रत्यहं जायते पुनः ।

अद्यापि हतरूपाया नान्तोऽस्या दग्धसंसृतेः ॥ 18 ॥

pratyahaṁ kṣayamāyāti pratyahaṁ jāyate punaḥ;
adyāpi hatarūpāyā nānto'syā dagdhasaṁsṛteḥ.

18. Many things are going to decay and many coming a new day by day; and there is yet no end to this accursed course of events in this ever-changeful world.

तिर्यक्तत्वं पुरुषा यान्ति तिर्यचो नरतामपि ।

देवाश्चदेवतां यान्ति किमिवेह विभो स्थिरम् ॥ 19 ॥

tiryaktvaṁ puruṣā yānti tiryachiṇcho naratāmapi;
devāśchādevatāṁ yānti kimiveha vibho sthiram.

19. Men degenerate into lower animals due to their bad karmas), and again rise to humanity (after reaping the fruits of

their bad karmas). Similarly, divines fall from divinity as soon as they cease to develop super-human-being Sanskāras. Thus, there is nothing stable in the world.

रचयत्रभिजालेन रात्र्यहानि पुनः पुनः ।

अतिवाह्य रविः कालो विनाषावधिमिक्षते ॥ 20 ॥

rachayanraṣmijālena rātrayahāni punaḥ punaḥ;

ativāhya raviḥ kālo vināṣāvadhimīkṣate.

20. The sun causes creation day and night through his rays, and also waits for the dissolution of its creation after a passage of another set of day and night.

ब्रह्मा विष्णुश्च रुद्रश्च सर्वा वा भूतजातयः ।

नाषमेवानुधावन्ति सलिलानीव वाडवम् ॥ 21 ॥

brahmā viṣṇuścha rudraścha sarvā vā bhūtajātayaḥ;

nāṣamevānudhāvanti salilānīva vāḍavam.

21. The divine beings like Brahmā, Vishnu, Siva, and all other living beings and non-living things are reduced to nothingness, like the submarine fire subsiding under the waters of the deep sea.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिषः ।

विनाषवाडवस्यैतत्सर्वं संषुष्कमिन्धनम् ॥ 22 ॥

dyauḥ kṣamā vāyurākāśaṁ parvatāḥ sarito diṣaḥ;

vināṣavāḍavasyaitatsarvaṁ saṁṣuṣkamindhanam.

22. The celestial sphere, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction, like the dry fuel by the fire of destruction.

धनानि बान्धवा भृत्या मित्राणि विभवाश्च ये ।

विनाशभयभीतस्य सर्वं नीरसतां गतम् ॥ 23 ॥

dhanāni bāndhavā bhṛtyā mitrāṇi vibhavāścha ye;

vināśabhayabhītasya sarvaṁ nīrasatām gatam.

23. Riches and relatives, friends, servants, and affluence,

are of no pleasure to him who is in constant dread of death.

स्वदन्ते तावदेवैते भावा जगति धीमते ।

यावत्स्मृतिपथं याति न विनाषकुराक्षसः ॥ 24 ॥

svadante tāvadevaite bhāvā jagati dhīmate;

yāvatsmṛtipatham yāti na vināṣakurākṣasaḥ.

24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.

क्षणमैश्वर्यमायाति क्षणमेति दरिद्रताम् ।

क्षणविगतरोगत्वं क्षणमागतरोगताम् ॥ 25 ॥

kṣaṇamaīśvarya māyāti kṣaṇameti daridratām;

kṣaṇamvigatarogatvaṁ kṣaṇamāgatarogatām.

25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.

प्रतिक्षणविपर्ययादायिना निहतात्मना ।

जगद्भ्रमेण के नाम धीमन्तो हि न मोहिताः ॥ 26 ॥

pratikṣaṇaviparyāśadāyīnā nihatātmanā;

jagadbhrameṇa ke nāma dhīmanto hi na mohitāḥ.

26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and which only serve to bewilder the mind?

तमःपंकसमालब्धं क्षणमाकाषमण्डलम् ।

क्षणं कनकनिष्यन्दकोमलालोकसुन्दरम् ॥ 27 ॥

tamaḥpaṅkasamālabdham kṣaṇamākāṣamaṇḍalam;

kṣaṇam kanakaniṣyandakomalālokasundaram.

27. (The world is as varying) as the face of the skies; it is now as black as dark clay and in the next moment bright with the golden hues of fair light.

क्षणं जलदनीलाब्जमालावलितकोटरमम् ।

क्षणमुड्डामरखं क्षणं मूकमिव स्थितम् ॥ 28 ॥

kṣaṇam jaladanīlābjamālāvalitakoṭaramam;

kṣaṇamuḍḍāmararavam kṣaṇam mūkamiva sthitam.

28. It is now over-cast by clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being numb and silent of a sudden:

क्षणं ताराविरचितं क्षणमर्केण भूषितम् ।

क्षणमिन्दुकृताह्लादं क्षणं सर्वबहिष्कृतम् ॥ 29 ॥

kṣaṇam tārāvirachitam kṣaṇamarkeṇa bhūṣitam;

kṣaṇamindukṛtāhlādam kṣaṇam sarvabahiṣkṛtam.

29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.

आगमापायपरया क्षणसंस्थितिनाषया ।

न बिभेति हि संसारे धीरोऽपि क इवानया ॥ 30 ॥

āgamāpāyaparayā kṣaṇasānsthitināṣayā;

na bibheti hi saṁsāre dhīro'pi ka ivānayā.

30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?

आपदः क्षणमायन्ति क्षणमायान्तिसंपदः ।

क्षणं जन्म क्षणं मृत्युर्मुनेकिमिव न क्षणम् ॥ 31 ॥

āpadaḥ kṣaṇamāyanti kṣaṇamāyāntisampadaḥ;

kṣaṇam janma kṣaṇam mṛtyurmunekimiva na kṣaṇam.

31. What is the nature of this world, where we are overtaken by adversity at one moment, elated by prosperity at another, where one is born at a time, and dies away at another?

प्रागासीदन्य एवेह जातस्त्वन्यो नरो दिनैः ।

सदेकरूपं भगवन्किञ्चिदस्ति न सुस्थिरम् ॥ 32 ॥

prāgāsīdanya ēveha jātastvanyo naro dinaiḥ;

sadekarūpaṁ bhagavankinichadasti na susthiram.

32. One that was something else before is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.

घटस्य पटता दृष्टा पटस्यापि घटस्थितिः ।

न तदस्ति न यदृष्टं विपर्यस्यति संसृतौ ॥ 33 ॥

ghaṭasya paṭatā dṛṣṭā paṭasyāpi ghaṭasthitiḥ;

na tadasti na yaddṛṣṭam viparyasyati saṁsṛtau.

33. A pot when thrown into a cotton field in broken condition grows into cotton, and a cloth when mixed with clay by a potter becomes a pot. Thus there is nothing new in this world that was not seen or known before, and that changes not its form.

तनोत्युत्पादयत्यत्ति निहत्यासृजति क्रमात् ।

सततं रात्र्यहानीव निवर्तन्ते नरं प्रति ॥ 34 ॥

tanotyutpādayatyatti nihatyāsrjati kramāt;

satatam rātrayahānīva nivartante naram prati.

34. The acts of growth (young), change (adulthood), decay (old age), death, and rebirth follow one another, as the revolution of day and night for a human being.

अशूरेण हतः शूर एकेनापि हतं शतम् ।

प्राकृता प्रभुतां याताः सर्वमावर्त्यते जगत् ॥ 35 ॥

aśūreṇ hataḥ śūra ēkenāpi hataṁ śatam;

prākṛtā prabhutām yātāḥ sarvamāvartyate jagat.

35. It happens sometimes, that a weak man slays a powerful, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.

जनतेयं विपर्यासमजस्रमनुगच्छति ।

जड(ल)स्पन्दपरामर्षात्तरंगाणामिवावली ॥ 36 ॥

*janateyaṁ viparyāsamajasramanugachchhati;
jaḍa(la)spandaparāmarṣāttaramṅgāṇāmivāvalī.*

36. These bodies of human beings that are always changing their states, are as bodies of waters rising and falling in waves due to motion.

बाल्यमल्पदिनैरेव यौवनश्रीस्ततोजरा ।
देहेऽपि नैकरूपत्वं कास्था बाह्येषु वस्तुषु ॥ 37 ॥
*bālyamalpadinaireva yauvanaśrīstatojarā;
dehe'pi naikarūpatvaṁ kāsthā bāhyeṣu vastuṣu.*

37. Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no uniformity of the same body, how can one rely on the uniformity of external objects?

क्षणमानन्दितामेति क्षणमेति विषादिताम् ।
क्षणं सौम्यत्वमायाति सर्वस्मिन्नटवत्तनः ॥ 38 ॥
*kṣaṇamānanditāmeti kṣaṇameti viṣāditām;
kṣaṇaṁ saumyatvamāyāti sarvasminnaṭavanmanaḥ.*

38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.

इतश्चान्यदितश्चान्यादितश्चान्यदयं विधिः ।
रचयन्वस्तुनायाति खेदं लीलास्विवार्भकः ॥ 39 ॥
*itaśchānyaditaśchānyāditaśchānyadayam vidhiḥ;
rachayanvastunāyāti khedaṁ līlāsvivārbhakaḥ.*

39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes different things in different moments.

आविर्भावतिरोभावभागिनो भवभागिनः ।
जनस्य स्थिरतां यान्ति नापदो न च संपदः ॥ 40 ॥
*āvīrbhāvatirobhāvabhāginō bhavabhāgināḥ;
janasya sthīratām yānti nāpado na cha saṁpadaḥ.*

41. Neither adversity nor prosperity is of long continuance in the case of worldly people who are ever subject to appearance and disappearance by turns.

कालः क्रीडत्ययं प्रायः सर्वमापदि पातयन् ।

हेलाविचलिताशेषचतुराचारचंचुरः ॥ 41 ॥

kālaḥ krīḍatyayaṁ prāyaḥ sarvamāpadi pātayan;

helāvichalitāśeṣachaturāchāracham̐churāḥ.

42. Time is a skilful player in the act of pushing even the powerful and respectful persons into disgraceful conditions.

समाविषमविपाकतो विभिन्ना स्त्रिभुवनभूतपरम्पराफलौघाः ।

समयपवनपातिताः पतन्ति प्रतिदिनमाततसंसृतिद्रुमेभ्यः ॥ 43 ॥

samāviṣamavipākato vibhinnā

stribhuvanabhūtaparamparāphalaughāḥ;

samayapavanapātītāḥ patanti

pratidinamātatasam̐sṛtidrumebhyaḥ.

43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives) and time like a gust of wind blasts them day by day before their maturity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे

सर्वभावाऽविरतविपर्यासप्रतिपादनं नामाष्टाविषः सर्गः ॥ 28 ॥

Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye vairāgyaprakaraṇe sarvabhāvā'virataviparyāsapratipādanam̐ nāmāṣṭāviṣaḥ sargaḥ

Here ends the twenty-eighth Sarga titled as 'Mutability of the World' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 29: UNRELIABLENESS OF WORLDLY THINGS

रामोवाच

इति मे दोषदावाग्निदग्धे महति चेतसि ।

प्रस्फुरन्ति न भोगाषा मृगतृष्णाः सरःस्विव ॥ 1 ॥

*iti me doṣadāvāgnidagdhe mahati chetasi;
praspuranti na bhogāṣā mṛgaṭṛṣṇāḥ saraḥsviva.*

1. Thus is my heart consumed by the wildfire of knowledge of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.

प्रत्यहं याति कटुतामेषा संसारसंस्थितिः ।
कालपाकवषाल्लोला रसा निम्बलता यथा ॥ 2 ॥
*pratyaham yāti kaṭutāmeṣā saṁsārasaṁsthitiḥ;
kālapākavaṣāllolā rasā nimbalatā yathā.*

2. This world gets more and more bitter day by day, as a neem tree with the passage of time.

वृद्धिमायाति दौर्जन्यं सौजन्यं याति तानवम् ।
करंजकर्कशे राजन्प्रत्यहं जनचेतसि ॥ 3 ॥
*vṛddhimāyāti dauṛjanyam saujanyam yāti tānavam;
karaṇjakarkaśe rājanpratyaham janachetasi.*

3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour Karanja (crab) fruit, becomes sourer every day.

भज्यते भुवि मर्यादा झटित्येव दिनं प्रति ।
शुष्केव माशषिम्बीका टंकारकरवं विना ॥ 4 ॥
*bhajyate bhuvi maryādā jhaṭityeva dinam prati;
śuṣkeva māśaṣimbīkā ṭamkārakaravam vinā.*

4. I see limits are crossed (social laws are broken) immediately every day without any hitch and any voice being raised against it, as the dried kidney beans are cracked under teeth. (Although while cracking dried kidney beans some noise is produced, but social laws are broken without any voice being raised by anybody.)

राज्येभ्यो भोगपूगेभ्यश्चिन्तावद्भयो मुनीश्वर ।
निरस्तचिन्ताकलिता वरमेकान्तपीलता ॥ 5 ॥

*rājyebhyo bhogapūgebhyaśchintāvadbhyaō muniśvara;
nirastachintākalitā varamekāntaṣīlatā.*

5. The serenity of the seclusion enjoyed by the hermits is far better than the kingdom divided into numerous principalities full of troubles.

नानन्दाय ममोद्यानं न सुखाय मम स्त्रियः ।

न हर्षाय ममर्थाशा शाम्यामि मनसा सह ॥ 6 ॥

*nānandāya mamodyānaṁ na sukhāya mama striyaḥ;
na harṣāya mamarthāśā śāmyāmi manasā saha.*

6. I take no delight in my gardens, nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

अनित्यश्वासुखो लोकस्तृष्णा तात दुरुद्वहा ।

चापलोपहतं चेतः कथं यास्यामि निर्वृतिम् ॥ 7 ॥

*anityaśchāsukho lokastṛṣṇā tāta durudvaha;
chāpalopahataṁ chetaḥ katham yāsyāmi nirvṛtim.*

7. Frail are the pleasures of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.

नाभिनन्दामि मरणं नाभिनन्दामि जीवितम् ।

यथातिष्ठामि तिष्ठामि तथैव विगतज्वरम् ॥ 8 ॥

*nābhinandāmi maraṇaṁ nābhinandāmi jīvitam;
yathātiṣṭhāmi tiṣṭhāmi tathaiva vigatajvaram.*

8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.

किं मे राज्येन किं भोगैः किमर्थेन किमीहितैः ।

अहंकारवषादेतत्स एव गलितो मम ॥ 9 ॥

*kiṁ me rājyena kiṁ bhogaiḥ kimarthena kimīhitaḥ;
ahamkāraṣādetatsa ēva galito mama.*

9. What have I to do with a kingdom and with all its

enjoyments? Of what value are riches to me, and what is the end of all our exertions? All these are but requirements of self-love (Ahaṁkāra), from which I am entirely free.

जन्मावलिवरत्रायामिन्द्रियग्रन्थयो दृढाः ।

ये बद्धास्तद्विमोक्षार्थं यतन्ते ये त उत्तमाः ॥ 10 ॥

janmāvalivaratrāyāmindriyagranthayo dṛḍhāḥ;
ye baddhāstadvimokṣārthaṁ yatante ye ta uttamāḥ.

10. The chain of (repeated) births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are (said to be) the best of men.

मथितं मानिनीलोकैर्मनो मकरकेतुना ।

कोमलं खुरनिषेपैः कमलं करिणा यथा ॥ 11 ॥

mathitaṁ mānīnīlokairmano makaraketunā;
komalaṁ khuraniṣeṣaiḥ kamalaṁ kariṇā yathā.

11. These haughty damsels whom the Kāmadeva (god of love) employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.

अद्य चेत्स्वच्छया बुद्ध्या मुनीन्द्र न चिकित्स्यते ।

भूयश्चित्तचिकित्सायास्तत्किलावसरः कुतः ॥ 12 ॥

adya chetsvachchhayā buddhyā munīndra na chikitsyate;
bhūyaśchittachikitsāyāstatkilāvasaraḥ kutaḥ.

12. The treatment of the mind with the pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no cure.

विषं विषयवैषम्यं न विषं विषमुच्यते ।

जन्मान्तरघ्ना विषया एकदेहहरं विषम् ॥ 13 ॥

viṣaṁ viṣayavaiṣamyam na viṣaṁ viṣamuchyate;
janmāntaraghṇā viṣayā ēkadehaharaṁ viṣam.

13. It is the bad worldly pleasures (sensual pleasures) that are true poison, while real poison is no poison. It is the

poison of sensual pleasures which destroys his future life, while real poison is only locally injurious to the body (in the present state).

न सुखानि न दुःखानि न मित्राणि न बान्धवाः ।

न जीवितं न मरणं बन्धाय ज्ञस्य चेतसः ॥ 14 ॥

*na sukhāni na duḥkhāni na mitrāṇi na bāndhavāḥ;
na jīvitam na maraṇam bandhāya jñasya chetasah.*

14. Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (affect) the mind that has received the light of truth.

तद्भवामि यथा ब्रह्मन्पूर्वापरविदां वर ।

वीतशोकभयायासो ज्ञस्तथोपदिषाषु मे ॥ 15 ॥

*tadbhavāmi yathā brahmanpūrvāparavidāṁ vara;
vītaśokabhayāyāso jñastathopadiṣāṣu me.*

15. Teach me, O Brahman! that art, the best of the learned in the past and present, so that I may soon become like one devoid of grief and fear and worldly troubles.

वसनाजालवलिता दुःखकण्टकसंकुला ।

निपातोत्पातबहुला भीमरूपाऽज्ञतादवी ॥ 16 ॥

*vasanājālaivalitā duḥkhakaṇṭakasaṁkulā;
nipātotpātabahulā bhīmarūpā'jñatāṭavī.*

16. The forest of ignorance is laid over with the snare of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births and deaths).

क्रकचाग्रविनिष्पेषं सोढुं शक्नोम्यहं मुने ।

संसारव्यवहारोत्थं नाषाविषयवैषम्यम् ॥ 17 ॥

*krakachāgraviṇiṣpeṣam soḍhum śaknoamyaham mune;
saṁsāravayavahārottham nāṣāviṣayavaiṣamam.*

17. I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the deadly pains of worldly cares and anxieties.

इदं नास्तीदमस्तीति व्यवहारांजनभ्रमः ।

धुनोतीदं चलं चेतो रजोराषिमिवानिलः ॥ 18 ॥

idaṁ nāstīdamastīti vyavahārāṅjanabhramaḥ;
dhunotīdaṁ chalaṁ cheto rajoṛāṣimivānilaḥ.

18. It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.

तृष्णातन्तुलवप्रोतं जीवसंचयमौक्तिकम् ।

चिदच्छांगतया नित्यं विकसच्चित्तनायकम् ॥ 19 ॥

tṛṣṇātantulavaprotam jīvasaṁchayamauktikam;
chidachchhāṅgatayā nityaṁ vikasachchittanāyakam.

19. It is the thread of avarice that links together all living beings like a chaplet of pearls; the mind, being pervaded by the pure consciousness, serves to be the chief pearl of this chain.

संसारहारमरतिः कालव्यालविभूषणम् ।

त्रोटयाम्यहमक्रूरं वागुरामिव केसरी ॥ 20 ॥

saṁsārahāramaratiḥ kālavyalavibhūṣaṇam;
troṭayāmyahamakrūraṁ vāgurāmiva keśarī.

20. I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging around my neck as a deadly serpent, in the same manner, as a lion breaks asunder the net (which is laid to ensnare him).

नीहारं हृदयाटव्यां मनस्तिमिरमाशु मे ।

केनविज्ञानदीपेन भिन्धि तत्त्वविदां वर ॥ 21 ॥

nīhāraṁ hṛdayāṭavyāṁ manastimiramāśu me;
kenavijñānadīpena bhindhi tattvavidāṁ vara.

21. Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.

विद्यन्त एवेह न ते महात्मन् दुराधयो न क्षयमाप्नुवन्ति ।

ये संगमेनोत्तमानसानां निशातमांसीव निषाकरेण ॥ 22 ॥

*vidyanta ēveha na te mahātman durādhayo na
kṣayamāpnuvanti;*

ye saṅgamenottamamānasānāṁ niśātamāṁsīva niṣākareṇa.

22. There are no anxieties, O sage! which cannot be put to an end by the society of good-minded men; the darkness of night can be well removed by moonbeams.

आयुर्वायुविघटिताभ्रपटलीलम्बाम्बुवद्भृगुरं

भोगा मेघवितानमध्यविलसत्सौदामिनीचंचलाः ।

लोलायौवनलालनाजलरयशेचत्याकलय्य द्रुतं ।

मुद्रेवाद्य दृढार्पिता ननु मया चित्ते चिरं शान्तये ॥ 23 ॥

āyurvāyuvighaṭṭitābhrapaṭalīlambāmbuvadbhaṁguram

bhogā meghavitānamadhyavilasatsaudāminīcharchalāḥ;

lolāyauvanalālanājalarayaśechatyākalayya drutaṁ;

mudraivādya dṛḍhārpitā nanu mayā chitte chiram śāntaye.

23. Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that flickers in the midst of the clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued them all under the province of peace and tranquility.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये वैराग्यप्रकरणे सकलपदार्थानास्थाप्रतिपादनं
नामैकोनेत्रिंश सर्गः ॥ 29 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye vairāgyaprakaraṇe
sakalapadārthānāsthāpratipādanam nāmaikonetrīmśa sargaḥ*

Here ends the twenty-ninth Sarga titled as 'Unreliableness the worldly things' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 30: SELF-DISPARAGEMENT

रामोवाच

एवमभ्युत्थितानर्थषतसंकटकोटरे ।

जगदालोक्य निर्मग्न मनो मननकर्म मे ॥ 1 ॥

ēvamabhyutthitānarthāṣatasamkaṭakotāre;

jagadālokyā nirmagnam mano mananakardame.

1. Seeing the world thus engulfed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.

मनो मे भ्रमतीवेदं संभ्रमश्चोपजायते ।

गात्राणि परिकम्पन्ते पत्राणीव जरत्तरोः ॥ 2 ॥

mano me bhramatīvedam sambhramaśchopajāyate;

gātrāṇi parikampante patrāṇīva jarattaroḥ.

2. My mind is wandering everywhere and I am struck with fear at everything; my limbs are shaking with fear like the leaves of a withered tree.

अनाप्तोत्तमसंतोषधैर्योत्संगाकुला मतिः ।

शून्यास्पदाबिभेतीह बालेवाल्पबलेश्वरा ॥ 3 ॥

anāptottamasarīntoṣadhairyotsangākulā matiḥ;

sūnyāspadābibhetīha bālevālpabaleśvarā.

3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert in the company of her weak and meak husband.

विकल्पेभ्यो लुठन्त्येताश्चान्तःकरणवृत्तयः ।

श्वप्रेभ्य इव सारंगास्तुच्छालम्बविडम्बिताः ॥ 4 ॥

vikalpebhyo luṭhantyetāśchāntaḥkaraṇavṛttayaḥ;

śvabhrebhya iva sārāṅgāstuchchālambaviḍambitāḥ.

4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.

अविवेकास्पदा भ्रष्टाः कष्टे रुद्धा न सत्पदे ।

अन्धकूपमिवापन्ना वराकाश्चक्षुरादयः ॥ 5 ॥

avivekāspadā bhraṣṭāḥ kaṣṭe ruḍhā na satpade;

andhakūpamivāpannā varākāśchakṣurādayaḥ.

5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.

नावस्थितिमुपायाति न च याति यथेप्सितम् ।

चिन्ताजीवेश्वरायत्ता कान्ते प्रियसद्मनि ॥ 6 ॥

nāvasthitimupāyāti na cha yāti yathepsitam;
chintājīveśvarāyattā kānte priyasadmani.

6. Thoughts are linked to the human soul as consorts to their lords. They can neither sit idle nor ramble at liberty but must remain as wives under the control of their husbands.

जर्जरीकृत्य वस्तूनि त्यजन्तीविभ्रती तथा ।

मार्गशीर्षान्तवल्लीव धृतिर्विधुरतां गता ॥ 7 ॥

jarjarīkr̥tya vastūni tyajantībibhratī tathā;
mārgaśīrṣāntavallīva dhṛtirvidhuratām gatā.

7. My patience is almost worn out, like that of a creeper under the Mārgaśīrṣa month (late winter) frost. It is decayed, and neither lives nor perishes at once.

अपहस्तितसर्वार्थमनवस्थितिरास्थिता ।

गृहीत्वोत्सृज्य चात्मानं भवस्थितिरवस्थिता ॥ 8 ॥

apahastitasarvārthamanavasthitirāsthitā;
gṛhītvotsr̥jya chātmānaṁ bhavasthitiravasthitā.

8. My mind is partly settled in worldly things, and partly fixed in (the Supreme soul). This divided state of the mind is termed as an intervening state, under which neither I am able to enjoy my mundane life nor the spiritual bliss.

चलिताचलितेनान्तरवष्टम्भेन मे मतिः ।

दरिद्रा छिन्नवृक्षस्य मूलेनेव विडम्ब्यते ॥ 9 ॥

chalitāchalitenāntaravaṣṭambhena me matiḥ;
daridrā chhinnavṛkṣasya mūleneva viḍambyate.

9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark,

who is deceived by the stump of a fallen tree at a distance, to think of it as a human figure.

चेतश्चलमाभोगि भुवनान्तर्विहारि च ।

न संभ्रमं जहातीदं स्वविमानमिवामराः ॥ 10 ॥

*chetaścham̐chalamābhogi bhuvanāntarvihāri cha;
na sambhramam̐ jahātīdaṁ svavimānamivāmarāḥ.*

10. Our minds are naturally fickle and wander all about the earth. They cannot forsake their restlessness, as the heavenly bodies cannot exist without their motion.

अतोऽतुच्छमनायासमनुपाधि गतभ्रमम् ।

किं तत्स्थितिपदं साधो यत्र शोको न विद्यते ॥ 11 ॥

*ato 'tuchchhamanāyāsamanupādhi gatabhramam;
kiṁ tatsthitipadaṁ sādho yatra śoko na vidyate.*

11. Tell me O sage, what is that state of life which is supreme, free from the troubles (of life and death), doesn't require the human body (unembodied) or unqualified by the conditions of the body, apart from errors, and wherein griefs are unknown.

सर्वारम्भसमारूढाः सुजना जनकादयः ।

व्यवहारपरा एव कथमुत्तमां गताः ॥ 12 ॥

*sarvārambhasamārūḍhāḥ sujanā janakādayaḥ;
vyavahāraparā ēva kathamuttamatām gatāḥ.*

12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).

लग्नेनापि किलांगेषु बहुधा बहुमानद ।

कथं संसारपंकेन पुमानिह न लिप्यते ॥ 13 ॥

*lagnenāpi kilāṅgeṣu bahudhā bahumānada;
katham̐ saṁsārapaṁkena pumāniha na lipyate.*

13. (Tell me likewise) O source of my honour, how a man,

who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.

कां दृष्टिं सुमाश्रित्य भवन्तो वीतकल्मषाः ।

महान्तो विचरन्तीह जीवन्मुक्ता महाशयाः ॥ 14 ॥

*kām dṛṣṭim sumāśritya bhavanto vītakalmaṣāḥ;
mahānto vicharantīha jīvanmuktā mahāśayāḥ.*

14. Tell me how is it possible for the great people like you who are free from all kinds of attachments and living liberated to conduct activities in this mundane world.

लोभयन्तो भयायैव विषयाभोगभोगिनः ।

भंगुराकाराविभवाः कथमायान्ति भव्यताम् ॥ 15 ॥

*lobhayanto bhayāyaiva viṣayābhogabhoginaḥ;
bhaṅguraṅkāravibhavāḥ kathamāyānti bhavyatām.*

15. The alluring sensual pleasures are like the fearful deadly serpents full of poison. How can they be good for you?

मोहमातंगमृदिता कलंककलितान्तरा ।

परं प्रसादमायाति शेमुषीसरसी कथम् ॥ 16 ॥

*mohamātangamṛditā kalaṅkakalitāntarā;
paraṁ prasādamāyāti śemuṣīsarasī katham.*

16. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

संसार एव निवहे जनो व्यवहरन्नपि ।

न बन्धं कथमाप्नोति पद्मपत्रे पयो यथा ॥ 17 ॥

*samsāra ēva nivahe jano vyavaharannapi;
na bandham kathamāpnoti padmapatre payo yathā.*

17. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.

आत्मवत्तृणवच्चेदं सकलं कलयंजनः ।

कथमुत्तमतामेति मनो मन्मथमस्पृशन् ॥ 18 ॥

*ātmavattṛṇnavachchedaṁ sakalaṁ kalayaṁjanaḥ;
kathamuttamatāmeti mano manmathamasprśan.*

18. How may one attain his excellence by dealing with others as with himself, minding the goods of others as straws, and by remaining aloof from love.

कं महापुरुषं पारमुपायातं महोदधेः ।

आचरेणानुसंमृत्य जनो याति न दुःखिताम् ॥ 19 ॥

*kaṁ mahāpuruṣaṁ pāramupāyātaṁ mahodadheḥ;
āchāreṇānusaṁmr̥tya jano yāti na duḥkhitām.*

19. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.

किं तत्स्यादुचितं श्रेयः किं तत्स्यादुचितं फलम् ।

वर्तितव्यं च संसारे कथं नामासमंजसे ॥ 20 ॥

*kiṁ tatsyāduchitaṁ śreyaḥ kiṁ tatsyāduchitaṁ phalam;
vartitavyaṁ cha saṁsāre kathaṁ nāmāsamañjase.*

20. What is the best of things to be pursued in this world, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.

तत्त्वं कथय मे किञ्चिद्येनास्य जगतः प्रभो ।

वेद्मि पूर्वापरं धातुश्चेष्टितस्यानवस्थितेः ॥ 21 ॥

*tattvaṁ kathaya me kiñchidyenāsyā jagataḥ prabho;
vedmi pūrvāparaṁ dhātuścheṣṭitasyānavasthiteḥ.*

21. Tell me the manner by which I may be able to know the root cause of the beginning and end of this irregular/unsteady creation.

हृदयाकाशशिनश्चेतसो मलमार्जनम् ।

यथा मे जायते ब्रह्मस्तथा निर्विघ्नमाचर ॥ 22 ॥

*hṛdayākāśaśinaśchetaso malamārjanam;
yathā me jāyate brahmaṁstathā nirvighnamāchara.*

22. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.

किमिह स्यादुपादेयं किं वा हेयमथेतर्त् ।

कथं विश्रान्तिमायातु चेतश्चपलमद्रिवत् ॥ 23 ॥

kimiha syādupādeyaṁ kiṁ vā heyamathetarat;

katham viśrāntimāyātu chetaśchapalamadrivat.

23. Tell me what thing is most useful to the mind, and what is most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.

केन पावनमन्त्रेण दुःसंसृतिविषूचिका ।

शाम्यतीयमनायासमायासशतकारिणी ॥ 24 ॥

kena pāvanamantreṇa duḥsaṁsṛtiviṣūchikā;

śāmyatīyamanāyāsamāyāsasatakāriṇī.

24. Tell me what is that holy charm, which can remove this choleric pain of worldliness, that is attended with numberless troubles.

कथं शीतलतामन्तरानन्दतरुमंजरीम् ।

पूर्णचंद्र इवाक्षीणां भृशमासादयाम्यहम् ॥ 25 ॥

katham śītalatāmantarānandatarumanjārīm;

pūrṇachandira ivākṣīṇāṁ bhr̥śamāsādayāmyaham.

25. Tell me how can I entertain the (earth) blossoms of the tree of heavenly happiness, that sheds about it the coolness of the full-moon beams.

प्राप्यान्तः पूर्णतां पूर्णो न शोचामि यथा पुनः ।

सन्तोभवन्तस्तत्त्वज्ञास्तथेहोपदिशन्तु माम् ॥ 26 ॥

prāpyāntaḥ pūrṇatām pūrṇo na śochāmi yathā punaḥ;

santobhavantastattvajñāstathehopadiśantu mām.

26. O you good men! that are present and knower of reality, teach me so that I may obtain inner perfection, and may not come to grief and sorrow any more.

अनुत्तमानन्दपदप्रधानविश्रान्तिरिक्तं सततं महात्मन् ।

कदर्थयंतीह भृशं विकल्पाः श्वानो वने देहमिवाल्पजीवम् ॥ 27 ॥
anuttamānandapadapradhānaviśrāntiriktam satatam
mahātman;
kadarthayanmtiḥa bhṛśam vikalpāḥ śvāno vane
dehamivālpajīvam.

27. The person devoid of that tranquility which results chiefly from stability into Blissful Supreme Brahman is perplexed with endless doubts, that disturb his/her peace as the dogs disturb smaller animals in the desert.

इत्यार्षे श्रीवसिष्ठमहारामायणे वाल्मीकीये देवदूतोक्तो मोक्षोपाये प्रयोजनकथनं नाम
 त्रिंशत्तमः सर्गः ॥ 30 ॥

Ityārṣe śrīvasiṣṭhamahārāmāyaṇe vālmīkiye devadūtokto
mokṣopāye prayojanakathanam nāma trimśattamaḥ sargaḥ

Here ends the thirtieth Sarga in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 31: QUERIES OF RĀMA

श्रीराम उवाच
 प्रोच्चवृक्षचलत्पत्रलम्बाम्बुलवभंगुरे ।
 आयुषीशानशीतांशुकलामृदुनि देहके ॥ 1 ॥
prochchavṛkṣachalatpatralambāmbulavabhaṅgure;
āyusīśānāśītāṁśukalāmṛduni dehake.

1. **Rāma said:** I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.

केदारविरटद्भेककण्ठत्वक्कोणभंगुरे ।
 वागुरावलये जन्तोः सुहृत्सुजनसंगमे ॥ 2 ॥
kedāraviraṭadbhekakaṇṭhatvakkoṇabhaṅgure;
vāgurāvalaye jantoḥ suhṛtsujanasaṁgame.

2. I have no credit for the durability of life, which is

transient as the swelling that takes place in the pouch of a frog, while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.

वासनावातवलिते कदाशातडितिस्फुटे ।

मोहोग्रमिहिकामेघे घनं स्फूर्जति गर्जति ॥ 3 ॥

vāsanāvātavalite kadāśātḍitisphuṭe;

mohogramihikāmeghe ghanam sphūrjati garjati.

3. What can we do under the misty cloud of error (over hanging our minds), raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunderclaps of selfishness?

नृत्यत्युत्ताण्डवं चण्डे लोले लोभकलापिनि ।

सुविकासिनि सास्फोटे ह्यनर्थकुटजद्रुमे ॥ 4 ॥

nṛtyatyuttāṇḍavaṁ chaṇḍe lole lobhakalāpini;

suvikāsini sāsphoṭe hyanarthakuṭajadrume.

4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the Kutaja plant.

क्रूरे कृतान्तमाजरि सर्वभूताखुहारिणि ।

अश्रान्तस्यन्दसंचारे कुतोप्युपरिपातिनी ॥ 5 ॥

krūre kṛtāntamājāre sarvabhūtākhuhārīṇi;

aśrāntasyandasamchāre kutopyuparipātīnī.

5. How can we fly from the clutches of cruel Fate, who like a cat kills the living being as poor mice, which falls untired and unexpectedly upon his prey in the twinkling of an eye.

क उपायो गतिः का वा का चिन्ता कः समाश्रयः ।

केनेयमशुभोदर्का न भवेज्जीविताटवी ॥ 6 ॥

ka upāyo gatiḥ kā vā kā chintā kaḥ samāśrayaḥ;

keneyamaśubhodarkā na bhavejjīvitāṭavī.

6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?

न तदस्ति पृथिव्यां वा दिवि देवेषु वा क्वचित् ।

सुधियस्तुच्छमप्येतद्यन्नयन्ति न रम्यताम् ॥ 7 ॥

na tadasti pṛthivyām vā divi deveṣu vā kvachit;

sudhiyastuchchhamapyetadyannayanti na ramyatām.

7. There is nothing so trifling in this earth below, or in the celestial sphere above, which you gifted men cannot raise to consequence.

अयं हि दग्धसंसारो नीरस्त्रकलनाकुलः ।

कथं सुस्वादुतामेति नीरसो मूढतां विना ॥ 8 ॥

ayaṁ hi dagdhasaṁsāro nīrandhrakalanākulaḥ;

katham susvādutāmeti nīraso mūḍhatām vinā.

8. How can this accursed, troublesome and vapid world, be relished by one; unless he is infatuated by ignorance?

आशाप्रतिविपाकेन क्षीरस्नानेन रम्यताम् ।

उपैति पुष्पशुभ्रेण मधुनेव वसुंधरा ॥ 9 ॥

āsāpratīvīpākena kṣīrasnānena ramyatām;

upaiti puṣpaśubhreṇa madhuneva vasuṁdhara.

9. It is the fusion of desires, which produces the milky beverage of contentment, and fills the earth with delights as the spring adorns it with flowers.

अपमृष्टमलोदेति क्षालनेनामृतद्युतिः ।

मनश्चन्द्रमसः केन तेन कामकलंकितात् ॥ 10 ॥

apamṛṣṭamalodeti kṣālanenāmṛtadyutiḥ;

manaśchandramasaḥ kena tena kāmakalamkitāt.

10. Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.

दृष्टसंसारगतिना दृष्टादृष्टविनाशिना ।

केनेव व्यवहर्तव्यं संसारवनवीथिषु ॥ 11 ॥

dr̥ṣṭasaṁsāragatinā dr̥ṣṭādr̥ṣṭavināśinā;

keneva vyavahartavyaṁ saṁsāraṇavāṭhiṣu.

11. How are we to deal in this wilderness of the world, knowing well that it is destructive to both our present and future interest?

रागद्वेषमहारोगा भोगपूगा विभूतयः ।

कथं जन्तुं न बाधन्ते संसारणवचारिणम् ॥ 12 ॥

rāgadveṣamahārogā bhogapūgā vibhūtayaḥ;

katham jantum na bādhanṭe saṁsāraṇavachāriṇam.

12. What man is there that moves about in this ocean of the earth, who has not been buffet from the waves of his passions and diseases, and the currents of his enjoyments and prosperity.

कथं च धीरवर्याग्नौ पततापि न दह्यते ।

पावके पारदेनेव रसेन रसशालिना ॥ 13 ॥

katham cha dhīravaryāgnau patatāpi na dahyate;

pāvake pāradeneva rasena rasāśālīnā.

13. Tell me, O you best of sages, how one may escape unburnt from the furnace of the earth like mercury from the fire. Mercury cannot be burnt into the fire.

यस्मात्किल जगत्यस्मिन्व्यवहारक्रिया विना ।

न स्थितिः संभवत्यब्धौ पतितस्याजला यथा ॥ 14 ॥

yasmātkila jagatyasminvyavahārakriyā vinā;

na sthitiḥ sambhavatyabdhau patitasyājālā yathā.

14. (How can one get rid of the world) when it is impossible for him to avoid dealing with it, in the same manner as it is not possible for aquatic animals to live without water.

रागद्वेषविनिर्मुक्ता सुखदुःखविवर्जिता ।

कृशानोर्दाहहीनेव शिखा नास्तीह सत्क्रिया ॥ 15 ॥

*rāgadveṣavinirmuktā sukhaduḥkhavivarjitā;
kṛśānordāhahīneva śikhā nāstīha satkriyā.*

15. Our good deeds even are not devoid of affection and hatred, pleasure and pain, similarly as to no flame of fire is unaccompanied by its power of burning.

मनोमनशालिन्याः सत्तायाभुवनत्रये ।

क्षयो युक्तिं विना नास्ति ब्रुत तामलमुत्तमाम् ॥ 16 ॥

*manomananaśālīnyāḥ sattāyābhuvanatraye;
kṣayo yuktiṁ vinā nāsti bruta tāmalamuttamām.*

16. The existence of the mind is based upon thinking on worldly matters. If the mind ceases to think on worldly matters, it will cease to exist which is not possible without knowing supreme reality. So, continue to instruct me on the supreme reality until my mind ceases to think on worldly matters.

व्यवहारवतो युक्त्या दुःखं नायाति मे यया ।

अथवा व्यवहारस्य ब्रुत तां युक्तिमुत्तमाम् ॥ 17 ॥

*vyavahāravato yuktyā duḥkhaṁ nāyāti me yayā;
athavā vyavahārasya bruta tāṁ yuktimuttamām.*

17. Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).

तत्कथं केन वा किं वा कृतमुत्तमचेतसा ।

पूर्वं येनैति विश्रामं परमं पावनं मनः ॥ 18 ॥

*tatkathaṁ kena vā kiṁ vā kṛtamuttamachetasā;
pūrvam yenaiti viśrāmaṁ paramaṁ pāvanaṁ manaḥ.*

18. Tell me of that man of enlightened understanding, who had attained to the highest state of purity and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.

यथा जानासि भगवंस्तथा मोहनिवृत्तये ।

ब्रुहि मे साधवो येन नूनं निर्दुःखतां गताः ॥ 19 ॥

yathā jānāsi bhagavaṁstathā mohanivṛttaye;
bruhi me sādhave yena nūnaṁ nirduḥkhatāṁ gatāḥ.

19. Tell me Bhagavan, how the saints (of yore) get rid of misery, that I may learn the same for removal of my doubts.

अथवा तादृशी युक्तिर्यदि ब्रह्मन्न विद्यते ।

न वक्ति मम वा कश्चिद्विद्यमानामपि स्फुटम् ॥ 20 ॥

athavā tādṛśī yuktiryadi brahmanṇa vidyate;
na vakti mama vā kaśchidvidyamānāmapi sphuṭam.

20. Or if there be no such remedy, O Brahman, or being in existence, it is being revealed to me by anybody.

स्वयं चैव न चाप्नोमि तां विश्रान्तिमनुत्तमाम् ।

तदहं त्यक्तसर्वेहो निरहंकारतां गतः ॥ 21 ॥

svayaṁ chaiva na chāpnomi tāṁ viśrāntimanuttamām;
tadahaṁ tyaktasarveho nirahamkāratāṁ gataḥ.

21. And should I fail myself to attain that higheststate of tranquility, then I must remain inactive (as I am) and avoid my sense of egoism altogether.

न भोक्ष्ये न पिबाम्यम्बु नाहं परिदधेबंरम् ।

करोमि नाहं व्यापारं स्नानदानाशनादिकम् ॥ 22 ॥

na bhokṣaye na pibāmyambu nāhaṁ paridadhe baṁram;
karomi nāhaṁ vyāpāraṁ snānadānāśanādikam.

22. I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making my offerings, as also from my diet and the alike.

न च तिष्ठामि कार्येषु संपत्स्वापद्दशासु च ।

न किञ्चिदपि बांछामि देहत्यागादृते मुने ॥ 23 ॥

na cha tiṣṭhāmi kāryeṣu saṁpatsvāpaddaśāsu cha;
na kiñchidapi vāñchhāmi dehatyāgādṛte mune.

23. I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.

केवलं विगताशंको निर्ममो गतमत्सरः ।

मौन एवेह तिष्ठामि लिपिकर्मस्विरार्पितः ॥ 24 ॥

*kevalam vigatāśaṅko nirmamo gatamatsarah;
mauna ēveha tiṣṭhāmi lipikarmasvirārpitaḥ.*

24. I must remain aloof from all fears and sympathies, from selfish feelings and emulation, and continue to sit quietly as a figure in a painting.

अथ क्रमेण संत्यज्य प्रश्वासोच्छ्वाससंविदः ।

संनिवेशं त्यजामीममनर्थं देहनामकम् ॥ 25 ॥

*atha krameṇa saṁtyajya praśvāsochchhavasasāṁvidaḥ;
saṁniveśaṁ tyajāmīmamanarthaṁ dehanāmakam.*

25. I will gradually put an end to the inspiration and respiration of my breath and outward sensations; till I abandon this useless figure called the body.

नाहमस्य न मे नान्यः शाम्याम्यस्नेहदीपवत् ।

सर्वमेव परित्यज्य त्यजामीदं कलेवरम् ॥ 26 ॥

*nāhamasya na me nānyaḥ śāmyāmyasnehadīpavat;
sarvameva parityajya tyajāmīdaṁ kalevaram.*

26. I do not belong to this body, nor does it belong to me, nor is anything else mine; I shall be dead like the oil-less lamp, and abandon every thing with this body.

श्रीवाल्मीकिरुवाच

इत्युक्तवानमलशीतकराभिरामो रामोमहत्तरविचारविकासिचेताः ।

तूष्णीं बभूव पुरतो महतां घनानां केकारावं श्रमवशादिव नीलकण्ठः ॥ 27 ॥

*ityuktavānamalaśītakarābhirāmo
rāmomahattaravichāravikāsichetāḥ;
tūṣṇīm babhūva purato mahatām ghanānām kekārāvaṁ
śramavaśādīva nīlakaṇṭhaḥ.*

27. **Vālmīki said:** Then Rāma who was as lovely as the moon, and whose mind was well fraught with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्तेमोक्षोपाये राघवप्रश्नो
नामैकत्रिंशत्तमः सर्गः ॥ 31 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye
devadūtoktemokṣopāye rāghavapraśno nāmaikatrīṁśattamaḥ
sargaḥ*

Here ends the thirty-first Sarga titled as 'Queries of Rāma' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 32: PRAISES ON RĀMA'S SPEECH

श्रीवाल्मीकिरुवाच

वदत्येवं मनोमोहविनिवृत्तिकरं वचः ।

रामे राजीववपत्राक्षे तस्मिन्नाजकुमारके ॥ 1 ॥

vadatyevaṁ manomohavinivṛttikaraṁ vachāḥ;

rāme rājīvavapatrākṣe tasmīnrājakumārake.

1. **Vālmīki said:** When prince Rāma (having his eyes resembling the petals of a lotus), had concluded his speech, resolving the dilemma of the mind.

सर्वे बभूवुस्तत्रस्था विस्मयोत्फुल्ललोचनाः ।

भिन्नाम्बरा देहरुहैर्गिरः श्रोतुमिवोद्धुरैः ॥ 2 ॥

sarve babhūvustatrasthā vismayotphullalochanāḥ;

bhinnāmbarā deharuhairgīraḥ śrotumivoddhuraiḥ.

2. All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies raised and pierced through their garments as if wishing to hear the speech.

विरागवासनकापास्तसमस्तभववासनाः ।

मुहूर्तममृताम्भोधिबीचीविलुलिता इव ॥ 3 ॥

virāgavāsanakāpāstasamastabhavavāsanāḥ;
muhūrtamamṛtāmbhodhivīchīvilulitā iva.

3. The assembly seemed for a moment to have lost their worldly desires in their eagerness after a stoic indifference and to be rolling in the sea of nectar.

ता गिरो रामभद्रस्य तस्य चित्रार्पितैरिव ।

संश्रुताः शृणुकैरन्तरानन्दपदपीवरैः ॥ 4 ॥

tā giro rāmabhadrasya tasya chitrārpitairiva;
saṁśrutāḥ śṛṇukairantarānandapadapīvaraiḥ.

4. The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the gracious Rāma.

वसिष्ठविश्वामित्राद्यैर्मुनिभिः संसदि स्थितैः ।

जयन्तधृष्टिप्रमुखैर्मन्त्रिभिमन्त्रकोविदैः ॥ 5 ॥

vasiṣṭhaviśvāmitrādyairmunibhiḥ saṁsadi sthitaiḥ;
jayantadhṛṣṭipramukhairmantribhimantrakovidaiḥ.

5. There were Vasistha and Visvāmitra with other sages and the prime minister Jayanta and other counsellors (of the king) who were seated in that assembly.

नृपैर्दशरथप्रख्यैः पोरैः पारशवादिभिः ।

सामन्तै राजपुत्रैश्च ब्राह्मणैर्ब्रह्मवादिभिः ॥ 6 ॥

nṛpairdaśarathapракhyaiḥ poraiḥ pāraśavādibhiḥ;
sāmantai rājaputraiścha brāhmaṇairbrahmavādibhiḥ.

6. There were also king Dasaratha and his subordinate rajas, with the citizens and foreign delegates, the chieftains, and princes, together with scholars and men learned in the Vedas and divine knowledge.

तथाभृत्यैरमात्यैश्च पंजरस्थैश्च पक्षिभिः ।

क्रीडामृगैर्गतस्पन्दैस्तुरङ्गैस्त्यक्तचर्वणैः ॥ 7 ॥

tathābhr̥tyairamātyaiścha pañjarasthaiścha pakṣibhiḥ;

krīḍāmṛgaigataspandaisturaṅgaigastyaktacharvaṇaiḥ.

7. These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (at the palace), listened to Rāma with fixed and mute attention.

कौसल्याप्रमुखैश्चैव निजवातायनस्थितैः ।

संशान्तभूषणारवैरस्पन्दैर्वनितागणैः ॥ 8 ॥

kausalyāpramukhaiśchaiva nijavātāyanasthitaiḥ;

saṁśāntabhūṣaṇārāvairaspandairvanitāgaṇaiḥ.

8. There were likewise the queen Kausalyā and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.

उद्यानवल्लीनिलयैर्विटङ्कनिलयैरपि ।

अक्षुब्धपक्षततिभिर्विहङ्गैर्विरतारवैः ॥ 9 ॥

udyānavallīnilayairviṭaṅkanilayairapi;

akṣubdhapakṣatatibhirvihaṅgairviratāravaiḥ.

9. Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Rāma without fluttering their wings or making any motion or sound.

सिद्धैर्नभश्चरैश्चैव तथा गन्धर्वकन्नरैः ।

नारदव्यासपुलहप्रमुखैर्मुनिपुङ्गवैः ॥ 10 ॥

siddhairnabhaścharaiśchaiva tathā gandharvakinnaraiḥ;

nāradvayāsapulahapramukhairmunipuṅgavaiḥ.

10. There were the Siddhas and aliens from other planets and solar systems, and inhabitants of Gandhar (present Kandhar in Afghanistan) and Kinnaur (a region in present Himachal Pradesh in India), together with chief sages of that period viz. Nārada, Vyāsa (a scholar designated as Vyāsa during Rāma's period), and Pulaha (present at that place).

अन्यैश्च देवदेवेशविद्याधरमहोरगैः ।

रामस्य ता विचित्रार्था महोदारा गिरः श्रुताः ॥ 11 ॥

*anyaiścha devadeveśavidyādharamahoragaiḥ;
rāmasya tā vichitrārthā mahodārā girāḥ śrutāḥ.*

11. There were also some devas (northern hemisphere dwellers) and their chiefs, Vidyādharas and the inhabitants of Nagaland, who heard the speech of Rāma which was full of meaning and clearness.

अथ तूष्णीं स्थितवति रामे राजीवलोचने ।
तस्मिन्नुकुलाकाशशङ्के शशिसुन्दरे ॥ 12 ॥
*atha tūṣṇīm sthitavati rāme rājīvalochane;
tasminraghukulākāśaśāṅke śaśisundare.*

12. As Rāma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.

साधुवादगिरा सार्धं सिद्धसार्थसमीरिता ।
वितानकसमा व्योम्नः पौष्पी वृष्टिः पपात ह ॥ 13 ॥
*sādhuvādagirā sārthan siddhasārthasamīritā;
vitānakasamā vyomnaḥ pauṣpī vṛṣṭiḥ papāta ha.*

13. Flowers were showered upon him by the Siddhas from the sky in a manner that formed a canopy with their loud cheers and blessings.

मन्दारकोशविश्रान्तभ्रमरद्वन्द्वनादिनी ।
मधुरामोदसौन्दर्यमुदितोन्मदमानवा ॥ 14 ॥
*mandārakośaviśrāntabhramaradvandvanādīnī;
madhurāmodasaundaryamuditonmadamānavā.*

14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of Mandāra fraught with humming bees in their cells.

व्योमवातविनुन्नेव तारकाणां परम्परा ।
पतितेव धरापीठे स्वर्गस्त्रीहसितच्छटा ॥ 15 ॥
vyomavātavinunneva tārakāṇāṃ paramparā;

patiteva dharāpīṭhe svargastrīhasitachchhaṭā.

15. These flowers when blown in the air by the breeze, appeared as they were clusters of stars, which after their fall brightened the ground with their beauty, as with the beaming smiles of damsels.

वृष्यमूककचन्मेघलवावलिरिव च्युता ।

हैयंगवीनपिण्डानामीरितेव परम्परा ॥ 16 ॥

vṛṣyamūkakachanmeghalavāvaliriva chyutā;

haiyaṅgavīnapiṇḍānāmīriteva paramparā.

16. They appeared in the form of raindrops falling from the clouds, blazing by the light of mute lightnings, and scattering about like balls of fresh butter.

हिमवृष्टिरिवोदारा मुक्ताहारचयोपमा ।

ऐन्दवी रश्मिमालेव क्षीरोर्मिणामिवाततिः ॥ 17 ॥

himavṛṣṭirivodārā muktāhārachayopamā;

aindavī raśmīmāleva kṣīrormiṇāmivātatiḥ.

17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moonlight, or as the waves of stars in the Milky Way.

किंजल्काम्भोजवलिता भ्रमद्भृङ्गकदम्बका ।

सीत्कारगायदामोदिमधुरानिललोलिता ॥ 18 ॥

kinjalkāmbhojavalitā bhramadbhṛṅgakadambakā;

sītākāragāyadāmodimadhurānilalolitā.

18. They were also borne by the pleasing and sweet winds containing lotuses with long filaments, and attended by clusters of black bees humming and flying about them.

प्रभ्रमत्केतकीव्यूहा प्रस्फुरत्कैरवोत्करा ।

प्रपतत्कुन्दवलयया चलत्कुवलयालया ॥ 19 ॥

prabhramatketakīvyūhā prasphuratkairavotkarā;

prapatatkundavalayā chalatkuvalayālayā.

19. There were also to be seen heaps of *Ketaki*, *Kairava*,

Kunda, and blue lotus flowers, falling and shining brightly among them.

आपूरिताङ्गणरसा गृहाच्छादनचत्वरा ।

उद्धीवपुरवास्तव्यनरनारीविलोकिता ॥ 20 ॥

āpūrītāṅgaṇarasā gṛhāchchhādanachatvarā;
udgrīvapurvāstavyanaranārīvilokitā.

20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to watch them fall.

निरभ्रोत्पलसंकाशव्योमवृष्टिरनाकुला ।

अदृष्टपूर्वा सर्वस्य जनस्य जनितस्मया ॥ 21 ॥

nirabhrotpalasaṁkāśavyomavṛṣṭiranākulā;
adrṣṭapūrvā sarvasya janasya janitasmayā.

21. The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.

अदृश्याम्बरसिद्धौघकरोत्करसमीरिता ।

सा मुहूर्त्तचतुर्भागं पुष्पवृष्टिः पपात ह ॥ 22 ॥

adrśyāmbarasiddhaughakarotkarasamīritā;
sā muhūrttachaturbhāgaṁ puṣpavṛṣṭiḥ papāta ha.

22. The shower of flowers fell for a quarter of a muhurta (10-12 minutes, as one muhurta is equal to 45-48 minutes), but the Siddhas from whose hands they fell were unseen all the while.

आपूरितसभालोके शान्ते कुसुमवर्षणे ।

इमं सिद्धगणालापं शुश्रुवुस्ते सभागताः ॥ 23 ॥

āpūritasabhāloke śānte kusumavarṣaṇe;
imaṁ siddhagaṇālāpaṁ śuśruvuste sabhāgatāḥ.

23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the Siddhas in the sky.

आकल्पं सिद्धसेनासु भ्रमद्भिरभितो दिवम् ।

अपूर्वमिदमस्माभिः श्रुतं श्रुतिरसायनम् ॥ 24 ॥

ākalpaṁ siddhasenāsu bhramadbhirabhito divam;

apūrvamidamasmābhiḥ śrutam śrutirasāyanam.

24. We have been travelling everywhere in space in groups of the Siddhas since the beginning of this Kalpa (1,972, 949,121 years ago as of now); but never have we heard anywhere so sweet a speech as this.

यदनेन किलोदारमुक्तं रघुकुलेन्दुना ।

वीतरागतया तद्धि वाक्पतेरप्यगोचरम् ॥ 25 ॥

yadanena kilodāramuktaṁ raghukulendunā;

vītarāgatayā taddhi vākpaterapyagocharam.

25. Such a magnanimous speech of indifference as has been just now spoken by Rāma the moon of Raghu's race, cannot be even spoken by Vachaspati (the lord of speech).

अहो बत महत्पुण्यमद्यास्माभिरिदं श्रुतम् ।

वचोराममुखोद्भूतं महाह्लाद्वादकरं धियः ॥ 26 ॥

aho bata mahatpuṇyamadyāsmābhiridaṁ śrutam;

vachorāmamukhodbhūtaṁ mahāhladdhādakaraṁ dhiyaḥ.

26. We are fortunate that we had a chance to hear this highly charming and wondrous speech from the mouth of Rāma himself today.

उपशमामृतसुन्दरमादरादधिगतोत्तमतापदमेष यत् ।

कथितवानुचितं रघुनन्दनः सपदि तेन वयं प्रतिबोधिताः ॥ 27 ॥

upaśamāmṛtasundaramādarādadhigatottamatāpadameṣa yat;

kathitavānuchitaṁ raghunandanaḥ sapadi tena vayaṁ

pratibodhitāḥ.

27. Indeed we are awakened by the excellent speech, delivered by Rāma calmly, charming like the ambrosia, in a respectful and dignified manner.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्तोमोक्षोपाये नभश्चरसाधुवादोनाम

द्वात्रिंशः सर्गः ॥ 32 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikīye
devadūtoktomokṣopāye nabhaścharasādhuvādonāma dvātrimśaḥ
sargaḥ*

Here ends the thirty-second Sarga titled as 'Praises on Rāma's speech' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

SARGA 33: ASSOCIATION OF AERIAL AND EARTHLY BEINGS

सिद्धा ऊचुः

पावनस्यास्य वचसः प्रोक्तस्य रघुकेतुना ।

निर्णयं श्रोतुमुचितं वक्ष्यमाणं महर्षिभिः ॥ 1 ॥

*pāvanasyāsyā vachasaḥ proktasya raghuketunā;
nirṇayaṁ śrotumuchitaṁ vakṣayamāṇaṁ maharṣibhiḥ.*

1. **The Siddhas said:** It behoves us to hear the decision of the great sages, in reply to the chaste words spoken by the chief of Raghu's race.

नारदव्यासपुलहप्रमुखा मुनिपुङ्गवाः ।

आगच्छताश्चविघ्नेन सर्व एव महर्षयः ॥ 2 ॥

*nāradavyāsapulahapramukhā munipuṅgavāḥ;
āgachchhatāśvaviḥnena sarva ēva maharṣayaḥ.*

2. Come forward you great chiefs of the sages, you Nārada, Vyāsa, Pulaha and all you great sages, and be ready (to hear).

यतामः परितः पुण्यामेतां दाशरथीं सभाम् ।

नीरन्ध्रां कनकोद्द्योतां पद्मिनीमिव षट्पदाः ॥ 3 ॥

*yatāmaḥ paritaḥ puṇyāmetāṁ dāśarathīm sabhām;
nīrandhrām kanakoddyotām padminīmiva ṣaṭpadāḥ.*

3. Let us descend to the full open court of Daśaratha, which is as bright as gold and free from stain, in the manner

of black bees alighting on the aureate and immaculate lotus.

