

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY ONE

{‘KNOWER OF BRAHMAN’ IS ‘BRAHMAN’ ALONE}

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 THIRTY ONE

‘KNOWER OF BRAHMAN’ IS ‘BRAHMAN’ ALONE

रामोवाच

Rama spoke

सत्यमेतत्त्वया ब्रह्मन्यदुक्तं सूक्तिसुन्दरम्। अकर्तैव हि कर्तात्मा भोक्ताभोक्तैव भूतकृत्। (57.01)

Hey Brahman! The statement uttered by you is indeed true and beautifully worded. The ‘non-doer’ himself is the ‘doer’; both the experiencer and non-experiencer; the Creator of all the beings.

सर्वेश्वरः सर्वगश्च चिन्मात्रममलं पदं स्थानं भुवि वपुर्देवः सर्वभूतान्तरस्थितः। (57.02)

He is the Lord of all; the essence of all; is the taintless state of pure awareness.

For all the beings he is the stable support, like for all the material bodies, the Earth-pedestal is the stable ground. He is the lustrous one who is inside all beings (as the Knowledge essence, the Knower of the Known).

हृदयंगमतां प्राप्तमिदानीं ब्रह्म मे विभो त्वदुक्तिभिर्थ्याम्भोदधाराभिर्भूदव्यथः। (57.03)

Hey Lord, I have attained the complete grasping in the heart of the Brahman-state through your explanations, like a mountain completely getting drenched by the pouring rain waters (thus rid of all its heat).

औदासीन्यादनिच्छत्वान्न भुङ्क्ते न करोति च, समग्रालोककारित्वाद्भुङ्क्ते देवः करोति च। (57.04)

Since Brahman-state is indifferent and desire-less, it does not enjoy anything and does not do anything also. Being the cause of all that is seen, it enjoys and is the doer also. (*This much I understand!*)

किंत्वयं भगवन्स्फारः संशयो मे हृदि स्थितः, तं त्वं छिन्धि गिरा ब्रह्मन्दीधित्येन्दुर्यथा तमः। (57.05)

However, I still have this one doubt tormenting me, hey Bhagavan!

Destroy it with your words, like the light of the moon destroys the darkness.

इदं सत्तदिदं वाऽसदयं सोऽहमिदं नतु, अयमेको द्वितीयोऽयमित्यादिकलनामयं (06)

एकस्मिन्विद्यतेऽध्वान्ते नीहार इव भास्करे इदं प्रथममेवाच्छे कथमात्मनि संस्थितम्। (57.07)

‘Is the world real or is it not real? Am I all this or just this body? Is this world one single entity or manifold?’; the entire network of such conceptions exists in the Aatman, like the mist in the sunlight, even when there is no darkness. How does all this exist in the pure Atman at first itself?

वसिष्ठोवाच

Vasishta spoke

सिद्धान्तकाल एवास्य संप्रश्नस्योत्तरं स्थिरं कथयिष्यामि ते राम येन ज्ञास्यसि तत्त्वतः। (57.08)

I will give the suitable answer to your well-defined question at the end of the discourse Rama, where you will be able to grasp the meaning properly.

मोक्षोपायस्य सिद्धान्तमसंप्राप्य न राघव श्रोतुं प्रश्नोत्तराण्येतान्यलं योग्यो भविष्यसि। (57.09)

Without properly grasping the ‘concluding portion of this liberation-discourse’ for which you will have to be led in a slow gradual manner, hey Raaghava, you cannot grasp the answers that will be given to your questions at this present hour.

कान्तागीतगिरां राम तरुणो भाजनं यथा प्रश्नानामुत्तमोक्तीनां पुण्यकृद्भाजनं तथा। (57.10)

Only a man in youth will understand the hidden meanings in the love-song sung by his beloved, Rama, (and not the one who is still in the boyhood); and only a meritorious person (who has the patience to go through the discourse completely with a sharp purified intellect) can understand the subtle statements given as answers for the questions (not the one who makes a half-hearted effort).

वृथा भवति बालेषु यथा रागमयी कथा निरर्थकाल्पबोधेषु तथोदारोदया कथा। (57.11)

A speech that expresses passion is wasted on a child (for he has not reached the state of youth to grasp it yet). So also, ‘talks which evoke the abstract sense of Brahman’ prove meaningless for the less-intelligent ones.

