

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

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 SIX

{JAGAT IS COMPLETELY NON-EXISTENT}

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 SIX

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वसिष्ठोवाच

Vasishta spoke

धीरो विचारवान्साक्षादादावेव महाधिया शास्त्रेण विदुषा शास्त्रं सुजनेन विचारयेत्। (62.01)

A 'man of wisdom' who is equal minded and who is engaged in Vichaara, should study the Scriptures by himself, and then clear his doubts with the help of a noble one who is well-learned in those Scriptures.

सुजनेन वितृष्णेन विदुषा महता सह प्रविचार्य महायोगात्पदमासाद्यते परम्। (62.02)

By discussing with a noble person who has no desires for the worldly things and is highly learned, one attains the state of absorption and then attains the 'Supreme state of knowledge'.

शास्त्रार्थसुजनासङ्गवैराग्याभ्याससत्कृतः पुरुषस्त्वमिवाभाति निजविज्ञानभाजनम्। (62.03)

A Jeeva who follows the discipline of studies, company of the Knower, and the practice of dispassion, shines like you, hey Rama and becomes fit for the 'Knowledge of the Self'.

त्वमुदारनिजाचारो धीरो गुणगणाकरः अधितिष्ठसि निर्दुःखं वीतसर्गमनोमलः। (62.04)

You are well-disciplined, are courageous enough to face the truth, are a mine of all virtues, and are staying without the agitation of the worldly attachments, with all the dirt of the world completely removed.

नूनमुत्सर्जिताभ्रेण शरद्व्योम्ना समो भवान् भव भावनया मुक्तो युक्त उत्तमसंविदा। (62.05)

You are equal to the autumn sky which is rid of all its clouds.

Be freed of the belief in the reality of the world, and become endowed with excellent knowledge.

चिन्तामुक्तकलावत्या मुक्तकल्पनया स्थितं मनो मुक्तविभागं च मुक्तमेव न संशयः। (62.06)

The 'mind which is freed of all anxieties and stays as the essence of Knowledge only, with all the conceptions (forced by Vaasanaas) gone, with all ideas of division gone', is indeed liberated already; there is no doubt about it.

तवोत्तमानुभावस्य त इदानीं नरा भुवि चेष्टामनुसरिष्यन्ति रागद्वेषविहीनया। (62.07)

You are already in the excellent experience (bestowed by the Knowledge-vision).

(You will reign as the emperor of the country in the future. People will imitate your conduct.)

Now, the people of this world will follow your conduct only, by getting rid of attractions and repulsions.

बहिर्लोकोचिताचारा विहरिष्यन्ति ये जनाः भवार्णवं तरिष्यन्ति धीमन्तः पोतकान्विताः। (62.08)

Those men of wisdom, who set a model of good conduct to others in their actions of the world, will easily cross over the 'Ocean of Bhava', as if sailing on a boat.

तव तुल्यमतिर्यः स्यात्सुजनः समदर्शनः योग्योऽसौ ज्ञानदृष्टीनां मयोक्तानां सुदृष्टिमान्। (62.09)

Any man of good conduct, who has intelligence equal to you, who is equal-minded, will have the proper vision and will be fit to understand the knowledge imparted by me.

यावद्देहं धिया तिष्ठ रागद्वेषविहीनया बहिर्लोकोचिताचारस्त्वन्तस्त्यक्ताखिलैषणः। (62.10)

As long as the body is there, remain without attachment and hatred in the mind.

Having renounced all the desires within, perform well the actions suited to your station of life.

परां शान्तिमुपागच्छ यथान्ये गुणशालिनः अविचार्यास्त एववेह गोमायुशिशुधर्मकाः। (62.11)

Attain the 'Supreme state of quiescence', like the other noble persons of the yore.

Those worldly men, who do not analyze anything, (but flow along the events of life like inert grass pieces), either act like the cunning foxes (with extreme selfishness), or like idiot children without maturity.

