

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER ONE

[THE DISCOURSE STOPS AT THE NOON-TIME]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाशाख्यव्याख्यासंवलितः

पणशीकरोपाह्वलक्ष्मणशर्मतनुजनुषा वासुदेवशर्मणा सम्पादितः

आदिकविश्रीमद्वाल्मीकिमहामुनिप्रणीतो योगवासिष्ठः।

TRANSLATION AND EXPLANATION BY NARAYANALAKSHMI
BASED ON THE 'TAATPARYAPRAKAASHA' BEGINS HERE:

उपशमप्रकरणम् पञ्चमम्

CHAPTER ONE

THE DISCOURSE STOPS AT NOON-TIME

वसिष्ठोवाच

Vasishta spoke

अत्र स्थितिप्रकरणादनन्तरमिदं श्रुणु उपशमप्रकरणं ज्ञातं निर्वाणकारि यत्। (01.01)

After the 'Sthiti Prakarana' exposition, now listen to the Upashama Prakarana, the 'Section on Quiescence', which is said to bestow the 'Nirvaana-state freed of all the taints.'

श्री वाल्मीकिरुवाच

Vaalmiki spoke

[Each and everyone who was seated in the court-hall of Dasharatha, had attained a slightly higher state of the mind by listening to these discourses on Brahman. Not that everybody went into the Samaadhi-state immediately in the presence of Vasishta. Rama was the foremost in his knowledge, and was slowly rising up to a state equal to that of Vasishta himself. The others were also rising in purity-level as per their intellectual level, and the control of mind they could muster by effort.] (01.01) to (01.14) (is a single sentence)

THE SOUNDS OF THE NOON-CONCHES FILLED THE QUARTERS

शरत्तारकिताकाशस्तिमितायां सुसम्सदि कथयत्येवमाह्लादि वसिष्ठे पावनं वचः, (02)

Even as, Vasishta was speaking out the sacred words that were bestowing unique blissful state to all the minds in the great court-hall of King Dasharatha, the entire place resembled the 'serene autumn night-sky studded with the stars';

श्रवणार्थित्वमौनस्थपार्थिवे संसदन्तरे निर्वात इव निस्पन्दकमले कमलाकरे, (03)

even as, all the kings who were seated in the court-hall remained silent eager to hear the profound truths taught by the Sage, and the entire place looked like a lotus-lake with its motionless lotuses in the absence of winds;

(Even the ordinary lady-attendants who never were exposed to such profound truths were stunned and were coming out of their passion-levels and beauty conceit.)

विलासिनीषु संशान्तमदमोहबलासु च शममन्तः प्रयान्तीषु चिरप्रव्रजितास्विव, (04)

कराम्भोरुहहंसेषु लीनेषु श्रवणादिव मुक्तघुर्घुरवादेषु वायसेषु तराविव, (05)

even as, the passionate endeavours of the coquettish ladies present there remained subdued, and a peaceful state was rising inside them as if they had turned into some 'wandering monks who were doing penance for long'; even the 'chowries that rested in their hands like the swans on the lotuses' had become motionless by listening to the Sage as it were, and the 'tinkling noises of their ornaments' had stopped completely like the crows sitting noiseless on the trees;

(Most of the kings there were struggling to grasp the abstract truths explained by the Sage.)

नासाग्रपरिविश्रान्ततर्जन्यङ्गुलिकोटिषु विचारयत्सु विज्ञानकलां तज्जेषु राजसु, (06)

even as, the intelligent kings remained with their forefingers resting on their nose edges, pondering about the truths spoken by the Sage;

(Rama was completely out of his depression and doubt states.)

रामे विकासमायाते प्रभात इव पङ्कजे, परित्यक्तमःपीठे सूर्योदय इवाम्बरे, (07)

even as, Rama had (recovered from his depression state and had) bloomed up like the lotus in the early morning; and had discarded the ground of darkness (ignorance) like the sky at the rise of the Sun;
(King Dasharatha just mechanically listened to the words of the Sage with reverence and devotion, as per the demand of his royal status.)

आकर्णयति वासिष्ठीर्गिरो दशरथे रसात् कलापिनीव जीमूतनिर्द्वादान्मुक्तवर्षणात्, (08)

even as, King Dasharatha was listening to the words of Vasishta with extreme devotion and longing, like the peacock that was drenched by the pouring rains of the thundering clouds (relieved that he need not fear the anger of the Sages anymore, and he also felt happy now that his darling son was slowly recovering from his distress-state);
(The ministers had decided to control their desires for the sense pleasures from that day onwards, and had just started on their journey towards knowledge.)

आहृत्य सर्वभोगेभ्यो मनो मर्कटचञ्चलं श्रवणं प्रति यत्नेन सारेण मन्त्रिणि स्थिते, (09)

even as, the ministers had withdrawn the mind from all the pleasures with effort, and remained absorbed in the essence of the speech.
(Lakshmana was highly intelligent and could grasp any topic very easily; he had completely grasped the truth through his sharp intellect.)

वसिष्ठोक्तया परिज्ञातस्वात्मनीन्दुकलामले लक्ष्मणे विलसल्लक्ष्ये शिक्षाबलविचक्षणे, (10)

even as, 'Lakshmana who was adept in learning any subject fast and reaching any goal that was targeted', had achieved this goal also (of Brahman-Knowledge), and by 'understanding the words of Vasishta', shone like the 'taintless Full-moon without the digits' (and his mind was at complete peace);
(Shatrughna also had managed to understand the abstract truths given by Vasishta, in his level.)

शत्रुघ्ने शत्रुदलने चेतसा पूर्णतां गते, अलमानन्दमायाते राकाचन्द्रोपमे स्थिते, (11)

even as, 'Shatrughna who was adept in destroying his enemies', had attained the fullness of the intellect, and stayed like the 'Moon of the Full-moon day' with 'bliss (nectar) overflowing in his mind';
(Minister Sumitra was enlightened at the very moment of listening itself.)

सुमित्रे मित्रतां याते मानसे दुःखशीलिते विकासिहृदये जाते तत्काल इव पङ्कजे, (12)

even as, Minister Sumitra's mind was distressed (because of the untoward incidents that had happened by Vishvaamitra's arrival), and like a lotus at night longing for the arrival of the Sun, was waiting for such a profound enlightenment and bloomed up in his mind like the lotus by the Sun;
(Each one present there rose slightly in their minds from whatever level of ignorance and delusion they were in. It was as if the seeds of knowledge were scattered in all the fields at once, and would definitely give out sprouts, when and how fast the weeds got removed. Rama, whose mind was completely pure and filled with extreme dispassion was the one who benefited the most.)

तत्रस्थेषु तथान्येषु तदा मुनिषु राजसु सुधौतचित्तरत्नेषु प्रोल्लसत्त्विव चेतसा, (13)

even as, all the kings and Sages assembled there were feeling blissful in their minds like the gems that were cleaned well;

उदभूत्पूरयन्नाशाः कल्पाभ्रवमांसलः अथ मध्याह्नशङ्खानामब्धिघोषसमः स्वनः। (01.14)

there rose up the 'sounds of the mid-noon conches' like the ocean-waves, filling all the quarters, and thundering high like the dissolution-clouds.