श्रीवाल्मीकिरुवाच

इत्युक्ता सा समस्तैव व्योमावासनिवासिनी ।

तां पपात सभां तत्र दिव्या मुनिपरम्परा ॥ 4 ॥

ityuktā sā samastaiva vyomāvāsanivāsini;

tām papāta sabhām tatra divyā muniparamparā.

4. **Vālmīki said:** So saying, the whole company of divine sages living in various planets of various solar systems descended in the court (of Daśaratha).

अग्रस्थितमनुत्सृष्टरणद्वीणं मुनीश्वरम् ।

पयःपीनघनश्यामं व्यासमेव किलान्तरा ॥ 5 ॥

agrasthitamanutsṛṣṭaraṇadvīṇaṁ munīśvaram;

payahpīnaghanaśyāmam vyāsameva kilāntarā.

5. There Nārada the chief of sages, sat foremost playing on his lute, and in the midst was Vyāsa, with his dark blue complexion resembling a rainy cloud.

भृग्वङ्गिरः पुलस्त्यादिमुनिनायकमण्डिता ।

च्यवनोद्दालकोशीरशरलोमादिमालिता ॥ 6 ॥

bhṛgvaṅgiraḥ pulastyādimunināyakamaṇḍitā;

chyavanoddālakośīraśaralomādimālītā.

6. It was more over adorned with the presence of the chief sages Bhrigu, Aṅgiras, Pulastya, and others, with Chyavana, Uddālaka, Uśira, Śaraloman, and many more about them.

परस्परपरामर्शदुःसंस्थानमृगाजिना ।

लोलाक्षमालावलय सुकमण्डलुधारिणी ॥ 7 ॥

parasparaparāmarśaduḥsaṁsthānamṛgājina;

lolākṣamālāvalayā sukamaṇḍaludhāriṇī.

7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of rudrāksha moved in one hand, and their waterpots shook in the other.

तारावलिरिव व्योम्नि तेजः प्रसरपाटला ।
 सूर्यावलिरिवान्योन्यं भासिताननमण्डना ॥ 8 ॥
tārāvaliriva vyomni tejaḥ prasara-pāṭalā;
sūryāvalirivānyo nyani bhāsītānanamaṇḍanā.

8. Their bodies shed a lustre in the Court hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.

रत्नावलिरिवान्योन्यं नानावर्णकृताङ्गिका ।
 मुक्तावलिरिवान्योन्यं कृताशोभातिशायिनी ॥ 9 ॥
ratnāvalirivānyonyani nānāvārṇakṛtāṅgikā;
muktāvalirivānyonyani kṛtāśobhātīśāyini.

9. They appeared as a shower of moon beams or as a halo about the fullmoon, or as a circle about the orb of the sun out of its season.

कौमुदीवृष्टिरन्येव द्वितीयैवार्कमण्डली ।
 संभृतेवातिकालेन पूर्णचन्द्रपरम्परा ॥ 10 ॥
kaumudīvṛṣṭiranyeva dvitīyevārkamaṇḍalī;
sambhṛtevatikālena pūrṇachandraparamparā.

10. They looked like a circlet of gems of varied colours, or like a belt of pearls of great lustre.

ताराजाल इवाम्भोदो व्यासो यत्र विराजते ।
 तारौघ इव शीतांशुर्नारदोत्र विराजते ॥ 11 ॥
tārājāla ivāmbhodo vyāso yatra virājate;
tāraugha iva śītāṁśurnāradoṭra virājate.

11. Vyāsa appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nārada was beheld upon his seat as the white orb of the moon amongst the starry group.

देवेष्विव सुराधीशः पुलस्त्योत्र विराजते ।
 आदित्य इव देवानामङ्गिरास्तु विराजते ॥ 12 ॥
deveṣviva surādhiśaḥ pulastyotra virājate;

āditya iva devānāmaṅgirāstu virājate.

12. Here Pulastya was looking as graceful as Indra among the devas, and there Aṅgirāblazed as the sun amidst the stars.

अथास्यां सिद्धसेनायां पतन्त्यां नभसो रसाम् ।

उत्तस्थौ मुनिसंपूर्णा तदा दाशरथी सभा ॥ 13 ॥

athāsyāṁ siddhasenāyāṁ patantyāṁ nabhaso rasām;

uttasthau munisampūrṇā tadā dāśarathī sabhā.

13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Daśaratha rose up (to greet them).

मिश्रीभूता विरेजुस्ते नभश्चरमहीचराः ।

परस्परवृताङ्गाभा भासयन्तो दिशो दश ॥ 14 ॥

mīśribhūtā virejuste nabhaścharamahīcharāḥ;

parasparavṛtāṅgābhā bhāsayanto diśo daśa.

14. There was a promiscuous assemblage of the alien and earthly sages, whose commingled glory spread a lustre to the ten directions.

वेणुदण्डावृतकरा लीलाकमलधारिणः ।

दूर्वाङ्कुराक्रान्तशिखाः सचूडामणिमूर्धजाः ॥ 15 ॥

veṇudaṇḍāvṛtakarā līlākamaladhāriṇaḥ;

dūrvāṅkurākṛāntaśikhāḥ sachūdāmaṇimūrdhajāḥ.

15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems into the braids of their hair (as per their customs).

जटाजूटैश्च कपिला मौलिमालितमस्तकाः ।

प्रकोष्ठगाक्षवलया मल्लिकावलयान्विताः ॥ 16 ॥

jaṭājūṭaiścha kapilā maulimālitamastakāḥ;

prakoṣṭhagākṣavalayā mallikāvalayānvitāḥ.

16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some

had strings of beads for their bracelets and others wore wristlets made of jasmine flowers.

चीरवल्कलसंवीताः स्रक्कौशेयावगुण्ठिताः ।

विलोलमेखलापाशाश्चलन्मुक्ताकलापिनः ॥ 17 ॥

*chīravalkalasamvītāḥ srakkaśeyāvaguṇṭhitāḥ;
vilolamekhalāpāśāśchalanmuktākālāpinaḥ.*

17. Some were clothed in cotton clothes, and others wearing garments made of स्रक्muslin and कौशेयsilk. Some were wearing girdles moving about their waists, and others peacock's tails studded with pearls on their head.

वसिष्ठविश्वामित्रौ तान्पूजयामासतुः क्रमात् ।

अर्घ्यैः पाद्वैर्वचोभिश्च सर्वानेव नभश्चरान् ॥ 18 ॥

*vasiṣṭhaviśvāmitrau tānpūjayāmāsatuḥ kramāta;
arghyaiḥ pādyaivachobhiścha sarvāneva nabhaścharān.*

18. Vasistha and Vivāmitra honoured the aliens one by one; with respectful offerings and water to wash hands and feet and courteous address.

वसिष्ठविश्वामित्रौ ते पूजयामासुरादरात् ।

अर्घ्यैः पाद्वैर्वचोभिश्च नभश्चरमहागणाः ॥ 19 ॥

*vasiṣṭhaviśvāmitrau te pūjayāmāsuraḍarāt;
arghyaiḥ pādyaivachobhiścha nabhaścharamahāgaṇāḥ.*

19. The respectful aliens also honoured Vasistha and Viśvāmitra in their turn, with a respectful offering of water to wash hands and feet and with polite speeches.

सर्वादरेण सिद्धौघं पूजयामास भूपतिः ।

सिद्धौघो भूपतिं चैव कुशलप्रश्नवार्तया ॥ 20 ॥

*sarvādareṇa siddhaughaṁ pūjayāmāsa bhūpatiḥ;
siddhaugho bhūpatiṁ chaiva kuśalapraśnavārtayā.*

20. The king also honoured all the aliens and the Siddhas, who in return greeted the monarch with inquiries about his health and welfare.

तैस्तैः प्रणयसंरम्भैरन्योन्यं प्राप्तसत्क्रियाः ।

उपाविशन्विष्टरेषु नभश्चरमहीचराः ॥ 21 ॥

taistaiḥ praṇayasamrambhairanyonyaṁ prāptasatkriyāḥ;
upāviśanviṣṭareṣu nabhaścharamahīcharāḥ.

21. Then the aliens and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on chairs.

वचोभिः पुष्पवर्षेण साधुवादेन चाभितः ।

रामं ते पूजयामासुः पुरः प्रणतमास्थितम् ॥ 22 ॥

vachobhiḥ puṣpavarṣeṇa sādhuvādena chābhitāḥ;
rāmaṁ te pūjayāmāsuḥ puraḥ praṇatamāsthitam.

22. They next honoured Rāma, who lay bowing before them, with gentle words and congratulations accompanied by the shedding of flowers.

आसांचक्रे च तत्रासो राज्यलक्ष्मीविराजितः ।

विश्वामित्रो वसिष्ठश्च वामदेवोथमन्त्रिणः ॥ 23 ॥

āsānchakre cha tatrāso rājyalakṣmīvirājitaḥ;
viśvāmitro vasiṣṭhaścha vāmadevothamantriṇaḥ.

23. In that assembly, the sages like Viśvāmitra, Vasistha, Vāmadeva and the ministers of the state were present.

नारदो देवपुत्रश्च व्यासश्च मुनिपुंगवः ।

मरीचिरथ दुर्वासा मुनिरांगिरसस्तथा ॥ 24 ॥

nārado devaputraścha vyāsaścha munipuṅgavaḥ;
marīchiratha durvāsā munirāṅgirasastathā.

24. There were also Nārada, the son of Deva, Vyāsa the greatest of sages, Marīchi, Durvāsa and Aṅgirā.

क्रतुः पुलस्त्यः पुलहः शरलोमा मुनीश्वरः ।

वात्स्यायनो भरद्वाजो वाल्मीकिर्मुनिपुङ्गवः ॥ 25 ॥

kratuḥ pulastyaḥ pulahaḥ śaralomā munīśvaraḥ;
vātsyāyano bharadvājo vālmīkirmunipuṅgavaḥ.

25. There were Kratu, Pulastya, Pulaha, Śaraloma, the great sage Vātsāyana, Bharadvāja, and Vālmiki the great sage.

उद्दालक ऋचीकश्च शर्यातिश्च्यवनस्तथा ॥ 26 ॥

uddālaka ṛchīkaścha śaryātiśchyavanastathā.

26. There were also Uddālaka, Richika, Sarjati as well as Chyavana.

एते चान्ये च बहवो वेदवेदाङ्गपारगाः ।

ज्ञातज्ञेया महात्मान आस्थितास्तत्र नायकाः ॥ 27 ॥

ēte chānye cha bahavo vedavedāṅgapāragāḥ;

jñātājñeyā mahātmāna āsthitāstatra nāyakāḥ.

27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).

वसिष्ठविश्वामित्राभ्यां सह ते नारदादयः ।

इदमूचुरनूचाना राममानमिताननम् ॥ 28 ॥

vasiṣṭhaviśvāmitrābhyāṁ saha te nārādādayaḥ;

idamūchuranūchānā rāmamānamitānanam.

28. Then Nārada and others joined with Viśvāmitra and Vasistha in addressing Rāma, who was sitting silently with his face turned downwards and said:

अहो बत कुमारेण कल्याणगुणशालिनी ।

वागुक्ता परमोदारा वैराग्यरसगीर्भिणी ॥ 29 ॥

aho bata kumāreṇa kalyāṇagūṇaśālīnī;

vāguktā paramodārā vairāgyarasagarbhinī.

29. We admire the best and most graceful speech of the prince which is dignified with the spirit of stoicism that breathes through the whole of it.

परिनिष्ठितवक्तव्यं सबोधमुचितं स्फुटम् ।

उदारं प्रियमार्याहर्मविह्वलमपि स्फुटम् ॥ 30 ॥

pariniṣṭhitavaktavyam sabodhamuchitam sphuṭam;

udāraṁ priyamāryārhamavihṇalamapi sphuṭam.

30. It is full of thought, and knowledge of reality, worthy to be discussed in this assembly of wise men, perspicuous, generous, sweet, and worthy of noble-minded men, devoid of any type of agitation (not spoken with an agitated mind), and full of clarity.

अभिव्यक्तपदं स्पष्टमिष्टं स्पष्टं च तुष्टिम् ।

करोति राघवप्रोक्तं वचः कस्य न विस्मयम् ॥ 31 ॥

abhivyaktapadaṁ spaṣṭamiṣṭaṁ spaṣṭaṁ cha tuṣṭimat;

karoti rāghavaproktaṁ vachaḥ kasya na vismayam.

31. Who is there that is not struck with admiration at the speech of Rāma? It is well expressive of his thoughts, correct in its diction, plain, sweet, and agreeable to all:

शतादेकतमस्यैव सर्वोदारचमत्कृतिः ।

ईप्सितार्थार्पणैकांतदक्षा भवति भारती ॥ 32 ॥

śatādekatamasyaiva sarvodārachamatkṛtiḥ;

īpsitārthārpaṇaikāntadakṣā bhavati bhārati.

32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with clarity and sweetness, that may command the admiration of all.

कुमार त्वां विना कस्य विवेकफलशालिनी ।

परं विकासमायाति प्रज्ञा शरलतातता ॥ 33 ॥

kumāra tvāṁ vinā kasya vivekaphalaśālīnī;

paraṁ vikāsamāyāti prajñā śaratātātā.

33. Who has such a clear head as our prince, a head which is as penetrating as the best-pointed arrow, and as fruitful and beauteous as the creeping plant.

प्रज्ञादीपशिखा यस्य रामस्येव हृदि स्थिता ।

प्रज्वलत्यसमालोककारिणी स पुमान्स्मृतः ॥ 34 ॥

prajñādīpaśikhā yasya rāmasyeva hṛdi sthitā;

prajvalatyasamāloka-kāriṇī sa pumānsmṛtaḥ.

34. He is truly a man whose intellectual light like that of Rāma's, burns as the flame of a lamp within himself and enlightens all about him.

रक्तमांसास्थियन्त्राणि बहून्यतितराणि च ।

पदार्थानभिकर्षन्ति नास्ति तेषु सचेतनः ॥ 35 ॥

raktamāṁsāsthīyantrāṇi bahūnyatitarāṇi cha;

padārthānabhikarṣanti nāsti teṣu sachetanaḥ.

35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of the external object; but there is no intelligence in them.

जन्मृत्युजरादुःखमनुयान्ति पुनः पुनः ।

विमृशन्ति न संसारं पशवः परिमोहिताः ॥ 36 ॥

janmṛtyujarāduḥkhamanuyānti punaḥ punaḥ;

vimṛśanti na saṁsāraṁ paśavaḥ parimohitāḥ.

36. Life and death, old age and troubles, repeatedly overtake every man; but they are animals who are so infatuated as never to think of these.

कथंचित्क्वचिदेवैको दृश्यते विमलाशयः ।

पूर्वापरविचारार्हो यथायमरिमर्दनः ॥ 37 ॥

kathamचित्क्vachidevaiko dṛśyate vimalāśayaḥ;

pūrvāparavichārārho yathāyamarimardanaḥ.

37. There is scarcely any man to be seen, who is so clear in his understanding as Rāma (the destroyer of his enemies), who is able to judge the future by the past.

अनुत्तमचमत्कारफलाः सुभगमूर्तयः ।

भव्या हि विरला लोके सहकारद्रुमा इव ॥ 38 ॥

anuttamachamatkāraphalāḥ subhagamūrtayaḥ;

bhavyā hi viralā loke sahakāradrumā iva.

38. Rāma is most excellent, laden with fruits of knowledge of reality, and has a handsome physique. Such great persons are rarely found in the world, as is the mango tree (in the

vegetable world).

सम्यग्दृष्टजगद्वात्रा स्वविवेकचमत्कृतिः ।

अस्मिन्मान्यमतावन्तरियमद्यैव दृश्यते ॥ 39 ॥

samyagdṛṣṭajagadyātrā svavivekachamatkṛtiḥ;

asminmānyamatāvantariyamadyaiva dṛśyate.

39. It is only today that we see that a man of Rāma's age has acquired so much experience of the world, and such extraordinarily mature out of his understanding.

सुभगाः सुलभारोहाः फलपल्लवशालिनः ।

जायन्ते तरवो देशे न तु चन्दनपादपाः ॥ 40 ॥

subhagāḥ sulabhārohāḥ phalapallavaśālinaḥ;

jāyante taravo deśe na tu chandanapādapāḥ.

40. There are many such trees found growing in every place as they are beautiful to see, easy to ascent, and abundant in flowers and leaves; but the Sandalwood tree cannot be located everywhere.

वृक्षाः प्रतिवनं सन्ति नित्यं सफलपल्लवाः ।

नत्वपूर्वचमत्कारो लवङ्गः सुलभः सदा ॥ 41 ॥

vṛkṣāḥ prativanaṁ santi nityaṁ saphalapallavāḥ;

natvapūrvachamatkāro lavaṅgaḥ sulabhaḥ sadā.

41. There may grow in every forest, trees with beautiful flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.

ज्योत्स्नेव शीता शशिनः सुतरोरिव मंजरी ।

पुष्पादामोदलेखेव दृष्टा रामाच्चमत्कृतिः ॥ 42 ॥

jyotsneva śītā śaśinaḥ sutaroriva mañjarī;

puṣpādāmodalekheva dṛṣṭā rāmāchchamatkṛtiḥ.

42. Rāma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.

अस्मिन्नुदामदौरात्म्यदैवनिर्माणनिर्मिते ।

द्विजेन्द्रा दग्धसंसारे सारो ह्यत्यन्तदुर्लभः ॥ 43 ॥

asminnuddāmadaurātmya-daivanirmāṇanirmite;

dvijendrā dagdhasaṁsāre sāro hyatyantadurlabhaḥ.

43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and wicked fate (karmas of our past acts).

यतन्ते सारसंप्राप्तौ ये यशोनिधयो धियः ।

धन्या धुरि सतां गण्यास्त एव पुरुषोत्तमाः ॥ 44 ॥

yatante sārasaṁprāptau ye yaśonidhayaḥ dhiyaḥ;

dhanyā dhuri satāṁ gaṇyāsta ēva puruṣottamāḥ.

44. Those only are reckoned the best of men, blessed, leaders of the good, and honourable who try their best to gain the essence of truth.

न रामेण समोस्तीह दृष्टो लोकेषु कश्चन ।

विवेकवानुदारात्मा न भावी चेति नो मतिः ॥ 45 ॥

na rāmeṇa samostīha dṛṣṭo lokeṣu kaśchana;

vivekavānudarātmā na bhāvī cheti no matiḥ.

45. We do not see any one in this world, who is equal to Rāma in wisdom and magnanimity; nor shall there be one like him in the future. This is our firm conviction.

सकललोकचमत्कृतिकारिणोप्यभिमतं यदि राघवचेतसः ।

फलति नो तदिमे वयमेव हि स्फुटतरं मुनयो हतबुद्धयः ॥ 46 ॥

sakalalokachamatkṛtikāriṇopyabhimataṁ yadi

rāghavachetasah;

phalati no tadime vayameva hi sphuṭataraṁ munayo

hatabuddhayaḥ.

46. If this speech of Rāma, which surprised everyone here, fails to get a satisfactory reply on our end, it would certainly be a gross failure on our part.

इत्यार्षे श्रीमद्वाल्मीकिविरचिते वासिष्ठमहारामायणे देवदूतोक्ते द्वात्रिंशत्साहस्र्यांसंहितायां

मोक्षोपायेवैराग्यप्रकरणे नभश्चरमहीचरसंमेलनं नामत्रयसिंत्रशः सर्गः ॥ 33 ॥

*Ityārṣe śrīmadvālmīkivirachite vāsiṣṭhamahārāmāyaṇe
devadūtokte dvātriṁśatsāhasrayāmsaṁhitāyām
mokṣopāyevairāgyaprakaraṇe nabhaścharamahīcharasaṁmelanam
nāmatrayasīntraśaḥ sargaḥ*

Here ends the thirty-third Sarga titled as 'Association of Aerial and earthly beings' in the Vairāgya Prakaraṇa of Yogavāsistha Mahārāmāyaṇa by Vālmiki.

MUMUKṢU VYAVAHĀRA PRAKARAṆA

SARGA 1: LIBERATION OF ŚUKADEVA

श्रीवाल्मीकिरुवाच

इति नादेन महता वचस्युक्ते सभागतैः ।

राममग्रगतं प्रीत्या विश्वामित्रोऽभ्यगात् ॥ 1 ॥

*iti nādena mahatā vachasyukte sabhāgataiḥ;
rāmamagragataṁ prītyā viśvāmitr'obhyagāta.*

1. After Rāma had delivered his speech in an audible voice before the assembly, he was tenderly addressed by the sage Visvāmitra who sat before him; saying:

न राघव तवास्त्यन्यज्ज्ञेयं ज्ञानवतां वर ।

स्वयैव सूक्ष्यमया बुद्ध्या सर्वं विज्ञातवानसि ॥ 2 ॥

*na rāghava tavāstyanyajñeyaṁ jñānavatāṁ vara;
svayaiva sūkṣyamayā buddhyā sarvaṁ vijñātavānasi.*

2. Rāma! that art the best of the most intelligent, and has nothing more to learn besides all that you have come to know by your nice observation.

केवलं मार्जनामात्रं मनागेवोपयुज्यते ।

स्वभावविमले नित्यं स्वबुद्धिमुकुरे तव ॥ 3 ॥

*kevalaṁ mārjanāmātraṁ manāgevopayujyate;
svabhāvavimale nityaṁ svabuddhimukure tava.*

3. You have an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet your queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).

भगवद्भ्यासपुत्रस्य शुक्तस्येव मतिस्तव ।

विश्रान्तिमात्रमेवान्तर्ज्ञातज्ञेयाप्यपेक्षते ॥ 4 ॥

bhagavaddhyāsaputrasya śukasyeva matistava;

viśrāntimātramevāntarjñātajñeyāpyapekṣate.

4. You have a mind like that of Śukadeva the son of the great Vyāsa, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

श्री राम उवाच

भगद्व्यासपुत्रस्य शुकस्य भगवन्कथम् ।

ज्ञेयेष्यादौ न विश्रान्तं विश्रान्तं य धिया पुनः ॥ 5 ॥

bhagadvyāsaputrasya śukasya bhagavankatham;

jñeyepyādau na viśrāntaṁ viśrāntaṁ ya dhīyā punaḥ.

5. **Rāma said:** How was it sir, that Śukadeva the son of the great Vyāsa -who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.

विश्वामित्र उवाच

आत्मोदन्तसमं राम कथ्यमानमिदं मया ।

शृणु व्यासात्मजोदन्तं जन्मनामन्तकारणम् ॥ 6 ॥

ātmodantasamaṁ rāma kathyamānamidaṁ mayā;

śṛṇu vyāsātmajodantaṁ janmanāmantakāraṇam.

6. Viśvāmītra answered: Hear me relate to you Rāma, the narrative of Śukadeva, whose case was exactly like yours, and the narration of which is a preventive of future births (in this world).

योयमंज्जनशैलाभो निविटो हेमविटरे ।

पार्श्वे तव पितुर्व्यासो भगवान्भास्करद्युतिः ॥ 7 ॥

yo yamaṁjjanaśailābho niviṭo hemaviṭare;

pārśve tava piturvyāso bhagavānbhāskaradyutiḥ.

7. There is the great Vyāsa sitting on his seat of gold by your father's side, who has his complexion like a Nila Mountain, but blazing as the burning sun (by his brilliancy).

अस्याभूदिन्दुवदनस्तनयो नयकोविदः ।

शुको नाम महाप्राज्ञो यज्ञो मूर्त्येव सुस्थितः ॥ 8 ॥

asyābhūdinduvadanastanayo nayakovidah;

śuko nāma mahāprājño yajño mūrtyeva susthitaḥ.

8. His son was named Śukadeva, a boy of great learning and wisdom, of a moon-like countenance, and an embodiment of Yajña.

प्रविचारयतो लोकायात्रामलमिमां हृदि ।

तवेव किल तस्यापि विवेक उदभूदयम् ॥ 9 ॥

pravichārayato lokayātrāmalamimām hṛdi;

taveva kila tasyāpi viveka udabhūdayam.

9. He reflected in his mind the vanity of worldly affairs like yourself and became equally indifferent to all its concerns.

तेनासौ स्वविवेकेन स्वयमेव महामनाः ।

प्रविचार्य चिरं चारु यत्सत्यं तदवाप्तवान् ॥ 10 ॥

tenāsau svavivekena svayameva mahāmanāḥ;

pravichārya chiram chāru yatsatyam tadavāptavān.

10. It was then that this great-minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.

स्वयं प्राप्ते परे वस्तुन्यविश्रान्तमनाः स्थितः ।

इदं वस्त्विति विश्वासं नासावात्मन्युपाययौ ॥ 11 ॥

svayam prāpte pare vastunyaviśrāntamanāḥ sthitaḥ;

idaṁ vastviti viśvāsam nāsāvātmanyupāyayau.

11. Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.

केवलं विररामास्य चेतो विगतचापलम् ।

भोगेभ्यो भूरिभङ्गेभ्यो धाराभ्य इव चातकः ॥ 12 ॥

kevalam virarāmāsy cheto vigatachāpalam;

bhogebhyo bhūrībhāṅgebhyo dhārābhya iva chātakaḥ.

12. His mind grew indifferent to its perceptions of the

transitory enjoyments of the world, and like the Chātaka thirsted only after the dew drops of heavenly bliss.

एकदा सोमलप्रज्ञो मेरावेकान्तसुस्थितम् ।

पप्रच्छं पितरं भक्त्या कृणद्वैपायनं मुनिम् ॥ 13 ॥

ēkadā so malaprajña merāvekāntasusthitam;

paprachchham pitarāṁ bhaktyā kṛṇadvaipāyanāṁ munim.

13. Once upon a time the clear-sighted Śukadeva found his father the sage Kṛṣṇa-Dvaipāyana Vyāsa (this Vyāsa was different from the Vyāsa of Mahābhārata), sitting quietly alone by himself, he asked him with reverence; saying:

संसारडम्बरमिदं कथमभ्युत्थितं मुने ।

कथं च प्रशमं याति कियत्कस्य कदेति वा ॥ 14 ॥

saṁsāraḍambaramidaṁ kathamabhyutthitaṁ mune;

kathāṁ cha praśamaṁ yāti kiyatkasya kadeti vā.

14. Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?

इति पृटेन मुनिना व्यासेनाखिलमात्मजे ।

यथावदमलं प्रोक्तं वक्तव्यं विदितात्मना ॥ 15 ॥

iti pṛṭena muninā vyāsenākhilamātmaje;

yathāvadamaḥamalaṁ proktaṁ vaktavyaṁ veditātmanā.

15. The sage Vyāsa who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).

आज्ञासिं पूर्वमेतदहमित्यथ तत्पितुः ।

स शुक्रः शुभया बुद्ध्या न वाक्यं बह्वन्यत ॥ 16 ॥

ājñāsiṁ pūrvametadahamityatha tatpituḥ;

sa śukhaḥ śubhayā buddhyā na vākyaṁ bahvnamanyata.

16. Sukadeva thought that he already knew all this by his good understanding, and did not, therefore, think much of his father's instructions.

व्यासोपि भगवान्बुध्वा पुत्राभिप्रायमीदृशम् ।

प्रत्युवाच पुनः पुत्रं नाहं जानामि तत्त्वतः ॥ 17 ॥

vyāsopi bhagavānbudhvā putrābhiprāyamīdṛśam;
pratyuvācha punaḥ putraṁ nāhaṁ jānāmi tattvataḥ.

17. Vyāsa understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

जनको नाम भूपालो विद्यते वसुधातले ।

यथावद्वेत्यसौ वेद्यं तस्मात्सर्वमवाप्स्यसि ॥ 18 ॥

janako nāma bhūpālo vidyate vasudhātale;
yathāvadvetyasau vedyaṁ tasmātsarvamavāpsyasi.

18. But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Śukadeva could learn every thing.

पित्रेत्युक्ते शुकः प्रायात्सुमेरोर्वसुधातले ।

विदेहनगरीं प्राप जनकेनाभिपालिताम् ॥ 19 ॥

pitretyukte śukaḥ prāyātsumerorvasudhātale;
videhanagarīm prāpa janakenābhipālītām.

19. Śukadeva being thus directed by his father, repaired to the city of Videha (Janakapur) at the foothills of the Himalayas, which was under the rule of Janaka.

Note: This city existed in Nepal in the area of modern-day Janakpurdham, which was founded in the early 18th century. It was the capital of the Videha dynasty that ruled the Mithila region in the Rāmāyaṇa period.

आवेदितोसौ यादृकैर्जनकाय महात्मने ।

द्वारि व्याससुतो राजन्शुकोत्र स्थितवानिति ॥ 20 ॥

āveditosau yāṭikairjanakāya mahātmane;
dvāri vyāsasuto rājanśukotra sthitavāniti.

20. The guard informed the high-minded Janaka of his coming, telling him that Śukadeva the son of Vyāsa was

waiting at the gate.

जिज्ञासार्थं शुकस्यासवास्तामेवेत्यवज्ञया ।

उत्त्वा बभूव जनकस्तूर्णीं सप्तदिनान्यथ ॥ 21 ॥

jijñāsārthaṁ śukasyāsavāstāmevetyavajñayā;
uktvā babhūva janakastūṇīm saptaadinānyatha.

21. Janaka who understood that Śukadeva had come to learn from him, gave no heed to the informant but held his silence for seven days afterwards.

ततः प्रवेशयामास जनकः शुकमङ्गणम् ।

तत्राहानि स सप्तैव तथैवावसदुन्मनाः ॥ 22 ॥

tataḥ praveśayāmāsa janakaḥ śukamaṅgaṇam;
tatrāhāni sa saptaiva tathāivāvasadunmanāḥ.

22. The emperor then ordered him to be brought into the yard or outer compound, where he had to spend his time waiting for another seven days as before.

अथ प्रवेशयामास जनकोन्तःपुरं शुकम् ।

राजा न दृश्यते तावदिति सप्त दिनानि च ॥ 23 ॥

atha praveśayāmāsa janakontaḥpuram śukam;
rājā na dṛśyate tāvaditi sapta dināni cha.

23. Śukadeva was then commanded to enter the inner apartment of the palace, where he continued a week more without seeing the emperor.

तत्रोन्मदाभिः कान्ताभिर्भोजनैर्भोगसंचयैः ।

जनको लालयामास शुकं शशिसमाननम् ॥ 24 ॥

tatronmadābhiḥ kāntābhirbhōjanairbhogasañchayaiḥ;
janako lālayāmāsa śukaṁ śāśisamānanam.

24. Here Janaka entertained the moon-faced Śukadeva with abundance of eatables, perfumeries and lusty damsels.

ते भोगस्तानि दुःखानि व्यासपुत्रस्य तन्मनः ।

नाजहुर्मन्दपवना बद्धपीठमिवाचलम् ॥ 25 ॥

*te bhogastāni duḥkhāni vyāsaputrasya tanmanah;
nājahurmandapavanā baddhapīṭhamivāchalam.*

25. But neither that harassment of waiting nor these entertainments could affect the tenor of Śukadeva's mind, which remained firm as a well-rooted tree at blasts of the mild wind.

केवलं सुसमः स्वस्थे मौनी मुदितमानसः ।

अतिष्ठत् स शुकस्तत्र संपूर्ण इव चन्द्रमाः ॥ 26 ॥

*kevalam susamaḥ svasthe maunī muditamānasah;
atiṭṭhat sa śukastatra saṁpūrṇa iva chandramāḥ.*

26. He remained there as the full moon (without any wane or wax), tranquil in his desires, silent and contented in his mind.

परिज्ञातस्वभावं तं शुकं स जनको नृपः ।

आनीतं मुदितात्मानमवलोक्य ननाम ह ॥ 27 ॥

*parijñātasvabhāvaṁ taṁ śukaṁ sa janako nṛpaḥ;
ānītaṁ muditātmānamavalokya nanāma ha.*

27. The emperor Janaka having thus known the (unalterable) disposition of Śukadeva's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.

निःशेषितजगत्कार्यं प्राप्ताखिलमनोरथ ।

किमीप्सितं तवेत्याशु कृतस्वागतमाह तम् ॥ 28 ॥

*niḥśeṣitajagatkārya prāptākhilamanoratha; kimīpsitaṁ
tavetyāśu kṛtasvāgatamāha tam.*

28. Janaka said: You have accomplished to the full all your duties in this world, and obtained all the objects of your life to its utmost extent; what is it that you now desire for?

श्रीशुक उवाच

संसाराडम्बरमिदं कथमभ्युत्थितं गुरो ।

कथं प्रशममायाति यथावत्कथयाशु मे ॥ 29 ॥

*saṁsārāḍambaramidaṁ kathamabhyutthitaṁ guro;
kathaṁ praśamamāyāti yathāvatkathayā śu me.*

29. Śukadeva said: Tell me my guide, whence sprang all this bustle (of worldly life); and tell me also how it may soon come to its collapse.

जनकेनेति पृटेन शुक्स्य कथितं तदा ।
तदेव यत्पुरा प्रोक्तं तस्य पित्रा महात्मना ॥ 30 ॥
*janakeneti pṛṭena śukasya kathitaṁ tadā;
tadeva yatpurā proktaṁ tasya pitrā mahātmanā.*

30. **Visvāmitra said:** Being thus asked by Śukadeva, Janaka spoke to him the same things which he had learned from his high profile father (Vyāsa).

श्रीशुक उवाच
स्वयमेव मया पूर्वमेतज्ज्ञातं विवेकतः ।
एतदेव च पृटेन पित्रा मे समुदाहृतम् ॥ 31 ॥
*svayameva mayā pūrvametajñātāṁ vivekataḥ;
ētadeva cha pṛṭena pitrā me samudāhṛtaṁ.*

31. **Śukadeva then said:** All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.

भवताप्येवार्थः कथितो वाग्विदां वर ।
एव च वाक्यार्थः शास्त्रेषु परिदृश्यते ॥ 32 ॥
*bhavatāpy ēvārthaḥ kathito vāgvidāṁ vara;
ēva cha vākyaṛthaḥ śāstreṣu paridṛśyate.*

32. You, who are the most eloquent of all, have spoken to the same purpose, and the same is found to be addressed in the Sāstras.

यथायं स्वविकल्पोऽथः स्वविकल्पपरिक्षयात् ।
क्षीयते दग्धसंसारो निःसार इति निश्चयः ॥ 33 ॥
*yathāyaṁ svavikalpotthaḥ svavikalpaparikṣayāt;
kṣīyate dagdhasaṁsāro niḥsāra iti niśchayaḥ.*

33. That the network of the world is a creation of our desires, it ceases to occur with the absence of desire in us; and that it is an accursed and unsubstantial world, after all, is the conclusion arrived at by all sages.

तत्किमेतन्महाबाहो सत्यं ब्रुहि ममाचलम् ।

त्वत्तो विश्रान्तिमाप्नोति चेतसा भ्रमता जगत् ॥ 34 ॥

tatkimetanmahābāho satyaṁ bruhi mamāchalam;

tvatto viśrāntimāpnoti chetasā bhramatā jagat.

34. Now tell me truly you long-armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world (in search of truth).

नातः परतरः कश्चिनिश्चयोस्त्यपरो मुने ।

स्वयमेव त्वया ज्ञातं गुरुतश्च पुनः श्रुतम् ॥ 35 ॥

nātaḥ parataḥ kaśchiniśchayostyaparo mune;

svayameva tvayā jñātaṁ gurutaścha punaḥ śrutam.

35. **Janaka replied:** There is nothing more certain, O sage! than what you have known by yourself and heard from your father.

अविच्छिन्नचिदात्मैकः पुमानस्तीह नेतरत् ।

स्वसंकल्पवशाद्बद्धो निःसंकल्पश्च मुच्यते ॥ 36 ॥

avichchhinnachidātmaikaḥ pumānastiha netarat;

svasaṁkalpavaśādbaddho niḥsaṁkalpaścha muchyate.

36. There is but one undivided consciousness called soul and nothing else; it becomes confined by its desires and freed by renouncing them.

तेन त्वया स्फुटं ज्ञातं ज्ञेयं यस्य महात्मनः ।

भोगेभ्यो विरतिर्जाता दृश्यात्प्राक्सकलादिह ॥ 37 ॥

tena tvayā sphuṭaṁ jñātaṁ jñeyaṁ yasya mahātmanaḥ;

bhogebhyo viratirjātā dṛśyātprāksakalādiha.

37. You have truly come to the knowledge of the

knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and vision.

तव बाल महावीर मतिर्विरतिमागता ।

भोगेभ्ये दीर्घरोगेभ्यः किमन्यच्छ्रोतुमिच्छसि ॥ 38 ॥

tava bāla mahāvīra matirviratimāgatā;

bhogebye dīrgharogebhyaḥ kimanyachchhrotumichchhasi.

38. You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?

न तथा पूर्णता जाता सर्वज्ञानमहानिधेः ।

तिष्ठतस्तपसि स्फारे पितुस्तव यथा तव ॥ 39 ॥

na tathā pūrṇatā jātā sarvajñānamahānidheḥ;

tiṭhatastapasi sphāre pitustava yathā tava.

39. Even your father, with all his learning in every science, and devotedness to austerities, has not arrived at the state of perfection like you.

व्यासादधिक एवाहं व्यासाशियोसि तत्सुतः ।

भोगेच्छातानवेनेह मत्तोप्यत्यधिको भवान् ॥ 40 ॥

vyāsādadhika ēvāhaṁ vyāsāśīyosi tatsutaḥ;

bhogechchhātānaveneha matto pyatyadhiko bhavan.

40. I am a pupil of Vyāsa, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.

प्राप्तं प्राप्तव्यमखिलं भवता पूर्णचेतसा ।

न दृश्ये पतसि ब्रह्मन्मुक्तस्त्वं भ्रान्तिमुत्सृज ॥ 41 ॥

prāptaṁ prāptavyamakhilam bhavatā pūrṇachetasā;

na dṛśye patasi brahmanmuktastvaṁ bhrāntimutsrja.

41. You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of.

अनुशिष्टः स इत्येवं जनकेन महात्मना ।

अतिष्ठत्स शुकस्तूर्णीं स्वच्छे परमवस्तुनि ॥ 42 ॥

anusiṣṭaḥ sa ityevaṁ janakena mahātmanā;

atiṣṭhatsa śukastūṇīm svachchhe paramavastuni.

42. Being thus advised by the magnanimous Janaka, Śukadeva remained silent with his mind fixed on the purely supreme object.

वीतशोकभयायासो निरीहश्छिन्नसंशयः ।

जगाम शिखरं मेरोः समाध्यर्थमनिन्दितम् ॥ 43 ॥

vītaśokabhayāyāso nirīhaśchhinnasaṁśayaḥ;

jagāma śikharaṁ meroḥ samādhyaṛthamaninditam.

43. Then being devoid of sorrow and fear, and released from all efforts, exertions, and doubts, he repaired to a peaceful summit of Mount Meru (Kailāśa) in the Himalayas to obtain his Samādhi.

तत्र वर्षसहस्राणि निर्विकल्पसमाधिना ।

दश स्थित्वा शशामासावात्मन्यस्नेहदीपवत् ॥ 44 ॥

tatra varṣasahastrāṇi nirvikalpasamādhinā;

daśa sthitvā śasāmāsāvātmanyasnehadīpavat.

44. There he passed ten-thousand years in Nirvikalpa Samādhi, and merged with the supreme soul like a lamp without oil.

व्यपगतकलनाकलङ्कशुद्धः स्वयममलात्मनि पावने पदेसौ ।

सलिलकण इवाम्बुधौ महात्मा विगलितवासनमेकतां जगाम ॥ 45 ॥

vyapagatakalanākalāṅkaśuddhaḥ svayamamalātmani pāvane

pade sau;

salilakaṇa ivāmbudhau mahātmā vigalitavāsanamekatām

jagāma.

45. Thus purified from the stain of sensual pleasures and the ignorance causing them; and disrobed of all Sanskāras/Vāsanas the great-souled Śukadeva merged with the

Supreme Spirit, as a drop of water merges into the depth of the ocean.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
शुकनिर्याणं नाम प्रथमः सर्गः ॥ 1 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe śukaniryāṇaṁ nāma
prathamah sargaḥ*

Here ends the first Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 2: SPEECH OF VIŚVĀMITRA

श्रीविश्वामित्र उवाच

तस्यव्यासतनूजस्य मलमात्रोपमार्जनम् ।

यथोपयुक्तं ते राम तावदेवापयुज्यते ॥ 1 ॥

*tasyavyāsatanūjasya malamātropamārjanam;
yathopayuktaṁ te rāma tāvadevāpayujyate.*

Viśvāmitra said: Rāma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyāsa.

ज्ञेयमेतेन विज्ञातमशेषेण मुनीश्वराः ।

स्वदन्तेस्मै न यद्भोगा रोगा इव सुमेधसे ॥ 2 ॥

*jñeyametenā vijñātamaśeṣeṇa muniśvarāḥ;
svadantesmai na yadbhogā rogā iva sumedhase.*

2. You see, O great sages! how perfectly the knowable is known to Rāma, whose good understanding has learnt to feel a distaste for worldly enjoyments as if they were diseases unto him.

ज्ञातज्ञेयस्य मनसो नूनमेतद्धि लक्षणम् ।

न स्वदन्ते समग्राणि भोगवृन्दानि यत्पुनः ॥ 3 ॥

*jñātajñeyasya manaso nūnametaddhi lakṣaṇam;
na svadante samagrāṇi bhogavṛndāni yatpunah.*

3. A person who knows the knowable, is no longer interested in all the enjoyments of life.

भोगभावनया याति बन्धो दाढर्यमवस्तुजः ।

तयोपशान्तया याति बन्धो जगति तानवम् ॥ 4 ॥

bhogabhāvanayā yāti bandho dāḍharyamavastujaḥ;

tayopasāntayā yāti bandho jagati tānavam.

4. It is the desire for sensory enjoyment that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.

वासनातानवं राम मोक्ष इत्युच्यते बुधैः ।

पदार्थवासनादाढ्यं बन्ध इत्याभिधीयते ॥ 5 ॥

vāsanātānavam rāma mokṣa ityuchyate budhaiḥ;

padārthavāsanādāḍhyam bandha ityābhidhīyate.

5. Know Rāma that it is the curtailing of desires which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.

स्वात्मतत्त्वभिगमनं भवति प्रायशो नृणाम् ।

मुने विषयवैरस्यं कदर्थदुपजायते ॥ 6 ॥

svātmataṭṭvabhigamanam bhavati prāyaśo nṛṇām;

mune viṣayavairasyam kadarthādupajāyate.

6. Spiritual knowledge is easily obtainable by most men here, but a distaste for (pleasurable) objects is hard to be had (however painful it is to procure them).

सम्यक्पश्यति यस्तज्ज्ञो ज्ञातज्ञेयः स पण्डितः ।

न स्वदन्ते बलादेव तस्मै भोगा महात्मने ॥ 7 ॥

samyakpaśyati yastajjñō jñātajñeyaḥ sa paṇḍitaḥ;

na svadante balādeva tasmai bhogā mahātmane.

7. He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high-minded men.

यशः प्रभृतिना यस्मै हेतुनैव विना पुनः ।

भुवि भोगा न रोचन्ते स जीवन्मुक्त उच्यते ॥ 8 ॥

yaśaḥ prabhṛtinā yasmai hetunaiva vinā punaḥ;

bhuvi bhogā na rochante sa jīvanmukta uchyate.

8. The mind that has no interest in earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.

ज्ञेयं यावन्न विज्ञातं तावत्तावन्न जायते ।

विषयेष्वरतिर्जन्तोर्मरुभूमौ लता यथा ॥ 9 ॥

jñeyam yāvanna vijñātaṁ tāvattāvanna jāyate;

viṣayeṣvaratirjantormarubhūmau latā yathā.

9. As there grows no vegetable in a sterile soil, so there grows no disinclination to worldliness until one comes to know the knowable reality (i.e. to say: neither the godly can be worldly, nor the worldly be godly).

अतएव हि विज्ञातज्ञेयं विद्धि रघूद्वहम् ।

यदेनं रञ्चयन्त्येता न रम्या भोगभूमयः ॥ 10 ॥

ataēva hi vijñātajñeyam viddhi raghūdvaham;

yadenam rañchayantyetā na ramyā bhogabhūmayah.

10. Hence know this supporter of Raghu's race to have verily known the knowable, which has made him disgusted with his princely enjoyments.

रामो यदन्तर्जानाति तद्वस्त्वित्येव सन्मुखात् ।

आकर्ण्य चित्तविश्रान्तिमाप्नोत्येव मुनीश्वराः ॥ 11 ॥

rāmo yadantarjānāti tadvastvityeva sanmukhāt;

ākarnya chittaviśrāntimāpnotyeva munīśvarāḥ.

11. I tell you great sages that, whatever Rāma has come to know by his intuition, requires to be confirmed by Vasistha for the tranquility of his mind.

केवलं केवलीभावविश्रान्तिं समपेक्षते ।

रामबुद्धिः शरल्लक्ष्मीः खलु विश्रमणं यथा ॥ 12 ॥

*kevalam kevalibhāvaviśrānti samapekṣate;
rāmabuddhiḥ śarallakṣamīḥ khalu viśramaṇam yathā.*

12. It is only a reliance on the Unity, that Rāma now requires for his repose, just as the beauty of autumn depends on the clear sky.

अत्रास्य चित्तविश्रान्त्यै राघवस्य महात्मनः ।
युक्तिं कथयतु श्रीमान्वसिष्ठो भगवानयम् ॥ 13 ॥
*atrāsyā chittaviśrāntyai rāghavasya mahātmanah;
yuktiṁ kathayatu śrīmānvasiṣṭho bhagavānayaṁ.*

13. Let the venerable Vasistha then tell some remedy to the high minded Rāma, and restore the peace of his mind.

रघूणामेव सर्वेषां प्रभुः कुलगुरुः सदा ।
सर्वज्ञः सर्वसाक्षी च त्रिकालामलदर्शनः ॥ 14 ॥
*raghūṇāmeva sarveṣāṁ prabhuḥ kulaguruḥ sadā;
sarvajñaḥ sarvasākṣī cha trikālāmaladarśanaḥ.*

14. For he is the master and family Guru of the whole race of the Raghus; besides he is all-knowing and all-seeing; and has a clear insight (into all things) of the three times (present, past, and future).

वसिष्ठ भगवन्पूर्वं कच्चित्स्मरसि यत्स्वयम् ।
आवयोर्वैरशान्त्यर्थं श्रेयसे च महाधियाम् ॥ 15 ॥
*vasiṣṭha bhagavanpūrvam kachchitsmarasi yatsvayam;
āvayovainīraśāntyartham śreyase cha mahādhiyām.*

15. Then he (Viśvāmitra) addressed Vasiṣṭha and said: You remember very well, the instruction given to us previously by Brahmā, for pacifying our mutual enmity, and promoting the welfare of the high-minded sages.

निषधाद्रेमुनीनां च सानौ सरलसंकुले ।
उपदिष्टं भगवता ज्ञानं पद्मभुवा बहु ॥ 16 ॥
*niṣadhādreṁunīnāṁ cha sānau saralasaṁkule;
upadiṣṭam bhagavatā jñānam padmabhuvā bahu.*

16. When he (Brahmā, seated on the top of Niṣadha mountain, surrounded by the drooping branches of devadāru (pine) deodar cedar trees, gave his discourse to us and the sages.

येन युक्तिमता ब्रह्मज्ञानेनेयं हि वासना ।

सांसारी नूनमायाति शमं श्यामेव भास्वता ॥ 17 ॥

yena yuktimatā brahmanjñāneneyam hi vāsanaḥ;
sāmsārī nūnamāyāti śamaṁ śyāmeva bhāsvatā.

17. It is by means of that knowledge of liberation that our sensory desires are dispelled like the darkness of night by sunbeams.

तदेव युक्तिमज्ज्ञेयं रामायान्तेनिवासिने ।

ब्रह्मनुपदिशाशु त्वं येन विश्रान्तिमेष्यति ॥ 18 ॥

tadeva yuktimajjñeyam rāmāyāntenivāsine;
brahmannupadiśāśu tvaṁ yena viśrāntimeṣyati.

18. Please now, O Brāhman, communicate immediately that rational knowledge of the knowable to your pupil Rāma, whereby he may gain the peace of his mind.

कदर्थना च नैवैषा रामो हि गतकल्मषः ।

निर्मले मुकुरे वक्रमयत्नेनैव बिम्बति ॥ 19 ॥

kadathanā cha naivaiṣā rāmo hi gatakalmaṣaḥ;
nirmale mukure vaktramayatnenaiva bimbatī.

19. It will be no difficult task for you to teach the spotless Rāma, whose mirror-like mind is quite clear to take the reflection.

तज्ज्ञानं स च शास्त्रार्थस्तद्वैदग्ध्यमनिन्दितम् ।

सच्छिष्याय विरक्ताय साधो यदुपदिश्यते ॥ 20 ॥

tajjñānam sa cha śāstrārthastadvaidagdhyaṁaninditam;
sachchhiyāya viraktāya sādho yadupadiśyate.

20. The knowledge, the learning of the Sāstras, and the scholarship of the learned are then only praiseworthy, when

they are communicated to a good student who is disgusted with the world.

अशिष्याविरक्ताय यत्किंचिदुपदिश्यते ।

तत्प्रयात्यपवित्रत्वं गोक्षीरं श्वदृताविव ॥ 21 ॥

aśiṣyāvīraktāya yatiṁkacchidupadiśyate;

tatprayātyapavitratvaṁ gokṣīraṁ śvadṛtāviva.

21. But instruction given to one who is not deserving nor disgusted with the world, becomes as polluted as milk put in a dog-hide vessel.

वीतरागभयक्रोधा निर्माना गलितैनसः ।

वदन्ति त्वादृशा यत्र तत्र विश्राम्यतीह धीः ॥ 22 ॥

vītarāgabhayakrodhā nirmānā galitainasaḥ;

vadanti tvādṛśā yatra tatra viśrāmyatīha dhīḥ.

22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.

इत्युक्ते गाधिपुत्रेण व्यासनारदपूर्वकाः ।

मुनयस्ते तमेवार्थं साधुसाध्वित्यपूजयन् ॥ 23 ॥

ityukte gādhiputreṇa vyāsanāradapūrvakāḥ;

munayaste tamevārthaṁ sādhusādhvityapūjayan.

23. At these words of Visvāmitra, the son of Gadhi, the assembled sages Vyāsa, Nārada and others, honoured his saying with the exclamation bravo, well said.

अथोवाच महातेजा राज्ञः पार्श्वे व्यवस्थितः ।

ब्रह्मेव ब्रह्मणः पुत्रो वसिष्ठो भगवान्मुनिः ॥ 24 ॥

athovācha mahātejā rājñāḥ pārśve vyavasthitaḥ ।

brahmeva brahmaṇaḥ putro vasiṣṭho bhagavānmuniḥ.

24. Then the venerable Vasistha, as brilliant as his father Brahmā, and seated by the side of the king, spoke in reply:

मुने यदादिशसि मे तदविघ्नं करोम्यहम् ।

कः समर्थः समर्थोपि सतां लङ्घयितुं वचः ॥ 25 ॥

*mune yadādisasi me tadavighnaṁ karomyaham;
kaḥ samarthaḥ samarthopi satāṁ laṅghayitum vachaḥ.*

25. O sage, I will perform without fail, what you have commanded me to do. How can it be possible for even a mighty person to disobey the orders of saintly persons?

अहं हि राजपुत्राणां रामादीनां मनस्तमः ।

ज्ञानेनापनयाम्याशु दीपेनेव निशातमः ॥ 26 ॥

*ahaṁ hi rājaputrāṇāṁ rāmādīnāṁ manastamaḥ;
jñānenāpanayāmyāśu dīpeneva niśātamaḥ.*

26. I will destroy the mental darkness of the princes Rāma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.

स्मराम्यखण्डितं सर्वं संसारभ्रमशान्तये ।

निषधद्रौ पुरा प्रोक्तं यज्ज्ञानं पद्मजन्मना ॥ 27 ॥

*smarāmyakhaṇḍitaṁ sarvaṁ saṁsārabhramaśāntaye;
niṣadhādrau purā proktaṁ yajjñānaṁ padmajanmanā.*

27. I well remember the instructions word by word which were given of yore by Brahmā on the Niṣadha mountain, for removing the confusion of the world.

इति निगदितवानसौ महात्मा परिकरबंधगृहीत वक्तृतेजाः ।

अकथयदिदमज्ञतोपशांत्यै परमपदैकविबोधनं वसिष्ठः ॥ 28 ॥

*iti nigaditavānasau mahātmā parikarabandhagṛhīta
vaktṛtejāḥ;
akathayadidamajñatopaśāntyai paramapadaikavibodhanam
vasiṣṭhaḥ.*

28. Having said so, the high-minded Vasistha made up his mind as one girds up his loins, to deliver his lecture to Rāma for dispelling his ignorance and showing him the state of supreme felicity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे

विश्वामित्रवाक्यं नाम द्वितीयः सर्गः ॥ 1 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe vālmikiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe viśvāmitravākyaṁ
nāma dvitīyaḥ sargaḥ*

Here ends the second Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmiki.

SARGA 3: ON THE REPEATED BIRTHS OF HUMAN BEINGS AND CREATIONS OF THE WORLD

श्रीवसिष्ठ उवाच

पूर्वमुक्तं भगवता यज्ज्ञानं पद्यजन्मना ।

सर्गादौ लोकशान्त्यर्थं तदिदं कथयाम्यहम् ॥ 1 ॥

*pūrvamuktaṁ bhagavatā yajñānam padyajanmanā;
sargādaḥ lokaśāntyartham tadidaṁ kathayāmyaham.*

1. Vasistha said: I will now expound to you Rāma! the knowledge that was imparted by Brahmā in the beginning of the creation of the world for the peace of mankind.

श्रीराम उवाच

कथयिष्यसि विस्तीर्णां भगवन्मोक्षसंहिताम् ।

इमं तावत्क्षणं जातं संशयं मे निवारय ॥ 2 ॥

*kathayiṣyasi vistīrṇāṁ bhagavanmokṣasānhitām;
imaṁ tāvatkṣaṇam jātaṁ saṁśayaṁ me nivāraya.*

2. Rāma said: I know, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.

पिता शुकस्य सर्वज्ञो गुरुर्व्यासो महामतिः ।

विदेहमुक्तो न कथं कथं मुक्तः सुतोस्य सः ॥ 3 ॥

*pitā śukasya sarvajña gururvyāso mahāmatiḥ;
videhamukto na katham katham muktaḥ sutosya saḥ.*

3. And how it was that the great sage Vyāsa, the father and

guide of Śukadeva, did not attain emancipation after his death with all his omniscience, while his son did so.

परमार्कप्रकाशान्तस्त्रिजगत्त्रसरेणवः ।

उत्पत्योत्पत्य लीना ये न संख्यामुपयान्ति ते ॥ 4 ॥

paramārkaprakāśāntastri-jagattrasareṇavaḥ;

utpatyotpatya līnā ye na saṁkhyāmupayānti te.

4. **Vasistha said:** (Hear me Rāma), there is no counting of the trasreṇu (three sub-atomic particles, viz. protons, neutrons, and electrons) proceeding from the Supreme light (spirit) and merging with the three words (observer space, intermediate space, and light space), similarly, there are enumerable seers named as Vyāsa who have taken birth in this world.

वर्तमानाश्च याः सन्ति त्रैलोक्यगणकोटयः ।

शक्यन्ते ताश्च संख्यातुं नैव काश्चन केनचित् ॥ 5 ॥

vartamānāścha yāḥ santi trailokyagaṇakoṭayaḥ;

śakyante tāścha saṁkhyātum naiva kāśchana kenachit.

5. There is nobody even who can count the millions of heavenly bodies, which at present form the three worlds.

भविष्यन्ति पराम्भोधौ जगत्सर्गतरङ्गकाः ।

तांश्च वै परिसंख्यातुं सा कथैव न विद्यते ॥ 6 ॥

bhaviṣyanti parāmbhodhau jagatsargatarāṅgakāḥ;

tāmścha vai parisāṁkhyātum sā kathaiva na vidyate.

6. Nor can any one say by calculation, what numbers of waves of creation will rise from the ocean of Supreme existence.

श्रीराम उवाच

या भूता या भविष्यन्तो जगत्सर्गपरम्पराः ।

तासां विचारणा युक्ता वर्तमानास्तु का इव ॥ 7 ॥

yā bhūtā yā bhaviṣyanto jagatsargaparamparāḥ;

tāsāṁ vichāraṇā yuktā vartamānāstu kā iva.

7. **Rāma said:** It is proper to talk of worlds gone by or yet to come; what you will say of the present (state of existence).

श्रीवसिष्ठ उवाच

तिर्यक्पुरुषदेवादेर्यो नाम स विनश्यति ।

यस्मिन्नेव प्रदेशेसौ तदैवेदं प्रपश्यति ॥ 8 ॥

tiryakpuruṣadevāderyo nāma sa vinaśyati;

yasminneva pradeśesau tadaivedaṁ prapaśyati.

8. **Vasistha said:** The birds, animals, human beings and superhuman beings whenever and wherever die, perceive the three worlds from the range of same place and time.

आतिवाहिकनाम्नान्तः स्वहृद्येव जगत्रयम् ।

व्योम्नि चित्तशरीरेण व्योमात्मानुभवत्यजः ॥ 9 ॥

ātivāhikanāmnāntaḥ svahr̥dyeva jagatrayam;

vyomni chittaśarīreṇa vyomātmānubhavatyajah.

9. Persons realize all the three types of worlds/species (made of sāttvika, rājasika, or tāmasika sanskāras) in the vacuity of their heart through their subtle body/conscious mind named as Ātivāhika, formed of their particular vāsanās/sanskāras (whether sāttvika, rājasika or tāmasika) and takes birth in the same type of species after their death. However, a person is pure consciousness and unborn by nature.

एवं मृता म्रियन्ते च मरिष्यन्ति च कोटयः ।

भूतानां यां जगन्त्याशामुदितानि पृथक् पृथक् ॥ 10 ॥

ēvaṁ mṛtā mriyante cha mariṣyanti cha koṭayaḥ;

bhūtānāṁ yāṁ jagantyaśāsamuditāni pṛthak pṛthak.

10. The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different types of worlds/species (sāttvika, rājasika, or tāmasika) realized by them before death.

संकल्पनिर्माणमिव मनोराज्यविलासवत् ।

इन्द्रजालामाल इव कथार्थप्रतिभासवत् ॥ 11 ॥

*saṁkalpanirmāṇamiva manorājyavilāsavat;
indrajālāmāla iva kathārthapratibhāsavat.*

11. This world is in truth nothing but a creation of our saṁskāras; it is an ideal castle in the air; a magic view spread before us. We may feel like a story.

दुर्वतभूकम्प इव त्रस्तबालपिशाचवत् ।
मुक्तालीवामले व्योम्नि नौस्पदन्तरुयानवत् ॥ 12 ॥
*durvātabhūkampa iva trastabālapīśāchavat;
muktālīvāmale vyomni nauspadantaruyānavat.*

12. It is as false as an earthquake felt by a patient of illness caused by the aggravation of vāta, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.