कस्मिंश्चिदेव समये किञ्चित्पुंसो विराजते फलमाभाति वृक्षस्य शरद्येव न माधवे। (57.12)

Only at a certain time of his pursuit, a man shines with the full excellence of his achievement; the tree gives fruit only in the autumn season; not in the spring.

उपदेशगिरो वृद्धे रञ्जना निर्मले पटे लगन्त्युदारविज्ञानकथा चाधिगतात्मनि। (57.13)

The instructions about the Supreme are absorbed by only the mature minds; the dye is absorbed only by a taintless cloth; the talks on excellent knowledge are absorbed only by those who are able to grasp the truth of the Aatman.

प्रश्नस्यास्योत्तरं पूर्वं लेशतः कथितं मया न विस्तरेण, तेनैतन्न ज्ञातं भवता स्फुटम्। (57.14)

I answered this question of yours in the past very briefly (at the end of Bhaarghavopakhyana), and not in detail. That is why you could not grasp the clear meanings of my words.

यदि त्वमात्मनात्मानमधिगच्छसि तं स्वयं एतत्प्रश्नोत्तरं साधु जानास्यत्र न संशयः। (57.15)

When you realize the state of Reality as your essence by your own effort at intellectual excellence, then you will know the answer for this question by yourself; there is no doubt about it.

मया सिद्धान्तकाले तु प्राप्तबोधे त्वयि स्थिते वक्तव्यो विस्तरेणैव साधो प्रश्नोत्तरक्रमः। (57.16)

You will understand all my answers at the end of the discourse, when you are fully enlightened. I will give detailed answers to your questions at that time, hey Good one!

जानात्यात्मानमात्मैव कृत आत्मात्मनैव हि आत्मैव संप्रसन्नः सन्नात्मानं प्रतिपद्यते। (57.17)

At that time, the Aatman will realize the Aatman, by the truth of the Aatman as brought about by the Aatman itself. Aatman alone being pleased, Aatman gets attained by itself.

तदेतत्कथितं राम कर्त्रकर्तृविचारणं

Till now I discussed the topic of the doer and the non-doer, to explain this only.

अज्ञातत्वात्तु तामेतामक्षीणवासनो भवेत्। (57.18)

Having not realized that undivided essence of the Aatman explained by me, you might be having some Vaasanaas (to renounce the royal life) lingering still. *(That is why the doubts still trouble you.)*
(Others in this assembly also will be having some lingering Vaasanaas.)

VAASANAAS

[Taamasee Vaasanaas- Tamas dominated Vaasanaas – animal-like thoughtless actions, laziness, disinterest in the knowledge etc. Raajasic Vaasanaas are also included in this word (Taamasee) like overindulgence in actions, restlessness, anxieties, incapacity to contemplate etc.

As mentioned in the Paatanjali Sootras, the seeker has to develop qualities like Maitree, Karunaa, Muditaa and Upekshaa (friendship, compassion, blissful state due to contemplation, and indifference to sense-objects).]

बद्धो हि वासनाबद्धो मोक्षः स्याद्वासनाक्षयः वासनास्त्वं परित्यज्य मोक्षार्थित्वमपि त्यज। (57.19)

A person who is bound is bound by the Vaasanaas alone.

Liberation means the destruction of the Vaasanaas.

You must renounce completely all the Vaasanaas and even get rid of the desire for liberation also.

तामसीर्वासनाः पूर्वं त्यक्त्वा विषयवासिताः मैत्र्यादिभावनानाम्नीं गृहाणामलवासनाम्। (57.20)

First, renounce the Taamasic (ignorant, dull) Vaasanaas which contain the hankering after sense-pleasures as their essence. Then cultivate the pure Vaasanaas like friendship etc.

तामप्यन्तः परित्यज्य ताभिर्यवहरन्नपि अन्तःशान्तसमस्तेहो भव चिन्मात्रवासनः। (57.21)

Then renouncing them also completely, though using them when dealing in the world-affairs, remain only with the Vaasanaa of the Chit (to remain as the true self), with all the wants completely subdued in the mind. *(Do not even entertain a 'want' for the Moksha.)*

तामप्यथ परित्यज्य मनोबुद्धिसमन्वितां

Then discard completely that Vaasanaa also, which is connected to the mind and intellect.