VASISHTA STOPS HIS DISCOURSE

महता तेन शब्देन तिरोधानं मुनेर्गिरः ययुर्जलदनादेन कोकिलध्वनयो यथा। (01.15)

In the loudness of the conch noises, the words spoken by the Muni were covered up like the melodious Koel cries, by the noise of the thundering clouds.

मुनिरन्तरयांचक्रे स्वां वाचमथ संसदि, जितसारो गुणः केन महता समुदीर्यते। (01.16)

The Sage immediately stopped his discourse in that court-hall.

Which great one can rise his voice above the joyous shouts of the people (merged in their worldly affairs)?

मुहूर्तमात्रं विश्रम्य श्रुत्वा मध्याह्निःस्वनं घने कोलाहले शान्ते रामं मुनिरुवाच ह -

"रामाद्यतनमेतावदाह्निकं कथितं मया, प्रातरन्यत्तु वक्ष्यामो वक्तव्यमरिमर्दन,

इदं नियतितः प्राप्तं कर्तव्यं तदिद्वजन्मनां मध्याह्नमुपपन्नं यत्कर्तव्यं नावसीदति,

त्वमप्युत्तिष्ठ सुभग समस्ताचारसत्क्रियां आचराचारचतुरस्नानदानार्चनादिकाम्"। (01.17 to 20)

Waiting for a few seconds for the mid-noon conch sounds to subside, the Sage spoke to Rama like this-
 “Hey Rama, hey destroyer of enemies! I have discoursed till now, where the day-rites need to be performed. Whatever needs to be continued in my discourse, we will do it in the early morning next day. Brahmins have to attend to their regular rites and duties as prescribed, since it is mid-noon now. One cannot be slack in one’s duties. Hey Good one, you are also a person who is perfect in performing the regular duties; you also get up and attend to your prescribed duties like bathing, charity and worship as belongs to your royal status.”

इत्युक्त्वा मुनिरुत्थस्थौ समं दशरथः प्रभुः ससदाः सेन्दुरादित्य उदयाद्रितटादिव। (01.21)

Having said this, the Sage got up along with King Dasharatha who was accompanied by the people in the court-hall, like the ‘Sun rising up from the Udaya Mountain along with the Moon and his stars’.

तयोरुत्तिष्ठतोः सर्वा सभोत्थातुमकम्पत मन्दवातपरामृष्टा नलिनीवालिलोचना। (01.22)

When they both stood up, the entire assembly (with bee-like eyes adorning their faces), stood up hurriedly, and shook like the lotus with its array of bees shaken by the gentle wind.

(01.23) (01.31)) (is a single sentence)

THE CHAOTIC SCENE OF ALL THE KINGS GETTING UP FROM THEIR SEATS, AT ONCE

Even as the assembly stood up -

उत्तस्थौ सावतंसोत्थभृङ्गमण्डलमण्डिता करिसेनेव सन्ध्याद्रावालोकरपुष्करा, (23)

the ‘array of bees hovering over the flower head-bands’ also rose up; it was like the ‘herd of elephants rising up from the western mountain’ lifting up the ‘lotuses along with the bees’, in their trunks.

परस्परासङ्घट्टचूर्णिताङ्गदमण्डली रत्नपूर्णारुणाम्भोदसान्ध्यासमयसूचनी, (24)

the ‘armlets made of precious stones’ scratched against each other and were crushed; the ‘shine of the gems all over the place’, reminded one of the ‘evening-time which shines like the red lotus’;

पतदुत्सविभ्रान्तभृङ्गोपहितघुंघुमा मुकुटोद्दामविद्योतशक्रचापीकृताम्बरा, (25)

the ‘bees disturbed by the falling of the turbans’ made loud humming noises (like the murmuring clouds); the entire area shone like a ‘colourful rainbow’, by the ‘shine of the gems embedded on their crowns’.

कान्तालताहस्तदलचारुचामरमञ्जरी वनलेखेव विक्षुब्धवरवारणमण्डला, (26)

the ‘pretty maidens with the chowries in their hands’ looked like the ‘lovely creepers with the clusters of flowers in the leaves’ and were like the ‘borders adorning the forest of the assembly’; they were disturbed and moved away, when the assembled people got up hurriedly like the elephant crowds resting in the forest (suddenly standing up);

कचत्कटकभारक्तीकृतान्योन्यतताम्बरा, वातव्याधूतपुष्पेव मन्दारवनमालिका, (27)

the garments of each other got stuck together and shone red with the shining heavy armlets, like the ‘forest ranges of the Mandaara Mountains getting covered by the flowers blown by the winds’.

कर्पूरकणनीहाररचितामलवारिदा शरद्विक्तमालेव प्रसृताशेषभूमिका, (28)

the ‘camphor-dust’ rising from their bodies rose up to create misty clouds, and the entire area looked like the misty sky-garland of the autumn;

लोलमौलिमणिप्रान्तपाटलाम्बरकोटरा सन्ध्येवाफुल्लनीलाब्जा कार्यसंहारकारिणी, (29)

the ‘fine red clothes’ ‘extending out from the shaking jewel crowns’ filled the ‘hollows of the space’ and looked like the ‘evening time with its blooming blue lotuses which puts an end to all the day-time duties’;

रत्नांशुसलिलापूरमुखपद्मनिरन्तरा पद्मिनीवालिवलिता नूपुरारवसारसा, (30)

the ‘faces of the maidens following their masters’ were continuously covered by the ‘waters of the wavy rays of the jewels (of crown and ornaments of their masters)’; and the whole assembly looked like a ‘lotus lake (of lotus faces) with bees (eyes)’; and the ‘anklets’ sounded like the ‘cries of the Saarasa birds’;

संतता सा सभोत्तस्थौ भूभृच्छतसमाकुला भूतसन्ततिसम्भ्रान्ता सृष्टिर्नवामिवोदिता। (01.31)

the ‘entire assembly of hundreds of kings’ stood up with all the people moving helter-skelter, and looked like a ‘new Creation with hundreds of its mountains and various species of living beings moving here and there’.

EVERYONE OFFERED SALUTATION TO THE EMPEROR

प्रणम्याथ नृपं भूपा निर्ययुर्नृपमन्दिरात्शक्रचापीकृता रत्नैरम्बुधेरिव वीचयः। (01.32)

The subordinate kings saluted the emperor and left the palatial ground like the waves out of the ocean, creating numbers of rainbows with their jewel-crowns studded with various precious gems.

सुमन्त्रो मन्त्रिणश्चैव वसिष्ठमथ भूमिपं प्रणम्य जग्मुः स्नानाय रसविज्ञानकोविदाः। (01.33)

‘Sumantra and other ministers, who were adept in swimming the waters of Brahma-Jnaana’, saluted the king and the Sage, and left the place for bathing now in the ordinary waters of the world.

वामदेवादयश्चान्ये विश्वामित्रादयस्तथा वसिष्ठं पुरतः कृत्वा तस्थुरावर्जनोन्मुखाः। (01.34)

VamaDeva, Vishvaamitra and others stood behind Vasishta and were propitiated with due rites.

