

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुत्रगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART FIFTY NINE

[RAMA ENTERS NIRVIKALPA SAMAADHI]

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 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

भरद्वाज उवाच  
Bharadvaaja spoke

इति वरमुनिनोक्तं ज्ञानसारं पुराणं सकलमनुनिशम्य श्रीरघूणां कुलाग्र्यः विमलमतिरपृच्छत्किंचिदन्यत्स्वयं वा समसुखपरिपूर्णः पूर्णबोधस्थितोऽसौ। स खलु परमयोगी विश्ववन्द्यः सुरेशो जननमरणहीनः शुद्धबोधस्वभावः सकलगुणनिधानं संनिधानं रमायाः त्रिजगदुदयरक्षानुग्रहणामधीशः।

After listening completely to the ever-new essence of knowledge related by of the Great Sage, did Rama of the taintless mind, the foremost of the Raghus, present any more of his doubts; or, did he remain overflowing with the bliss of equal-ness because of the attainment of complete enlightenment? He was after all a 'ParamaYogi'; saluted by the entire world; he is the Lord of all Devas; he is always free of births and deaths; he is of the nature of pure knowledge; he is a store-house of all virtues; he is the abode of Ramaa (Lakshmi); he is the Master who controls the creation and maintenance, and acts compassionate towards all!

श्रीवाल्मीकिरुवाच  
Shri Vaalmiki spoke

इति श्रुत्वा वसिष्ठस्य वाक्यं वेदान्तसंग्रहं

विदिताखिलविज्ञानो रामः कमललोचनः शक्तिपातवशोन्मेषप्रकटामलचिद्धनः मुहुर्तमासीदुद्बुद्धचैतन्यानन्दसागरः प्रश्नोत्तरविभागादिपरिपाटीविवर्जितः आनन्दामृतपूर्णासू रोमकण्टकिताङ्गकः महासामान्यरूपत्वाच्चिद्व्यापकतया स्थितः नित्यमष्टगुणैश्वर्यतृणप्रायमनोरथः न किंचिद्चे संपन्नः शिवे परिणतः पदे।

Rama of lotus eyes, after listening to Vasishtha's words filled with the essence of Vedanta, had the comprehension of all knowledge. By the rise of the power of the oneness with the Reality-state, within the wink of an eye, the Chit consciousness flashed forth in him; and he remained absorbed for a Muhurta (some time-span) lost in the overflowing ocean of bliss of the Pure Consciousness. He now was free of the successively rising questions that needed answers; his Praanas were totally filled with the nectar of bliss; his hairs stood on end; he remained as the all-pervading Chit, which is the common essence of all. He was in a state where the eight powers acclaimed by the world appeared like worthless piece of grass. He had attained the auspicious state of the Supreme. He did not speak anything and remained silent.

भरद्वाज उवाच  
Bharadvaaja spoke

अहो नु खलु ममाश्वर्यं रामः प्राप्तो महत्पदं कथमेतादृशी प्राप्तिरस्माकं मुनिनायक। मूर्खाः स्तब्धाश्च किंचिज्ज्ञा मादृशाः क्व च पापिनः क्व च ब्रह्मादिभिः प्रार्थ्या दुर्लभा रामसंस्थितिः। अहो मुनीश्वरगुरो कथं विश्राम्यते मया दुष्प्रापस्य भवाम्बोधेस्तीर्यते तद्वदाशु मे।

Ah wonderful indeed that Rama attained the Supreme state.

Hey MuniNaayaka! How can we get to such a level!

Where are we who are the foolish stagnant intellects, the idiots with so little knowledge; and where is the state Rama attained, which is coveted by even Brahmaa and others?

Alas! Hey Guru of the Muneeshvaras! How will I ever rest in that state!

How will I cross over the Bhava-ocean, which cannot be crossed over easily!

श्रीवाल्मीकिरुवाच  
Shri Vaalmiki spoke

श्रीरामवृत्तान्तमशेषमादितो वसिष्ठवाक्यानुगतं निरूपितं धिया विचार्यानु परामृश प्रभो। मयापि तादृक्कथनीयमत्र ते। अविद्यायाः प्रपञ्चोऽयं नास्ति सत्यमिहाण्वपि। विवेचयन्ति विबुधा विवदन्त्यविवेकिनः। नास्ति भिन्नं चितः किंचित्। किं प्रपञ्चेन रुध्यसे अभ्यासेन रहस्यानां वयस्य विशदो भव।

Analyze well in your mind whatever Vasishta taught Rama from the beginning till now.

I will also add some suggestions thereof. Listen!

This world appears as the combined state of five elements (Prapancha) due to Avidyaa only; and actually has no existence at all; no, not even as the size of a minuscule subtle atom. Wise men ponder about it with wonder, and strive for the knowledge of the Truth; but fools argue about it believing in its realness, thus caught in the same Avidyaa! Nothing is there that is different from the 'Chit'(even as a separate you who are lamenting about the Chit-state)! Why then are you worried about the world made of five elements, and crying that it has not gone off?? My dear companion! Become adept in practicing the secrets (about the Knowledge of Brahman) that are given in the scriptures! *(If the Scriptures say that world is non-existent, then why do you still see the world as existent, and lament that it has not dissolved yet, just for you?)*

प्रपञ्चविषया वृत्तिर्जाग्रन्निद्रेति कीर्तिता संप्रबुद्धस्तु यस्यान्तश्चित्प्रदीपो निरञ्जनः।

The events and happenings connected to the world are actually said to be some deep sleep state which appears like the wakeful state 'JaagratNidraa'. For a man who has woken up completely from this type of sleep, the taintless Chit-lamp alone shines forth.

शून्यमूलः प्रपञ्चोऽयं शून्यताशिखरः सखे सारशून्यतया मध्येऽप्यनास्था सन्मनीषिणाम् ।

This world that is made of elements and looks so real and solid, rises from emptiness only as its root, is emptiness at its peak end also, and is essenceless in the middle also. It rises from ignorance, and expands to its extreme limit through ignorance only; it is proved to be only emptiness inside when analyzed well. Therefore, non-attachment (to a non-existing thing) alone is the best course for the intelligent seeker of the supreme Truth.

अनादिवासनादोषादसन्नेवायमीक्ष्यते गन्धर्वनगराकारः संसारो बहुविभ्रमः।

Due to the fault of the Vaasanaas which are there from beginningless times, the unreal alone is seen like this (as real). This world is made only as an entwined net of innumerable delusions, and is like the illusory city of Gandharvas (appearance only as drawn by the senses).

