

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

वैराग्यप्रकरणम् प्रथमम्

VAIRAAGYA PRAKARANAM

FIRST SECTION  
'DISPASSION'

CHAPTER FIVE  
[THE SOLUTION TO RAMA'S PROBLEM GETS DISCUSSED]

Sanskrit text, Translation and Explanation

by

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DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH

**ABOUT THE AUTHOR**

Narayanalakshmi

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## CHAPTER FIVE

## THE SOLUTION TO RAMA'S PROBLEM GETS DISCUSSED

वाल्मीकिरुवाच

Vaalmiki spoke

THE EFFECT OF RAMA'S PROFOUND SPEECH OF DISPASSION

वदत्येवं महामोहविनिवृत्तिकरं वचः रामे राजीवपत्राक्षे तस्मिन्नाजकुमारके,

सर्वे बभूवुस्तत्रस्थाः विस्मयोत्फुल्ललोचनाः भिन्नांबरा देहरुहैर्गिरः श्रोतुमिवोद्धुरैः

विरागवासनापास्तसमस्तभववासनाः मुहूर्तममृताम्भोधिवीचीविलुलिता इव। (32.01,02,03)

When the 'lotus-eyed prince Rama' spoke 'words capable of destroying the great delusion (about the world)', the eyes of all those assembled there, opened wide in wonder; their garments slipped down because of the horripilation; because, their body-hairs themselves were rising up to listen to those words as if; for, the few minutes of Rama's speech, all the 'Vaasanaas of the world' were overthrown by the 'Vaasanaa of dispassion'; it was as if the 'waves of the ocean of nectar' had drenched everyone there.

(32.04 to 32.11)

THE ENTIRE ASSEMBLY WAS LIKE THE SILENCE ITSELF PERSONIFIED

(All the Rishis, all the men and women, all the birds and animals stayed silent and motionless in bliss.)

ता गिरो रामभद्रस्य तस्य चित्रार्पितैरिव संश्रुताः शृणुकैरन्तरानन्दपदपीवरैः

As if 'expanded to the state of excellent bliss', those 'words of RamaBhadra' were heard,

by all those people, who had assembled in Dasharatha's court-hall (under the open sky),

as if they were just the 'pictures painted on a canvas' (since they were so absorbed in the profound speech delivered by Rama, that their bodies had stayed motion-less and quiet);

वसिष्ठविश्वामित्राद्यैर्मुनिभिः संसदिस्थितैः जयन्तधृष्टिप्रमुखैर्मन्त्रिभिर्मन्त्रकोविदैः

नृपैर्दशरथप्रख्यैः पौरैः पारशवादिभिः सामन्तै राजपुत्रैश्च ब्राह्मणैर्ब्रह्मवादिभिः तथा भृत्यैरमात्यैश्च

(those 'words of RamaBhadra' were heard) by Vishvaamitra, Vasishta and other Sages who were seated in the assembly along with the Chief-ministers like Jayanta and others who were experts in the art of counselling; kings like Dasharatha; all the prominent citizens; chieftains of many cities like Paarasha; subordinate kings; princes; Brahmins; scholars who had mastered the 'Science of Brahman'; servants; ministers;

पञ्जरस्थैश्च पक्षिभिर्रीडामृगैर्गतस्पन्दैः तुरङ्गैस्त्यक्तचर्वणैः

by the birds in the cages and the sportive animals in the garden, that remained motionless;

by the horses, that had stopped their grazing;

कौसल्याप्रमुखैश्चैव निजवातायनस्थितैः संशान्तभूषणारावैरस्पन्दैर्वनितागणैः

by the royal ladies like Kausalyaa and others, who were seated in their balcony-windows;

by hosts of other womenfolk, whose ornaments also had stopped making any noise;

उद्यानवल्लीनिलयैर्विटङ्कनिलयैरपि अक्षुब्धपक्षततिभिर्विहङ्गैर्विरतारवैः

by the birds in the garden and the pigeons on the roof-tops, where even their feathers on the wings stayed motionless, and they had stopped their chirping noises also.