राजा दशरथस्तत्र पूजयित्वा मुनिव्रजं तद्विसृष्टो जगामाथ स्वकार्यार्थमरिन्दमः। (01.35)

‘King Dasharatha, the conqueror of enemies’ worshipped all the Sages, took permission from them and went to attend to his personal duties.

वनं वनास्पदा जग्मुर्व्योम व्योमनिवासिनः नगरं नागराश्चैव प्रातरागमनाय ते। (01.36)

The forest dwellers went to the forest, the sky-dwellers to the sky and the citizens to their homes, so that they could return back again in the early morning.

महीपतिवसिष्ठाभ्यां प्रणयात्प्रार्थितः प्रभुः वसिष्ठसद्वनि निशां विश्वामित्रोऽत्यवाहयत्। (01.37)

Requested with affection by the king and also by Vasishta, Vishvaamitra spent the night at Vasishta’s residence.

वसिष्ठः सह विप्रेन्द्रैः पार्थिवैर्मुनिभिस्तथा उपास्यमानो रामाद्यैः सर्वैर्दशरथात्मजैः

जगाम स्वाश्रमं श्रीमान्सर्वलोकनमस्कृतः अनुयातः सुरलोकेन ब्रह्मलोकमिवाब्जजः। (01.38,39)

Vasishta, who was propitiated by all the Brahmin chiefs, kings, Sages and also by Rama and his other brothers, went to his hermitage saluted by everyone, like Brahmaa going to BrahmaLoka accompanied by the heaven-residents.

तस्मात्प्रदेशाद्रामादीन्पुनर्दशरथात्मजान्सर्वान्विसर्जयामास पादोपान्ते नतानसौ। (01.40)

He sent off the ‘sons of Dasharatha who were saluting his feet with bent heads’, with the assurance of meeting them again in the morning.

नभश्चरान्धरणिचरानधश्चरान्विसृज्य संस्तुतगुणगोचरांश्च तान्

यथाक्रमं स्वगृहमुदारसत्त्ववांश्चकार तां द्विजजनवासरक्रियाम्। (01.41)

The noble Vasishta, then sent off the ‘Siddhas who moved in the skies, the ascetics who moved in the Earth, and the Naagas who moved below the Earth’ - all of whom were endowed with praiseworthy qualities’, and became engaged in the rites prescribed for the Brahmins.

REGULAR DUTIES ARE NOT TO BE NEGLECTED

[‘Brahma-Jnaana’ is the ‘knowledge of the essence of the perceived’ that ‘surrounds the Jeeva-state’. It in no way, proves a hindrance to the daily duties of a man. Sitting in trance, or a false show of dispassion by renouncing the regular duties is never the goal to be reached through the ‘Knowledge of the Aatman’.

As soon as the discourse was over, whatever the effect of the abstract knowledge had on the various minds assembled there, the time-factor decided the duties for every one. Whatever the inner knowledge was, the outside drama of the world has to go on as prescribed.]

ते समेत्य गृहं गत्वा राजपुत्राः शशित्विषः चक्रुः सर्वमशेषेण स्वसद्वसु दिनक्रमम्। (02.01)

The princes, who shone like the Full-moons, went to their homes and completed all their daily routines.

वसिष्ठो राघवश्चैव राजानो मुनयो द्विजाः इति चक्रुः स्वकार्याणि तथा स्वगृहवीथिषु। (02.02)

Vasishta, Dasharatha and all the other kings and Sages also finished their duties at their residences.

सस्नुः कमलकह्लारकुमुदोत्पलहारिषु जलाशयेषु चक्राह्वंससारसराजिषु

गोभूतिलहिरण्यानि शयनान्यासनानि च ददुर्दानानि विप्रेभ्यो भाजनान्यंशुकानि च। (02.04)

They took bath in the ‘lakes filled with the red, white and blue lotuses’ where the ‘Chakra birds, swans and Saarasa birds played about’; and they offered in charity the cows, lands, grains, gold, beds, chairs, vessels and clothes to the Brahmins.

हेमरत्नविचित्रेषु स्वेषु चामरसद्मसु आनर्चुरच्युतेशानहुताशार्कादिकान्सुरान्। (02.05)

Then they worshipped 'Achyuta, Ishaana, Hutaashana, Arka and other deities' in the temples that were decorated with gold and gems.

पुत्रपौत्रसुहृद्भृत्यबन्धुमितगणैः सह तत आस्वादयामासुर्भोजनान्युचितानि वै। (02.06)

Then, they all relished the foods suited to them in the company of their sons, grandson, friends, attendants and relatives.

एतस्मिन्समये चास्मिन्नगरे दिवसोऽभवत्तनुरष्टाङ्गशेषत्वादृष्टो न च मनोहरः। (02.07)

At that hour, because of being the eighth and last part of the day, it was slightly uncomfortable (for doing any work; and so everyone rested at their homes).

सायन्तनदिनान्तं ते तत्कालोचितचेष्टया अनयन्नंशुभिः सार्धं यावदस्तं ययौ रविः। (02.08)

Then they passed the evening rising at the end of the day, with actions suited to that hour; and the Sun slowly disappeared along with his rays.

सन्ध्यां ववन्दिरे सुष्ठु जेपुश्चैवाघमर्षणं पेटुः स्तोत्राणि पुण्यानि जगुर्गाथा मनोहराः। (02.09)

They worshipped then, the 'Sandhyaa' (evening deity) with proper rites, recited the 'AghaMarshana' chant, chanted sacred hymns, and sang melodious songs.

ततश्चाभ्युदिता श्यामा कामिनी शोकहारिणी क्षीरोदाविव माहेन्द्री चन्द्रावश्यायदायिनी। (02.10)

Then, like the 'Mahendra Mountain from the Milk-Ocean' rose up the 'dark lady (of the night)', pleasing all, by removing the exhaustion of the day-duties, by spraying the 'dew drops of the moon-light' everywhere. (*Moonlight was more spread-out than the darkness of the night.*)

शनैरास्तीर्णपुष्पेषु कीर्णकपर्मुष्टिषु दीर्घन्दुबिम्बरम्येषु तस्थुस्तल्पेषु राघवाः। (02.11)

Slowly, all the 'princes of the Raghu dynasty' retired to their 'bedsteads which were beautiful and soft like the elongated discs of moon', and where the 'camphor flowers were spread out all around'.

अथ रामादृतेऽन्येषां तत्र तद्व्यवहारिणी व्यतीयाय शनैः श्यामा मुहूर्त इव शोभना। (02.12)

Except Rama, for all the others, the night felt very pleasant after the routine works, and passed off within a few minutes as it were, in a restful deep sleep. (*For Rama, the night was very long indeed.*)

[A person, who has only the highest realization of Reality as his goal, never rests as such; his Vichaara-practice never takes a holiday. That is why, some people reach their goal within minutes itself; but some take many births to reach their end. For the others, Knowledge was part of the life; but for Rama, Knowledge alone was his life. He did not sleep at all, that night.]