स्वप्नसंवित्तिपुरवत् स्मृतिजातखपुष्पवत् ।
जगत्संसरणं स्वान्तर्मृतोनुभवति स्वयम् ॥ 13 ॥
*svapnasāṁvittipuravat smṛtijātakhapuṣpavat;
jagatsaṁsaraṇaṁ svāntarmṛtonubhavati svayam.*

13. It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.

तत्रातिपरिणामेन तदेव घनतां गतम् ।
इह लोकोयमित्येव जीवाकाशे विजृम्भते ॥ 14 ॥
*tatrātipariṇāmena tadeva ghanatām gatam;
iha lokoyamityeva jīvākāśe vijṛmbhate.*

14. Although the world is unreal, yet it is strongly impressed on the mind as if it is real due to excessive association. The same condition is called as 'Ihaloka' (here in this world). So, this unreal world manifests again as real to a person.

पुनस्तत्रैव जन्मेहामरणाद्यनुभूतिमान् ।

परं लोकं कल्पयति मृतस्तत्र तथा पुनः ॥ 15 ॥

punastatraiva janmehāmaranādyanubhūtimān;

paraṁ lokam kalpayati mṛtastatra tathā punaḥ.

15. Thus a person is born again here and enjoys the feelings of a real world till his death. He/she thinks of this world itself as the world hereafter, so, the person is reborn in this world after his death.

तदन्तरेन्ये पुरुषास्तेषामन्तस्तथेतरे ।

संसार इति भान्तीमे कदलीदलपीठवत् ॥ 16 ॥

tadantarenye puruṣāsteṣāmantastathetare;

saṁsāra iti bhāntīme kadaliḍalapiṭhavat.

16. After one's shuffling off his body, he/she assumes another and then another form (according to his/her sanskāras/vāsanās), and thus the world is as unstable as a chair made of plantain leaves and its coatings.

न पृथ्व्यादिमहाभूतगणा न च जगत्क्रमाः ।

मृतानां सन्ति तत्रापि तथाप्येषां जगद्भ्रमाः ॥ 17 ॥

na pṛthvyādimahābhūtagaṇā na cha jagatkramāḥ;

mṛtānām santi tatrāpi tathāpyeṣām jagadbhramāḥ.

17. Neither the existence of five gross elements like earth, water, fire, air, and ether is permanent, nor is the cycle of creation. Even then the dead, as well as living beings, have confusion about what is of permanence.

अविद्यैव ह्यनन्तेयं नानाप्रसरशालिनी ।

जडानां सरिदादीर्घा तरत्सर्गतर्ङ्गिणी ॥ 18 ॥

avidyaiva hmananteyam nānāprasaraśālīnī;

jaḍānām saridādīrghā taratsargatarāṅgiṇī.

18. In fact, it is the interminable ignorance that resembles the vast river enveloping the waves of creation, branched out into many river systems, which is difficult to be crossed over by the ignorant.

परमार्थाम्बुधौ स्फारे राम सर्गतरङ्गकाः ।

भूयो भूयोनुवर्तते त एवान्ये च भूरिशः ॥ 19 ॥

paramārthāmbudhau sphāre rāma sargatarāṅgakāḥ;
bhūyo bhūyonuvartate ta ēvānye cha bhūrīśaḥ.

19. O Rāma! the waves of creation shoot forth in the vast ocean of divinity (Brahman), which rise incessantly and plentifully one after the other.

सर्वतः सदृशा केचित्कुलक्रममनोगुणैः ।

केचिदर्धेन सदृशा केचिच्चातिविलक्षणाः ॥ 20 ॥

sarvataḥ sadṛśā kechitkulakramamanogūṇaiḥ;
kechidardhena sadṛśā kechichchāativilakṣaṇāḥ.

20. All beings here are nothing but the waves of this sea, of which some are alike to one another in their families, lineage, minds, and natures, while others are half alike, and some quite different from the rest.

इमं व्यासमुनिं तत्र द्वात्रिंशं संस्मराम्यहम् ।

यथा सम्भवविज्ञानदृशा संदृश्यमानया ॥ 21 ॥

imaṁ vyāsamuniṁ tatra dvātriṁśaṁ saṁsmaṛāmyaham;
yathā sambhavavijñānadṛśā saṁdṛśyamānayā.

21. Having explained the system and nature of creation in the foregoing verses. Now he explains the real issue that was discussed in the 4th verse as under (Note: this verse is related to verse 4):

I remember this sage Vyāsa as one of the thirty-two of these waves, on account of his fame and knowledge of scientific treatises (*Śāstras*).

द्वादशाल्पधिपस्तत्र कुलाकारेहितैः समाः ।

दश सर्वे समाकाराः शिष्टाः कुलविलक्षणाः ॥ 22 ॥

dvādaśālpadhipastatra kulākārehitaiḥ samāḥ;
daśa sarve samākārāḥ śiṣṭāḥ kulavilakṣaṇāḥ.

22. There were twelve of them possessed of a lesser

intelligence, they were alike in family status, physique, and work performance. Ten of them were alike but in physique, and the rest were quite different.

अद्याप्यन्ये भविष्यन्ति व्यासवाल्मीकयस्तथा ।

भृग्वङ्गिरः पुलस्त्याश्च तथैवाप्यन्यथैव च ॥ 23 ॥

adyāpyanye bhaviṣyanti vyāsavālmīkayastathā;

bhṛgvaṅgiraḥ pulastyāścha tathaiṣāpyanyathaiva cha.

23. There will be born again other Vyāsas and Vālmīkis, and likewise some other Bhṛgus and Aṅgīrās, as well as other Pulastyas and others in different forms.

नराः सुरर्षिदेवानां गणाः संभूय भूरिशः ।

उत्पद्यते विलीयन्ते कदाचिच्च पृथक् पृथक् ॥ 24 ॥

narāḥ surarṣidevānāṁ gaṇāḥ sambhūya bhūrīśaḥ;

utpadyate vilīyante kadāchichcha prthak prthak.

24. All other men like Asuras (people living in the western horizon and southern hemisphere), and Devas (people living in the northern hemisphere and eastern horizon) are repeatedly born and destroyed either in their former or different shapes.

ब्राह्मी द्वासप्ततिस्रेता आसीदस्ति भविष्यति ।

स एवान्यश्च लोकाश्च त्वं चाहं चेति वेद्म्यहम् ॥ 25 ॥

brāhmī dvāsaptatistretā āsīdasti bhaviṣyati;

sa evānyaścha lokāścha tvam chāham cheti vedmyaham.

25. Like this there were seventy-two (71 Mahāyugas+1 Satyayuga) Tretā cycles in the past Manvantara of the Kalpas of Brahmā, in the present 7th Manvantara (Vaivasvata) also there are 72 cycles and likewise in future Manvantaras also there will be 72 cycles. I, you, and other people were born in the same bodies like me as Vasistha and you as Rāma or in other forms or bodies.

Note: Here Vasistha wants to tell that everybody is born repeatedly in his own name and body or some other name

and body. Just as we hear that Paraśurāma was present during the period of Rāma as well as during the period of Mahābhārata. According to the above reference of Yogavāsiṣṭha, Paraśurāma of Rāmāyaṇa was different from Paraśurāma of Mahābhārata. So, we should not confuse the similarly named personalities mentioned in different times as one personality, as they are two different personalities born in different times with the same nomenclature.

क्रमेणस्य मुनेरित्थं व्यासस्याद्भुतकर्मणः ।

संलक्ष्यतेवतारोयं दशमो दीर्घदिर्शनः ॥ 26 ॥

krameṇasya munerittham vyāsasyādbhutakarmanah;

samlakṣayatevatāroyam daśamo dīrghadīrśanaḥ.

26. There have been ten successive incarnations of this Vyāsa, who has done such wondrous acts, and is famed for his vast knowledge.

अभूम व्यासवाल्मीकियुक्ता वयमनेकशः ।

अभूम वयमेवेमे बहुशश्च पृथक् पृथक् ॥ 27 ॥

abhūma vyāsavālmīkiyuktā vayamanekāśaḥ;

abhūma vayameveme bahuśāścha pṛthak pṛthak.

27. Myself and Vālmīki have been born as contemporaries many times, as also born differently in different ages countless times.

अभूम वयमेवेमे सदृशा इतरे विदः ।

अभूम वयमेवेमे नानाकाराः समाशयाः ॥ 28 ॥

abhūma vayameveme sadṛśā itare vidah;

abhūma vayameveme nānākārāḥ samāśayāḥ.

28. We have existed countless times, sometimes in the forms as we are today and sometimes assuming different forms. We shall also be born in the future in different forms, but with similar knowledge and point of view.

भाव्यमद्याप्यनेनेह ननु वाराष्टकं पुनः ।

भूयोपि भारतं नाम सेतिहासं करिष्यति ॥ 29 ॥

*bhāvyamadyāpyaneneha nanu vārāṣṭakam punaḥ;
bhūyopi bhārataṁ nāma setihāsaṁ kariṣyati.*

29. This Vyāsa will again be born eight times hereafter, and again will he write history of Bhārata (Mahābhārata).

कृत्वा वेदविभागं च नीत्वानेन कुलप्रथाम् ।
ब्रह्मत्वं च तथा कृत्वा भाव्यं वैदेहमोक्षणम् ॥ 30 ॥
*kṛtvā vedavibhāgaṁ cha nītvānena kulaprathām;
brahmatvaṁ cha tathā kṛtvā bhāvyam vaidehamokṣaṇam.*

30. He having compiled the Vedas and described the acts and traditions of families, and established in Brahman is to attain his disembodied liberation.

वीताशोक भयः शान्तनिर्वाणो गतकल्पनः ।
जीवन्मुक्तो जितमना व्यासोयमिति वर्णितः ॥ 31 ॥
*vītāśoka bhayaḥ śāntanīrvāṇo gatakalpanaḥ;
jīvanmukto jīta-manā vyāsoyamiti varṇitaḥ.*

31. This Vyāsa who is devoid of fear and sorrow, and has become tranquil and emancipated in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present lifetime.

वित्तबन्धु वयः कर्मविद्याविज्ञानचेष्टितैः ।
समानि सन्ति भूतानि कदाचिन्न तु तानि तु ॥ 32 ॥
*vittabandhu vayaḥ karmavidyāvijñānacheṣṭitaiḥ;
samāni santi bhūtāni kadāchinna tu tāni tu.*

32. The living liberated ones may sometimes be associated with their relatives, estates, his acts, duties, his knowledge, and wisdom, and sometimes not.

क्वचित्सर्गशतैस्तानि भवन्ति न भवन्ति वा ।
कदाचिदपि मायेयमित्यमन्तविवर्जिता ॥ 33 ॥
*kvachitsargaśataistāni bhavanti na bhavanti vā;
kadāchidapi māyeyamitthamantavivarjitā.*

33. These beings are either reborn a hundred times in a period of creation or never at all due to their Sanskāras as there is no end to it.

यच्छतीयं विपर्यासं भूरिभूतपरम्पराः ।

बीजराशिरिवाजस्रं पूर्यमाणः पुनः पुनः ॥ 34 ॥

yachchhatīyaṁ viparyāsaṁ bhūribhūtaparamparāḥ;
bījaraśīrivājastraṁ pūryamāṇaḥ punaḥ punaḥ.

34. There souls undergo changes by repetition, like a bushel of grain, which is collected to be sown repeatedly, and to be reaped again and again (in the same or some other field).

तेनैव सन्निवेशेन तथान्येन पुनः पुनः ।

सर्गाकाराः प्रवर्तन्ते तरङ्गाः कालवारिधे ॥ 35 ॥

tenaiva sanniveśena tathānyena punaḥ punaḥ;
sargākārāḥ pravarttante taraṅgāḥ kālavāridhe.

35. As the sea heaves its incessant surges of different shapes, so are all beings born incessantly in various forms in the vast ocean of time.

आश्वस्तान्तः करणः शान्तविकल्पः स्वरूपसारमयः ।

परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः ॥ 36 ॥

āśvastāntaḥ karaṇaḥ śāntavikalpaḥ svarūpasāramayaḥ;
paramaśamāmṛtatṛptastiṣṭhati vidvānnirāvaraṇaḥ.

36. The wise who is liberated in his lifetime, lives by one's own self in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

इत्यार्षे श्रीवासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
भूयोभूयः सर्गानुवर्णनं नाम तृतीयः सर्गः ॥ 3 ॥

Ityārṣe śrīvāsīṣṭhamahārāmāyaṇe vālmīkiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe bhūyobhūyaḥ
sargānuvarṇanaṁ nāma tṛtīyaḥ sargaḥ

Here ends the third Sarga of Mumukṣu Vyavahāra

Prakaraṇa of Yogavāsīṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 4: PRAISE OF ACTS AND EFFORTS

वसिष्ठ उवाच

सौम्याम्बुत्वे तरङ्गत्वे सलिलस्याम्बुता यथा ।

समैवाब्धौ तथादेहसदेहमुनिमुक्तता ॥ 1 ॥

saumyāmbutve taraṅgatve salilasyāmbutā yathā;

samaivābdhau tathā dehasadehamunimuktatā.

1. **Vasistha said:** I know gentle Rāma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.

सदेहा वास्त्वदेहा वा मुक्तता विषये न च ।

अनास्वादितभोगस्य कुतो भोज्यानुभूतयः ॥ 2 ॥

sadehā vāstvadehā vā muktatā viṣaye na cha;

anāsvāditabhogasya kuto bhojyānubhūtayāḥ.

2. The liberation whether of embodied or disembodied spirits consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification is devoid of experience of sensual pleasures.

जीवन्मुक्तं मुनिश्रेष्ठं केवलं हि पदार्थवत् ।

पश्यामः पुरतो नास्य पुनर्विघ्नोन्तराशयम् ॥ 3 ॥

jīvanmuktaṁ munīśreṣṭhaṁ kevalaṁ hi padārthavat;

paśyāmaḥ purato nāsyā punarvighno ntarāśayama.

3. And though we see before us the living liberated sage (Vyāsa) as an embodied person, yet we have no doubt of his disembodiment.

सदेहा देहमुक्ताना भेदः को बोधरुपिणाम् ।

यदेवाम्बुतरङ्गत्वे सौम्यत्वेपि तदेव तत् ॥ 4 ॥

sadehā dehamuktānā bhedaḥ ko bodharupiṇām;

yadevāmbutarāṅgatve saumyatve pi tadeva tat.

4. The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and undulating states.

न मनागति भेदोस्ति सदेहादेहमुक्तयोः ।

सस्पन्दोप्यथवास्पन्दो वायुरेव यथानिलः ॥ 5 ॥

na manāgati bhedosti sadehādehamuktayoḥ;
saspandopyathavāspando vāyureva yathānilaḥ.

5. There is no more difference between embodied and unembodied liberation than there is between the air in motion and at rest.

सदेहा वा विदेहा वा मुक्ता न प्रमास्पदम् ।

अस्माकमपि तस्यास्ति स्वैकतास्त्यविभागिनी ॥ 6 ॥

sadehā vā videhā vā muktā na pramāspadam;
asmākamapi tasyāsti svaikatāstyavibhāginī.

6. Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity (of the soul).

तस्मात्प्रकृतमेवेदं शृणु श्रवणभूषणम् ।

मयोपदिश्यमानं त्वं ज्ञानमज्ञानान्ध्याशनम् ॥ 7 ॥

tasmātpṛakṛtamevedaṁ śṛṇu śravaṇabhūṣaṇam;
mayopadiśyamānaṁ tvaṁ jñānamajñāndhyanāśanam.

7. Now, therefore, attend to the true doctrine that I am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).

सर्वमेवेह हि सदा संसारे रघुनन्दन ।

सम्यक्प्रयुक्तात्सर्वेण पौरुषात् समवाप्यते ॥ 8 ॥

sarvameveha hi sadā saṁsāre raghunandana;
samyakprayuktātsarveṇa pauruṣāt samavāpyate.

8. Know, O son of Raghu, that every thing in this world is obtainable by our efforts being properly employed (to our

purposes).

इह हीन्दोरिवोदेति शीतलाह्लादनं हृदि ।

परिस्पन्दफलप्राप्तौ पौरुषादेव नान्यतः ॥ 9 ॥

iha hīndorivodeti śītalāhlādanam hṛdi;

parispandaphalaprāptau pauruṣādeva nānyataḥ.

9. This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delightful influence on the heart, that there is no other way to gain fruits of karmas but by our efforts, no fruit can be gained through destiny.

पौरुषं स्पन्दफलवद् दृष्टं प्रत्यक्षतो न यत् ।

कल्पितं मोहितैर्मन्दैर्देवं किञ्चिन्न विद्यते ॥ 10 ॥

pauruṣam spandaphalavad dṛṣṭam pratyakṣato na yat;

kalpitaṁ mohitairmanīndaidaivaṁ kiñchinna vidyate.

10. We evidently see the results of the exercise of our efforts, and no result of fate is ever seen. Fate, in fact, is the imagination of ignorant, fools, and lethargic persons.

साधूपदिष्टमार्गेण यन्मनोऽङ्गविचेष्टितम् ।

तत्पौरुषं तत्सफलमन्यदुन्मत्तचेष्टितम् ॥ 11 ॥

sādhūpadiṣṭamārgēṇa yanmanoṅgavicheṣṭitam;

tatpauruṣam tatsaphalamanyadunmattacheṣṭitam.

11. A mental, physical, or spoken effort when directed according to the counsel and conduct of the sages and Śāstras, it is attended with success, otherwise it is as vain as the freak of a madman.

यो यमर्थं प्रार्थयते तदर्थं चेहते क्रमात् ।

अवश्यं स तमाप्नोति न चेदधर्मान्निवर्तते ॥ 12 ॥

yo yamarthaṁ prārthayate tadarthaṁ chehate kramāt;

avaśyaṁ sa tamāpnoti na chedardhānnivartate.

12. He who wishes to acquire something, if he puts systematic efforts into its acquisition, he surely succeeds in

gaining it; at least he stops short in the midway.

पौरुषेण प्रयत्नेन त्रैलोक्यैश्वर्यसुन्दरम् ।

कश्चित्प्राणिविशेषो हि शक्रतां समुपागतः ॥ 13 ॥

*pauruṣeṇa prayatnena trailokyaiśvaryasundarām;
kaśchitprāṇiviśeṣo hi śakratām samupāgataḥ.*

13. It was by means of the efforts that some particular person obtained the status of Indra over the three worlds.

पौरुषेणैव यत्नेन सहसाम्भोरुहास्पदम् ।

कश्चिदेव चिदुल्लासो ब्रह्मतामधितिष्ठति ॥ 14 ॥

*pauruṣeṇaiva yatnena sahasāmbhoruhāspadam;
kaśchideva chidullāso brahmatāmadhitiṣṭhati.*

14. It is by efforts and inward bliss that a particular person attained the status of Brahmā. (In the previously Brahmā was a common man who attained the current status by dint of his austerity).

सारेण पुरुषार्थेन स्वेनैव गरुडध्वजः ।

कश्चिदेव पुमानेव पुरुषोत्तमां गतः ॥ 15 ॥

*sāreṇa puruṣārthena svenaiva garuḍadhvajah;
kaśchideva pumāneva puruṣottamatām gataḥ.*

15. It was by virtue of his self-efforts that somebody has become Viṣṇu, best among men, the bearer of the ensign of the eagle.

पौरुषेणैव यत्नेन ललनावलिताकृतिः ।

शरीरी कश्चिदेवेह गतश्चन्द्रार्धचूडताम् ॥ 16 ॥

*pauruṣeṇaiva yatnena lalanāvalitākṛtiḥ;
śarīrī kaśchideveha gataśchandrārdhachūḍatām.*

16. It was by one's efforts that some person succeeded to obtain the beautiful form of Śiva accompanied by his better half, and adorned by the coolness of the moon in his mind.

प्राक्तनं चैहिकं चेति द्विविधं विद्धि पौरुषम् ।

प्राक्तनोद्यतनेनाशु पुरुषार्थेन जीर्यते ॥ 17 ॥

prāktanam chaihikam cheti dvividham viddhi pauruṣam;
prāktano dyatanenāśu puruṣārthena jīryate.

17. Know our actions/efforts to be of two kinds namely, those of former life and present life: and that acts of the present life generally supersede those of the past. (If one has nothing in his store from the actions of past life, he can put efforts and gain whatever he/she wants to gain in the current life. Moreover, suppose as per results of the karmas of past life you are to fail in a particular area of life 4 times, then the effort made for the fifth time in that very particular area will lead you to success).

यत्नवद्भिर्दृढाभ्यासैः प्रज्ञोत्साहसमन्वितैः ।

मेरवोपि निगीर्यन्ते कैव प्राक्पौरुषे कथा ॥ 18 ॥

yatnavadbhirdṛḍhābhyāsaiḥ prajñotsāhasamanvitaiḥ;
meravo pi nigīryante kaiva prākpauruṣe kathā.

18. Know also that efforts joined with constant practice, and supported by intelligence and encouragement (some stimulating force), are able to scale down the mount of Meru, as such are the results of the acts of past life have no hurdles.

शास्त्रनियन्त्रिततपौरुषपरमा पुरुषस्य पुरुषता या स्यात् ।

अभिमतफलभरसिद्धयौ भवति हि सैवान्यथा त्वनर्थाय ॥ 19 ॥

śāstranīyantritatapauruṣaparamā puruṣasya puruṣatā yā syāt;
abhimataphalabharasiddhyau bhavati hi saivānyathā
tvānarthāya.

19. The results proceeding from good efforts of a person-directed in accordance with Śāstras, lead to his success, or else they either go for nothing or turn to his disadvantage.

कस्यांचित्स्वयमातमदुःस्थितिवशात् पुंसो दशायां

शनैरङ्गुल्यग्रनिपीडितैकचुलुकादावापबिन्दुर्बहुः ।

कस्यांचिज्जलराशिपर्वतपुरद्वीपान्तरालीकृता

भर्तव्योचितसंविभागकरणे पृथ्वी न पृथ्वी भवेत् ॥ 20 ॥

*kasyāṁchitsvayamātamaduḥsthitivaśāat puṁso daśāyām
śanairāṅgulyagranipīḍitaikachulukādāvāpabindurbahuḥ;
kasyāṁchijjalarāśīparvatapuradvīpāntarālīkṛtā
bhartavyochitasāṁvibhāgakarāṇe pṛthvī na pṛthvī bhavet.*

20. So a man laid up in a state of disability is unable to twist his fingers in order to hold a little water in the hollow of his palm for a drink, while there is another who (by his well-directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्तो मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
पौरुषप्रकरणं नाम चतुर्थः सर्गः ॥ 4 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokto
mokṣopāye mumukṣuvyavahāraprakaraṇe pauruṣaprakaraṇaṁ
nāma chaturthaḥ sargaḥ*

Here ends the fourth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 5: NECESSITY OF HUMAN EFFORTS IN THE PRESENT LIFE

प्रवृत्तिरेव प्रथमं यथा शास्त्रविहारिणाम् ।

प्रभेव वर्णभेदानां साधनी सर्वकर्मणाम् ॥ 1 ॥

pravṛttireva prathamam yathā śāstravihāriṇām;

prabheva varṇabhedānāṁ sādhanī sarvakarmaṇām.

1. **Vasistha said:** It is the will or inclination that is the prime instrument in the success of all actions done even according to the rules of Śāstras, as it is the reflection of the light that gives various hues to things.

मनसा वाञ्छ्याते यच्च यथाशास्त्रं न कर्मणा ।

साध्यते मत्तलीलासौ मोहनी नार्थसाधनी ॥ 2 ॥

manasā vāñchhyāte yachcha yathāśāstram na karmaṇā;

sādhyaṭe mattalilāsau mohani nārthasādhani.

2. Whoever wishes to do anything desirable to him in violation of the instructions laid down in Śāstras, it becomes as fruitless as the endeavours of a mad man.

यथा संयत्यते येन तथा तेनानुभूयते ।

स्वकर्मेवेति चास्तेन्या व्यतिरिक्ता न दैवदृक् ॥ 3 ॥

yathā saṁyatyate yena tathā tenānubhūyate;

svakarmaiveti chastyenā vyatiriktā na daivadrk.

3. As you put effort so shall you get results. Fortune or destiny is nothing but the results of our past life karmas.

उच्छास्त्रं शास्त्रितं चेति द्विविधं पौरुषं स्मृतम् ।

तत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम् ॥ 4 ॥

uchchhāstraṁ śāstritaṁ cheti dvividhaṁ pauruṣaṁ smṛtam;

tatrochchhāstramanarthāya paramārthāya śāstritam.

4. Human efforts are either according to Śāstra or in violation of Śāstra; the former leading to success, and the latter to dangerous consequences.

द्वौ हुडाविव युध्येते पुरुषार्थौ समासमौ ।

प्राक्तनश्चैहिकश्चैव शाम्त्यत्राल्पवीर्यवान् ॥ 5 ॥

dvau huḍāviva yudhyete puruṣārthau samāsamau;

prāktanaśchaihikaśchaiva śāmtyatṛālpavīryavān.

5. Daiva (results of past life karmas which are known as adṛṣṭa phala, because they are not directly not seen by us) and current efforts (their results are called dṛṣṭa phala, because we directly see them) contend with each other like two rams of equal or unequal strength, the mightier overcomes the other.

अतःपुरुषयत्नेन यतितव्यं यथा तथा ।

पुंसा तन्त्रेण सद्योगाद्येनाश्वद्यतनो जयेत् ॥ 6 ॥

atahpuruṣayatnena yatitavyaṁ yathā tathā;

puṁsā tantreṇa sadyogādyaenāśvadyatano jayet.

6. Therefore man should put efforts in this life diligently

according to the Śāstras in the company of wise men in such a way that his present-life efforts overcome the past-life efforts.

द्वौ हुडाविव युध्येते पुरुषार्थौ समासमौ ।

आत्मीयश्चान्यदीयश्च जयत्यतिबलस्तयोः ॥ 7 ॥

dvau huḍāvīva yudhyete puruṣāthauṁ samāsamau;
ātmīyaśchānyadiyaścha jayatyatibalastayoḥ.

7. When two equal or unequal efforts of ours or others contend with one another like two rams, the stronger one overcomes the other.

Note: This stanza has the similar meaning as that of number 5 above. It seems that either one of them is an interpolation.

अनर्थः प्राप्यते यत्र शास्त्रितादपि पौरुषात् ।

अनर्थकर्तृ बलवत्तत्र ज्ञेयं स्वपौरुषम् ॥ 8 ॥

anarthaḥ prāpyate yatra śāstritādapi pauruṣāt;
anarthakarṭṛ balavattatra jñeyam svapauruṣam.

8. When some wrong or danger happens even by efforts put in following instructions of Śāstras, one should know that efforts are a powerful tool to win over that wrong. [Through efforts one can win over all wrongs/dangers].

परं पौरुषमाश्रित्य दन्तैर्दन्तानविचूर्णयन् ।

शुभेनाशुभमुद्युक्तं प्राक्तनं पौरुषं जयेत् ॥ 9 ॥

param pauruṣamāśritya dantairdantānavichūrṇayan;
śubhenāśubhamudyuktaṁ prāktanam pauruṣam jayet.

9. One by his utmost efforts in the right way, as by the gnashing of his teeth, can overcome his misfortune caused by actions/efforts of past life.

प्राक्तनः पुरुषार्थोसौ मां नियोजयतीति धीः ।

बलादधस्पर्दीकार्या प्रत्यक्षादधिका न सा ॥ 10 ॥

prāktanah puruṣārthosau mām niyojayatīti dhīḥ;
balādadhaspadikāryā pratyakṣādadhikā na sā.

10. When one finds himself to be led astray by the demerit of his acts of past life, he must attempt to subdue the same by greater efforts of his present life, as past actions/efforts can no longer be stronger than the present ones.

तावत्तावत्प्रयत्नेन यतितव्यं सुपौरुषम् ।

प्राक्तनं पौरुषं यावदशुभं शाम्यति स्वयम् ॥ 11 ॥

tāvattāvatprayatnena yatitavyaṁ supauruṣam;

prāktanam pauruṣam yāvadaśubham śāmyati svayam.

11. So far should one diligently endeavour to exercise his efforts, as he may be able to beat down the evils resulting from his past life actions/efforts.

दोषः शाम्यत्यसन्देहं प्राक्तनोद्यतनैर्गुणैः ।

दृष्टांतोत्र ह्यस्तनस्य दोषस्याद्य गुणैः क्षयः ॥ 12 ॥

doṣaḥ śāmyatyasandeham prāktanodyatanairguṇaiḥ;

dṛṣṭānto tra hmastanasya doṣasyādyā guṇaiḥ kṣayaḥ.

12. The evils of bad fortune (caused by past life actions/efforts) are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

असदैवमधःकृत्वा नित्यमुद्रिक्तया धिया ।

संसारोत्तरणं भूत्यै यतेताधातुमात्मनि ॥ 13 ॥

asaddaivamadhaḥkṛtvā nityamudriktayā dhiyā;

samsārottaraṇam bhūtyai yatetā dhātumātmani.

13. Having trampled over an unfavourable fortune by one's reliance on his continuous efforts, he must attempt to secure to himself every good for his well-being in his present life.

न गन्तव्यमनुद्योगैः साम्यं पुरुषगर्दभैः ।

उद्योगस्तु यथाशास्त्रं लोकद्वितयसिद्धये ॥ 14 ॥

na gantavyamanudyogaiḥ sāmyaṁ puruṣagardabhaiḥ;

udyogastu yathāśāstram lokadvitayasiddhaye.

14. One should not become donkey-like by leaving all

efforts; it is by the efforts put in according to Śāstras that a person secure (svarga) his welfare in the mundane world and mokṣa hereafter.

संसारकुहरादस्मात्रिगन्तव्यं स्वयं बलात् ।

पौरुषं यत्नमाश्रित्य हरिणेवारिपंजरात् ॥ 15 ॥

*saṁsāraḥkuraḍasmarānirgantavyaṁ svayaṁ balāt;
pauruṣaṁ yatnamāśritya hariṇevāripanjaraṭ.*

15. And that one should make his way out of the pit of this world by force of his efforts and diligence, just as an antelope breaks out from the cage of his enemy.

प्रत्यहं प्रत्यवेक्षेत देहं नश्वरमात्मनः ।

संत्यजेत्पशुभिस्तुल्यं श्रयेत्सत्पुरुषोचितम् ॥ 16 ॥

*pratyahaṁ pratyavekṣeta dehaṁ naśvaramātmanaḥ;
saṁtyajetpaśubhistulyaṁ śrayetsatpuruṣochitam.*

16. One must ponder in himself every day that the body is subject to fall, the animal-like acts must be abandoned and the human-like acts followed.

किञ्चित्कान्तान्नपानादिकलिलं कोमलं गृहे ।

व्रणे कीट इवास्वाद्य वयः कार्यं न भस्मसात् ॥ 17 ॥

*kiñchitkāntānnapānādikalilaraṁ komalāṁ gr̥he;
vraṇe kīṭa ivāsvādya vayaḥ kāryaṁ na bhasmasāt.*

17. One should not waste the bloom of youth enjoying the bliss of harem like wife, delicious food, drinking wine, and other cozy and romantic things, like a worm wasting his time infecting a sore. (Since life is a means to attain the four Puruṣārthas-Dharma, Artha, Kāma, and Mokṣa).

शुभेन पौरुषेणाशु शुभमासाद्यते फलम् ।

अशुभेनाशुभं नित्यं दैवं नाम न किञ्चन ॥ 18 ॥

*śubhena pauruṣeṇāśu śubhamāsādyate phalam;
aśubhenāśubhaṁ nityaṁ daivaṁ nāma na kiñchana.*

18. It is our good efforts that are attended by good results

as the bad ones are followed by bad consequences. Daiva or fortune/destiny is a mere meaningless word.

प्रत्यक्षमानमुत्सृज्य योनुमानमुपैत्यसौ ।

स्वभुजाभ्यामिमौ सर्पाविति प्रेक्ष्य पलायते ॥ 19 ॥

pratyakṣamānamutsrjya yo numānamupaityasau;
svabhujābhyāmimau sarpāviti prekṣaya palāyate.

19. He who has no reliance on present objects, but depends upon suppositions of the past, is like a man flying for fear of his own hands supposing them as snakes.

दैवं संप्रेयति मामिति दग्धधियां मुखम् ।

अदृष्टश्रेष्ठदृष्टीनां दृष्टां लक्ष्मीर्निवर्तते ॥ 20 ॥

daivaṁ saṁpreyati māmiti dagdhadhiyāṁ mukham;
adrṣṭaśreṣṭhadṛṣṭīnāṁ dṛṣṭāṁ lakṣmīrnivartate.

20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.

तस्मात्पुरुषयत्नेन विवेकं पूर्वमाश्रयेत् ।

आत्मज्ञानमहार्थानि शास्त्राणि प्रविचारयेत् ॥ 21 ॥

tasmātpuruṣayatnena vivekaṁ pūrvamāśrayet;
ātmajñānamahārthāni śāstrāṇi pravichārayet.

21. Therefore let a person diligently apply his/her mind and rationale, and then investigate into the Śāstras containing the deep knowledge of self.

चित्तं चिन्तयतामर्थं यथाशास्त्रं निजेहितैः ।

असंसाधयतामेव मूढानां धिगदुरीप्सितम् ॥ 22 ॥

chittaṁ chintayatāmarthaṁ yathāśāstraṁ nijehitaiḥ;
asaṁsādhayatāmeva mūḍhānāṁ dhigdurīpsitam.

22. Those who do not set their hearts to act according to the dictates of the Śāstras, but put efforts otherwise to gain (their ends), are accursed as mad persons for their vain attempts.

पौरुषं च न वानन्तं न यत्नमभिवाञ्छ्यते ।

न यत्नेनापि महता प्राप्यते रत्नमश्मतः ॥ 23 ॥

*pauruṣaṁ cha na vānantaṁ na yatnamabhivāṁchhyāte;
na yatnenāpi mahatā prāpyate ratnamaśmataḥ.*

23. The efforts are not endless (as efforts end with the attainment of the objective). They (efforts) don't require any pain, as even a big pain cannot bring out a gem from a stone without expertise (A gemologist can obtain a gem from a stone without taking any pain).

यथा घटः परिमितो यथा परिमितः पटः ।

नियतः परिमाणस्थः पुरुषार्थस्तथैव च ॥ 24 ॥

*yathā ghaṭaḥ parimito yathā parimitaḥ paṭaḥ;
niyataḥ parimāṇasthaḥ puruṣārthastathaiva cha.*

24. Human efforts are limited and result-oriented, as a pot and cloth have a limited capacity and length.

स च सच्छास्त्रसत्संगसदाचारैर्निजं फलम् ।

ददातीति स्वभावोयमन्यथा नार्थसिद्धये ॥ 25 ॥

*sa cha sachchhāstrasatsaṁgasadāchārainijam phalam;
dadātīti svabhāvoyamanyathā nārthasiddhaye.*

25. If the human efforts are directed according to the authentic Śāstras, by means of good conduct and in the company of the good, they deliver the intended results (self-realization), because this is their original nature. The efforts directed otherwise don't yield the intended results.

स्वरूपं पौरुषस्यैतदेवं व्यवहरन्नरः ।

याति निफलयत्नत्वं न कदाचन कश्चन ॥ 26 ॥

*svarūpaṁ pauruṣasyaitadevaṁ vyavaharannaraḥ;
yāti niphalayatnatvaṁ na kadāchana kaśchana.*

26. Having known the nature of the human efforts (if they are directed according to Śāstras by means of good conduct and in the company of good experts, they yield desired results), if one conducts in action, he/she never fails in his/her

attempts at any time.

दैन्यदारिद्र्यादुःखार्ता अप्यन्ये पुरुषोत्तमाः ।

पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम् ॥ 27 ॥

dainyadāridryāduḥkhārttā apyanye puruṣottamāḥ;

pauruṣeṇaiva yatnena yātā devendratulyatām.

27. Some among the best of men like king Hariśchandra, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by their efforts.

आबाल्यादलमभ्यस्तैः शास्त्रसत्सङ्गमादिभिः ।

गुणैः पुरुषयत्नेन स्वार्थः संप्राप्यते यतः ॥ 28 ॥

ābālyādalamabhyastaiḥ śāstrasatsaṅgamādibhiḥ;

guṇaiḥ puruṣayatnena svārthaḥ saṁprāpyate yataḥ.

28. By learning the Sāstras well from boyhood, by keeping company with the good, and by possession of good qualities, as also by diligent application, a man is sure to gain his object.

इति प्रत्यक्षतो दृष्टमनुभूतं श्रुतं कृतम् ।

दैवात्तमिति मन्यन्ते ये हतास्ते कुबुद्धयः ॥ 29 ॥

iti pratyakṣato dṛṣṭamanubhūtaṁ śrutaṁ kṛtaṁ;

daivāttamiti manyante ye hatāste kubuddhayaḥ.

29. It has been seen, known, heard, and experienced that acts/efforts are rewarded with success; and they are dull-headed who think that success is outcome of Daiva/ fortune/ /destiny.

आलस्यं यदि न भवेज्जगत्यनर्थः को न स्याद्बहुधनको बहुश्रुतो वा ।

आलस्यादियमवनिः ससागरान्ता संपूर्णा नरपशुभिश्च निर्धनैश्च ॥ 30 ॥

ālasyaṁ yadi na bhavejjagatyantarthaḥ ko na

syādbahudhanako bahuśruto vā;

ālasyādiyamavaniḥ sasāgarāntā saṁpūrṇā narapaśubhiścha nirdhanaiścha.

30. Had there not been the folly of idleness in this world,

what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.

बाल्ये गतेविरतकल्पितकेलिलोले दोर्दण्डमण्डितवयः प्रभृति प्रयत्नात् ।

सत्सङ्गमैः पदपदार्थविशुद्धबुद्धिः कुर्यान्नरः स्वगुणदोषविचारणानि ॥ 31 ॥

*bālye gateviratakalpitakelilole dordañḍamaṇḍitavayaḥ
prabhṛti prayatnāt;*

*satsaṅgamaḥ padapadārthaviśuddhabuddhiḥ kuryānnaraḥ
svagaṇadoṣavichāraṇāni.*

31. Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the Śāstras and their meanings, and by scanning well his own faults and qualities.

श्रीवाल्मीकिरुवाच

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेस्तमिनो जगाम ।

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम ॥ 32 ॥

*ityuktavatyatha munau divaso jagāma sāyaṁtanāya
vidhayestamino jagāma;*

*snātuṁ sabhā kṛtanamaskaraṇā jagāma śyāmākṣaye ravikareṇa
sahājagāma.*

32. **Vālmīki said:** After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
पौरुषस्थापनं नाम पंचमः सर्गः ॥ 5 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe pauruṣasthāpanam
nāma pañchamaḥ sargaḥ*

Here ends the fifth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki

SARGA 6: REFUTATION OF THE THEORY OF FATE

श्रीवसिष्ठ उवाच

तस्मात्प्राक्पौरुषादैवं नान्यत्तत्प्रोज्झ्य दूरतः ।

साधुसंगमसच्छास्त्रैर्विमुत्तारयेद्वलात् ॥ 1 ॥

tasmātpṛākpauruṣādāivaṁ nānyattatprojiya dūrataḥ;
sādhusaṅgamasachchhāstrairjīvamuttārayedvalāt.

1. **Vasistha resumed saying:** Fate is not separate from efforts of the present life. It is no other than the result of our actions of the past life. So, it is possible to leave at a distance the feeling that a person bound by fate cannot do anything independently. One can extricate one's self (from the fetters of the world) by betaking himself to good company and study of authentic Sāstras.

यथायथा प्रयत्नः स्याद्भवेदाशु फलं तथा ।

इति पौरुषमेवास्ति दैवमस्तु तदेव च ॥ 2 ॥

yathāyathā prayatnaḥ syādbhavedāśu phalaṁ tathā;
iti pauruṣamevāsti daivamastu tadeva cha.

2. Whatever one attempts to do, he readily meets with its reward: this being the effect of efforts. Fate is no other but the result of your efforts.

दुःखाद्यथा दुःखकाले हा कष्टमिति कथ्यते ।

हा कटशब्दपर्यायस्तथा हा दैवमित्यपि ॥ 3 ॥

duḥkhādyathā duḥkhakāle hā kaṣṭamiti kathyate;
hā kaṣaśabdaparyāyastathā hā daivamityapi.

3. Persons laboring hard, are heard to exclaim O how painful it is: so persons suffering under fate cry out O how cruel is fate! (so painful results of past life actions are called daiva/fate).

प्राक्स्वकर्मंतराकारं दैवं नाम न विद्यते ।

बालः प्रबलपुंसेव तज्जेतुमिह शक्यते ॥ 4 ॥

prākṣvakarmetarākāraṁ daivaṁ nāma na vidyate;

bālaḥ prabalapuṁseva tajjetumiha śakyate.

4. Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.

ह्यस्तनो दुष्ट आचार आचरेणाद्य चारुणा ।

यथाशु शुभतामेति प्राक्तनं कर्म तत्तथा ॥ 5 ॥

hyastano duṣṭa āchāra āchāreṇādya chāruṇā;

yathāśu śubhatāmeti prāktanam karma tattathā.

5. As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior bad luck is removed by (posterior) good acts.

तज्जयाय यतन्ते ये न लोभलवलम्पटाः ।

ते दीनाः प्राकृता मूढाः स्थिता दैवपरायणाः ॥ 6 ॥

tajjayāya yatante ye na lobhalavalamptaḥ;

te dīnāḥ prākṛtā mūḍhāḥ sthitā daivaparāyaṇāḥ.

6. Those carnal-minded libertines who do not try to win over their fate, but depend upon the favor of fortune, are poor, uneducated, and fools.

पौरुषेण कृतं कर्म दैवाद्यदभिनश्यति ।

तत्र नाशयितुर्ज्ञेयं पौरुषं बलवत्तरम् ॥ 7 ॥

pauruṣeṇa kṛtaṁ karma daivādyadabhinaśyati;

tatra nāśayiturnjñeyam pauruṣam balavattaram.

7. Thus if the efforts of the present life neutralize the fate, it must be acknowledged that efforts of the present life are mightier than the fate (efforts of past life).

यदेकवृन्तफलयोरथैकं शून्यकोटरम् ।

तत्र प्रयत्नः स्फुरितस्तथा तद्विससंविदः ॥ 8 ॥

yadekavṛntaphalayorathaikaṁ śūnyakoṭaram;

tatra prayatnaḥ sphuritastathā tadrīśasamīdhaḥ.

8. As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate (the result of past-life actions) is rendered abortive by that of efforts of the present life.

यत्प्रयान्ति जगद्भावाः संसिद्धा अपि संक्षयम् ।

क्षयकारकयत्नस्य ह्यत्र ज्ञेयं महद् बलम् ॥ 9 ॥

yatprayānti jagadbhāvāḥ saṁsiddhā api saṁkṣayam;
kṣayakārayatnasya hyatra jñeyam mahad balam.

9. Seeing the decay of the best things in the world, we must own the power of the efforts that cause this decay.

द्वौ हुडाविव युध्येते पुरुषार्थौ परस्परम् ।

य एव बलवांस्तत्र स एव जयति क्षणात् ॥ 10 ॥

dvau huḍāviva yudhyete puruṣārthau parasparam;
ya ēva balavāṁstatra sa ēva jayati kṣaṇāt.

10. Like two rams our fate (past life actions) and Pauruṣa (present life efforts/actions) are fighting with one another, wherein the victory is always on the side of the stronger.

भिक्षुको मङ्गलेभेन नृपो यत्क्रियते बलात् ।

तदमात्येभपौराणां प्रयत्नस्य बलं महत् ॥ 11 ॥

bhikṣuko maṅgalebhena nṛpo yatkriyate balāt;
tadamātyebhapaurāṇām prayatnasya balaṁ mahat.

11. In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the countrymen and citizens than to his fate (beggar's past life actions).

पौरुषेणान्नमाक्रम्य यथा दन्तेन चूर्ण्यते ।

अन्यः पौरुषमाश्रित्य तथा शूरेण चूर्ण्यते ॥ 12 ॥

pauruṣeṇānnamākramya yathā dantena chūrṇyate;
anyaḥ pauruṣamāśritya tathā śūreṇa chūrṇyate.

12. As a man takes his food and grinds it under his teeth,

so is fate (past life actions) nullified by the stronger party, that is efforts of the present life.

अन्नभूता हि महतां लघवो यत्नशालिनाम् ।

यथेष्टं विनियोज्यन्ते तेन कर्मसु लोष्टवत् ॥ 13 ॥

annabhūtā hi mahatām laghavo yatnaśālinām;

yatheṣṭam viniyojyante tena karmasu loṣṭavat.

13. The low-profile karma-yogis (low-trained persons) are thus employed like clods of the earth by high-profile karma-yogis (highly trained persons) in their works.

शक्तस्य पौरुषं दृश्यमदृश्यं वापि यद्भवेत् ।

तदैवमित्यशक्तेन बुद्धमात्मन्यबुद्धिना ॥ 14 ॥

śaktasya pauruṣaṁ dṛśyamadrśyaṁ vāpi yadbhavet;

taddaivamityaśaktena buddhamātmanyabuddhinā.

14. Silly and incapable persons seeing the intelligent and capable persons thriving by their strong efforts, whether visible or unvisible, are apt to attribute it to their good fortune (instead of their efforts).

भूतानां बलवद्भूतं यत्र दैवमिति स्थितम् ।

तत्तेषामप्यधिठातृ सतामेतत्स्फुटं मिथः ॥ 15 ॥

bhūtānām balavadbhūtaṁ yanna daivamiti sthitam;

tatteṣāmapyadhiṭhātṛ satāmetatsphuṭaṁ mithaḥ.

15. The more powerful person generally controls the less powerful ones. This fact is accepted by all wise persons. This proves that it is the efforts that pay and not the fate.

शास्त्रामात्येभपौराणामविकल्पा स्वभावधीः ।

या सा भिक्षुकराज्यस्य कर्तृ धर्तृ प्रजास्थिते ॥ 16 ॥

śāstrāmātyebhapaūrāṇāmavikalpā svabhāvadhīḥ;

yā sā bhikṣukarājyasya kartṛ dhartṛ prajāsthite.

16. In the case of the (aforesaid) beggar boy's installation to the ruling, the unanimous decision of the ministers, elephants, and citizens (is to be taken as the chief cause) and

not the fate (karmas of past life).

भिक्षुको मङ्गलेभेन नृपो यत्क्रियते क्वचित् ।

प्राक्तनं पौरां बलवद्वापि कारणम् ॥ 17 ॥

bhikṣuko maṅgalebhena nṛpo yatkriyate kvachit;

prāktanam pauruām balavadvāpi kāraṇam.

17. Should the beggar boy be ever elected as a ruler by the royal elephant itself (without the assent of people), in that case, it is to be attributed to the boy's fate (karmas of past life) (because there was no sensible effort on his part or others' side).

ऐहिकः प्राक्तनं हन्ति प्राक्तनोद्यतनं बलात् ।

सर्वदा पुरुषस्पन्दस्तत्रानुद्वेगवाञ्जयी ॥ 18 ॥

aihikaḥ prāktanam hanti prāktanodyatanam balāt;

sarvadā puruṣaspandastatrānudvegavāñjayī.

18. Present strong acts destroy weak acts of the past life and vice versa; but only those efforts triumph that are without concern, anxiety, or distress. (Here it may be noted that only present life efforts may qualify for it and not the past life efforts).

द्वयोरद्यतनस्यैव प्रत्यक्षाद् बलिता भवेत् ।

दैवं जेतुं यतो यत्नैर्बालो यूनेव शक्यते ॥ 19 ॥

dvayoradyatanasyaiva pratyakṣād balitā bhavet;

daivam jetu yato yatnairbālo yūneva śakyate.

19. Of these two karmas, the power of the present life karmas is superior to the past life karmas; hence it is possible to defeat the result of past life karmas with the karmas of the present life, as to defeat a boy by an adult. (Note: Here sage Vasistha wants to convey that strong karmas of the present life may change the fate of a person. So, one need not be disappointed over his fate. He/she should rise and do karmas according to the Śāstras, so that the effect of his/her past life karmas may be neutralized.

मेघेन नीयते यद्वद्वत्सरोपार्जिता कृषिः ।

मेघस्य पुरुषार्थोसौ जयत्यधिकयत्नवान् ॥ 20 ॥

meghena nīyate yadvadvatsaropārjitā kṛṣiḥ;
meghasya puruṣārthosau jayatyadhikayatnavān.

20. As a hail shower lays waste the cultivation of a whole year, so also does the predominant fate sometimes overpower the attempts of this life.

क्रमेणोपार्जितेऽप्यर्थे नष्टे कार्या न खेदिता ।

न बलं यत्र मे शक्तं तत्र का परिदेवना ॥ 21 ॥

krameṇopārjitepyarthe naṣṭe kāryā na kheditā;
na balaṁ yatra me śaktam tatra kā paridevanā.

21. However it does not behove us to be sorry at the loss of our long-earned money, for it is useless to mourn about what is beyond our control. In this situation, it is advisable to repeat the attempt.

यत्र शक्नोमि तस्यार्थे यदि दुःखं करोम्यहम् ।

तदमारितमृत्योर्मे युक्तं प्रत्यहरोदनम् ॥ 22 ॥

yanna śaknōmi tasyārthe yadi duḥkhaṁ karomyaham;
tadamāritamṛtyorme yuktam pratyaharodanam.

22. If I should mourn about for what is beyond my control, I must then weep all the days of my life because I am not to be spared by death.

देशकालक्रियाद्रव्यवशतो विस्फुरन्त्यमी ।

सर्व एव जगद्भावा जयत्यधिकयत्नवान् ॥ 23 ॥

deśakālakriyādravyavaśato visphurantyaṁī;
sarva ēva jagadbhāvā jayatyadhikayatnavān.

23. All our acts are subject to their proper time and place, means, and modes of their operation; hence in the matter of all actions of the world, the more diligent are the most successful. (So, if one fails at one particular place or time or with particular means or a particular mode of operation, he/she may try it at another place or time or with other

means and modes of operation).

तस्मात्पौरुषमाश्रित्य सच्छास्त्रैः सत्यमागमैः ।

प्रज्ञाममलतां नीत्वा संसारजलधिं तरेत् ॥ 24 ॥

tasmātpauruṣamāśritya sachchhāstraiḥ satyamāgamaiḥ;
prajñāmamalatām nītvā saṁsārajaladhiṁ taret.

24. We should, therefore, rely on our efforts done according to the guidelines of the Śāstras and in the guidance or company of the wise with a clear conscience, for fording over the ocean of this world.

प्राक्तनश्चैहिकश्चेमौ पुरुषार्थौ फलद्रुमौ ।

संजातो पुरुषारण्ये जयत्यभ्यधिकस्तयोः ॥ 25 ॥

prāktanaśchaihikaśchemau puruṣārthau phaladdrumau;
saṁjāto puruṣāraṇye jayatyabhyadhikastayoḥ.

25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is more effective and powerful, thrives and fructifies the most.

कर्म यः प्राक्तनं तुच्छं न निहन्ति शुभेहितैः ।

अज्ञो जन्तुरनीशोसावात्मनः सुखदुःखयोः ॥ 26 ॥

karma yaḥ prāktanam tuchchham na nihanti śubhehitaiḥ;
ajño janturaniśosāvātmanaḥ sukhaduḥkhaḥayoh.

26. He who is unable to overcome his insignificant karmas of past life (fate) by his best efforts in the present life, is no better than an ignorant beast that has no power over its pain or pleasure.

ईश्वरप्रेरितो गच्छेत्स्वर्गं नरकमेव वा ।

स सदैव पराधीनः पशुरेव न संशयः ॥ 27 ॥

īśvaraprerito gachchhetsyvargam narakameva vā;
sa sadaiva parādhīnaḥ paśureva na saṁśayaḥ.

27. He who thinks of going to heaven or hell by the will of the Almighty, is also a slave to destiny and no better than a

beast.

यस्तूदारचमत्कारः सदाचारविहारवान् ।

स निर्याति जगन्मोहान्मृगेन्द्रः पंजरादिव ॥ 28 ॥

yastūdārachamatkāraḥ sadāchāravihāravān;
sa niryāti jaganmohānmṛgendraḥ pañjarādiva.

28. The man of a noble mind and one employed in acts of goodness, breaks off from the attachment of the world as a lion from its cage.

कश्चिन्मां प्रेरयत्येवमित्यनर्थकुक्ल्पने ।

यः स्थितोदृष्टमुत्सृज्य त्याज्योसौ दूरतोधमः ॥ 29 ॥

kaśchinmām prerayatyevamityanarthakukalpane;
yaḥ sthitodṛṣṭamutsṛjya tyājyosau dūrato dhamaḥ.

29. Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties, are to be shunned at a distance as the bad man.

व्यवहारसहस्राणि यान्युपायान्ति यान्ति च ।

यथाशास्त्रं विहर्तव्यं तेषु त्यक्त्वा सुखासुखे ॥ 30 ॥

vyavahārasahasrāṇi yānyupāyānti yānti cha;
yathāśāstraṁ vihartavyaṁ teṣu tyaktvā sukhāsukhe.

30. There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is directed in Śāstras disregarding pleasure or pain.

यथाशास्त्रमनुच्छिन्नां मर्यादां स्वामनुज्झतः ।

उपतिष्ठन्ति सर्वाणि रत्नान्यम्बुनिधाविव ॥ 31 ॥

yathāśāstramanuchchinnām maryādām svāmanujjhataḥ;
upatiṣṭhanti sarvāṇi ratnānyambunidhāviva.

31. He who does not transgress his bounds laid down in the Śāstras, is attended by every desired end as the pearls in the sea.

स्वार्थप्रापककार्यैकप्रयत्नपरता बुधैः ।

प्रोक्ता पौरुषशब्देन सा सिद्धयौ शास्त्रयन्त्रिता ॥ 32 ॥

svārthaprāpakakāyaimīkaprayatnaparatā budhaiḥ;
proktā pauruṣaśābdena sā siddhyau śāstrayantritā.

32. Pauruṣa (human efforts) is defined by scholars as ever-readiness in an endeavour or enterprise leading to one's object; and that being guided by the Śāstra leads to success.

क्रियया स्पन्दधर्मिण्या स्वार्थसाधकता स्वयम् ।

साधुसंगमसच्छास्त्रतीक्ष्णयोन्नीयते धिया ॥ 33 ॥

kriyayā spandadharmiṇyā svārthasādhakatā svayam;
sādhusaṅgamasachchhāstratīkṣaṇayonnīyate dhiyā.

33. An act accompanied by efforts is of itself the accomplisher of one's object, and the company of the wise and study of Śāstras serves to uplift a human being by brightening his understanding.

अनन्तं समतानन्दं परमार्थं विदुर्बुधाः ।

स येभ्यः प्राप्यते नित्यं ते सेव्याः शास्त्रसाधवः ॥ 34 ॥

anantaṁ samatānandaṁ paramārthaṁ vidurbudhāḥ;
sa yebhyaḥ prāpyate nityaṁ te sevyāḥ śāstrasādhavaḥ.

34. The infinite happiness or a tranquil spirit is known as the Summum bonum by the wise; and those Śāstras are fit for study which leads to that state.

देवलोकादिहागत्य लोकद्वयहितं भवेत् ।

प्राक्तनं पौरुषं तद्वै दैवशब्देन कथ्यते ॥ 35 ॥

devalokādihāgatya lokadvayahitaṁ bhavet;
prāktanaṁ pauruṣaṁ tadvai daivaśābdena kathyate.

35. Human efforts are beneficial in both the worlds (lives)-past life and present life. The balance (unfructified) acts of devaloka (past life) accompany us in the present life in the form of daiva (destiny).

तद्युक्तमेतदेतस्मिन्नास्ति नापवदामहे ।

मूढैः प्रकल्पितं दैवं मन्यन्ते ये क्षयं गताः ॥ 36 ॥

*tadyuktametadetasminnāsti nāpavadāmahe;
mūḍhaiḥprakalpitaṁ daivaṁ manyante ye kṣayaṁ gataḥ.*

36. The past life actions are called daiva/destiny, this concept is perfectly right, there is no doubt about it and we don't blame it. However, we blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.

नित्यं स्वपौरुषादेव लोकद्वयहितं भवेत् ।
ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा ॥ 37 ॥
*nityaṁ svapauruṣādeva lokadvayahitaṁ bhavet;
hyastanī duṣkriyābhyeti śobhāṁ satkriyayā yathā.*

37. Human efforts/actions are always beneficial in both the worlds-past and present lives, as good acts of today give grace to those bad acts of yesterday.

अद्यैवं प्राक्तनी तस्माद्यलाद्यः कार्यवान्भवेत् ।
करामलकवद्दृष्टं पौरुषादेव तत्फलम् ।
मूढः प्रत्यक्षमुत्सृज्य दैवमोहे निमज्जति ॥ 38 ॥
*adyaivaṁ prāktanī tasmādyatnādyah kāryavānbhavet;
karāmalakavaddṛṣṭaṁ pauruṣādeva tatphalam;
mūḍhaḥ pratyakṣamutsrjya daivamohe nimajjati.*

38. Similarly, the good acts of present life give grace to the bad acts of past life. Whoever becomes active in good acts in the present life, reaps their fruits like that of an Indian gooseberry in his palm. On the other hand, a fool believes in daiva (acts of past life) ignoring the benefits of the acts of the present life.

सकलकारणकार्यविवर्जितं निजविकल्पबलादुपकल्पितम् ।
तदनपेक्ष्य हि दैवमसन्मयं श्रय शुभाशयपौरुषमात्मनः ॥ 39 ॥
*sakalakāraṇakāryavivarjitaṁ nijavikalpabalādupakalpitaṁ;
tadanapekṣaya hi daivamasanmayam śraya
śubhāśayapauruṣamātmanaḥ.*

39. O Rāma, endowed with good intention, therefore, give up that unreal daiva (fate), which is a mere creation of the imagination and devoid of any cause or effect; and accept the value of actions/efforts in the present life.

शास्त्रैः सदाचरविजृम्भितदेशधर्मैयत्कल्पितं फलमतीव चिरप्ररुढम् ।

तस्मिन्हृदि स्फुरति चोपनमेति चित्तमङ्गावली तदनु पौरुषमेतदाहुः ॥ 40 ॥

*śāstraiḥ sadācharavijr̥mbhitadeśadharmaiyatkalpitam
phalamatīva chirapraruḍham;*

*tasminhṛdi sphurati chopanameti chittamaṅgāvalī tadanu
pauruṣametadāhuḥ.*

40. The fruit of such actions as instructed by the Śāstras, carried out by the great men, laid down according to the time, and dharma (moral and ethical values) is long known. When they (such actions) excite the heart, the mind is activated to do them pushing various limbs of the body into action. This is it, what they called 'Pauruṣa' (human efforts).

