

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER FIFTY NINE

[RAMA ENTERS THE 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 in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER FIFTY NINE

[RAMA ENTERS THE NIRVIKALPA SAMAADHI]

भरद्वाज उवाच

Bharadvaja spoke

इति वरमुनिनोक्तं ज्ञानसारं पुराणं सकलमनुनिशम्य श्रीरघूणां कुलाग्र्यः

विमलमतिरपृच्छत्किंचिदन्यत्स्वयं वा समसुखपरिपूर्णः पूर्णबोधस्थितोऽसौ। (127.01)

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?

स खलु परमयोगी विश्ववन्द्यः सुरेशो जननमरणहीनः शुद्धबोधस्वभावः

सकलगुणनिधानं संनिधानं रमायाः त्रिजगदुदयरक्षानुग्रहणामधीशः। (127.02)

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 the virtues; he is the abode of Ramaa (Lakshmi); he is the Master who controls the creation and maintenance of the Tri-world and acts compassionate towards all!

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

इति श्रुत्वा वसिष्ठस्य वाक्यं वेदान्तसंग्रहं विदिताखिलविज्ञानो रामः कमललोचनः

Rama of lotus eyes, after listening to Vasishta’s words filled with the essence of Vedanta, had the comprehension of ‘All knowledge’.

शक्तिपातवशोन्मेषप्रकटामलचिद्धनः मुहुर्तमासीदुद्धुश्चैतन्यानन्दसागरः

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.

प्रश्नोत्तरविभागादिपरिपाटीविवर्जितः आनन्दामृतपूर्णासू रोमकण्टकिताङ्गकः

He now was free of the successively rising questions that needed the answers; his Praanas were totally filled with the nectar of bliss; the hairs on his body stood on end.

महासामान्यरूपत्वाच्चिद्व्यापकतया स्थितः नित्यमष्टगुणैश्वर्यतृणप्रायमनोरथः

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.

न किंचिदूचे संपन्नः शिवे परिणतः पदे। (127.03 to 07)

He did not speak anything and remained silent. He had attained the ‘Auspicious state of the Supreme’.

भरद्वाज उवाच

Bharadvaja spoke

अहो नु खलु ममाश्चर्यं रामः प्राप्तो महत्पदं, कथमेतादृशी प्राप्तिरस्माकं मुनिनायक।

Ah wonderful indeed that Rama attained the Supreme state.

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

मूर्खाः स्तब्धाश्च किंचिज्ज्ञा मादृशाः क्व च पापिनः, क्व च ब्रह्मादिभिः प्रार्थ्या दुर्लभा रामसंस्थितिः।

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?

अहो मुनीश्वरगुरो कथं विश्राम्यते मया दुष्पारस्य भवाम्बोधेस्तीर्यते तद्वदाशु मे। (127.07 to 09)

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! Tell me now.

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

श्रीरामवृत्तान्तमशेषमादितो वसिष्ठवाक्यानुगतं निरूपितं

धिया विचार्यानु परामृश प्रभो, मयापि तादृक्कथनीयमत्र ते। (127.10)

Analyze well in your intellect, whatever Vasishta taught Rama from the beginning till now, Prabhu!
I will also mention some important ideas related to it, to you.

अविद्यायाः प्रपञ्चोऽयं नास्ति सत्यमिहाण्वपि,

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.

विवेचयन्ति विबुधा विवदन्त्यविवेकिनः। (127.11)

Wise men ponder about it with wonder, and strive for the knowledge of the Truth;
but the fools argue about it believing in its realness (thus caught in the same Avidyaa)!

नास्ति भिन्नं चितः किञ्चित्,

Nothing is there that is different from the 'Chit'
(even as a 'separate you' who are lamenting about the Chit-state)!

किं प्रपञ्चेन रुध्यसे,

Why then are you worried about the world made of five elements, and crying that it has not gone off?

अभ्यासेन रहस्यानां वयस्य विशदो भव। (127.12)

My dear companion! Become adept in practising the secrets (about the Knowledge of Brahman) that are
given in the Scriptures!

*(If the Scriptures say that the 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

The events and happenings connected to the 'world made of five elements', are actually said to be
some deep-sleep state which appears like the wakeful state 'JaagratNidraa'.