सिद्धैर्नभश्चरैश्चैव तथा गन्धर्वकिन्नरैर्नारदव्यासपुलहप्रमुखैर्मुनिपुङ्गवैरन्यैश्च

देवदेवेशविद्याधरमहोरगैः रामस्य ता विचित्रार्था महोदारा गिरः श्रुताः। (32.04 to 11)

Siddhas floating in the sky; Gandharvas; Kinnaras; great sages like Naarada, Vyaasa and Pulaha; Deva-world residents along with the 'deities of the quarters'; Vidyadharas; denizens of the serpent-world; all these people had heard the 'speech of Rama', which contained profound truths, and described the various factors of life.

(It was not the sound that travelled to all the worlds, but the profound dispassion-level of Rama was understood by all the other-world dwellers.)

SHOWER OF FLOWERS AND PRAISES

अथ तूष्णीं स्थितवति रामे राजीवलोचने तस्मिन्बहुकुलाकाशशशाङ्के शशिसुन्दरे साधुवादगिरा सार्धं

सिद्धसार्थसमीरिता वितानकसमा व्योम्नः पौष्पी वृष्टिः पपात ह। (32.12,13)

Even as Rama, the lotus-eyed, the ‘Moon shining in the sky of the Raghu dynasty’, shining beautiful like the Moon (with a taint of slight ignorance), remained silent after pouring out his agony of ignorance, ‘showers of flowers’ started to rain profusely on all those assembled there, along with the ‘admiring words’ pouring from the ‘crowds of Siddhas who stayed in the excellent state of Brahman always’; and there appeared a ‘canopy made of only the flowers’ in the expanse of the sky.

मन्दारकोशविश्रान्तभ्रमरद्वन्द्वनादिनी, मधुरामोदसौन्दर्यमुदितोन्मदमानवा, (14)

It was accompanied by the ‘sound of humming made by the pairs of bees’ resting inside the ‘hollow of Mandaara flowers’ (which had the fragrance of sweet honey).

It brought intoxication to the residents of Earth, with its sweet fragrance and wondrous beauty.

व्योमवातविनुन्नेव तारकाणां परंपरा,

It was as if, the star-successions in the sky were pushed down to the Earth-pedestal by the wind blowing across the sky.

पतितेव धरापीठे स्वर्गस्त्रीहसितच्छटा, (15)

It shone like the ‘laughter of the beautiful ladies belonging to heaven’ falling down in the form of flowers (with their soft murmuring sounds of falling).

वृष्टमूककचन्मेघलवावलिरिव च्युता,

It fell like the ‘downpour of a tiny array of clouds’ which shone with only the lightning flashes (of flowers) without the accompaniment of thunder.

हैयंगवीनपिण्डानामीरितेव परम्परा, (16)

It was like a ‘flow of freshly made butter lumps (of soft flowers)’.

हिमवृष्टिरिवोदारा, मुक्ताहारचयोपमा,

It was smoothly falling like the snow fall. It was like the ‘heap of pearl-garlands’.

ऐन्दवी रश्मिमालेव, क्षीरोर्मिणामिवाततिः, (17)

It was like the ‘garland of moonlight’. It was like the ‘succession of splashing waves of the Milk-ocean’.

किञ्जल्काम्भोजवलिता, भ्रमद्भृङ्गकदम्बका,

It was enveloped all around, by the beautiful lotuses with their filaments visible.

‘Swarms of bees’ were hovering around them, even as they fell.

सीत्कारगायदामोदिमधुरानिललोलिता, (18)

It was caressed by the fragrant winds, which were singing as it were ‘with the sighs of people who felt the soft touch of flowers’.

प्रभ्रमत्केतकीव्यूहा, प्रस्फुरत्कैरवोत्करा, प्रपतत्कुन्दवलयया, चलत्कुवलयालया, (19)

Ketaki flowers were rolling down in heaps. Lotuses were blooming off, even as they fell.

Jasmines fell in circles. ‘Temple made of blue lotuses’ was on the move as it were.

(कोर्वलयमिव शोभाकरत्वात् कुवलयम् - blue lotuses that were beautiful like the circular forms of water)

आपूरिताङ्गणरसा, गृहाच्छादनचत्वर, उद्ग्रीवपुरवास्तव्यनरनारीविलोकिता, (20)

The ground was completely filled up. All the four corners of the open court-hall were covered up.