बुद्धैव पौरुषफलं पुरुषत्वमेतदात्मप्रयत्नपरतैव सदैव कार्या ।

नेया ततः सफलतां परमामथासौ सच्छास्त्रसाधुजनपण्डितसेवनेन ॥ 41 ॥

buddhvaiva pauruṣaphalam

puruṣatvametadātmprayatnaparataiva sadaiva kāryā;

neyā tataḥ saphalatām paramāmathāsau

sachchhāstrasādhujanapaṇḍitasevanena.

41. Having understood the fact that the success of the life of a human being lies in the attainment of four objectives of life (Dharma, Artha, Kāma, and Mokṣa) and not otherwise, one should always put efforts into attaining objectives of life, and attain success by attending the authentic Śāstras, sages and wise.

दैवपौरुषविचारचारुभिश्चेदमाचरितमात्मपौरुषम् ।

नित्यमेव जयतीति भावितैः कार्य आर्यजनसेवयोद्यमः ॥ 42 ॥

daivapauruṣavichārachārubhiśchedamācharitamātmapauruṣa;

nityameva jayatīti bhāvitaiḥ kārya āryajanasevayodyamaḥ.

42. Knowing the efficacy of pauruṣa (present life efforts) over the daiva/fate (past life efforts), every one should undertake personal efforts (pauruṣa) which help them to win over the daiva (fate). Having convinced thus, one should undertake pauruṣa (carry out efforts) to attain the objective of life by attending to the wise counsels of experts or learned men.

जन्मप्रबन्धमयमामयमेष जीवो बुद्धैहिकं सहजपौरुषमेवा सिद्ध्यौ ।

शान्तिं नयत्ववितथेन वरौषधेन मृष्टेन तुष्टपरपंडितसेवनेन ॥ 43 ॥

janmaprabandhamayamāmayameṣa jīvo buddhvaihikaṁ

sahajapauruṣamevā siddhyau;

śāntiṁ nayatvavitathena varauṣadhena mṛṣṭena

tuṣṭaparapaṇḍitasevanena.

43. And knowing the fact that pauruṣa (personal efforts) carried out in the present life are alone helpful in achieving the ends of life, let people strive to pacify the illness of this birth cycle by managing the best efficacious sweet medicine of attending to the ever contended, best of scholars.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे दैवनिराकरणं नाम षष्ठः सर्गः ॥ 6 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye
mumukṣuvyavahāraprakaraṇe daivanirākaraṇaṁ nāma ṣaṣṭhaḥ
sargaḥ*

Here ends the sixth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 7: PREDOMINANCE OF HUMAN EFFORTS

प्राप्य व्याधिविनिर्मुक्तं देहमल्पाधिवेदनम् ।

तथात्मनि समादध्याद्यथा भूयो न जायते ॥ 1 ॥

prāpya vyādhivinirmuktaṁ dehamalpādhivedanam;

tathātmani samādadyādyathā bhūyo na jāyate.

1. Having obtained a body free from disease and a mind

free from trouble, one should try to meditate upon the self so that further birth is prevented.

दैवं पुरुषकारेण यो निवर्तितुमिच्छति ।

इह वामुत्र जगति स सम्पूर्णाभिवाञ्छितः ॥ 2 ॥

daivaṁ puruṣakāreṇa yo nivartitumichchhati;

iha vāmutra jagati sa sampūrṇābhivāṁchhitāḥ.

2. Whoever wishes to win over daiva/destiny (the result of past life karmas) by means of pauruṣa (efforts in the present life), redeems all of his wishes both here and hereafter.

ये समुद्योगमुत्सृज्य स्थिता दैवपरायणाः ।

ते धर्ममर्थं कामं च नाशयन्त्यात्मविद्विषः ॥ 3 ॥

ye samudyogamutsṛjya sthitā daivaparāyaṇāḥ;

te dharmamartham kāmam cha nāśayantyātmavidviṣaḥ.

3. But whoever instead of resorting to pauruṣa (efforts) leaves everything at the mercy of daiva (fate), they are their own enemy and harm the first three objectives of life—dharma, artha, and kāma.

संवित्स्पन्दो मनःस्पन्द ऐन्द्रियस्पन्द एव च ।

एतानि पुरुषार्थस्य रूपाण्येभ्यः फलोदयः ॥ 4 ॥

saṁvitspando manaḥspanda aindriyaspanḍa ēva cha;

ētāni puruṣārthasya rūpāṇyebhyaḥ phalodayaḥ.

4. Saṁvit spanda (awareness of puruṣārtha, i.e. ends of life), manaḥspanda (saṅkalpa or desire to achieve puruṣārtha, i.e. ends of life), and aindriya spanda (actuation of the body in action to achieve puruṣārtha or ends of life) are three different modes of our pauruṣa (human effort). These three together lead us to success.

यथा संवेदनं चेतस्तथा तत्स्पन्दमृच्छति ।

तथैव कायश्चलति तथैव फलभोक्तृता ॥ 5 ॥

yathā saṁvedanam chetastathā tatspanḍamṛchchhati;

tathaiva kāyaśchalati tathaiva phalabhoktṛtā.

5. Our awareness is the cause of our desires (mental activity), and desires actuates the body to action, accordingly we attain success.

आबालमेतत्संसिद्धं यत्र यत्र यथा यथा ।

दैवं तु न क्वचिद् दृष्टमतो जगति पौरुषम् ॥ 6 ॥

ābālametatsamsiddham yatra yatra yathā yathā;

daivam tu na kvachid drṣṭamato jagati pauruṣam.

6. Even children are well aware of the fact that wherever whatever effort is required, there that effort helps us succeed. All this points to human efforts and never to destiny.

पुरुषार्थेन देवानां गुरुरेव बृहस्पतिः ।

शुक्रो दैत्येन्द्रगुरुतां पुरुषार्थेन चास्थितः ॥ 7 ॥

puruṣārthena devānām gurureva bṛhaspatiḥ;

śukro daityendragurutām puruṣārthena chāsthitaḥ.

7. It was by the exercise of their efforts (due to rising in the east and setting in the west like that of the sun) that Bṛhaspati (Jupiter) became the Guru of Suras (people living in the eastern direction), and Śukra (Venus) due to rising in west and setting in the east became the Guru of Asuras (people residing in the western direction).

Note: These eastern and directions are set in view of Ujjain as 0° longitude.

दैन्यदारिद्र्याः दुःखार्ता अपि साधो नरोत्तमाः ।

पौरुषेणैव यत्नेन याता देवेन्द्रतुल्यताम् ॥ 8 ॥

dainyadāridryāḥ duḥkartā api sādho narottamāḥ;

pauruṣeṇaiva yatnena yātā devendratulyatām.

8. There have been many weak, poor, and miserable men, who have by means of their efforts become equal to Indra himself.

महान्तो विभवास्वादैनानाश्चर्यसमाश्रयाः ।

पौरुषेणैव दोष नरकातिथितां गताः ॥ 9 ॥

*mahānto vibhavāsvādairnānāścharyasamāśrayāḥ;
pauruṇaiva doṣa narakātithitāṁ gataḥ.*

9. So also there have been many great men on earth, who after the enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.

भावाभावसहस्रेषु दशासु विविधासु च ।
स्वपौरुषवशादेव निवृत्ता भूतजातयः ॥ 10 ॥
*bhāvābhāvasahasreṣu daśāsu vividhāsu cha;
svapauruṣavaśādeva nivṛttā bhūtajātayaḥ.*

10. In this manner all beings evaded the various thousands of states of want and opulence by means of their own pauruṣa (efforts) in the right way.

शास्त्रतो गुरुतश्चैव स्वतश्चैति त्रिसिद्धयः ।
सर्वत्र पुरुषार्थस्य न दैवस्य कदाचन ॥ 11 ॥
*śāstrato gurutaśchaiva svataśchaiti trisiddhayaḥ;
sarvatra puruṣārthasya na daivasya kadāchana.*

11. One is able to meet Puruṣārtha (ends) with the help of three- following the instructions of the authentic Śāstras, under the guidance of a worthy Guru, and by his own efforts. In this whole process, daiva (fate) has no role to play.

अशुभेषु समाविष्टं शुभेष्वेवावतारयेत् ।
प्रयत्नाच्चित्तमित्येष सर्वशास्त्रार्थसंग्रहः ॥ 12 ॥
*aśubheṣu samāviṣṭaṁ śubheṣvāvātārayet;
prayatnāchchittamityeṣa sarvaśāstrārthasaṁgrahaḥ.*

12. This is the long and short of all the Śāstras, that a person who is his/her own well-wisher should divert his/her mind from evil acts and concentrate on what is good and right.

यच्छ्रेयो यदतुच्छं च यदपायविवर्जितम् ।
तत्तदाचर यत्नेन पुत्रेति गुरवः स्थिताः ॥ 13 ॥

*yachchhreyo yadatuchchham cha yadapāyavivarjitam;
tattadāchara yatnena putreti guravaḥ sthitāḥ.*

13. Do whatever is excellent, not low or mean and not liable to loss or decay, is the precept of elders and Gurus.

यथा यथा प्रयत्नो मे फलमाशु तथा तथा ।

इत्यहं पौरुषादेव फलभाङ् न तु दैवतः ॥ 14 ॥

*yathā yathā prayatno me phalamāśu tathā tathā;
ityaham pauṛuṣādeva phalabhāṇi na tu daivataḥ.*

14. I get the immediate fruit of my labour in proportion to my efforts: hence I say, I enjoy the fruit of my labour and not of fortune.

पौरुषाद्दृश्यते सिद्धिः पौरुषाद्धीमतां क्रमः ।

दैवमाश्वासनामात्रं दुःखे पेलवबुद्धिषु ॥ 15 ॥

*pauṛuṣāddṛśyate siddhiḥ pauṛuṣāddhīmatāṁ kramah;
daivamāśvāsanāmātram duḥkhe pelavabuddhiṣu.*

15. Pauṛuṣa (efforts) gives us success and it is this (effort) that defines the conduct of the intelligent. Daiva (fate) is nothing but an assurance /enforcement for the persons of little understanding in their miserable state (to accept misery as their fate).

प्रत्यक्षप्रमुखैर्नित्यं प्रमाणैः पौरुषक्रमः ।

फलितो दृश्यते लोके देशान्तगमादिकः ॥ 16 ॥

*pratyakṣapramukhairnityaṁ pramāṇaiḥ pauṛuṣakramah;
phalito dṛśyate loke deśāntagamādikaḥ.*

16. We have direct evidence (of the efficacy) of efforts every day, for example, if a person fails to put effort into travelling, he/she cannot proceed to distant countries.

भोक्ता तृप्यति नाभोक्ता गन्ता गच्छति नागतिः ।

वक्ता वक्ति न चावक्ता पौरुषं सफलं नृणाम् ॥ 17 ॥

*bhoktā tṛpyati nābhoktā gantā gachchhati nāgatiḥ;
vaktā vakti na chāvaktā pauṛuṣaṁ saphalaṁ nṛṇām.*

17. He that eats becomes satiate and not who starves; so he who walks is said to proceed and not one who rests; and in like manner whoever speaks is called a speaker and not the silent man; thus action/effort makes the human being.

पौरुषेण दुरन्तेभ्यः संकटेभ्यः सुबुद्धयः ।

समुत्तरन्त्ययत्नेन न तु मोघतयानया ॥ 18 ॥

pauruṣeṇa durantebhyaḥ saṁkaṭebhyaḥ subuddhayaḥ;
samuttarantayatnena na tu moghatayānaya.

18. Wise men escape from great difficulties by means of their efforts; but not so depending on the fate (which is devoid of action/effort).

यो यो यथा प्रयतते स स तत्तत्फलैकभाक् ।

न तु तूष्णीं स्थितेनेह केनचित्प्राप्यते फलम् ॥ 19 ॥

yo yo yathā prayatate sa sa tattatphalaikabhāk;
na tu tūṣṇīm sthitenēha kenachitprāpyate phalam.

19. Whosoever acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.

शुभेन पुरुषार्थेन शुभमासाद्यते फलम् ।

अशुभेनाशुभं राम यथेच्छसि तथा कुरु ॥ 20 ॥

śubhena puruṣārthena śubhamāsādyate phalam;
aśubhenāśubham rāma yathecchhasi tathā kuru.

20. By good efforts a person reaps the good reward, by misapplied efforts, he/she meets with its reverse. Think upon this O Rāma! and do as you like.

पुरुषार्थफलप्राप्तिर्देशकालवशादिह ।

प्राप्ता चिरेण शीघ्रं वा यासौ दैवमिति स्मृता ॥ 21 ॥

puruṣārthātphalaprāptirdeśakālavaśādiha;
prāptā chireṇa śīghraṁ vā yāsau daivamiti smṛtā.

21. The reward of efforts which a person meets with sooner or later at any time or place, the same is said by the

wise to be his fortune.

न दैवं दृश्यते दृष्ट्या न च लोकान्तरे स्थितम् ।

उक्तं दैवाभिधानेन स्वर्लोके कर्मणः फलम् ॥ 22 ॥

*na daivaṁ dṛśyate dṛṣṭyā na cha lokāntare sthitam;
uktam daivābhidhānena svarloke karmaṇaḥ phalam.*

22. No one can see his fortune, nor has anybody ever seen the same, nor is there such a thing to be found in any world. daiva (fortune) is but the result of our acts left to be enjoyed by us here.

पुरुषो जायते लोके वर्धते जीर्यते पुनः ।

न तत्र दृश्यते दैवं जरायौवनबाल्यवत् ॥ 23 ॥

*puruṣo jāyate loka vardhate jīryate punaḥ;
na tatra dṛśyate daivaṁ jarāyauvanabālyavat.*

23. A man is born on earth to grow up and decay in his time, and no daiva (destiny) is seen therein in the same way as his childhood, youth, and old age.

अर्थप्रापककार्यैकप्रयत्नपरता बुधैः ।

प्रोक्ता पौरुषशब्देन सर्वमासाद्यतेनया ॥ 24 ॥

*arthaprāpakakāryaikaprayatnaparatā budhaiḥ;
proktā pauruṣaśabdena sarvamāsādyate nayā.*

24. One's intention to put efforts to achieve good ends is known by the term pauruṣa (human efforts in present life) by the wise, whereby all things are accomplished.

देशादेशान्तरप्राप्तिर्हस्तस्य द्रव्यधारणम् ।

व्यापारश्च तथांगानां पौरुषेण न दैवतः ॥ 25 ॥

*deśāddeśāntaraprāptirhastasya dravyadhāraṇam;
vyāpāraścha tathāṅgānāṁ pauruṣeṇa na daivataḥ.*

25. One's going from one place to another, holding a thing in the hand, and the movement of limbs, are all possible by efforts (acts of present life) and not by destiny (acts of past life).

अनर्थप्राप्तिकार्यैकप्रयत्नपरता तु या ।

प्रोक्ता प्रोन्मत्तचेष्टेति न किञ्चित्प्राप्यतेनया ॥ 26 ॥

anarthaprāptikāyaimkaprayatnaparatā tu yā;

proktā pronmattacheṣṭeti na kimchitprāpyate nayā.

26. There is another kind of intention to put efforts to achieve evil ends; this sort of action is likened to the attempt of a mad man that yields no good.

क्रियया स्पन्दधर्मिण्या स्वार्थसाधकता स्वयम् ।

साधुसंगमसच्छास्त्रतीक्ष्णयोव्रीयते धिया ॥ 27 ॥

kriyayā spandadharmiṇyā svārthasādhakatā svayam;

sādhusaṅgamasachchhāstratikṣaṇayonnīyate dhiyā.

27. Persons of acute understandings raise themselves to elevation, by their association with the virtuous, study of authentic Śāstras, and active employment to duties tending to their own good.

अनन्तसमतानन्दं परमार्थं स्वकं विदुः ।

स येभ्यः प्राप्यते यत्नात्सेव्यास्ते शास्त्रसाधवः ॥ 28 ॥

anantasamatānandaṁ paramārthaṁ svakaṁ viduḥ;

sa yebhyaḥ prāpyate yatnātsevyāste śāstrasādhavaḥ.

28. Study diligently those Śāstras and serve with due regard those sages who are aware of the supreme bliss and helpful in achieving the same.

सच्छास्त्रादिगुणो मत्या सच्छास्त्रादिगुणान्मतिः ।

विवर्धते मिथोभ्यासात्सरोब्जाविव कालतः ॥ 29 ॥

sachchhāstrādiguṇo matyā sachchhāstrādiguṇānmatih;

vivardhate mithobhyāsātsarobhāviva kālataḥ.

29. It is the understanding (intellect) that leads to the knowledge of the Śāstras, as it is the Śāstra that promotes our intellect (right understanding of things). Just so does the lotus serve to beautify a lake, as it is the lake that lends its grace to the lotus (i.e. they serve mutually to assist each other).

आबाल्यादलमभ्यस्तैः शास्त्रसत्संगमादिभिः ।

गुणैः पुरुषयत्नेन स्वार्थः संपद्यते हितः ॥ 30 ॥

*ābālyādalamabhyastaiḥ śāstrasatsaṅgamādibhiḥ;
guṇaiḥ puruṣayatnena svārthaḥ saṁpadyate hitaḥ.*

30. It is also by virtue of one's deep study of Śāstras and good company in youth, that a person does his/her good and attains desirable objects by his/her personal efforts.

पौरुषेण जिता दैत्याः स्थापिता भुवनक्रियाः ।

रचितानि जगन्तीह विष्णुना न च दैवतः ॥ 31 ॥

*pauruṣeṇa jītā daityāḥ sthāpitā bhuvanakriyāḥ;
rachitāni jagantīha viṣṇunā na cha daivataḥ.*

31. It was by means of his efforts that Viṣṇu had conquered the daityas, and established the order of the world. It was by this that he created the worlds, none of which could be the work of fate.

जगति पुरुषकारकारणेस्मिन् कुरु रघुनाथ चिरं तथा प्रयत्नम् ।

ब्रजसि तरुसरीसृपाभिधानां सुभग यथा न दशामशङ्क एव ॥ 32 ॥

*jagati puruṣakāraḥkārāṇesmin kuru raghunātha chiram tathā
prayatnam;*

*vrajasi tarusarīsrpābhidhānām subhaga yathā na daśāmaśaṅka
ēva.*

32. Know O lord of Raghu's race! that in this world one can meet ends by pauruṣa (human efforts). So, employ your efforts in such a way on this earth, that you may not be born in the species of trees and reptiles, etc. hereafter.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मुमुक्षुव्यवहारप्रकरणे पौरुषप्राधान्यसमर्थनं नाम सप्तमः सर्गः ॥ 7 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye
mumuukṣuvyavahāraprakaraṇe pauruṣaprādhānyasamarthanam
nāma saptamaḥ sargaḥ*

Here ends the seventh Sarga of Mumukṣu Vyavahāra

Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki

SARGA 8: INVALIDATION OF THE CONCEPT OF DESTINY

नाकृतिर्न च कर्माणि न स्पन्दो न पराक्रमः ।

तन्मिथ्याज्ञानवदूढं दैवं नाम किमुच्यते ॥ 1 ॥

nākṛtirna cha karmāṇi na spando na parākramah;

tanmithyājñānavadūḍhaṁ daivaṁ nāma kimuchyate.

1. **Vasistha continued saying:** What does daiva (destiny) mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the people.

स्वकर्मफलसंप्राप्ताविदमित्थमितीति याः ।

गिरस्ता दैवनाम्नैताः प्रसिद्धिं समुपागताः ॥ 2 ॥

svakarmaphalasaṁprāptāvidamitthamitīti yāḥ;

girastā daivanāmnaitāḥ prasiddhiṁ samupāgatāḥ.

2. It is a word that has come into vogue from the idea of the future awards of one's past actions and the like, which is designated as destiny.

तत्रैव मूढमतिभिर्दैवमस्तीति निश्चयः ।

आत्तो दुखबोधेन रज्ज्वामिव भुजंगमः ॥ 3 ॥

tatraiva mūḍhamatibhidairṇvamastīti niśchayaḥ;

ātto duravabodhena rajjvāmiva bhujaṅgamaḥ.

3. From this the ignorant are led to believe that there is a thing as destiny, as that of the supposition of a snake in a rope.

ह्यस्तनी दुस्क्रियाभ्येति शोभां सत्क्रियया यथा ।

अद्यैवं प्राक्तनी तस्माद्यत्नात्सत्कार्यवान्भवेत् ॥ 4 ॥

hyastanī duskriyābhyeti śobhāṁ satkriyayā yathā;

adyaivaṁ prāktanī tasmādyatnātsatkāryavānbhavet.

4. As a misdeed of yesterday can be rectified by a good

action of today, misdeeds of past life may be rectified by the good actions of the present life to get good results. So, one should put effort into doing good actions.

मूढानुमानसंसिद्धं दैवं यस्यास्ति दुर्मतिः ।

दैवाद्वाहोस्ति नैवेति गन्तव्यं तेन पावके ॥ 5 ॥

*mūḍhānumānasamsiddhaṁ daivam yasyāsti durmateḥ;
daivāddāhosti naiveti gantavyam tena pāvake.*

5. A stupid who believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.

दैवमेवेह चेत्कर्तुं पुंसः किमिव चेष्टया ।

स्नानदानासनोच्चारान्दैवमेव करिष्यति ॥ 6 ॥

*daivameveha chetkarṭuṁ puṁsaḥ kimiva cheṣṭayā;
snānadānāsanochchārāndaivameva kariṣyati.*

6. If destiny is the sole cause of every thing, why then should a man betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

किं वा शास्त्रोपदेशेन मूकोयं पुरुषं किल ।

संचार्यते तु दैवेन किं कस्येहोपदिश्यते ॥ 7 ॥

*kiṁ vā śāstropadeśena mūkoyam puruṣam kila;
saṁchāryate tu daivena kiṁ kasyehopadiśyate.*

7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let them all be silent and say nothing to nobody.

न च निस्पन्दता लोके दृष्टेह शवतां विना ।

स्पन्दाच्च फलसम्प्राप्तिस्तस्मादैवं निरर्थकम् ॥ 8 ॥

*na cha nisbandatā loke dṛṣṭeha śavatām vinā;
spandāchcha phalasamprāptistasmāddaivam nirarthakam.*

8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is an action that

produces anything, it is useless to believe in destiny.

न चामूर्तेन दैवेन मूर्तस्य सहकर्तृता ।

पुंसः सन्दृश्यते काचित्स्मादैवं निरर्थकम् ॥ 9 ॥

na chāmūrtena daivena mūrtasya sahakartṛtā;

pumsaḥ sandṛśyate kāchittasmāddaivaṁ nirarthakam.

9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, so destiny is a meaningless word.

मिथोङ्गानि समासाद्य द्वयोरेकैककर्तृता ।

हस्तादीनां हतत्वे ह न दैवेन क्वचित्कृतम् ॥ 10 ॥

mitho ṅgāni samāsādyā dvayorekaikakartṛtā;

hastādīnām hatatve ha na daivena kvachitkṛtam.

10. Two things as the implements and limbs of the body being joined together, have had several actions done; (as that of the pen and razor and the hand in writing and shaving); but due to the absence of the hand, nothing can be done by destiny (without having those tools).

मनोबुद्धिबदप्येतदैवं नेहानुभूयते ।

आगोपालं कृतप्रज्ञैस्तेन दैवमसत्सदा ॥ 11 ॥

manobuddhivadapyetaddaivaṁ nehānubhūyate;

āgopālāṁ kṛtaprajñāistena daivamasatsadā.

11. There is no such clear idea of destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.

पृथक् चेद् बुद्धिरन्योर्थः सैव चेत्कान्यता तयोः ।

कल्पनायां प्रमाणं चेत्यौरुषं किं न कल्प्यते ॥ 12 ॥

pṛthak ched buddhiranyorthaḥ saiva chetkānyatā tayoh;

kalpanāyāṁ pramāṇaṁ chetpauruṣaṁ kiṁ na kalpyate.

12. If the concept of destiny as an agent is supported by our reasoning (intellect), why then give it a different name other than reasoning? If it is a product of your imagination,

then why not imagine your pauruṣa (efforts) to be the agent.

नामूर्त्तस्तेन संगोस्ति नभसेव वपुष्मतः ।

मूर्त्तं च दृश्यते लग्नं तस्मादैवं न विद्यते ॥ 13 ॥

nāmūrttestena saṁgosti nabhaseva vapuṣmataḥ;

mūrtaṁ cha dṛśyate lagnaṁ tasmāddaivaṁ na vidyate.

13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a non-entity.

विनियोल्लथ भूतानामस्त्यन्यच्चेज्जगत्त्रये ।

शेरते भूतवृन्दानि दैवं सर्वं करिष्यति ॥ 14 ॥

vinīyotkratha bhūtānāmastyanyachchejjagattraye;

śerate bhūtavṛndāni daivaṁ sarvaṁ kariṣyati.

14. If destiny is instrumental behind the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.

दैवेन त्वभियुक्तोहं तत्करोमीदृशं स्थितम् ।

समाश्वासनवागेषा न दैवं परमार्थतः ॥ 15 ॥

daivena tvabhiyuktohaṁ tatkaromīdṛśaṁ sthitam;

samāśvāsanavāgeṣā na daivaṁ paramāṛthataḥ.

15. The belief that we are guided by destiny and do as we are led to do is a self-assurance; in fact, there is no such thing as destiny.

मूढैः प्रकल्पितं दैवं तत्परास्ते क्षयं गताः ।

प्राज्ञास्तु पौरुषार्थेन पदमुत्तमां गताः ॥ 16 ॥

mūḍhaiḥ prakalpitaṁ daivaṁ tatparāste kṣayaṁ gataḥ;

prājñāstu pauruṣārthena padamuttamatāṁ gataḥ.

16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their efforts.

ये शूरा ये च विक्रान्ता ये प्राज्ञा ये च पण्डिताः ।

तैस्तैः किमिव लोकेस्मिन्वद दैवं प्रतीक्ष्यते ॥ 17 ॥

*ye śūrā ye cha vikrāntā ye prājñā ye cha paṇḍitāḥ;
taistaiḥ kimiva lokesminvada daivam pratīkṣayate.*

17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?

कालविद्धिर्विनिर्णीता यस्यातिचिरजीविता ।

स चेज्जीवति संछिन्नशिरास्तदैवमुत्तमम् ॥ 18 ॥

*kālaviddbhirvinirṇītā yasyātichirajīvītā;
sa chejjīvati saṁchhinnaśīrāstaddaivamuttamam.*

18. Destiny may be said good if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long-lived.

कालविद्धिर्विनिर्णीतं पाण्डित्यं यस्य राघव ।

अनध्यापित एवासौ तज्जज्ञेद्वैवमुत्तमम् ॥ 19 ॥

*kālaviddbhirvinirṇītaṁ pāṇḍityaṁ yasya rāghava;
anadhyāpita ēvāsau tajjñāścheddaivamuttamam.*

19. Again, O Rāghava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.

विश्वामित्रेण मुनिना दैवमुत्सृज्य दूरतः ।

पौरुषेणैव संप्राप्तं ब्राह्मण्यं राम नान्यथा ॥ 20 ॥

*viśvāmitreṇa muninā daivamutsrjya dūrataḥ;
pauruṣeṇaiva saṁprāptaṁ brāhmaṇyaṁ rāma nānyathā.*

20. Mark, O Rāma! how the sage Viśvāmitra has cast away his destiny at a distance; and attained Brahmahood by his own efforts.

अस्माभिरुपरै राम पुरुषैर्मृनितां गतैः ।

पौरुषेणैव संप्राप्ता चिरं गगनगामिता ॥ 21 ॥

asmābhiraparai rāma puruṣairmunitāṁ gataiḥ;

pauruṣeṇaiva saṁprāptā chiraṁ gaganagāmitā.

21. Look at us and others who have become sages, that it was by our efforts we became aeronauts or wanderers in the spatial regions.

उत्साद्य देवसंघातं चक्रुस्त्रिभुवनोदरे ।

पौरुषेणैव यत्नेन साम्राज्यं दानवेश्वराः ॥ 22 ॥

utsādy devasaṁghātaṁ chakrustribhuvanodare;

pauruṣeṇaiva yatnena sāmraājyaṁ dānaveśvarāḥ.

22. Remember, O Rāma, how the chiefs of the Dānava race (living in the southern hemisphere of the earth), have established their empires on earth by their prowess, and by discarding their destinies altogether.

आलूनशीर्णमाभोगि जगदाजह्नुरोजसा ।

पौरुषेणैव यत्नेन दानवेभ्यः सुरेश्वराः ॥ 23 ॥

ālūnaśīrṇamābhogi jagadājahrurojasā;

pauruṣeṇaiva yatnena dānavebhyaḥ sureśvarāḥ.

23. Look again at how the chiefs of Suras (living in the northern hemisphere) have wrested the extensive earth from those dānavas by their courageous deeds of slaying and harassing them (in battle).

राम पौरुषयुक्त्या च सलिलं धार्यतेनया ।

चिरं करण्डके चारु न दैवं तत्र कारणम् ॥ 24 ॥

rāma pauruṣayuktyā cha salilam dhāryatenayā;

chiraṁ karaṇḍake chāru na daivaṁ tatra kāraṇam.

24. See Rāma! how they make handsome wicker vessels (of bamboo work) for holding of water by their own efforts, and without the aid of any destiny to the completion of the same.

भरणादानसंरम्भविभ्रमश्रमभूमिषु ।

शक्तता दृश्यते राम न दैवस्यौषधेरिव ॥ 25 ॥

bharaṇādānasamrambhavibhramaśramabhūmiṣu;

śaktatā dṛśyate rāma na daivasyauśadheriva.

25. In all our works of bringing up, donations, and receiving, walking, resting, and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).

सकलकारणकार्यविवर्जितं निजविकल्पवशादुपकल्पितम् ।

त्वमनपेक्ष्य हि दैवमसन्मयं श्रय शुभाशय पौरुषमुत्तमम् ॥ 26 ॥

*sakalakāraṇakāryavivarjitaṁ nijavikalpavaśādupalpitam;
tvamanapekṣaya hi daivamasanmayam śraya śubhāśaya
pauruṣamuttamam.*

26. Therefore O Rāma, give up this destiny of your mistaken fancy; which is, in reality, devoid of its cause or effect, and is a false non-entity; and betake yourself to your best efforts.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे दैवनिराकरणं
नाम अष्टमः सर्गः ॥ 8 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye
mumukṣuvyavahāraprakaraṇe daivanirākaraṇam nāma aṣṭamaḥ
sargaḥ*

Here ends the eighth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 9: INVESTIGATION OF EFFORTS

श्रीराम उवाच

भगवन् सर्वधर्मज्ञ प्रतिष्ठामलमागतम् ।

यल्लोके तद्वद् ब्रह्मन् दैवं नाम किमुच्यते ॥ 1 ॥

bhagavan sarvadharmajña pratiṣṭhāmalamāgatam;

yallope tadvada brahman daivaṁ nāma kimuchyate.

1. **Rāma asked:** Will you, Brahman, that is versed in all dharmas (knowledge) and attained a lot of recognition in the world, kindly explain the true sense of destiny.

पौरुषं सर्वकार्याणां कर्तृ राघव नेतरत् ।

फलभोक्तृ च सर्वत्र न दैवं तत्र न कारणम् ॥ 2 ॥

pauruṣaṁ sarvakāryāṇāṁ kartṛ rāghava netarat;

phalabhokṭṛ cha sarvatra na daivaṁ tatra na kāraṇam.

2. **Vasistha replied:** It is a human effort and no other, O Rāghava, that accomplishes all works, and the liable to face the consequences, wherein destiny has no role.

दैवं न किञ्चित्कुरुते न भुङ्क्ते न च विद्यते ।

न दृश्यते नाद्रियते केवलं कल्पनेदृशी ॥ 3 ॥

daivaṁ na kiñchitkurute na bhuṅkte na cha vidyate;

na dṛśyate nādriyate kevalaṁ kalpanedṛśī.

3. Destiny is a mere imagination of fools, which neither exists nor acts nor gets a reward (of actions). It is neither seen nor regarded by wise persons.

सिद्धस्य पौरुषेणेह फलस्य फलशालिना ।

शुभाशुभार्थसंपत्तिदैवशब्देन कथ्यते ॥ 4 ॥

siddhasya pauruṣeṇeha phalasya phalaśālīnā;

śubhāśubhārthasaṁpattidaimvaśabdena kathyate.

4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.

पौरुषोपनता नित्यमिष्टानिष्टस्य वस्तुनः ।

प्राप्तिरिष्टानिष्टा वा दैवशब्देन कथ्यते ॥ 5 ॥

pauruṣopanatā nityamiṣṭāniṣṭasya vastunaḥ;
prāptiriṣṭāpyaniṣṭā vā daivaśabdena kathyate.

5. The intended and unintended consequences resulting from the good and bad deeds of human activity, are termed as destiny.

भावी त्ववश्यमेवार्थः पुरुषार्थैकसाधनः ।

यः सोस्मिँल्लोकसंघाते दैवशब्देन कथ्यते ॥ 6 ॥

bhāvī tvavaśyamevārthaḥ puruṣāthaim̐kasādhanaḥ;
yaḥ sosmiṁllokasaṁghāte daivaśabdena kathyate.

6. Human efforts which lead to some unavoidable future consequence, are called as destiny by the majority of mankind.

ननु राघव लोकस्य कस्यचित्किंचिदेव हि ।

दैवमाकाशरूपं हि करोति न करोति च ॥ 7 ॥

nanu rāghava lokasya kasyachit̐kicchideva hi;
daivamākāśarūpaṁ hi karoti na karoti cha.

7. Truly, O Rāghava! destiny though void as vacuity appears as real to somebody, who are confused, but unreal to those who are enlightened.

पुरुषार्थस्य सिद्धस्य शुभाशुभफलोदये ।

इदमित्थं स्थितमिति योक्तिस्तदैवमुच्यते ॥ 8 ॥

puruṣārthasya siddhasya śubhāśubhaphalodaye;
idamitthaṁ sthitamiti yoktistaddaivamuchyate.

8. Again destiny is a mere saying uttered by men upon the good or bad result of successfully accomplished acts, that it is my (fate) which has produced this result.

इत्थं ममाभवद् बुद्धिरित्थं मे निश्चयो ह्यभूत् ।

इति कर्मफलप्राप्तौ योक्तिस्तदैवमुच्यते ॥ 9 ॥

itthaṁ mamābhavad buddhiritthaṁ me niśchayo hyabhūta;

iti karmaphalaprapṛtau yoktistaddaivamuchyate.

9. Destiny is no more than the reactions like 'it is my belief and I have known it for certain' by people upon the attainment of the results of their efforts.

इष्टानिष्टफलप्राप्ताविदमित्यस्य वाचकम् ।

आश्वासनामात्रवचो दैवमित्येव कथ्यते ॥ 10 ॥

iṣṭāniṣṭaphalaprapṛtāvidamityasya vāchakam;

āśvāsanāmātravacho daivamityeva kathyate.

10. Destiny is the words of consolation like 'it was due to of my past life karmas' which is uttered by persons, when they face desired or undesired results of their actions/efforts.

भगवन्सर्वधर्मज्ञ यत्प्राक्रमोपसंचितम् ।

तदैवं दैवमित्युक्तमपमृष्टं कथं त्वया ॥ 11 ॥

bhagavansarvadharmajña yatprākṛkarmopasaṁchitam;

taddaivaṁ daivamityuktamapamṛṣṭaṁ kathaṁ tvayā.

11. **Rāma asked:** How is it Bhagavan, that you who know all dharmas (do's and dont's), do now contradict your own assertion that destiny is the result of the stock of our pastlife acts? Now you say that destiny is nothing.

साधु राघव जानासि शृणु वक्ष्यामि तेखिलम् ।

दैवं नास्तीति ते येन स्थिरा बुद्धिर्भविष्यति ॥ 12 ॥

sādhu rāghava jānāsi śṛṇu vakṣayāmi te khilam;

daivaṁ nāstīti te yena sthirā buddhirbhaviṣyati.

12. **Vasistha answered saying:** Well said O Rāma! you know every thing; but hear me tell you the whole of it, whereby you will have a firm belief in the nullity of destiny.

या मनोवासना पूर्वं बभूव किल भूरिशः ।

सैवेयं कर्मभावेन नृणां परिणतिं गता ॥ 13 ॥

yā manovāsanā pūrvam babhūva kila bhūriśaḥ;

saiveyaṁ karmabhāvena nṛṇāṁ pariṇatiṁ gatā.

13. All the Sanskāras (vāsanās or desires) translate into

actions done through body, mind or speech.

जन्तुर्यद्वासनो राम तत्कर्ता भवति क्षणात् ।

अन्यकर्मन्यभावश्चेत्येतन्नैवोपपद्यते ॥ 14 ॥

*janturyadvāsano rāma tatkartā bhavati kṣaṇāt;
anyakarmānyabhāvaśchetyetannaivopapadyate.*

14. All living beings react according to their Sanskāras (vāsanās) and not differently.

ग्रामगो ग्राममाप्नोति पत्तनार्थी च पत्तनम् ।

यो यो यद्वासनस्तत्र स स प्रयतते सदा ॥ 15 ॥

*grāmago grāmamāpnoti pattanārthī cha pattanam;
yo yo yadvāsanastatra sa sa prayatate sadā.*

15. As a person willing to go to a village goes to the village and the one who desires to go to town visits the town; so it is the nature of the desire (vāsanā/Sanskāra) that leads persons to their particular acts.

यदेव तीव्रसंवेगाद् दृढं कर्म कृतं पुरा ।

तदेव दैवशब्देन पर्यायेणेह कथ्यते ॥ 16 ॥

*yadeva tīvrasaṁvegād dṛḍhaṁ karma kṛtaṁ purā;
tadeva daivaśabdena paryāyēṇeha kathyate.*

16. The keen and firm resolution with which an act was done in the past life, that verily is termed destiny in the present life.

एवं कर्मस्थकर्मणि कर्मप्रौढा स्ववासना ।

वासना मनसो नान्या मनो हि पुरुषः स्मृतः ॥ 17 ॥

*ēvaṁ karmasthakarmāṇi karmaprauḍhā svavāsanā;
vāsanā manaso nānyā mano hi puruṣaḥ smṛtaḥ.*

17. Thus are the acts of all beings engaged in actions follow vāsanās (Sanskāras), because the acts are not different from vāsanās, the vāsanās are no other than their mind which is the cause of vāsanās, and the mind is associated with the human soul.

यदैवं तानि कर्माणि कर्म साधो मनो हि तत् ।

मनो हि पुरुषस्तस्मादैवं नास्तीति निश्चयः ॥ 18 ॥

yaddaivaṁ tāni karmāṇi karma sādho mano hi tat;
mano hi puruṣastasmāddaivaṁ nāstīti niśchayaḥ.

18. Gentleman! daiva (destiny) is nothing but karma (act), and karma is caused by the mind and the mind is not separate from the human soul. As such daiva (destiny) has no separate existence than in the mind.

एष एव मनोजन्तुर्यद्यत्प्रयतते हितम् ।

कृतं तत्तदवाप्नोति स्वत एव हि दैवतः ॥ 19 ॥

ēṣa ēva manojanturyadyatprayatate hitam;
kṛtaṁ tattadavāpnoti svata ēva hi daivataḥ.

19. Inspired by the mind, a living being put efforts to serve his interest and enjoys accordingly the fruits thereof, and the same is called daiva (destiny).

मनश्चित्तं वासना च कर्म दैवं च निश्चयः ।

राम दुर्निश्चयस्यैताः संज्ञाः सद्भिरुदाहृताः ॥ 20 ॥

manaśchittaṁ vāsanā cha karma daivaṁ cha niśchayaḥ;
rāma durniśchayasyaitāḥ sañjñāḥ sadbhirudāhṛtāḥ.

20. Know Rāma that the mind, the conscience, vāsanā (instincts), action, and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).

एवं नामा हि पुरुषो दृढभावनया यथा ।

नित्यं प्रयतते राम फलमाप्नोत्यलं तथा ॥ 21 ॥

ēvaṁ nāmā hi puruṣo dṛḍhabhāvanayā yathā;
nityaṁ prayatate rāma phalamāpnotyalaṁ tathā.

21. Now whatever the so-named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.

एवं पुरुषकारेण सर्वमेव स्वदृढह ।

प्राप्यते नेतरेणेह तस्मात्स शुभदोस्तु ते ॥ 22 ॥

*ēvaṁ puruṣakāreṇa sarvameva raghūdvaḥa;
prāpyate netareṇeḥa tasmātsa śubhado stu te.*

22. It is by means of the activity or efforts of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.

प्राक्तनं वासनाजालं नियोजयति मां यथा ।

मुने तथैव तिष्ठामि कृपणः किं करोम्यहम् ॥ 23 ॥

*prāktanam vāsanājālam niyojayati mām yathā;
mune tathaiva tiṣṭhāmi kṛpaṇaḥ kiṁ karomyaham.*

23. **Rāma said:** Being caught in the net of my past life vāsanās (Sanskāras), I do as they lead me to. Say then, O Sage what else I can do.

अतएव हि राम त्वं श्रेयः प्राप्नोषि शाश्वतम् ।

स्वप्रयत्नोपनीतेन पौरुषेणैव नान्यथा ॥ 24 ॥

*ataēva hi rāma tvaṁ śreyaḥ prāpnoṣi śāśvatam;
svaprayatnopanītena pauruṣeṇaiva nānyathā.*

24. **Vasistha replied:** So then O Rāma, you will be able to reach your lasting good, only if you will put effort into it, without which there is no other way to it.

द्विविधो वासनाव्यूहः शुभश्चैवाशुभश्च ते ।

प्राक्तनो विद्यते राम द्वयोरेकतरोथवा ॥ 25 ॥

*dvividho vāsanāvyūhaḥ śubhaśchaivāśubhaścha te;
prāktano vidyate rāma dvayorekataro thavā.*

25. These vāsanās are of two kinds, some leading to good and others to evil. Hence the vāsanās of one's past life must have been of one kind or the other.

वासनौघेन शुद्धेन तत्र चेदद्य नीयसे ।

तत्क्रमेण शुभेनैव पदं प्राप्स्यसि शाश्वतम् ॥ 26 ॥

*vāsaṇaughena śuddhena tatra chedadya nīyase;
tatkrameṇa śubhenaiva padam prāpsyasi śāśvatam.*

26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.

अथ चेदशुभो भावस्त्वां योजयति संकटे ।

प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता बलात् ॥ 27 ॥

atha chedaśubho bhāvastvāṁ yojayati saṁkate;
prāktanastadasau yatnājjetavyo bhavatā balāt.

27. But if your past life vāsanās are wrong, they tend to lead you to difficulties, you must try your best to forcefully overcome such past life vāsanās.

प्राज्ञश्चेतनमात्रस्त्वं न देहस्त्वं जडात्मकः ।

अन्येन चेतसा तत्ते चेत्यत्वं केव विद्यते ॥ 28 ॥

prājñāśchetanamātrastvaṁ na dehastvaṁ jaḍātmake;
anyena chetasā tatte chetyatvaṁ keva vidyate.

28. You, Rāma, are perfectly intelligent consciousness, and not a material body. If you are not different from intelligent consciousness, where is another intelligent consciousness to guide or awaken you?

अन्यस्त्वां चेतयति चेत्तं चेतयति कोपरः ।

क इमं चेतयेत्तस्मादनवस्था न वास्ती ॥ 29 ॥

anyastvāṁ chetayati chettarṁ chetayati ko paraḥ;
ka imarṁ chetayettasmādanavasthā na vāstāvī.

29. If you are enlightened by someone else, who will enlighten him, and who is the other to enlighten him also. This will give rise to the unbreakable chain which cannot take anything to a logical end.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।

पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥ 30 ॥

śubhāśubhābhyāṁ mārḡābhyāṁ vahanṭī vāsanāsarit;
pauruṣeṇa prayatnena yojanīyā śubhe pathi.

30. The current of our vāsanās is flowing between the two

channels of right (good) and wrong (evil); it must be by our efforts that we must turn it to the right course.

अशुभेषु समाविष्टं शुभेष्वेवावतारय ।

स्वं मनः पुरुषार्थेन बलेन बलिनां वर ॥ 31 ॥

aśubheṣu samāviṣṭaṁ śubheṣvevāvatāraya;

svaṁ manaḥ puruṣārthena balena balināṁ vara.

31. You who are the mightiest of the mighty, must do efforts to put your mind on the right track preventing it from tending to the wrong course.

अशुभाच्चालितं याति शुभं तस्मादपीतरत् ।

जन्तोश्चित्तं तु शिशुवत्तस्मात्तच्चालयेद् बलात् ॥ 32 ॥

aśubhāchchālitaṁ yāti śubhaṁ tasmādapītarat;

jantośchittaṁ tu śīśuvattasmāttachchālayeḍ balāt.

32. By directing the mind to the right way from the wrong, it will take the right course like a child and so vice versa. It (the human mind) must, therefore, be prevented from following the wrong course, even by force, if required.

समतासान्वनेनापु न द्रागिति शनैः शनैः ।

पौरुषेणैव यत्नेन पालयेच्चित्तबालकम् ॥ 33 ॥

samatāsāntvanenāṣu na drāgiti śanaiḥ śanaiḥ;

pauruṣeṇaiva yatnena pālayechchittabālakam.

33. The mind like that of a child, must be trained to be gently established in its own self and not by force and hurry.

वासनौघस्त्वया पूर्वमभ्यासेन घनीकृतः ।

शुभो वाप्यशुभो वापि शुभमद्य घनीकुरु ॥ 34 ॥

vāsaughastvayā pūrvamabhyāseṇa ghanīkṛtaḥ;

śubho vāpyaśubho vāpi śubhamadya ghanīkuru.

34. You have already by your past life efforts, accumulated good or bad vāsanās (Sanskāras); henceforward direct your efforts to accumulate good vāsanās only.

प्रागभ्यासवषाद्याता यदा ते वासनोदयम् ।

तदाभ्यासस्य साफल्यं विद्धि त्वमरिमर्दन ॥ 35 ॥

*prāgabhyāsavaṣādyātā yadā te vāsanodayam;
tadābhyāsasya sāphalyaṁ viddhi tvamarimardana.*

35. O victorious Rāma! When by your past life efforts you are able to accumulate vāsanās (good or bad whatsoever), it shows the success of your efforts. (So, don't get worried that you may fail in present life in your efforts to accumulate good vāsanās).

इदानीमपि ते याति घनतां वासनानघ ।

अभ्यासवषतस्तस्माच्छुभाभ्यासमुपाहर ॥ 36 ॥

*idānīmapi te yāti ghanatām vāsanānagha;
abhyāsavaṣatastasmāchchhubhābhyāsamupāhara.*

36. O sinless Rāma, in present life also (like that of past life) you are knowingly or unknowingly accumulating (good or bad) vāsanās (Sanskāras) according to your efforts. So, do efforts for accumulating good vāsanās.

पूर्वे चेद्धनतां याता नाभ्यासात्तव वासना ।

वर्द्धिष्यते तु नेदानीमपि तात सुखी भव ॥ 37 ॥

*pūrve chedddhanatām yātā nābhyāsāttava vāsanā;
varddhiṣyate tu nedānīmapi tāta sukhī bhava.*

37. If you fail to accumulate vāsanās by your past life efforts, they are not going to increase manifold in the present life also. So, make merry and be happy.

संदिग्धायामपि भृषं शुभामेव समाहर ।

अस्यां तु वासनावृद्धौ शुभादोषो न कञ्चन ॥ 38 ॥

*saṁdigdhāyāmapi bhṛṣaṁ śubhāmeva samāhara;
asyām tu vāsanāvṛddhau śubhāddoṣo na kaṣhana.*

38. When it is doubtful to know the nature of the vāsanās (good or bad) accumulated due to the past life practice, do practice for good ones, and as you thrive in good vāsanās, nothing wrong about it.

यद्यदभ्यस्यते लोके तन्मयेनैवं भूयते ।

इत्याकुमारं प्राज्ञेषु दृष्टं संदेहवर्जितम् ॥ 39 ॥

yadyadabhyasyate loke tanmayenaivam bhūyate;
ityākumārāṇi prājñeṣu dṛṣṭaṁ saṁdehavarjitaṁ.

39. Whatever one practice, he becomes perfect in that subject. This is found true of right from children down to elderly wise persons.

शुभवासनया युक्तस्तदत्र भव भूतये ।

परं पौरुषमाश्रित्य विजित्येन्द्रियपञ्चकम् ॥ 40 ॥

śubhāvāsanayā yuktastadatra bhava bhūtaye;
paraṁ pauruṣamāśritya vijityendriyapañchakam.

40. So, for attaining supreme bliss, inculcate good vāsanās in you resorting to best efforts and subjugating your sense organs.

अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः ।

गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर ॥ 41 ॥

avyutpannamanā yāvadbhavānājñātatatpadaḥ;
guruśāstrapramāṇaistu nirṇītaṁ tāvadāchara.

41. So long as your mind is imperfect to realize the supreme bliss, you must follow the practice of inculcating good vāsanās as directed by the authority of your Gurus and Śāstras.

ततः पक्कप्रायेण नूनं विज्ञातवस्तुना ।

शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निराधिना ॥ 42 ॥

42. Having first weaken your bad vāsanās and realized the truth, you being free from all mental problems and must abandon even your good vāsanās.

यदतिसुभगमार्यसेवितं तच्छुभमनुसृत्य मनोज्ञभावबुद्ध्या ।

अधिगम्य पदं सदा विषोकं तदनु तदप्यवमुच्य साधु तिष्ठ ॥ 43 ॥

adatisubhagamāryasevitaṁ tachchhubhamanusṛtya
manojñabhāva buddhyā;

*adhigamaya padaṁ sadā viṣokaṁ tadanu tadapyavamuchya
sādhū tiṣṭha.*

43. Having realized the truth by your understanding endowed with good vāsanās that were enjoyed by the distinguished persons, forsake even those good vāsanās and get established in Supreme Brahman.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे कर्मविचारो
नाम नवमः सर्गः ॥ 9 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye
mumukṣuvyavahāraprakaraṇe karmavichāroṁ nāma navamaḥ
sargaḥ*

Here ends the ninth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 10: DESCENSION OF KNOWLEDGE

वसिष्ठ उवाच

यथास्थितं ब्रह्मतत्त्वं सत्ता नियतिरुच्यते ।

स विनेतुर्विनेतृत्वं सा विनेयविनेयता ॥ 1 ॥

yathāsthitaṁ brahmatattvaṁ sattā niyatiruchyate;

sa vīneturvīnetṛtvaṁ sā vīneyavīneyatā.

1. Vasistha resumed: This thing called destiny is associated with the All-Pervading Brahman as a futuristic event. It is the cause of causes and effect of effects.

अतः पौरुषमाश्रित्य श्रेयसे नित्यबान्धवम् ।

एकाग्रं कुरु तच्चित्तं शृणु चोक्तमिदं मम ॥ 2 ॥

ataḥ pauṛuṣamāśritya śreyase nityabāndhavam;

ēkāgraṁ kuru tachchittaṁ śṛṇu choktamidaṁ mama.

2. Now attend to my words and put your efforts, and concentrate your ever-confident mind to the attainment of emancipation.

अवान्तरनिपातीनि स्वारूढानि मनोरथम् ।

पौरुषेणन्द्रियाण्याषु संयम्य समतां नय ॥ 3 ॥

avāntaranipātīni svārūḍhāni manoratham;

pauruṣeṇendriyāṇyāṣu saṁyamya samatām naya.

3. Senses by nature attract to their stimuli and find enjoyment in the mundane pleasures instead of emancipation. So, put your efforts to control your senses immediately from pursuing their stimuli and stabilize your mind.

इहामुत्र च सिद्ध्यार्थं पुरुषार्थफलप्रदाम् ।

मोक्षोपायमयीं वक्ष्ये संहितां सारनिर्मिताम् ॥ 4 ॥

ihāmutra cha siddhyārtham puruṣārthaphalapradām;

mokṣopāyamayīm vakṣye saṁhitām sārānirmitām.

4. I will now propound to you a code containing the essence of the best means of liberation, which will confer the fruits of your efforts and lead you to your welfare in both worlds, i.e. liberation while living and liberation after death.

अपुनर्ग्रहणायान्तस्त्यक्त्वा संसारवासनाम् ।

सम्पूर्णौ शमसन्तोषावादायोदारया धिया ॥ 5 ॥

apunargrahaṇāyāntastyaktvā saṁsāravāsanām;

sampūrṇau śamasantoṣāvādāyodārayā dhiyā.

5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend these lectures with calm and contented minds.

सपूर्वापरवाक्यार्थविचारविषयाहतम् ।

मनः समरसं कृत्वा सानुसन्धानमात्मनि ॥ 6 ॥

sapūrvāparavākyaarthavichāraṇaviṣayāhatam;

manaḥ samarasam kṛtvā sānusandhānamātmani.

6. Analyse well the meanings of the Pūrva-vākya (Vedic texts dealing with karma-kāṇḍa, i.e the execution of fruitive activities like allegorical rituals and technological know-how) and Apra-vākya (Vedic texts dealing with Jñāna kāṇḍa, i.e information on truth and Upāsana-kāṇḍa, i.e meditation),

stabilize your mind which has not fallen a prey to sensual pleasures and focus it in self-realization.

सुखदुःखक्षयकरं महानन्दैककारणम् ।

मोक्षोपायमिमं राम वक्ष्यमाणं मया शृणु ॥ 7 ॥

sukhaduḥkhakṣayakaraṁ mahānandaikakāraṇam;

mokṣopāyamimam rāma vakṣyamāṇam mayā śṛṇu.

7. Hear me relate to you Rāma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means to lead you to supreme happiness.

इमां मोक्षकथां श्रुत्वा सह सर्वैर्विवेकिभिः ।

परं यास्यसि निर्दुःखं नाशो यत्र न विद्यते ॥ 8 ॥

imāṁ mokṣakathāṁ śrutvā saha sarvairvivekibhiḥ;

paraṁ yāsyasi nirduḥkham nāśo yatra na vidyate.

8. On hearing this lecture on liberation in the company of all those wise persons, you will attain that highest state which is free from pain, and where there is no fear of death or decay.

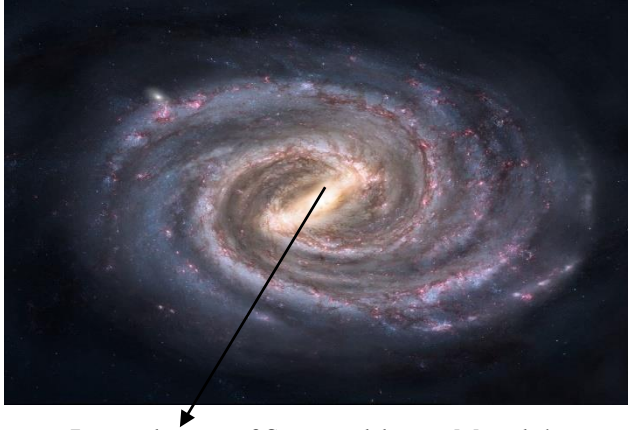
इदमुक्तं पुराकल्पे ब्रह्मणा परमेष्ठिना ।

सर्वदुःखक्षयकरं परमाश्वासनं धियः ॥ 9 ॥

idamuktaṁ purākalpe brahmaṇā parameṣṭhinā;

sarvaduḥkhakṣayakaraṁ paramāśvāsanam dhiyaḥ.

9. This was revealed long ago in the previous Kalpa by the origin of Svāyambhuva Maṇḍala (super galactic centre). It is the remover of all anxiety and the giver of all comfort to the soul.



Lotus heart of Svāyambhuva Maṇḍala

Note: When something has its origin or birth, its knowledge also descends in the universe. So, allegorically it is said that Brahmā (Svāyambhuva Maṇḍala) gave this knowledge first of all, because it itself originated first of all.

केनोक्तं कारणेनेदं ब्रह्मन्पूर्वं स्वयंभुवा ।

कथं च भवता प्राप्तमेतत्कथय मे प्रभो ॥ 10 ॥

kenoktaṁ kāraṇenedaṁ brahmanpūrvam svayambhuvā;

kathaṁ cha bhavatā prāptametatkathaya me prabho.

10. **Rāma asked saying:** Bhagavan! tell me, what caused the origin of Svāyambhuva maṇḍala (super galactic centre) to reveal this knowledge in the previous Kalpa, and in what manner was it obtained by you.

अस्त्यनन्तविलासात्मा सर्वगः सर्वसंश्रयः ।

चिदाकाषोऽविनाषात्मा प्रदीपः सर्वजन्तुषु ॥ 11 ॥

astyanantavilāsātmā sarvagaḥ sarvasaṁśrayaḥ;

chidākāṣo 'vināṣātmā pradīpaḥ sarvajantuṣu.

11. **Vasistha replied:** The supreme soul is the source of infinite manifestations; it is All-pervading, support of all, consciousness in vacuity, imperishable, and exists as light to all living beings.

स्पन्दास्पन्दसमाकारात्ततो विष्णुरजायत ।

स्यन्दमानरसापूरत्तरंगः सागरादिव ॥ 12 ॥

spandāspandasamākārāttato viṣṇurajāyata;
syandamānarasāpūrāttaraṅgaḥ sāgarādiva.

12. From him who remains the same (unaltered being) in the state of rest (unmanifestation) and motion (state of manifestation), the Viṣṇu (universe) was born in order of Ākāśa, Vāyu, Agni, Āpaḥ and Pṛthivī, like the wave on the waters of the sea.

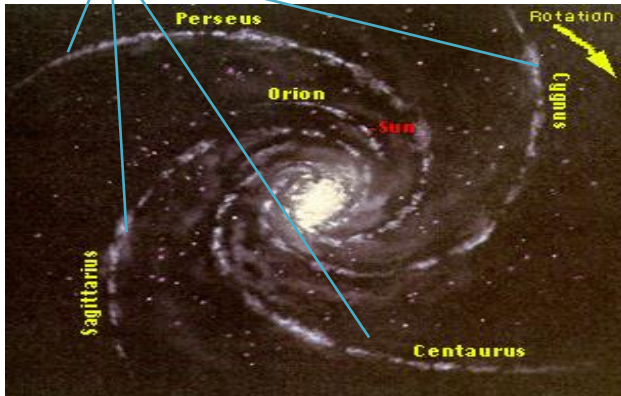
सुमेरुकर्णिकात्तस्य दिग्दलाद्धृदयाम्बुजात् ।

तारकाकेसरवतः परमेष्ठी व्यजायत् ॥ 13 ॥

sumerukarṇikāttasya digdalāddhṛdayāmbujāt;
tārakākesaravataḥ parameṣṭhī vyajāyat.

13. From the lotus heart of embodied universe (Brahmāṇḍa Puruṣa) which has mount Meru (Galactic centre) for its pericarp, directions for its petals (4 major arms and several shorter arm segment of Galaxy), stars for its pistils, originated Parameṣṭhi Maṇḍala (our galaxy).

Four major arms (petals) of Galaxy



Source: <https://starchild.gsfc.nasa.gov>

वेदवेदार्थविहेवमुनिमण्डलमण्डितः ।

सोऽसृजत्सकलं सर्गं विकल्पौघं यथा मनः ॥ 14 ॥

*vedavedārthaviddevamunimaṇḍalamaṇḍitaḥ;
so'srjatsakalaṁ sargaṁ vikalpaughaṁ yathā manaḥ.*

From the Galaxy (Parameṣṭhi Maṇḍala) according to the laws of creation, our universe (solar system) along with planets, and constellations originated as it was conceived by the Almighty Brahman.