संप्रबुद्धस्तु यस्यान्तश्चित्प्रदीपो निरञ्जनः। (127.13)

For a man who has woken up completely from this type of sleep, the taintless Chit-lamp alone shines forth.

*(This Jagat-appearance raises from ignorance, and expands to its extreme limit through ignorance only;
it is proved also as emptiness alone inside, when analyzed well.)*

शून्यमूलः प्रपञ्चोऽयं शून्यताशिखरः सखे सारशून्यतया मध्येऽप्यनास्था सन्मनीषिणाम्। (127.14)

Friend! This world (Prapancha) that is made of elements and looks so real and solid, raises from the
emptiness itself as its root, is emptiness at its peak end also, and is essence-less in the middle also.

Therefore, non-attachment (to a non-existing thing) (Anaasthaa) alone, is the best course for the intelligent
seeker of the Supreme Truth.

अनादिवासनादोषादसन्नेवायमीक्ष्यते

Due to the fault of the Vaasanaas which are there from beginningless times, the unreal alone is seen
like this (as real).

गन्धर्वनगराकारः संसारो बहुविभ्रमः। (127.15)

This Samsaara 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। (127.16)

Why are you not seeking the cool 'plantain tree of Chit-awareness nectar' 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 Vasishtha. 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 shows that your Vichaara is not perfect.

The three states of Jaagrat etc do not exist at all in the Turyaa-state.

So, there is no question of your falling from there, again to this ignorant state of Jaagrat.)

जाग्रदेतन्न पतितं ज्ञानालम्बग्रहादधः

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).

न सन्त्युपरि सर्वेषां ये निरालम्बसंविदः। (127.17)

For those who are established in the 'awareness-state that is without any other support', there is nothing like some thing above.

(This Knowledge is the only knowledge that is attained through Vichaara; there is nothing other than this.)

(Brahman alone is seen as the world for the ignorant.)

तावद्रूढा सुधाकाररसा संविन्महानदी न यावदात्मरूपेण निपुणैरवगाह्यते। (127.18)

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,

Understand my friend; all that is seen as the world was not there before, is not there at the end also, and not in the middle also;

स्वप्नवृत्तमिदं जगत्। (127.19)

this Jagat is made of the events that are similar to what occur in the dream.

अविद्यायोनयो भेदाः सर्वेऽस्मी बुद्बुदा इव क्षणमुद्भूय गच्छन्ति ज्ञानैकजलधौ लयम्। (127.20)

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 the 'Ocean of Supreme Knowledge'.

सुशीतलोदकनदीं विदित्वाऽथ विगाह्य तां बहिर्भान्तिनिदाघास्ते निर्यान्तु कलितासुखम्। (127.21)

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 the true knowledge of the Self), plunge into it and dissolve off their conceived miseries.

एकश्चाज्ञानजलधिर्जगदाप्लाव्य तिष्ठति,

There is a single stretch of 'ocean of ignorance' that covers the entire Jagat and stays above it;

ज्येष्ठोऽयमहमित्यूर्मिरविद्यावातसंभवः। (127.22)

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.

चित्तस्खलनभेदाली रागाद्याश्च प्रकल्पिताः

The Chitta slips again and again in the objects, and the differences rise up one after the other in a line, and they rise as the tiny waves of attractions and desires;

ममतोत्कलितावर्तः स्वतः स्वैरं प्रवर्तते। (127.23)

the whirlpool of 'mine' (idea of possession) rises by itself and spreads far and wide, ready to swallow up anyone.

रागद्वेषावतिग्राहौ गृहीतसमनन्तरः ततश्चानर्थपातालप्रवेशः केन वार्यते। (127.24)

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

प्रशान्तामृतकल्लोले केवलामृतवारिधौ मज्ज,

Drown if you so desire, inside the 'ocean of nectar' where rise the calm waves of nectar;

मज्जसि किं द्वैतग्रहक्षाराब्धिवीचिषु। (127.25)

why do you foolishly drown in the turbulent horrible waves of the 'salt-ocean which is made of the belief in duality'?

(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 as anything, that has gone for Rama alone, and not for you!)

कस्तिष्ठसि, गतः को वा कस्य केन किमागतं,

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

किं नु मज्जसि मायायां, पत मा त्वमतन्द्रितः। (127.26)

(अतन्द्र - alertness, non-laziness, not dull)

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। (127.27)

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 the 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। (127.28)

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.