All the men and women of the city, kept looking at them with their heads lifted upwards.

निरभ्रोत्पलसंकाशव्योमवृष्टिरनाकुला, अदृष्टपूर्वा सर्वस्य जनस्य जनितस्मया, (21)

It was like the rain of the lotus heaps, without the need of the clouds. It was unhindered; never seen before by anyone on Earth. It brought a sense of wonder among all the people.

अदृश्याम्बरसिद्धौघकरोत्करसमीरिता,

It was produced from the hands of the hosts of Siddhas, who stayed in the sky invisible to all.

सा मुहूर्तचतुर्भागं पुष्पवृष्टिः प्रपात ह। (32.22)

The ‘shower of flowers’ fell for one fourth of a ‘Muhurta (span of time which may equal some minutes)’.

सिद्धा ऊचुः

Siddhas spoke

SIDDHAS PRAISE RAMA'S DISPASSION

[Siddhas are invisible entities with no physical covering. They had no language. They never made the sounds called 'words'. Their thoughts were like the songs that soothed the hearts of those assembled there; and all the people just understood what they communicated, though nothing was spoken by them through actual words.]

आपूरितसभालोके शान्ते कुसुमवर्षणे इमान्सिद्धगणालापान्शुश्रुवुस्ते सभागताः। (32.23)

In the open court-hall filled with people, after the (magical) shower of flowers stopped; all the people there heard the 'songs of Siddhas'.

आकल्पं सिद्धसेनासु भ्रमद्विरभितो दिवं अपूर्वमिदमस्माभिः श्रुतं श्रुतिरसायनं यदनेन किलोदारमुक्तं रघुकुलेन्दुना वीतरागतया तद्धि वाक्पतेरप्यगोचरम्। (32.24,25)

"From the beginning of the Kalpa, we belonging to the huge army of Siddhas, have wandered all over the space above. What we have heard today, is the 'essence of Vedas' and the 'nectar for the ears'. We have never heard anything like this, before.

This Rama, the 'Moon of the Raghu dynasty', has developed strong dispassion and has lost all the attraction for the world; and has spoken words with profound meaning which are not known to the 'Lord of speech' (Brhaspati, the preceptor of Devas) also.

अहो बत महत्पुण्यमस्माभिरिदं श्रुतं वचो राममुखोद्भूतं महाह्लादकरं धियः। (32.26)

Aha! It is indeed a matter of great merit, that we have heard the words produced from Rama's mouth, which bestow the greatest joy to the intellect.

(Others, who had no chance of hearing his words, have indeed wasted their lives, due to lack of merits.)

उपशमामृतसुन्दरमादरादधिगतोत्तमतापदमेष यत्

कथितवानुचितं रघुनन्दनः सपदि तेन वयं प्रतिबोधिताः।(32.27)

We are indeed enlightened instantly by the 'fitting speech of RaghuNandana' which describes well, the 'state of excellence (of dispassion)'; which is beautiful with the 'oozing nectar of tranquility'; and which alone is to be striven for to the exception of all other achievements."

SIDDHAS INVITE ALL THE GREAT MUNIS TO ASSEMBLE FOR A MEETING

पावनस्याथ वचसः प्रोक्तस्य रघुकेतुना निर्णयं श्रोतुमुचितं वक्ष्यमाणं महर्षिभिः। (33.01)

नारदव्यासपुलहप्रमुखा मुनिपुङ्गवाः आगच्छताश्चविघ्नेन सर्व एव महर्षयः। (33.02)

यतामः परितः पुण्यामेतां दाशरथीं सभां नीरन्धां कनकोद्द्योतां पद्मिनीमिव षट्पदाः। (33.03)

Siddhas addressed the Sages: (Their thoughts were now directed towards the Sages.)

"It would be indeed proper to hear the 'decision of the Maharshis' towards the 'sacred words uttered by the scion of Raghu dynasty'. All the noble Sages led by Naarada, Vyaasa, Pulaha do join together quickly, without any delay. Let us gather together in this 'sacred assembly of Dasharatha' densely decorated with shining golden objects, like the 'bees moving towards the lotus shining with a golden luster, and try to answer his questions.