Location of our sun in the Milky way

जम्बूद्वीपस्य कोणेऽस्मिन् वर्षे भारतनामनि ।
ससर्ज जनसर्गौघं ह्याधिव्याधिपरिप्लुतम् ॥ 15 ॥

*jambūdvīpasya koṇe'smin varṣe bhāratanaṁani;
sasarja janasargaughaṁ hyādhivyāधिपरिप्लुतam.*

15. In one part of Jambudvīpa (lithosphere of the earth) called Bhāratavarṣa, the creation of human beings who were subjected to all manner of diseases and afflictions.

Note: Our earth is located between the Galactic centre and the rim of the Galaxy. According to ancient Indian tradition, the space between the Earth and Galactic centre (Sumeru) and earth and rim of Galaxy (Kumeru) has been divided into seven dvīpas (encircling zones), each one double

the size of the preceding one (going out from within). Seven dvīpas are surrounded by seven layers of Samudras which are twice the size of the dvīpa they surround.

The seven dvīpas are stated as Jambudvīpa, Śakadvīpa, Kuśadvīpa, Krauñcadvīpa, Śālmalidvīpa, Plakṣadvīpa, and Puṣkaradvīpa. Seven Samudras are called Lavaṇa Udadhi (Saltwater oceans surrounding the earth), Ikṣurasa Samudra (earth's atmosphere that provides sweet potable water on the earth), Surā Samudra (giant cloud of methyl alcohol (commonly known as wood alcohol in outer space around 6500 light-years away from the earth), Ghee/Sarpi Samudra (weightless fatty acids obtained from the Superba Galaxy), Dadhi Samudra (yogurt ocean in outer space), Kṣīra (milky ocean in outer space) and Śuddhodaka (waterbody in outer space like detected surrounding a supermassive black hole called a quasar located 12 billion light-years from Earth). See the picture of Saptadvīpā Vasundharā on the next page.

भावाभावविषणांगमुत्पातध्वंसतत्परम् ।

सर्गेऽस्मिन्भूतजातीनां नानाव्यसनसंकुलम् ॥ 16 ॥

bhāvābhāvaviṣaṇṇāṅgamutpātadhvaṁsatatparam;

sarge'sminbhūtajātīnāṁ nānāvyaśanasamkulam.

16. In this creation, the human beings are found troubled with the possession and want of many things and subjected to dangers and diseases due to a variety of bad habits.

जनस्यैतस्य दुःखं तदृष्ट्वा सकललोककृत् ।

जगाम करुणामीषः पुत्रदुःखात्पिता यथा ॥ 17 ॥

janasyaitasya duḥkhaṁ taddṛṣṭvā sakalalokakṛt;

jagāma karuṇāmīṣaḥ putraduḥkhātpitā yathā.

17. Seeing the misery of the people, the creator of worlds, felt compassion for them, as a father does for his children.

क एतेषां हताषानां दुःखस्यान्तो हतायुषाम् ।

स्यादिति क्षणमेकाग्रं चिन्तयामास भूतये ॥ 18 ॥

ka ēteṣāṁ hataṣānāṁ duḥkhasyānto hatāyūṣām;

syāditi kṣaṇamekāgraṁ chintayāmāsa bhūṭaye.

18. He then pondered within himself for a moment for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.

इति संचिन्त्य भगवान्ससर्ज स्वयमीश्वरः ।

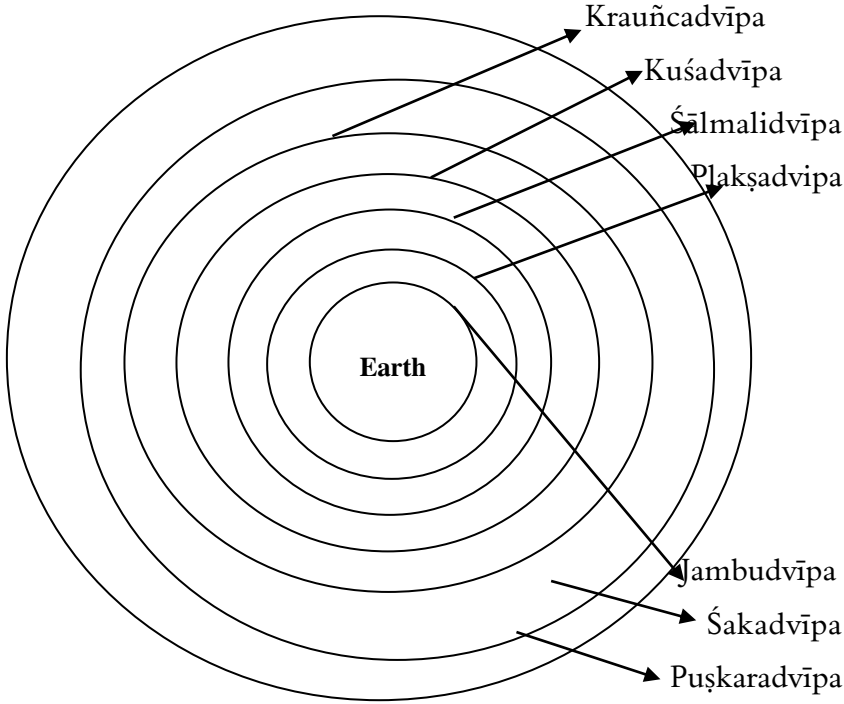
तपो धर्मं च दानं च सत्यं तीर्थानि चैव हि ॥ 19 ॥

iti saṁchintya bhagavānsasarja svayamīśvaraḥ;

tapo dharmaṁ cha dānaṁ cha satyaṁ tīrthāni chaiva hi.

19. With this thought the god himself, created the concepts of austerity (yoga), dharma (inculcation of moral and ethical values), charity, truthfulness, and respect for elderly people and Gurus.

Saptadvīpā Vasundharā



एतत्सृष्ट्वा पुनर्देवञ्चिन्तयामास भूतकृत् ।

पुसां नानेन सर्गस्य दुःखस्यान्त इति स्वयम् ॥ 20 ॥

ētatsṛṣṭvā punardevaśchintayāmāsa bhūtakṛt;

pusāṁ nānena sargasya duḥkhasyānta iti svayam.

20. Having established these, the creator again thought within himself, that through the above cited means of austerity, etc. the miseries of the human beings cannot be exterminated permanently.

निर्वाणं नाम परमं सुखं येन पुनर्जनः ।

न जायते न म्रियते तज्ज्ञानादेव लभ्यते ॥ 21 ॥

nirvāṇaṁ nāma paramaṁ sukhaṁ yena punarjanaḥ;

na jāyate na mriyate tajjñānādeva labhyate.

21. He thought that emancipation is the Supreme bliss,

which was obtainable only through the knowledge of the Supreme truth, and whereby a person might be exempted from repeated births and deaths.

संसारत्तरणे जन्तोरुपायो ज्ञानमेव हि ।

तपो दानं तथा तीर्थमनुपायाः प्रकीर्तिताः ॥ 22 ॥

saṁsārāttaraṇe jantorupāyo jñānameva hi;

tapo dānaṁ tathā tīrthamanupāyāḥ prakīrtitāḥ.

22. It was knowledge of supreme truth that was the only means of human beings' crossing over (the ocean) of this world; but austerity, charity, veracity, and service to elderly persons and Gurus were no means to it. (But mere preparatives to knowledge).

तत्तावदुःखमोक्षार्थं जनस्यास्य हतात्मनः ।

प्रत्यग्रं तरणोपायमाषु प्रकटयाम्यहम् ॥ 23 ॥

tattāvaduḥkhamokṣārthaṁ janasyāsya hatātmanaḥ;

pratyagraṁ taraṇopāyamāṣu prakṭayāmyaham.

23. Upon this said he 'I will immediately make public a new and Sureshot means for the salvation of human beings from suffering and miseries'.

इति संचिन्त्य भगवान्ब्रह्मा कमलसंस्थितः ।

मनसा परिसंकल्प्य मामुत्पादितवानिमम् ॥ 24 ॥

iti saṁchintya bhagavānbrahmā kamalasaṁsthitaḥ;

manasā parisankalpya māmūtpāditavānimam.

24. Having thought so, Brahmā who had his abode in this lotus-shaped Galaxy, thought of producing me.

कुतोऽप्युत्पन्न एवाषु ततोऽहं समुपस्थितः ।

पितुस्तस्य पुनः शीघ्रमूर्मिरूर्मेरिवानघ ॥ 25 ॥

kuto'pyutpanna ēvaṣu tato'haṁ samupasthitaḥ;

pitustasya punaḥ śīghramūrmirūrmerivānagha.

25. I rose up immediately, as a wave rises up from another wave and stood forthwith in the presence of my progenitor.

कमण्डलुधरो नाथः सकमण्डलुना मया ।

साक्षमालः साक्षमालं स प्रणम्याभिवदितः ॥ 26 ॥

kamaṇḍaludharo nāthaḥ sakamaṇḍalunā mayā;

sākṣamālaḥ sākṣamālaṁ sa praṇamyābhivāditaḥ.

26. I, with a water pot and a rosary of Akṣa seeds in either hand, then bowed down to the Master who also held a Kamaṇḍalu (water-pot) in one hand and a rosary of Akṣa in the other, and was thus addressed by him.

एहि पुत्रेति मामुक्त्वा स स्वाब्जस्योत्तरे दले ।

शुक्लाभ्र इव शीतांषु योजयामास पाणिना ॥ 27 ॥

ēhi putreti māmuktvā sa svābjasyottare dale;

śuklābhra iva śītāṁṣu yojayāmāsa pāṇinā.

27. Come my son said he, and then holding me with his hand, made me sit on the northern petal (northern smaller spiral arm called Orion arm of Galaxy) of his lotus seat (Galaxy), which shone as bright as the moon amidst the silvery clouds.

Note: Our solar system is on the Orion petal (spiral arm) of Galaxy. Orion spiral arm is Mṛgaśira Nakṣatra. See the picture at page 425-426. In the next śloka, it becomes crystal clear.

मृगकृत्तिपरीधानो मृगकृत्तिनिजाम्बरम् ।

मामुवाच पिता ब्रह्मा सुहंसः सारसं यथा ॥ 28 ॥

mṛgakṛttiparīdhāno mṛgakṛttinijāmbaram;

māmuvācha pitā brahmā suhaṁsaḥ sārasaṁ yathā.

28. Mṛgakṛtti Paridhāna (Attired with Mṛgaśirā Nakṣatra (Orion spiral arm/having abode on the Orion arm of Galaxy), Brahmā my father, spoke to me who was similarly situated on the Orion spiral arm, with the voice of a gander addressing a stork (i.e. a talkative person addressing a mute one).

मुहूर्त्तमात्रं ते पुत्र चेतो वानरचंचलम् ।

अज्ञानमभ्याविष्टु शषः शषधरं यथा ॥ 29 ॥

*muhūrttamātram te putra cheto vānarachamchalam;
ajñānamabhyāviṣatu śaṣaḥ śaṣadharam yathā.*

29. He said may the fickle-mindedness of a monkey enter into your mind, my child, as a dark stain defiles the disk of the moon.

इति तेनाषु शप्तः सन्विचारसमनन्तरम् ।
अहं विस्मृतवान् सर्वं स्वरूपममलं किल ॥ 30 ॥
*iti tenāṣu śaptaḥ sanvichārasamanantaram;
aham viśmṛtavān sarvaṁ svarūpamamalaṁ kila.*

30. It was under this imprecation (curse) that I lost my reason and forgot every thing, even the pure nature of mine.

अथाहं दीनतां यातः स्थितोऽसंबुद्धया धिया ।
दुःखषोकाभिसन्तप्तो जातो जन इवाधनः ॥ 31 ॥
*athāham dīnatāṁ yātaḥ sthīto'sambuddhayā dhiyā;
duḥkhaṣokaābhisantapto jāto jana ivādhanah.*

31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.

कटं संसारनामायं दोषः कथमिहागतः ।
इति चिन्तितवानन्तस्तूष्णीमेव व्यवस्थितः ॥ 32 ॥
*kaṭaṁ saṁsāranāmāyaṁ doṣaḥ kathamihāgataḥ;
iti chintitavānantastūṣṇīmeva vyavasthitaḥ.*

32. Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts, I remained in silence (pondering on the origin of evil).

अथाभ्यधात्स मां तातः पुत्र किं दुःखवानसि ।
दुःखोपघातं मां पृच्छ सुखी नित्यं भविष्यसि ॥ 33 ॥
*athābhyadhātsa mām tātaḥ putra kiṁ duḥkhavānasi;
duḥkhopaghātaṁ mām pṛchchha sukhī nityaṁ bhaviṣyasi.*

33. Then he, my father, spoke to me saying: Ah my son,

why are you so afflicted? Ask of me the remedy for your affliction, and you shall become happy.

ततः पृष्ठः स भगवान् मया सकललोककृत् ।

हेमपद्मदलस्थेन संसारव्याधिभेषजम् ॥ 34 ॥

tataḥ pṛṣṭaḥ sa bhagavān mayā sakalalokakṛt;
hemapadmadalasthena saṁsāravvyādhibheṣajam.

34. Then the creator of all peoples was asked by me, seated as I had been on the golden Orion petal (spiral arm) of the lotus of Galaxy, about the remedy of worldly woes.

कथं नाथ महादुःखमयः संसार आगतः ।

कथं च क्षीयते जन्तोरिति पृष्टेन तेन मे ॥ 35 ॥

katham nātha mahāduḥkhamayaḥ saṁsāra āgataḥ;
katham cha kṣīyate jantoriti pṛṣṭena tena me.

35. How came, said I, O my Master, this world to be so full of misery, and how can people get rid of it, what I ask of you (to know).

तज्ज्ञानं सुबहु प्रोक्तं यज्ज्ञात्वा पावनं परम् ।

अहं पितुरभिप्रायः किलाधिक इव स्थितः ॥ 36 ॥

tajjñānaṁ subahu proktaṁ yajñātvā pāvanaṁ param;
ahaṁ piturabhiprāyaḥ kilādhika iva sthitaḥ.

36. I then learnt the holiest wisdom which my father, Brahmā, delivered to me, and following his advice, I became quite composed (in my mind).

ततो विदितवेद्यं मां निजं प्रकृतिमास्थितम् ।

स उवाच जगत्कर्ता वक्ता सकलकारणम् ॥ 37 ॥

tato viditavedyaṁ mām nijam prakṛtimāsthitaṁ;
sa uvācha jagatkartā vaktā sakalakāraṇam.

37. Then the Creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said:

शापेनाज्ञापदं नीत्वा पृच्छकस्त्वं मया कृतः ।

पुत्रास्य ज्ञानसारस्य समस्तजनसिद्धये ॥ 38 ॥

*śāpenājñāpadam nītvā prchchhakastvam mayā kṛtaḥ;
putrāsyā jñānasārasya samastajanasiddhaye.*

38. I had turned you to ignorance, my son, by this curse, in order to make you an inquirer into the essence of true knowledge for the welfare of mankind.

इदानीं शान्तषापस्त्वं परं बोधमुपागतः ।

संस्थितोऽहमिवैकात्माऽकनकं कनकादिव ॥ 39 ॥

*idānīm śāntaṣāpastvam param bodhamupāgataḥ;
samsthito 'hamivaikātmā'kanakam kanakādiva.*

39. Now that you are released from the curse of illusion, and arrived at your highest state of understanding, you have become as one soul (with the Supreme), and are as pure as gold.

गच्छेदानीं महीपृष्ठे जंबुद्वीपान्तरस्थितम् ।

साधो भारतवर्षं त्वं लोकानुग्रहेतुना ॥ 40 ॥

*gachchedānīm mahīpṛṣṭhe jambudvīpāntarasthitam;
sādhō bhāratavarṣam tvam lokānugrahaḥetunā.*

40. Now go to the earth located in the circle of Jambudvīpa and proceed to the land of Bharatavarṣa (the area of 45° east and west of Ujjain) on the surface of the earth for the good of humankind born there.

तत्र क्रियाकाण्डपरास्त्वया पुत्र महाधिया ।

उपदेष्ट्याः क्रियाकाण्डक्रमेण क्रमशालिना ॥ 41 ॥

*tatra kriyākāṇḍaparāstvayā putra mahādhiyā;
upadeṣṭyāḥ kriyākāṇḍakrameṇa kramaśālīnā.*

41. There advise people who are engaged in Sanskāras of material things (developing various technologies) and human beings, and their duties to (nature and living beings) the best of your knowledge as to how to perform Sanskāras and duties in the proper order.

विरक्तचित्ताच्च तथा महाप्राज्ञा विचारिणः ।

उपदेष्ट्यास्त्वया साधो ज्ञानेनानन्ददायिना ॥ 42 ॥

viraktachittāṣcha tathā mahāprājñā vichārīṇaḥ;
upadeṣyāstvayā sādho jñānenāndadāyinā.

42. But such people as are disgusted (with the world) in their hearts, and are endowed with high profile understanding, are to be counseled to esoteric knowledge which confers true felicity.

इति तेन नियुक्तोऽहं पित्रा कमलयोनिना ।

इह राघव तिष्ठामि यावद्भूतपरम्परा ॥ 43 ॥

iti tena niyukto 'haṁ pitrā kamalayoninā;
iha rāghava tiṣṭhāmi yāvadbhūtaparamparā.

43. Being thus appointed by father Brahmā seated who was born in Orion arm of Galaxy, I continue to abide herein since the origin of humanity on the globe.

कर्तव्यमस्ति न ममेह हि किंचिदेव

स्थातव्यमित्यतिमना भुवि संस्थितोऽस्मि ।

संशान्तया सततसुप्तधियेह वृत्त्याकार्यं

करोमि न च किंचिदहं करोमि ॥ 44 ॥

karttavyamasti na mameha hi kiṁchideva
sthātavyamityatimanā bhuvi saṁsthito 'smi;
saṁśāntayā satatasuptadhiyeḥa vṛttyākāryaṁ
karomi na cha kiṁchidahaṁ karomi.

44. I have no duty to perform here, but live while I have to live free from all cares. I do my acts always with a mind, tranquil as it were in a state of suṣupti (deep sleep); I do my works with the body; but I don't involve my soul (which is fixed in God).

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे ज्ञानावतरणं
नाम दशमः सर्गः ॥ 10 ॥

Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye

mumukṣuvyavahāraprakaraṇe jñānāvataṛaṇaṁ nāma daṣamaḥ sargaḥ

Here ends the tenth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsīṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 11: ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER

एतत्ते कथितं सर्वं ज्ञानावतरणं भुवि ।

मया स्वमीहितं चैव कमलोद्भवचेष्टितम् ॥ 1 ॥

ētatte kathitaṁ sarva jñānāvataṛaṇaṁ bhuvi;

mayā svamīhitaṁ chaiva kamalodbhavacheṣṭitaṁ.

1. **Vasistha continued:** I have thus related to you completely about the descent of knowledge on earth, the reason of my birth, and the intention of the Brahmā to pass on knowledge of creation on the earth.

तदिदं परमं ज्ञानं श्रोतुमद्य तवानघ ।

भृशमुत्कण्ठितं चेतो महतः सुकृतोदयात् ॥ 1 ॥

tadidaṁ paramaṁ jñānaṁ śrotumadya tavānagha;

bhṛśamutkaṇṭhitaṁ cheto mahataḥ sukṛtodayāt.

2. Now Rāma, as you are eager to learn the transcendental knowledge, and feel such a great anxiety about it in your mind, it must be the effect of your good works in the past life.

कथं ब्रह्मन् भगवतो लोके ज्ञानावतारणे ।

सर्गादनन्तरं बुद्धिः प्रवृत्ता परमेष्ठिनः ॥ 3 ॥

kathaṁ brahman bhagavato loke jñānāvataṛaṇe;

sargādanantaraṁ buddhiḥ pravṛttā parameṣṭhinaḥ.

3. **Rāma said:** How was it O Enlightened one, that the Supreme power intended to send down the knowledge of creation on earth after the creation has taken place (and not along with creation?)

परमे ब्रह्मणि ब्रह्मा स्वभाववशतः स्वयम् ।

जातः स्पन्दमयो नित्यमूर्मिरम्बुनिधाविव ॥ 4 ॥

*parame brahmaṇi brahmā svabhāvavaśataḥ svayam;
jātaḥ spandamayo nityamūrmirambunidhāviva.*

4. **Vasistha replied:** This Brahmā due to his Sanskāras (knowledge and karmas) of past life is born in the Supreme Brahman, as a ripple is born of the waters of the deep sea.

दृष्टवैवमातुरं सर्गं सर्गस्य सकलां गतिम् ।

भूतभव्यभविष्यस्थां ददर्श परमेश्वरः ॥ 5 ॥

*dṛṣṭavaivamāturam sargam sargasya sakalām gatim;
bhūtabhavyabhaviṣyasthām dadarśam paramēśvaraḥ.*

5. Brahman saw the people suffering from various problems due to their ignorance and so in view of the people's condition in the present creation he had an idea of the past, present, and future of His creation.

स क्रियाक्रमकालस्य कृतादेः क्षय आगते ।

मोहमालोच्य लोकानां कारुण्यमगमत्प्रभुः ॥ 6 ॥

*sa kriyākramakālasya kṛtādeḥ kṣaya āgate;
mohamālochya lokānām kāruṇyamagamatprabhuḥ.*

6. He could see the decay of dharma with the passage of the Satyayuga and other yugas, and considering the ignorance to which human beings were to fall afterward, he felt pity for their states.

ततो मामीश्वरः सृष्ट्वा ज्ञानेनायोज्य चासकृत् ।

विससर्ज महीपीठं लोकस्याज्ञानशान्तये ॥ 7 ॥

*tato māmīśvaraḥ sṛṣṭvā jñānenāyojya chāsakṛt;
visasarja mahīpīṭham lokasyājñānāśāntaye.*

7. Then Brahmā created me and endowed me with true knowledge, and sent me on the earth for dispelling the ignorance of humankind.

यथायं प्रहितस्तेन तथान्ये च महर्षयः ।

सनत्कुमारप्रमुखा नारदाद्यश्च भूरिशः ॥ 8 ॥

*yathāyaṁ prahitastena tathānye cha maharṣayaḥ;
sanatkumārpramukhā nārādādyas̥cha bhūrīśaḥ.*

8. Like me he has sent also some other great sages here, as Sanat Kumāra, Nārada and many others also.

क्रियाक्रमेण पुण्येन तथा ज्ञानक्रमेण च ।
मनोमोहामयोन्नद्धमुद्धतुर् लोकमीरिताः ॥ 9 ॥
*kriyākrameṇa puṇyena tathā jñānakrameṇa cha;
manomohāmayonnaddhamuddhattur̥ lokamīritāḥ.*

9. He has sent them all for the redemption of humankind from the fetters of the epidemic of ignorance through the good engineering, technology (*kriyākrama*) and spirituality.

महर्षिभिस्ततस्तैस्तैः क्षीणे कृतयुगे पुरा ।
क्रमाक्रियाक्रमे शुद्धे पृथिव्यां तनुतां गते ॥ 10 ॥
*maharṣibhistatastaitaiḥ kṣīṇe kṛtayuge purā;
kramātkriyākrame śuddhe pṛthivyāṁ tanutām gate.*

10. Long ago at the end of Satyayuga, these great sages saw the gradual decay of good engineering, technology (*kriyākrama*) and spirituality on the earth.

क्रियाकर्मविधानार्थं मर्यादानियमाय च ।
पृथग्देशविभागेन भूपालाः परिकल्पिताः ॥ 11 ॥
*kriyākarmavidhānārthaṁ maryādāniyamāya cha;
pṛthagdeśavibhāgena bhūpālāḥ parikalpitāḥ.*

11. In order to maintain the law and order and prevalence of good activities, they divided the earth into several political regions and installed their rulers.

बहूनि स्मृतिशास्त्राणि यज्ञशास्त्राणि चावनौ ।
धर्मकामार्थसिद्ध्यर्थं कल्पितान्युचितान्यथ ॥ 12 ॥
*bahūni smṛtiśāstrāṇi yajñśāstrāṇi chāvanau;
dharmakāmārthasiddhyārthaṁ kalpitānyuchitānyatha.*

12. They composed several Smṛti Śāstra (dealing with the

rules and regulations, duties, and Sanskāras) and Yajña Śāstras (dealing with the knowledge of creation), so that people may be able to redeem the objectives of human life (attain dharma, artha, kāma, and mokṣa).

कालचक्रे वहत्यस्मिंस्ततो विगलिते क्रमे ।

प्रत्यहं भोजनपरे जने शाल्यर्जनोन्मुखे ॥ 13 ॥

*kālachakre vahatyasimastato vīgālite krame;
pratyahaṁ bhojanapare jane śālyarjanonmukhe.*

13. But with the passage of time, there was decay in moral and ethical values; all the rules, regulations; duties, and conduct of human beings, and people became materialists and started seeking sensual pleasures.

द्वन्द्वानि संप्रवृत्तानि विषयार्थं महीभुजाम् ।

दंड्यातां संप्रयातानि भूतानि भुवि भूरिशः ॥ 14 ॥

*dvandvāni saṁpravṛttāni viṣayārthaṁ mahībhujām;
daṇḍyātāṁ saṁprayātāni bhūtāni bhuvi bhūrīśaḥ.*

14. There ensued fightings and clashes among kings for the sake of moveable or immoveable property, as a result many innocent lives suffered on the earth.

ततो युद्धं विना भूपा महीं पालयितुं क्षमाः ।

न समर्थास्तदा याताः प्रजाभिः सह दैन्यताम् ॥ 15 ॥

*tato yuddhaṁ vinā bhūpā mahīm pālayitum kṣamāḥ;
na samarthāstadā yātāḥ prajābhiḥ saha dainyatām.*

15. In such a state, it was not possible for the rulers to rule over their states without fighting with one another, consequent upon which they (the rulers) along with the masses were reduced to penury.

तेषां दैन्यापनोदार्थं सम्यग्दृष्टिक्रमाय च ।

ततोस्मदादिभिः प्रोक्ता महत्यो ज्ञानदृष्टयः ॥ 16 ॥

*teṣāṁ dainyāpanodārthaṁ samyagdr̥ṣṭikramāya cha;
tatosmadādibhiḥ proktā mahatyō jñānadṛṣṭayaḥ.*

16. In order to remove their penury, and to provide them

with a proper vision, we prescribed to them many excellent precepts of knowledge in the form of Darśana Śāstras.

अध्यात्माविद्या तेनेयं पूर्व राजसु वर्णिता ।

तदनु प्रसृता लोके राजविद्येत्युदाहृता ॥ 17 ॥

adhyātmāvidyā teneyam pūrvam rājasu varṇitā;

tadanu prasṛtā loke rājavidyetyudāhṛtā.

17. This Ādhyātmika knowledge was first propounded to rulers; afterwards it spread among masses, so it is called 'Rājavidyā'.

राजविद्या राजगुह्यमध्यात्मज्ञानमुत्तमम् ।

ज्ञात्वा राघव राजानः परां निर्दुःखतां गताः ॥ 18 ॥

rājavidyā rājaguhyamadhyātmajñānamuttamam;

jñātvā rāghava rājānaḥ parāṁ nirduḥkhatāṁ gatāḥ.

18. This Rājavidyā is a science of a recondite nature and is also the best kind of spiritual knowledge. Many kings had gained permanent bliss through the knowledge of this science.

अथ राजस्वतीतेषु बहुवमलकीर्तिषु ।

अस्मादशरथाद्राम जातोद्यत्वमिहावनौ ॥ 19 ॥

atha rājasvatīteṣu bahuvamalakīrtiṣu;

asmāddaśarathādrāma jātodyatvamihāvanau.

19. It is after many such fair-famed rulers that have gone by, that your mighty self named as Rāma was begotten by the present king Daśaratha.

तव चातिप्रसन्नेस्मिन् जातं मनसि पावनम् ।

निर्निमित्तमिदं चारु वैराग्यमरिमर्दन ॥ 20 ॥

tava chātīprasannesmin jātam manasi pāvanam;

nirnimittamidam chāru vairāgyamarimardana.

20. O slayer of foes, in your complacent mind the pure sāttvika non-attachment is developing without any visible cause.

सर्वस्यैव हि सर्वस्य साधोरपि विवेकिनः ।

निमित्तपूर्वं वैराग्यं जायते राम राजसम् ॥ 21 ॥

*sarvasyaiva hi sarvasya sādhorapi vivekinaḥ;
nimittapūrvam vairāgyam jāyate rāma rājasam.*

21. O Rāma! It has been experienced that even in the best of enlightened persons, this non-attachment develops in view of some visible cause. This type of non-attachment is known as rājasika one.

इदं त्वपूर्वमुत्पन्नं चमत्कारकरं सताम् ।

तवानिमित्तं वैराग्यं सात्त्विकं स्वविवेकजम् ॥ 22 ॥

*idam tvapūrvamutpannam chamatkāraḥ satām;
tavānimittam vairāgyam sāttvikam svavivekajam.*

22. But your unprecedented and astonishing non-attachment has developed without any cause, but by your own enlightenment, so the same is categorized as sāttvika.

बीभत्सं विषयं दृष्ट्वा को नाम न विरज्यते ।

सतामुत्तमवैराग्यं विवेकादेव जायते ॥ 23 ॥

*bībhatsam viṣayam dṛṣṭvā ko nāma na virajyate;
satāmuttamavairāgyam vivekādeva jāyate.*

23. Seeing the obnoxiousness of worldly things, what man will not grow averse to them? The best non-attachment is what develops in the mind of one from his own enlightenment.

ते महान्तो महाप्राज्ञा निमित्तेन विनैव हि ।

वैराग्यं जायते येषां तेषां ह्यमलमानसम् ॥ 24 ॥

*te mahānto mahāprājñā nimittena vinaiḥ hi;
vairāgyam jāyate yeṣāṃ teṣāṃ hyamalamānasam.*

24. They are reckoned as great men and highly wise also, whose non-attachment develops without any cause (of detestation to the world), and whose minds are clear (of all gloomy thoughts).

स्वविवेकचमत्कारपरामर्शविरक्त्या ।

राजते हि धिया जन्तुर्युवैव वरमालया ॥ 25 ॥

svavivekachamatkāraparāmarśaviraktayā;
rājate hi dhiyā janturyuvaiva varamālayā.

25. One who grows averse to the world by his own enlightenment and power of right discrimination (of things) and directed towards the truth, is as graceful to see as the youthful bridegroom adorned with a garland of flowers.

परामृश्य विवेकेन संसाररचनामिमाम् ।

वैराग्यं येधिगच्छन्ति त एव पुरुषोत्तमा ॥ 26 ॥

parāmṛśya vivekena saṁsārarachanāminām;
vairāgyaṁ yedhigachchhanti ta ēva puruṣottamā.

26. They are esteemed as the best of persons, who betake themselves to non-attachment after judicious consideration of the worldly troubles.

स्वविवेकवशादेव विचार्येदं पुनः पुनः ।

इन्द्रजालं परित्याज्यं सबाह्याभ्यन्तरं बलात् ॥ 27 ॥

svavivekavaśādeva vichāryedaṁ punaḥ punaḥ;
indrajālaṁ parityājyaṁ sabāhyābhyantaraṁ balāt.

27. It must be by one's own repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.

श्मशानमापदं दैन्यं दृष्ट्वा को न विरज्यते ।

तद्वैराग्यं परं श्रेयः स्वतो यदभिजायते ॥ 28 ॥

śmaśānamāpadaṁ dainyaṁ dṛṣṭvā ko na virajyate;
tadvairāgyaṁ paraṁ śreyaḥ svato yadabhijāyate.

28. Who is there that feels not non-attachment to worldliness at the doleful sight of a funeral event, troubles, and misery? It is that non-attachment, however, which is born of itself that is highly commendable.

अकृत्रिमविरागत्वं महत्त्वमलमागतः ।

योग्योसि ज्ञानसारस्य बीजस्येव मृदुस्थलम् ॥ 29 ॥

*akṛtrimavirāgatvaṁ mahattvamalamāgataḥ;
yogyosi jñānasārasya bījasyeva mṛdusthalam.*

29. Due to natural non-attachment, you have attained true greatness and are worthy of the best knowledge as is the tilled soft land of receiving the seeds.

प्रसादात्परमेशस्य नाथस्य परमात्मनः ।
त्वादृशस्य शुभा बुद्धिर्विवेकमनु धावति ॥ 30 ॥
*prasādātparameśasya nāthasya paramātmānaḥ;
tvādṛśasya śubhā buddhirvivekamanu dhāvati.*

30. It is by the grace of God and Supreme spirit, that a lucky mind like yours, naturally inclines to enlightenment.

क्रियाक्रमेण महता तपसा नियमेन च ।
दानेन तीर्थयात्राभिश्चिरकालं विवेकतः ॥ 31 ॥
*kriyākrameṇa mahatā tapasā niyameṇa cha;
dānena tīrthayātrābhīśchirakālāṁ vivekataḥ.*

31. It is by the performance of duties and observance of the penance and prescribed rules, charity, and visiting the places of Gurus that the long persisting bad Sanskāras of past births are expunged.

दुष्कृते क्षयमापन्ने परमार्थविचारणे ।
काकतालीययोगेन बुद्धिर्जन्तोः प्रवर्तते ॥ 32 ॥
*duṣkṛte kṣayamāpanne paramārthavichāraṇe;
kākatālīyayogena buddhirjantōḥ pravartate.*

32. Upon elimination of past life bad Sanskāras, the path of meditating on the Supreme Spirit opens up, and the mind betakes itself to enlightenment. It happens in the same way as if a crow lands on the palm tree and its fruit falls. Although the landing of the crow is not the cause of the fruit's fall, but it is a coincidence. Similarly, meditating on the Supreme Spirit does not cause enlightenment, but it is also a matter of coincidence.

क्रियापरास्तावदलं चक्रावर्तिभिरावृताः ।

भ्रमन्तीह जना यावन्न पश्यन्ति परं पदम् ॥ 33 ॥

kriyāparāstāvadalaṁ chakrāvartibhirāvṛtāḥ;

bhramantīha janā yāvanna paśyanti param padam.

33. Until the realization of Supreme truth takes place, people remain trapped in the cycle of life and death and keep themselves engaged in material progress.

यथाभूतमिदं दृष्ट्वा संसारं तन्मयीं धियम् ।

परित्यज्य परं यान्ति निरालाना गजा इव ॥ 34 ॥

yathābhūtamidaṁ dṛṣṭvā saṁsāraṁ tanmayīm dhiyam;

parityajya param yānti nirālānā gajā iva.

34. Seeing this illusory and painful state of the world, a person must detach one's mind from it, just as the elephant breaks loose from his chain.

विषमेयमनन्तेह राम संसारसंसृतिः ।

देहयुक्तो महाजन्तुर्विना ज्ञानं न पश्यति ॥ 35 ॥

viṣameyamnananteha rāma saṁsārasaṁsṛtiḥ;

dehayukto mahājanturvinā jñānaṁ na paśyati.

35. This creation is very complex and boundless, O Rāma! Even the greatest of embodied beings can not understand it without proper knowledge.

ज्ञानयुक्तिप्लवेनैव संसाराब्धिं सुदुस्तरम् ।

महाधिः समुत्तीर्णा निमेषेण रघूद्वह ॥ 36 ॥

jñānayuktiplavenaiva saṁsārābधिṁ sudustaram;

mahādhiyaḥ samuttīrṇā nimeṣeṇa raghūdvaḥ.

36. Know, O support of Raghu's race! that people of great wisdom have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.

तामिमां ज्ञानयुक्तिं त्वं संसारम्भोधितारिणीम् ।

शृणुष्वावहितो बुद्ध्या नित्यावहितया तया ॥ 37 ॥

tāmimāṁ jñānayuktiṁ tvaṁ saṁsārambhodhitāriṇīm;

śṛṇuṣvāvahito buddhyā nityāvahitayā tayā.

37. Now hear with attention and concentration, this rational knowledge for your deliverance from the flood of this world.

यस्मादनन्तसंरम्भा जागत्यो दुःखभीतयः ।

चिरायान्तदर्हन्येता विना युक्तिमनिन्दिताम् ॥ 38 ॥

yasmādanantasaṁrambhā jāgatyo duḥkhabhītayaḥ;

chirāyāntadarhantyetā vinā yuktimaninditām.

38. The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, for want of rational knowledge.

शीतवातातपादीनि द्वन्द्वदुःखानि राघव ।

ज्ञानयुक्तिं विना केन सह्यतां साधुषु ॥ 39 ॥

śītavātātapādīni dvandvaduḥkhāni rāghava;

jñānuyaktiṁ vinā kena sahyatām sādhuṣu.

39. O Rāma, No sage can endure the afflictions of the opposite extremes of heat and cold, wind and rain without rational knowledge.

आपतन्ति प्रतिपदं यथाकालं दहन्ति च ।

दुःखचिन्ता नरं मूढं तृणमग्निशिखा इव ॥ 40 ॥

āpatanti pratipadam yathākālāṁ dahanti cha;

duḥkhachintā naraṁ mūḍhaṁ tṛṇamagnīśikhā iva.

40. The troubles and miseries torment ignorant minds at every step, as a flame of fire burns away the straw.

प्राज्ञं विज्ञातविज्ञेयं सम्यग्दर्शनामाधयः ।

न दहन्ति वनं वासिक्तमग्निशिखा इव ॥ 41 ॥

prājñaṁ vijñātavijñeyaṁ samyagdarśanāmādhayaḥ;

na dahanti vanaṁ vāsīktamagnīśikhā iva.

41. But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light); just as it is impossible for the flame of fire to

burn down a wood drenched by the rains.

आधिव्याधिपरावर्ते संसारमरुमारुते ।

क्षुभितेपि न तत्त्वज्ञो भज्यते कल्पवृक्षवत् ॥ 42 ॥

ādhivyādhīparāvartem saṁsāramarumārute;

kṣubhitepi na tattvajño bhajyate kalpavṛkṣavat.

42. The man knowing the truth resembles the firm Kalpa tree, which no whirlwind of physical or mental disease, raised by the hot winds of this desert of the world, has the power to upset.

तत्त्वं ज्ञातुमतो यत्नाद्धीमानेव हि धीमता ।

प्रामाणिकः प्रबुद्धात्मा प्रष्टव्यः प्रणयान्वितम् ॥ 43 ॥

tattvaṁ jñātumatō yatnāddhīmāneva hi dhīmatā;

prāmāṇikaḥ prabuddhātmā praṣṭavyaḥ praṇayānvitam.

43. The intelligent man who aspires to know the truth, must diligently serve his wise preceptor with loving regard.

प्रामाणिकः पृष्टस्य वक्तुस्तमचेतसः ।

यत्नेन वचनं ग्राह्यमंशुकेनेव कुङ्कुमम् ॥ 44 ॥

prāmāṇikaḥ pṛṣṭasya vakturuttamachetasah;

yatnena vachanaṁ grāhmayāṁśukeneva kuṅkumam.

44. The statements of the high-profile preceptor who is asked about anything, must be carefully imbibed in the mind, as a piece of fine muslin receives the colour (with which it is dyed).

अतत्त्वज्ञमनादेयवचनं वाग्विदां वर ।

यः पृच्छति नरं तस्मान्नास्ति मूढतरोपरः ॥ 45 ॥

atattvajñāmanādeyavachanaṁ vāgvidāṁ vara;

yaḥ pṛchchhati naraṁ tasmānnāsti mūḍhataro paraḥ.

45. O Rāma, the best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.

प्रामाणिकस्य तज्ज्ञस्य वक्तुः पृष्टस्य यत्नतः ।

नानुतिष्ठति यो वाक्यं नान्यस्तस्मान्नराधमः ॥ 46 ॥

*prāmaṇikasya tajjñāsya vaktuḥ prṣṭasya yatnataḥ;
nānutiṣṭhati yo vākyaṁ nānyastasmānnarādhamah.*

46. Whoever does not carefully attend to the words of the knower of truth, who is asked about anything, is a person of the lowest profile.

अज्ञतातज्ज्ञते पूर्वं वक्तुर्निर्णीय कार्यतः ।

यः करोति नरः प्रश्नं पृच्छकः स महामतिः ॥ 47 ॥

*ajñatātajjñate pūrvam vakturnirṇīya kāryataḥ;
yaḥ karoti naraḥ praśnam prchchhakaḥ sa mahāmatiḥ.*

47. He is the high profile inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.

अनिर्णीय प्रवक्तारं बालः प्रश्नं करोति यः ।

अधमः प्रच्छकः स स्यान्न महार्थस्य भाजनम् ॥ 48 ॥

*anirṇīya pravaktāraṁ bālaḥ praśnam karoti yaḥ;
adhamah prachchhakaḥ sa syānna mahārthasya bhājanam.*

48. But he is reckoned a low profile inquirer and incapable of knowing great things, who makes a childish query without ascertaining the lecturer's (qualifications).

पूर्वापरसमाधानक्षमबुद्धावनिन्दिते ।

पृष्टं प्राज्ञेन वक्तव्यं नाधमे पशुधर्मिणि ॥ 49 ॥

*pūrvāparasamādhānakṣamabuddhāvanindite;
prṣṭam prājñena vaktavyam nādhamē paśudharmiṇi.*

49. The wise man when asked will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a person of low profile resembling an animal.

प्रामाणिकार्थयोग्यत्वं पृच्छकस्याविचार्य च ।

यो वक्ति तमिह प्राज्ञाः प्राहुर्मूढतरं नरम् ॥ 50 ॥

*prāmāṇikārthayogyatvaṁ prachchhakasyāvichārya cha;
yo vakti tamiha prājñāḥ prāhurmuḍhatarāṁ naram.*

50. The preceptor who gives his lecture without ascertaining the capacity of the inquirer to grasp his meaning, is pronounced unwise by the learned.

त्वमतीव गुणश्लाघी प्रच्छको रघुनन्दन ।
अहं च वक्तुं जानामि समो योगोयमावयोः ॥ 51 ॥
*tvamatīva guṇaślāghī prachchhako raghunandana;
ahaṁ cha vaktum jānāmi samo yogoyamāvayoh.*

51. O delight of Raghu's race! this our meeting is well balanced, wherein you as inquirer are an admirer of virtue, and I what to preach/answer.

यदहं वच्मि तद्यत्नात्त्वया शब्दार्थकोविद ।
एतद्वस्त्विति निर्णीय हृदि कार्यमखण्डितम् ॥ 52 ॥
*yadaham vachmi tadyatnāttvayā śabdārthakovidā;
ēadvastviti nirṇīya hṛdi kāryamakhaṇḍitam.*

52. You that understand the meaning of words, should well consider all that I tell you, and take them to your heart.

महानसि विरक्तोसि तत्त्वज्ञोसि जनस्थितौ ।
त्वयि चोक्तं लगत्यन्तः कुङ्कुमाम्बु यथांशुके ॥ 53 ॥
*mahānasi virakto si tattvajño si janasthitau;
tvayi choktaṁ lagatyantaḥ kuṅkumāmbu yathāṁśuke.*

53. You are truly great and have no attachment to the mundane world, and know the truth among humankind; whatever is spoken to you must be impressed in your mind as the dye on muslin.

उक्तावधानपरमा परमार्थविवेचिनी ।
विशत्यर्थं तव प्रज्ञा जलमध्यमिवार्कभाः ॥ 54 ॥
*uktāvadhānaparamā paramārthavivechinī;
viśatyarthaṁ tava prajñā jalamadhyamivārkabhāḥ.*

54. You can concentrate on what is said and have rational intelligence. You can receive my instruction as the waters the sun-light.

यद्यद्वच्मि तदादेयं हृदि कार्यं प्रयत्नतः ।

नोचेत्प्रष्टव्य एवाहं नत्वयेह निरर्थकम् ॥ 55 ॥

yadyadvachmi tadādeyaṁ hṛdi kāryaṁ prayatnataḥ;
nochetpraṣṭavya ēvāhaṁ natvayeha nirarthakam.

55. Receive all that I say and store it diligently in your mind; or else it is useless to ask me anything.

मनो हि चपलं राम संसारवनमर्कटम् ।

संशोध्य हृदि यत्नेन श्रोतव्या परमार्थगीः ॥ 56 ॥

mano hi chapalaṁ rāma saṁsāraṇamarkaṭam;
saṁśodhya hṛdi yatnena śrotavyā paramārthagīḥ.

56. The mind, O Rāma! is as ever moving as an ape in the forest, modify its movement carefully to the right direction and attend to instruction on the Supreme truth.

अविवेकिनमज्ञानमसज्जनरतिं जनम् ।

चिरं दूरतरे कृत्वा पूजनीया हि साधवः ॥ 57 ॥

avivekinamajñānamasajjanaratiṁ janam;
chiraṁ dūratara kṛtvā pūjanīyā hi sādhaḥ.

57. Keep yourself always away from the injudicious and ignorant, and those seeking the company of wicked people, and honour the virtuous sages for a long time.

नित्यं सज्जनसंपर्काद्विवेक उपजायते ।

विवेकपादपस्यैव भोगमोक्षौ फले स्मृतौ ॥ 58 ॥

nityaṁ sajjanasaṁparkādviveka upajāyate;
vivekapādapasyaiva bhogamokṣau phale smṛtau.

58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (i.e., both of worldly and future good).

मोक्षद्वारे द्वारपालाश्चत्वारः परिकीर्तिताः ।

शमो विचारः सन्तोषश्चतुर्थः साधुसंगमः ॥ 59 ॥

*mokṣadvāre dvārapālāśchatvāraḥ parikīrtitāḥ;
śamo vichāraḥ santoṣaśchaturthaḥ sādhusaṅgamaḥ.*

59. There are four guards said to keep watch at the gate of Liberation, namely: calmness, rationality, contentment, and the company of the sages.

एते सेव्याः प्रयत्नेन चत्वारो द्वौ त्रयोथवा ।

द्वारमुद्घाटयन्त्येते मोक्षराजगृहे तथा ॥ 60 ॥

60. All these or three or two of them are to be attended with care because they shall open to you the door leading to the abode of liberation.

एकं वा सर्वयत्नेन प्राणांस्त्यक्त्वा समाश्रयेत् ।

एकस्मिन्वशगे यान्ति चत्वारोपि वशं यतः ॥ 61 ॥

*ēkaṁ vā sarvayatnena prāṇāṁstyaktvā samāśrayet;
ēkasminvaśage yānti chatvāropi vaśaṁ yataḥ.*

61. Or at least one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these, all will easily be secured.

सविवको हि शास्त्रस्य ज्ञानस्य तपसः श्रुतेः ।

भाजनं भूषणाकारो भास्करस्तेजसामिव ॥ 62 ॥

*savivako hi śāstrasya jñānasya tapasaḥ śruteḥ;
bhājanam bhūṣaṇākāro bhāskarastejasāmiva.*

62. The wise man deserves the study of Sāstras and Srutis, of all knowledge and austerity, and is a gem on earth, as the sun is the gem of heaven.

घनतामुपयातं हि प्रज्ञामान्द्यचेतसाम् ।

याति स्थावरतामम्बु जाड्यात्पाषाणतामिव ॥ 63 ॥

*ghanatāmupayātaṁ hi prajñāmāndyachetasām;
yāti sthāvaratāmambu jāḍyātpāṣaṇatāmiva.*

63. The stupidity of the people devoid of rationality becomes as stiff as the water when subjected to freezing.

त्वं तु राघव सौजन्यगुणशास्त्रार्थदृष्टिभिः ।

विकासितान्तः करणः स्थितः पद्म इवोदये ॥ 64 ॥

tvaṁ tu rāghava saujanyaguṇasāstrārthadṛṣṭibhiḥ;
vikāsitāntaḥ karaṇaḥ sthitaḥ padya ivodaye.

64. O Rāma! your mind is blooming with good nature, good qualities, and vision of Śāstras, like a lotus at the rising sun.

इमां ज्ञानगिरं श्रोतुमवबोद्धुं च सन्मते ।

अर्हस्युद्धतकर्णस्त्वं जन्तुर्वीणास्वनं यथा ॥ 65 ॥

imāṁ jñānagirāṁ śrotumavaboddhuṁ cha sanmate;
arhasyuddhatakarṇastvaṁ janturvīṇāsvanaṁ yathā.

65. You are qualified to hear and understand these wise lectures, as the music of the lute attracts the deer (to lift her ears).

वैराग्याभ्यासयोगेन शमसौजन्यसम्पदाम् ।

अर्जनां कुरुतां राम यत्र नाशो न विद्यते ॥ 66 ॥

vairāgyābhyāsayogena śamasaujanyasampadām;
arjanāṁ kurutāṁ rāma yatra nāśo na vidyate.

66. Now secure, O Rāma! the treasures of peace and good nature by the practice and non-attachment of which there is no decay.

शास्त्रसज्जनासंसर्गपूर्वकैः सतपोदमैः ।

आदौ संसारमुक्तयर्थं प्रज्ञामेवाभिवर्धयेत् ॥ 67 ॥

śāstrasajjanāsamsargapūrvakaiḥ satapodamaiḥ;
ādau saṁsāramuktayartham prajñāmevābhivardhayet.

67. In order to attain liberation, increase your knowledge by attending to the Śāstras and the society of sages, as also by the practice of austerity and self-control.

एतदेवास्य मौर्ख्यस्य परमं विद्धि नाशनम् ।

यदिदं प्रेक्ष्यते शास्त्रं किञ्चित्संस्कृतया धिया ॥ 68 ॥

*ēta devāsyā maurkhyasya paramam viddhi nāśanam;
yadidaṁ prekṣayate śāstram kimchitsaṁskṛtayā dhiyā.*

68. The pure intelligence which is capable of receiving the knowledge of the Śāstras, is a sure remedy against ignorance.

संसारविषवृक्षोयमेकमास्पदमापदाम् ।

अज्ञं संमोहयेन्नित्यं मौर्ख्यं यत्नेन नाशयेत् ॥ 69 ॥

*saṁsāra viṣavṛkṣo yameka māspadamāpadām;
ajñam saṁmohayennityam maurkhyam yatnena nāśayet.*

69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times unless one will take the pains to dispel his darkness of ignorance.

दुराशासर्पगत्येन मौर्ख्येण हृदि वल्गता ।

चेतः संकोचमायाति चर्माग्राविव योजितम् ॥ 70 ॥

*durāśa sarpa gatyena maurkhyeṇa hṛdi valgatā;
chetaḥ saṁkocamāyāti charmāgnāviva yojitam.*

70. Disappointment befools the minds and makes it move in a serpentine course, and contracts it like that of the leather piece consigned to flames of fire.

प्राज्ञे यथार्थभूतेयं वस्तुदृष्टिः प्रसीदति ।

दृग्वेन्दौ निरम्भोदे सकलामलमण्डले ॥ 71 ॥

*prājñe yathārthabhūteyam vastudṛṣṭiḥ prasīdati;
dṛg vindaṁ nirambhode sakalāmalamaṇḍale.*

71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.

पूर्वापरविचारार्थचारुचातुर्यशालिनी ।

सविकासा मतिर्यस्य स पुमानिह कथ्यते ॥ 72 ॥

*Pūrvāparavichārārthachāruchāturyaśālīnī;
savikāsa matirasya sa pumāniha kathyate.*

72. He is truly called a human being who can judge (the truth) by the antecedent and subsequent propositions, whose mind is expanded and fraught with brilliant ingenuity.

विकसितेन सितेन तमोमुचा वरविचारणशीतलोचिषा ।

गुणवता हृदयेन विराजसे त्वममलेन नभः शशिना यथा ॥ 73 ॥

vikasitena sitena tamomuchā varavichāraṇaśītalarochiṣā;

guṇavatā hṛdayena virājase tvamamalena nabhaḥ śaśinā yathā.

73. Rāma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे

वक्तृपृच्छकलक्षणं नाम एकादशः सर्गः ॥ 11 ॥

Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye mokṣopāye

mumukṣuvyavahāraprakaraṇe vaktṛpṛchchhakalakṣaṇaṁ nāma
ēkādaśaḥ sargaḥ

Here ends the eleventh Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 12: SIGNIFICANCE OF TRUE KNOWLEDGE

परिपूर्णमना मान्यः प्रष्टुं जानासि राघव ।

वेत्सि चोक्तं च तेनाहं प्रवृत्तो वक्तुमादरात् ॥ 1 ॥

paripūrṇamanā mānyaḥ praṣṭum jānāsi rāghava;

vetsi choktaṁ cha tenāhaṁ pravṛtto vaktumādarāt.

1. **Vasistha said:** Rāma! I honour you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I am ready to speak respectfully to you.

रजस्तमोभ्यां रहितां शुद्धसत्त्वानुपातिनीम् ।

मतिमात्मनि संस्थाप्य ज्ञानं श्रोतुं स्थिरो भव ॥ 1 ॥

rajastamobhyāṁ rahitāṁ śuddhasattvānupātinīm;

matimātmani saṁsthāpya jñānaṁ śrotum sthiro bhava.

2. Being freed from the effect of rajas and tamas, fix your sāttvika mind in yourself, and be prepared to hear the pure truth.

विद्यते त्वयि सर्वैव प्रच्छकस्य गुणावली ।

वक्तुर्गुणश्चैव मयि रत्नश्रीर्जलधौ यथा ॥ 3 ॥

vidyate tvayi savainīva prachchhakasya guṇāvalī;
vakturguṇaschaiva mayi ratnaśrījaladhau yathā.

3. You are possessed of all the qualities of an enquirer, and I those of the speaker, as the ocean is in possession of all gems.

आप्तवानसि वैराग्यं विवेकासंगजं सुत ।

चन्द्रकान्त इवार्द्रत्वं लग्नचन्द्रकरोत्करः ॥ 4 ॥

āptavānasi vairāgyam vivekāsaṅgajam suta;
chandrakānta ivārdratvam lagnachandrakarotkaraḥ.

4. My son, you have developed non-attachment owing to a rational mind, like the moonstone bears humidity owing to interaction with the gentle beams of the moon.

चिरमाशैशवादेव तवाभ्यासोस्ति सद्गुणैः ।

शुद्धैः शुद्धस्य दीर्घैश्च पद्मस्येवातिसन्ततैः ॥ 5 ॥

chiramāśaiśavādeva tavābhyāso stī sadguṇaiḥ;
śuddhaiḥ śuddhasyaḥ dīrghaiścha padmasyevātisantataiḥ.

5. Rāma! your long and early practiced pure virtues and good qualities have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.

अथ शृणु कथां वक्ष्ये त्वमेवास्या हि भाजनम् ।

न हि चन्द्रं विना शुद्धा सविकासा कुमुद्वती ॥ 6 ॥

atha śṛṇu kathām vakṣyate tvamevāsyā hi bhājanam;
na hi chandram vinā śuddhā savikāsā kumudvatī.

6. Now hear the words I tell you Rāma; you alone are fit to receive them, as the moon alone is able to open the petals of Kumuda (night lotus).

ये केचन समारम्भा याश्च काश्चन् दृष्टयः ।

ते च ताश्च पदे दृष्टे निःशेषं यान्ति वै शमम् ॥ 7 ॥

ye kechana samārambhā yāścha kāśchan dṛṣṭayaḥ;
te cha tāścha pade dṛṣṭe niḥśeṣaṁ yānti vai śamam.

7. Whatever effort and research is undertaken, it comes to an end when the ultimate truth is realized.

यदि विज्ञानविश्रान्तिर्न भवेद्भव्यचेतसः ।

तदस्यां संसृतौ साधुश्चिन्तामौढ्यां सहेत कः ॥ 8 ॥

yadi vijñānaviśrāntirna bhavedbhavyachetasah;
tadasyāṁ saṁsṛtau sādhuśchintāmauḍhyāṁ saheta kaḥ.

8. Had not there been an end of efforts after realization of ultimate truth, what rational being could dare to bear the miseries by keeping himself alive. He/she would rather prefer to abandon his/her body like you.

परं प्राप्य विलीयन्ते सर्वा मननवृत्तयः ।

कल्पान्तार्कगणासंगात्कुलशैलशिला इव ॥ 9 ॥

paraṁ prāpya vilīyante sarvā mananavṛttayaḥ;
kalpāntārkagaṇāsangātkulaśailaśilā iva.

9. All the faculties of the mind are absorbed when the Supreme truth is realized, like the dissolution of the rocks of kula parvatas (principal mountains)¹ by the solar heat at the end of the (Kalpa) world.

दुःसहा राम संसारविषावेशविषूचिका ।

योगगारुडमन्त्रेण पावनेन प्रशाम्यति ॥ 10 ॥

duḥsahā rāma saṁsāraviśāveśaviśūchikā;
yogagāruḍamantreṇa pāvanena praśāmyati.

¹ Mahendra, Malaya, Sahya, Śuktimān, Rkṣa, Vindhya and Pāripātra are the names of the kulaparvatas of Bhāratavarṣa given in the Mahābhārata and the Purāṇas.

10. Rāma! yoga meditation is the Garuḍa mantra (sure shot remedy) to heal the intolerable cholic pain caused by this venomous world.

स च योगः सज्जनेन सह शास्त्रविचारणात् ।

परमार्थज्ञानमन्त्रो नूनं लभ्यत एव च ॥ 11 ॥

sa cha yogaḥ sajjanena saha śāstravichāraṇāt;

paramārthajñānamantro nūnam labhyata ēva cha.

11. The capacity of yoga is obtained by discussion of the Sāstras in the company of sages, which alone is the mantra of supreme knowledge.

अवश्यमिह हि विचारे कृते सकलदुःखपरिक्षयो भवतीति ।

मन्तव्यं नातो विचारदृष्टयोवहेलया दृष्टव्याः ॥ 12 ॥

avaśyamiha hi vichāre kṛte sakaladuḥkhaṇarīkṣayo bhavatīti;

mantavyam nāto vichāradṛṣṭayo vahelayā dṛṣṭavyāḥ.

12. Meditation (yoga) is the only remedy for alleviation of our sufferings, therefore meditators (yogī) are never to be looked upon with disregard.

विचारवता पुरुषेण सकलमिदमाधिपंजरं सर्पेण त्वचमिव

परिपक्वं सन्त्यज्य विगतज्वरेण शीतलान्तःकरणेन ।

विनोदादिन्द्रजालमिव जगदखिलमालोक्यते

सम्यग्दर्शनवता असम्यग्दर्शनवतो हि परं दुःखमिदम् ॥ 13 ॥

vichāravatā puruṣeṇa sakalamidamādhipaṇjaram sarpeṇa

tvachamiva

paripakvaṁ santyajya vigatajvareṇam śītalāntaḥkaraṇena;

vinodādīndrajālamiva jagadakhilamālokyate

samyagdarśanavatā asamyagdarśanavato hi param

duḥkhamidam.

13. The yogi gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time-worn slough; and looks with a placid mind and calm composure upon the magic scenes of the world. Hence the person who has a right (perfect) vision is not subject to the

misery of the person who has an imperfect vision.