त्वमनभ्यस्य कल्याणीं चैतन्यामृतकन्दलीं संमुह्यसि किमध्यास्य वासनाविषवीरुधः।

Why are you not seeking the nectar of plantain grove of 'Chit-awareness' which will bring welfare to you; but keep on holding on to the poisonous creeper of Vaasanaas through delusion? *(The Main Vaasanaa you have now is the realness of the world, even after listening to the entire discourse of Sage Vasishta.)*

जाग्रदेतन्न पतितं ज्ञानालम्बग्रहादधः न सन्त्युपरि सर्वेषां ये निरालम्बसंविदः।

*(If you have proved to yourself through Vichaara the non-existence of the world, then you will not be lamenting about its existence like this now. A person who is awake to the true knowledge, will never again become ignorant once again. It means that your Vichaara is not perfect.)*

The real Jaagrat state where the vision of truth is obtained through the acquirement of knowledge does not again fall off (to the sleep of ignorance). There is nothing other than this also for those who are established in the awareness state that is without any other support. *(This knowledge is the only knowledge that is attained through Vichaara; there is nothing other than this.)*

तावद्रूढा सुधाकाररसा संविन्महानदी न यावदात्मरूपेण निपुणैरवगाह्यते।

*(Brahman alone is seen as the world for the ignorant.)* The huge quiet river of 'awareness' state with its nectar-essence appears as if with turbulent waves, till the wise ones do not bathe in it as their own blissful state of the Self. *(World exists as your delusion state only.)*

प्राङ्नास्ति चरमे नास्ति वस्तु सर्वमिदं सखे विद्धि मध्येऽपि तन्नास्ति स्वप्नवृत्तमिदं जगत्। अविद्यायोनयो भेदाः सर्वेऽमी बुद्धदा इव क्षणमुद्भूय गच्छन्ति ज्ञानैकजलधौ लयम्।

All this that is seen as the world was not there before, is not there at the end also, and not in the middle also my friend; understand that this Jagat is made of the events that are similar to what occur in the dream. All these people who appear different are produced from the womb of Avidyaa alone, and are like the bubbles which rise for a second and dissolve off inside ocean of Supreme Knowledge.

सुशीतलोदकनदीं विदित्वाऽथ विगाह्य तां बहिर्भान्तिनिदाघास्ते निर्यान्तु कलितासुखम्।

The ignorant staying as the delusion of the outside world are like the ever scorched summer states, which are extremely hot; let these summers understand the existence of the true river which is flowing with cool waters (of true knowledge of the Self), plunge into it and dissolve off their conceived miseries.

एकश्चाज्ञानजलधिर्जगदाप्लाव्य तिष्ठति ज्येष्ठोऽयमहमित्यूर्मिरविद्यावातसंभवः। चित्तस्खलनभेदाली रागाद्याश्च प्रकल्पिताः ममतोत्कलितावर्तः स्वतः स्वैरं प्रवर्तते। रागद्वेषावतिग्राहौ गृहीतसमनन्तरः तताश्चानर्थपातालप्रवेशः केन वार्यते। प्रशान्तामृतकल्लोले केवलामृतवारिधौ मज्ज मज्जसि किं द्वैतग्रहक्षाराब्धिवीचिषु।

There is a single stretch of ocean of ignorance that covers the entire Jagat and stays above it. The Avidyaa wind blows, and the huge wave rises as 'I am the first one' (Creator), with the other small waves of Jeevas at its back. The Chitta slips again and again in the objects and they rise as the tiny waves of attractions and desires. The whirlpool of 'mine' (idea of possession) rises by itself and spreads far and wide, ready to swallow up anyone.

Who can rescue you, when you are seized suddenly and get dragged forcefully down under the ocean by the pair of crocodiles of attraction and repulsion?

Drown if you so desire, inside the ocean of nectar where rise the calm waves of nectar; why do you foolishly drown in the turbulent horrible waves of the salt ocean which is made of the belief in duality?

कस्तिष्ठसि गतः को वा कस्य केन किमागतं किं नु मज्जसि मायायां पत मा त्वमतन्द्रितः।

*(You are lamenting that the Samsaara exists, but is gone for Rama only because of his attainment of knowledge, since he is a Deva; and it has not gone for you, an ordinary person of the earth!*

*Who exists as Rama or you? Think! Nothing is there that it has gone for Rama alone, and not for you!)*

Who is there, what went off for whom, by what, and what has come off again?

Why are you drowning in such a Maayaa? Do not lose your alertness to the truth that nothing exists, and do not fall off like this again into such a delusion.

तत्त्वमेकं यदात्मेति जगदेतत्प्रचक्षते ततोऽन्यः कस्तवातीतो यस्तात विषयः शुचाम्।

When the single truth has been clearly explained that this Jagat that is seen is only the Aatman; then, who is left behind as something other than Aatman, that you are lamenting like this?

*(Truth is the same for Rama and for you also. Realization state is not some special reward reserved for Rama alone, because he is a Deva! You also are free to think and realize the same truth! Instead why are you still holding on to the ignorance as if it is precious, and crying for the knowledge too?)*

बालान्प्रति विवर्तोऽयं ब्रह्मणः सकलं जगत् अविवर्तितमानन्दमास्थिताः कृतिनः सदा। अविविक्तो जनः

शोचत्यकस्माच्च प्रहृष्यति तत्त्ववित्तु हसन्नास्ते तस्य मोहो विडम्बनम्।

The entire world of Brahmaa rolls and rotates all the immature non-thinking fools without stop; but those who have understood the truth always stay happy without getting rotated. The people who have no discrimination always suffer, and are happy only in few occasions; but a Knower of the Truth is always laughing (at the foolish-state of the world); if he shows emotions outside like any other, it is just a pretense only as an act of appeasing the fools.

तच्च सूक्ष्ममिदं तत्त्वं तिरोहितमविद्यया यथा स्थलेषु लोकानां जलेष्वात्मसु संशयः।

This subtle truth is blocked for the non-thinking minds by the absence of true knowledge; they are confused about what the true self is, and so suffer like the fools who see water in the deserts and see land in the water covered surfaces (where the land looks hard above, but is actually has water inside).

पृथिव्यादिमहाभूतपरमाणुमयं जगत् स्थितं यदा तदापीह को गतो योऽनुशोच्यते।

Even if it is proved that this Jagat exists as made of only the elements and subtle atoms, even then who is there as anyone and who is gone that you must lament for him? *(Some groups pf elements vanish and make place to some other group of elements; what is gained, what is lost?)*

असतः संभवो नास्ति नास्त्यभावः सतः सखे आविर्भावतिरोभावाः संस्थानानाममी परम्।

किंत्वनेकपुरोत्साहाद्विषतामुपगच्छति भज संभरिताभोगं परमेशं जगद्गुरुम्। दुरितानि समस्तानि पच्यन्तेऽद्यापि न ध्रुवं कृतमेवास्या देवस्य पाशा विश्रवतां गताः। साकारं भज तावत्त्वं यावत्सत्त्वं प्रसीदति निराकारे परे तत्त्वे ततः स्थितिरकृत्रिमा।

*(Take shelter in Lord Shiva; purify the mind through devotion.)*

That which is not real (world-appearance) cannot exist as real; and the real (Aatman) cannot ever cease to be. My friend, those who appear and disappear cannot be really there, and are just the delusory appearances existing by the power of Maayaa. The countless actions of the past that were performed through desires have turned into the poison of death etc today. To dissolve it all off, take shelter in the Supreme Shiva, the teacher of all, who is the Brahman rising in such a form.

The past actions of ignorance alone are ripening now as your miserable events of life for sure; is it not so? He (Pashupati) alone binds the ignorant beings as animals with the ropes of Shrutis and brings them under control. At first, take shelter in the form of Shiva and worship him till he bestows the purity of the mind, because of which one can grasp the abstract truths of the Scriptures; then you will yourself rise to the natural state of Aatman which is formless.

