

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY FIVE

[RAAJASA-SAATTVIKAS]

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.

वसिष्ठोवाच
Vasishta spoke

(These 'Knowers of Brahman' are beyond the three Gunas, and are actually formless; yet they take on Sattva as good conduct, take on Rajas to guide others in the Knowledge path; and maintain the Tamas of the body.)

ये हि राजससात्त्विक्या जाता भुवि महागुणाः ते नित्यमेव मुदिताः प्रकाशाः ख इवेन्दवः। (61.01)

Those men of virtues who are born in the Earth with the quality of 'Raajasa-Saatvika' are always blissful and shine like the taintless moons in the sky (are pleasing and noble in their conduct).

न खेदमभिगच्छन्ति व्योमभागो मलं यथा नापदा ग्लानिमायान्ति निशि हेमांबुजं यथा। (61.02)

They never get distressed (by the events of life) like the space that is untainted by dirt.

They do not fade when faced with difficulties, like the golden lotus which never fades at night (like the ordinary lotus).

(Ordinary Saattvic people are pleasing like the ordinary lotuses; yet feel distressed when faced with difficulties; not so the noble ones, who are established in the knowledge-essence.

They are like the golden lotuses which never need the sun (goodness) to keep them shining.

The world is non-existent for these wise men.)

नेहन्ते प्रकृतादन्यते नान्यत्स्थावरो यथा, रमन्ते स्वसदाचारैः स्वार्थेभ्यः पादपा यथा। (61.03)

They do not make effort to be some one else (by imitating others), and stay as they are, like the trees stay as whatever their nature is; and they feel contented with their own allotted actions of life, like the tree remains content with its own fruits and flowers.

नित्यमापूर्यतां याति सुधायामिन्दुसुन्दरी राम राजससत्त्वस्य मोक्षमायात्यसौ यथा। (61.04)

Rama! 'Raajasa-Saatvika men' attain the state of liberation like the 'lovely Moon-girl' gets filled by nectar continuously (as a natural state without any effort).

आपद्यपि न मुञ्चन्ति शशिवच्छीततामिव।

Even when met with difficult situations, they do not lose their cool nature, like the moon never losing its coolness.

प्रकृत्यैव विराजन्ते मैत्र्यादिगुणकान्तया नवस्तबकभाविन्या लतयेव महाद्रुमाः।

They naturally shine in a splendid manner endowed with the pleasant qualities of friendship, kindness etc, like the trees enveloped by creepers with freshly bloomed clusters of flowers.

समाः समरसाः सौम्याः सततं साधुसाधवः अब्धिवद्भूतमर्यादा भवन्ति भवता समाः।

They are always equal-minded; are in the state of the Reality-essence which is everywhere equally; are calm always; and are the best of the best noble ones.

They do not transgress the ethical rules, like the ocean remaining within its limits; and are like you only.

अतस्तेषां महाबाहो पदमापदवासनं सर्वदैवानुगन्तव्यं गन्तव्यं नापदर्णवे,

तथा तथेह जगति विहर्तव्यमखेदिना। (61.08)

Therefore Rama of mighty arms, 'their state which is unaffected by any suffering' should be always sought after; the ocean of suffering should not be coveted at all.

Without getting agitated by the world-events, one should wander in this world like these noble men.

(How should one become a 'Knower of Brahman'?)

आत्मोदयाश्च वर्धन्ते यथाऽराजससात्त्विकाः अचिन्त्यगत्या

सच्छात्रं विचार्य च पुनःपुनः अनित्यता स्वमनसा विविधैवाशु भावतः

आदावन्ते च यां नित्यं क्रियां त्रैलोक्यवर्तिनीं पदार्थानापदेवाशु भावयेन्नेतरत्सुधीः।

When Rajas is slowly diminishing and Saattvic nature alone dominates, then the effort towards self-essence increases. Then one should again and again study the great scriptures (like Vaasishtam) by keeping away the worldly worries with effort; because of this, the mind captures the fragile nature of the objects.

The man of purified intellect should then deliberate and understand all the pleasures of the three worlds as having a beginning and end and leading to the harmful state of delusion only, and not the other way.

असम्यग्दर्शनं त्यक्त्वा व्यर्थमज्ञानसंततिं स्मर्तव्यं सम्यगेवेदं ज्ञानमर्थमनन्तकं,

कोऽहं कथमिदं जातं संसाराडम्बरं विभो चेति संसारमलमाततं

प्रविचार्य प्रयत्नेन प्राज्ञेन सह साधुभिः, न च कर्मसु मङ्क्तव्यं नानार्येन सहावसेत्। (61.13)

Then he should discard the incorrect thinking (based on the reality of the perceived) and the wasteful thoughts based on ignorance (false knowledge), and churn in the memory this ‘endless knowledge of the Truth’ till it is realized as an experience.