तस्थौ रामस्तु तामेव वासिष्ठीं वचनावलीं चिन्तयन्मधुरोदारां करिणीं कलभो यथा। (02.13)

Like the calf-elephant lost in the thoughts of the mother elephant, Rama stayed awake, pondering over the truths uttered by Vasishtha, which were profound and pleasing.

RAMA'S VICHAARA PRACTICE

'किमिदं नाम संसारभ्रमणं

What is this 'ever changing Samsaara' that seems to be always there? (*How will it be, if nothing was there?*)

किमिमे जनाः भूतानि च विचित्राणि किमायान्ति प्रयान्ति किं, (14)

How did these people and various other types of beings come into being, and where do they vanish off later on?

(*The people I see around me at various moments - do they come into being along with my sight at that moment only, or do they exist independent of my vision also? How would I exist for them...; as just a momentary image only?*)

From where did these people rise up, as if from some unfathomable emptiness?

Where forth this 'Rama image' rises up as this deluded state with a life story of a prince and his kingdom?

Am I just a bundle of Vaasanaas that exists as its fulfilment-field?)

मनसः कीदृशं रूपं कथं चैतत्प्रशाम्यति,

What is the nature of the mind, and how will it subside?

(*What is this thing called the mind which exists as the quiver of Brahman, and is seen by itself as a perceived-state of itself?*)

मायेयं सा किमुत्था स्यात्कथं चैव निवर्तते, (15)

How this delusion came to be, and how will it get removed?

(*If the 'Brahman-state of Reality' alone exists, then why and how this delusion as the existence of myself and others came into being?*)

निवृत्तयानया कः स्याद्गुणो दोषोऽथ वा भवेत्,

If the 'Maayaa' is completely removed, what will be the gain, or what will be gone actually?

('Maayaa' is that state of delusion which covers the actual Reality-state and produces another state as real.

How will it be if all the delusion was gone, and truth alone gets visualized? What will I see the world as?

What difference will there be? What would great realized Knowers like Vasishtha and the others see the world as?')

कथमात्मनि चैवायं तते संकोच आगतः, (16)

How did the 'Reality-state which is present everywhere as the undivided essence of all', become shrunken like a Jeeva?

(Why at all should the 'Jeeva-state' come into existence?

Why should the taintless Brahman-state stay as this 'tainted Jeeva-state with limitations'?)

[Let me revise the lessons taught so far!]

किमुक्तं स्याद्भगवता मुनिना मनसः क्षये, किं चेन्द्रियजये प्रोक्तं किमुक्तमथवात्मनि, (17)

What did the 'Bhagavaan Muni' say about method to be practised for destroying the mind?

What did he say about 'conquering of the senses', and about the 'Realization of the Aatman'?

जीवश्चित्तं मनो मायेत्येवमादिभिराततैः रूपैरात्मैव संसारं तनोतीममसन्मयं, (18)

'Aatman, the essence of Reality' alone takes on the 'form of a Jeeva, perceiving consciousness, mind, Maayaa etc', and extends as this 'unreal appearance'.

एभिरेवं मनोमात्रतन्तुबद्धैः क्षयं गतैः दुःखोपशान्तिरेतानि सुचिकित्स्यानि नः कथं, (19)

All that is seen, is stringed through the mind-thread only (made of of concepts and memories), and everything is always in a perished-state; what is the proper treatment that should be brought about by me, for bringing an end to all these pains?

भोगाभ्रमालावल्यां धीबलाकामिमां कथं पृथक्करोमि पयसो धारां हंस इवाम्भसः, (20)

This 'intellect of mine' is stuck inside the 'garland of the array of clouds of sense pleasures' that pour out as 'endless sufferings'; how will I take it out and separate it (through Viveka), like the swan sucking out, only the milk from the water?

भोगास्त्यक्तुं न शक्यन्ते तत्यागेन विना वयं प्रभवामो न विपदामहो संकटमागतं, (21)

I am not able renounce the want for comforts and pleasures; and without renouncing these subtle wants, we cannot ward off the pains that wait at the end of it all!

Alas! Even the slightest lingering of the wants will bring forth a fall from the path!

(Mind is nothing but the process of the 'explanation of pain and pleasure', for the various measures of sense-experiences that a Jeeva has access to. Actually nothing at all is there called the mind as a real enemy that needs to be conquered with effort.

There is only this conceiving-process termed as the mind; yet, lost in this whirlpool of conceptions, I am flowing away without any control.)

मनोमात्रमिदं प्राप्यं तच्चैवेदं प्रयोजनं संपन्नं नो गिरिगुरु मौर्ख्याद्यक्षः शिशोरिव, (22)

Whatever is obtained as any pleasure is just a measure of sense experience only, as produced (and conceived) by the mind, and that alone is its function. Like a 'foolish child tormented by a ghost that is not really there', I am not able to conquer this (unreal) mind which stands like an insurmountable mountain.

परमं शान्तिमागत्य गतसंसारसंभ्रमा बालेव लब्धदयिता कंचित्प्राप्स्यति नो मतिः, (23)

A young girl will foolishly be after other sundry objects of pleasure, only till the time she attains her real fulfilment by uniting with her beloved lover; so also, only when the mind attains the 'Supreme quiescent state' with all the delusions of the worldly-existence gone, will it stop conceiving any other thing.

कदोपशान्तसंरंभं विगताशेषकौतुकं अपापपदविश्रान्तं मम स्यात्पावनं मनः, (24)

When will my mind stay with excessive purity by resting in the faultless state, without all the meaningless curiosities of enjoying pleasures again and again, and without all its excitement about the futile worldly things?

कलाकलापसंपूर्णाच्छशाङ्कादपि शीतले पदे सुरुढं विश्रम्य भ्रमिष्यामि कदा जगत्, (25)

When will I roam about the Earth like a 'Full-moon', by attaining a completeness of bliss without running after the divided-digits of the sense-joys, resting firmly in a state cooler even than the Moon, (after crossing over all the 'seven levels of realization')?

कलनापेलवं रूपमुत्सृज्यालीनमात्मनि कदैष्यति मनः शान्तिमम्भसीव तरङ्गकः, (26)

Like the wave dissolving off into the ocean, when will my mind attain the quiescent state, getting absorbed in its own source, by discarding its restless nature of agitation?

तृष्णातरङ्गाकुलितमाशामकरमालिनं कदा संसारजलधिं तीर्त्वा स्यामहमज्वरः, (27)

When will I remain without the 'fever of delusion' after crossing over the 'Ocean of Samsaara which is garlanded by the crocodiles of desires and is turbulent with the waves of Trshnaa'?

कदोपशमशुद्धासु पदवीषु विचक्षणाः मुमुक्षूणां निवत्स्यामो निःशोकं समदर्शनाः, (28)

Having a clear sight and equal vision, when will I reside without any distress in the absorption-states sought by those who desire liberation, where it is extremely pure and silent?

संतापितसमस्ताङ्गः सर्वधातुभयङ्करः संसृतिज्वर आदीर्घः कदा नाशमुपैष्यति, (29)

When will this 'long-stuck chronic disease of Samsaara that scorches every limb of mine and terrifies every cell of mine', ever end?