विषमो ह्यतितरां संसाररागो भोगीव दशति असिरिव छिनत्ति कुन्त इव वेधयति
रज्जुरिवावेष्टयति पावक इवा दहति रात्रिरिवान्धयति अशंकितपरिपतितपुरुषान्पाषाण इव
विवशीकरोति हरति प्रज्ञां नाशयति स्थितिं पातयति मोहान्धकूपे तृष्णा जर्जरीकरोति न
तदस्ति किञ्चिद् दुःखं संसारि यत्र प्राप्नोति ॥ 14 ॥

*viṣamo hyatitarām saṁsārarāgo bhogīva daśati asiriva
chhinatti kunta iva vedhayati rajjurivāveṣṭayati pāvaka ivā
dahati rātririvāndhayati aśaṁkitaparipatitapuruṣānpāṣāṇa iva
vivaśīkaroti harati prajñāṁ nāśayati sthitiṁ pātayati
mohāndhakūpe tṛṣṇā jarjarīkaroti na tadasti kiṁchid
duḥkhaṁ saṁsāri yanna prāpnoti.*

14. The painful love for the world is nothing but a disease to persons, and bites them like a snake. It cuts them as a sword and pierces them as a spear. It binds them fast as by a rope, burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the dark pit of attachment and torments them with avarice. Thus there is almost no kind of trouble that does not betide a person seeking pleasure in the mundane world.

दुरन्तेयं किल विषयविषूचिका यदि न चिकित्स्यते ।

तन्नितरां नरकनगरनिकरफलानुबन्धिनी तत्तत्करोति ॥ 15 ॥

*duranteyam kila viṣayaviṣūchikā yadi na chikitsyate;
tannitarām narakanagaranikaraphalānubandhinī tattatkaroti.*

15. Worldliness is as dangerous as a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell.

यत्र शिलाशितासिशातः पात उपलताडनमग्निदाहो हिमावसेकोद्भावनकर्तनं

चन्दनचर्चातरुवनानि घुणवृत्तान्तः

परिवषेपरिमार्जनमनवरतानलविचलितसमरनाराचनिपातोनिदाघविननोदं

धारागृहसीकरवर्षणं शिरच्छेदः सुखनिद्रा मूकीकरणमाननमुद्राबान्धुर्यं महानुपचयः

॥ 16 ॥

*yatra śilāsītāsīsātaḥ pāta upalatāḍanamagnidāho
himāvasekoṅgāvakarttanam chandanacharchātāruvanāni
ghuṇavṛttāntaḥ;
parivaṣparimārjanamanavaratānalavichalitasamaranārāchanipāt
onidāghavinanodanam dhārāgṛhasīkaravarṣaṇam
śirachchedaḥ sukhānidrā
mūkikaraṇamānanamudrābāndhuryam mahānupachayaḥ.*

16. Such torments as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).

तदेवंविधकष्टचेष्टासहस्रदारुणे संसारचलयंत्रेस्मिन् राघव नावहेलना कर्तव्या अवश्यमेवं
विचारणीयमेवं चावबोद्धव्यं यथा किल शास्त्रविचाराच्छ्रेयो भवतीति

॥ 17 ॥

*tadevaṇivīdhakaṣṭacheṣṭāsahasradāruṇe
saṁsārachalayaṁtresmīn rāghava nāvahelanā karttavayā
avaśyamevaṁ vichāraṇīyamevaṁ chāvaboddhavyaṁ yathā
kila śāstravichārāchchhreyo bhavātīti.*

17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the fāstras only, that can produce his real good.

अन्यच्च रघुकुलेन्दो यदि चैते महामुनयो महर्षयश्च
विप्राश्च राजानश्च ज्ञानकवचेनावगुण्ठितशरीरास्ते ।
कथमदुःखक्षमा अपि दुःखकरीं तां तां वृत्तिपूर्विकां

संसारकदर्शनामनुभवन्तः सततमेव मुदितमनस्सिष्ठन्ति ॥ 18 ॥

*anyachcha raghukulendo yadi chaite mahāmunayo
maharṣayaścha
viprāścha rājānaścha jñānakavachenāvagunṭhitaśarīrāste;
kathamaduḥkhakṣamā api duḥkhakarīm tām tām
vṛttipūrvikām
saṁsārakadathanāmanubhavantāḥ satatameva
muditamanassastiṣṭhanti.*

18. Look here Rāma! on these great sages and Ṛṣis, these scholars and princes, who had fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

इह हि विकौतुका विगतविकल्पविप्लवा

यथास्थिता हरिहरपद्मजादयः ।

नरोत्तमाः समधिगतात्मदीपकास्तथा

स्थिता जगति विशुद्धबुद्धयः ॥ 19 ॥

*iha hi vikautukā vigatavikalpaviplavā
yathāsthitā hariharapadmajādayaḥ;
narottamāḥ samadhigatātmadīpakāstathā
sthitā jagati viśuddhabuddhayaḥ.*

19. Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the Hari, Hara and Brahmā, who were above all concerns and fluctuating desires of life.

परिक्षीणे मोहे विगलति घने ज्ञानजलदे

परिज्ञाते तत्त्वे समधिगतात्मन्यतितते ।

विचार्यार्यैः सार्द्धं चलितवपुषो वै सदृशतो

धिया दृष्टे तत्त्वे रमणमटनं जागतमिदम् ॥ 20 ॥

*parikṣiṇe mohe vigalati ghane jñānajalade
parijñāte tattve samadhigatātmanyatitāte;
vichāraryāryaiḥ sārddham chalitavapuṣo vai sadṛśato*

dhiyā dṛṣṭe tattve ramaṇamaṇaṇaṁ jāgatamidam.

20. The journey of this world is delightful to one, who after the removal of his attachment and dispersion of the cloud of his ignorance, has come to the knowledge of truth.

प्रसन्ने चित्तत्वे हृदि शमभवे वल्गति परे
शमाभोगीभूतास्वखिलकलनादृष्टिषु पुरः ।
समं याति स्वान्तःकरणघटनास्वादितरसं
धिया दृष्टे तत्त्वे रमणमटनं जागतमिदम् ॥ 21 ॥

*prasanne chittatve hṛdi śamabhava valgati pare
śamābhogībhūtāsvakhilakalanādṛṣṭiṣu puraḥ;
samaṁ yāti svāntaḥkaraṇaghaṭanāsvāditarasam
dhiyā dṛṣṭe tattve ramaṇamaṇaṇaṁ jāgatamidam.*

21. That the serenity of the mind and the calm repose of the heart being secured, all the senses are subjected to peace, and every thing is viewed in an equal light; and this knowledge of the truth gives a delight to our journey in this world.

रथः स्थाणुर्देहस्तुरगरचना चेन्द्रियगतिः
परिस्पन्दो वातो वहनकलितानन्दविषयः ।
परोणुर्वा देही जगति विहरामीत्यनघया
धिया दृष्टे तत्त्वे रमणमटनं जागतमिदम् ॥ 22 ॥

*rathaḥ sthāṇurdehasturagarachana chendriyagatiḥ
parispando vāto vahanakalitānandaviṣayaḥ;
paroṇurvā dehī jagati viharāmītyanaghayā
dhiyā dṛṣṭe tattve ramaṇamaṇaṇaṁ jāgatamidam.*

22. Know also that, this body of ours is the chariot, and these sense organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving; the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मुमुक्षुव्यवहारप्रकरणे तत्त्वमहात्म्यवर्णनं नाम

द्वादशः सर्गः ॥ 12 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye
mumukṣuvyavahāraprakaraṇe tattvamahātmyavarṇanam nāma
dvādaśaḥ sargaḥ*

Here ends the twelfth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 13: ON PEACE AND TRANQUILITY OF MIND

एतां दृष्टिमवष्टभ्य दृष्टात्मानः सुबुद्धयः ।

विचरन्तीह ससारे महान्तोभ्यूदिता इव ॥ 1 ॥

*ētāṁ dṛṣṭimavaṣṭabhya dṛṣṭātmānaḥ subuddhayaḥ;
vicharantīha sasāre mahāntobhyūdītā iva.*

1. Intelligent persons that have realized the self, concentrate their mind upon it and rove about in the world as possessors of great empires.

न शोचन्ति न वाञ्छन्ति न याचन्ते शुभाशुभम् ।

सर्वमेव च कुर्वन्ति न कुर्वन्तीह किञ्चन ॥ 1 ॥

*na śochanti na vāñchhanti na yāchante śubhāśubham;
sarvameva cha kurvanti na kurvantīha kiñchana.*

2. They (that are liberated in this life), neither grieve nor wish nor ask for good or evil (in this world). They do their work as if doing nothing (i.e. with indifference).

स्वच्छमेवावतिष्ठन्ते स्वच्छं कुर्वन्ति यान्ति हि ।

हेयोपादेयतापक्षरहिताः स्वात्मनि स्थिता ॥ 3 ॥

*svachchhamevāvatīṣṭhante svachchham kurvanti yānti hi;
heyeāpādeyatāpakṣarahitāḥ svātmani sthitā.*

3. Those that have merged themselves with Brahman, remain quiet, and also act their parts with a calm serenity (of their minds); and take no concern either for what is harmful or beneficial to them.

आयान्ति च न चायान्ति प्रयान्ति च न यान्ति च ।

कुर्वन्त्यपि न कुर्वन्ति न वदन्ति वदन्ति च ॥ 4 ॥

*āyānti cha na chāyānti prayānti cha na yānti cha;
kurvantyapi na kurvanti na vadanti vadanti cha.*

4. Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike and indifferent to them.

ये केचन समारम्भा याश्च काश्च न दृश्यः ।

हेयोपादेयतस्तास्ताः क्षीयन्तेधिगते पदे ॥ 5 ॥

ye kechana samārambhā yāścha kāścha na dṛṣṭayaḥ;

heyopādeyatastāstāḥ kṣīyante dhigate pade.

5. Whatever acts or sights may appear pleasant or unpleasant to any body, cease to affect them in any way after they have attained self-realization.

परित्यक्तसमस्तेहं मनोमधुरवृत्तिमत् ।

सर्वतः सुखमभ्येति चन्द्रबिम्ब इव स्थितम् ॥ 6 ॥

parityaktasamastehaṁ manomadhuravṛttimat;

sarvataḥ sukhamaḥhyeti chandrabimba iva sthitam.

6. The mind getting rid of its desires feels a sweet composure associated with a bliss as if sitting in the heavenly orb of the moon.

अपि निर्मननारम्भमप्यस्ताखिलकौतुकम् ।

आत्मन्येव न मात्यन्तरिन्दाविव रसायनम् ॥ 7 ॥

api nirmananārambhamapyastākhilakautukam;

ātmanyeva na mātīyantarindāviva rasāyanam.

7. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a felicity resembling the ambrosial waters in the moon.

न करोतीन्द्रजालानि नानुधावति वासनाम् ।

बालचापलमुत्सृज्य पूर्वमेव विराजते ॥ 8 ॥

na karotīndrajālāni nānudhāvati vāsanām;

bālachāpalamutsṛjya pūrvameva virājate.

8. Such a person as cited above ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his/her original form.

एवंविधा हि वृत्तयः ।

आत्मतत्त्वावलोकनाल्लभ्यन्ते नान्यथा ॥ 9 ॥

*ēvaṁvidhā hi vṛttayah;
ātmatattvāvalokaṇāllabhyante nānyathā.*

9. Such are the powers gained from spiritual knowledge and by no other means whatever.

तस्माद्विचारेणात्मैवान्वष्टव्य उपासनीयो ।
ज्ञातव्यो यावज्जीवं पुरुषेण नेतरदिति ॥ 10 ॥
*tasmādvichāreṇātmāivānvaṣṭavya upāsanīyo;
jñātavyo yāvajjīvaṁ puruṣeṇa netaraditi.*

10. Therefore should a person try to seek and know and adore the Supreme soul, by means of meditation during life.

स्वानुभूतेश्च शास्त्रस्य गुरोश्चैवैकवाक्यता ।
यस्याभ्यासेन तेनात्मा सन्ततेनावलोक्यते ॥ 11 ॥
*svānubhūteścha śāstrasya gurośchaivaikavākyaṭā;
yasyābhyāseṇa tenātmā santatenāvalokyate.*

11. It is the concordance of one's experience in the precepts of the Śāstra and instructions of the Guru, joined with his constant practice of meditation, that can give him a full view of the Supreme self.

अवहेलितशास्त्रार्थैरवज्ञातमहाजनैः ।
कष्टमप्यापदं प्राप्तो न मूढैः समतामियात् ॥ 12 ॥
*avahelitasāstrārthairavajātamahājanaīḥ;
kaṣṭamapyāpadaṁ prāpto na mūḍhaiḥ samatāmiyāt.*

12. Don't try to follow the fools who are exposed to irrecoverable difficulties and dangers by slighting the Śāstra and its instructions, and disregarding the counsels of great persons.

न व्याधिर्न विषं नापत्तथा नाधिश्च भूतले ।
खेदाय स्वशरीरस्थं मौर्ख्यमेकं यथा नृणाम् ॥ 13 ॥
*na vyādhirna viṣaṁ nāpattathā nādhīścha bhūtale;
kheḍāya svaśarīrasthaṁ maurkhyamerīka yathā nṛṇām.*

13. There is no disease nor poison, nor trouble nor affliction, so painful to one on this earth, as the ignorance which is bred in himself.

किञ्चित्संस्कृतबुद्धीनां श्रुतं शास्त्रमिदं यथा ।

मौर्ख्यापहं तथा शास्त्रमन्यदस्ति न किञ्चन् ॥ 14 ॥

*kiñchitsaṁskṛtabuddhīnāṁ śrutam śāstramidaṁ yathā;
maurkhyāpahaṁ tathā śāstramanyadasti na kiñchan.*

14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other Śāstra.

इदं श्राव्यं सुखकरं यथा दृष्टान्तसुन्दरम् ।

अविरुद्धिमशेषेण शास्त्रं वाक्यार्थबन्धुना ॥ 15 ॥

*idaṁ śrāvyaṁ sukhakaraṁ yathā dṛṣṭāntasundaram;
aviruddhimaśeṣeṇa śāstraṁ vākyaārthabandhunā.*

15. This Śāstra with its beautiful examples and pleasing lessons which does not stand in contradiction with the other Śāstras, composed for attaining self realization should be studied diligently by every body.

आपदो या दुरुत्तारा याश्च तुच्छाः कुयोनयः ।

तास्ता मौर्ख्यात्प्रसून्यते खदिरादिव कण्टकाः ॥ 16 ॥

*āpado yā duruttārā yāścha tuchchhāḥ kuyonayaḥ;
tāstā maurkhyātpṛasūnyate khadirādiva kaṇṭakāḥ.*

16. Uncontrollable problems and difficulties, birth in lower species (trees, animals, birds, etc.), are all caused by ignorance, as the thorns are the offshoots of the prickly Khadira (acacia) plant.

वरं शरावहस्तस्य चाण्डालागारवीथिषु ।

भिक्षार्थमटनं राम न मौर्ख्यहतजीवितम् ॥ 17 ॥

*varaṁ śarāvahastasya chāṇḍālāgāravīthiṣu;
bhikṣāṛthamaṭanaṁ rāma na maurkhyahatajīvitam.*

17. It is far better, O Rāma! to rove about begging with a

pot in hand to the abodes of the Chaṇḍālas, than lead a hopeless life by ignorance.

वरं घोरान्धकूपेषु कोटरेष्वेव भूरुहाम् ।

अन्धकीटत्वमेकान्ते न मौर्ख्यमतिदुःखदम् ॥ 18 ॥

*varaṁ ghorāndhakūpeṣu koṭareṣveva bhūruhām;
andhakīṭatvamekānte na maurkhyamatiduḥkhadam.*

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary as blind worms, than lead a life of the miseries under ignorance.

इममालोकमासाद्य मोक्षोपायमयं जनः ।

अन्धतामेति न पुनः कश्चिन्मोहतमस्यापि ॥ 19 ॥

*imamālokaṁāsādy mokṣopāyamayaṁ janah;
andhatāmeti na punaḥ kaśchinmohatamasyāpi.*

19. The person receiving the light leading to his liberation, will never be blinded by the darkness of ignorance.

तावन्नयति संकोचं तृष्णा वै मानवाम्बुजम् ।

यावद्विवेकसूर्यस्य नोदिता विमला प्रभा ॥ 20 ॥

*tāvannayati saṁkochaṁ tṛṣṇā vai mānavāmbujam;
yāvadvivekasūryasya noditā vimalā prabhā.*

20. So long will the desires continue to fade away the lotus of humanity, as the clear light of the sun of true knowledge (self-realization) does not shine forth.

संसारदुःखमोक्षार्थं मादृशैः सह बन्धुभिः ।

स्वरूपमात्मनो ज्ञात्वा गुरुशास्त्रप्रमाणतः ॥ 21 ॥

*saṁsāraduḥkhamokṣārthaṁ mādṛśaiḥ saha bandhubhiḥ;
svarupamātmāno jñātvā guruśāstrapramāṇataḥ.*

21. One must realize the true nature of Brahman both from his preceptor and the evidence of the Sāstras, as also from friends like me, for the sake of liberating himself from the misery of the world.

जीवन्मुक्ताश्चरन्तीह यथा हरिहरादयः ।

यथा ब्रह्मर्षयश्चान्ये तथा विहर राघव ॥ 22 ॥

jīvanmuktāscharantiha yathā hariharādayaḥ;
yathā brahmaṛṣayaśchānye tathā vihara rāghava.

22. Try O Rāma! to live like Hari, Hara, and other Brahmar—is those are liberated in their life.

अनन्तानीह दुःखानि सुखं तृणलवोपमम् ।

नातः सुखेषु बध्नीयात् दृष्टिं दुःखानुबन्धिषु ॥ 23 ॥

anantāniha duḥkhāni sukhaṁ tṛṇalavopamam;
nātaḥ sukheṣu badhnīyāt dṛṣṭim duḥkhānubandhiṣu.

23. Here (on earth) miseries are endless, and happiness as little as a stalk of a straw; therefore do not set your eyes upon that little happiness which is entwined by misery.

यदनन्तमनायासं तत्पदं सारसिद्धये ।

साधनीयं प्रयत्नेन पुरुषेण विजानता ॥ 24 ॥

yadanantamanāyāsaṁ tatpadam sārasiḍḍhaye;
sādhaniyam prayatnena puruṣeṇa vijānatā.

24. To redeem the objectives of life, let the intelligent man diligently try to attain the endless bliss (realization of Brahman) which is free from pain.

त एव पुरुषार्थस्य भाजनं पुरुषोत्तमाः ।

अनुत्तमपदालम्बि मनो येषां गतज्वरम् ॥ 25 ॥

ta ēva puruṣārthasya bhājanam puruṣottamāḥ;
anuttamapadālambī mano yeṣāṁ gatajvaram.

25. They are reckoned the best of men and deserving of redeeming the four objectives of life, whose minds have become free from the fever (of worldly cares) on account of merging with the Supreme being.

सम्भोगाशनमात्रेण राज्यादिषु सुखेषु ये ।

सन्तुष्टा दुष्टामनसो विद्धि तानन्धदर्दुरान् ॥ 26 ॥

sambhogāśanamātreṇa rājyādiṣu sukheṣu ye;
santuṣṭā duṣṭāmanaso viddhi tānandhadardurān.

26. Those fickle-minded mortals that are satisfied with their enjoyments of eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).

ये शठेषु दुरन्तषु दुष्कृतारम्भशालिषु ।

द्विषत्सु मित्ररूपेषु भक्ता वै भोगभोगिषु ॥ 27 ॥

ye śaṭheṣu durantaṣe duṣkṛtārambhaśāliṣu;

dviṣatsu mitrarūpeṣu bhaktā vai bhogabhogiṣu.

27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are fallen a prey to sensual pleasures:

ते यान्ति दुर्गमाद् दुर्गं दुःखादुःखं भयाद्भयम् ।

नरकान्नरकं मूढा मोहमन्थरबुद्ध्यः ॥ 28 ॥

te yānti durgamāḍ durgam̐ duḥkhāduḥkham̐ bhayādbhayam;

narakānnarakam̐ mūḍhā mohamantharabuddhayaḥ.

28. Such foolish persons devoid of sharpness of mind due to attachment to worldly things and beings fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and take birth into the lowest of lower species.

परस्परविनाशोक्तेः श्रेयःस्थो न कदाचन ।

सुखदुःखदशे राम तडित्प्रसरभंगुरे ॥ 29 ॥

parasparavināśokteḥ śreyaḥstho na kadāchana;

sukhaduḥkhadaśe rāma taḍitprasaraḥbhaṅgure.

29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy forever.

ये विरक्ता महात्मानः सुविविक्ता भवादृशाः ।

पुरुषान्विद्धि तान्वन्द्यान्भोगमोक्षैकभाजनान् ॥ 30 ॥

ye viraktā mahātmānaḥ suviviktā bhavadṛśāḥ;

puruṣānviddhi tānvandyānbhogamokṣaikaḥbhājanān.

30. Those great souls who are non-attached and endowed with right knowledge like yourself, are worth saluting and equally worthy both of temporal enjoyments and emancipation.

विवेकं परमाश्रित्य वैराग्यभ्यासयोगतः ।

संसारसरितं घोरामिमामापदमुत्तरेत् ॥ 31 ॥

vivekaṁ paramāśritya vairāgyabhyāsayogataḥ;
saṁsārasaritaṁ ghorāmimāmāpadamuttaret.

31. By reliance upon the right knowledge joined with a practice of non-attachment, one is able to cross over this river of the world which is full of dangers and obstacles.

न स्वप्नव्यं च संसारमायास्विह विजानता ।

विषमूर्च्छनसंमोहदायिनीषु विवेकिना ॥ 32 ॥

na svaptavyaṁ cha saṁsāramāyāsviha vijānatā;
viṣamūrchchhanasam̐mohadāyiniṣu vivekinā.

32. No wise person should allow himself to sleep (in negligence) amidst false allurements of the world, which are as delirious as poison.

संसारमिममासाद्य यस्तिष्ठत्यवहेलया ।

ज्वलितस्य गृहस्योच्चैः शेते तार्णस्य संस्तरे ॥ 33 ॥

saṁsāramimamāsādyā yastiṣṭhatyavahelayā;
jvalitasya gr̥hasyochchaiḥ śete tāṛṇasya saṁstare.

33. Whoever is not careful in this world, resembles a man sleeping unaware on a grassy bed when his house is on fire.

यत्प्राप्य न निवर्तन्ते यदासाद्य न शोचति ।

तत्पदं शेमुषिलभ्यमस्त्येवात्र न संशयः ॥ 34 ॥

yatprāpya na nivartante yadāsādyā na śochati;
tatpadaṁ śemuṣilabhyamastyevātra na saṁśayaḥ.

34. What being arrived at, there is no returning from it; and what being gained, there is no cause of sorrowing; that state is undoubtedly attainable by an intelligent mind only;

there is no doubt about it.

Note: At this state, the Rāga and Dveṣa cannot afflict one. Dharma becomes the way of life. Through this state, the true nature of self can be realized. When it is realized, the intelligent mind has vairaghya/viveka, which he uses in the worldly affairs, as long as he has this body (Anna-maya-koṣa).

नास्ति चेत्तद्विचारेण दोषः को भवतां भवेत् ।

अस्ति चेत्तत्समुत्तीर्णा भविष्यथ भवार्णवात् ॥ 35 ॥

*nāsti chettadvichāreṇa doṣaḥ ko bhavatāṁ bhaveta;
asti chettatsamuttīrṇā bhaviṣyatha bhavārṇavāt.*

35. Should there be no such state (of no return and no sorrow), yet there is no harm to believe in it; but if there be such a state, its belief will help you cross over the ocean of this world.

प्रवृत्तिः पुरुषस्येह मोक्षोपायविचारणे ।

यदा भवत्याशु तदा मोक्षभागी स उच्यते ॥ 36 ॥

*pravṛttiḥ puruṣasyeḥ mokṣopāyavichāraṇe;
yadā bhavatyāśu tadā mokṣabhāgī sa uchyate.*

36. Whenever a man is inclined to think about the means of his salvation, he is sure to be soon entitled to his liberation.

अनपायि निराशङ्कः स्वास्थ्यं विगतविभ्रमम् ।

न विना केवलीभावद्विद्यते भुवनत्रये ॥ 37 ॥

*anapāyi nirāśaṅka svāsthyaṁ vigatavibhramam;
na vinā kevalībhāvadvidyate bhuvanatraye.*

37. The undecaying, devoid of suspicion and confusion, state of self-establishment, is nowhere to be had in the three worlds (three states: waking, dreaming, and sleeping), without one's union with the Supreme (which is known as the Turīya state).

Note: Here three worlds represent three states, viz. waking, dreaming, and sleeping. Even if you win over the three states, you cannot establish in Brahman, as the same is

possible in the turīya state. Rāvaṇa is an example who conquered the three worlds (states). But didn't had vairāgya/viveka because he did not reach the turīya state. So, he had no union with the Supreme and continued to commit wrongs for want of the knowledge (Jñāna), so, lost the battle of life. He was enslaved by 10 indriyas (5 Jñāna indriyas and 5 karma indriyas). So, he was called 10-headed as he relied on his 10 heads (5 Jñāna and 5 Karma indriyas (Organs of action and senses)).

तत्प्राप्तावुत्तमप्राप्तौ न क्लेश उपजायते ।

न धनान्युपकर्षन्ति न मित्राणि न बान्धवाः ॥ 38 ॥

tatprāptāvuttamaprāptau na kleśa upajāyate;

na dhanānyupakarvanti na mitrāṇi na bāndhavāḥ.

38. Having united with Supreme, one gains that best of gains and is not liable to the pain from which no wealth, friend, or relation can save anybody.

न हस्तपादचलनं न देशांतरसंगमः ।

न कायक्लेशवैधुर्यं न तीर्थायतनाश्रयाः ॥ 39 ॥

na hastapādachalanam na deśāntarasamgamah;

na kāyakleśavaidhuryam na tīrthāyatanāśrayāḥ.

39. Neither the actions of one's hands and feet and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation.

पुरुषार्थैकसाध्येन वासनैकार्थकर्मणा ।

केवलं तन्मनोमात्रजयेनासाद्यते पदम् ॥ 40 ॥

puruṣāthainīkasādhyena vāsanaikārthakarmanā;

kevalam tanmanomātrajayenāsādyate padam.

40. It is only by means of one's best efforts and the fixing of his mind to a single object of emancipation, as also by developing the Sanskāras of self-realization, that the ultimate state (of bliss) can be arrived at.

विवेकमात्रसाध्यं तद्विचारैकान्तनिश्चयम् ।

त्यजता दुःखजालानि नरेणैतदवाप्यते ॥ 41 ॥

vivekamātrasādhyam tadvichāraikāntaniśchayam;
tyajatā duḥkhajālāni nareṇaitadavāpyate.

41. So it is by means of viveka (separating body, senses and mind from the self) and concentration upon the self in a secluded place, that a man may avoid the snares of misery, and attain self-realization.

Note: To attain this one has to find a secluded place free from worldly hustle-bustle and noise. At this place, only your mind will be active, slowly with the practice of quieting mind and non-attachment with the worldly affairs, the mind becomes quiet, then right understanding develops. So, one has to go step by step.

सुखसेव्यासनस्थेन तद्विचारयता स्वयम् ।

न शोच्यते पदं प्राप्य न स भूयो हि जायते ॥ 42 ॥

sukhasevyāsanasthena tadvichārayatā svayam;
na śocyate padam prāpya na sa bhūyo hi jāyate.

42. Sitting in an easy yogic posture and meditating upon his own self, one attains the blissful state, which is free from sorrow and future birth.

तत्समस्तसुखासारसीमान्तं साधवो विदुः ।

तदनुत्तमनिष्पन्दं परमाहू रसायनम् ॥ 43 b ॥

tatsamastasukhāsārasīmāntam sādhave viduḥ;
tadanuttamaniṣpandam paramāhū rasāyanam.

43. The self-realisation is known by all sages as a state located beyond the bounds of the frail pleasures (of this life). That is reckoned as the ultimate bliss.

क्षयित्वात्सर्वभावानां स्वर्गमानुष्योर्द्वयोः ।

सुखं नास्त्येव सलिलं मृगतृष्णास्विवैतयोः ॥ 44 ॥

kṣayitvātsarvabhāvānām svargamānuṣyayordvayoḥ;
sukham nāstyeva salilam mṛgaṭṛṣṇāsvivaitayoḥ.

44. They have given up all thoughts both of humanity and heaven (i.e. of both worlds), which are devoid of true felicity as the mirage is void of water.

अतो मनोजयश्चिन्त्यः शमसन्तोषसाधनः ।

अनन्तसमसंयोगस्तस्मादानन्द आप्यते ॥ 45 ॥

ato manojayaśchintyaḥ śamasantoṣasādhanaḥ;
anantasamasanyogastasmādānanda āpyate.

45. Therefore should one think of subduing his mind, which is the only means to peace and contentment; consequent upon which the seeker attains oneness with the Supreme self leading to permanent bliss.

तिष्ठता गच्छता चैव पतता भ्रमता तथा ।

रक्षसा दानवेनापि देवेन पुरुषेण वा ॥ 46 ॥

मनः प्रशमनोद्धतं तत्प्राप्य परमं सुखम् ।

विकासि शमपुष्पस्य विवेकाच्चतरोः फलम् ॥ 47 ॥

tiṣṭhatā gachchhatā chaiva patatā bhramatā tathā;
rakṣasā dānavenāpi devena puruṣeṇa vā.
manaḥ praśamanodbhataṁ tatprāpyaṁ paramaṁ sukham;
vikāsi śamapuṣpasya vivekāchchataroḥ phalam.

46-47. All Rākṣasa (people happen to reside in the southern hemisphere of the earth), demons (people residing in the western parts of the earth), devas (people residing in the northern hemisphere of the earth), and Manuṣyas (people living close to the equatorial regions of the earth), while they sit, walk, fall or wander about should attain the fruit of the Kalpa tree of true knowledge born of and obtainable from the peace of mind.

व्यवहारपरेणापि कार्यवृन्दमविन्दता ।

भानुनेवाम्बरस्थेन नोज्झयते न च वाञ्छयते ॥ 48 ॥

vyavahārapareṇāpi kāryavṛndamavindatā;
bhānunevāmbarasthena nojjhayate na cha vāñchhayate.

48. Those that are engaged in worldliness but do not mix

in it like the all-illuminating sun, are known as the best of men.

मनः प्रशान्तमत्यच्छं विश्रान्तं विगतभ्रमम् ।

अनीहं विगताभीष्टं नाभिवाञ्छति नोज्झति ॥ 49 ॥

manah praśāntamatyachchhan̄ viśrāntaṁ vigatabhramam;
anīhaṁ vigatābhīṣṭaṁ nābhivāñchhati nojjhati.

49. The mind that is at peace and rest, that is clear and free from confusion, and without any desire, does neither forsake nor wish for the world.

मोक्षद्वारे द्वारपालानिमाञ्छृणु यथाक्रमम् ।

येषामैकतमासक्त्या मोक्षद्वारं प्रविश्यते ॥ 50 ॥

mokṣadvāre dvārapālānimāñchṛṇu yathākramam;
yeṣāmaikatamāsaktyā mokṣadvāraṁ praviśyate.

50. Hear me tell you of the warders at the gate of salvation in their order, some one of which being secured, one may have his entrance into it.

सुखदोषदशादीर्घा संसारमरुमण्डली ।

जन्तोः शीतलतामेति शीतरश्मेः समप्रभा ॥ 51 ॥

sukhadoṣadasādirghā saṁsāramarumaṇḍalī;
jantoḥ śītalatāmeti śītaraśmeḥ samaprabhā.

51. Thirst after pleasure is a state of protracted disease, and this world is full of mirage (all parched and dry). It is equanimity alone that can cool this dryness as the moistening beams of the moon.

शमेनासाद्यते श्रेयः शमो हि परमं पदम् ।

शमः शिवः शमः शान्ति शमो भ्रान्तिनिवारणम् ॥ 52 ॥

śamenāsādyate śreyaḥ śamo hi paramaṁ padam;
śamaḥ śivaḥ śamaḥ śānti śamo bhrāntinivāraṇam.

52. It is a calmness that leads to all good and is reckoned the best state of being. Calmness is felicity, it is peace and the prevention of confusion.

पुंसः प्रशमतृप्तस्य शीतलाच्छतरात्मनः ।

शमभूषितचित्तस्य शत्रुरप्येति मित्रातम् ॥ 53 ॥

*puṁsaḥ praśamatṛptasya śītalāchchhatarātmanaḥ;
śamabhūṣitachittasya śatrurapyeti mitrātam.*

53. The man who is contented, calm and clear of his soul, with a mind fraught with stoicism, makes friends with his enemies.

शमचन्द्रसमा येषामाशयः समलंकृतः ।

क्षीरोदानामिवोदित तेषां परमशुद्धता ॥ 54 ॥

*śamachandrasamā yeṣāmāśayaḥ samalankṛtaḥ;
kṣīrodānāmivodita teṣāṁ paramaśuddhatā.*

54. Those whose minds are adorned with the moonlight of calmness, feel a flux of the beams of purity rising in them like the hoary waves of the milky ocean.

हत्कुशेशयकोशेषु येषां शमकुशेशयम् ।

सतां विकसितं ते हि द्विहृत्पद्माः समा हरे ॥ 55 ॥

*hatkuśeśayakośeṣu yeṣāṁ śamakuśeśayam;
satāṁ vikasitaṁ te hi dvihṛtpadmāḥ samā hare.*

55. Those holy men who have the lotus-like flower of calmness growing in the lotus of their hearts, are said to have two hearts like that of two lotuses of Viṣṇu (the lotus of Super galactic centre) and holding Brahmā (the lotus of Milky way). Milky way galactic lotus is part of Super Galactic lotus.

शमश्रीः शोभते येषां मुखेन्दावकलङ्किते ।

ते कुलनेन्दवो वन्द्याः सौन्दर्यविजितेन्द्रियाः ॥ 56 ॥

*śamaśrīḥ śobhate yeṣāṁ mukhendāvakalaṅkīte;
te kulanendavo vandyāḥ saundaryavijitendriyāḥ.*

56. They whose untainted faces shine as the moon with the lustre of calmness, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.

त्रैलोक्योदरवर्तिन्यो नानन्दाय तथा श्रियः ।

साम्राज्यसम्पत्प्रतिमा यथा शमविभूतयः ॥ 57 ॥

trailokyodaravartinyo nānandāya tathā śriyaḥ;
sāmrājyasampatpratimā yathā śamavibhūtayāḥ.

57. Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of calmness.

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः ।

तत्सर्वं शान्तचेतःसु तमोर्केष्विव नश्यति ॥ 58 ॥

yāni duḥkhāni yā tṛṣṇā duḥsahā ye durādhayaḥ;
tatsarvaṁ śāntachetaḥsu tamorkeṣviva naśyati.

58. Whatever misery, anxiety, and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.

मनो हि सर्वभूतानां प्रसादमधिगच्छति ।

न तथेन्दोर्यथा शान्ते जने जनितकौतुम् ॥ 59 ॥

mano hi sarvabhūtānāṁ prasādamadhigachchhati;
na tathendoryathā śānte jane janitakautum.

59. The mind of no living being is so delighted with moonbeams, as that of the peaceful man from his heartfelt joy.

शमशालिनी सौहार्दवति सर्वेषु जन्तुषु ।

सुजने परमं तत्त्वं स्वयमेव प्रसीदति ॥ 60 ॥

śamaśālīnī sauhārdavati sarveṣu jantuṣu;
sujane paramaṁ tattvaṁ svayameva prasīdati.

60. The virtuous man that is calm and quiet, and friendly to all living beings, feels the influence of the highest truths appearing of themselves in his mind.

मातरीव परं यान्ति विषमाणि मृदूनि च ।

विश्वासमिह भूतानि सर्वाणि शमशालिनी ॥ 61 ॥

mātārīva paraṁ yānti viṣamāṇi mṛdūni cha;
viśvāsamiha bhūtāni sarvāṇi śamaśālīnī.

61. As all children whether good or bad, have a strict faith in their mother, so all beings good or bad have their reliance on the man of an even disposition.

न रसायनपानेन न लक्ष्म्यालिङ्गनेन च ।

तथा सुखमवाप्नोति शमेनान्तर्यथा मनः ॥ 62 ॥

*na rasāyanapānena na lakṣmyāliṅganena cha;
tathā sukhamaṁvāpnōti śamenāntaryathā manaḥ.*

62. Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satisfaction of the mind.

सर्वाधिव्याधिचलितं क्रान्तं तृष्णावरत्रया ।

मनः शमामृतासेकैः समाश्वासय राघवः ॥ 63 ॥

*sarvādhivyādhichalitaṁ krāntaṁ tṛṣṇāvaratrayā;
manaḥ śamāmṛtāsekaiḥ samāśvāsaya rāghavaḥ.*

63. Whether afflicted by diseases or disasters or dragged by the rope of avarice, do you bear up yourself, O Rāma, by the equanimity of your mind.

यत्करोषि यदश्रासि शमशीतलया धिया ।

तत्रातिस्वदते स्वादु नेतरत्तात मानसे ॥ 64 ॥

*yatkarōṣi yadaśnāsi śamaśītalayā dhiyā;
tatrātisvadata svādu netarattāta mānase.*

64. Whatever you do and eat with the calm coolness of your mind, all that is sweeter far to the soul than anything sweet to taste.

शमामृतरसाच्छन्नं मनो यामेति निर्वृतिम् ।

छिन्नान्यपि तयाङ्गानि मन्ये रोहन्ति राघव ॥ 65 ॥

*śamāmṛtarasācchhannaṁ mano yāmeti nirvṛtim;
chhinnānyapi tayāṅgāni manye rohanti rāghava.*

65. The mind that is overpowered by the ambrosial flavour of calmness enjoys such a bliss as may grow again the severed limbs of the body.

न पिशाचा न रक्षांसि न दैत्या न च शत्रवः ।

न च व्याघ्रभुजंगा वा द्विषन्ति शमशालिनम् ॥ 66 ॥

*na piśāchā na rakṣāṁsi na daityā na cha śatravaḥ;
na cha vyāghrabhujangā vā dviṣanti śamaśālinam.*

66. Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.

सुसन्नद्धसमस्ताङ्गं प्रशमामृतवर्मणा ।

वेधयन्ति न दुःखानि शरा वज्रशिलामिव ॥ 67 ॥

*susannaddhasamastāṅgaṁ praśamāmṛtavarmaṇā;
vedhayanti na duḥkhāni śarā vajraśilāmiva.*

67. He who has his mind and body well guarded by the invulnerable armour of calmness can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.

न तथा शोभते राजा अप्यन्तःपुरसंस्थितः ।

समया स्वच्छया बुद्ध्या यथोपशमशीलया ॥ 68 ॥

*na tathā śobhate rājā apyantaḥpurasaṁsthitaḥ;
samayā svachchhayā buddhyā yathopaśamaśīlayā.*

68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

प्राणात्प्रियतरं दृष्ट्वा तुष्टिमेति न वै जनः ।

यामायाति जनः शान्तिमवलोक्य शमाशयम् ॥ 69 ॥

*prāṇātpriyatarāṁ dṛṣṭvā tuṣṭimeti na vai janaḥ;
yāmāyāti janāṁ śāntimavalokya śamaśayam.*

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

समयाशमशालिन्या वृत्त्या यः साधु वर्तते ।

अभिनन्दितया लोके जीवतीह स नेतरः ॥ 70 ॥

samayāśamaśālinyā vṛttyā yaḥ sādhu vartate;

abhinanditayā loke jīvatīha sa netaraḥ.

70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

अनुद्धतमनाः शान्तः साधुः कर्म करोति यत् ।

तत्सर्वमभिनन्दन्ति तस्येमा भूतजातयः ॥ 71 ॥

anuddhatamanāḥ śāntaḥ sādhuḥ karma karoti yat;

tatsarvamabhinandanti tasyemā bhūtajātayaḥ.

71. The sober minded, meek and honest man pleases every one by all that he does, and captivates all beings to himself.

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभाशुभम् ।

न हृष्यति ग्लायति यः स शान्त इति कथ्यते ॥ 72 ॥

śrutvā sprṣṭvā cha dṛṣṭvā cha bhuktvā ghrātvā śubhāśubham;

na hṛṣyati glāyati yaḥ sa śānta iti kathyate.

72. He is called the calm who neither feels pleasure nor pain at the sight, touch, or hearing and tasting of anything good or bad (to the senses).

Note: The senses which are made of a subtle part of sattva just always report to the mind. It depends on our understanding, how we react to the senses. We can get lured into them. Like the deer is lured into the sound and gets into the trap. The fish is lured into the taste and gets caught by the fisher. The bee is lured by the smell of lotus and gets closed by night and becomes the food of the elephant who plucks the flower in the morning. As a human we have all five senses to be lured into their objects, so we have to learn to have a control over them (vairāgya). Or else through mano-maya-koṣa, they present to the vijñāna-maya-koṣa a lot of attractions.

यः समः सर्वभूतेषु भावि काङ्क्षति नोज्झति ।

जित्वेन्द्रियाणि यत्नेन स शान्त इति कथ्यते ॥ 73 ॥

yaḥ samaḥ sarvabhūteṣu bhāvi kāṅkṣati nojjhati;

jītvendriyāṇi yatnena sa śānta iti kathyate.

73. He who is indifferent to all objects, and neither leaves nor longs for any thing; but keeps his senses and appetites under subjection, is called to be calm.

स्पृष्ट्वावदातया बुद्ध्या यथैवान्तस्तथा बहिः ।

दृश्यन्ते यत्र कार्याणि स शान्त इति कथ्यते ॥ 74 ॥

sprṣṭvāvadātayā buddhyā yathaivāntastathā bahiḥ;
dṛśyante yatra kāryāṇi sa śānta iti kathyate.

74. Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is verily said to be calm.

तुषारकरबिम्बाभं मनो यस्य निराकुलम् ।

मनणोत्सवयुद्धेषु स शान्त इति कथ्यते ॥ 75 ॥

tuṣārakarabimbābhaṁ mano yasya nirākulam;
manaṇotsavayuddheṣu sa śānta iti kathyate.

75. He whose mind is as calm as moonbeams both at the approach of a feast or fighting and even at the moment of death, is said to be calm.

स्थितोपि स्थित इव न हृष्यति न कुप्यति ।

यःसुषुप्तसमः स्वस्थः स शान्त इति कथ्यते ॥ 76 ॥

sthito pi sthita iva na hṛṣyati na kupyati;
yaḥsusuptasamaḥ svasthaḥ sa śānta iti kathyate.

76. Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called to be calm.

अमृतस्यन्दसुभगा यस्य सर्वजनं प्रति ।

दृष्टिः प्रसरति प्रीता स शान्त इति कथ्यते ॥ 77 ॥

amṛtasyandasubhagā yasya sarvajanaṁ prati;
dṛṣṭiḥ prasarati prītā sa śānta iti kathyate.

77. He whose complaisant look casts a graceful nectarious radiance on all around him, is said to be calm.

योनः शीतलतां यातो यो भावेषु न मज्जति ।

व्यवहारी न संमूढः स शान्त इति कथ्यते ॥ 78 ॥

*Yo ntaḥ śītalatām yāto yo bhāveṣu na majjati;
vyavahārī na sarīmūḍhaḥ sa śānta iti kathyate.*

78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly-minded, such a man is termed a saint.

अप्यापत्सु दुरन्तासु कल्पान्तेषु महत्स्वपि ।

तुच्छं न मनो यस्य स शान्त इति कथ्यते ॥ 79 ॥

*apyāpatsu durantāsu kalpānteāu mahatsvapi;
tuchchhaham na mano yasya sa śānta iti kathyate.*

79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

आकाशसदृशी यस्य पुंसः संव्यवहारिणः ।

कलंकमेति न मतिः स शान्त इति कथ्यते ॥ 80 ॥

*ākāśasadrśī yasya puṁsaḥ sarṁvyavahāriṇaḥ;
kalamkameti na matiḥ sa śānta iti kathyate.*

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be calm.

तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च ।

बलवत्सु गुणाढ्येषु शमवानेव राजते ॥ 81 ॥

*tapasviṣu bahujñeṣu yājakeṣu nṛpeṣu cha;
balavatsu guṇāḍhyeṣu śamavāneva rājate.*

81. A calm person shines forth among sages and ascetics, among priests and princes, and among the mighty and meritorious.

शमसंसक्तमनसां महतां गुणशालिनाम् ।

उदेति निर्वृतिश्चित्ताज्योत्स्नेव सितरोचिषः ॥ 82 ॥

*śamasamsaktamanasāṁ mahatām guṇaśālinām;
udeiti nirvṛtiśchittājyotsneva sitaroचिषः*

udeti nirvṛtiśchittājjyotsneva sitarochiṣaḥ.

82. Great and meritorious men, whose minds are attached to calmness, feel a rest rising in their souls like the cooling beams of the moon.

सीमान्तो गुणपूगानां पौरुषैकान्तभूषणम् ।

संकटेषु भयस्थाने शमः श्रीमान् विराजते ॥ 83 ॥

sīmānto guṇapūgānāṁ pauruṣaikāntabhūṣaṇam;

saṁkāṭeṣu bhayasthāne śamaḥ śrīmān virājate.

83. Calmness is the utmost limit of the assemblage of virtues, and the best decoration of persons; it shines resplendent in all dangers and difficulties.

शमममृतमहार्यमार्यगुप्तं परमवलम्ब्य परं पदं प्रयाताः ।

रघुतनय यथा महानुभावाः क्रममनुपालसिद्धये तमेव ॥ 84 ॥

*śamamamṛtamahāryamāryaguptaṁ paramavalambya paraṁ
padaṁ prayātāḥ;*

*raghutanaya yathā mahānubhāvāḥ kramamanupālasiddhaye
tameva.*

84. Do you now, O Rāma! follow for your perfection in the way in which high-minded people have attained their perfect state, by holding fast on calmness as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by anybody.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
शमनिरुपणं नाम त्रयोदशः सर्गः ॥ 13 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe śamanirupanaṁ nāma
trayodaśaḥ sargaḥ*

Here ends the thirteenth Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 14: DEFINING THE LOGICAL MIND

शास्त्रावबोधामलया धिया परमपूतया ।

कर्तव्यः कारणज्ञेन विचारोनिशमात्मनः ॥ 1 ॥

*śāstrāvabodhāmalayā dhiyā paramapūtayā;
kartavyaḥ kāraṇajñena vichāroniśamātmanaḥ.*

1. It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Sāstras and who knows the cause of liberation, to enquire incessantly into the Supreme self.

विचारात्तीक्ष्णतामेत्य धीः पश्यति परं पदम् ।

दीर्घसंसाररोगस्य विचारो हि महौषधम् ॥ 1 ॥

*vichārāttīkṣṇatāmetya dhīḥ paśyati paraṁ padam;
dīrghasaṁsārarogasya vichāro hi mahauṣadham.*

2. The mind when sharpened by logic, comes to view the supreme state. It is the logical mind which is the only best medicine for the chronic disease of worldliness.

आपद्वनमनन्तेहापरिपल्लविताकृति ।

विचारक्रकचिच्छिन्नं नैव भूयः प्ररोहति ॥ 3 ॥

*āpadvanamanantehāparipallavitākṛti;
vichārakṛakachichchhinnaṁ naiva bhūyaḥ prarohati.*

3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once cut down under the saw of the logical mind, will germinate no more.

मोहेन बन्धुनाशेषु संकटेषु समेषु च ।

सर्वं व्याप्तं महाप्राज्ञ विचारो हि सतां गतिः ॥ 4 ॥

*mohena bandhunāśeṣu saṁkṛṣṭeṣu sameṣu cha;
sarvaṁ vyāptaṁ mahāprājña vichāro hi satāṁ gatiḥ.*

4. O wise Rāma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is the logical mind that is our only companion (at these times).

न विचारं विना कश्चिदुपायोस्ति विपश्चिताम् ।

विचारादशुभं त्यक्त्वा शुभमायाति धीः सताम् ॥ 5 ॥

*na vichāraṁ vinā kaśchidupāyosti vipaśchitām;
vichārādaśubhaṁ tyaktvā śubhamāyāti dhīḥ satām.*

5. There is no expedient for the learned and wise except the logical mind; it is by means of logic that the minds of good people can avoid evil and secure their good.

बलं बुद्धिश्च तेजश्च प्रतिपत्तिः क्रियाफलम् ।

फलन्त्येतानि सर्वाणि विचारेणैव धीमताम् ॥ 6 ॥

*balam buddhiścha tejaścha pratipattiḥ kriyāphalam;
phalantyetāni sarvāṇi vichāreṇaiva dhīmatām.*

6. The strength and understanding, valour, renown and the fruits of actions of intelligent persons, result from a logical mind.

युक्तायुक्त महादीपमभिवाञ्छितसाधकम् ।

स्फारं विचारमाश्रित्य संसारजलधिं तरेत् ॥ 7 ॥

*yuktāyukta mahādīpamabhivāñchitasādhakam;
sphāraṁ vichāramāśrityaṁ saṁsārajaladhīm taret.*

7. Logic is the lamp to show us the right and wrong, and the instrument for the accomplishment of our desires by following the right path, then one cross over easily the wide ocean of the world.

आलूनहृदयाम्भोजान्महामोहमतङ्गजान् ।

विदारयति शुद्धात्मा विचारो नाम केसरी ॥ 8 ॥

*ālūnahṛdayāmbhojānmaḥāmohamataṅgajān;
vidārayati śuddhātmā vichāro nāma kesarī.*

8. Logic is like a strong lion, tears into pieces the elephants of great confusion, which ravage the lotus beds of the mind (or mental faculties).

मूढाः कालवशेनेह यद्गताः परमं पदम् ।

तद्विचारप्रदीपस्य विजृम्भितमनुत्तमम् ॥ 9 ॥

*mūḍhāḥ kālavaśeneha yadgatāḥ paramaṁ padam;
tadvichārapradīpasya vijṛmbhitamanuttamam.*

9. If ignorant persons have at any time attained a better state in life, it was all owing to the light of the lamp of their logical mind.

राज्यानि संपदः स्फारा भोगो मोक्षश्च शाश्वतः ।

विचारकल्पवृक्षस्य फलान्येतानि राघव ॥ 10 ॥

*rājyāni saṁpadaḥ sphārā bhogo mokṣascha śāśvataḥ;
vichārakalpavṛkṣasya phalānyetāni rāghava.*

10. Know O Rāghava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial Kalpa tree of logic.

या विवेकविकासिन्यो मतयो महतामिह ।

न ता विपदि मज्जन्ति तुम्बकानीव वारिणी ॥ 11 ॥

*yā vivekavikāśinyo matayo mahatāmiha;
na tā vipadi majjanti tumbakānīva vārīṇī.*

11. The minds of great men, which are expanded by meditation here, are never liable to be immersed under the currents of calamity (but float above them) like gourds upon the water.

विचारोदयकारिण्या धिया व्यवहरन्ति ये ।

फलानामत्युदाराणां भाजनं हि भवन्ति ते ॥ 12 ॥

*vichārodayakārīṇyā dhiyā vyavaharanti ye;
phalānāmatyudārāṇāṁ bhājanam hi bhavanti te.*

12. Those who conduct themselves with their intellects shining forth with logic, become the recipients of the best results.

मूर्खहृत्काननस्थानामाशाप्रथमरोधिनाम् ।

अविचारकरंजानां मंजर्यो दुःखरीतयः ॥ 13 ॥

*mūrkhaḥṛtkānanasthānāmāśāprathamarodhinām;
avichārakaraṇjānāṁ maṇjaryo duḥkharītayāḥ.*

13. Lack of logic means thorny and sour Karañja [Indian beech tree (Pongamia Glabra - Bot.)] sprouting forth with blossoms of woe, and growing in the pits of ignorant minds in order to shut out their hopes and prospects.

कज्जलक्षोदमलिना मदिरामदधर्मिणी ।

अविचारमयी निद्रा यातु ते राघव क्षयम् ॥ 14 ॥

kajjalakṣodamalinā madirāmadadharminī;

avichāramayī nidrā yātu te rāghava kṣayam.

14. Do you, O Rāghava! shake off the lethargy caused by your neglect of the logical mind. This lethargy darkens your vision as if it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.

महापदतिदीर्घेषु सद्विचारपरो नरः ।

न निमज्जति मोहेषु तेजोराशिस्तमःस्विव ॥ 15 ॥

mahāpadatidīrghēṣu sadvichāraparo naraḥ;

na nimajjati moheṣu tejeārāśistamaḥsviva.

15. The man of right vision is not liable to fall into the long and dangerous maze of confusion (like others); but remains as a blaze of light amidst the gloom (of ignorance).

मानसे सरसि स्वच्छे विचारकमलोत्करः ।

नूने विकसितो यस्य हिमवानिव भाति सः ॥ 16 ॥

mānase sarasi svachchhe vichārakamalotkaraḥ;

nūne vikaṣito yasya himavāniva bhāti saḥ.

16. One who has lotus flowers of the logic blossomed in the transparent lake of one's mind, exalts his head as high as the Himalayas.

विचारविकला यस्य मतिर्मान्द्यमुपेयुषः ।

तस्योदेत्यशनिश्चन्द्रान्मुधा यक्षः शिशोरिव ॥ 17 ॥

vichāravikalā yasya matirmāndyamupeyuṣaḥ;

tasyodetyaśaṇiśchandrānmudhā yakṣaḥ śīśoriva.

17. The one having a dull mind and incapable of logic sees

lightning in the moon like a child sees a false apparition about him.

दुःखखण्डकमस्थूलं विपन्नवलतामधुः ।

राम दूरे परित्याज्यो निर्विवेको नराधमः ॥ 18 ॥

duḥkhakhaṇḍakamasthūlaṁ vipannavalatāmadhuh;
rāma dūre parityājyo nirviveko narādhamaḥ.

18. Rāma, you must shun at a distance the low profile person, who resembles a big godown of sorrows and like the spring season to grow fresh weeds of evil.

ये केचन दुरारम्भा दुराचारा दुराधयः ।

अविचारेण ते भान्ति वेतालास्तमसा यथा ॥ 19 ॥

ye kechana durārambhā durāchārā durādhayaḥ;
avichāreṇa te bhānti vetālāstamasā yathā.

19. Whatever misdeeds, misconducts, and mental problems present themselves to human being, they are all the effects of the absence of the light of logic and lay hold on him like a goblin appearing in the dark.

अविचारिणमेकान्तवनद्गुमसधर्मकम् ।

अक्षमं साधुकार्येषु दुरे कुरु रघुद्वह ॥ 20 ॥

avichāriṇamekāntavanadrumasadharmakam;
akṣamaṁ sādhu-kāryeṣu dure kuru raghudvaha.

20. O support of Raghu's race, do you shun at a distance the person devoid of logic. He/she is not capable to put effort to attain the objectives of life like a solitary wild tree, which is useless all the way.

विविक्तं हि मनो जन्तोराशा वैवश्यवर्जितम् ।

परां निर्वृतिमभ्येति पूर्णचन्द्र इवात्मनि ॥ 21 ॥

viviktaṁ hi mano jantorāśā vaivaśyavarjitaṁ;
parāṁ nirvṛtimabhyeti pūrṇachandra ivātmani.

21. The mind that is deeply rooted in logical power and devoid of any expectations or worldly desires, feels the light of

full calmness in the soul like the full lustre of the moon.

विवेकितोदिता देहे सर्वं शीतलयत्यलम् ।

अलंकरोति चात्यन्तं ज्योत्स्नेव भुवनं यथा ॥ 22 ॥

vivekitoditā dehe sarvaṁ śītalayatyalam;

alaṅkaroti chātyantaṁ jyotsneva bhuvanaṁ yathā.

22. When the light of logic shines in any person, it imparts the coolness and good grace of moonbeams to all things around him.

परमार्थपताकाया धियो धवलचामरम् ।

विचारो राजते जन्तोरजन्यामिव चन्द्रमाः ॥ 23 ॥

paramārthapatākāyā dhiyo dhavalachāmaram;

vichāro rājate jantorajanyāmiva chandramāḥ.

23. Due to the logical, the silvery flapper of mind (good understanding) shines as moon-light in the darkness of night.

विचारचारवो जीवा भासयन्तो दिशो दश ।

भान्ति भास्करवन्नूनं भूयो भवभयापहाः ॥ 24 ॥

vichārachāravo jīvā bhāsayanto diśo daśa;

bhānti bhāskaravannūnaṁ bhūyo bhavabhayāpahāḥ.

24. Persons with the good grace of their logic, throw a radiance like that of the sun on all sides about them and dispel the gloom of worldliness.

बालस्य स्वमनोमोहकल्पितः प्राणहारकः ।

रात्रौ मनसि वेतालो विचारेण विलीयते ॥ 25 ॥

bālasya svamanomohakalpitaḥ prāṇahārakaḥ;

rātrau manasi vetālo vichāreṇa vilīyate.

25. Logic serves to destroy the false apparitions of confusion that present themselves to the minds of boys like ghosts in the sky at night.

सर्व एव जगद्धावा अविचारेण चारवः ।

अविद्यामानसद्धावा विचारविशारवः ॥ 26 ॥

*sarva ēva jagadbhāvā avichāreṇa chāravaḥ;
avidyāmānasadbhāvā vichāraviśārāraḥ.*

26. All things in the world appear as charming (as if they were realities); but they are (in fact) nothing but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of logic.

पुंसो निजमनोमोहकल्पितोनल्पदुःखदः ।
संसारचिरवेतालो विचारेण विलीयते ॥ 27 ॥

*puṁso nijamanomohakalpītonalpaduḥkhadaḥ;
saṁsārachiravetālo vichāreṇa vilīyate.*

27. Persons are their self tormentors by the false imagination of their own minds; it is logic alone that can drive away this ghost of worldliness from the mind.

समं सुखं निराबाधमनन्तमनपाश्रयम् ।
विद्धीमं केवलीभावं विचारोच्चतरोः फलम् ॥ 28 ॥

*samaṁ sukhaṁ nirābādhamanantamanapāśrayam;
viddhīmaṁ kevalībhāvaṁ vichārochchataroḥ phalam.*

28. Kaivalya is the fruit of the Supreme tree of logical mind which is the equanimous state under pains and pleasure, unobstructed, interminable, and called independent bliss.

अचलस्थितितोदारा प्रकटाभोगतेजसा ।
तेन निष्कामतोदेति शीततेवेन्दुनोदिता ॥ 29 ॥
*achalasthititodārā prakṭābhogatejasā;
tena niṣkāmatodeti śītatevendunoditā.*

29. It is by means of logic and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.

स्वविचारमहौषध्या साधुश्चित्तनिषण्णया ।
तयोत्तमत्वप्रदया नाभिवाञ्छति नोज्झति ॥ 30 ॥
svavichāramahauṣadhyā sādhuśchittaniṣaṇṇayā;

taṃyottamatvapradayā nābhivāṃchhati nojjhati.

30. When the saint has reached his perfection by means of the elixir of logic, he neither desires for more nor leaves (what he has).