इमामुद्दामतमसो जित्वा सत्वबलाद्ध्रुवं यमस्यानुसाराध्वानं विश्वस्तेनान्तरात्मना समाधाय क्षणं पश्य प्रत्यगात्मानमात्मना इयं विभातु सा व्यक्तं प्राग्बुद्धिरजनी तव। कृतं पुरुषकारेण केवलेन च कर्मणा महेशानुग्रहादेव प्राप्तव्यं प्राप्यते नरैः।

Conquer the unrestrained haughty Tamas (dullness of the intellect) fully, by the power of Sattva, and having full faith in the words of the Scriptures, follow the path of self-control.

Then as you continue to do Vichaara through the purified intellect, for a wink-span of a time at least observe the self-state with the purified state of the thoughtless mind; let the previous night of ignorance disappear once and for all with the rising sun of Aatman-awareness. One should make as much effort as possible to reach the Aatman-vision (through studies, company of the Knower, Vichaara etc); but men attain that supreme fulfillment by only the grace of Mahesha.

नाभिजात्यं न चारित्र्यं न नयो न च विक्रमः बलवन्ति पुराणानि सखे कर्माणि केवलम्।

अप्रतर्क्यात्प्रतीकारात्किमेवमवसीदसि न लुम्पति ललाटस्थामीश्वरोऽप्यक्षरावलिम्।

You may be born in a noble family, your character might be blameless, you may perform all the rites and worships with sincerity, you may do penance of extreme hardship with courage; but all these acts of this day are not capable of destroying the countless ignorant acts of your past, other than the grace of Ishvara. Even if you are doing all these actions, and are devoted to Shiva also, even then Shiva cannot erase what is written on your forehead as your destiny (that befalls the ignorant), and magically make you realize the Aatman, unless you yourself try to remove your ignorance through the reasoning process.

क्व चिद्वक्ता क्व वैदग्ध्यं क्व चेयं मोहवल्लरी अचिन्तनीया नियतिर्यदियं द्वन्द्वमागता।

*(What an amazing feat of Chit that it redeems itself by creating Shrutis by itself for getting knowledge! It takes the help of duality, to remove the duality!)*

Where forth the explanation of Chit in the Scriptures and learned teachers!

Where forth the student's capability to understand these words!

Where forth this creeper of delusion which can be cut off by the rise of knowledge!

Amazing indeed is this unfathomable rule of Niyati which brings together all these objects of duality to bring the vision of non-duality!

हे भरध्वाज मोहं त्वं विवेकेन जहि स्फुटं असामान्यमिदानीं त्वं ज्ञानं प्राप्स्यस्यसंशयम्।

Hey Bharadhvaaja! Discard completely the delusion in your mind through Discrimination.

You will doubtless attain the knowledge which is extraordinary.

श्रीवाल्मीकिरुवाच  
Shri Vaalmiki spoke

शान्तो दान्तश्चोपरतो निषिद्धात्काम्यकर्मणः विषयेन्द्रियसंक्षेपसुखाच्च श्रद्धयान्वितः मृदासने समासीनो जितचित्तेन्द्रियक्रियः ॐमित्युच्चारयेत्तावन्मनो यावत्प्रसीदति। प्राणायामं ततः कुर्यादन्तःकरणशुद्धये इन्द्रियाण्याहरेत्पश्चाद्विषयेभ्यः शनैः शनैः। देहेन्द्रियमनोबुद्धिक्षेत्रज्ञानां च संभवः यस्माद्भवति तज्ज्ञात्वा तेषु पश्चाद्विलापयेत्। विराजि प्रथमं स्थित्वा तत्रात्मनि ततः परं अव्याकृते स्थितः पश्चात्स्थितः परमकारणे। मांसादिपार्थिवं भागां पृथिव्यां प्रविलापयेत् आप्यं रक्तादिकं चाप्सु तैजसं तेजसि क्षिपेत्वायव्यं च माहावायौ नाभसं नभसि क्षिपेत्पृथिव्यादिषु विन्यस्य चेन्द्रियाण्यात्मयोनिषु। श्रोत्रादि लक्षणोपेतां कर्तुर्भोगप्रसिद्धये दिक्षु न्यस्यात्मनः श्रोत्रं त्वचं विद्युति निक्षिपेत्। चक्षुरादित्यबिम्बे च जिह्वामप्सु विनिक्षिपेत् प्राणं वायौ वाचमग्नौ पाणिमिन्द्रे विनिक्षिपेत्। विष्णौ तथात्मनः पादौ पायुं मित्रे तथैव च उपस्थं कश्यपे न्यस्य मनश्चन्द्रे निवेशयेत्। बुद्धिं ब्रह्मणि संयच्छेत्। एता करणदेवताः इन्द्रियव्यपदेशेन व्यादिश्यन्ते च देवताः श्रुतिवाक्यं अनुसृत्य न स्वतः प्रकटीकृताः। एवं न्यस्यात्मनो देहं विराडस्मीति चिन्तयेत्।

One should cultivate the quietness of the mind, control all lower tendencies, stop the desire-fulfillment and the sense pleasures; have faith in the statements of the Scriptures; get firmly seated in a comfortable Aasana; should stop the actions of the mind and the senses; recite the 'Pranava Mantra' Aum, till the mind becomes silent. Then one should do Praanaayaama so as to purify the mind of its thoughts; and withdraw the senses from the objects very slowly; and then one should grasp the knowledge of, from what do the body, senses, mind, intellect, the perceiver of a mind-field (Kshetraajna) get produced (through Vichaara method), and destroy them; and cry even as the cherished ones disappear through Vichaara; then one should stay as the entire Creation as Viraat, the totality-mind, then be the divisionless state, and then stay in the Supreme cause of all. *(All the things dissolve off by knowing what they are, even as you cry for their non-existence. Here, the dissolving is done by offering them all back to their deities, as mentioned in the Vedic Scriptures. The modern man can dissolve them off in their sources, as mentioned in the Science research of today, through Vichaara. Beliefs and learning differ in different worlds; but the final state reached is the same.) (This is how the dissolving process is done as per the ShrutiVaakyas.)*

The flesh etc that is made of earth should dissolve in the earth (Prithivee), the blood etc which is water should dissolve off in the water (Aapa), the heat etc in the body should dissolve off in the luster (Tejas), even as you cry about it. The Praanas should dissolve off in the main power of Praana (Vaayu), the space should be dissolved of in the main Aakaasha; and then the senses should be dissolved off in their wombs namely earth etc, even as one cries about their non-existence. One should cast off the ear which is said to be the opening for all the enjoyments in the form of divisions of names into the directions, its origin; and throw off the skin-sense into the lightning (Vidyut); the eyes should be dissolved off in the sun-disc (the light-source), the tongue in the water (as taste sense), Praana in the Vaayu, the speech into the fire, and the palms in Indra; the feet should be offered to Vishnu, the anus in the Mitra, genital organs in Kahyapa, the mind in Chandra, the intellect in Brahmaa. These are the deities who control the functions, and they stay as the functions of the senses according to Shrutis; and have been mentioned here as per the Mantras that belong to the Shrutis; and are not my own imagination as such. *(Whatever one's belief system is, a man should discard all these senses etc, and know them to be non-existent through Vichaara, even as he cries about their non-existence.)*

After dissolving off one's body like this, one should think of oneself as the Viraat, where the individual self exists no more as a separate body-entity.