वाल्मीकिरुवाच

Vaalmiki spoke

ALL THE SAGES ASSEMBLE TOGETHER TO DISCUSS THE PROBLEM PRESENTED BY RAMA

इत्युक्ता सा समस्तैव व्योमवासनिवासिनी, तां पपात सभां तत्र दिव्या मुनिपरंपरा, (04)

अग्रस्थितमनुत्सृष्टरणद्वीणं मुनीश्वरं, पयःपीनघनश्यामं व्यासमेव किलान्तरा, (05)

Thus requested, the 'entire divine crowd of Munis' (MuniParampara) that stayed in the air-vehicles stationed in the sky, immediately arrived there in that 'courtroom of Dasharatha', with the 'Greatest of all the Munis, Naarada who never lets go off his humming Veena' in the front;

Vyaasa who was 'dark like the swollen monsoon cloud' was also there inside;

भृग्वङ्गिरःपुलस्तादिमुनिनायकमण्डिता, च्यवनोद्दालकोशीरशरलोमादिमालिता, (06)

it (the MuniParampara) was adorned by the noble Munis Bhrgu, Angeerasa, Pulasta and others;  
it was garlanded by Rishis like Chyavana, Uddhaalaka, Sheera, Sharaloma and others;

परस्परपरामर्शदुःसंस्थानमृगाजिना लोलाक्षमालावलय सुकमण्डलुधारिणी, (07)

because of crowding against each other, the ‘deer-skins held by them’ were displaced; the ‘garlands of Rudraaksha’ were shaking; every one held the sacred Kamandalus (water pots) in their hands;

तारावलिरिव व्योम्नि तेजःप्रसरपाटला, सूर्यावलिरिवान्योन्यं भासिताननमण्डना, (08)

like the ‘array of stars’, it shone with reddish lustre(because of their brown matted locks);

like the ‘array of suns’, each one’s face was lighted by the other;

रत्नावलिरिवान्योन्यं नानावर्णकृताङ्गिका मुक्तावलिरिवान्योन्यं कृतशोभातिशायिनी (09)

like the ‘array of precious gems’, they shone with various colours (since they wore garments of different colours as pertaining to the station of their life); like the ‘line of pearls’, each one enhanced the lustre of the other;

कौमुदीवृष्टिरन्येव द्वितीयेवार्कमण्डली संभृतेवातिकालेन पूर्णचन्द्रपरम्परा (10)

it was like ‘another rain of moonlight’ (because of their compassionate looks);

it was like ‘another union of suns’ (because of their knowledge);

it was as if the ‘full-moons of all the past fortnights’ had collected together;

ताराजालेवाम्भोदो व्यासो यत्र विराजते तारौघ इव शीतांशुर्नारदोऽत्र विराजते, (11)

where Vyaasa shines like a ‘dark cloud amidst the collection of stars’;

where Naarada shines like the’ lustrous moon amidst the crowd of stars’;

देवेष्विव सुराधीशः पुलस्त्योऽत्र विराजते आदित्येव देवानामङ्गिरास्तु विराजते। (33.12)

where Pulastya shines like ‘Indra among Devas’; where Angiras shines like ‘Aaditya among the Devas’.  
THE KINGS ALSO ARRIVED TO OFFER SALUTATIONS TO THE GREAT RISHIS

अथास्यां सिद्धसेनायां पतन्त्यां नभसो रसामुतस्थौ मुनिसंपूर्णा तदा दाशरथी सभा। (33.13)

When the army of Siddhas descended down to the Earth from the sky, the ‘entire assembly headed by Dasharatha’, stood up along with the ‘crowd of Munis’.

‘SKY TRAVELLERS’(SIDDHAS) AND THE ‘GROUND WALKERS’ (KINGS) APPEARED DIFFERENTLY ATTIRED

मिश्रीभूता विरेजुस्ते नभश्चरमहीचराः परस्परवृताङ्गाभा भासयन्तो दिशो दश, (14)

The ‘sky-travellers’ and the ‘ground-walkers’ shone forth as a mixed group;

their lustre mixed with each other (Munis shone with the lustre of knowledge; the kings shone with the lustre of jewels);  
they together lighted up the ten directions.

