

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

## STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY NINE

[DAASHOORAAKHYAANAM (4)]

{HOW TO DESTROY 'SVOTTHA'}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

## CHAPTER TWENTY NINE

DAASHOORAAKHYAANAM (4)  
HOW TO DESTROY 'SVOTTHA'

पुत्र उवाच

Son spoke

कीदृशस्तात संकल्पः कथमुत्पद्यते प्रभो कथं वा वृद्धिमाप्नोति कथं चैष विनश्यति। (54.01)

What is the nature of conception, Lord? How does it raise, father?

How does it expand? How does it perish?

दाशूर उवाच

Daashoora spoke

अनन्तस्यात्मतत्त्वस्य सत्तासामान्यरूपिणः चित्तश्चेत्योन्मुखत्वं यत्तत्संकल्पाङ्कुरं विदुः। (54.02)

When the 'Chit-state, the endless principle of the Reality-essence, which is the common-essence of all', is turned towards the 'perceived' (as real), then it is known as the 'sprout of conception'.

लेशतः प्राप्तसत्ताकः स एव घनतां शनैः याति चित्तखमापूर्य दृढजाड्याय मेघवत्। (54.03)

Attaining a very subtle state of existence endowed with the latent inertness, it firmly gets established in the Chitta-expanse, and becomes dense like a cloud.

भावयन्ती चित्तिश्चेत्यं व्यतिरिक्तमिवात्मनः संकल्पतामुपायाति बीजमङ्कुरतामिव। (54.04)

The 'Chit principle' perceiving itself as separate from the 'perceived', attains as if the state of conception, like the sprouting of a seed.

संकल्पेन हि संकल्पः स्वयमेव प्रजायते वर्धते स्वयमेवाशु दुःखाय न सुखाय तु। (54.05)

Conception rises because of conception; it gets produced by itself; and expands by itself very quickly; it gives only pain, never any joy.

संकल्पमात्रं हि जगज्जलमात्रं यथार्णवः, ऋते संकल्पमन्या ते नास्ति संसारदुःखिता। (54.06)

The ocean is just the waters; Jagat is just the conceptions.

There is nothing called 'pain' in this world for you, except the conception.

काकतालीययोगेन संजातोऽस्ति मुधैव हि मृगतृष्णाद्विचन्द्रत्वमिवासत्यं च वर्धते। (54.07)

It just rises (randomly) for no reason like the maxim of crow and the leaf.

It is as unreal as the mirage or two-moon vision, yet keeps increasing.

निगीर्णमातुलिङ्गस्य कनकप्रत्ययो यथा स्वयमभ्येत्यसत्योऽन्तः संकल्पस्ते तथा हृदि। (54.08)

A person, who is affected by jaundice by eating the Maatulinga fruit, sees everything yellow like the gold, though it is not real. The gold exists only in his mind. That is how the conception also exists, only in the mind.

असत्यमेव जातस्त्वमसत्यमपि वर्तसे अस्मिञ्जाते च विज्ञाने ह्यसत्यं संविलीयते। (54.09)

Your birth is unreal; you exist even though you are unreal.

When you understand this truth, the unreal melts off.

असौ सोऽहमिमे भावाः सुखदुःखमया मम व्यर्थमेवेति नानास्था येनान्तः परितप्यसे। (54.10)

*'I am that Supreme Self; these sorrows and joys I experience are not real';*

staying ignorant of this fact, you (the Brahman) suffer in your mind meaninglessly.

असन्नेवास्य जातोऽसि कुतो जन्मविलासतः व्यर्थमेवावमूढोऽसि संकल्पवशतः स्वतः। (54.11)

Though not at all connected to these births, you are deluded that you are born.

What birth is there for you who are just playing around as all this?

Through the conceptions, 'you, by your own will', act deluded for no purpose.

मा संकल्पय संकल्पं भावं भावय मा स्थितौ एतावतैव भावेन भव्यो भवति भूतये। (54.12)

Do not conceive at all any conception (of joy and sorrow which is based on only the memory and its after-effects); do not believe in the reality of the world, (which is founded on memories only).

By developing such a state of pure mind, one becomes fit for the 'Supreme welfare of liberation'.

संकल्पनाशयत्नेन न भयाननुगच्छति भावनाभावमात्रेण संकल्पः क्षीयते स्वयम्। (54.13)

When you try to destroy the conceptions (by not conceiving anything), you will be free of the fears (about the worldly events). By the absence of conception, the conception perishes by itself.