VIRAAT

ब्रह्माण्डस्थः स्थितो योऽसावर्धनारीश्वरः प्रभुः आधारः सर्वभूतानां कारणं तदुदाहृतम्। स यज्ञसृष्टिरूपोऽसौ जगद्वृत्तौ व्यवस्थितः।

*(Viraat is the totality mind which sees so many Vaasanaa-fulfilment states as its mind-field, like a single dream is divided into millions and millions of dreams entwined as one.)*

He is established in the Brahmaanda (his creation) as his seat; he is the half woman and man form as the Prakriti (the spread out delusion) and Purusha (embodied Aatman) enjoined as one. He is the support of all beings of his Brahmaanda. He alone is the cause of this Brahmaanda, since he is the one who sets the rules for his creation. He is the Creator of Yajnas which nourish the world with rains etc. He experiences the world as all the individual entities.

द्विगुणाण्डाद्दहिः पृथ्वी पृथिव्या द्विगुणं जलं सलिलाद्विगुणं तेजस्तेजसो द्विगुणोऽनिलः वायोद्विगुणमाकाशं ऊर्ध्वमेकैकशः क्रमात् व्यस्तेन च समस्तेन व्यापिना ग्रथितं जगत्। क्षितिं चाप्सु समावेश्य सलिलं चानले क्षिपेन्नभश्च महदाकाशे समस्तोत्पत्तिकारणे स्थित्वा तस्मिन्क्षणं योगी लिङ्गमात्रशरीरधृक्। वासना भूतसूक्ष्माश्च कर्माविद्ये तथैव च दशेन्द्रियमनोबुद्धिरेतल्लिङ्गं विदुर्बुधाः। ततोऽर्धोण्डाद्दहिर्यातस्तत्रात्मास्तीति चिन्तयेत्। चतुर्मुखोऽग्रके चायं भूतसूक्ष्मव्यवस्थितः।

Twice the size of the egg is the Prthvee outside; twice that size of the Prthvee is the water; twice the size of that water is Tejas; twice the measure of that Tejas is the Anila; twice the measure of this Vaayu is the Aakaasha; each one covers the other, one over the other; and the Jagat is spread out as covered by these all. (The sheer emptiness that is made only of conceptions is known as Jagat; and Viraat is the entire field of conceptions called the Jagat. The seed of Creation as a Vaasana rises as the Cosmic egg, and it is covered by the stage of actions (earth-stage) which spreads out as per the needs of the mind; and that is covered by the host of experiences (water), which again is covered by the luster as the living state; which again is covered by the connection of the self and the body as the wind, and this is covered by the emptiness as the limitless expanse of Chitta as Aakaasha.)

One should dissolve off the earth into the water, and the water into the fire; the space into the expanse of Chitta as Viraat, which is the cause of all that is created; and stay with the individual self dissolved; and at that moment he holds only the 'LingaShareera'.

The left over Vaasanaas, the subtle elements which are ready to become the gross body, the results of the actions, and seeds of more actions, Avidyaa, the ten subtle senses, mind, intellect; the combination of all these is known as LingaShareera by the learned.

As the half individual with all the gross ingredients dissolved off, one should stay out of the Brahmaanda itself as the quiet state of Viraat-Brahma who is the cosmic space, and feel the entire creation within oneself. Viraat alone is the four-faced Brahma also in his gross form.

AVYAAKRTA, THE UNFORMED

लिङ्गमव्याकृते सूक्ष्मे न्यस्याव्यक्ते च बुद्धिमान् नामरूपविनिर्मुक्तं यस्मिन्संतिष्ठते जगत्। तमाहुः प्रकृतिं केचिन्मायामेके परे त्वणून् अविद्यामपरे प्राहुस्तर्कविभ्रान्तचेतसः। तत्र सर्वे लयं गत्वा तिष्ठन्तव्यक्तरूपिणः निःसंबन्धा निरास्वादाः। संभवन्ति ततः पुनः तत्स्वरूपा हि तिष्ठन्ति यावत्सृष्टिः प्रवर्तते। आनुलोम्यात्सृष्टा सृष्टिः प्रातिलोम्येन संहतिः। अतः स्थानत्रयं त्यक्त्वा तुरीयं पदमव्ययं ध्यायेत्। तत्प्राप्तये लिङ्गं प्रविलाप्य परं विशेत्। भूतेन्द्रियमनोबुद्धिवासनाकर्मवायवः अज्ञानं च प्रतिष्ठाः स्युर्लिङ्गमव्याकृते सति।

The wise one should offer the LingaShareera into the undivided subtle unmanifest state (Avyaakrta), which is without any name or form, in which the Jagat stays established; some call it as Prakriti, some as Maayaa, with the terms differing as the function and its result; some who are too much into debates like Buddhists call it as Avidyaa (differently explained term from that of Vedanta). All objects go to that manifest state and remain dissolved at dissolution time, unconnected and without any essence. Then they appear again; they stay as the unmanifest only in that state till the creation begins again. The creation happens in an orderly way, and is withdrawn in the reverse way.

Therefore one should renounce the Viraat, HiranyaGarbha and the Avyaakrta (the substance from which creation rises), and contemplate on the fourth state. In order to attain it one should dissolve off the LingaShareera even as one cries for it, and enter the Supreme. The elements, mind, intellect, Vaasanaa, action, Praanas and Ajnaana are established in the LingaShareera in the Avyaakrta.

भरद्वाज उवाच

Bharadvaaja (contemplates as instructed and) explains his state

इदानीं लिङ्गनिगडान्मुक्तोऽहं सर्वथा यतः चिदंशत्वात्प्रविष्टोऽहं चैतन्यानन्दसागरे। अभेदात्परमात्मनि सर्वोपाधिविवर्जितः कूटस्थः केवलो व्यापी चिदचिच्छक्तिमानहम्। घटाभावे घटाकाशकलशाकाशयोर्यथा तमाहुः श्रुतयो बह्व्य एवमेवैक्यमादरात्।

I am now freed of the chains of Linga (subtle body) for ever and ever. I have now entered the blissful ocean of self-awareness being of the essence of the Reality-awareness itself.

I have no divisions and am the Supreme Self indeed!

I am not identified with any limited adjuncts. I am the changeless Supreme.

I am the only one without the second. I pervade all. I am the Chit; not the separate power of cognition, like when the pot breaks, the pot-space or the jar-space do not exist at all as separate.

The Shrutis speak only of that Supreme with devotion as the 'many' being the one!