(All these Saattvic qualities like 'Maitree' - friendship etc become meaningless when one is identified with the Self-state. So, one has to slowly renounce those differentiating ideas also and use them when acting in the world only.)

शेषे स्थिरसमाधानो येन त्यजसि तत्त्यज। (57.22)

At the final stage, remaining established in the identity of the essence of Reality, renounce even that effort by which you renounced everything.

चिन्मयः कलनाकालप्रकाशतिमिरादिकं वासनां वासितारं च प्राणस्पन्दनपूर्वकं (23)

समूलमपि संत्यक्त्वा व्योमसौम्यप्रशान्तधीः यस्त्वं भवसि सद्बुद्धे स भवानस्तु सत्कृतः। (57.24)

Remaining in the 'Aatman state of pure awareness' as a 'witness' only for all the 'information of the senses', and practising well the 'control of the Praana-vibration' (agitation-less state), you 'completely renounce' even the root-causes of the Vaasanaas, and all the other Vaasanaas along with the desires residing in them, the faults of the ego, the 'perception of duality along with time/space', and the 'darkness' (ignorance) and 'lustre' (knowledge) also.

Hey Intelligent Rama, when you are in the 'state where you remain as quiet as the sky, with the intellect in complete rest, then you will be in the state worthy of getting worshipped by all (as the Brahman).

हृदयात्संपरित्यज्य सर्वमेव महामतिः यस्तिष्ठति गतव्यग्रः स मुक्तः परमेश्वरः। (57.25)

The man of wisdom, who has renounced completely everything from his heart, and remains without any anxiety, is indeed liberated. He is the Supreme Lord.

समाधिमथ कर्माणि मा करोतु करोतु वा हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः। (57.26)

Whether he remains absorbed in contemplation (as a recluse) or performs actions (of his life), or does not do anything at all, that man of excellent state, whose mind is freed of all attachments is indeed liberated.

नैष्कर्म्येण न तस्यार्थो न तस्यार्थोऽस्ति कर्मभिः न समाधानजप्याभ्यां वा यस्य निर्वासनं मनः। (27)

'Non-performance of actions' has no meaning for him; 'performance of actions' also holds no meaning for him. 'Contemplation and chants' also have no meaning for the one, whose mind is free of all the Vaasanaas.

विचारितमलं शास्त्रं चिरमुद्ग्राहितं मिथः संत्यक्तवासनान्मौनोद्गते नास्त्युत्तमं पदम्। (57.28)

All the Scriptures have been analyzed thoroughly; the heated discussions have gone on with each other for long. *(This alone is the right conclusion that has been reached now.)* There is no other excellent state to be achieved than the 'Silent-state of the Aatman' where the Vaasanaas have been completely renounced!

दृष्टं द्रष्टव्यमखिलं भ्रान्त्वा भ्रान्त्वा दिशो दश, जनाः कतिपया एव यथावस्त्ववलोकिनः। (57.29)

The entire world has been searched thoroughly after wandering far and wide in all the ten directions. Very few alone are there who have realized the truth of the essence of Reality.

यद्यदालोक्यते किञ्चित्कश्चिद्यत्तन्न विद्यते ईप्सितानीप्सितादन्यन्न तत्र यतते जनः। (57.30)

Whatever has been observed anywhere, there is nothing else seen but people trying hard to chase the desired objects and discard the unwanted objects.

ये केचन समारम्भा ये जनस्य क्रियाक्रमाः ते सर्वे देहमात्रार्थमात्मार्थं नतु किञ्चन। (57.31)

Whatever enterprises (connected to the world, family etc) the people start, whatever goals (through rites and Sacrifices) that people want to achieve, are for the sake of the body alone and not for the sake of the 'true self within'.

पाताले ब्रह्मलोके च स्वर्गे च वसुधातले व्योम्नि कतिपया एव दृश्यन्ते दृष्टदृश्यः। (57.32)

In the Nether world, or in Brahmaa's abode, or in the Heaven or on Earth, or the empty sky, there are seen only very few who have realized the Supreme.