सुमनःपल्लवामर्दे किञ्चिद्व्यतिकरो भवेत् सुसाध्योऽभावमात्रेण न तु संकल्पनाशने। (54.14)

Maybe a slight effort is needed when crushing even the softest petal of a jasmine flower; not even that much effort is necessary in destroying the conception.

It is very easy; one has to remain without conceptions; that is all!

पुष्पाक्रान्तौ करस्पन्दयन्नः पुत्रोपयुज्यते तदप्युपकरोत्यस्मिन्न संकल्पपरिक्षये। (54.15)

When crushing a flower, the hand has to move a little, my son!

When destroying the conception, that much effort is also not needed.

संकल्पो येन हन्तव्यस्तेन भावविपर्ययात् अप्यर्धेन निमेषेण लीलयैव निहन्यते। (54.16)

Whoever wants to destroy the conception has to remain without any conception; within half a second, the conception remains destroyed.

भावमात्रोपसंपन्ने स्वात्मनि स्थितिमागते साध्यते यदसाध्यं तत्कस्य स्यात्किमिवाङ्ग ते। (54.17)

By just remaining as oneself (as the Reality-essence that is formless and nameless), when one is established in the true state of the self (freed of all the agitations and conceptions), then what is impossible becomes attained as possible; for 'that state' cannot be taken away or destroyed like other objects, for how can there be a second to the 'Self state of Reality', to remove it, my dear son?

संकल्पेनैव संकल्पं मनसा स्वमनो मुने छित्वा स्वात्मनि तिष्ठ त्वं किमेतावति दुष्करम्। (54.18)

Hey Muni! Cut off the conception by conception, mind by your own mind, and remain in the awareness of the inner essence. What is so difficult here?

उपशान्ते हि संकल्पे उपशान्तमिदं भवेत्संसारदुःखमखिलं मूलादपि महामते। (54.19)

Hey MahaaMati! When the conception is gone, this Samsaara with its entire crowd of pains will be uprooted fully.

संकल्पो हि मनो जीवश्चित्तं बुद्धिः सवासना नाम्नैवान्यत्वमेतेषां नार्थनार्थविदाम्बर। (54.20)

You are the best in defining words my son! Conception alone is the mind, Jeeva, inner faculty, and the intellect with the Vaasanaa. All these words are only different terms denoting the same thing.

संकल्पनादृते नेह किञ्चिदेवास्ति कुत्रचित् तमेव हृदयाच्छिन्धि किमन्यत्परिशोचसि। (54.21)

There is nothing here anywhere except the conceived things. Cut it off from your heart!

What for, are you feeling dejected?

यथैवेदं नभःशून्यं जगच्छून्यं तथैव हि असन्मयविकल्पोत्थे उभे एते तते यतः। (54.22)

Just like mirage is seen in the emptiness, this world is also seen in the emptiness.

Because both these rise out of 'unreal conceptions' and project out (as real).

असिद्धं सर्वमेवैतदसिद्धेनैव साधितं संकल्पेन जगद्यस्माद्भावना क्वावतिष्ठताम्। (54.23)

All these perceived objects around you never give any fulfilment. They can be destroyed, by never seeking their fulfilment ever. Since the world is only an object of conception, wherefore can the idea of attaining those objects arise?

सत्यास्थायामसत्यां तु किंनिष्ठा वासना भवेत्।

When the thing one is attached to is unreal, then what is there to support the Vaasanaa?

भावनाक्षयतः सिद्धिस्ततः प्राप्यं न शिष्यते तस्मादसदिदं सर्वं विज्ञेयं हेलयेद्वया। (54.24)

The achievement (Siddhi) is the destruction of the conception only. After that, nothing remains.

You should understand all this as unreal and worthless, through firm practice.

तनुभावनया तेन सुखदुःखैर्न लिप्यते अवस्तिवति च निर्णय स्नेहास्था न प्रवर्तते। (54.25)

When the conceptions diminish, you do not get affected by joy or pain.

Even as the unreality of the world gets ascertained, attachments will also cease to be.

आस्थाक्षये न जायेते हर्षामर्षौ भवाभवौ तस्मादसदिदं सर्वं सुखदुःखादिविभ्रमैः। (54.26)

When attachment is gone, there is no joy or suffering, no existence or non-existence of the world. All this is unreal; and only the delusion of pain and pleasure gets experienced.