‘Who am I, how this world-show came to be about, hey master’ such queries should be analyzed again and again with the ‘guidance of a person established in the Knowledge of Brahman’ along with other good ones in the same path; one should not drown in the worldly actions; and should avoid the company of the ignoble.

द्रष्टव्यः सर्वविच्छेदः संसारानुगतः सदा साधुरेवानुगन्तव्यो मयूरेणांबुदो यथा। (61.14)

It is to be understood by the seeker, that all the thoughts that run towards worldly attachments (mirages) should be completely cut off. Only the realized Knowers should be sought after with effort, like the peacocks going after the thundering rain clouds.

अहंकारस्य देहस्य संसारस्याप्लवस्य सविचारमलंकृत्य सत्यमेवावलोकयेत्। (61.15)

The ‘Ahamkaara’ formed by imagined ideas about oneself, the ‘body’ that is believed to be one’s identity, and the ‘world’ with its varied objects and people- (all these three) which act like the turbulent ocean with waves and drown one completely in delusion, should be crossed over by the ‘boat of proper Vichaara process’; and the truth alone should be visualized.

शरीरमस्थिरमपि संत्यक्त्वा घनशोभनं वीतमुक्तावलीतन्तुं चिन्मात्रमवलोकयेत्। (61.16)

The unstable body with its various ailments of ageing and afflictions should be renounced completely (and not ever looked upon as one’s identity of name and form); and only the auspicious essence of Reality that shines as pure awareness should be always experienced as oneself, like the thread which is without any of the pearls woven into it.

तस्मिन्पदे नित्यतते सर्वगे सर्वभाविते शिवे सर्वमिदं प्रोतं सूत्रे मणिगणा यथा। (61.17)

Like the beads that are stringed through a thread, all this is stringed through that ‘auspicious state of Reality’ which spreads out as the essence of all, and is perceived by all. (*It is both the seer and the seen.*)

यैव चिद्भुवनाभोगे भूषणे व्योम्नि भास्करे धराविवरकोशस्थे सैव चित्कीटकोदरे। (61.18)

That ‘essence of Reality which is in the entire world of objects as the essence of all’, is in the lustrous sun that decorates the sky also, and is inside the belly of a tiny worm inside the hollow of the Earth also.

कुम्भव्योम्नां न भेदोऽस्ति यथेह परमार्थतः चित्तौ शरीरसंस्थानां न भेदोऽस्ति तथानघ। (61.19)

Hey Anagha! There is no difference in the space that fills the pots and the space that is outside of the pots actually, though they appear as divided; so also there is no difference between the ‘awareness state of the Jeevas stuck inside the bodies’ and the ‘Reality state of awareness’.

सर्वेषामेव भूतानां तिक्तकट्वादिभेदिनां एकत्वानुभूतेर्हि कुतश्चिन्मात्रभिन्नता। (61.20)

All the beings experience the taste-differences of sourness, bitterness, etc similarly; how can there be differences in the awareness-state?

एकस्मिन्नेव सततं स्थिते सन्मात्रवस्तुनि जातोऽयमयमुन्नष्ट इति तेषां तवेह धीः। (61.21)

When everything exists in the single state of Reality always, to say that something is born and something is destroyed is indeed foolish of you.

न च तन्नाम वस्त्वस्ति यद्भूत्वा संप्रलीयते आभासमात्रमेवेदं न सन्नासच्च राघव। (61.22)

There is nothing that becomes something and dissolves off.

Everything is appearance only; not real or unreal, hey Raaghava.

उद्भूतेनाप्रशान्तेन चेतसा सपदि स्थितं नेह मोहान्त आमोक्षान्नेदं यत्तदवस्तु च। (61.23)

Since this appearance stays along with the mind which rises with agitation, it is real; when the delusion is gone at the time of liberation, the same is understood as never existent; so it is not real.

किं किलासति रामेह मोहजाले समुञ्जति यत्किञ्चित्सङ्गसङ्गत्या विमोहे कारणं हि तत्। (24)

Rama, what is there that is to be removed in this delusion-net?

Whatever is there will cause delusion alone by its contact.

असति जगति किं किलेह मोहः, सति च किमङ्ग विमोहकारणं तत्

जननमरणसंस्थितिष्वतस्त्वं भव खमिवातिसमः सदोपशान्तः। (61.25)

Why do you maintain attachment towards this unreal world phenomenon?

If anything is there, it causes delusion only.

Therefore, you remain equal like the space (unaffected, and untainted), in situations of births and deaths, always established in the tranquil state of the Self (-Knowledge).