निर्वातदीपलेखेव कदा चित्तं गतव्यथं शमोष्यति हे बुद्धे सुप्रकाशघनान्तरं, (30)

Hey intellect! When will my conscious mind become quiet (without shaking in the least), and shine with extreme brightness, like the lamp kept in a windless place?

कदेन्द्रियाणि दुःखेभ्यः सन्तरिष्यन्ति हेलया दुरीहादग्धदेहानि गरुत्मन्त इवार्णवान्, (31)

Like the 'Garuda bird' crossing over the oceans effortlessly, when will my senses that are burnt by chasing selfish-fulfilment, cross over the sufferings easily?

अयं सोऽहं रुदन्मूढ इति व्यर्थाहितो भ्रमः शरदीवासितो मेघः कदा नाशमुपैष्यति, (32)

When will the 'wasteful harmful delusion' which is crying like a fool with ideas like 'I am of such and such a form and name' 'I am born of so and so', vanish off like the 'raining black cloud at the rise of the autumn (that is shining brightly with the 'Sun of Knowledge')'?

मन्दारवनलेखासु या मतिः सा तृणायते याचे यत्पदमात्मीयं संप्राप्स्यामः कदा वयं, (33)

When will I be in such a 'mind-state where I will beg for the true state of the Self only', where even the 'heavenly gardens with the Mandaara trees' will be discarded like the worthless pieces of grass?

वीतरागजनप्रोक्ता निर्मला ज्ञानदृष्टयः कच्चित्पदं त्वयि मनः करिष्यन्तीति मे वद, (34)

Tell me my mind, when will the 'taintless visions of knowledge' as explained by 'those people who are without any attraction towards the world', make a place in you also?

हा तात मातः पुत्रेति गिरामासामहं पुनः भाजनं चित्त मा भूवं भोजनं दुःखभोगिनां, (35)

Hey mind, (be sure of the fact that) I will never again become the food for the serpents of pains (rising out of ignorance) and scream out words like 'ha my father, my mother, my son' (with attachment).

(Then, who will be my close relative? My intellect, of course!)

हे बुद्धे भगिनि भ्रातुरर्थितां पूरयाशु मे आवयोर्दुःखमोक्षाय विचारय मुनेर्गिरः, (36)

त्वां पादपतितः प्रीत्या याचे सति सुते मते तेन भव्ये भवोच्छेदभये सुस्थिरा भव। (02.37)

Hey intellect, my sister! Please fulfil your brother's wish.

Ponder the words of the Sage, so that both of us will become free (of this painful existence).

I fall at your feet and plead with you with affection, hey intellect!

(After the study of the Scriptures and the company of the Knowers), you have become one of good conduct now; and have newly taken birth and become my daughter now.

Practise what I told you and become stable, so that the worldly-existence can be broken to pieces; and the bliss of completeness can be attained.

वसिष्ठमुनिना प्रोक्ता विरक्ताः प्रथमं गिरः ततो मुमुक्षोराचार उत्पत्तीनां क्रमस्ततः,

ततः स्थितिप्रकरणं समं दृष्टान्तसुन्दरं विज्ञानगर्भसुलभं यथावत्स्मर हे मते। (02.39)

Hey my intellect! Remember properly and ponder about the truths spoken by Sage Vasishtha.

(Vairagya) First he talked about dispassion. *(Have you developed such a dispassion now?)*

(MumukshuVyavahaara) Then he mentioned the qualities to be cultivated by the students desiring liberation.

(Have I developed those qualities?)

(Utpatti) Next, he explained in detail about how the world came to be about (and is not created at all, as a separate reality).

(Sthiti) Then, he discoursed about how the world stays as concepts only in the mind, by citing beautiful examples of stories, by which one can understand the abstract truths easily.

(Even then, if I have not grasped the truth, then I am indeed an inert piece of flesh only!)

(And, mere 'intellectual understanding' alone is not enough, in this path of Truth-realization.)

कृतमति शतशो विचारितं यद्यदि तदुपैति न मानसस्य बुद्धिः,

भवति तदफलं शरद्धनाभं सततमतो मतिरेव कार्यसारः। (02.40)

If even one absorbs all the truths that are instructed by a teacher and understands them with a sharpened mind-concentration, by thinking about them a hundreds of times- even then, unless the 'reason-based intellect' accepts it (as a heart-felt experience), all the learning becomes wasted like a 'cloud rising at the autumn (that dissolves off immediately)'.

(The knowledge that is absorbed intellectually will be temporary only, like any other sense-enjoyment, and will prove to be an object of pleasure only.)

Therefore, the 'intellectual analysis done by oneself on the truths that are heard' will alone give the required 'fruit of knowledge'; and not just the 'blind mind-absorption'.

NIGHT PASSES OFF AND THE DAY ARRIVES

तस्यैवंप्रायया तत्र ततयोदारचिन्तया सा व्यतीयाय रजनी पद्मस्येवार्ककाङ्क्षिणः। (03.01)

In this manner, with such prolonged analysis about all the instructions received from Vasishta, and wanting to hear more about the same topic, the night passed for Rama, like a lotus passes its night by waiting for the rise of the Sun.

किञ्चित्तमःकडारासु किञ्चिदप्यरुणासु च नभोविरलतारासु दिक्षु संमार्जितास्विव

प्रभाततूर्यघोषेण सममिन्दुसमाननः उत्तस्थौ राघवः श्रीमान्पद्मः पद्मकरादिव। (03.02,03)

The sky was turning grey, with the little lingering of the darkness; and a slight red colour was slowly spreading all over; the stars were becoming scarce; the directions appeared as if wiped clean of all the taints. The sound of the beating of the drums announcing the rise of the dawn' was heard all over.

'Rama, whose' face shone like a Moon' got up, like a beautiful lotus from the touch of the 'Sun with his reddish lotus-like rays'.

(Rama's mind was also like this dawn-sky with a few more doubts of darkness lingering around. His mind was freed of all the agitations and shone like a Full-moon. He had spent the entire night in analyzing the instructions, which he had heard so far, and had understood everything clearly. He was now ready to face the Sun rising with its full blast of Knowledge-rays.)

प्रातः स्नानविधिं कृत्वा सम्पाद्य भ्रातृभिः पुनः प्रहिताल्पपरीवारो वसिष्ठसदनं ययौ। (03.04)

After completing the morning rites of bathing etc along with his brothers, again with a few close attendants only, he went to the 'residence of Vasishta (a well made leaf-hut maybe)'.

समाधिसंस्थमेकान्ते मुनिमात्मपरायणं दूर एवाननामासौ रामो विनतकन्धरः। (03.05)

Vasishta was at that time was in his contemplation-state, and was alone, and was absorbed in his essence within. Rama saluted from some distance itself with a bent face, not wanting to disturb his master.

तं प्रणम्याङ्गणे तस्थुस्तस्मिंस्ते विनयान्विताः यावत्तमः समालूनं व्यक्तं दिङ्ममुखमण्डलम्। (03.06)

The four princes saluted him and stayed in the courtyard itself with extreme humbleness, till the darkness completely vanished revealing all the directions as bright.