मनो जीवः स्फुरत्युच्चैर्मानसं नगरं जगत्भविष्यद्वर्तमानं च भूतं च परिवर्तयन्। (54.27)

Mind is the Jeeva which expresses itself as all this, rotating the 'wheel of the future, present and the past'. The Jagat is just the city built by the mind.

वासनावलितं लोके स्फुरच्छक्ति मनः स्थितं, करोति स्वाशयेनेमां व्यवस्थां मलिनश्वलः। (54.28)

In this world encircled by Vaasanaas, the mind stays as the power that bursts forth as the field of experience. It alone has brought about such an arrangement, because it is restless with agitations and is tainted with ignorance; and produces a world of experience as according to its nature (of Gunas).

आत्मनः सदृशीं लीलां, जीवो हृद्वनमर्कटः दीर्घमाकारमादाय निमेषाद्याति ह्रस्वताम्। (54.29)

Jeeva is the monkey staying in the dense darkness of the heart; it extends itself sometimes as long (trying to reach its desired fruit) and sometimes stays curtailed when nothing is wanted.

ग्रहीतुं च न शक्यन्ते संकल्पजलवीचयः मनागृष्टा विवर्धन्ते ह्रस्वन्ति सपरिच्छदाः। (54.30)

The waves of conceptions cannot be brought under control; they increase by the slightest want of objects and shorten along with the other accompaniment of connected desires.

तृणमात्रेण दीप्यन्ते संकल्पा वह्निशेषवत्।

The conceptions start blazing by the least of the desires of the size of a tiny grass piece also, like the fire that has not been fully extinguished.

जगत्यप्रकटाकाराः प्रदीप्ताः क्षणभङ्गुराः भ्रमदा जडसंस्थानाः संकल्पास्तडिदग्नयः। (31,32)

The conceptions, like the flames of fire are not manifest, yet are ablaze by the least excuse, and do not last also for long. They delude one with their dark smoke of foolishness. They stay in the inert heads.

यदेवासन्मयं पुत्र तदेवाशु चिकित्सितुं शक्यते नात्र संदेहो नासत्सद्भवति क्वचित्। (32,33)

संस्थितो यदि संकल्पो दुश्चिकित्स्यः स्वतो भवेत्, किंत्वसद्भूत एवैष सुचिकित्स्यस्तदा भवेत्। (33,34)

My dear son, whatever is non-existent, that alone has to be treated through the practice of knowledge (to understand that it is not existent). There is no doubt about that. The non-existent thing can never become existent. If the conception was true, it cannot be removed through knowledge.

Since it is not really existent, then it has to be removed through the practice of knowledge only.

अकृत्रिमं चेत्संसारमलमङ्गारकाष्ण्यवतदेतत्क्षालने साधो कः प्रवर्तेत दुर्मतिः। (34,35)

किंत्वेतत्तण्डुलेष्वेव तुषकञ्चुकवत्स्थितम्, यतस्ततः प्रयत्नेन पौरुषेण विनश्यति। (35,36)

If this 'dirt of the Samsaara' was truly existent like the blackness of the coal, which idiot will try to wash it off? (*The blackness will always be there as its very nature.*) But, this conception stays like the husk of the grain (that can be removed to reveal the grain inside). Therefore, through sincere effort, it gets destroyed.

अकृत्रिममपि प्राप्तं भृशं पुत्र तथा पुनः सुखोच्छेद्यतया ज्ञस्य संसारमलमाततम्। (36,37)

My son, this 'dirt of Samsaara' can be easily got rid of by a 'Knower of the Truth', though it is spread-out wide as the 'perceived world of experience'.

तण्डुलस्य यथा चर्म यथा ताम्रस्य कालिमा नश्यति क्रियया पुत्र पुरुषस्य तथा मलं

नश्यत्येव न संदेहस्तस्मादुद्यमवान्भव। (54.37,38)

The husk from the grain and the blackness from copper can be removed through some hard work; so also, the taint of the embodied person (incorrect understanding) also gets removed by effort in the practice of knowledge, my son! There is no doubt about it.

Therefore, start the appropriate action in cleansing this dirt, without delaying any more.