यथाग्निरग्नौ संक्षिप्तः समानत्वमनुव्रजेत् तदाख्यस्तन्मयो भूत्वा गृह्यते न विशेषतः। यथा तृणादिकं क्षिप्तं रुमायां लवणं भवेत्यथा वै लवणग्रन्थिः समुद्रे सैन्धवो यथा अचेतनं जगन्न्यस्तं चैतन्ये चेतनी भवेत्तामरूपाद्विनिर्मुक्तः प्रविश्यैति समुद्रतां यथा जले जलं न्यस्तं क्षीरे क्षीरं घृते घृतं अविनष्टा भवन्त्येते गृह्यन्ते न विशेषतः। तथाहं सर्वभावेन प्रविष्टश्चेतने सति नित्यानन्दे समस्तज्ञे परे परमकारणे। नित्यं सर्वगतं शान्तं निरवद्यं निरञ्जनं निष्कलं निष्क्रियं शुद्धं तद्ब्रह्मास्मि परं परम्। हेयोपादेयनिर्मुक्तं सत्यरूपं निरिन्द्रियं केवलं सत्यसंकल्पं शुद्धं ब्रह्मास्म्यहं परम्। पुण्यपापविनिर्मुक्तं कारणं जगतः परं अद्वितीयं परं ज्योतिर्ब्रह्मास्म्यानन्दमव्ययम्।

The fire thrown into the fire becomes equal to that fire; so also, that which is named as 'That' in essence (namely Jeevaatman), becomes 'that which absorbs into it' (Paramaatman) without any difference.

Like the grass etc thrown into the salty substance will become salty, like the salt lump thrown into the ocean become the ocean itself; the non-conscious world thrown into the conscious will attain the state of consciousness only; they lose their names and forms and attain the nature of the ocean, like the water poured into water; like the milk into milk; like the ghee into ghee; they do not perish, but do not keep their differences.

Similarly, since I have entered with my whole being into the principle of consciousness, which is always blissful, which knows everything, which is Supreme and which is the supreme cause; I am that Brahman, which is beyond even all other Supremacy states, which is in all, which is quiescent, which is taintless, which is undivided, which is action-less, which is pure.

I am the Supreme Brahman which is pure, which is not anything that can be sought or discarded, which is real in nature, which is without senses, which is just what is not anything, which conceives the world and makes it appear real. I am that Brahman, the Supreme light (which reveals all) which is second- less, which is blissful, which is bereft of merits and sins, which is the Supreme cause of the world.

एवमादिगुणैर्युक्तं सत्त्वादिगुणवर्जितं प्रविष्टं सकलं ब्रह्म सदा ध्यायेत् स्वकर्मकृत्। एवमभ्यसतः पुंसो मनोऽस्तं याति तत्र वै। मनस्यस्तं गते तस्य स्वयमात्मा प्रकाशते। प्रकाशे सर्वदुःखानां हानिः स्यात्सुखमात्मनि स्वयमेव आत्मनात्मानमानन्दं प्रतिपद्यते। न मत्तोऽस्त्यपरः कश्चिच्चिदानन्दमयः प्रभुः अहमेकः परं ब्रह्म इत्यात्मान्तः प्रकाशते।

A person who desires to realize the Self should always contemplate on the Brahman, which contains everything within, which is described by all the above mentioned words, which is bereft of the qualities of Sattva etc. When the aspirant practices such contemplation, the mind sets there. When the mind sets, then the Self shines by itself. When the Self shines, all sufferings will end and the bliss of the Self will prevail. The bliss is attained by the Self by itself in the Self.

Self shines within as (this awareness of oneself) 'I am the Supreme Brahman; the only one. There is no one other than me. I am the Lord! I am the principle of consciousness and bliss.'

श्रीवाल्मीकिरुवाच सखे सन्न्यस्य कर्माणि ब्रह्मणः प्रणयी भव नेष्यसे यदि संसारचक्रावर्तभ्रमः शमम्।

Shri Vaalmiki gave the final instruction and said: Friend! If you are not able to get the restful state of the Self caught in the rotating wheel of the Samsaara, as a householder, then renounce the actions (take over the ways of Sannyasa) and be a lover of Brahman only. (You are free to author any type of life-story as yours.)

भरद्वाज उवाच  
Bharadvaaja spoke

त्वयोक्तं सर्वमेदं ज्ञानं बुद्धं मया गुरो बुद्धिश्च निर्मला जाता संसारो न विलम्बते। इदानीं जातुं इच्छामि जानिनः कर्म कीदृशं प्रवृत्तं वा निवृत्तं वा कर्तव्यं च न वा विशेषतः।

Hey Guru! I have understood all the knowledge instructed by you.  
My intellect has become taintless now. Samsara is not waiting for me anymore (as a real and dear thing)!  
Now I want to know about how a seeker of Self-Knowledge should perform actions.  
Should he do all the ordained and non-ordained actions on a regular basis, or should he do only the minimal works necessary in his life, or should he not bother about any action at all?

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

तस्माद्यन्न कृते दोषस्तत्कर्तव्यं मुमुक्षुभिः काम्यं कर्म निषिद्धं च न कर्तव्यं विशेषतः। यदा ब्रह्मगुणैर्जीवो  
युक्तस्त्यक्त्वा मनोगुणान्संशान्तकरणग्रामस्तदा स्यात्सर्वगः प्रभुः।

The aspirants who desire liberation should do those actions which do not have any faults (like worry, anger, envy etc). Any selfish action (that is harmful to another living being), or that which is prohibited should not be sought especially. *(The restriction is to be followed till the idea of Jeevatva is dissolved off completely.)*  
When the Jeeva is endowed with the qualities of Brahman after renouncing fully the qualities of the mind (and enters the Mukti state) with all his action tools of senses under control, then he will be without the sense of division and will stay as the Prabhu who is everywhere (with the division sense maintained only superficially).

देहेन्द्रियमनोबुद्धेः परस्तस्माच्च यः परः सोऽहमस्मि यदा ध्यायेत्तदा जीवो विमुच्यते। कर्तृभोक्त्रादिनिर्मुक्तः  
सर्वोपाधिवर्जितः सुखदुःखविनिर्मुक्तस्तदानीं विप्रमुच्यते। सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि यदा  
पश्यत्यभेदेन तदा जीवो विमुच्यते। जाग्रत्स्वप्नसुषुप्ताख्यं हित्वा स्थानत्रयं यदा विशेत्तुरीयमानन्दं तदा जीवो  
विमुच्यते। जीवस्य च तुरीयाख्या स्थितिर्या परमात्मनि अवस्थाबीजनिद्रादिनिर्मुक्ता चित्सुखात्मिका।  
योगस्य सेयं वा निष्ठा सुखं संवेदनं महत्। मनस्यस्तं गते पुंसां तदन्यन्नोपलभ्यते प्रशान्तामृतकल्लोले  
केवलामृतवारिधौ मज्ज मज्जसि किं द्वैतग्रहक्षाराब्धिवीचिषु भज संभरिताभोगं परमेशं जगद्गुरुम्।

*(When will such a Mukti state get attained?)*

A Jeeva is fully liberated when he is naturally in the contemplative state as ‘I am That, which is beyond that (witness state of AanandamayaKosha), which is beyond the body, senses, mind and intellect.’

A Jeeva is fully liberated when he is (no more a Jeeva state with the identity of body, mind etc, and is) freed of all the doer-ship and enjoyer-ship; when he is freed of all the false identities; when he is freed of all the pains and pleasures imagined in the objects.

A Jeeva is fully liberated when he sees the Self in all the beings and all the beings in the Self without the dividing lines (where all the people including one’s own identity of Jeeva appear as the probable states of oneself as the Supreme) (as a unique joy of being everyone from a worm to a Brahmaa).