अविविक्तो जनः शोचत्यकस्माच्च प्रहृष्यति, तत्त्ववित्तु हसन्नास्ते तस्य मोहो विडम्बनम्। (127.29)

The people who have no discrimination, always suffer, and are happy in few occasions only;
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 pretence only, as an act of appeasing the fools.

तच्च सूक्ष्ममिदं तत्त्वं तिरोहितमविद्यया

This subtle truth is blocked for the non-thinking minds by the absence of true knowledge;

यथा स्थलेषु लोकानां जलेष्वात्मसु संशयः। (127.30)

they are confused about what the true self is, and see the non-self as the self;

and 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 actually has water inside);

पृथिव्यादिमहाभूतपरमाणुमयं जगत् स्थितं यदा, तदापीह को गतो योऽनुशोच्यते। (127.31)

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 gone also, that you must lament for him?

(Some groups of elements vanish and make place to some other group of elements; what is gained, and what is lost?)

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

असतः संभवो नास्ति नास्त्यभावः सतः सखे,

That which is not real (world-appearance) cannot exist as real;

and the real (Aatman) cannot ever cease to be, my friend!

(If what you love is real, then it cannot perish; if what you love is not real, then it does not exist at all!)

आविर्भावतिरोभावाः संस्थानानाममी परम्। (127.32)

(संस्थानानाम् - मायिकसंनिवेशविशेषणां)

Those who appear and disappear (cannot be really there, and) are just the delusory appearances existing by the power of Maayaa.

किंत्वनैकपुरोत्साहाद्विषतामुपगच्छति,

The countless actions of the past that were performed through desires, have turned into the poison of death etc today.

भज संभरिताभोगं परमेशं जगद्गुरुम्। (127.33)

To dissolve it all off, take shelter in the Supreme Lord, Shiva, the JagatGuru, who appears with a form to bless his devotees.

दुरितानि समस्तानि पच्यन्तेऽद्यापि न ध्रुवं,

The past actions of ignorance alone, are ripening now as your miserable events of life for sure; is it not so?

कृतमेवास्या देवस्य पाशा विश्रवतां गताः। (127.34)

(विश्रवताम् - विविधश्रुत्यादिप्रमाणप्रसिद्धताम्)

He (Pashupati) alone binds the ignorant beings as animals with the ropes of Shrutis, and brings them under control.

साकारं भज तावत्त्वं यावत्सत्त्वं प्रसीदति,

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;

निराकारे परे तत्त्वे ततः स्थितिरकृत्रिमा। (127.35)

then you will yourself raise to the natural state of Aatman which is formless.

इमामुद्धामतमसो जित्वा सत्त्वबलाद्ध्रुवं,

Conquer the unrestrained haughty Tamas (dullness of the intellect) (filled with hundreds of delusions) by the power of Sattva (attained by the sincere devotion to Shiva),

यमस्यानुसराध्वानं विश्वस्तेनान्तरात्मना

follow the path of self-control,

having full faith in the words of the Scriptures.

समाधाय क्षणं पश्य प्रत्यगात्मानमात्मना, इयं विभातु सा व्यक्तं प्राग्बुद्धिरजनी तव। (127.36,37)

(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 that was yours, shine forth with the rising sun of Aatman-awareness.

कृतं पुरुषकारेण केवलेन च कर्मणा, महेशानुग्रहादेव प्राप्तव्यं प्राप्यते नरैः। (127.38)

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 fulfilment' by only the grace of Mahesha.

नाभिजात्यं न चारित्र्यं न नयो न च विक्रमः बलवन्ति पुराणानि सखे कर्माणि केवलम्। (127.39)

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 powerful enough to destroy the countless ignorant acts of your past,
(other than the grace of Ishvara).

अप्रतर्क्यात्प्रतीकारात्किमेवमवसीदसि

Why are you just suffering through all these actions to remove your past burden of actions?!

न लुम्पति ललाटस्थामीश्वरोऽप्यक्षरावलिम्। (127.40)

(लुम्पति - quash, nullify, cancel, unmake)

Even Shiva cannot erase what is written on your forehead as your destiny (that befalls the ignorant) (as the results of their own foolish actions), (and magically make you realize the Aatman, unless you yourself try to remove your ignorance through the reasoning process).