वेणुदण्डावृतकरा लीलाकमलधारिणः दुर्वाङ्कुराक्रान्तशिखाः सचूडामणिमूर्धजाः, (15)

Some held the bamboo-staff in their hands; some held the play-lotuses.

Some had tied their locks with the Durvaa grass; some had adorned their heads with the crest jewel.

जटाजूटैश्च कपिला मौलिमालितमस्तकाः प्रकोष्ठगाक्षवलय मल्लिकावलयान्विताः, (16)

Some had matted locks which had turned brown; some were adorned by the garlands in the front of their heads. Some wore the bracelets made of Rudraaksha, on their arms; some wore jasmine bracelets on their arms.

चीरवल्कलसंवीताः स्रक्कौशेयावगुण्ठिताः विलोलमेखलापाशाश्चलन्मुक्ताकलापिनः। (33.17)

Some wore ‘strips of clothes’ and ‘bark garments’; some were covered by ‘silk garments and flower garlands’. Some had tied a ‘waist garment ‘made of cloth or bark; some had tied ‘pearl garlands’ on their waists.

EVERYONE GREETES EVERYONE WITH REVERENCE

वसिष्ठविश्वामित्रौ तान्पूजयामासुः क्रमादर्घ्यैर्पाद्यैर्वचोभिश्च सर्वानेव नभश्चरान्। (33.18)

वसिष्ठविश्वामित्रौ ते पूजयामासुरादार्घ्यैर्पाद्यैर्वचोभिश्च नभश्चरमहागणाः। (33.19)

Vasishta and Vishvaamitra, worshipped all the ‘sky-travellers’ (Siddhas) in a proper manner by the ‘offering of Arghya, Paadya’ and ‘words filled with respect’.

The ‘great group of sky travellers’ (Siddhas), in turn worshipped with devotion ‘Vasishta and Vishvaamitra’, by the ‘offering of Arghya, Paadya’ and ‘words filled with respect’.

सर्वादरेण सिद्धौघं पूजयामास भूपतिसिद्धौघा भूपतिं चैव कुशलप्रश्नवार्तया। (33.20)

The king worshipped the ‘hosts of Siddhas’, with extreme devotion; and the ‘hosts of Siddhas’ in return, inquired affectionately about his welfare.

तैस्तैर्प्रणयसंरम्भैरन्योन्यं प्राप्तसत्क्रियाः उपाविशन्विष्टरेषु नभश्चरमहीचराः। (33.21)

After greeting each other with due respect and affection, and getting worshipped in the proper manner, the ‘sky-travellers’ and the ‘ground-walkers’ sat on their respective seats.

वचोभिः पुष्पवर्षेण साधुवादेन चाभितः रामं ते पूजयामासुः पुरः प्रणतमास्थितम्। (33.22)

They commended ‘Rama, who stood before them in a humble posture with bent head’, with words of admiration, along with the ‘shower of flowers’.

THE GREAT SAGES WHO HAD ARRIVED AT DASHARATHA’S ASSEMBLY-HALL

आसांचक्रे च तत्रासौ राज्यलक्ष्मीविराजितः विश्वामित्रो वसिष्ठश्च वामदेवोऽथ मन्त्रिणः नारदो देवपुत्रश्च व्यासश्च मुनिपुङ्गवः मरीचिरथ दुर्वासा मुनिराङ्गिरसस्तथा क्रतुः पुलस्त्यः पुलहः शरलोमा मुनीश्वरः वात्स्यायनो भरद्वाजो वाल्मीकिर्मुनिपुङ्गवः उद्दालक ऋचीकश्च शर्यातिश्च्यवनस्तथा। (33.23 to 26)

There had arrived all these Sages in that ‘Sabha of Dasharatha’ on that auspicious day, Vishvaamitra who was shining with his royal dignity, Vasishta, VaamaDeva and all the ministers, Naarada the son of Brahmaa, Vyaasa the best of all Sages, Marichi, Durvaasa, Muni Aangirasa, Kratu, Pulastya, Pulaha, SharaLoma the greatest of all, Vaatsyaayana, Bharadvaja, Vaalmiki the excellent Muni, Uddhaalaka, Rceeka, Sharyaati, Cyavana and others.

