

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THIRTEEN

[SHAMBAROPANISHAT (2)]

{ADVICE TO A 'SEEKER OF LIBERATION'}

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 THIRTEEN

SHAMBAROPANISHAT (2)

ADVICE TO A 'SEEKER OF LIBERATION'

वसिष्ठोवाच

Vasishta spoke

(Scriptural study is a means to an end; not the end in itself.)

तरन्ति ते भवाम्भोधिं स्वप्रवाहधियैव ये शास्त्रेणासादितं दृश्यमिति निर्वाणसंस्थिताः। (32,33)

नानादुःखविकाराणि शुष्कतर्कमतानि ये यान्ति श्वभ्रं जलानीव स्वलाभं नाशयन्ति ते। (32,34,35)

Those wise ones, who cross over the 'Bhava Ocean' with their 'mind-waves flowing towards the Self-essence. and away from the perceived', stay established in the Nirvaana-state, and understand that the statements explained by the Scriptures also belong to the perceived only; but those who have varied view-points by taking recourse to 'dry logic which give rise to many experiences of pains (by senseless word-battles)' fall into deep holes (language-pit holes) like the monsoon-waters, (get dirtied in the mind with self-conceit and arrogance) and block their own welfare of liberation.

स्वानुभूतिप्रसिद्धेन मार्गेणागमगामिना न विनाशो भवत्यङ्ग गच्छतां परमां गतिम्। (35,36)

A person who experiences the 'Reality-silence' and gets his experience supported by the Scriptures, dear Rama, reaches the 'Supreme state' and never is destroyed.

*(The ignorant ones are made of 'mine' mine' ideas only! 'Mine' alone exists as their 'I-ness'.**What can belong to anyone, since everything is just some information only that is brought by the senses.**Even the ashes of their dead body cannot be owned by these unfortunate ones!**'Not even a needle with a broken-eye will accompany you after death' – ArunaGiriNaathar – a Tamilian saint.)*

इदं मे स्यादिदं मे स्यादितिबुद्धेर्महामते स्वेन दौर्भाग्यदैन्येन न भस्माप्युपतिष्ठते। (36,37)

Hey Wise one! Even the ashes (of one's dead body) do not remain as one's possessions for those unfortunate ones in the wretched state of ignorance, who hold on to the ideas of - 'This should belong to me'; 'This should belong to me'.

वेति नित्यमुदारात्मा त्रैलोक्यमपि यस्तृणं तं त्यजन्त्यापदः सर्वाः सर्पा इव जरत्त्वचम्। (37,38)

For the realized man who looks at the prosperities of the Tri-worlds as a worthless piece of dry grass, all the difficulties discard him like the 'snakes discarding the dried-up skin'.

परिस्फुरन्ति यस्यान्तर्नित्यं सत्त्वचमत्कृतिः ब्राह्मण्डमिवाखण्डं लोकेशाः पालयन्ति तम्। (38,39)

He who is always shining in the 'state of Self', is cared for (so much) by the 'Guardian-deities of the world' as if protecting the 'Cosmic egg (entire Brahmaanda) from breaking up'.

अप्यापदि दुरन्तायां नैव गन्तव्यमक्रमे राहुरप्यक्रमेणैवं पिबन्नप्यमृतं मृतः। (39,40)

Carefully avoid the pitfalls (of mere intellectual mastery of the Scriptures), and do not follow an incorrect path.

(Do not lose sight of your real goal of liberation.)

Raahu followed a wrong course, and ended up dying, even after consuming the nectar.

(Scripture-study is like nectar, no doubt; but it is not synonymous to the realization of the Truth.)

सच्छास्त्रसाधुसंपर्कमर्कमुग्रप्रकाशदं ये श्रयन्ते न ते यान्ति मोहान्ध्यस्य पुनर्वशम्। (40,41)

Those who take shelter in-

*'the practice of the study of Scriptures along with the company of the Realized' -**which shines like the 'Sun along with its fierce lustre' and destroys the darkness of the ignorance completely and offers the light of Knowledge' -**will never fall back into the 'darkness of delusion'.*

अवश्या वश्यतां यान्ति, यान्ति सर्वापदः क्षयं, अक्षयं भवति श्रेयः, कृतं येन गुणैर्यशः। (41,42)

For the one who is renowned for his virtues (as mentioned in the Mumukshu Prakarana) -

the uncontrolled (thoughts) come under control; all the calamities (as sense-made patterns) vanish; welfare becomes unlimited (since it leads to higher and higher states of Realization).

येषां गुणेष्वसंतोषो रागो येषां श्रुतं प्रति सत्यव्यसनिनो ये च ते नराः पशवोऽपरे। (42,43)

Those men who have not enough of virtues (who keep on increasing the wealth of virtues always), who are attracted to the Scriptural studies only, and are addicted to the Truth (Reality state), are termed as the real humans; rest are all animals (living in the body-level only).