A Jeeva is fully liberated when he discards the three states of Jaagrat, Svapna, Sushupti and enters the blissful state of Turyaa, the self-awareness state (which supports the other three states as a witness.)

That state of Turyaa of the Jeeva merged in the Supreme Self is removed of the seeds of the three states (namely ignorance) and is the blissful experience of the Chit.

That contemplative state of Yoga is the greatest experience of bliss (which is beyond the imagination of the ignorant).

When the mind disappears in a man, nothing else can be attained but ‘That’! Drown in that ocean of nectar which alone remains after the Chitta vanishes off! Why do you drown in the waves of the salty ocean of duality-ideas? Take shelter in that Supreme Lord, the supreme teacher of the world, who fills up all the pleasures of the world with only his blissful state.

*(The joy experienced in the world is just a wave of the Self-bliss only that is superimposed on the inert imagined objects. Sink in the source itself, which is the limitless bliss!)*

इति ते वर्णितं सर्वं वसिष्ठस्योपदेशनं अनेन ज्ञानमार्गेण योगमार्गेण पुत्रक भरद्वाज महाप्राज्ञ सर्वं ज्ञास्यसि  
निश्चितम्। परामर्शनं शास्त्रस्य गुरुवाक्यार्थबोधनात् अभ्यासाद्सर्वसिद्धिः स्यादिति वेदानुशासनम्। तस्मात्  
सर्वमुत्सृज्य कुर्वभ्यासे स्थिरं मनः।

I have described to you in brief all that was instructed by Vasishtha. Bharadvaaja! Wisest of all! By following this path of knowledge (JnaanaMaarga), the path leading towards the unification of the individual self with the Supreme (YogaMaarga), you will understand everything for sure. The Vedas proclaim that all enterprises succeed through only sincere practice, along with the sincere study of the scriptures and also the understanding of Guru's instructions with faith. Therefore, ignoring everything else, steady your mind in the practice only.

भरद्वाज उवाच  
Bharadvaaja spoke

रामः प्राप्तः परं योगं स्वात्मनात्मनि हे मुने कथं वसिष्ठदेवेन व्यवहारपरः कृतः इति ज्ञात्वाहमप्येवमभ्यासार्थं यते यथा तथैव व्यवहारोऽपि व्युत्थाने मे भविष्यति।

Hey Muni! Rama attained the Supreme state of Yoga in the Self state by the Self. How did divine Sage Vasishtha get him interested in the worldly affairs? When I understand that, I will also try to practice the same method, so that I will also engage myself in the world-activities after attaining the natural Samaadhi state of Mukti.

श्रीवाल्मीकिरुवाच यदा परिणतः साधुः स्वस्वरूपे महामनाः विश्वामित्रस्तदोवाच वसिष्ठमृषिसत्तमम्।  
Shri Vaalmiki continued his story of Rama, and said: When the greatest of minds Rama the virtuous one was absorbed in the Self, Vishvaamitra said to Vasishtha, the greatest of all Rishis.

विश्वामित्र उवाच  
Vishvaamitra spoke

हे वसिष्ठ महाभाग ब्रह्मपुत्र महानसि गुरुत्वं शक्तिपातेन तत्क्षणादेव दर्शितम्।

दर्शनात्स्पर्शनाच्छब्दात्कृपया शिष्यदेहेके जनयेद्यः समावेशं शाम्भवं स हि देशिकः।

Hey Vasishtha! Hey venerable Sage! Hey son of Brahmaa! You are indeed great! You have shown the greatness of Guru-hood in this very instant as to how the power of Guru acts! He alone is a true teacher who through his very sight which emanates the Brahman-luster, by his very touch (as a heart to heart knowledge), by his words (that explain the abstract truth in easily graspable stories and anecdotes) and by his compassion (patience towards the shortcomings of a disciple), raises the contemplative state in the disciple, by bestowing his own state of blissful existence to the sincere disciple.

रामोऽप्ययं विशुद्धात्मा विरक्तः स्वात्मन्येव हि विश्रान्तिमात्राङ्गी च सम्वादात्प्राप्तवान्पदम्।

Your disciple Rama also is pure in the mind by developing beforehand the dispassion necessary for absorbing the abstract knowledge of Brahman); and is dispassionate by nature, and he was intent only on attaining the Self-state as his only mission in his life, and attained the Supreme state by meditating on those truths even as he was listening to your words.

शिष्यप्रज्ञैव बोधस्य कारणं गुरुवाक्यतः मलत्रयमपक्वं चेत्कथं बुद्ध्यति पक्ववत्।

The understanding capability of the student alone becomes the cause of his enlightenment through Guru's words (and that capability rises in a purified mind only that is drenched in dispassion). If the three taints namely the ego-sense, delusion (of the attraction to the world) and subtle dormant Vaasanaas are not burnt off in the fire of dispassion, then how can he grasp anything if they are destroyed only outwardly, and are still dormant?

ज्ञानं प्रत्यक्षमेवेदं गुरुशिष्यप्रयोजनं उभावपि यतो योग्यौ सर्वेषामीदृशामपि।

Both the Guru and the disciple should have perfect qualities to have effect on each other. (If the Guru is not in a realized state himself, he can never explain the state of Moksha to a disciple; it will be like the blind leading the blind. If the disciple is holding on to the Guru for only as a physical presence and has no real interest in attaining Moksha, then also the words of a true Guru will go waste.)

इदानीं कृपया रामव्युत्थानं कर्तुमर्हसि। पदे परिणतस्त्वं हि कार्याविष्टा वयं यतः। स्मरन्कार्यं मम विभो यदुद्दिश्याहमागतः प्रार्थितश्चातिकष्टेन राजा दशरथः स्वयम्। तद्वृथा मा कृथाः सर्वं शुद्धेन मनसा मुने देवकार्यं चरामान्यदवतारप्रयोजनम्। सिद्धाश्रमं मया नीतो रामो राक्षसमर्दनं करिष्यति ततोऽहल्यामुक्तिं च। जनकात्मजां परिणेष्यति कोदण्डभङ्गेन कृतनिश्चयः। रामस्य जामदग्न्यस्य कर्ता नष्टं गतिं ध्रुवम्। पितृपैतामहं राज्यं विगतोऽभयनिस्पृहः वनवासच्छलेनेह दण्डकारिण्यवासिनः उद्धरिष्यति तीर्थानि प्राणिनो विविधानि हि। सीताहरणदौर्गत्यच्छलेन भुवि शोच्यतां दर्शयिष्यति सर्वेषां रावणाधिवधादपि स्त्रीसङ्गिनां अथ अस्वास्थ्यं वानरादेः परावृत्तिं सीताविशुद्धिमन्विच्छल्लोकानुमतिमात्मनः जीवन्मुक्तो निस्पृहोपि क्रियाकाण्डपरायणः भविष्यति गतिं द्रष्टुं ज्ञानकर्मसमुच्चयौ। यैर्दृष्टो यैः स्मृतो वापि यैः श्रुतो बोधितस्तु यैः सर्वावस्थगतानां तु जीवन्मुक्तिं प्रदास्यति इति कार्यमशेषेण त्रैलोक्यस्य ममापि हि अनेन रामचन्द्रेण पुरुषेण महात्मना। नमोऽस्मै जितमेवैते कोऽप्येवं चिरमेधताम्।

Now please wake up Rama from his Samaadhi state; you are indeed an expert in the know-how of that state of Samaadhi; and remember Lord with what purpose in mind I have visited the king, and how I have made a great effort to convince king Dasharatha about that; let it all not go waste. With no selfish purpose in my mind, I will try to get some events of the incarnation-work fulfilled through Rama.