राजानो राजपुत्राश्च ऋषयो ब्राह्मणास्ततः आययुः सदनं मौनं ब्रह्मलोकमिवामराः। (03.07)

The other kings and princes, the Rishis, the Brahmins all of them arrived at Vasishta's residence which was completely noiseless, like the Devas arriving at BrahmaLoka (the simple residence of Brahmaa).

तद्वसिष्ठस्य सदनं बभूव जनसंकुलं हस्त्यश्वरथसंबाधं पार्थिवाचारशोभनम्। (03.08)

The residence of Vasishta (in that forest region) became 'crowded with people and the noise of the vehicles of elephants, horses and chariots', as befitting the royal crowd there.

क्षणाद्वसिष्ठो भगवान्विरराम समाधितः आचारेणोपचारेण जग्राह प्रणतं जनम्। (03.09)

Within a few moments, Vasishta came out of his contemplation-state, and responded in a suitable manner

to the people who saluted him.

तथानुयातो मुनिभिर्विश्वामित्रान्वितो मुनिः आरूरोह रथं श्रीमान्सहसाब्जमिवाब्जजः। (03.10)

Then, accompanied by Vishvaamitra and other Sages, the great Vasishtha climbed the (specially prepared) chariot immediately, like the Lotus-born climbing the lotus.

ययौ गृहं दाशरथं सैन्येन महता वृतः ब्रह्मेव शक्रनगरं समस्तसुरमालितः। (03.11)

Surrounded by the great army (of kings and princes and Sages), he reached the residence of Dasharatha, like Brahmaa reaching Indra's palace with all the Devas surrounding him, like a many-jewelled garland.

विवेशावनतां तत्र रम्यां दाशरथीं सभां हंसयूथानुवलितो राजहंस इवाब्जिनीम्। (03.12)

Then, he entered the 'open court-hall of Dasharatha' where the assembled crowd awaited him with bent heads. He looked like a 'royal swan accompanied by other swans' entering the 'lotus-lake that was filled with bent lotuses'.

त्रीणि तत्र पदान्याशु तदा दशरथो नृपः निर्जगाम महावीरः सिंहासनसमुत्थितः। (03.13)

King Dasharatha, who was renowned for his valour in all the Three-worlds, got up from his throne, and walked three steps forward, as a mark of respect to the Sage.

विविशुस्तत्र ते सर्वे नृपा दशरथादयः वसिष्ठाद्याश्च मुनयो ऋषयो ब्राह्मणास्तथा

मन्त्रिणश्च सुमन्त्राद्याः सौम्याद्याश्च विपश्चितः राजपुत्राश्च रामाद्या मन्त्रिपुत्राः शुभादयः

अमात्याद्याः प्रकृतयः सुहोत्राद्याश्च नागराः मालवाद्यास्तथा भृत्याः पौराद्याश्चैव मालिनः। (03.14,15,16)

Then, all the kings along with Dasharatha, all the Munis and Rishis along with Vasishtha, and all the Brahmins, and Sumantra with all the ministers, Saumya with all the scholars, Rama with all the princes, Shubha and other princes, other ministers of other kings, the attendants, Suhotra and other prominent citizens, the Maalava chiefs and their servants and the Maalava people, entered the decorated hall.

(03.17) to (04.01) (is a single sentence)

अथ तेषूपविष्टेषु स्वेषु स्वेष्वासनेषु च, सर्वेष्वोपविष्टेषु वसिष्ठोन्मुखदृष्टिषु, (17)

Even as, all of them sat in their allotted seats;

even as every one of them remained seated with the eyes looking upward towards Vasishtha;

सभाकलकले शान्ते मौनसंस्थेषु बन्दिषु, वृत्तासु स्थितिवार्तासु सौम्ये तस्मिन्सभान्तरे, (18)

even as the soft murmurs in the assembly slowly became quiet; even as the bards also remained silent; even as the humble crowd had finished exchanging greeting with each other;

स्फुरत्पवनमालासु विशस्त्वम्भोजकोटरात्, परागेषु विलोलेषु मुक्तादामसु चञ्चलं, (19)

even as the 'cool wind rising from the lotuses like some wavy garlands' entered the assembly slowly, and playfully scattered the 'pollen of the flowers on the pearl-garlands worn by the kings';

बृहत्कुसुमदोलाभ्यः प्रसृताभ्यः समंततः वाति मांसलमामोदमादाय मधुरानिले वातायनेषु,

even as the 'sweet winds of the open air' blew through the windows, making the 'thick intoxicating fragrance of the decorative flower-garlands hanging all over the place';

मृदुषु कुसुमाकीर्णभूमिषु पर्यङ्केषूपविष्टासु पश्यन्तीषु पुरंधिषु, (20,21)

even as the 'ladies who belonged to the families of the Sages and kings' were seated on the 'soft cushions on the floor spread out with flowers', and were watching all the proceedings in wonder;

जालागतार्ककरलोलविलोचनासु रत्नप्रभानिकरपिङ्गलकोमलासु

संत्यक्तचापललवं चपलासु तासु मौनस्थितासु सितचामरधारिणीषु, (22)

even as the 'pretty attendant-ladies who were always restless by nature', now remained extremely quiet by completely discarding their restless nature while holding the white-chowries in attendance to their masters, their eyes moved like the 'tender sun-rays' falling through the curtains and were soft and yellowish in hue like the 'shine of the jewels';

(The restless Raajasic-minds now were with their Saattvic nature in dominance, and had discarded completely all the restless nature; they now shone with the Knowledge of the Reality, like the sun-rays coming out through the curtains of Jeevahood; they now shone as the essence of the Reality, like the golden hue of the excellent jewels.)

मुक्ताफलप्रतिफलप्रतिमार्करश्मिरागोदरास्वजिरभूमिषु पुष्पकौघं
नासादयत्यभिनवातपबिम्बबुद्ध्या भ्रान्ते भ्रमत्यलिकुले नभसीव मेघे, (23)

(Why the bees were confused?)

even as the 'swarm of the bees' was in great confusion and floated up in the sky like a cloud, for, these bees did not taste the honey from the heap of flowers spread out in the courtyard at all; (because) the shine from the 'pearls of the garlands worn by the kings' was reflecting the sunlight, and the Sun's reflections were falling all over the flowers; and the bees became confused and felt that those reflections were actually the tiny hot suns, *(like the ignorant who avoid the truths of the Scriptures as harmful, and move away from them, being forced by their attachment towards the world).*

पुण्यैर्वसिष्ठवदनप्रसृतं श्रुतं यत्तत्संततिप्रसृतविस्मयमार्यलोके
सत्संगमे मृदुपदाक्षरमुग्धवाक्यमन्योन्यमीप्सितमनल्पगुणाभिरामं, (24)

even as the 'kings and noblemen assembled there' - who were indeed highly meritorious, for they had had the company of great Sages and Knowers (very rarely obtained), and who were awed by the continuous downpour of 'words spoken by Vasishtha, which (unlike the abstract statements of the Upanishads) were made of soft easy words, simple sentences, each idea easily flowing towards another idea without contradiction, and containing truths of profound nature in no less measure (than the Upanishads)'.