इदं हेयमुपादेयमिदमित्यसदुत्थितौ निश्चयौ गलितौ यस्य ज्ञस्यासावतिदुर्लभः। (57.33)

'This is to be discarded, this is to be sought' both such ideas are falsely risen; the Knower, in whom these ideas are dissolved off, is indeed rare to find.

करोतु भुवने राज्यं विशत्वंभोदमंबु वा नात्मलाभादृते जन्तुर्विश्रान्तिमधिगच्छति। (57.34)

Let a man rule the kingdom on the Earth or enter the water in the cloud (through Siddhis); but except for attaining the 'Knowledge of the Aatman', a creature born here will never get complete rest.

ये महामतयः सन्तः शूराश्चेन्द्रियशत्रुषु जन्मज्वरविनाशाय त उपास्या महाधियः। (57.35)

'Those men of great intellect, those great Knowers, the excellent ones', 'who have bravely conquered the enemies of sense-pleasures' should be sought with effort for gaining the 'Knowledge of Brahman'.

सर्वत्र पञ्चभूतानि षष्ठं किञ्चिन्न विद्यते पाताले भूतले स्वर्गे रतिमेतु क्व धीरधीः। (57.36)

In the Netherworld, or Earth, or Heaven, only five elements are there (which make the objects) everywhere; the sixth does not exist at all. What should a wise man want from these?

युक्त्या वै चरतो ज्ञस्य संसारो गोष्पदाकृतिः दूरसंत्यक्तयुक्तेस्तु महामत्तार्णवोपमः। (57.37)

For the 'Knower' who moves with his mind absorbed in the silence-essence, the Samsaara-jungle covers just the span of a cow's foot (and is very easy to cross over). For the person who is far from such a state (and turned towards the world and its objects), it is the vast mad turbulent (limitless) ocean of the dissolution-times.

कदंबगोलकैस्तुल्यं ब्रह्माण्डं स्फारचेतसः किं प्रयच्छति किं भुङ्क्ते प्राप्तेऽस्मिन्सकलेऽपि सः। (57.38)

For a realized man, this world equals the tiny balls of dirt eaten by the mosquito.

Even if he gets all this, what will he give, or what will he enjoy?

एतदर्थमबुद्धीनां यन्महासमरक्रियाः तन्मन्ये राम धिक्कार्यं द्वन्द्वलक्षक्षयावहम्। (57.39)

The great wars fought by the fools to own this (dirt/land), by destroying millions on both sides is a heinous act; so I believe, hey Rama.

कल्पमात्रेण कालेन सुमहापेलवोदरे तस्मिनपि हि यो नाशः सर्वाधिरमहाधियाम्। (57.40)

Even if the enjoyment be there for a time-span of Kalpa, it is not any stable life that will be enjoyed, and the final end will be anyhow met with by resulting in unbearable pains for these fools who are after the materialistic possessions.

आत्मनो यस्य सर्गादेर्यन्मनागपि नोद्भूतं तस्मिञ्जगत्रये प्राप्ते किं चिदात्मा बली भवेत्। (57.41)

When the world does not rise into existence (as a real thing) even in the least in the essence of Reality, even if the possession of the Three-worlds is attained, in what way will the Chit-Aatman (in the Jeeva state) become more powerful?

इतः शैलशतैर्व्याप्ता तथेतो जलराशिभिः कियानस्य भुवो देहो येनोदारं प्रपूरयेत्। (57.42)

'For the Knower who stays in the quiescent state of Chit-expanse that is endless and beginningless', what part of the Earth starting from 'this part of the land covered by hundreds of mountains and to the other part of the land covered by heaps of oceans', can fill even the tiniest point in him?

न तदस्ति जगत्त्यस्मिन्सपातालसुरालये यन्नामात्मवतो ज्ञस्य किञ्चित्कार्यतरं भवेत्। (57.43)

There is nothing here in this world of humans, or Heaven or Netherworld that is in the least meaningful to the 'Knower' who is in the 'state of the Reality-essence of Aatman'.