I will have to take Rama to Siddhaashrama; he will kill the demons there; then the great lady Ahalyaa will get freed of her curse; and then he who never breaks a promise will marry Janaka's daughter by breaking Shiva's bow; then he will set right the path of Jamadagni's son (Parashu) Rama (who is still seething with anger about Kshatriya-clan); then he will leave the kingdom of his ancestors (as per his father's promise to his wife Kaikeyi) and make the excuse of residing in the forest without fear and without any desire and spread the supreme knowledge received by him from you, to all the Rishis who live in the forest, and will help many beings to get freed of their curses; through the excuse of suffering by Seetaa's kidnapping (and with the excuse of rescuing his dear wife) he will kill Raavana and show the world what harm will be experienced by those who covet the wives of others; he will make the dead monkeys and bears of his army, alive by the boon of Indra; he will get Seetaa purified by the fire; and show that he respects the approval of the world. All these works will be performed by him as a JeevanMukta only, established in the state of the Aatman, without any desire tainting his mind; and he will be a model who will reveal to the world, the oneness of Jnaana and Karma; he will bestow JeevanMukti to all those who meet him by teaching this knowledge to them, to those who remember him through the study of this dialogue between him and his teacher, to those who listen to this sacred knowledge attained by him, and to all those who are in various levels of realization also. Therefore, there are many works that are to be completed by this RaamaChandra (the cool moon of the dazzling sun dynasty) the great one, in the three worlds and he has to finish some work for me also.

Salutations to him! You are all already liberated by being with him, in this discourse session. Whoever among you there is like him, may you be blessed with the same blissful state!

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

इति श्रुत्वा च ते सर्वे विश्वामित्रेण भाषितं सिद्धाश्च वरयोगीन्द्रा वसिष्ठप्रमुखाः पुनःरामाङ्घ्रिपद्मरजसां आदरस्मरणास्थिताः दूरश्रुतोत्तरकथाः। कथया मैथिलीपतेः न संतुतोष भगवान्वसिष्ठोऽन्ये महर्षयः गुणान् गुणनिधेः तस्य ब्रुवन्नाकर्णयञ्छ्रुतम्। विश्वामित्रमुनिं प्राह वसिष्ठो भगवानृषिः। ब्रूहि विश्वामित्र मुने रामो राजीवलोचनः कोऽयमभूद्धुधः किं वा मनुष्यो वाथ राघवः।

Hearing the words spoken by Vishvaamitra, all the Siddhas and the excellent Yogis led by Vasishta remained silent and were absorbed in adoring the dust of the lotus feet of Rama with devotion, after listening to the future events of Rama's life. Sage Vasishta and other Sages had not enough of discussing the life of Rama, the lord of Maithili (princess of Mithilaa).

Bhagavaan Vasishta then said to Sage Vishvaamitra. 'Hey Vishvaamitra! Please tell us who was Rama before this? Was he an enlightened Deva or a human?'

विश्वामित्र उवाच  
Vishvaamitra spoke

अत्रैव कुरु विश्वासमयं स पुरुषः परः विश्वार्थमथिताम्भोधिर्गम्भीरागमगोचरः। परिपूर्णानन्दः समः श्रीवत्सलाञ्छनः सर्वेषां प्राणिनां रामः प्रदाता सुप्रसादितः। अयं निहन्ति कुपितः सृजत्ययमसत्सकान् विश्वादिर्विश्वजनको धाता भर्ता महासखः। अयं व्युत्क्रान्तनिःसारमृदुसंसारधूर्तकैः आनन्दसिन्धुर्विततो वीतरागैर्विगाह्यते। क्वचिन्मुक्त इवात्मस्थः क्वचित्पुत्रपदाभिधः क्वचित्प्रणितप्रकृतिः क्वचित्स्थः पुमानयम्। अयं त्रयीमयो देवः त्रैगुण्यगहनातिगः जयति अङ्गैरयं षड्भिर्वेदात्मा पुरुषोऽद्भुतः। अयं चतुर्बाहुरयं विश्वस्रष्टा चतुर्मुखः अयमेव महादेवः संहर्ता च त्रिलोचनः। अजोऽयं जायते योगाज्जागरूकः सदा महान्बिभर्ति भगवानेतद्विरूपो विश्वरूपवान्। विजयो विक्रमेणैव प्रकाश इव तेजसा प्रज्ञोत्कर्षः श्रुतेनेव सुपर्णनायमुह्यते।

Believe my words. This one is the Supreme Purusha. He got the ocean churned for the good of the world. He is seen only through the profound words of the Vedas. He is filled completely with the bliss of the Supreme. He is equal. He is adorned by the ShreeVatsa (particular mark or curl of hair on the chest). He is compassionate towards all the beings and bestows welfare to all. He gets angry and kills those who make false statements about the Vedas. He is the beginning of the world. He is the father of the world. He is the support, Lord and friend of all. He is the expansive ocean of bliss which is entered by the clever tricksters (yogis) who have escaped from the essence-less weak bindings of causality, and are free of attachment and hatred. Sometime he remains absorbed in the Aatman as if liberated. (Jnaana-Mukta/ liberated through knowledge) Sometimes he is called the Turyaa state. (Nitya-Mukta/ever liberated) Sometimes he is worshipped by his devotees. (Maayaa Niyataa/Controller of Maayaa) Sometimes he stays as the Supreme Purusha, essence of all. (MaayaaBaddha/ within the binding of Maayaa) This divinity who is of the form of three Vedas is beyond the dense state of the three Gunas. He shines forth with the six limbs (Vedaangas). He is the essence of Vedas. He is the unique Purusha. He is four-armed Vishnu; he is the creator of the world; the four-faced Brahmaa; he is MahaaDeva, the destroyer and the three-eyed. He is unborn; he rises by the power of Maayaa as the world-appearance. The great one is always alert (as the Aatman) untouched by the sleep of Maayaa. This great Lord has two forms and he is the form of the world, and its essence too. Like victory by valor, light by the fire, excellent knowledge by the Vedas, he is carried by Suparna (Garuda).