दिग्भ्यः पुराच्च गगनाच्च वनाच्च सिद्धविद्याधार्यमुनिविप्रगणे वसिष्ठं

मौनप्रमाणमभितः प्रविशत्यशब्दं सोपांशु गौरववता सह जातवाक्ये, (25)

even as the 'crowds of Brahmins, Munis, noble scholars, Vidyaadharas and Siddhas' 'arriving there from various directions, different cities, far away lands of the skies, and the distant forests', saluted Vasishtha silently and entered inside without saying any word (so as not to disturb the profound nature of the assembly), and where, if any necessary communication was necessary, they whispered very softly near the ears, in reverence to the presence of the Great Sage;
(Everything shone lustrous with the golden-shine of the jewels worn by the kings and the knowledge-shine of the Sages. Even the wind was shining like a golden-hued lady, and entered softly with the tinkling noise of the anklets as it were.)

उन्निद्रकोकनदकोमलकोशकृष्टमग्नलिजालमकरन्दसुवर्णरागैः

आपिङ्गले मरुति वाति विलोलघण्टाटांकारगीतविनिपीतनिशान्तगीते, (26)

even as the 'wind blew with slightly yellow colour stuck to it', because of the 'gold-coloured pollen and the honey drops' of the 'bloomed up red lotuses where the bees had remained sunk within the soft hollow' at night, and which also carried the melodies of the tiny bell-sounds of the house-fronts, thus announcing the end of the night;

अगुरुतरधूमे चन्दनामोदमिश्रे सरसकुसुमदामोद्दामगन्धाङ्किताभ्रे

सरति सति वितानाम्भोरुहामोदलेशैश्चलकुसुमरजोङ्के शब्दविज्ञातभृङ्गं, (27)

even as the 'fragrant smoke' that rose from the 'incense-sticks and the incense powders mixed with the scent of sandal paste', turned into 'dark clouds' to which were added the 'heap of pollen from the fragrant fresh flowers hung all over the roof'; and the 'bees which were not seen but only heard', were covered fully by the floating pollen-dust and floated along, concealed well inside the fragrant roof-clouds;

मेघगम्भीरया वाचा विश्रब्धपदसुन्दरं इदं दशरथो वाक्यमुवाच मुनिनायकम्। (04.01)

at that time, king Dasharatha addressed these humble and affectionate words to the best of Sages.

"भगवन्ह्यस्तनेन त्वं वाक्यसंदर्भजन्मना क्वचिन्मुक्तोऽसि खेदेन तपःकाश्यातिशायिना। (04.02)

"Bhagavan! You are already a person who excels in hard ascetic practices.

Are you now free of the exhaustion of your discourse of yesterday?

ह्यस्तनोक्तो य आनन्दी विविक्तो वचसां गणः अमृतावर्षणेनेव तेनैवाश्वासिता वयम्। (04.03)

Whatever speech was given by you yesterday was highly pleasing and detailed, and we felt as soothed as by the downpour of nectar.

चन्द्रांशव इवोत्सार्य तमांस्यमृतनिर्मलाः अन्तःशीतलयन्त्येता महताममला गिरः। (04.04)

‘Throwing off the darkness like the moon-rays’, the ‘taintless nectar-like words of the noble’ cool the inside.

अपूर्वाह्लाददायिन्य उच्चैस्तरपदाश्रयाः अतिमोहापहारिण्यः सूक्तयो हि महीयसाम्। (04.05)

The ‘statements uttered by the great men of knowledge’, bestow unique bliss, take one to the ‘highest state ever’, and remove the ‘dense delusion’.

आत्मरत्नावलोकैकदीपिका सरसात्मिका यमाद्युक्तिलतोदेति स वन्यः सुजनद्रुमः। (04.06)

‘That tree named the Knower’ should be worshipped, by taking shelter in whom the ‘creeper of profound truths, filled with the essence of Knowledge’ rises up, thus revealing the ‘gem of the Aatman’.

दुरीहितं दुर्विहितं सर्वं सज्जनसूक्तयः प्रमार्जयन्ति शीतांशोस्तमःकाण्डमिवाङ्घ्रयः। (04.07)

Like the ‘Moon with its cool lustre’ removing ‘all the faults of the darkness with its rays’, the ‘words of the noble’ erase off ‘all the faults of the mind and the body’, by ‘destroying the desires and the evil consequences of the sense-pleasures’. (अङ्घ्रयः - किरणाः)

तृष्णालोभादयोऽस्माकं संसारनिगडा मुने तवोक्त्या तनुतां याताः शरदीवासिताम्बुदाः। (04.08)

The ‘thirst for pleasures’ and the ‘greed for possessions’ ‘that bind us like chains’, have melted off like the ‘dark clouds at the rise of the autumn’.

संप्रवृत्ता वयं द्रष्टुमात्मानमपकल्मषं रसाञ्जनानीतदृशो जात्यन्धा इव काञ्चनम्। (04.09)

We are able to have the ‘taintless vision of the Aatman’, by the ‘magical collirium of Brahma-Jnaana’ that is given by you, like the ‘born-blind are made to see the shine of the gold by the use of the magic collirium’.

संसारवासनानाम्नी मिहिका हृदयाम्बरे प्रवृत्ता तनुतां गन्तुं त्वदुक्तिशरदेव नः। (04.10)

The ‘mist that covered our heart in the form of Vaasanaa for the worldly-things’ has started to dissolve off, by your words, like the mist dissolving off at the rise of the autumn.

मुने मन्दारमञ्जर्यस्तरङ्गा वामृताम्भसः न तथा ह्लादयन्त्यन्तर्यथोदारधियां गिरः। (04.11)

Hey Muni! Neither the ‘clusters of Mandaara flowers’ nor the ‘waves of the nectar-ocean’ give joy like the ‘words of the realized Knowers’.

यद्यद्राघव संयाति महाजनसपर्यया दिनं तदिह सालोकं शेषास्त्वन्धा दिनालयः। (04.12)

राम राजीवपत्राक्ष प्रकृतार्थमिहाव्ययं मुनिमाबोधय पुनः प्रसादे समवस्थितम्। (04.13)

Hey Raaghava, hey Rama with the eyes of the petals of the lotus!

The ‘day’ that is spent in the ‘company of the noble’ alone is filled with light; other days are just passed in utter blindness. Question the compassionate Sage about the topic that is presently getting discussed”.

इत्युक्तो भूभृता तत्र रामाभिमुखमास्थितः उवाचेदमुदारत्मा वसिष्ठो भगवान्मुनिः। (04.14)

After the king spoke like this, Bhagavaan Vasishta, the best of Knowers addressed these words to Rama, facing him directly.

वसिष्ठोवाच

Vasishta spoke

राघव रघुकुलैकेन्दो यन्मयोक्तं महामते कच्चित्स्मरसि वाक्यार्थं पूर्वापरविचारितम्। (04.15)

Raaghava, the Moon of Raghu dynasty! You are highly intelligent!