तत्पदालम्बनं चेतः स्फारमाभासमागतम् ।

नास्तमेति न चोदेति खमिवातिततान्तरम् ॥ 31 ॥

tatpadālambanaṃ chetaḥ sphāramābhāsamāgatam;

nāstameti na chodeti khamivātītātāntaram.

31. The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.

न ददाति न चादत्ते न चोन्नमति शाम्यति ।

केवलं साक्षिवत्पश्यन् जगदाभोगि तिष्ठति ॥ 32 ॥

na dadāti na chādatte na chonnamati śāmyati;

kevalaṃ sāksivatpśyan jagadābhogi tiṣṭhati.

32. One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views everything as an indifferent spectator.

न च शाम्यति नाप्यन्तर्नापि बाह्योवतिष्ठति ।

न च नैकर्म्यमादत्ते न च कर्माणि मज्जति ॥ 33 ॥

na cha śāmyati nāpyantarnāpi bāhyo vatiṣṭhati;

na cha naikarmyamādatte na cha karmāṇi majjati.

33. He is neither at rest like the one in a deep sleep state nor does he lead by his desires like the one in a dreaming state. He is also not attracted by the sensory pleasures like the one in an awakened state. He is neither inactive nor engaged in actions with selfish interest.

उपेक्षते गतं वस्तु संप्राप्तमनुवर्तते ।

न क्षुब्धो न च वाक्षुब्धो भाति पूर्ण इवार्णवः ॥ 34 ॥

upekṣate gataṃ vastu saṃprāptamanuvartate;

na kṣubdho na cha vā kṣubdho bhāti pūrṇa ivārṇavaḥ.

34. He is indifferent to the loss of anything, and remains content with what he has; he is neither depressed nor elevated; but remains as undisturbed as the ocean.

एवं पूर्णेन मनसा महात्मानो महाशयाः ।

जीवन्मुक्ता जगत्स्मिन्विहरन्तीह योगिनः ॥ 35 ॥

ēvaṁ pūrṇena manasā mahātmāno mahāśayāḥ;

jīvanmuktā jagatyasminviharantīha yoginaḥ.

35. It is in this manner that the high-souled and high-aspiring Yogis conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.

उषित्वा सुचिरं कालं धीरास्ते यावदीप्सितम् ।

ते तमन्ते परित्यज्य यान्ति केवलतां तताम् ॥ 36 ॥

uṣitvā suchiraṁ kālāṁ dhīrāste yāvādīpsitam;

te tamante parityajya yānti kevalatām tatām.

36. These saintly sages having lived as long as they like (on this earth), abandon it at last, and gain their Kaivalya (unity with universal self) after death.

कोहं कस्य संसार इत्यापद्यपि धीमता ।

चिन्तनीयं प्रयत्नेन सप्रतीकारमात्मना ॥ 37 ॥

Ko haṁ kasya saṁsāra ityāpadyapi dhīmatā;

chintanīyaṁ prayatnena sapratīkāramātmānā.

37. The wise person even while facing problems should intently consider within himself, who he is, and what the world is and think about the remedy to get rid of his worldliness.

कार्यसंकटसन्देहं राजा जानाति राघव ।

निष्फलं सफलं वापि विचारेणैव नान्यथा ॥ 38 ॥

kāryasaṁkatasandehaṁ rājā jānāti rāghava;

niṣphalaṁ saphalaṁ vāpi vichāreṇaiva nānyathā.

38. It is the king, O Rāma! who well knows the difficult

and doubtful state of the business (before him); and his success or failure depends solely on his right logical decision and on nothing else.

वेदवेदान्तसिद्धान्तस्थितयः स्थितिकारणम् ।

निर्णयन्ते विचारेण दीपेन च भुवो निशि ॥ 39 ॥

*vedavedāntasiddhāntasthitayaḥ sthitikāraṇam;
nirṇīyante vichāreṇa dīpena cha bhuvo niśi.*

39. It is the dicta and data established by the Veda and Vedānta that help us to ascertain Brahman as a lamp in the gloom of night to help us in identifying things.

अनष्टमन्धकारेषु बहुतेजः स्वजिह्वितम् ।

पश्यत्यपि व्यवहितं विचारश्चारुलोचनम् ॥ 40 ॥

*anaṣṭamandhakāreṣu bahutejaḥ svajihvitam;
paśyatyapi vyavahitaṁ vichāraśchārulochanaṁ.*

40. The divine sight attained by Samādhi, is neither blinded by the darkness (of the night) nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.

विवेकान्धो हि जात्यन्धः शोच्यः सर्वस्य दुर्मतिः ।

दिव्यचक्षुर्विवेकात्मा जयत्यखिलवस्तुषु ॥ 41 ॥

*vivekāndho hi jātyandhaḥ śochyaḥ sarvasya durmatih;
divyachakṣurvivekātmā jayatyakhilavastuṣu.*

41. He who is blind to knowledge is as one born blind, and a weak-minded person is an object of universal pity; but the person who loves knowledge as his/her soulmate is said to be possessed of divine vision, and gets over all worldly problems and finally attains emancipation.

परमात्ममयी मान्या महानन्दैकसाधिनी ।

क्षणमेकं परित्याज्या न विचारचमत्कृतिः ॥ 42 ॥

*paramātmamayī mānyā mahānandaikasādhinī;
kṣaṇamekaṁ parityājyā na vichārachamatkṛtiḥ.*

42. The miraculous power of logic is acknowledged to be a divine attribute and an instrument to highest felicity; wherefore it is not to be ignored even for a moment.

विचारचारुपुरुषो महतामपि रोचते ।

परिपक्वचमत्कारं सहकारफलं यथा ॥ 43 ॥

vichārachārupuruṣo mahatāmapī rochate;
paripakvachamatkāraṁ sahakāraphalaṁ yathā.

43. The person graced by logical power is loved even by the great, as the delicious and ripe mango fruit is delectable to all.

विचारकान्तमतयो नानेकेषु पुनः पुनः ।

लुठन्ति दुःखश्चभ्रेषु ज्ञाताध्वगतयो नराः ॥ 44 ॥

vichārakāntamatayo nānekeṣu punaḥ punaḥ;
luṭhanti duḥkhaśvabhreṣu jñātādhvagatayo narāḥ.

44. Persons with their minds illumined by the light of logic, are like travellers acquainted with their way and are not likely to fall into the pitfalls of incessant danger and misery.

न च रौति तथा रोगी नानर्थशतजर्जरः ।

अविचारविनष्टात्मा यथाज्ञः परिरोदिति ॥ 45 ॥

na cha rauti tathā rogī nānarthaśatajarjaraḥ;
avichāravinaṣṭātmā yathā jñāḥ pariroditi.

45. Neither does the sick person nor one beset by a hundred evils wail so bitterly, as the ignorant one whose soul is deprived of a logical mind.

वरं कर्दममेकत्वं मलकीटकता वरम् ।

वरमन्धगुहाहित्वं न नरस्याविचारिता ॥ 46 ॥

varam kardamamekatvaṁ malakīṭakatā varam;
varamandhaguhāhitvaṁ na narasyāvichāritā.

46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a human being devoid of the logical

mind.

सर्वानर्थनिजावांस सर्वसाधुतिरस्कृतम् ।

सर्वदौःस्थित्यसीमान्तमविचारं परित्यजेत् ॥ 47 ॥

sarvānarthanijāvāṁsa sarvasādhutiraskṛtam;

sarvadauḥsthityasīmāntamavichāraṁ parityajet.

47. Therefore get rid of ignorance which is the abode of all your dangers, and despised by the wise (as the bane of humankind), and is the terminus of all your calamities.

नित्यं विचारयुक्तेन भवितव्यं महात्मना ।

तथान्धकूपे पततां विचारो ह्यवलम्बनम् ॥ 48 ॥

nityaṁ vichārayuktena bhavitavyaṁ mahātmanā;

tathāndhakūpe patatāṁ vichāro hyavalambanam.

48. Great persons must always be possessed of the logical mind, because those who are not guided by logic are liable to fall into the pits of darkness.

स्वयमेवात्मानमवष्टभ्य विचारतः ।

संसारमोहजलधेस्तारयेत्स्वमनोमृगम् ॥ 49 ॥

svayamevātmānamavaṣṭabhya vichārataḥ;

saṁsāramohajaladhestārayetsvamanomṛgam.

49. Let every one keep his soul under the control (of his logical mind), and by this means, save the deer of his mind from falling into the mirage of this world.

कोऽहं कथमयं दोषः संसाराख्य उपागतः ।

न्यायेनेति परामर्शो विचार इति कथ्यते ॥ 50 ॥

ko'haṁ kathamayaṁ doṣaḥ saṁsārākhyā upāgataḥ;

nyāyēneti parāmarśo vichāra iti kathyate.

50. Logical mind means scientific questioning as to who I am, whence the evil, known as worldliness, had its rise.

अन्धान्धमोहसुघनं चिरं दुःखाय केवलम् ।

कृतं षिलाया हृदयं दुर्मतेष्वाविचारिणः ॥ 51 ॥

*andhāndhamohasughanaṁ chiraṁ duḥkhāya kevalam;
kṛtaṁ śilāyā hṛdayaṁ durmateṣchāvichāriṇaḥ.*

51. The thick mist of confusion is only for the continued misery of a person, and it prevails in the stony minds of those that are devoid of logical thinking.

भावाभावग्रहोत्सर्गदृष्टामिह हि राघव ।

न विचारादृते तत्त्वं ज्ञायते साधु किञ्चन ॥ 52 ॥

*bhāvābhāvagrahotsargadṛṣāmiha hi rāghava;
na vichārādṛte tattvaṁ jñāyate sādhu kimchana.*

52. The wise that hold fast to the truth and forsake all untruths in this world, are yet unable to discern their true natures without the aid of the logical mind.

विचाराज्ज्ञायते तत्त्वं तत्त्वादिश्रान्तिरात्मनि ।

अतो मनसि शान्तत्वं सर्वदुःखपरिक्षयः ॥ 53 ॥

*vichārājñāyate tattvaṁ tattvādviśrāntirātmani;
ato manasi śāntatvaṁ sarvaduḥkhaparikṣayaḥ.*

53. It is by means of the logical mind that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of human beings.

सफलता फलते भुवि कर्मणां प्रकटतां किल गच्छति उत्तमाम् ।

स्फुटविचारदृष्टैव विचारिता शमवते भवते च विरोचताम् ॥ 54 ॥

*saphalatā phalate bhuvi karmaṇāṁ prakāṭatāṁ kila
gachchhati uttamām;
sphuṭavichāradṛṣaiva vichāritā śamavate bhavate cha
virochatām.*

54. Now Rāma, do you take delight in such acts as may be useful to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of the logical mind, which will make you blessed forever.

इत्यार्षे वासिष्ठे महारामायणे वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे विचारनिरूपणं

नाम चतुर्दशः सर्गः ॥ 14 ॥

*Ityārṣe vāsiṣṭhe mahārāmāyaṇe vālmīkiye mokṣopāye
mumukṣuvyavahāraprakaraṇe vichāranirupaṇam nāma
chaturdaśaḥ sargaḥ*

Here ends the 14th Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 15: ON CONTENTMENT

सन्तोषो हि पर श्रेयः सन्तोषः सुखमुच्यते ।

संतुष्टः परमभ्येति विश्राममरिसूदन ॥ 1 ॥

*santoṣo hi para śreyaḥ santoṣaḥ sukhamuchyate;
sāntuṣṭaḥ paramabhyeti viśrāmamarisūdana.*

1. Vasistha continued: Contentment is superior of all the five niyamas (disciplines); it is called the (true) enjoyment; and the contented person, O you destroyer of enemies, gets the best repose.

Note: Five niyamas (disciplines) are : 1. Santoṣa (सन्तोष) 2. Śauca (शौच), Tapas (तपस्), Svādhyāya (स्वाध्याय) and Iśvara-praṇidhāna (ईश्वरप्रणिधान).

संतोषैष्वर्यसुखिनां चिरविश्रान्तचेतसाम् ।

साम्राज्यमपि शान्तानां जरत्तृणलवायते ॥ 1 ॥

*sāntoṣaiṣvaryaśukhināṃ chiraviśrāntachetasām;
sāmrajyamapi śāntānāṃ jarattṛṇalavāyate.*

2. Those who are happy with their prosperity of contentment, and possess the calm repose of their souls, think sovereignty no better than a bit of rotten straw.

संतोषालिनी बुद्धी राम संसारवृत्तिषु ।

विषमास्वप्यनुद्विग्ना न कदाचन हीयते ॥ 3 ॥

*sāntoṣālinī buddhī rāma saṁsāravṛttiṣu;
viṣamāsvapyanudvignā na kadāchana hīyate.*

3. Whoever retains a contented mind amidst all the affairs

of the world, he is never disturbed O Rāma, in adverse circumstances nor ever dejected (in his spirit).

संतोषामृतपानेन ये शान्तास्तृप्तिमागताः ।

भोगश्रीरतुला तेषामेषा प्रतिविषायते ॥ 4 ॥

santoṣāmṛtapānena ye śāntāstr̥ptimāgatāḥ;

bhogaśrīratulā teṣāmeṣā prativiṣāyate.

4. The contended persons that are satisfied with the ambrosial drink of contentment, take the richness and vast means of enjoyments for poison (to their souls).

न तथा सुखयन्त्येताः पीयूषरसवीचयः ।

यथातिमधुरास्वादः सन्तोषो दोषनाशनः ॥ 5 ॥

na tathā sukhayantyetāḥ pīyūṣarasavīchayaḥ;

yathātimadhurāsvādaḥ santoṣo doṣanāśanaḥ.

5. Even the waves of liquid nectar fail to afford that pleasure, which the sweetest taste of contentment - the healer of all evils; gives to its possessor.

अप्राप्तवाञ्छामुत्सृज्य संप्राप्ते समतां गतः ।

अदृष्टखेदाखेदो यः स सन्तुष्ट इहोच्यते ॥ 6 ॥

aprāptavañcchāmut्सृjya saṁprāpte samatānīm gataḥ;

adṛṣṭakhedākḥedo yaḥ sa santuṣṭa ihochyate.

6. Abandonment of desire for unattained things and indifference to those that are obtained, devoid of the feelings of pain and pleasure, constitute what is called contentment here.

आत्मनात्मनि सन्तोषं यावद्याति न मानसम् ।

उद्भवन्त्यापदस्तावल्लता इव मनोबिलात् ॥ 7 ॥

ātmanātmāni santoṣaṁ yāvadyāti na mānasam;

udbhavantyāpadastāvallatā iva manobilāt.

7. Until the mind is contended in itself, so long will troubles continue to grow in it as briars and brambles in a bog.

सन्तोषशीतलं चेतः शुद्धविज्ञानदृष्टिभिः ।

भृषं विकासमायाति सूर्याषुभिरिवाम्बुजम् ॥ 8 ॥

santoṣaśītaḥ chetaḥ śuddhavijñānadṛṣṭibhiḥ;

bhṛṣaṁ vikāsamāyāti sūryāṁśubhirivāmbujam.

8. The mind cooled by contentment, gets its full bloom by realization of the self as the lotus under sunbeams.

आषा वैवर्ष्यविवर्षे चित्ते संतोषवर्जिते ।

म्लाने वक्रमिवादर्षे न ज्ञानं प्रतिबिंबति ॥ 9 ॥

āṣā vaivaṣyaṁvivarṣe chitte saṁtoṣavarjite;

mlāne vakramivādarṣe na jñānaṁ pratibimbati.

9. The mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.

अज्ञानघनयामिन्या संकोचं न नराम्बुजम् ।

यात्यसावुदितो यस्य नित्यं संतोषभास्करः ॥ 10 ॥

ajñānaghanayāminyā saṁkochaṁ na narāmbujam;

yātyasāvudito yasya nityaṁ saṁtoṣabhāskaraḥ.

10. The person whose mind is always bright with the sunshine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).

अकिञ्चनोऽप्यसौ जन्तुः साम्राज्यसुखमप्नुते ।

आधिव्याधिविनिर्मुक्ते संतुष्टं यस्य मानसम् ॥ 11 ॥

akiñchano'pyasau jantuḥ sāmrajyasukhamaṣnute;

āādhivyādhivinirmukteṁ saṁtuṣṭaṁ yasya mānasam.

11. A person though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.

नाभिवा । छत्यसंप्राप्तं प्राप्तं भुङ्क्ते यथाक्रमम् ।

यः सुसौम्यसमाचारः सन्तुष्ट इति कथ्यते ॥ 12 ॥

nābhivā । chhatyasampṛāptaṁ prāptaṁ bhukṣte yathākramam;

yaḥ susaumyasaṁāchāraḥ santuṣṭa iti kathyate.

12. One is called a contented person, who does not long after what one is not in possession of, and enjoys what one has in one's share, and is always graceful in his manners.

सन्तुष्टिपरतृप्तस्य महतः पूर्णचेतसः ।

क्षीराब्धेरिव शुद्धस्य मुखे लक्ष्मीर्विराजते ॥ 13 ॥

santuṣṭiparatṛptasya mahataḥ pūrṇachetasah;

kṣīrābdheriva śuddhasya mukhe lakṣmīrvirājate.

13. There is a shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of our milky way (Galaxy).

पूर्णतामलमाश्रित्य स्वात्मन्येवात्मना स्वयम् ।

पौरुषेण प्रयत्नेन तृष्णां सर्वत्र वर्जयेत् ॥ 14 ॥

pūrṇatāmalamāśritya svātmanyevātmanā svayam;

pauruṣeṇa prayatnena tṛṣṇāṁ sarvatra varjayet.

14. Let a person entertain perfection in one's own self, and abandon his craving of all things, by reliance on one's own efforts.

सन्तोषामृतपूर्णस्य शान्तपीतलया धिया ।

स्वयं स्थैर्यं मनो याति शीतांषोरिव शाश्वतम् ॥ 15 ॥

santoṣāmṛtapūrṇasya śāntaṣītalayā dhiyā;

svayaṁ sthairyam mano yāti śītāṁṣoriva śāśvatam.

15. He whose mind is full with the ambrosia of contentment and full of calmness and coolness, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.

सन्तोषपुष्टमनसं भृत्या इव महर्द्धयः ।

राजानमुपतिष्ठन्ति किंकरत्वमुपागताः ॥ 16 ॥

santoṣapuṣṭamanasaṁ bhrtyā iva maharddhayaḥ;

rājānamupatiṣṭhanti kiṁkaratvamupāgatāḥ.

16. All great fortunes wait on him/her whose mind is strengthened by contentment, as if they were his/her servants, and as they remain in attendance upon a king.

आत्मनैवात्मनि स्वस्थे सन्तुष्टे पुरुषे स्थिते ।

प्रशाम्यन्त्याधयः सर्वे प्रावृषीवाषु पांसवः ॥ 17 ॥

ātmanaivātmāni svasthe santuṣṭe puruṣe sthite;

praśāmyantyādhayaḥ sarve prāvṛṣīvāṣu pāṁsavaḥ.

17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

नित्यं शीतलया राम कलंकपरिभिन्नया ।

पुरुषः शुद्धया वृत्त्या भाति पूर्णतयेन्दुवत् ॥ 18 ॥

nityaṁ śītalayā rāma kalaṅkaparibhinnayā;

puruṣaḥ śuddhayā vṛttyā bhāti pūrṇatayenduvat.

18. Rāma! a person shines by the contentment of his mind and the purity of his conduct, as the cooling and spotless moon when she is full.

समतासुन्दरं वक्त्रं पुरुषस्यावलोकयन् ।

तोषमेति यथा लोको न तथा धनसंचयैः ॥ 19 ॥

samatāsundaraṁ vaktraṁ puruṣasyāvalokayan;

toṣameti yathā loko na tathā dhanasaṁchayaiḥ.

19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).

समतया मतया गुणषालिनां पुरुषराडिह यः समलंकृतः ।

तममलं प्रणमन्ति नभश्चरा अपि महामुनयो रघुनन्दन ॥ 20 ॥

samatayā matayā guṇaśālīnāṁ puruṣarāḍiha yaḥ

samalanīkṛtaḥ;

tamamalaṁ praṇamanti nabhaṣcharā api mahāmunayo

raghunandana.

20. Know, O you delight of Raghu's race! that the best of

persons who are decorated with the grace of equanimity (the only quality that adorns the wise) are more honoured both by aliens (extra-terrestrial human beings) and great sages than anyone else.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये मुमुक्षुव्यवहारप्रकरणे सन्तोषनिरूपणं नाम
पंचदशः सर्गः ॥ 15 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye
mumukṣuvyavahāraprakaraṇe santoṣanirupanaṁ nāma
pañchadaśaḥ sargaḥ*

Here ends the 15th Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 16: ON GOOD CONDUCT

विषेशेण महाबुद्धे संसारोत्तरणे नृणाम् ।

सर्वत्रोपकरोतीह साधुः साधुसमागमः ॥ 1 ॥

*viśeṣeṇa mahābuddhe saṁsārottaraṇe nṛṇām;
sarvatropakarotiha sādhuḥ sādhusamāgamaḥ.*

1. **Vasistha resumed saying:** Know, O highly intelligent Rāma! that the company of the virtuous is everywhere of the greatest benefit to persons for their crossing over the ocean of the world.

साधुसंगतरोर्जातं विवेककुसुमं सितम् ।

रक्षन्ति ये महात्मानो भाजनं ते फलश्रियः ॥ 1 ॥

*sādhusaṅgatarorjātaṁ vivekakusumaṁ sitam;
rakṣantī ye mahātmāno bhājanam te phalaśriyaḥ.*

2. It is the harbour of the virtuous company that produces the fresh blossom of knowledge; which being cherished by high-souled ones, yields to them its fruits of prosperity.

शून्यमाकीर्णतामेति मृतिरप्युत्सवायते ।

आपत्सम्पदिवाभाति विद्वज्जनसमागमे ॥ 3 ॥

śūnyamākīrṇatāmeti mṛtirapyutsavāyate;

āpatsampadivābhāti vidvajjanasamāgame.

3. The society of the learned makes solitude appear as crowded, and the evil of death as good as a festivity; and converts a difficulty to ease.

हिममापत्सरोजिन्या मोहनीहारमारुतः ।

जयत्येको जगत्यसिमन्साधुः साधुसमागमः ॥ 4 ॥

himamāpatsarojinyā mohanīhāramārutaḥ;

jayatyeko jagatyasīmansādhuh sādhusamāgamaḥ.

4. It is the society of the virtuous that wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance.

परं विवर्द्धनं बुद्धेरज्ञानतरुषातनम् ।

समुत्सारणमाधीनां विद्धि साधुसमागमम् ॥ 5 ॥

param vivarddhanam buddherajñānataruṣātanam;

samutsāraṇamādhīnān viddhi sādhusamāgamam.

5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.

विवकः परमो दीपो जायते साधुसंगमात् ।

मनोहरोज्ज्वलो नूनमासेकादिव गुच्छकः ॥ 6 ॥

vivakaḥ paramo dīpo jāyate sādhusaṅgamāt;

manoharojjvalo nūnamāsekādiva guchchhakaḥ.

6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rainwater.

निरपायां निराबाधां निर्वृतिं नित्यपीवरीम् ।

अनुत्तमां प्रयच्छन्ति साधुसंगविभूतयः ॥ 7 ॥

nirapāyān nirābādhān nirvṛtiṁ nityapīvarīm;

anuttamān prayachchhanti sādhusaṅgavibhūtayāḥ.

7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed

by anything, and is ever full in itself.

अपि कष्टतरां प्राप्तैर्दशां विवषतां गतैः ।

मनागपि न सन्त्याज्या मानवैः साधुसंगतिः ॥ 8 ॥

api kaṣṭatarāṁ prāptairdaśāṁ vivaṣatāṁ gataiḥ;

manāgapī na santyājyā mānavaiḥ sādhusaṁgatiḥ.

8. Let nobody ever keep oneself from the association of the virtuous, though he/she is under utmost distress, and cast in irremediable circumstances.

साधुसंगतयो लोके सन्मार्गस्य च दीपिकाः ।

हार्दन्धकारहारिण्यो भासो ज्ञानविवस्वतः ॥ 9 ॥

sādhusaṁgatayo loke sanmārgasya cha dīpikāḥ;

hārdāndhakārahāriṇyo bhāso jñānavivasvataḥ.

9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of a person, through the rays of the sun of knowledge.

यः स्नातः शीतसितया साधुसंगतिगंगया ।

किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ॥ 10 ॥

yaḥ snātaḥ śītasitayā sādhusaṁgatigangayā;

kiṁ tasya dānaiḥ kiṁ tīrthaiḥ kiṁ tapobhiḥ kimadhvaraiḥ.

10. Whoever has bathed in the cold and clear stream of the Gangā river of a good company is not in need of doing acts of charity, austerity, yajñas, and visiting Gurus and sages.

नीरागाश्छिन्नसन्देहा गलितग्रन्थयोऽनघ ।

साधवो यदि विद्यन्ते किं तपस्तीर्थसंग्रहैः ॥ 11 ॥

nīrāgāśchhinnasandehā galitagranthayo 'nagha;

sādhavo yadi vidyante kiṁ tapastīrthasaṁgrahaiḥ.

11. Whoever has the society of virtuous one, and whose lives are free from passions, doubts, and the knots ignorance, of what use is the observance of austerity, or visiting abodes of Gurus, saints, seers, and sages?

विश्रान्तमनसो धन्याः प्रयत्नेन परेण हि ।

दरिद्रेणेव मणयः प्रेक्षणीया हि साधवः ॥ 12 ॥

*viśrāntamanaso dhanyāḥ prayatnena pareṇa hi;
daridreṇeva maṇayaḥ prekṣaṇīyā hi sādhaḥ.*

12. Blessed are the peaceful in their minds, who are viewed with as enthusiasm by people, as poor men fondly dote upon gems and jewels.

सत्समागमसौन्दर्यपालिनी धीमतां मतिः ।

कमलेवाप्सरोवृन्दे सर्वदैव विराजते ॥ 13 ॥

*satsamāgamasauṇḍaryaśālīnī dhīmatāṃ matiḥ;
kamalevāpsarovṛnde sarvadaiva virājate.*

13. The intelligent mind with its gracefulness derived from a good company, shines always as the Lakṣmī in the company of fairy nymphs.

तेनामलविचारस्य पदस्याग्रावचूलिता ।

प्रथिता येन धन्येन न त्यक्ता साधुसंगतिः ॥ 14 ॥

*tenāmalavichārasya padasyāgrāvachūlitā;
prathitā yena dhanyena na tyaktā sādhusaṅgatiḥ.*

14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the virtuous people.

विच्छिन्नग्रन्थयस्तज्ज्ञाः साधवः सर्वसम्मताः ।

सर्वोपायेन संसेव्यास्ते ह्युपाया भवाम्बुधौः ॥ 15 ॥

*vichchhinnagranthayastajñāḥ sādhaḥ sarvasammatāḥ;
sarvopāyena sanisevyāste hyupāyā bhavāmbudhauḥ.*

15. Hence all who are free from doubts in their minds, knower of Brahman, virtuous and those who are revered by people, are to be served by all means for crossing over the ocean of the world.

त एते नरकाग्नीनां संषुष्केन्धनतां गताः ।

यैर्दृष्टा हेलया सन्तो नरकानलवारिदाः ॥ 16 ॥

ta ēte narakāgnīnāṃ saṁśuṣkendhanatām gatāḥ;

yairdṛṣṭā helayā santo narakānalavāridāḥ.

16. Surely do they serve as dry fuel to the fire of Naraka (downfall to lower species), who neglect the company of the saints, which is known as rain water to extinguish the flames of Naraka (company of saints saves us from falling into lower species).

दारिद्र्यां मरणं दुःखमित्यादिविषयो भ्रमः ।

संप्रणाम्यत्यषेण साधुसंगमभेषजैः ॥ 17 ॥

dāridryām maraṇam duḥkhamityādiviṣayo bhramaḥ;
saṁpraśāmyatyāṣeṣeṇa sādhusaṁgamabheṣajaiḥ.

17. The medicine of association of virtuous persons, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.

सन्तोषः साधुसंगञ्च विचारोऽथ शमस्तथा ।

एत एव भवाम्भोधावुपायास्तरणे नृणाम् ॥ 18 ॥

santoṣaḥ sādhusaṁgaṣcha vichāro'tha śamastathā;
ēta ēva bhavāmbhodhāvupāyāstarāṇe nṛṇām.

18. Contentment, society of the virtuous, the logical mind and calmness, are the four means for crossing over the ocean of the world by humankind.

सन्तोषः परमो लाभः सत्संगः परमा गतिः ।

विचारः परमं ज्ञानं शमो हि परमं सुखम् ॥ 19 ॥

santoṣaḥ paramo lābhaḥ satsaṁgaḥ paramā gatiḥ;
vichāraḥ paramaṁ jñānam śamo hi paramaṁ sukham.

19. Contentment is reckoned as the best gain, company of virtuous is the right course, the logical mind is the best method of gaining knowledge, and calmness the highest bliss (of man).

चत्वार एते विमला उपाया भवभेदने ।

यैरभ्यस्तास्त उत्तीर्णा मोहवारिभवार्णवात् ॥ 20 ॥

chatvāra ēte vimalā upāyā bhavabhedane;

yairabhyastāsta uttīrṇā mohavāribhavārṇavāt.

20. These are the four surest means to break off the chains of the world, and whoever is practiced in these, has surely passed over the depressed waters of the terrestrial sea.

एकस्मिन्नेव वै तेषामभ्यस्ते विमलोदये ।

चत्वारोऽपि किलाभ्यस्ता भवन्ति सुधियां वर ॥ 21 ॥

ēkasminneva vai teṣāmbhyaste vimalodaye;

chatvāro'pi kilābhyastā bhavanti sudhiyāṁ vara.

21. Learn, O best of the intelligent! that the practice of some one of these four virtues leads to the perfection of all the four (cardinal virtues).

एकोऽप्येकोऽपि सर्वेषामेषां प्रसवभूरिह ।

सर्वसंसिद्धये तस्माद्यत्नेनैकं समाश्रयेत् ॥ 22 ॥

ēko'pyeko'pi sarveṣāmeṣāṁ prasavabhūriha;

sarvasaṁsiddhaye tasmādyatnenaikam samāśrayet.

22. Each of these separately is a producer of the others; wherefore diligently apply yourself to one of these for your success in getting them all.

सत्समागमसन्तोषविचाराः सुविचारितम् ।

प्रवर्तन्ते शमस्वच्छे वाहनानीव सागरे ॥ 23 ॥

satsamāgamasantoṣavichārāḥ suvichāritam;

pravartante śamasvachchhe vāhanānīva sāgare.

23. Company of sages, contentment, and right logic smoothly flow in minds of those who are full of calmness and tranquility, like cargoships sailing smoothly in the calm ocean.

विचारसन्तोषमसत्समागमषालिनि ।

प्रवर्तन्ते श्रियो जन्तौ कल्पवृक्षाश्रिते यथा ॥ 24 ॥

vichārasantoṣaśamasatsamāgamaṣālīni;

prarvatante śriyo jantau kalpavṛkṣāśrite yathā.

24. All prosperity attends to him who is possessed of logical mind, contentment, calmness, and the habit of

keeping good company, like a person having an abode under the shadow of the kalpa tree.

विचारशमसत्संगसन्तोषवति मानवे ।

प्रवर्तन्ते प्रपूर्णैन्दौ सौन्दर्याद्या गुणा इव ॥ 25 ॥

vichāraśamasatsaṅgasantoṣavati mānave;

pravartante prapūrṇendau saundaryādyā guṇā iva.

25. The person possessed of the logical mind, contentment, calmness, and a keeping a good company, is attended by every grace, as the full moon is attended by all sorts of beauty.

सत्संगसन्तोषशमविचारवति सन्मतौ ।

प्रवर्तन्ते मन्त्रिवरे राजनीव जयश्रियः ॥ 26 ॥

satsaṅgasantoṣaśamavichāravati sanmatau;

pravartante mantrivare rājanīva jayaśriyaḥ.

26. The person possessed of contentment, calmness, logical mind, and a tendency to keep good company, meets with prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

तस्मादेकतमं नित्यमेतेषां रघुनन्दन ।

पौरुषेण मनो जित्वा यत्नेनाभ्याहरेद् गुणम् ॥ 27 ॥

tas mādekatamaṁ nityameteṣāṁ raghunandana;

pauruṣeṇa mano jītvā yatnenābhyāhared guṇam.

27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some of these virtues.

परं पौरुषमाश्रित्य जित्वा चित्तमतंगजम् ।

यावदेको गुणो नान्तस्तावन्नास्त्युत्तमा गतिः ॥ 28 ॥

paraṁ pauruṣamāśritya jītvā chittamataṅgajam;

yāvadeko guṇo nāntastāvannāstyuttamā gatiḥ.

28. Put your best efforts into subdue your elephantine mind, and know that until you have mastered one of these

cardinal virtues, you can not attain the highest stage.

पौरुषेण प्रयत्नेन दन्तैर्दन्तान्विचूर्णयेत् ।

यावन्नाभिनिविष्टं ते मनो राम गुणार्जने ॥ 29 ॥

pauruṣeṇa prayatnena dantairdantānvichūrṇayet;
yāvannābhiniviṣṭam te mano rāma guṇārjane.

29. It must be, O Rāma! that you shall have to put efforts till the gnashing of your teeth, until the time your mind is ready to inculcate the above-mentioned virtues.

देवा भवाथ यक्षो वा पुरुषः पादपोऽथवा ।

तावत्तव महाबाहो नोपायोऽस्तीह कञ्चन ॥ 30 ॥

devā bhavātha yakṣo vā puruṣaḥ pādapo'thavā;
tāvattava mahābāho nopāyo'stīha kaṣchana.

30. For whether you be a Deva (divine being/yogi) or yakṣa (having passion for doing yajña) or a layman or a tree, you cannot, O long-armed Rāma! attain the highest stage till the time your mind becomes passionate to acquire the above-mentioned virtues.

एकस्मिन्नेव फलदे गुणे बलमुपागते ।

क्षीयन्ते सर्व एवाषु दोषा विवषचेतसः ॥ 31 ॥

ēkaśminneva phalade guṇe balamupāgate;
kṣīyante sarva ēvāṣu doṣā vivaṣachetasah.

31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.

गुणे विवृद्धे वर्द्धन्ते गुणा दोषजयप्रदाः ।

दोषे विवृद्धे वर्द्धन्ते दोषा गुणविनाशनाः ॥ 32 ॥

guṇe vivṛddhe varddhante guṇā doṣajayapradāḥ;
doṣe vivṛddhe vaddhante doṣā guṇavināśanāḥ.

32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will (on the other hand) conduce to the increase of vices and suppression of

good qualities.

मनोमोहवने ह्यास्मिन्वेगिनी वासनासरित् ।

शुभाषुभबृहत्कूला नित्यं वहति जन्तुषु ॥ 33 ॥

manomohavane hyāsmīnveginī vāsanāsarit;

śubhāṣubhabṛhatkūlā nityaṁ vahati jantuṣu.

33. The mind is a wilderness of errors, in which the stream of our vāsanās (instincts) is running with full force, amidst its two banks of good and evil whereon we hold our stand.

सा हि स्वेन प्रयत्नेन यस्मिन्नेव निपात्यते ।

कूले तेनैव वहति यथेच्छसि तथा कुरु ॥ 34 ॥

sā hi svena prayatnena yasminneva nīpātyate;

kūle tenaiva vahati yathecchhasi tathā kuru.

34. It (stream of vāsanās) flows along the bank to which it is pushed with the full force of efforts, therefore O Rāma, do as you like to reach either shore.

पुरुषयत्नजवेन मनोवने शुभतटानुगतां क्रमशः कुरु ।

वरमते निजभावमहानदीमहह तेन मनागपि नोद्यसे ॥ 35 ॥

puruṣayatnajaṇena manovane śubhataṭānugatāṁ kramaśaḥ

kuru;

varamate nijabhāvamahānadīmahaha tena manāgapī nohyase.

35. Now try by degrees with all the efforts, to turn the course of your stream of vāsanās towards the good shore in the forest of your mind; and know, O noble-minded Rāma that by doing so great current of vāsanās cannot be swayed away to the perilous coast.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे

सदाचारनिरूपणं नाम षोडशः सर्गः ॥ 16 ॥

Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte

mokṣopāye mumukṣuvyavahāraprakaraṇe sadāchāranirūpaṇaṁ

nāma ṣoḍaśaḥ sargaḥ

Here ends the 16th Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 17: ON THE CONTENTS OF THE WORK

Note: It appears that this chapter (Sarga) and the next 18th Sarga (chapter) are an interpolation or say later addition to the Yogavāsiṣṭha, as the Yogavāsiṣṭha was a dialogue between Vasiṣṭha and Rāma and during dialogue, it is not possible to give statistics of the whole book in the initial chapters. So, instead of removing it from the main body of the text, I retain it here for the knowledge of the readers/seekers.

एवमन्तर्विवेको यः स महानिह राघव ।

योग्यो ज्ञानगिरिः श्रोतुं राजेव नयभारतीम् ॥ 1 ॥

ēvamantarviveko yaḥ sa mahāniha rāghava;

yogyo jñānagiraḥ śrotuṁ rājeva nayabhārātīm.

1. Thus, O progeny of Raghu! the person is great who has got enlightenment. He is worthy of attending to the words of wisdom, as a prince to a discourse on the polity.

अवदातोवदातस्य विचारस्य महाशयः ।

जडसंगोज्झितो योग्यः शरदिन्दोर्यथा नभः ॥ 1 ॥

avadāto vadātasya vichārasya mahāśayaḥ;

jaḍasaṁgojjhito yogyāḥ śaradindoryathā nabhaḥ.

2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of receiving the knowledge leading to self-realization, as the clear sky has the capacity of receiving the moonlight.

त्वमेतयाखण्डितया गुणलक्ष्म्या समाश्रितः ।

मनोमोहहरं वाक्यं वक्ष्यमाणमिदं शृणु ॥ 3 ॥

tvametayākhaṇḍitayā guṇalakṣmyā samāśritaḥ;

manomohaharaṁ vākyaṁ vakṣyamāṇamidam śṛṇu.

3. You, endowed with all types of merits, should now attend to the words, that I say, to remove the ignorance of

your mind.

पुण्यकल्पद्रुमो यस्य फलभारानतः स्थितः ।

मुक्तये जायते जन्तोस्तस्येदं श्रोतुमुद्यमः ॥ 4 ॥

puṇyakalpadrumo yasya phalabhārānataḥ sthitaḥ;
muktaye jāyate jantostasyedaṁ śrotumudyamaḥ.

4. He, the kalpa tree of whose merits are bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.

पावनानामुदाराणां परबोधैकदायिनाम् ।

वचसां भाजनं भूत्यै भव्यो भवति नाधमः ॥ 5 ॥

pāvanānāmudārāṇāṁ parabodhaikadāyinām;
vachasāṁ bhājanam bhūtyai bhavyo bhavati nādhamaḥ.

5. It is the noble minded only and not the ignoble, that deserves grand and spiritual knowledge leading to salvation.

मोक्षोपायाभिधानेयं संहिता सारसंमिता ।

त्रिंशद्दे च सहस्राणि ज्ञाता निर्वाणदायिनी ॥ 6 ॥

mokṣopāyābhidhāneyaṁ saṁhitā sārasaṁmitā;
trīṁśaddve cha sahastrāṇi jñātā nirvāṇadāyinī.

6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducive to liberation.

दीपे यथा विनिद्रस्य ज्वलिते सम्प्रवर्तते ।

आलोकोनिच्छतोप्येवं निर्वाणमनया भवेत् ॥ 7 ॥

dīpe yathā vinidrasya jvalite sampravartate;
ālonichchhatopyevaṁ nirvāṇamanayā bhavet.

7. As a lighted lamp presents its light to every sleeping man even when he doesn't require it, so does this work effect publish the means of salvation of all persons whether they would desire it or not.

स्वयं ज्ञाता श्रुता वापि भ्रान्तिशान्त्यैकसौख्यदा ।

आप्रेक्ष्य वर्णिता सद्यो यथा स्वर्गतरंगिणी ॥ 8 ॥

svayam jñātā śrutā vāpi bhrāntiśāntyaikaśaukhyadā;
āprekṣaya varṇitā sadyo yathā svargatarangiṇī.

8. One's knowledge of this work whether by his own perusal or hearing of it from others, immediately removes the ignorance and provides delight, as impurities of body are removed by Gangā river, whether one takes a dip into it or hears about it.

यथा रज्ज्वामहिभ्रान्तिर्विनश्यत्यवलोकनात् ।

तथैतत्प्रेक्षणाच्छान्तिमेति संसारदुःखिता ॥ 9 ॥

yathā rajjvāmahibhrāntirvināśyatyavalokanāt;
tathaitatprekṣaṇāchchhāntimeti sarīsāraduḥkhitā.

9. As the fallacy of a snake in the rope is removed by examining it, so the suffering of the mundane world is removed by the perusal of this work.

युक्तियुक्तार्थवाक्यानि कल्पितानि पृथक्पृथक् ।-

दृष्टान्तसारसूक्तानि चास्यां प्रकरणानि षट् ॥ 10 ॥

yuktiyuktārthavākyaṇi kalpitāni prṥhak-prṥhak;
dṛṣṭāntasārasūktāni chāsyām prakaraṇāni ṣaṭ.

10. It contains six sections dealing with six separate subjects all consisting of sentences full of logic. It has many verses containing chosen examples on all subjects.

वैराग्याख्यं प्रकरणं प्रथमं परिकीर्तितम् ।

विरागो वर्द्धते येन सेकेनेव मरौ तरुः ॥ 11 ॥

vairāgyākhyam prakaraṇam prathamam parikīrtitam;
virāgo varddhate yena sekeneva marau taruḥ.

11. The first section deals with the concept of Vairāgya (non-attachment from worldly things) and causes the growth of it in the mind like that of a tree when watered in the desert soil.

सार्द्धं सहस्रं ग्रन्थस्य यस्मिन्हृदि विचारिते ।

प्रकाशाच्छुद्धतोदेति मणाविव सुमार्जिते ॥ 12 ॥

*sārdha sahasraṁ granthasya yasminhṛdi vichārite;
prakāśachchuddhatodeti maṇāviva sumārjite.*

12. Vairāgya Prakaraṇa (section) contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.

मुमुक्षुव्यवहाराख्यं ततः प्रकरणं कृतम् ।

सहस्रमात्रं ग्रन्थस्य युक्तिग्रन्थेन सुन्दरम् ॥ 13 ॥

*mumukṣuvyavahārākhyam tataḥ prakaraṇam kṛtam;
sahasramātram granthasya yuktigranthena sundaram.*

13. The next section called Mumukṣu Vyavahāra Prakaraṇa (Conduct of one longing after liberation), contains a thousand śloka arranged in judicious order.

स्वभावो हि मुमुक्षूणां नराणां यत्र वर्ण्यते ।

अथोत्पत्तिप्रकरणं दृष्टान्ताख्यायिकामयम् ॥ 14 ॥

*svabhāvo hi mumukṣūṇāṁ narāṇāṁ yatra varṇyate;
athotpattiprakaraṇam dṛṣṭāntākhyāyikāmayam.*

14. It describes the nature of men desiring their liberation. Then follows the section on Utpatti (the creation of the world), and filled with narratives and examples (of various kinds).

सप्तग्रन्थसहस्राणि विज्ञानप्रतिपादकम् ।

जागति द्रष्टृदृश्यश्रीरहंत्वमितिरूपिणी ॥ 15 ॥

*saptagranthasahastrāṇi vijñānapratipādakam;
jāgati draṣṭṛdṛśyaśrīrahaṁtvamītirūpiṇī.*

15. It has seven thousand stanzas teaching the science of the creation of the observer (spectator) Ātmā known by Aham (I) and the observable world (spectacle of the world) denoted by tvam (you).

अनुत्पन्नैवोत्थितेव यत्रेति परिवर्ण्यते ।

यस्मिन्श्रुते जगदिदं श्रोतान्तर्बुध्यतेखिलम् ॥ 16 ॥

anupannaivotthiteva yatreti parivarnyate;

yasminśrute jagadidaṁ śrotāntarbudhyate khilam.

16. It contains a description of the manifestation of the world from unmanifest Brahman. Diligent attention to this chapter will convey into the mind of the hearer a full knowledge of this world.

सास्मद्युमत्सविस्तारं सलोकाकाशपर्वतम् ।

पिण्डग्रहविनिर्मुक्तं निर्भित्तिकमपर्वतम् ॥ 17 ॥

sāsmadyumatsavistārāṁ salokākāśaparvatam;

piṇḍagrahavinirmuktaṁ nirbhittikamaparvatam.

17. This observable world including space and mountains is a vast expanse of ahaṁkāra (denoted by the terms aham and tvam). As and when our individuality merges with universal soul, we shall find this universe from any form or foundation, and division of mountains.

Note: Sāṁkhya system of philosophy sheds an ample good light on the expansion of universe from Ahaṁkāra. Accordingly, prakṛti [homegenous state of sattva (intelligence), rajas (energy/motion) and tamas (inertia) guṇas] evolves/ disintegrates into vikṛti [heterogenous state of three guṇas]. Consequently, mahattatva (universal intelligence, universal motion or energy and universal inertia) is born first. From mahattatva evolves ahaṁkāra (individuation), e.g. from mahān sattva (universal intelligence) evolves ahaṁkārita sattva (individuated intelligence), from mahān rajas (universal motion), evolves ahaṁkārita rajas (individuated motion/energy) and from mahān tamas (universal inertia) evolves ahaṁkārita tamas (individuated inertia). Further from Ahaṁkārita intelligence evolves minds and sense organs of living beings, from Ahaṁkārita energy/motion evolves organs of actions of living beings and kinetic and potential energies of non-living beings and from Ahaṁkārita inertia evolves the observer space consisting of five gross elements, like Ākāśa, Vāyu, Agni, Jala, and Pṛthivī.

Thus, we see that this vast observable world is the expansion of ahaṁkāra.

पृथ्व्यादिभूतरहितं संकल्प इव पत्तनम् ।

स्वप्नोपलम्भभावाभं मनोराज्यवदाततम् ॥ 18 ॥

prthvyādibhūtarahitaṁ saṁkalpa iva pattanam;

svapṇopalambhabhāvābhaṁ manorāṇyavadātataṁ.

18. We shall find no element as the earth and others as if they existed earlier in our fancy, and were like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.

गन्धर्वनगरप्रख्यमर्थशून्योपलम्भनात् ।

द्विचन्द्रविभ्रमाभासं मृगतृष्णाम्बुवर्तनम् ॥ 19 ॥

नौयानलोलशैलाभं सत्यलाभविर्वर्जितम् ।

चित्तभ्रमपिशाचाभं निर्बीजमपि भासुरम् ॥ 20 ॥

Gandharvanagaraprakhyamārthaśūnyopalambhanāt;

dvichandravibhramābhāsaṁ mṛgatṛṣṇāmbuvartanam.

nauyānalolaśailābhaṁ satyalābhavivarjitaṁ;

chittabhramapīśācābhaṁ nirbījamapi bhāsuram.

19-20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an uneducated or unhealthy mind. Such is the appearance of the world without any seed or source or origin of its own.

कथार्थप्रतिभासाभं व्योममुक्तावलीनिभम् ।

कटकत्वं यथा हेम्नि तरङ्गत्वं यथाम्भसि ॥ 21 ॥

kāthārthapratibhāsābhaṁ vyomamuktāvalīnibham;

kaṭakatvaṁ yathā hemni taraṅgatvaṁ yathāmbhasi.

21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water (i.e. taking the appearance for its cause or the phenomena for the noumena).

यथा नभसि नीलत्वमसदेवोत्थितं सदा ।
अभित्तिरङ्गरहितमुपलब्धिमनोहरम् ॥ 22 ॥

*yathā nabhasi nīlatvamasadevotthitaṁ sadā;
abhittiraṅgarahitamupalabdhimanoharam.*

22. Or as the blueness of the sky is always apparent to sight without its reality, and ever charming to behold without the existence of any colour in it.

स्वप्ने वा व्योम्नि वा चित्रकर्तृ चिरभासुरम् ।
अवह्निरेव वह्नित्वं धत्ते चित्रानलो यथा ॥ 23 ॥

*svapne vā vyomni vā chitrakartṛ chirabhāsuram;
avahnireva vahnitvaṁ dhatte chitrānalo yathā.*

23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are nothing but the resemblances of a fire in a picture, which give the impression of fire without burning.

दधात्येवं जगच्छब्दरूपार्थमसदात्मकम् ।
तरङ्गोत्पलमालाभं दृष्टनृत्यमिवोत्थितम् ॥ 24 ॥

*dadhātyevaṁ jagachchhabdarūpārthamasadātmakam;
taraṅgotpalamālābhaṁ dṛṣṭanṛtyamivotthitam.*

24. The changeable jagat (world) appropriately reflects its true meaning in its root word 'gachati' (moving). A glimpse of the waves in the sea appearing as a chain of dancing lotus flowers reminds one of the past sights of a dance.

चक्रचीत्कारपूर्णस्य जलराशिमिवोद्यतम् ।
शीर्णपत्रं भृष्टनष्टं ग्रीष्मे वनमिवारसम् ॥ 25 ॥

*chakrachītkārapūrṇasya jalarāśimivodyatam;
śīrṇapatraṁ bhr̥ṣṭanaṣṭaṁ grīṣme vanamivārasam.*

25. As the sound of the Chakra bird (ruddy geese) reminds one of the rains and as a withered forest in autumn, when the leaves and fruits fall off, and yield neither shade nor luscious nutriment reminds one of vanity.

मरणव्यग्रगचिताभं शिलागृहगुहास्पदम् ।

अन्धकारगुहैकैकनृत्तमुन्मत्तचेष्टितम् ॥ 26 ॥

*maraṇavyagragachittābhaṁ śilāgṛhaguhāspadam;
andhakāraguhaikaikaṇṛttamunmattacheṣṭitam.*

26. As the news of death makes one only disturbed and as the caverns in mountains are nothing but full of darkness, so, the efforts of human beings are only the acts of their frenzy.

प्रशान्ताज्ञाननीहारं विज्ञानशदम्बरम् ।

समुत्कीर्णमिव स्तम्भे चित्रं भित्ताविवोदितम् ॥ 27 ॥

*praśāntājñānanīhāraṁ vijñānaśadambaram;
samutkīṛṇamiva stambhe chitraṁ bhittāvivoditam.*

27. When true vision is established, this world start appearing calm, free from ignorance, clear like the sky of the autumn season, and no better than an image on a post or a picture on the wall.

पङ्कादिवाभिरचितं सचेतनमचेतनम् ।

ततः स्थितिप्रकरणं चतुर्थं परिकल्पितम् ॥ 28 ॥

*paṅkādivābhirachitaṁ sachetanamachetanam;
tataḥ sthitiprakaraṇaṁ chaturthaṁ parikalpitam.*

28. The entire living and non-living world appears to be made of dust (to be reduced to dust again). Next follows the Prakaraṇa (section) on Sthiti (Existence).

त्रीणि ग्रन्थसहस्राणि व्याख्यानाव्यायिकामयम् ।

इत्थं जगदहंभावरूपस्थितिमुपागतम् ॥ 29 ॥

*tīṇi granthasahasrāṇi vyākhyānākyāyikāmayam;
itthaṁ jagadahambhāvarūpasthitimupāgatam.*

29. It (Sthiti Prakaraṇa) contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be an evolution from ahaṁkāra.

दृष्टदृश्यक्रमं प्रौढमित्यत्र परिकीर्तितम् ।

दशदिङ्मण्डलाभोगभासुरोयं जगद्भ्रमः ॥ 30 ॥

*dīṣṭadṛśyakramaṁ prauḍhamityatra parikīrtitam;
daśadīnmaṇḍalābhogabhāsuroyaṁ jagadbhramaḥ.*

30. It explains the order of creation starting from the observer (spectator/Brahman) to and the observed (spectacle/universe), and how the illuminating expanse of the ten-dimensional universe took place.

इत्थमभ्यागतो वृद्धिमिति तत्रोच्यते चिरम् ।

उपशान्तिप्रकरणं ततः पञ्चसहस्रकम् ॥ 31 ॥

*itthamabhyāgato vṛddhimiti tatrochyate chiram;
upaśāntiprakaraṇaṁ tataḥ pañchasahastrakam.*

31. This universe has thus arrived at its development which is said to be everlasting. Next follows the Upaśānti Prakaraṇa (section on cessation) consisting of five thousand stanzas.

पञ्चमं पावनं प्रोक्तं युक्तिसन्ततिसुन्दरम् ।

इदं जगदहं त्वं च स इति भ्रान्तिरुत्थिता ॥ 32 ॥

*pañchamaṁ pāvanaṁ proktaṁ yuktisantatisundaram;
idaṁ jagadaham tvaṁ cha sa iti bhrāntirutthitā.*

32. The fifth is said to be a chapter on holiness, containing a series of excellent arguments, and revealing the erroneous conception of the world, as this world, I, you, and he (as distinct existences).

इत्थं संशाम्यतीत्यस्मिन्कथ्यते श्लोकसंग्रहैः ।

उपशान्तिप्रकरणे श्रुते शाम्यति संसृतिः ॥ 33 ॥

*itthaṁ saṁśāmyatītyasminkathyate ślokaśaṁgrahaiḥ;
upaśāntiprakaraṇe śrute śāmyati saṁsṛtiḥ.*

33. This erroneous concept of the world cease to persist going through the contents of the chapter on Upaśānti (cessation).

प्रभृष्टचित्रसेनेव किञ्चिल्लभ्योपलम्भना ।

शतांशशिष्टा भवति संशान्तभ्रान्तरूपिणी ॥ 34 ॥

*prabhṛṣṭachitraseneva kiñchillabhyopalambhanā;
śataṁśaśiṣṭa bhavati saṁśāntabhrāntarūpiṇī ॥ 34 ॥*

śatāṁśaśiṣṭā bhavati samśāntabhrāntarūpiṇī.

34. After the cessation of erroneous concepts, there still remain slight sanskāras (memories) of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.

अन्यसङ्कल्पचितस्था नगरश्रीरवासती ।

अलभ्यवस्तुपार्श्वस्थस्वप्नयुद्धचिरावा ॥ 35 ॥

anyasaṅkalpachitasthā nagaraśrīrivāsati;

alabhyavastupārsvasthasvapnayuddhachirāvā.

35. Aiming at the object of another person is as vain as looking at the beauty of an imaginary city and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.

शान्तसङ्कल्पमत्ताभ्रभीषणाशनिशब्दवत् ।

विस्मृतस्वप्नसङ्कल्पनिर्माणनगरोपमा ॥ 36 ॥

śāntasaṅkalpamattābhrabhīṣaṇāśaniśabdavat;

viśmṛtasvapnasaṅkalpanirmāṇanagaropamā.

36. It is as vain as a person of unsubdued desires, roaring like that of the loud and tremendous thunderbolt, and as the raising of a city on the model of one's effaced impressions in a dream.

भविष्यन्नगरोद्यानप्रसूवन्ध्यामलाङ्गिका ।

तस्या जिह्वोच्यमानोग्रकथार्थानुभवोपमा ॥ 37 ॥

bhaviṣyannagarodyānaprasūvandhyāmalāṅgikā;

tasyā jihvochyamānograkathārthānubhavopamā.

37. It is as vain as a would-be city, with its garden and flowers and fruits growing in it: and as a sterile woman boasting of the valorous deeds of her unborn and would-be sons.

अनुल्लिखितचित्रस्य चित्रव्याप्तेव भित्तिभूः ।

परिविस्मर्यमाणार्थकल्पनानगरीनिभा ॥ 38 ॥

*anullikhitachitrasya chitravyāpteva bhittibhūḥ;
parivismāryamāṇarthakalpanānagarīnibhā.*

38. Or when a painter is about to draw the picture of an imaginary city on the groundwork of a chart, by forgetting to sketch a plan of it beforehand.

सर्वर्तुमदनुत्पन्नवनस्पन्दास्फुटाकृतिः ।

भाविपुष्पवनाकारवसन्तरसरंजना ॥ 39 ॥

*Sarvartumadanutpannavanaspandāsphuṭākṛtiḥ;
bhāvipuṣpavanākāravasantarasarañjanā.*

39. It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown tree; or to it in a future flowery garden, pleasant with the sweets of spring.

अन्तर्लीनतरङ्गौघसौम्यवारिसरित्समा ।

निर्वाणाख्यं प्रकरणं ततः षष्ठमुदाहृतम् ॥ 40 ॥

*antarlīnataranīṅgaughasaumyavārisaritsamā;
nīrvāṇākhyam prakaraṇam tataḥ ṣaṣṭhamudāhṛtam.*

40. Then follows the sixth prakaraṇa (section) entitled Nirvāṇa (emancipation), which is as clear as the waters of a river after the subsidence of its billows within itself.

शिष्टो ग्रन्थः परीमाणं तस्य ज्ञानमहार्थदः ।

बुद्धे तस्मिन्भवेच्छेयो निर्वाणं शान्तकल्पनम् ॥ 41 ॥

*śiṣṭo granthaḥ parīmāṇam tasya jñānamahārthadaḥ;
buddhe tasminbhavechchheyo nīrvāṇam śāntakalpanam.*

41. It contains the remaining number of slokas, (i.e. 14500 Stanzas of the aggregate number of 32000 Slokas composing the entire work), a knowledge of these is pregnant with great meanings, and the understanding of them leads to emancipation and pacification of all desires.

अचेत्यचित्प्रकाशात्मा विज्ञानात्मा निरामयः ।

परमाकाशकोशाच्छः शान्तसर्वभवभ्रमः ॥ 42 ॥

achetyachitprakāśātmā vijñānātmā nirāmayah;

paramākāśakośāchchhaḥ śāntasarvabhavabhramah.

42. The soul becomes detached from sensory objects, becomes self-illuminated, self-realized, and free from all impurities. It is enveloped in the sheath of infinite vacuity, and devoid of worldly deviations.

निर्वापितजगद्वात्रः कृतकर्तव्यसुस्थितः ।

समस्तजनतारम्भवज्रस्तम्भो नभोनिभः ॥ 43 ॥

nirvāpitajagadyātraḥ kṛtakartavyasusthitaḥ;

samastajanatārambhavajrastambho nabhonibhaḥ.

43. Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the diamond column of the sky, reflecting the images of the tumultuous world (without changing itself).

विनिर्गीर्णयथासंख्यजगज्जालातिर्तृप्तिमान् ।

आकाशीभूतनिःशेषरूपालोकमनस्कृतिः ॥ 44 ॥

vinigīrṇayathāsankhyajagajjālātirtṛptimān;

ākāśībhūtaniḥśeṣarūpālokamanaskṛtiḥ.

44. It rejoices exceedingly at its being delivered from the innumerable snares of the world, and becomes as light as air by being freed from its desire of looking after the endless objects (of its enjoyments).

कार्यकारणकर्तृत्वहेयादेयदृशोज्झितः ।

सदेह इव निर्देहः ससंसारोप्यसंसृतिः ॥ 45 ॥

kāryakāraṇakartṛtvaheyādeyadr̥śojjhitaḥ;

sadeha iva nirdehaḥ sasamsāropyasamsṛtiḥ.