अयं दशरथो धन्यः सुतो यस्य परः पुमान्धन्यः स दशकण्ठोऽपि चिन्त्यश्चित्तेन योऽमुना। हा स्वर्गममुना शून्यं हा पातालादिहागतः तस्यागमनादयं लोको मध्यमः श्रेष्ठतां गतः। राम इत्यवतीर्णोऽयमर्णवान्तःशयः पुमान् चिदानन्दघनो रामः परमात्मायमव्ययः। निगृहितेन्द्रिग्रामा रामं जानन्ति योगिनः वयं त्ववरमेवास्य रूपं रूपयितुं क्षमाः। रघोरघोच्छेदकरो भगवानिति सुश्रुम वसिष्ठ कृपया त्वं हि व्यवहारपरं कुरु।

This Dasharatha is indeed blessed, for the Supreme Purusha is born as his son. Blessed is that ten-headed Raavana that he gets thought off by his mind. Ha! The heaven has become empty without him! Ha! The nether world is empty for he has come here! By his arrival, this middle-world has attained an esteemed position. He has descended down here as Rama. He is the great God Vishnu (Purushottama) who sleeps in the milk ocean. He is dense with the bliss of the Chit. He is the Supreme Aatman which is changeless. Yogis know this Rama as the one who has full control over his senses. We are too inferior to describe his real nature. This Lord has also destroyed the sins of this Raghu dynasty, by his getting born in this family. Hey Vasishta! Please make him get engaged in the world activities.

श्रीवाल्मीकिरुवाच इत्युक्त्वावस्थितस्तूष्णीं विश्वामित्रो महामुनिः वसिष्ठस्तु महातेजा रामचन्द्रमभाषत।  
Shri Vaalmiki spoke: After saying these words, the great Sage Vishvaamitra remained silent.  
Sage Vasishta of great luster spoke to RaamaChandra.

वसिष्ठोवाच  
Vasishta spoke

राम राम महाबाहो महापुरुष चिन्मय नायं विश्रान्तिकालो हि लोकानन्दकरो भव। यावल्लोकपरामर्शो निरूढो नास्ति योगिनः तावद्रूढसमाधित्वं न भवत्येव निर्मलम्। तस्माद्राज्यादिविषयान्पर्यालोक्य विनश्वरान् देवकार्यादिभारांश्च भज पुत्र सुखी भव।

Rama! Rama! Hey Mighty armed! Hey great one! Hey You of the nature of Chit!  
This is not the time to rest. Bring happiness to the world by waking up to the world-perception. Till the reasoning about the world is not ripened in the Yogis, the taintless Samaadhi absorption cannot happen. You have reached the ascertained natural state of Supreme self. Therefore be engaged for some time in the impermanent affairs of the kingdom etc; and complete the burden of works belonging to the Deva-world dear son, and be happy by completing your duties.

श्रीवाल्मीकिरुवाच  
Shri Vaalmiki spoke

इत्युक्तो यदा रामः किञ्चिन्नोचे लयं गतः तदा सुषुम्नया सोऽपि विवेश हृदयं शनैः।  
शक्तिप्राणमनःप्रसक्तिकरणो जीवः प्रकाशात्मको नाडीरन्ध्रसुषुप्तसर्वकरणः प्रोन्मील्य नेत्रे शनैः  
दृष्टोत्कृष्टवसिष्ठमुख्यविदुषो निर्मुक्तसर्वेषणः कृत्याकृत्यविचारणादिरहितः सर्वान्प्रतीक्ष्य स्थितः।  
श्रुत्वा वसिष्ठवचनं गुरुवाक्यमिति स्वयं श्रुत्वा प्रोवाच भगवान्नामचन्द्रः समाहितः।  
न विधेर्न निषेधस्य त्वत्प्रसादादयं प्रभुः अथापि तव वाक्यं तु करणीयं हि सर्वदा।  
वेदागमपुराणेषु स्मृतिष्वपि महामुने गुरुवाक्यं विधिः प्रोक्तो निषेधस्तत्त्वपर्ययः।

Though spoken like this, Rama did not say anything, since he was deeply absorbed in the Self-state. Then Vasishta entered Rama's body through 'Samkalpa'; through the Sushumna Naadi slowly entered the heart-lotus; he disturbed the Jeeva-vibration and made it strong; and brought him out, like the air entering the seed makes the sprout come out.

Rama slowly opened his eyes. He saw the eminent Sages like Vasishta in front of him.

He had no desires or wants. He had no thoughts of what had to be done or not.

He just kept staring at the Sages who were seated before him. Vasishta again repeated what he said before.

Rama brought himself under control and hearing his Guru's words replied like this.

'By your grace, there is nothing to be followed by me or avoided. Even then, your words must be obeyed by me at all times. Hey Great Sage! Even according to the Vedas, Puranas and Smritis, the words of the Guru are necessarily to be followed; and going against Guru's words is prohibited.'

श्रीवाल्मीकिरुवाच इत्युक्त्वा चरणौ तस्य वसिष्ठस्य महात्मनः शिरसा धार्य सर्वात्मा सर्वान्प्राह घृणानिधिः।

Shri Vaalmiki spoke: Having said these words, Rama held the two feet of the great Sage Vasishta and placed them on his head. Rama, the essence of all, the ocean of compassion spoke to all.

रामोवाच सर्वे श्रुणुत भद्रं वो निश्चयेन सुनिश्चितं आत्मज्ञानात्परं नास्ति गुरोरपि च तद्विदः।

Shree Rama spoke: Hey, listen everybody! Our welfare is definitely ascertained!

There is nothing more supreme than Self-knowledge!

There is nothing more Supreme than the Guru who is in that state!

सिद्धादयः ऊचुः रामैवमेव सर्वेषां मनसि स्थितिमागतं त्वत्प्रसादाच्च सकलं संवादेन दृडीकृतम्। सुखी भव

महाराज रामचन्द्र नमोऽस्तु ते वसिष्ठेनाप्यनुज्ञाता गच्छामोऽद्य यथागतम्।

Siddhas spoke: Rama! Everyone here is enlightened in the similar way.

By your grace and all the conversation that took place, this has been confirmed.

Be happy hey Great King RaamaChandra! Salutations to you! Permitted by Vasishta, we will go our way.

श्री वाल्मीकिरुवाच  
Shri Vaalmiki spoke

एवमुक्त्वा गताः सर्वे रामसंस्तवने रताः रामचन्द्रस्य शिरसि पौष्पी वृष्टिः पपात ह। एतत्ते सर्वमाख्यातं  
रामचन्द्रकथानकं अनेन क्रमयोगेन भरद्वाज सुखी भव। इति रघुपतिसिद्धिः प्रोदिता या मया ते  
वरमुनिवचनलीरत्नमालाविचित्रा निखिलकविकुलानां योगिनां सेव्यरूपा परमगुरुकटाक्षान्मुक्तिमार्गं ददाति।  
य इमं श्रुणुयान्नित्यं विधिं रामवसिष्ठयोः सर्वावस्थोऽपि श्रवणान्मुच्यते ब्रह्म गच्छति।

After saying these words, all of them went off praising Rama. Flowers showered from above on RaamaChandra's head. Now the entire story of RaamaChandra has been related fully.

Following the method of Yoga described here, hey Bharadvaaja be happy.

This event of Rama's realization which was related by me, is a wonderful garland that is made of the gems of the words of the great Sage. It is extolled by all the poets and Yogis alike.

It bestows the path of liberation by the graceful look of the Supreme Guru.

He who listens to this conversation of Rama and Vasishtha daily, in whatever state he is in, will attain the state of Brahman, by just listening (or studying).

॥समाप्तमिदं निर्वाणप्रकरणस्य पूर्वार्धम्॥

FIRST HALF OF NIRVAANA PRAKARANAM  
IS COMPLETE