असत्कल्पैर्विकल्पैर्यत्संसारो न जितो मुधा, स्तोकेनाशु लयं याति क्वासद्वस्तु चिरं स्थितम्। (54.39)

If the Samsaara that is made of the unreal conception and superimposition is not conquered yet, then it means that you have not tried hard; for it dissolves with the least of efforts indeed.

Which unreal thing can exist for long?

असत्यामेति संसारः स्वव्यवस्थां विचारतः दीपालोकादिवान्धस्य द्वीन्दुत्वं स्वीक्षितादिव। (54.40)

The Samsaara turns unreal when one analyzes one's state of existence, like the blindness due to darkness disappears by lighting the lamp, and the sight of the double-moon disappears by curing the infection of the eyes.

नासौ तव न चास्य त्वं भ्रान्तिं पुत्र परित्यज असत्ये सत्यवद्दृष्टे भावना मा स्म हीदृशः। (54.41)

This world-appearance does not belong to you, nor do you belong to it (as an inseparable part of each other). Get rid of the delusion where the unreal is seen as the real. Do not maintain belief in its reality like this.

मम गुरुविभवोज्ज्वला विलासा इति तव मास्तु वृथैव विभ्रमोऽन्तः

त्वमपि च वितताश्च ते विलासा विलसति सर्वमिदं तदात्मतत्त्वम्। (54.42)

Let there not be the delusion in you saying, '*this huge wealth of the world glittering with enjoyments is mine.*' You yourself (as this Jeeva-state) and all these spread-out enjoyments of yours (produced by your own conceptions) are all just the play of the principle of the Supreme essence of Reality.

[Daashoora explains the truths in a simple manner like this through a language easily understood by ordinary people, which gets expressed in the Scriptures. Since Daashoora is an excellent Jeeva, we must suppose that Vasishta explains his own state of momentary delusion he had to undergo at the behest of his father Brahmaa, and how at present he is explaining his state of Knowledge through the simplified words of Vaasishtam.]

### वसिष्ठोवाच

Vasishta spoke

[Vasishta experiences the Mukti-state and sees the perceived state as the beauty of Brahman, like the Kadamba tree described by Vaalmiki.]

इत्याकर्ण्य तदा तत्र रात्रावालापनं द्वयोः अहं रघुकुलाकाशशशाङ्क रघुनन्दन (55.01)

पतितः खात्कदंबाग्रे पत्रपुष्पफलाकुले तूष्णीं निवृष्टमुक्तात्मा शृङ्गाग्र इव तोयदः। (55.02)

Hey Joy of Raghu dynasty, hey 'Moon' of the 'sky namely Raghu dynasty'!

Having heard this conversation between those two, I descended down from the sky to the 'edge of the Kadamba tree overflowing with leaves, flowers and fruits', like the 'cloud descending down on the top of the peak' in the form of the 'rains that pour out of it'.

अपश्यं तत्र दाशूरं शूरमिन्द्रियनिग्रहे, परेण तपसा युक्तं तेजसेव हुताशनं, (03)

तेजोभिर्देहनिष्क्रान्तैः काञ्चनीकृतभूतलं, तापयन्तं प्रदेशं तं भुवनं भास्करो यथा। (55.04)

I saw there 'Daashoora', who was shining with the valour of a soldier with his sense-enemies under complete control; who was performing supreme penance (of the Brahman-state); who was lustrous like the Fire-deity; who had turned the ground into golden colour by the shine emanating from his body, shedding light in that region like the Sun.

मामथालोक्य संप्राप्तं दाशूरोऽर्घसपर्यया वितीर्णविष्टरं पत्रपूजया पर्यपूजयत्। (55.05)

Daashoora saw me who had arrived there, and immediately spread out another leaf-seat and worshipped me in the due manner by offering of the leaves, flowers and fruits.

ततः पूर्वकथास्तेन सह दाशूर भास्वता कृतास्तनयसंबोधाः संसारोत्तरणक्षमाः। (55.06)

Then, along with Daashoora who was shining with the Knowledge of Brahman, more discussions went on about the same topic he had been discussing with his son, that were conducive to the crossing over of the Samsaara.

दृष्ट्वांस्तमहं वृक्षं कोरकोत्तरकोटरं दाशूरस्येच्छया सर्वैरयतद्भिर्मृगव्रजैः

सेव्यमानं वनमिव लतामण्डलमण्डितम्। (55.07)

I saw 'that Kadamba tree' that was a heap of flowers where all the herds of animals were taking shelter without any fear, like a forest adorned by creeper bowers, as willed by Daashoora.