*(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!)*

क्व चिद्वक्ता, क्व वैदग्ध्यं, क्व चेयं मोहवल्लरी,

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 raise of knowledge!

अचिन्तनीया नियतिर्यदियं द्वन्द्वमागता। (127.41)

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। (127.42)

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

You will doubtless attain the knowledge which is extraordinary.

VALUE OF MERITORIOUS ACTIONS

दूरमुत्सहते राजा महासत्त्वो महापदि अल्पसत्त्वो जनः शोचत्यल्पेऽपि हि परिक्षते। (127.43)

The king who owns a abundant wealth, when in great danger also, as when fighting the enemies, fulfils the wish of anyone from far itself, by a mere command of his;
but the one who owns meagre wealth, worries and collapses in grief, even if a small problem arises, since he owns nothing.

(Like a king, you have to own the wealth of good actions).

बोधः पुण्यपराधीनः प्रथते बहुजन्मभिः अनुमीयेत धीरेषु जीवन्मुक्तेषु कार्यतः। (127.44)

Even the enlightenment-state of Knowledge is dependent on the meritorious acts of many births, as their fructification; so, such actions have to be allowed in the JeevanMuktas who are in the path of knowledge (which will help them in their path by removing the results of wrong-doings of the past).

द्विषद्भूतेन येनैव कर्मणा बन्ध ईदृशः सुहृद्भूतेन तेनैव मोक्षमाप्स्यसि पुत्रक। (127.45)

Son! An action that is wicked leads to bondage; if the same act is good, then you will attain the Moksha.

सतां सत्कर्मसंवेगः पुराणं प्रणुदन्नयं वर्षोघ इव भूतानां दवानलमसेचयत्। (127.46)

The intensity of good actions will get rid of the results of the past wrong actions of the people, like the downpour of the heavy rains extinguishing the forest-fire.

(You can devote your entire life for attaining Brahman Knowledge only, by taking to a life of Sannyasa.)

सखे संन्यस्य कर्माणि ब्रह्मणः प्रणयी भव,

Friend! Renounce the doer-ship of actions, and become infatuated with Brahman,

नेष्यसे यदि संसारचक्रावर्तभ्रमः शमम्। (127.47)

if you want to carry out the ‘cessation of the delusion namely the rotation of the Samsara-wheel’.

तावदेतविकल्पोत्थमिदं यावद्बहिर्ग्रहः

As long as you are holding on to the objects of the outside world (as the body-identity), this world-appearance will keep troubling you (with varieties of apprehensions and doubts).

प्रतिकूलोऽब्धिरुल्लोले केवलं निश्चले जले। (127.48)

When the waves are there, the ocean remains turbulent; when the waters are still, it just remains placid.

अयं किमन्धकरणस्त्वया शोकोऽवलम्ब्यते,

Why ‘this sadness (of failure) that blinds your vision’, is held by you (with the eyes of Viveka shut off firmly)?

निर्वाहयतु सैव त्वां प्रज्ञायष्टिरभङ्गुरा। (127.49)

Let the ‘stick of wisdom’ (of the Scriptural studies and the company of the Knowers) that never breaks off, guide you along the path (till your Viveka-eyes open up).

न जातु ते विगण्यन्ते गणनासु गरीयसां ये तरङ्गैस्तृणानीव ह्रियन्ते हर्षशोकयोः। (127.50)

Those who are tossed about by joys and sorrows, like a tiny grass piece by the waves, are never considered as belonging to category of the venerable ones (who never are shaken by any event of their life).

समारूढं दशादोलामहोरात्रमिदं जगत् क्रीड्यते षड्विधैः प्रेङ्खैः

This Jagat is placed firmly on the swing that oscillates between joys and sorrows, and is made to play (swing) continuously day and night, supported by the six types of chains (six senses) (by Kaala).

सखे किमिति खिद्यते। (127.51)

Friend! Why do you feel sad seeing this? (Be amused, by standing outside of it.)

सूते संहरति क्षिप्रं पुनः सृजति हन्ति च जगन्ति बहुपर्यायैः काल एव कुतूहली। (127.52)

The enthusiastic (sports-person) Kaala, produces, destroys immediately; he creates and destroys countless Jagats again and again, alternatively, one by one.