THE STATE OF AN EXCELLENT KNOWER

एकतामनुयातस्य (ज्ञस्य)

For a 'Knower', who is completely in the oneness state (where everything is some potential state of some mind, appearing from emptiness and dissolving into emptiness at each and every second of perception, akin to a dream-state);

व्योमवद्विततस्य

whose mind is as expansive as the endless beginningless sky (where he sees the 'limited field of perception' of 'any mind' as not even worth his notice like a 'mere particle of dust floating in the polluted air');

स्वस्थस्यात्मवतो ज्ञस्य

who is always aware of his state as the Reality-essence (and is removed off of all the sense-input, though amidst the flooding river of sense-inputs);

स्थितस्यात्मन्यचेतसः, (44)

who is the conscious point of the inert Brahman-state; who acts always from the level of Brahman only (like the ignorant man acting from the body-level), and is without the tainted mind-state (of meaningless narratives of births and deaths) - (for whom, the entire tri-world appears like a huge mirage-river, and as sheer emptiness);

शरीरजालनीहारधूसरा शून्यकोटरा शान्तसंसारसुभगा त्रिलोकीविपुलातटी, (45)

for whom, the (mirage) river (of the world) is bordered by the banks of the Tri-world conceptions; is covered by the misty screen of body-conceptions;

for whom, the wondrous picture of Samsaara stays in a subdued state (without any attraction or repulsion) and is inside the hollow hole of emptiness only;

स्फारब्रह्मामलाम्भोधिफेनाः सर्वे कुलाचलाः,

for whom, the Kula Mountains which support the lands are just the foam heaps formed in the 'Brahman-Ocean that spreads out without reaching any end as such';

चिदादित्यमहाभासमृगतृष्णाजलश्रियः, (46)

for whom, the ‘world-pictures’ shine forth like the ‘wondrous mirage waters’ in the ‘great lustre of the Chit-sun’;

आत्मतत्त्वमहाम्भोधिबीचयः सर्गराजयः,

for whom, the arrays of Creations that rise forth as worlds within worlds (in the hosts of minds) are just the waves that rise in the ‘huge ocean of the Reality-essence’;

अनुत्तमपदाम्भोदवृष्टयः शास्त्रदृष्टयः, (47)

for whom, the truths explained in the Scriptures are the downpour from the par excellent state of the Supreme;

चन्द्राग्नितपनालोका घटकाष्ठादिसन्निभाः,

for whom, the moons and suns shine by the lustre of the awareness-state of Reality, like the pots and sticks lying on the ground seen in some light;

प्रकाशनीयाश्चिद्रूपत्विषो मलकणास्तथा, (48)

for whom, the worlds of the ignorant also get revealed by the same lustre of the Chit, like the minuscule particles of dirt that are spread-out on the ground;

विहरन्ति स्वमात्मानः संसारवनचारिणः कामभोगोलपग्रासमृगा नरसुरासुराः, (48,49)

for whom, the humans, Suras and Asuras are the foolish deer in search of the ‘grass of desire fulfilment-states’, which wander in the wild thorny jungles of Samsaara, with their idea of the self limited by the body-idea;

अस्थिखण्डार्गलामूर्धपिधानाः स्नायुशृङ्खलाः जगद्देहा जरज्जीवरक्तमांससमुद्रकाः, (49,50)

for whom, the bodies that move about in the world are the ‘caskets that are filled with blood and flesh of the deteriorating Jeeva-states’, are bound by the chains of nerves, have the pieces of bone as locking mechanisms, and have the head as the lid at the top;

वनमालामृगा मुग्धाः पुरसंचारितास्थितौ बालबुद्धिविनोदाय योजिताश्चर्मपुत्रिकाः। (57.51)

for whom, they (humans, Suras and Asuras) are without any sense like the ‘deer of the forest gardens’ which are forced to move about in the cities (not comprehending anything, and getting into dangers); for whom, these moving things (bodies) are just moving statues covered by the skin, for amusing the immature minds only.

THE KNOWER IS A STHITAPRAJNA, OF STABILIZED INTELLECT

नैवविधोदारमना मनागपि महामतिः न जश्नलति भोगौघैर्मन्दवातैरिवाचलः। (57.52)

A ‘man of stabilized intellect’ who is in the awareness-state of Reality at all times, does not get affected in the least by the sense-pleasures (even if he is amidst them), like a mountain is unshaken by the gentle winds.