ये स्वभावा महासत्या नृणां सात्त्विकजन्मनां तान्भजन्पुरुषो याति पाश्चात्योदारजन्मताम्। (62.12)

A man, who follows the conduct of 'those born in the Saattvic state, and those who are naturally established in the Truth of the Supreme', indeed will not take birth again, and will have his life at present, as the last one.

यानेव सेवते जन्तुरिह जातिगुणान्सदा अथान्त्यजातोऽपि जातिं भजति तां क्षणात्। (62.13)

Even if one belongs to the lower level of human birth as categorized in the society (AntyaJaata),

if he follows the conduct of the higher level of noble ones (and evolves in his intellect), he also will rise to the level of the noble ones immediately.

(It does not matter, if the body is of a lower birth (Taamasic in nature); one who evolves in the intellect surely rises in his level of existence. So also, a man of noble birth may devolve to a lower level of existence, if his conduct is blame-worthy.)

प्राक्तनानखिलान्भावान्यान्ति कर्मवशं गताः पौरुषेणावजीयन्ते धराधरमहाकुलाः। (62.14)

धैर्येणाभ्युद्धरेद्बुद्धिं पङ्कान्मुग्धगवीमिव।

Everyone attains those births as forced by the Karmas of the previous existence; yet, even huge range of mountains (or emperors with huge armies) can be uprooted through effort. Like lifting up the idiot cow sunk in the deep mire, one should lift the intellect upwards (through Vichaara) being endowed with courage (to discard the lies of the mind, ruthlessly).

तामसीं राजसीं चैव जातिमन्यामपि श्रिताः स्वविवेकवशाद्यान्ति सन्तः सात्त्विकजातिताम्।

Those good ones who belong to the Taamasic or Raajasic types, they also reach the Saattvic state by developing their discriminative power.

अतश्चित्तमणौ स्वच्छे यद्राघव नियोज्यते तन्मयो विभवत्येवं तस्माद्भवति पौरुषम्।

Therefore Raaghava, whatever is reflected in the mind-gem which is pure, that alone shines forth as its nature; and that alone is defined as the sincere effort.

पौरुषेण प्रयत्नेन महार्हगुणशालिनः मुमुक्षुवो भवन्तीह पाश्चात्यशुभजातयः।

Those who are in their last birth get the desire for liberation and get endowed with excellent virtues, through sincere effort.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा क्वचित्पौरुषेण प्रयत्नेन यन्नाप्नोति गुणान्वितः।

There is nothing in the Earth or among the Devas in the Heaven, which cannot be obtained by a man of virtues through sincere effort.

ब्रह्मचर्येण धैर्येण वीर्यवैराग्यरंहसा युक्त्या युक्तेन हि विना न प्राप्नोषि तदीहितम्। (62.15 to19)

You cannot achieve the goal you desire without developing the ‘practice of Brahman-Knowledge (Vichaara), courage, strength and dispassion’, as fast as possible.

हितं महासत्त्वतयात्मतत्त्वं विधाय बुद्ध्या भव वीतशोकः

तव क्रमेणैव ततो जनोऽयं मुक्तो भविष्यत्यथ वीतशोकः। (62.20)

You must develop the excellent state of intelligence and attain the ‘essence-state of the Self’ which is the best of all welfare; and thus get rid of all your doubts and anxieties.

Following you, these other people here also will get rid of their anxieties and will become liberated.

पाश्चात्यजन्मनि विवेकमहामहिम्ना युक्ते त्वयि प्रसृतसर्वगुणाभिरामे

Because of your excellent discrimination ability, this is your last birth; and you always are endowed with excellent virtues and are of a pleasant character.

सत्त्वस्थकर्मणि पदं कुरु रामभद्र मैषा करोतु भवसङ्गविमोहचिन्ता। (62.21)

Hey auspicious Rama! You step into the topmost level of the ‘Seven levels of realization’; let not the worry of the world-presence step into you.

समाप्तमिदं स्थितिप्रकरणम्

FOURTH SECTION DESCRIBING
‘THE STABILIZATION OF THE JAGAT’ IS COMPLETE