45. The soul that takes no notice of the cause or effect or doing of any thing, as also of what is to be avoided or accepted (i.e. which remains totally indifferent to every thing), is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.

चिन्मयोधनपाणजठरापीवरोपमः ।

चिदादित्यस्तपँल्लोकानन्धकारोपरोपमम् ॥ 46 ॥

chinmayoghanapāāñajatharāpīvaropamaḥ;

chidādityastapaṁllokānandhakāroparopamam.

46. The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence that enlightens all people and dispels the darkness of ignorance.

परप्रकाशरूपोपि परमान्द्यमिवागतः ।

रुद्धसंसृतिदुर्लीलः प्रक्षीणाशाविषूचिकः ॥ 47 ॥

paraprakāśarūpopi paramāṅghyamivāgataḥ;

ruddhasaṁsṛtidurlīlaḥ prakṣiṇāśāviśūchikaḥ.

47. (This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.

नष्टाहंकारवेतालो देहवानकलेवरः ।

कस्मिंश्चिद्रोमकोट्याग्रे तस्येयमवतिष्ठते ॥ 48 ॥

naṣṭāhaṁkāravetālo dehavānakalevaraḥ;

kasimmaśchidromakoṭyāgre tasyeyamavatiṣṭhate.

48. When freed from the chimera of its ahaṁkāra (individualistic) feeling, it becomes incorporeal even in its embodied state and beholds (the glory of) the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumeru mountain.

परमाणौ परमाणौ चिदाकाशः स्वकोटरे ।

जगल्लक्ष्मीसहस्राणि धत्ते कृत्वाथ पश्यति ॥ 49 ॥

paramāṇau paramāṇau chidākāśaḥ svakoṭare;

jagallakṣmīsahasrāṇi dhatte kṛtvātha paśyati.

49. The All intelligent Brahman contains and beholds in its sphere a thousand of the universe built in a size of a paramāṇu (atom).

विततता हृदयस्य महामते ह्रीहराब्जजलक्षशतैरपि ।

तुलनमेति न मुक्तिमतो यतः प्रविततास्ति निरुत्तमवस्तुनः ॥ 50 ॥

*vitatātā hṛdayasya mahāmate rhariharābjajalakṣaśatairapi;
tulanameti na muktimoto yataḥ pravitatāsti
niruttamavastunaḥ.*

50. It is not even possible for thousands of Haris, Haras, and Brahmās, to measure the great extent of the soul of a great-minded sage who is liberated in his life; because the infiniteness is the very nature of the liberated soul.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
ग्रन्थसंख्यादिवर्णनं नाम सप्तदशः सर्गः ॥ 17 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe
granthasamkhyādivarṇanam nāma saptadaśaḥ sargaḥ*

Here ends the 17th Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 18: CITATIONS ON THE EXAMPLES

अस्यां वा चित्तमात्रायां प्रबोधः संप्रवर्तते ।

बीजादिव सतो व्युत्पादवश्यंभावि सत्फलम् ॥ 1 ॥

*asyām vā chittamātrāyām prabodhaḥ sampravartate;
bījādīva sato vyutpādavaśyambhāvi satphalam.*

1. **Vasistha said:** The six sections of this work as already related, give rise to the understanding of true knowledge, as seeds were sown in a good field never fail to produce good fruitage.

यथोषसि प्रवत्तायामालोकोवश्यमेष्यति ।

अस्यां वा चित्तमात्रायां सुविवेकस्तथैष्यति ॥ 1 ॥

*yathošasi pravattāyāmālokovāśyameṣyati;
asyām vā chittamātrāyām suvivekastathaiṣyati.*

2. As early dawn is invariably followed by the light, so is

knowledge followed by the perusal of this work.

श्रुतायां प्राज्ञवदनाद्बुद्धान्तं स्वयमेव च ।

शनैःशनैर्विचारेण बुद्धौ संस्कार आगते ॥ 3 ॥

*śrutāyām prājñavadanādbuddhvāntam svayameva cha;
śanaiḥśanairvichāreṇa buddhau saṁskāra āgate.*

3. Whether the contents of this work are heard from the mouth of the learned, or well studied by one's self, they will gradually make their impressions upon the mind being pondered over slowly.

पूर्वं तावदुदेत्यन्तर्भृशं संस्कृतवाक्यता ।

शुद्ध्युक्ता लतेवोच्चैर्या सभास्थानभूषणम् ॥ 4 ॥

*pūrvam tāvadudetyantarbhṛśam saṁskṛtavākyaṭā;
śuddhayuktā latevochchairyā sabhāsthānabhūṣaṇam.*

4. They will first furnish (to the learner) a variety of pure expressions, and then spread before him a series of judicious maxims, like so many ornamental creepers to decorate the hall.

परा नागरतोदेति महत्त्वगुणशालिनी ।

सा यया स्नेहमायान्ति राजानो अमरा अपि ॥ 5 ॥

*parā nāgaratodeti mahattvagūṇaśālīnī;
sā yayā snehamāyānti rājāno amarā api.*

5. They will produce an expertise combined with such qualifications and greatness, as to engage the good grace of scholars and kings.

पूर्वापरज्ञः सर्वत्र नरो भवति बुद्धिमान् ।

पदार्थानां यथा दीपहस्तो निशि सुलोचनः ॥ 6 ॥

*pūrvāparajñāḥ sarvatra naro bhavati buddhimān;
padārthānām yathā dīpahasto nīśi sulochanaḥ.*

6. They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear-sighted in the darkness of the night.

लोभमोहादयो दोषास्तानवं यान्त्यलं शनैः ।
धियो दिशः समासन्नशरदो मिहिका यथा ॥ 7 ॥

lobhamohādayo doṣāstānavam yāntyalaṁ śanaiḥ;
dhiyo diśaḥ samāsannaśarado mihikā yathā.

7. All their erroneous and covetous thoughts become weaker by degrees, as the regions of the sky are cleared of their mists at the approach of autumn.

केवलं समवेक्ष्यन्ते विवेकाध्यासनं धियाः ।
न किञ्चन फलं धत्ते स्वाभ्यासेन विना क्रिया ॥ 8 ॥

kevalam samavekṣyante vivekādhyaśanam dhiyāḥ;
na kiñchana phalam dhatte svābhyāseṇa vinā kriyā.

8. Your mind is clear of erroneous and covetous thoughts, it is expected of you to practice for attaining true vision, as every action requires practice to make it successful.

मनः प्रसादमायाति शरदीव महत्सरः ।
पर साम्यमुपादत्ते निर्मन्दर इवार्णवः ॥ 9 ॥

manaḥ prasādamāyāti śarādīva mahatsaraḥ;
para sām्यamupādatte nirmandara ivārṇavaḥ.

9. The practice of attaining true vision makes the mind as clear as a great lake in autumn, and as calm as an ocean without its churning by the Mandara mountain.

निरस्तकालिमा रत्नशिखेवास्ततमःपटा ।
प्रतिज्वलत्यलं प्रज्ञा पदार्थप्रविभागिनी ॥ 10 ॥

nirastakālimā ratnaśikhevāstatamaḥpaṭā;
pratijvalatyalaṁ prajñā padārthaprabhāginī.

10. Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined vision shines forth in full brightness and distinguishes (the different natures of) things.

दैन्यदारिद्र्यदोषाढ्या दृष्टयो दर्शितान्तराः ।
न निकृन्तन्ति मर्माणि ससन्नाहमिवेषवः ॥ 11 ॥

*dainyadāridrayadoṣāḍhyā dṛṣṭayo darśitāntarāḥ;
na nikṛṇtanti marmāṇi sasannāhamiveśavaḥ.*

11. The evils of penury and poverty cannot overpower them, who can visualize the vanity of wealth and riches, as no dart can pierce the body of a soldier clad in full armour.

हृदयं नावलुम्पन्ति भीमाः संसृतिभीतयः ।

पुरःस्थिमिपि प्राज्ञं महोपलमिवेषवः ॥ 12 ॥

*hṛdayaṁ nāvalumpanti bhīmāḥ saṁsṛtibhītayaḥ;
puraḥsthimipi prājñaṁ mahopalamiveśavaḥ.*

12. No worldly fears can disturb the balance of mind of the wise man, regardless of how near they may approach him. Just as no arrow can pierce through a huge solid stone.

कथं स्यादादिता जन्मकर्मणां दैवपुंस्त्वयोः ।

इत्यादिसंशयगणः शाम्यत्यहि यथा तमः ॥ 13 ॥

*kathaṁ syādādita janmakarmaṇāṁ daivapuṁstvayoḥ;
ityādisaṁśayagaṇaḥ śāmyatyahni yathā tamaḥ.*

13. Such doubts as whether it is destiny or our own merit that is the cause of our births and actions, are removed (by the study of this work), as darkness is dispelled by day-light.

सर्वदा सर्वभावेषु संशान्तिरुपजायते ।

यामिन्यामिव शान्तायां प्रज्ञालोक उपागते ॥ 14 ॥

*sarvadā sarvabhāveṣu saṁśāntirupajāyate;
yāminyāmiva śāntāyām prajñāloka upāgate.*

14. There is a calm tranquility attending upon the wise at all times and in all conditions (of life); so also does the light of reason like solar rays, follow the dark night of error.

समुद्रस्येव गाम्भीर्यं धैर्यं मेरोरिव स्थितम् ।

अन्तः शीतलता वेन्दोरिवोदेति विचारिणः ॥ 15 ॥

*samudrasyeva gāmbhīrya dhairyaṁ meroriva sthitam;
antaḥ śītalatā vendorivodeti vichāriṇaḥ.*

15. The person brooding over the contents of this work has his/her thoughts as deep as the ocean and as firm as a mountain, and as cool as moonlight.

सा जीवन्मुक्ता तस्य शनैः परिणतिं गता ।

शान्ताशेषविशेषस्य भवत्यविषयो गिराम् ॥ 16 ॥

sā jīvanmuktatā tasya śanaiḥ pariṇatiṁ gatā;

śāntāśeṣaviśeṣasya bhavatyaviṣayo girām.

16. It is he who arrives slowly at what is called livingliberation; who remains calm amidst the endless turmoils (of the world), and is quite aloof from the common talk (i.e. unnoticed by the world).

सर्वार्थशीतला शुद्धा परमालोकदास्यधीः ।

परं प्रकाशमायाति ज्योत्स्नेव शरदैन्दवी ॥ 17 ॥

sarvārthaśītalā śuddhā paramālokaḍāsyadhīḥ;

param prakāśamāyāti jyotsneva śaradaindavī.

17. His mind is calm and cool at every thing; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moon-beams.

हृद्याकाशे विवेकार्के शमालोकिनि निर्मले ।

अनर्थसार्थकर्तारो नोद्यन्ति किल केतवः ॥ 18 ॥

hṛdyākāśe vivekārke śamālokinī nirmale;

anarthasārthakartāro nodyanti kila ketavaḥ.

18. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

शाम्यन्ति शुद्धिमायान्ति सौम्यास्तिष्ठन्ति सूत्रते ।

अचंचले जले तृष्णाः शरदीवाभ्रमालिकाः ॥ 19 ॥

śāmyanti śuddhimāyānti saumyāstiṣṭhanti sūnnate;

achamchale jale tṛṣṇāḥ śaradīvābhramālikāḥ.

19. All desires are at rest with the seeker established in his own self (the elevated place); he/she becomes purified and

steady, like the body of light clouds in autumn.

यत्किञ्चनकरी कूरा ग्राम्यता विनिवर्तते ।

दीनानना पिशाचानां लीलेव दिवसागमे ॥ 20 ॥

yatinīkachanakarī krūrā grāmyatā vinivartate;

dīnānanā piśāchānām līleva divasāgame.

20. On perusal of this work, the miseries, cruelties and uncivilized behaviour disappears, as the frolics of goblins disappear at the approach of day.

धर्मभित्तौ भृशं लग्नं धियं धैर्यधुरं गताम् ।

आधयो न विधुन्वन्ति वाताश्चित्रलतामिव ॥ 21 ॥

dharmabhittau bhr̥śam lagnam dhiyam dhairyadhuram

gatām;

ādhayo na vidhunvanti vātāśchitralatāmiva.

21. The mind that is fixed on the firm basis of virtue, and placed under the burden of patience, is not to be shaken by accidents; but to remain as a plant in a painting (unmoved by winds).

न पतत्यवटे ज्ञस्तु विषयासङ्गरूपिणि ।

कः किल ज्ञातसरणिः श्वभ्रं समनुधावति ॥ 22 ॥

na patatyavate jñastu viṣayāsaṅgarūpiṇi;

kaḥ kila jñātasaraṇiḥ śvabhram samanudhāvati.

22. The knowledgeable person does not fall into the pitfalls of attachments lying all about the affairs of this world, for those who know the actual path how can they run into the ditch?

सच्छास्त्रसाधुवृत्तानामविरोधिनि कर्मणि ।

रमते धीर्यथा प्राप्ते साध्वीवान्तः पुराजिरे ॥ 23 ॥

sachchhāstrasādhuvṛttānānavirodhini karmaṇi;

ramate dhīryathā prāpte sādhvīvāntaḥ purājire.

23. The minds of the wise are as much delighted in following the precepts of Śāstras and the conducts of the

virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.

जगतां कोटिलक्षेषु यावन्तः परमाणवः ।

तेषामेकैकशोन्तः स्थान्सर्गान्पश्यत्यसंगधीः ॥ 24 ॥

jagatām koṭilakṣeṣu yāvantaḥ paramāṇavaḥ;

teṣāmekaikaśontaḥ sthānsargānpaśyatyasaṅgadhīḥ.

24. Of the innumerable millions of atomic universes, every one of them is viewed in the mind by the self-realized seeker who has freed oneself from worldly attachments.

मोक्षोपायावबोधेन शुद्धान्तःकरणं जनम् ।

न खेदयति भौगौघो न चानन्दयति क्वचित् ॥ 25 ॥

mokṣopāyāvabodhena śuddhāntaḥkaraṇam janam;

na khedayati bhaugaugho na chānandayati kvachit.

25. The person whose mind is purified by a knowledge of the liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.

परमाणौ परमाणौ सर्गवर्गा निरर्गलाः ।

ये पतन्त्युत्पतन्त्यम्बुवीचिवत्तान्स पश्यति ॥ 26 ॥

paramāṇau paramāṇau sargavargāṁ nirargalāḥ;

ye patantyuṭpatantyaṁbuvīchivattānsa paśyati.

26. Such persons of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।

कार्याण्येष प्रबुद्धोपि निष्प्रबुद्ध इव द्रुमः ॥ 27 ॥

na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati;

kāryāṇyeṣa prabuddhopi niṣprabuddha iva drumah.

27. They neither grieve at undesired occurrences nor rejoice for the loss of desired chances; and knowing well all consequences of their actions, they remain as unconscious as trees (totally insensible of them).

दृश्यते लोकसामान्यो यथाप्राप्तानुवृत्तिमान् ।

इष्टानिष्टफलप्राप्तौ हृदयेनापराजितः ॥ 28 ॥

ḍṣyate lokasāmānyo yathāprāptānuvṛttimān;

iṣṭāniṣṭaphalaprapṛtau hṛdayenāparājitaḥ.

28. They appear as common people, and live upon what they get; whether they meet with desired or undesired ends, their minds remain undisturbed.

बुद्ध्वेदमखिलं शास्त्रं वाचयित्वा विविच्यताम् ।

अनुभूयत एवैतन्न तूक्तं वरशापवत् ॥ 29 ॥

budhvedamakhilam śāstram vāchayitvā vivichyatām;

anubhūyata ēvaitanna tūktam varaśāpavat.

29. Having understood the whole of this Sāstra, and having read, considered it well; as its contents are not merely statements but a matter for realization, as a curse or blessing (is not merely a word or statement, but a person so cursed or blessed realize the same happening in one's life).

शास्त्रं सुबोधमेवेदं सालङ्कारविभूषितम् ।

काव्यं रसमयं चारु दृष्टान्तैः प्रतिपादितम् ॥ 30 ॥

śāstram subodhamevedam sālaṅkāravibhūṣitam;

kāvyaṁ rasamayam chāru ḍṣṭāntaiḥ pratipāditam.

30. This Sāstra is easy to be understood and is composed of figures of speech and similies. It is a poem full of flavours and embellished with beautiful examples.

बुध्यते स्वयमेवेदं किञ्चित्पदपदार्थवित् ।

स्वयं वस्तु न वेत्तीदं श्रोतव्यं तेन पण्डितात् ॥ 31 ॥

budhyate svayamevedam kiñchitpadapadārthavit;

svayaṁ vastu na vettīdam śrotavyam tena paṇḍitāt.

31. One may be self-taught in it who has a slight knowledge of words and their objects; but he who does not understand the purport well, should learn it from a pandit.

एतच्छास्त्रघनाभ्यासात्मत्पौनःपुन्येन वीक्षणात् ।

पाण्डित्यं स्यादपूर्वं हि चित्तसंस्कारपूर्वकम् ॥ 32 ॥

*ētachchhāstraghanābhyāsātmatpaunaḥpunyena vīkṣaṇāt;
pāṇḍityaṁ syādapūrvam hi chittasaṁskārapūrvakam.*

32. By the deep study of this work and its repeated perusal, one attains unparalleled wisdom along with the positive modification of one's saṁskāras.

अहं जगदिति प्रौढो दृष्टदृश्यपिशाचकः ।

पिशाचोर्कोदयेनेव स्वयं शाम्यत्यलतः ॥ 33 ॥

*ahaṁ jagaditi prauḍho dṛṣṭadṛśyapīśāchakaḥ;
pīśāchorkodayeneva svayaṁ śāmyatyayatnataḥ.*

33. The feeling of an individual identity and the world outside, that is, the viewer and the view, are both annihilated automatically, like the appearances of goblins to the vision of sunlight. That is, the seeker becomes established in his true nature.

भ्रमो जगदहं चेति स्थित एवोपशाम्यति ।

स्वप्नमोहः परिज्ञात इव नो भ्रमयत्यलम् ॥ 34 ॥

*bhramo jagadahaṁ cheti sthita ēvopaśāmyati;
svapnamohaḥ pariññāta iva no bhramayatyalam.*

34. When one is established in one's own true nature (Ātma tattva), his/her erroneous perception that he/she is part of this material world vanishes, as visions in a dream; for who, that knows the falsehood of dreams, will not fall into the error (of taking them for truth?)

यथा सङ्कल्पनगरे पुंसो हर्षविषादिता ।

न बाधते तथैवास्मिन्परिज्ञाते जगद्भ्रमे ॥ 35 ॥

*yathā saṅkalpanagare puṁso harṣaviśādītā;
na bādhati tathaivāsmiṁpariññāte jagadbhrame.*

35. As an imaginary palace gives no joy to anybody if built or grief if it gets demolished, so in case of the removal of erroneous perception (that a soul is part of the material world), one is neither grieved nor joyed.

चित्रसर्पः परिज्ञातो न सर्पभयदो यथा ।

दृश्यसर्पः परिज्ञातस्तथा न सुखदुःखदः ॥ 36 ॥

*chitrasarpaḥ parijñāto na sarpabhayado yathā;
dṛśyasarpaḥ parijñātastathā na sukhaduḥkhadaḥ.*

36. As nobody is afraid of a serpent that he sees in a painting or picture, so the sight of a living serpent neither terrifies nor pleases one who knows it.

परिज्ञानेन सर्पत्वं चित्रसर्पस्य नश्यति ।

यथा तथैव संसारः स्थित एवोपशाम्यति ॥ 37 ॥

*parijñānena sarpatvaṁ chitrasarpasya naśyati;
yathā tathaiva saṁsāraḥ sthita ēvopaśāmyati.*

37. And as it is our sight of the serpent in a painting or picture that allows knowing the unreality of the serpent in a painting or picture, similarly our understanding of our true nature discards our material existence.

सुमनः पल्लवामर्दे किञ्चिद्व्यतिकरो भवेत् ।

परमार्थपदप्राप्तौ न तु व्यतिकरोल्पकः ॥ 38 ॥

*sumanaḥ pallavāmarde kiñchidvyatikaro bhavet;
paramārthapadaprāptau na tu vyatīkarolpakaḥ.*

38. Even the plucking of a flower or tearing of its (tender) leaflet, is attended with a little effort (of the nails and fingers), but no (bodily) effort whatever is required to realize our true nature (which is the supreme state of yoga).

गच्छत्यवयवः स्पन्दं सुमनःपत्रमर्दने ।

इह धीमात्ररोधस्तु नाङ्गवयवचालनम् ॥ 39 ॥

*gachchhatyavayaḥ spandaṁ sumanaḥpatramardane;
iha dhīmātrarodhastu nāṅgavayavachālanam.*

39. There is an action of the members of the body, accompanied by the act of plucking or pulling off a flower; but in the other case (of Yoga or realization of your true nature), you have only to fix your mind, and make no effort of your body.

सुखासनोपविष्टेन यथासम्भवमश्रता ।

भोगेजालं सदाचारविरुद्धेषु न तिष्ठता ॥ 40 ॥

sukhāsanopaviṣṭena yathāsambhavamaśnatā;

bhogejālāṁ sadāchāraviruddheṣu na tiṣṭhatā.

40. It is practicable with ease by any one sitting on his easy posture and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.

यथाक्षणं यथादेशं प्रविचारयता सुखम् ।

यथासम्भवसत्सङ्गमिदं शास्त्रमथेतर्त् ॥ 41 ॥

yathākṣaṇaṁ yathādeśaṁ pravichārayatā sukham;

yathāsambhavasatsaṅgamidaṁ śāstramathetarat.

41. You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This option is in addition to the rules of Śāstra.

आसाद्यते महाज्ञानबोधः संसारशान्तिदः ।

न भूयो जायते येन योनियन्त्रप्रपीडनम् ॥ 42 ॥

āsādyate mahājñānabodhaḥ saṁsāraśāntidaḥ;

na bhūyo jāyate yena yoniyantraprapīḍanam.

42. These are the means of gaining knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.

शृणु तावदिदानीं त्वं कथ्यमानमिदं मया ।

राघव ज्ञानविस्तारं बुद्धिसारतरान्तरम् ॥ 43 ॥

śṛṇu tāvadidānīm tvaṁ kathyamānamidaṁ mayā;

rāghava jñānavistāraṁ buddhisātaratarāntaram.

43. Attend now, Rāma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.

यथेदं श्रूयते शास्त्रं तामापातनिकां शृणु ।

विचार्यते यथार्थोयं यथा च परिभाषया ॥ 44 ॥

*yathedaṁ śrūyate śāstraṁ tāmāpātanikāṁ śṛṇu;
vichāryate yathārtho yaṁ yathā cha paribhāṣayā.*

44. Hear now the recent method in which this Sāstra is learnt (by people), and its true sense interpreted to them by means of its exposition.

येनेहाननुभूतेर्ये दृष्टेनार्थेन बोधनम् ।
बोधोपकारफलदं तं दृष्टान्तं विदुर्बुधाः ॥ 45 ॥
*yenehānanubhūte rthe dṛṣṭenārthena bodhanam;
bodhopakāraphaladaṁ taṁ dṛṣṭāntaṁ vidurbudhāḥ.*

45. That thing which serves to explain the abstruse or obscure meaning (of a passage), by its illustration by some thing that is popular, and which may be useful to help the understanding (of the passage) is called an 'example'.

दृष्टान्तेन विना राम नापूर्वार्थोवबुध्यते ।
यथा दीपं विना रात्रौ भाण्डोपस्करणं गृहे ॥ 46 ॥
*dṛṣṭāntena vinā rāma nāpūrvārtho vabudhyate;
yathā dīpaṁ vinā rātrau bhāṇḍopaskaraṇaṁ gṛhe.*

46. It is hard to understand the extraordinary (unknown or unrealized) meaning without an instance (example), just as utensils and other things of the house cannot be recognized during the night without a lamp.

यैर्यैः काकुत्स्थ दृष्टान्तैस्त्वं मयेहावबोध्यसे ।
सर्वे सकारणास्ते हि प्राप्यन्तु सदकारणम् ॥ 47 ॥
*yairyaiḥ kākutstha dṛṣṭāntaistvaṁ mayehāvabodhyase;
sarve sakāraṇāste hi prāpyantu sadakāraṇam.*

47. Whatever examples I have used to make you understand (the precepts), are all derived from some cause or another, but they lead to knowledge of Brahman who is without a cause.

उपमानोपमेयानां कार्यकारणतोदिता ।
वर्जयित्वा परं ब्रह्म सर्वेषामेव विद्यते ॥ 48 ॥

*upamānopameyānām kāryakāraṇatoditā;
varjayitvā param brahma sarveṣāmeva vidyate.*

48. Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except Brahman (who is without a cause).

ब्रह्मोपदेशे दृष्टान्तो यस्तवेह हि कथ्यते ।
एकदेशसधर्मत्वं तत्रान्ताः परिगृह्यते ॥ 49 ॥
*brahmopadeśe dṛṣṭānto yastaveha hi kathyate;
ēkadeśasadharmatvaṁ tatrāntāḥ parigrhyate.*

49. The examples that are given to explain the nature of Brahman, are to be taken in their individual/specific (and not universal/general) sense.

यो यो नामेह दृष्टान्तो ब्रह्मतत्त्वावबोधने ।
दीयते स स बोद्धव्यः स्वप्नजातो जगद्गतः ॥ 50 ॥
*yo yo nāmeha dṛṣṭānto brahmatattvāvabodhane;
dīyate sa sa boddhavyaḥ svapnajāto jagadgataḥ.*

50. Whatever examples are given here as explanatory of Brahman, they are associated with the material which is not going to exist forever like visuals in a dream.

एवं सति निराकारे ब्रह्मण्याकारवान्कथम् ।
दृष्टान्त इति नोद्यन्ति मूर्खवैकल्पिकोक्तयः ॥ 51 ॥
*evaṁ sati nirākāre brahmaṇyākāravāṅkatham;
dṛṣṭānta iti nodyanti mūrkhavaikalpikoktayaḥ.*

51. In such cases, no corporeal instance can apply to the incorporeal Brahman, nor optional and ambiguous expressions give a definite idea of Brahman.

अन्यासिद्धविरुद्धादिदृग्दृष्टान्तप्रदूषणैः ।
स्वप्नोपमत्वाज्जगतः समुदेति न किञ्चन ॥ 52 ॥
*anyāsiddhviruddhādidiḍḡdṛṣṭāntapradūṣaṇaiḥ;
svapnopamatvājjagataḥ samudeti na kiñchana.*

52. Those who find fault with instances of an imperfect or contradictory nature, cannot blame our instances given from the material world as they are unstable like the visuals of dreams.

अवस्तु पूर्वापरयोर्वर्तमाने विचारितम् ।

यथा जाग्रत्तथा स्वप्नः सिद्धमाबालमागतम् ॥ 53 ॥

avastu pūrvāparayorvartamāne vichāritam;

yathā jāgrattathā svapnaḥ siddhamābālamāgatam.

53. A prior and posterior non-entity is considered as existent at the present moment (as is the visible world which was not, nor will be afterwards). So the waking and dreaming states are known to be alike from our boyhood.

स्वप्नसंकल्पनाध्यानवरशापौषधादिभिः ।

यथार्था इह दृष्टान्तास्तदूपत्वाज्जगत्स्थितेः ॥ 54 ॥

svapnasamkalpanādhyānavaraśāpauṣadhādibhiḥ;

yathārthā iha dṛṣṭāntāstadūpatvājjagatsthiteḥ.

54. The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, pleasures, and displeasures, and all other acts are alike in both states.

मोक्षोपायकृता ग्रन्थकारेणान्येपि ये कृताः ।

ग्रन्थास्तेष्वियमेवैका व्यवस्था बोध्यबोधने ॥ 55 ॥

mokṣopāyakṛtā granthakāreṇānye pi ye kṛtāḥ;

granthāsteṣvīyamevaikā vyavasthā bodhyabodhane.

55. Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.

स्वप्नाभत्वं च जगतः श्रुते शास्त्रेवबोध्यते ।

शीघ्रं न पार्यते वक्तुं वाक्किल क्रमवर्तिनी ॥ 56 ॥

svapnābhatvaṁ cha jagataḥ śrute śāstre vabodhyate;

śīghra na pāryate vaktuṁ vākvila kramavartinī.

56. The resemblance of the world to a dream is found also in the Śrutis (Vedas) and Śāstras (Texts written based upon the authority of the Vedas). It is not to be explained in a word but requires a continued course of lectures (on the subject).

स्वप्नसंकल्पनाध्याननगराद्युपमं जगत् ।

यतस्त एव दृष्टान्तास्तस्मात्सन्तीह नेतरे ॥ 57 ॥

*svapnasankalpanādhyānanagarādyupamaṁ jagat;
yatasta ēva dṛṣṭāntāstasmātsantīha netare.*

57. The comparison of the world to an imagery in the dream or an imaginary Utopia of the mind, is also adduced in examples of this kind in preference to others.

अकारणे कारणता यद्वोधायोपमीयते ।

न तत्र सवेसाधर्म्यं सम्भवत्युपमाश्रमैः ॥ 58 ॥

*akāraṇe kāraṇatā yadbodhāyopamīyate;
na tatra savesādharmya sambhavatyupamāśramaiḥ.*

58. Whenever a causality is shown by a simile of something which is not a cause, there the simile is applied partially to some particular part and not the whole.

उपमेयस्योपमानादेकांशेन सधर्मता ।

अङ्गीकार्यावबोधाय धीमता निर्विवादिना ॥ 59 ॥

*upameyasypamānādekāṁśena sadharmatā;
aṅgīkāryāvabodhāya dhīmatā nirvivādinā.*

59. The partial similitude of this comparison with some property of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.

अर्थावलोकने दीपादाभामात्रादृते किल ।

न स्थानतैलवर्त्यादि किञ्चिदप्युपयुज्यते ॥ 60 ॥

*arthāvalokane dīpādābhāmātrādr̥te kila;
na sthānatailavartyādi kiñchidapyupayujyate.*

60. The light of some thing is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the

wick.

एकदेशसमर्थत्वादुपमेयावबोधनम् ।

उपमानं करोत्यङ्ग दीपोर्थप्रभया यथा ॥ 61 ॥

Ēkadeśasamarthatvādupameyāvbodhanam;

upamānaṁ karotyāṅga dīporthaprabhayā yathā.

61. The compared object is to be understood in its capacity of admitting a partial comparison (of the properties); as in the instance of 'maṇir dīpa iva (Loadstone is like a lamp)', the simile consists in the brightness of both.

दृष्टान्तस्यांशमात्रेण बोध्यबोधोदये सति ।

उपादेयतया ग्राह्यो महावाक्यार्थनिश्चयः ॥ 62 ॥

dṛṣṭāntasyāṁśamātreṇaṁ bodhyabodhodaye sati;

upādeyatayā grāhyo mahāvāk्यārthanīśchayaḥ.

62. When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suitable simile, in understanding the sense of some deep meaning (of the Śāstra).

न कुतार्किकतामेत्य नाशनीया प्रबुद्धता ।

अनुभूत्यपलापान्तैरपवित्रविकल्पितैः ॥ 63 ॥

na kutārkikatāmetya nāśanīyā prabuddhatā;

anubhūtyapalāpāntairapavitravikalpitaiḥ.

63. We must not waste our intelligence by fallacious arguments (bad logic), nor set aside the knowledge of the R̥sis gained by them through realization owing to our unholy scepticism.

विचारणादनुभवकारिवैरिणोपि वाङ्मयं त्वनुगतमस्मदादिषु ।

स्त्रियोक्तप्यपरमार्थवैदिकं वचो वचःप्रलपनमेव नागमः ॥ 64 ॥

vichāraṇādanubhavakārivairiṇo pi vāṇmayam

tvānugatamasmadādiṣu;

striyoktapyaparamāarthavaidikaṁ vachō vachahpralapanameva nāgamaḥ.

64. Let us have our arguments well-weighted, and never set aside the authority of the Vedas, even when they seem at variance with the opinions of our families.

अस्माकमस्ति मतिरङ्ग तयेति

सर्वशास्त्रैकवाक्यकरणं फलितं यतो यः ।

प्रातीतिकार्थमपशास्त्रनिजाङ्ग-

पुष्टात्सम्वेदनादितरदस्ति ततः प्रमाणम् ॥ 65 ॥

asmākamasti matiraṅga tayeti

sarvāśāstraikavākyakaraṇaṁ phalitaṁ yato yaḥ;

prāṭītikārthamapaśāstranijāṅga-

puṣṭātsamvedanāditaradasti tataḥ pramāṇam.

65. O Rāma! we have presented in this work the truths resulting from the unanimous voice of all the Sāstras, whereby it will be evident that whoever has an opinion different from the Vedas, that is solely based upon their illogical arguments, so they cannot be taken as authority.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्तो मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
दृष्टान्तनिरूपणं नामाष्टादशः सर्गः ॥ 18 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokto
mokṣopāye mumukṣuvyavahāraprakaraṇe dṛṣṭāntanirupanaṁ
nāmāṣṭādaśaḥ sargaḥ*

Here ends the 18th Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 19: ASCERTAINMENT OF TRUE EVIDENCE

विशिष्टांशसमर्थत्वमुपमानेषु गृह्यते ।

को भेदः सर्वसादृश्ये तूपमानोपमेययोः ॥ 1 ॥

viśiṣṭāṁśasamarthatvamupamāneṣu grhyate;

ko bhedaḥ sarvasādṛśye tūpamānopameyayoḥ.

1. It is the similarity of some particular property (of one thing to that of another) that constitutes a simile; whereas a complete similitude between the comparison and compared

object, destroys their difference (and makes them the one and same thing).

दृष्टान्तबुद्धावेकात्मज्ञानशास्त्रार्थवेदनात् ।

महावाक्यार्थसंसिद्धा शान्तिर्निर्वाणमुच्यते ॥ 1 ॥

dṛṣṭāntabuddhāvekātmajñānaśāstrārthavedanāt;

mahāvākyaṛthasamsiddhā śāntirnirvāṇamuchyate.

2. From the knowledge of examples follows the cognition of the one soul treated in the Śāstra (Vedānta); and the permanent peace which is attained as a result of following the Mahāvākya (principal sentence) is known as Nirvāṇa (salvation)

तस्मादृष्टान्तदार्ष्टाविकल्पोल्लसितैरलम् ।

यया कयाचिद्युक्त्या तु महावाक्यार्थमाश्रयेत् ॥ 3 ॥

tasmādṛṣṭāntadārṣṭātavikalpollasitairalam;

yayā kayāchidyuktyā tu mahāvākyaṛthamāśrayet.

3. It is, therefore, useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough for the purpose to comprehend the purport of the Mahāvākya (principal sentence) in some way or another.

शान्तिः श्रेयः परं विद्धि तत्प्राप्तौ यत्नवान्भव ।

भोक्तव्यमोदनं प्राप्तं किं तत्सिद्धौ विकल्पितैः ॥ 4 ॥

śāntiḥ śreyaḥ paraṁ viddhi tatprāptau yatnavānbhava;

bhoktavvyamodanam prāptam kiṁ tatsiddhau vikalpitaḥ.

4. Know salvation to be your chief objective, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came in possession of it.

अकारणैः कारणिभिर्बोधार्थमुपमीयते ।

उमानैस्तूपमेयैः सदृशैरेकदेशतः ॥ 5 ॥

akāraṇaiḥ kāraṇibhibodhārthamupamīyate;

uāmānaistūpameyaiḥ sadṛśairekadeśataḥ.

5. A cause is compared with something which is no cause at all; so is a comparison given to express its partial agreement in some respect with the compared object.

स्थातव्यं नेह भोगेषु विवेकरहितात्मना ।

उपलोददरसंजातपरिपीनान्धमभेकवत् ॥ 6 ॥

sthātavyam neha bhogeṣu vivekara hitātmanā;

upalodadarasanjātaparipīnāndhamabhekavat.

6. An enlightened one must not be so absorbed in the pleasures of the world, like some blind plump frog growing amidst the stones.

दृष्टान्तर्यत्वमाश्रित्य जेतव्यं परमं पदम् ।

विचारणवता भाव्यं शान्तिशास्त्रार्थशालिना ॥ 7 ॥

dṛṣṭāntairyatnamāśritya jetavyam paramam padam;

vichāraṇavatā bhāvyam śāntiśāstrārthaśālīnā.

7. Be attentive to these examples and learn how to realize your true nature (your best state); all thinking beings should follow the Śāstras for attaining permanent peace.

शास्त्रोपदेशसौजन्यप्रज्ञातज्ज्ञसमागमैः ।

अन्तरान्तरसम्पन्नधर्मार्थोपार्जनक्रियः ॥ 8 ॥

śāstropadeśasaujanyaprajñātajñasamāgamaiḥ;

antarāntarasampannadharmārthopārjanakriyaḥ.

8. As also by the precepts of the authentic Śāstras, humility, wisdom, and company of experts in Śāstras; and also by the continued practice of the acts of moral and spiritual importance.

तावद्विचारयेत्प्राज्ञो यावद्विश्रान्तिमात्मनि ।

संप्रयात्यपुनर्नशां शान्तिं तुर्यपदाभिधाम् ॥ 9 ॥

tāvadvichārayetprājño yāadvīśrāntimātmāni;

samprayātyapunarnāśāṁ śānīnta turyapadābhīdhām.

9. Let the wise continue their inquiries until they establish themselves in Brahman often called turya pada (supreme

place/stage/state), the indestructible tranquility.

तुर्यविश्रान्तियुक्तस्य प्रतीपस्य भवार्णवात् ।

जीवतोजीवतश्चैव गृहस्थस्य तथा यतेः ॥ 10 ॥

turyaviśrāntiyuktasya pratīpasya bhavārṇavāt;

jīvato jīvataśchaiva gṛhasthasya tathā yateḥ.

10. Whoever has himself established in this turīya state of tranquility, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.

न कृतेनाकृतेनार्थो न श्रुतिस्मृतिविभ्रमैः ।

निर्मन्दर इवाम्बोधिः स तिष्ठति यथास्थितम् ॥ 11 ॥

na kṛtenākṛtenārtho na śrutismṛtivyibhramaiḥ;

nirmandara ivāmbhodhiḥ sa tiṣṭhati yathāsthitam.

11. Such a person remains steady at his place like the calm sea without the Mandara mountain. He/she reaches the level where the fruits of actions done by him/her are not required and he/she is not under the obligation of following the instructions of the Śrutis and Smṛtis.

एकांशेनोपमानानामुपमेयसधर्मता ।

बोद्धव्यं बोध्यबोधाय न स्थेयं बोधचंचुना ॥ 12 ॥

ēkāṁśenopamānānāmupameyasadharmatā;

boddhavyaṁ bodhyabodhāya na stheyaṁ bodhacharīchunā.

12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well understanding of the point in question, and not to be made a matter of controversy.

ययाकयाचिद्युक्त्या तु बोद्धव्यं बोध्यमेव ते ।

युक्तयुक्तं न पश्यन्ति व्याकुला बोधचंचवः ॥ 13 ॥

yayākayāchidyuktyā tu boddhavyaṁ bodhyameva te;

yuktāyuktaṁ na paśyanti vyākulā bodhacharīchavaḥ.

13. From every form of argument you are to know the

knowable; but the persons with half or incomplete knowledge keep themselves busy confounding others' arguments unmindfully without the right reasons.

हृदये संविदाकाशे विश्रान्तेनुभवात्मनि ।

वस्तुन्यनर्थ यः प्राह बोधचंचु स उच्यते ॥ 14 ॥

hṛdaye saṁvidākāśe viśrāntenubhavātmani;

vastunyanartha yaḥ prāha bodhachan̄chu sa uchyate.

14. A person who raises the doubt about the existence of Brahman which is residing in the hearts of all living beings and is known through realization, is said to be defective in his understanding.

अभिमानविकल्पांशैरज्ञो ज्ञप्तिं विकल्पयेत् ।

बोधं मलिनयत्यन्तः स्वं खमब्द इवामलम् ॥ 15 ॥

abhimānavikalpāṁśairajño jñaptiṁ vikalpayet;

bodhaṁ malinayatyantaḥ svaṁ khamabda ivāmalam.

15. Secondly, a person who puts the truth and means of knowing the truth in a doubtful category by his/her illogical arguments, is also said to have overshadowed his understanding, as the clouds overshadow the clear firmament.

सर्वप्रमाण सत्तानां पदमब्धिरपामिव ।

प्रमाणमेकमेवेह प्रत्यक्षं तदतः शृणु ॥ 16 ॥

sarvapramāṇa sattānāṁ padamabdhirapāmiva;

pramāṇamekameveha pratyakṣaṁ tadataḥ śṛṇu.

16. As the sea is the mainspring of all its waters, the realization of the supreme truth (Brahman) is the proof of all proofs (Having known it nothing remains to be known).

सर्वाक्षसारमध्यक्षं वेदनं विदुरुत्तमा ।

नूनं तत्प्रति यत्सिद्धं तत्प्रत्यक्षमुदाहृतम् ॥ 17 ॥

sarvākṣasāramadhyakṣaṁ vedanaṁ viduruttamā;

nūnaṁ tatprati yatsiddhaṁ tatpratyakṣamudāhṛtam.

17. As per a wise person, the sense organs are the means of

verification; and they derive the knowledge from their experience and that experience, in fact, is the source of main direct knowledge.

अनुभूतेर्वेदनस्य प्रतिपत्तेर्यथाभिधम् ।

प्रत्यक्षमिति नामेह कृतं जीवः स एव नः ॥ 18 ॥

anubhūtervedanasya pratipatteryathābhidham;
pratyakṣamiti nāmeha kṛtaṁ jīvaḥ sa ēva naḥ.

18. Thus the realization, indirect knowledge and perception are styled the triplicate direct knowledge attained by the living soul.

स एव संवित्स पुमानहन्ताप्रत्ययात्मकः ।

स यदोदेति संवित्सा सा पदार्थ इति स्मृता ॥ 19 ॥

sa ēva saṁvitsa pumānahantāpratyayātmakaḥ;
sa yadodeti saṁvittyā sā padārtha iti smṛtā.

19. This soul is the knower and called as 'aham (I)' when embodied, and the cognition of the object is called a category. (viz. samvid, samvitti and padārtha).

स संकल्पविकल्पाद्यैः कृतनानाक्रमभ्रमैः ।

जगत्तया स्फुरत्यम्बुतरङ्गादितया यथा ॥ 20 ॥

sa saṁkalpavikalpādyaiḥ kṛtanānākramabhramaiḥ;
jagattayā sphuratyambutarāṅgāditayā yathā.

20. The various souls manifest themselves in various forms of the world by the multifarious acts and sanskāras, as the water exhibits itself in the shape of its waves and bubbles.

प्रागकारणमेवाशु सर्गादौ सर्गलीलया ।

स्फुरित्वा कारणं भूतं प्रत्यक्षं स्वयमात्मनि ॥ 21 ॥

prāgākāraṇamevāśu sargādaū sargalīlayā;
sphuritvā kāraṇaṁ bhūtaṁ pratyakṣaṁ svayamātmāni.

21. It was without cause before creation, and then developed itself as the cause of its acts at the beginning of creation, and became perceptible by itself.

कारणं त्वविचारोत्थजीवस्यासदपि स्थितम् ।

सदिवास्यां जगद्रूपं प्रकृतौ व्यक्तिमागतम् ॥ 22 ॥

kāraṇaṁ tvavichārotthajīvasyā sadapi sthitam;
sadivāsyāṁ jagadrūpaṁ prakṛtau vyaktimāgatam.

22. The creation of the jiva (embodied soul) is caused by its avichāra (ignorance) which exists in it although it is unreal; but this ignorance assumes its real nature to the soul, and so a soul possessed of ignorance appears as an individual entity in the material world.

Note: The author says that the cause of persons life and death is their sanskāras and ignorance.

स्ययमेव विचारस्तु स्वत उत्थं स्वकं वपुः ।

नाशयित्वा करोत्याशु प्रत्यक्षं परमं महत् ॥ 23 ॥

syayameva vichārastu svata utthaṁ svakaṁ vapuḥ;
nāśayitvā karotyāśu pratyakṣaṁ paramaṁ mahat.

23. It is desire or the sanskāras accompanying a soul that are the cause of its embodiment (birth) and dis embodiment (death), and the soul itself realizes the supreme self and merges with it by abandoning its body.

विचारवान्विचारोपि आत्मानमवगच्छति ।

यदा तदा निरुल्लेखं परमेवावशिष्यते ॥ 24 ॥

vichāravānvichāro pi ātmānamavagachchhati;
yadā tadā nirullekhaṁ paramevāvaśiṣyate.

24. When the thinking being realizes the supreme being, its thoughts are dissolved in the presence of the indescribable supreme being.

मनस्यनीहिते शान्ते स्वबुद्धीन्द्रियकर्मभिः ।

नहि कश्चित्कृतैरर्थो नाकृतैरप्यभावनात् ॥ 25 ॥

manasyanīhite śānte svabuddhīndriyakarmabhiḥ;
nahi kaśchitkṛtairartho nākṛtairapyabhāvanāt.

25. The mind being free from desire, the organs of sense

are relieved from their action, and the soul becomes devoid of the results of its past actions as of those it has left undone.

मनस्यनीहिते शान्ते न प्रवर्तन्त एव ते ।

कर्मेन्द्रियाणि कर्मादावसंचारितयन्त्रवत् ॥ 26 ॥

manasyanīhite śānte na pravartanta ēva te;

karmendriyāṇi karmādāvasaṁchāritayantravat.

26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.

मनोयन्त्रस्य चलने कारणं वेदनं विदुः ।

प्रणालीदारुमेषस्य रज्जुरन्तर्गता यथा ॥ 27 ॥

manoyantrasya chalane kāraṇaṁ vedanaṁ viduḥ;

praṇālīdārumeṣasya rajjurantargatā yathā.

27. It is sensuousness that is considered as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.

रूपालोकमनस्कारपदार्थव्याकुलं जगत् ।

विद्यते वेदनस्यान्तर्वीतान्तः स्पन्दनं यथा ॥ 28 ॥

rūpālokanamanaskārapadārthavyākulaṁ jagat;

vidyate vedanasyāntarvātāntaḥ spandanaṁ yathā.

28. The mind of a person inclines to sensory pleasures, so the sense organs establish contact with their stimuli or objects in the outside world, this all is inherent in the term of saṁvedanā (sensibility), as the motion is inherent in air.

सर्वात्मवेदनं शुद्धं यथोदेति तदात्मकम् ।

भाति प्रसृतदिक्कालबाह्यान्तारूपदेहकम् ॥ 29 ॥

sarvātmavedanaṁ śuddhaṁ yathodeti tadātmakam;

bhāti prasṛtadikkālabāhyāntārūpadehakam.

29. The soul is all-pervading and pure. For whatever purpose it is born based upon its karmic saṁskāras, it appears

in the same limit of region, time, occupying the same external and inner form of the body (human, animal, bird, insect, or plant).

दृष्टैव दृश्यताभासं स्वरूपं धारयन्स्थितः ।

स्वं यथा यत्र यद्रूपं प्रतिभाति तथैव तत् ॥ 30 ॥

dṛṣṭvaiva dṛśyatābhāsaṁ svarūpaṁ dhārayansthitaḥ;
svaṁ yathā yatra yadrūpaṁ pratibhāti tathaiva tat.

30. Due to ignorance, the soul identifies itself with various visible appearances and objects. The soul presents itself in the same form or appearance in which it views itself.

स सर्वात्मा यथा यत्र समुल्लासमुपागतः ।

तिष्ठत्याशु तथा तत्र तद्रूप इव राजते ॥ 31 ॥

sa sarvātmā yathā yatra samullāsamupāgataḥ;
tiṣṭhatyāśu tathā tatra tadrūpa iva rājate.

31. Wherever and in whatever form, the all-pervading soul finds itself happy, it appears itself in the same form and remains there and then.

सर्वात्मकतया द्रष्टृदृश्यत्वमिव युज्यते ।

दृश्यत्वं द्रष्टृसद्भावे दृश्यतापि न वास्तवी ॥ 32 ॥

sarvātmakatayā draṣṭurdṛśyatvamiva yujyate;
dṛśyatvaṁ draṣṭṛsadbhāve dṛśyatāpi na vāstavī.

32. Due to all-pervasiveness of the soul, the seer (soul) may publish the scene (body). But the scene (body) cannot publish the seer (soul) which is unreal and not logical.

अकारणकमेवातो ब्रह्म सिद्धमिदं स्थितम् ।

प्रत्यक्षमेव निर्मातृ तस्यांशास्त्वनुमादयः ॥ 33 ॥

akāraṇakamevāto brahma siddhamidaṁ sthitaṁ;
pratyakṣameva nirmāṭṛ tasyāṁśāstvanumādayaḥ.

33. Hence it is proved that Brahman is without a cause. and he the cause of all pratyakṣa (direct) knowledge. Hence direct knowledge is the basis of all other evidence like

anumāna (inference), upamāna (analogy), and śabda (Śāstras or texts written by Ṛṣis) are nothing but parts of this direct knowledge.

स्वयलमात्रे युदपासको यस्तद्वैवशब्दार्थमपास्य दूरे ।

शूरेण साधो पदमुत्तमं तत्स्वपौरुषेणैव ही लभ्यन्तेः ॥ 34 ॥

*svayatnamātre yudapāsako yastaddaivaśabdārthamapāsya
dūre;*

*śūreṇa sādho padamuttamam tatsvapauruṣeṇaiva hī labhyante
ntaḥ.*

34. Now let the believer of fate who applies the term destiny to all their efforts, cast off their false conviction; and let the brave put their efforts to attain the supreme state.

विचारयाचार्यपरम्पराणां मतेन सत्येन सितेन तावत् ।

यावद्विशुद्धं स्वयमेव बुद्ध्या ह्यनन्तरुपं परमभ्युपैषि ॥ 35 ॥

*vichārayāchāryaparamparāṇāṁ matena satyenaṁ sitena tāvat;
yāvadviśuddham svayameva buddhyā hyanantarupam
paramabhyupaiṣi.*

35. Continue O Rāma, to consider the true and lucid doctrines of the successive teachers (of humankind), until you can realize the infinitely Supreme being in your own mind.

इत्यार्षे वासिष्ठमहारामायणे वाल्मीकीये देवदूतोक्ते मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे
प्रमाणनिरूपणं नामैकोनविंशः सर्गः ॥ 19 ॥

*Ityārṣe vāsiṣṭhamahārāmāyaṇe vālmīkiye devadūtokte
mokṣopāye mumukṣuvyavahāraprakaraṇe pramāṇanirupanaṁ
nāmaikonavīṁśaḥ sargaḥ*

Here ends the 19th Sarga of Mumukṣu Vyavahāra Prakaraṇa of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.

SARGA 20: ON GOOD CONDUCT

आर्यसंगमयुक्त्यादौ प्रज्ञां वृद्धिं नयेद्वलात् ।

ततो महापुरुषतां महापुरुषलक्षणैः ॥ 1 ॥

*āryasaṁgamayuktyādau prajñāṁ vṛddhiṁ nayedbalāt;
tato mahāpuruṣatām mahāpuruṣalakṣaṇaiḥ.*

1. One must improve one's understanding through the logic given by Aryas (noble persons), and next one must cultivate greatness in oneself by following the characteristics of great people cited in the following stanzas.

यो यो येन गुणेनेह पुरुषः प्रविराजते ।

शिष्यते तं तमेवाशु तस्माद् बुद्धिं विवर्द्धयेत् ॥ 1 ॥

yo yo yena guṇeneha puruṣaḥ pravirājate;

śīsyate taṁ tamevāśu tasmād buddhiṁ vivarddhayet.

2. Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.

महापुरुषता ह्येषा शमादिगुणशालिनी ।

सम्यग्ज्ञानं विना राम सिद्धिमेति न कांचन ॥ 3 ॥

mahāpuruṣatā hyeṣā śamādiguṇaśālīnī;

samyagjñānaṁ vinā rāma siddhimeti na kāñchana.

3. True greatness consists in calmness and other virtues, without proper knowledge of which it is impossible, O Rāma! to be successful in anything.

ज्ञानाच्छमादयो यान्ति वृद्धिं सत्पुरुषक्रमाः ।

श्लाघनीयाः फलेनान्तर्वृष्टेरिव नवाङ्कुराः ॥ 4 ॥

jñānāchchhamādayo yānti vṛddhiṁ satpuruṣakramāḥ;

ślāghaniyāḥ phalenāntarvṛṣṭeriva navāṅkurāḥ.

4. Knowledge promotes calmness and other qualities, and adds to the virtues of good people worthy of praise; as the rain promotes the growth of new sprouts of plants.

शमादिभ्यो गुणेभ्यश्च वर्द्धते ज्ञानमुत्तमम् ।

अन्नात्मकेभ्यो यज्ञेभ्यः शालिवृष्टिरिवोत्तमा ॥ 5 ॥

śamādibhyo guṇebhyaścha varddhate jñānamuttamam;

annātmakebhyo yajñebhyaḥ śālivṛṣṭirivottamā.

5. The calmness and other virtues serve to increase the best knowledge (of persons); as the yajña that is done with Śāli rice serves to induce good rains for the harvest.

गुणाः शमादयो ज्ञानाच्छमादिभ्यस्तथा ज्ञता ।

परस्परं विवर्द्धन्ते ते अब्जसरसी इव ॥ 6 ॥

guṇāḥ śamādayo jñānāchchhamādibhyastathā jñatā;
parasparaṁ vivarddhante te abjasarāsī iva.

6. As knowledge promotes the qualities of calmness and the like, so do these qualities help to increase knowledge; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).

ज्ञानं सत्पुरुषाचाराज्ज्ञानात्स पुरुषक्रमः ।

परस्परं गतौ वृद्धिं ज्ञानसत्पुरुषक्रमौ ॥ 7 ॥

jñānaṁ satpuruṣāchārājñjñānātsa puruṣakramaḥ;
parasparaṁ gatau vṛddhiṁ jñānasatpuruṣakramau.

7. Knowledge is produced by right conduct as good conduct of a person results from his/her knowledge; thus wisdom and good conduct are natural to help one another.

शमप्रज्ञादिनिपुणपुरुषार्थक्रमेण च ।

अभ्यसेत्पुरुषो धीमान् ज्ञानसत्पुरुषक्रमौ ॥ 8 ॥

śamaprajñādinipuṇapuruṣārthakrameṇa cha;
abhyasetpuruṣo dhīmān jñānasatpuruṣakramau.

8. The person who is possessed of calmness, intelligence, and greatness, should practise wisdom and conduct oneself in a good manner.

न यावत्सममभ्यस्तौ ज्ञानसत्पुरुषक्रमौ ।

एकोपि नैतयोस्तात पुरुषस्येह सिद्धयति ॥ 9 ॥

na yāvatsamamabhyastau jñānasatpuruṣakramau;
ēko pi naitayostāta puruṣasyeha siddhyāti.

9. Unless one should equally practice his wisdom and good conduct, he will never be successful in either of them.

यथा कलमरक्षिण्या गीत्या वितततालया ।

खगोत्सादेन सहितं गीतानन्दः प्रसाध्यते ॥ 10 ॥

yathā kalamarakṣiṇyā gītyā vītatatālayā;

khagotsādena sahitaṁ gītānandaḥ prasādhyate.

10. To protect the paddy field from seed-picking birds, when the watchwomen sing the song accompanied by clapping of her hands, she serves both purposes: primarily she drives away the birds but indirectly she also enjoys the melody of her song.

ज्ञानसत्पुरुषेहाभ्यामकर्त्रा कर्तृरूपिणां ।

तथा पुंसा निरिच्छेन सममासाद्यते पदम् ॥ 11 ॥

jñānasatpuruṣehābhyāmakartrā kartṛrūpiṇām;

tathā puṁsā nirichchhena samamāsādyate padam.

11. Similarly, in one's efforts of acquiring knowledge, a noble person serves two purposes: he/she acquires knowledge as well as gets rid of bad qualities that serve as a hurdle in the way of acquiring the knowledge.

सदाचारक्रमः प्रोक्तो मयैवं रघुनन्दन ।

तथापदिश्यते सम्यगेवं ज्ञानक्रमोधुना ॥ 12 ॥

sadāchārakramaḥ prokto mayaiṁ raghunandana;

tathāpadīśyate samyagevaṁ jñānakramodhunā.

12. I have already expounded to you, O Rāma, the rule of good conduct, and will now explain to you fully the way of gaining knowledge.

इदं यशस्यमायुष्यं पुरुषार्थफलप्रदम् ।

तज्ज्ञादाप्ताच्च सच्छास्त्रं श्रोतव्यं किल धीमता ॥ 13 ॥

idaṁ yaśasyamāyusyaṁ puruṣārthaphalapradam;

tajjñādāptāchcha sachchhāstraṁ śrotavyaṁ kila dhīmatā.

13. Knowledge of this Śāstra conduces to renown, long life, and to the rewards of your efforts; therefore should the intelligent person learn this Śāstra from the expert who has mastered it.

श्रुत्वा त्वं बुद्धिनैर्मल्याद् बलाद्यास्यसि तत्पदम् ।

यथा कतकसंश्लेषात्प्रसादं कलुषं पयः ॥ 14 ॥

*śrutvā tvam buddhinairmalyād balādyāsyasi tatpadam;
yathā katakasarīśleṣātprasādarī kaluṣarī payaḥ.*

14. By hearing this Śāstra, your understanding will be cleared of doubts and you will surely attain the state of perfection (realization of Brahman), as dirty water is purified by infusion of the Kataka (Botanical name: *Strychnos potatorum*) herb.

Note: Kataka is called clearing nut because it purifies water instantly. It is a herb well known in the Ayurvedic treatment of eye diseases, skin diseases, anorexia, diarrhea, and renal calculi.



Kataka (*Strychnos potatorum*)

विदितवेद्यमिदं हि मनो मुनेर्विवशमेव हि याति परं पदम् ।

यदवबुद्धमखण्डितमुत्तमं तदवबोधवशान्न जहाति हि ॥ 15 ॥

*viditavedyamidaṁ hi mano munervivaśameva hi yāti
param padam;*

*yadavabuddhamakhaṇḍitamuttamaṁ tadavabodhavaśānna
jahāti hi.*

15. The sage who has known the knowable, has his mind drawn forcibly to the supreme state (realization of Brahman); and that supreme state once realized, it is hard to loose its impression at any time.

इत्यार्षे श्रीवासिष्ठमहारामायणे देवदूतोक्तो द्वात्रिंशत्साहस्र्यां संहितायां वाल्मीकीये मोक्षोपाये मुमुक्षुव्यवहारप्रकरणे सदाचारनिरूपणं नाम विंशतितमः सर्गः ॥ 20 ॥

*Ityārṣe śrīvāsiṣṭhamahārāmāyaṇe devadūtokto
 dvātriṁśatsāhasrayāṁ saṁhitāyāṁ vālmīkiye mokṣopāye
 mumukṣuvyavahāraprakaraṇe sadāchāranirupaṇaṁ nāma
 viṁśatitamaḥ sargaḥ*

Here ends the 20th Sarga of Mumukṣu Vyavahāra Prakaraṇa
 of Yogavāsiṣṭha Mahārāmāyaṇa composed by Sage Vālmīki.