तस्मिन्किल पदे राम जस्तिष्ठति महोत्तमे यस्मिंश्चन्द्रार्कदेशोऽपि न पातालमिव स्थितः। (57.53)

Rama, when one is established in the ‘Supreme state of Knowledge-vision’, and sees no divisions, then in that state of limitless expanse, ‘even the limitless expanse of the sky containing the suns, moons and the stars’ is not seen even as anything seen below like the tiny Paataala-level also.

(There is no above or below at all. All the things dissolve off in a timeless place-less nothingness and are not given any meaning or importance at all as any valuable memory also.)

[The ‘Knower of Brahman’ is ‘Brahman itself’ who is concealed by the ‘sense-created form’ for others to see, with which he never identifies. The world rises for him from him only as Brahman, and gets filled with the various Devas, humans and animals, empowered by the Brahman-state, without getting forced by the Vaasanaas as it happens for the ordinary people. A Knower of the highest state like Vasishta, or Vyaasa or Vaalmiki is the Brahman itself acting through a mind-channel.]

यस्यालोकाल्लोकपालाः समालोकाः सुवेदिनः

By his perceiving power, the ‘Guardians of the world’ (deities) also come into existence with their own perceived worlds, and function with their natural forms, and maintain their forms.

(He is not acting from the body level of ego, but just exists as the Brahman-sky seeing a few potential states of itself through a mind-window. He is Brahman seeing Brahman through Brahman without any sense of division.)

शरीरं पान्त्ययमिव पश्यन्मूढाः क्षपार्णवे। (57.54)

Whereas, the ignorant fools drown in the ‘Ocean of Ignorance’, and hold on to the bodies as themselves, and pamper their bodies with love and attachment.

[For these fools, the world is not an amusing window-sight; but becomes instead a painful existence stuck inside the ocean that abounds in sharks, crocodiles and other dangerous fishes in the form of dangers and tragedies; the ocean that is always turbulent and fierce with its high rising waves of wants; the ocean that is always stuck in the downpour of Vaasanaas; the ocean with the dreary desolate darkness surrounding all the time, without even a ray of light of hope. An ignorant man is already ruined and is fated to suffer only, forever and ever, like the deer rolling in the hot burning sands believing it to be the cool waters of the river.]

न केचन जगद्धावास्तत्त्वज्ञं रञ्जयन्त्यमी अप्यभ्यासगताः स्फारहृदयं खमिवाम्बुदाः। (57.55)

None of the objects of the Jagat ever please the Knower (as joyous substances), even if gone through and analyzed again and again, like the clouds cannot taint the huge expanse of the taintless sky.

न केचन जगद्धावास्तत्त्वज्ञं रञ्जयन्त्यमी मर्कटा इव नृत्यन्तो गौरीलास्यार्थिनं हरम्। (57.56)

None of the objects of the Jagat ever please the Knower (as joyous substances), like the monkeys that make dancing gestures do not attract Shiva whose heart is given to Gauri.

न केचन जगद्धावास्तत्त्वज्ञं रञ्जयन्त्यमी प्राक्तनप्रतिबिम्बश्री रत्नं कुम्भगतं यथा। (57.57)

None of the objects of the Jagat ever please the Knower (as joyous substances), like the ordinary reflections seen in the water-pot do not hold any value, when the real gem has been spotted inside the pot.

वज्रापितोपममसन्मयमम्बुभङ्गतुङ्गं तरङ्गकृतबिम्बमिवावलोक्य

लोलां तदीहितसुखेषु रतिं न याति तज्ज्ञः कुशैवललवेष्टिव राजहंसः। (57.58)

Observing the diamond-like solid world to be as unstable and unreal
like the reflection (conception) that is seen

in the 'ever moving high rising waves (agitations) of the waters (of the mind),
the 'Knower of Brahman', does not get attracted by the pleasures sought by the senses',
similar to the royal swan (which enjoys the honey of the excellent lotus flowers)
does not relish the tiny bits of moss growing in the lake-side.