Have you analyzed all my statements so far, as connected to each other?

उत्पत्तीनां विचित्राणां सत्त्वादिगुणभेदतः कच्चित्स्मरसि सर्वासां विभागमरिर्मदन। (04.16)

Have you understood how the Jagat rises, only as just the different levels of the Gunas like Sattva, etc?

कश्चित्सर्वमसर्वं च सदसच्च सदोदितं रूपं स्मरसि वेत्स्येव विविक्तं परमात्मनः। (04.17)

Have you clearly grasped the ‘nature of the Supreme Aatman’ which is everything (that is perceived), but is not anything (that can be perceived), which is real (as itself) and unreal (as the perceived), and which is always there without setting ever?

यथेदमुदितं विश्वं विश्वेशादेव चेश्वरात्कच्चित्स्मरसि तत्साधो साधुवादैकभाजन। (04.18)

Hey Rama, you are indeed the befitting student for such profound instructions.

Do you understand how the ‘world-phenomenon’ (Vishvam) rises out the ‘Lord of the entire world-phenomenon (Vishvesha) the Ishvara (the Supreme Lord)’ only, (and not from any producer of the world as a secondary principle, as described by other viewpoints which are based on the reality of the perceived world)?

रूपं कच्चिदविद्याया बलाद्भङ्गुरमाततं अनन्तमन्तवच्चैव सम्यक्स्मरसि सन्मते। (04.19)

Rama, you are indeed extremely pure in the mind.

Have you grasped well the ‘nature of Avidyaa’ which is fragile being under the force of Time, which is endless as the Vaasanaa-states, which is momentary only by appearing as objects again and again newly?

चित्तमेव नरो नान्यदिति यत्प्रतिपादितं लक्षणादिविचारेण कच्चित्स्मरसि साधु तत्। (04.20)

Hey Rama, you are indeed of good conduct. A man is actually the content of the mind only; this was proved through the detailed description of the nature of the mind. Do you remember all that?

वाक्यार्थाश्चाखिलः कच्चित्त्वया राम विचारितः ह्यस्तनस्तस्य विचारस्य रात्रौ हृदि निवेशितः। (04.21)

Hey Rama! Have you revised all the topics properly at night, by analyzing every statement in your heart, about all that was told to you previously?

भूयोभूयः परामृष्टं हृदये सुनियोजितं प्रयोजनं फलत्युच्चैर्न हेलाहतसंस्थितेः। (04.22)

Only when the truths are analyzed again and again, and are made the essence of one’s nature, will the instructions give forth the right fruit (of liberation from delusion); not if they are just heard surface-wise only (as a form of a merit-gaining action).

भाजनं त्वं विविक्तानां वचसां शुद्धिशालिनां विविक्तहृदयः कण्ठे मुक्तानामिव राघव। (04.23)

Hey Rama! You are of broadened intellect. *(Whatever is heard, you make it a part of your inner essence.)*

You are indeed fit to receive these abstract thoughts as your adornment, like the ‘garland of extremely pure pearls’ that is fit to be worn on the neck by a ‘man of broad chest’.

वाल्मीकिरुवाच

Vaalmiki spoke

कमलासनपुत्रेण मुनिना समहौजसा एवं वितीर्णावसरो रामो वाक्यमुवाच ह। (04.24)

When questioned by ‘the Sage, the son of Brahmaa with a lustre equal to him’, and permitted to speak on the context of the topic under discussion, Rama spoke like this.

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ तवैवैतद्विजृम्भितं यदहं परमोदारो बुद्धवान्वचनं तव। (04.25)

Bhagavan! You know about all Dharmas that prevail in the world.

I have understood clearly all the abstract truths given by you.

यददादिशसि तत्सर्वं तथैव न तदन्यथा अपास्तनिद्रेण मया वाक्यार्थो हृदि चिन्तितः। (04.26)

Without giving in to sleep at night, I have analyzed all the meanings of the statements in my heart, whatever you have spoken, all that, as explained by you, and not in any contradictory manner (to find fault in them).

भवान्धकारक्षतये भवतोक्तिविवस्वता ह्यःप्रसादितमाह्लादि वाग्रश्मिपटलं प्रभो। (04.27)

Prabhu! ‘Your words’ were like the ‘lustrous Sun’ capable of destroying the darkness of ‘Bhava’; and I am now indeed feeling very happy by ‘your words of the previous days’ which like the overflowing sun-rays have removed all the distress and dullness (blindness and cold) in me.

तदतीतमदीनात्मन्सर्वमन्तःकृतं मया रम्यं पुण्यं पवित्रं च रत्नवृन्दमिवान्वितम्। (04.28)

Hey you of excellent state! I have understood well all that was taught previously; for your instructions were pleasing (with many unique stories), meritorious (offering a state above the heavens), sacred (without any worldly gain attached), like the gems from a heap of gems falling one after another in an order.

हितानुबन्धि ह्यं च पुण्यमानन्दसाधनं शिरसा घ्नियते कैर्नो सिद्धैस्त्वदनुशासनम्। (04.29)

‘Your words’ bestow the best of all the welfare; are easily understood; are sacred (explaining about the taintless-essence within); bestow the unique bliss (which is not mind-based), which even the Siddhas will wear on their heads with respect.

प्रतिक्षिपन्तः संसारमिहिकावरणं वयं प्रसन्नास्त्वत्प्रसादेन वर्षान्त इव वासराः। (04.30)

Like the 'days at the end of the monsoon' we have thrown off the 'covering screen of mist' namely 'the belief in the reality of the world (Samsaara)' by your grace, and are very happy.

आपातमधुरारम्भं मध्ये सौभाग्यवर्धनं अनुत्तमफलोदकं पुण्यं त्वदनुशासनम्। (04.31)

'Your words' are sweet even when just heard; increase the qualities of Shama etc when later analyzed within through Vichaara; and in the end bear the excellent fruit of the AatmaJnaana.

विकासिसितमम्लानमाह्लादितशुभाशुभं त्वद्वचःकुसुमं नित्यं श्रीमत्फलदमस्तु नः। (04.32)

'Your words' are like the 'flowers of the Kalpa tree'; are always in bloom with knowledge, are extremely pure (white) without any taint, never fade from the heart, and have excellent fragrance that unite all the good and bad as one single-essence and are eternal (can benefit any mind of any world); let it bear fruit in us (as the liberation-state).

YOU ARE THE SACRED LAKE FILLED WITH KNOWLEDGE-WATERS

सकलशास्त्रविचारविशारद प्रसृतपुण्यजलैकमहाहृद

भज भृशं विततव्रत संप्रति प्रसृततां हतकिल्बिष संततिम्। (04.33)

Hey Bhagavan! You thoroughly understand the meaning of all the Scriptures.

You are the 'great lake spread out with sacred-waters only',

and allow the good ones to benefit from you,

like the lake where the swans move about and allow the Sages to perform their rites.

Bathing in the lake destroys the sins; your words kill the faults in the mind.

Now sprinkle more sacred waters on us like the lake, and bestow more knowledge on us.