एते चान्ये च बहवो वेदवेदाङ्गपारगाः ज्ञातज्ञेया महात्मान आस्थितास्तत्र नायकाः। (33.27)

There were many ‘renowned personalities learned in Vedas and Vedangas’, and ‘Knowers of the highest level’, shining as the best of all.

वसिष्ठविश्वामित्राभ्यां सह ते नारदादयः इदमूचुरनूचाना राममानमिताननम्। (33.28)

Along with Vasishta and Vishvaamitra, Naarada and others, the ‘Anuchaanas’ (who had mastered all the Vedas and Vedangas methodically from an Aachaarya), spoke these words to Rama, who stayed with his face bent in respect.

नारदादयः ऊचुः

Naarada and others spoke

RAMA’S PERFECT SPEECH ON DISPASSION IS COMMENDED

अहो बत कुमारेण कल्याणगुणशालिनी वागुक्ता परमोदारा वैराग्यरसगर्भिणी, (29)

Aha! The prince has spoken well, such ‘profound speech pregnant with dispassion’; which is ‘endowed with all the auspicious qualities a speech should have’; and ‘what has been concluded through proper rational analysis filled with dispassion’;

परिनिष्ठितवक्तव्यं सबोधमुचितं स्फुटं, उदारं प्रियमार्याहं अविह्वलमपि स्फुटं, (30)

has ‘proper content of knowledge’; ‘suitable for the assembly of the learned’; ‘clear in pronunciation’; ‘profound’; ‘pleasing’; ‘fit to be heard by the noble’; ‘unhindered by anxiety’; ‘clear in thought’;

अभिव्यक्तपदं स्पष्टमिष्टं, स्पष्टं च तुष्टिम्।

‘all words properly placed as per the grammar rules’; ‘pertaining to the welfare of all’; ‘uttered smoothly without the slurring of speech’; and ‘bestowing a peaceful state of mind, freed of all the wants’.

SUCH A PURITY OF THOUGHT LIKE THAT OF RAMA IS VERY RARE

करोति राघवप्रोक्तं वचः कस्य न विस्मयम्। (33.31)

Who will not be awed by the ‘speech rendered by Raaghava’, which is endowed with all these qualities?!

शतादेकतमस्यैव सर्वोदारचमत्कृतिः ईप्सितार्थापणैकान्तदक्षा भवति भारती। (33.32)

Only in, one person in a hundred (among the most excellent in knowledge), the speech will be capable of expressing the exact thoughts within, and shine par excellence (pleasing, scholarly and to the point).

कुमार त्वां विना कस्य विवेकफलशालिनी परं विकासमायाति प्रज्ञाशरलतातता। (33.33)

Kumaara! (Rama!) Your understanding is like ‘creeper of sharp arrows’, with such a sharp scrutiny and



piercing analysis of the world, and the creeper has yielded the ‘fruit of Viveka’ (discriminating power). In whom else but you, such a creeper can blossom forth, to give such a wonderful fruit?

प्रज्ञादीपशिखा यस्य रामस्येव हृदि स्थिता प्रज्वलयत्समालोककारिणी स पुमान्स्मृतः। (33.34)

He alone is to be considered as a ‘man with proper intelligence (Pumaan)’, in whose heart stays the ‘lamp-flame of Prajnaa (proper understanding through Vichaara)’, as in Rama.

This ‘Prajnaa-flame’ burns bright in his intellect, bestowing a ‘vision of Truth hidden behind all the varied objects of the world’, as apart from the ‘ordinary vision of the senses and the mind’.

*(If anyone has no such vision, he is to be considered a woman only, as identified with the body and its ordinary sensory perception (the Prakrti).)*

रक्तमांसास्थियन्त्राणि बहून्यतितराणि च पदार्थान् अभिकर्षन्ति नास्ति तेषु सचेतनः। (33.35)

Others are all just ‘machines made of blood and flesh and bones’ only; and attract only the inert objects to them (like inert metal pulled by inert magnet). There is no consciousness in them at all.

*(They are all just inert objects made of flesh and blood; that is all; they are not conscious-beings at all.)*

जन्ममृत्युजरादुःखमनुयान्ति पुनःपुनः विमृशन्ति न संसारं पशवः परिमोहिताः। (33.36)

These ignorant inert beings go through the sufferings of births, deaths and old age again and again; but never take time to analyze the world-existence around them (like Rama has done).