(Verses (55.07) to (55.28) that describe the beauty of the Kadamba tree are omitted. A brief description follows:)

[The tree was laughing all over with its burst of white flowers, with the fragrant breath. The hairy Chaamara oxen shining like the white moons were lost among the creepers and appeared like the autumn sky filled with pure white clouds. The dew drops shone in all its leaves like pearl-garlands. The entire body of the tree was covered by white flowers. The pollen covered it all over like the sandal paste.

The reddish leaves were like the red garment worn by the tree.

With the overflowing arrays of flowers and embraced by creepers, it was like a bridegroom dressed up for the marriage (of Purusha with Prakrti) (to produce the tricoloured world-phenomenon).

बहुनात्र किमुकेन न किंचिदपि विद्यते पत्रं यत्र तरौ नोष्यते वा न युज्यते। (55.29)

What to say anymore!

There was not a place in that tree where there was not a leaf that covered it or was not suitable!

पत्रे पत्रे मृगाः सुप्ता विश्रान्ताश्च पदे पदे कच्छे कच्छे खगा लीनास्तस्य भूरुहभूपतेः। (55.30)

In each and every leaf, the animals slept; and at each and every step, and the birds stayed within each of its moist branch; and the tree shone forth like the king of the trees.

एवं गुणविशिष्टं तं समालोकयतो मम महोत्सवेन सदृशी सा बभूव तमस्विनी। (55.31)

When I was looking all over the tree with such wondrous qualities, the night (*state of ignorance*) passed for me like a festive-occasion.

ततः कथाभिः रम्याभिः स तस्य तनयो मया विज्ञानालोकरम्याभिर्नीतो बोधं पुरं पुनः। (55.32)

Then, his son was further enlightened by me through many nice stories describing the Supreme truths.

आवयोस्तत्र चित्राभिः कथाभिरितरेतरं शर्वरी सा व्यतीयाय मुहूर्त इव कान्तयोः। (55.33)

Exchanging various ideas with one another, that night passed away quickly for us both, as between two lovers.

प्रातः प्रतनुतां याते पुष्पद्धिघनजालके स्वर्गाङ्गनाङ्गभोगाभे तारकानिकरे शनैः (34)

आकदंबनभोमार्गमुपयातं सुतान्वितं अहं विसृज्य दाशूरं ततोऽमरनदीं गतः। (55.35)

In the early morning, I left Daashoora, who had reached the path of the sky in his Kadamba tree itself, and who stayed there with his son; and went off to the River Ganges.

तत्राभिमतमासाद्य स्थानमेत्य नभस्थलं प्रविश्य खं मुनीनां च मध्यं स्वस्थ इव स्थितः। (55.36)

I went high above the sky and entered the place where the Munis resided, and stayed in their midst, absorbed in the Reality-essence.

दाशूराख्यायिकेषां ते कथिता रघुनन्दन जगतः प्रतिबिम्बाभा सत्याकाराप्यसन्मयी। (55.37)

Hey Joy of Raghu dynasty! I have narrated the story related by Daashoora to you now, which reflects the state of the Jagat which is unreal though appearing to be real.

दाशूराख्यायिकेवेयमित्येतत्कथितं मया तुभ्यं राघव बोधाय जगद्रूपनिरूपणे। (55.38)

I related to you this story told by Daashoora, hey Raaghava, to make you understand the nature of the Jagat.

तस्मादवास्तवीं त्यक्त्वा वास्तवीमपि रञ्जनां दाशूरसिद्धान्तदृशा सदोदारो भवात्मवान्। (55.39)

Therefore, renounce the ‘unreal’ which is experienced as real. Endowed with the vision of Daashoora’s discourse, you remain blissful in the essence of the Aatman-state.

तस्माद्विकल्पं मलमात्मनस्त्वं निर्धूय पश्यामलमात्मतत्त्वं

आसादयिष्यस्यचिरात्पदं तद्भविष्यसीज्यो भुवनेषु येन। (55.40) (*इज्यः पूज्यः*)

Therefore, wash off the dirt within your mind, and visualize (through the subtle-eye of knowledge) the taintless principle of the Self-essence.

Soon you will attain the Supreme-state, and will be worthy of reverence in all the worlds.

दाशूरोपाख्यानं समाप्तम्।

[DAASHOORA’S TALE IS COMPLETE]