(The ignorant man has not enough of possessions; he is always attracted towards the sense-objects; is addicted to many vices.)

यशश्चन्द्रिकया येषां भासितं जन्तुहृत्सरः तेषां क्षीरसमुद्राणां नूनं मूर्तो स्थितो हरिः। (43,44)

The heart-lake of those, which is coloured by the 'moonlight namely the fame of virtues', shines like the 'Milk Ocean'. In those 'Milk Oceans', Naaraayana makes his residence for sure.

भुक्तं भोक्तव्यमखिलं दृष्टा द्रष्टव्यदृष्टयः, किमन्यद्भवभङ्गाय भूयो भोगेषु लुब्धता। (44,45)

Whatever enjoyments are there, have been repeatedly enjoyed for long.

Whatever perceptions are to be seen, have been perceived unceasingly.

Why still greedily go after the same pleasures and perceptions, again and again?

यथाक्रमं यथाशास्त्रं यथाचारं यथास्थिति स्थीयतां मुच्यतामन्तर्भोगजालमवास्तवम्। (45,46)

As per the station one is in (in whatever life-state he is in), as per the instructions offered by the 'Knowledge Scriptures', as per the conduct prescribed (not transgressing the limits of ethics), as per the state of spirituality one is striving at (till the final knowledge-state is attained), stay undaunted; and free yourself from the 'net of pleasures which are not real' (since no object living or inert contains any quality named pleasure).

संस्तवः क्रियतां कीर्त्या गुणैर्गगनगामिभिः, त्रायेते मृत्युतो ह्येते न कदाचन भोगकाः। (46,47)

Let your renowned conduct be commended by those whose float in the level of 'Sky-travellers' (Siddhas). These pleasures are never going to save you from the oncoming death.

गायन्ति सिद्धसुन्दर्यो येषामिन्दुसितं यशः गीतिभिर्गगनाभोगैस्ते जीवन्ति मृताः परे। (47,48)

Those whose fame (as the realized Sages) that is white like the moonlight (since it pleases all and hurts no one) is sung as songs by the 'beautiful maidens of Siddha Lokas (the abode of highly realized ones, who exist filling the entire space-expanse as Brahman) that lay spread-out over all the skies', they alone continue to live even after the death of the body.

परमं पौरुषं यत्तमास्थायादाय स्युषं यथाशास्त्रमनुद्वेगमाचरन्को न सिद्धिभाक्। (48,49)

Take recourse to sincere effort, and intensely practise the instructions given in the Scriptures, without giving way to anxiety. How can success evade you?

यथाशास्त्रं विहरता त्वरा कार्या न सिद्धिषु, चिरकालपरिपक्वा सिद्धिः पुष्टफला भवेत्। (49,50)

Even as you follow sincerely the ideas that flow from the Scriptures, do not expect the goal to be reached quickly. The end that is reached through a long time of practice alone, will be a fully ripened fruit.

[Realization-state is not a magical-state that can be attained by some boon, or by reciting some magical hymn, or by going into trance-states seated under a tree or rock. It is Knowledge that ripens slowly through Vichaara.

The more you think, the more you will grasp the Reality-state.

Even Shiva is absorbed in thinking more about this state, even after reaching the topmost level of realization.

Vasishtha himself learns from Shiva also. Self-realization is the slow ripening of a fruit; is a 'bit by bit knowledge analysis'.

It can keep on ripening forever.

That is why, Brahman-state is said to be a state of hunger, in Upanishads.

'Destination never reached' is the bliss of Realization.

Knowledge has no end, like the perceived of the ignorant also has no end.]

वीतशोकभयायासमगर्वमपयन्त्रणं व्यवहारो यथाशास्त्रं क्रियतां मा विनश्यताम्। (50,51)

Free yourself of the 'sorrow that you are wretched and cannot reach the highest state of Realization'.

Free yourself of the 'fear of failure in the reaching the goal through death or lack of self control'.

Do not feel weak and tired, and give up the practice.

Do not feel yourself as above all others, by giving way to self-conceit.

Do not hurry the process of knowledge. (Take time to understand the truths slowly.)

(Apayantranam – not bound by the pressure of hurrying through the process like the religious acts)

Base your conduct on the ethics prescribed by the Scriptures (based on Vedas).

Do not perish by turning away from the 'process of Vichaara'.

जीवो जीर्णान्धकूपेषु भवेष्वन्तमिवागतः भवतां भूरिसङ्गानामधुनेन्द्रियदामतः

इतःप्रभृति मा भूयो गम्यतामधमादधः। (32,52)

As a Jeeva-state with countless attachments, you all have fallen into the worst-state of existence which is like the deep dark well, by getting stuck with Vaasanaas and their fields of experience, and by slipping through the sticky rope of the senses. From now onwards, do not slip further and further downwards.