कथंचित्क्वचिदेवैको दृश्यते विमलाशयः पूर्वापरविचारार्हो यथायमरिमर्दनः। (33.37)

They are all just deluded animals (just getting born, eating, sleeping, reproducing, growing old and dying).

Only very rarely is found some one somewhere, who somehow starts analyzing the faults of the world, with a purified mind, like this Rama, the ‘destroyer of enemies called the sense-desires’.

अनुत्तमचमत्कारफलाः सुभगमूर्तयः भव्या हि विरला लोके सहकारद्रुमा इव। (33.38)

People who equal Rama, who is noble and of auspicious form, yielding fruits of excellent thinking with the taste of the ‘Supreme bliss’ hidden within, are rare like the ‘mango trees’ which yield fruits of excellent taste, which are endowed with well-formed branches and leaves, and have captivating looks.

सम्यग्दृष्टजगद्यात्रा स्वविवेकचमत्कृतिरस्मिन्मान्यमतावन्तरियमद्यैव दृश्यते। (33.39)

A ‘proper analysis of the life led in the world’, through the magic of one’s own thinking capability, is found in this commendable Rama, in this young age itself.

सुभगाः सुलभारोहाः फलपल्लवशालिनः जायन्ते तरवो देशे न तु चन्दनपादपाः। (33.40)

Ordinary trees which are beautiful and well-grown, with smooth trunks easy to climb, covered with foliage and fruits are there, in each and every country (like men endowed with beauty, learning, good family, virtues, wealth, children etc); but not the sandal trees (people like Rama who are endowed with the quality of dispassion and the reasoning power, at such a young age).

वृक्षाः प्रतिवनं सन्ति नित्यं सफलपल्लवाः नत्वपूर्वचमत्कारो लवङ्गः सुलभः सदा। (33.41)

Every forest is crowded with ‘trees yielding fruits and leaves’; but has not the ‘clove-plant with its unique fragrance’.

ज्योत्स्नेव शीता शशिनः सुतरोरिव मञ्जरी पुष्पामोदलेखेव दृष्टा रामाच्चमत्कृतिः। (33.42)

Indeed ‘Rama’s speech filled with such profound reasoning’, is like the ‘cool shine of the Moon’ (pleasing to the mind), like the ‘blossoms of a good tree, with unique fragrance’ (rare reasoning power, par excellence).

अस्मिन्नुद्दामदौरात्म्यदैवनिर्माणनिर्मिते द्विजेन्द्रा दग्धसंसारे सारो ह्यत्यन्तदुर्लभः। (33.43)

Hey noble Brahmins! It is very difficult to find even the least essence (meaning or satisfaction) in this scorching mundane existence, which appears as if produced by some haughty wicked supernatural thing (or destiny which controls the results of actions) (which has made this world, as a place of suffering only).

यतन्ते सारसंप्राप्तौ ये यशनिधयो धियः धन्या धुरि सतां गण्यास्त एव पुरुषोत्तमाः। (33.44)

Those, who are endowed with the fame, because of their reasoning ability, and try hard for attaining the ‘true essence’ concealed behind the ‘vision bestowed by the mind and senses’, are indeed blessed; they stand foremost among the noble; and are excellent men.

न रामेण समोऽस्तीह दृष्टो लोकेषु कश्चन विवेकवानुदारात्मा न भावी चेति नो मतिः। (33.45)

There is no one here in this world at present, or in the future, like ‘Rama who is endowed with Viveka’ and ‘who is given to such a broadened vision of the world’; this is our opinion.

सकललोकचमत्कृतिकारिणोऽप्यभिमतं यदि राघवचेतसः

फलति नो तदिमे वयमेव हि स्फुटतरं मुनयो हतबुद्धयः। (33.46)

Hey Munis! If Rama’s expectation (of proper guidance to the understanding of the truth) does not get fulfilled (through proper instructions by us all), then we ourselves have to be blamed; for, his ‘want of answers’ will bring about the ‘welfare for all the beings in all the worlds’.

समाप्तमिदं वैराग्यप्रकरणम्

FIRST SECTION ON DISPASSION IS COMPLETE