इदं विचार्यतां शास्त्रमस्त्रमापन्निवारणं रणे शितशरश्रेणिशतनिर्लूनवारणे। (32.53)

Analyze and understand the 'Truths given in this Scripture (Vaasishtam)', which is a 'weapon' that destroys the obstacles (like death etc) in the 'battle-field of life' where even 'huge elephants (strong and noble men)' get shattered into pieces, getting hit by the hundreds of 'sharp arrows of sense-pleasures'.

जीवमुद्रा च किं पङ्के, भोगगन्धो निरस्यतां, किमर्थमात्रया कार्यमार्याः शास्त्रमवेक्ष्यताम्। (32.54)

What is the meaning of life? Is it to live like fish (like the three demons) inside the dried-up moist pool of the world, sucking up the 'tiny drops of dirty-water named pleasures'? Get rid of the 'stink of enjoyment' from the 'waters of experience'. Why do you waste your life in trying to possess lands and riches only? Hey noble men! (You are all educated and intelligent.) Study this Scripture and analyze the truths given in it.

इदं बिम्बमिदं बिम्बमिति सत्यं विचार्यतां धिया परप्रेरणया यातमापशवो यथा। (32.55)

Try to catch the Reality that is concealed within each perceiving moment - through Vichaara - that 'each experience is a reflection of the same Chit rising through the Vaasanaa-screen'. Like all the idiot-cows, do not blindly follow the masters (fake Gurus) who lead you astray with false theories.

(The view-points of other philosophers and religious leaders are already thought out by them with their limited understanding; and their theories are blindly followed by the people, more as a Guru-fanaticism and as an easy way to attain recognition, fame and worldly benefits. On the other hand, Vaasishtam has no philosophy of its own; and acts as a 'training ground for Vichaara' only. It is just a guide to the analyzing process; and the student reaches the truth by himself, as his personal experience.)

दौर्भाग्यदायिनी दीना शुभहीना विचारणा घनदीर्घमहानिद्रा त्यज्यतां संप्रबुध्यताम्। (32.56)

Cast off the 'dense prolonged deep sleep (of ignorance) where one is lost in thinking about the worldly activities only', which gives only pains and frustrations, which is a wretched state of stupidity, which brings no auspiciousness in the least; and wake up fully.

सुप्तं मास्थीयतां वृद्धकच्छपेनेव पल्वले उत्थानमङ्गीक्रियतां जरामरणशान्तये। (32.57)

Do not remain lost in sleep like an old tortoise living inside a dirty-mire. To free yourself of old age and death, accept fully the path of waking up to the 'Knowledge' (through the active process of Vichaara).

(Reasoning that is guided by this Scripture will reveal the non-existence of the body as a reality, and you will not be affected by the information of the body getting old or dying.)

अनर्थयार्थसंपत्तिर्भोगौघो भवरोगदः आपदः संपदः सर्वाः सर्वत्रानादरो जयः। (32.58)

Wealth (hoarding of riches, possessions) is the other name for difficulties only. Hosts of sense-pleasures infect you with the disease of world-reality. All prosperities end up as calamities only.

Success (in worldly-achievements) is wrought with envy alone, from others.

लोकतन्त्रानुसारेण विचाराद्यवहारिणां शास्त्राचारानुसारेण कर्मणा सत्फलाय च

आचारचारुचरितस्य विविक्तवृत्तेः संसारसौख्यफलदुःखदशास्वगृध्रोः

आयुर्यशाम्मि च गुणाश्च सहैव लक्ष्म्या फुल्लन्ति माधवलता इव सत्फलाय। (32.59,60)

For the one - who performs his actions with discretion by not going against the societal norms, and bases one's conduct on the instructions of the Scriptures as supported by Vichaara (discretion), who performs such actions only (study of Scriptures, company of the noble, and constant analysing of the truths of the Scriptures) which lead towards the excellent fruit of liberation, who has a beautiful conduct, who always bases his actions on reason and discrimination, and who (unlike a man who has studied all the Scriptures, yet has eyes on lowly pleasures) does not pounce with greed 'like a vulture which flies high in the sky pounces on the ground-creatures namely the varied states of joys and sorrows of the world (like marriages, births, deaths, festivals, parties, celebrations, family occasions, religious functions etc)' -

(for such a person who is given to the Vichaara-process with full sincerity) - (for such a person) -

long life (necessary for knowledge-acquirement), fame (as a man of virtues), noble qualities along with the necessary comforts of life, will blossom forth like a creeper in the Spring, and will yield the ripened fruit of liberation (True Knowledge), in course of time.