न विशेषग्रहः कश्चिन्न च कश्चिन्न कश्चन जन्तुष्वभ्यवहार्येषु प्राक्रम्य कालभोगिनः। (127.53)

(अभ्यवहार - food)

For the serpent named Kaala, there is no special fixed object as such (that he destroys with purpose); he sees no object as particular, no person as particular, when pouncing on them, to consume as his food.

का कथा मर्त्यपिण्डानां निमेषान्तरवासिनां अपि देवनिकाया ये तेऽपि दुष्कालगोचराः। (127.54)

When even those who belong to the class of Devas (with bodies made of divine lustre) are also sought by the terrifying Kaala, what to say of the flesh lumps called humans who just exist for a wink-span of time!

स्वयं नृत्यसि किं प्रीतौ विपतौ विकलेन्द्रियः

You (as a Jeeva) dance about madly when feeling pleased,
and also collapse down with all the limbs, when met with tragedies (without Viveka on both occasions)
(with the limbs moving weirdly in all contours, on both occasions).

क्षणं निश्चलमासीनः पश्य संसारनाटकं। (127.55)

Just stay for a second as your true self without any agitation, and watch the drama of Samsaara (as an amusement only).

अस्यानेकतरङ्गस्य जगतः क्षणभङ्गिनः न विषीदति मनस्वी (विवेकी) भरद्वाज मनागपि। (127.56)

Bharadvaja! A man endowed with Viveka, does not in the least worry about the continuously splashing waves of this Jagat, which do not last even for a second.

त्यज शोकममङ्गल्यं, मङ्गलानि विचिन्तय,

Renounce this grief which is inauspicious (because of the presence of the Ahamkaara);
absorb your thoughts in the auspicious things only;

चिदानन्दघनं स्वच्छमात्मानं च विभावय। (127.57)

and contemplate on the Aatman alone,
which is very pure and which is dense with the bliss of self-awareness.

देवद्विजगुरुश्रद्धाभरबन्धुरचेतसां सदागमप्रमाणानां महेशानुग्रहो भवेत्। (127.58)

For those whose minds are pleasant with the faith in the Devas (who instruct the Knowledge),
the Brahmins (Brhaman-Knowers), and the Gurus (who guide you in the path of Knowledge);
and whose actions are modelled on the ordained instructions of the Vedas (Upanishads),
the grace of Mahesha (the Self of all) is there for sure.

भरद्वाज उवाच

Bharadvaja spoke

ज्ञातं तव प्रसादेन सर्वमेतदशेषतः न वैराग्यात्परो बन्धुर्न संसारात्परो रिपुः। (127.59)

By your grace, I have understood everything of this clearly without any doubt;
no one is a better friend than Vairaagya; there is no other vicious enemy than Samsaara.

इदानीं श्रोतुमिच्छामि वसिष्ठेनोपपादितं ज्ञानसारमशेषेण ग्रन्थेनोक्तं पदात्मना। (127.60)

Now I want to listen to the entire essence of Knowledge as taught by Vasishta,
as stated in the Grantha through the medium of words.

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

भरद्वाज शृणुश्वेदं महाज्ञानं विमुक्तिदं यस्य श्रवणमात्रेण भवाब्धौ न निमज्जसि। (127.61)

Bharadvaja! Listen to this Great Knowledge, which bestows liberation, and by just listening to it
(with faith), you will not drown in the Bhava-Ocean.

संहतिस्थितिसंभूतिभेदैर्योऽनेकधा स्थितः एकोऽपि सन्नमस्तस्मै सच्चिदानन्दमूर्तये। (127.62)

Salutation to that form of Sacchidaananda, who though is one only, stays as manifold through
the divisions of destruction, existence and production.

कृते प्रपञ्चविलये यथा तत्त्वं प्रकाशते तवोपायं प्रवक्ष्यामि संक्षेपाच्छ्रुतिशासनात्। (127.63)

I will now explain to you,
through the briefing of the statements mentioned in the Shrutis (Upanishads),
the method by which the 'Truth of the Reality' gets revealed
by the dissolving off of the 'Prapancha made of five elements'.

पूर्वापरविचारार्हा कथं नष्टा तव स्मृतिः

Where is your power of remembrance gone,
where one has to understand the instructions of the Shrutis by connecting all the statements (previous and present), to lead to a proper understanding?

तथैव ज्ञायते सर्वं कलामलकवत्स्वयम्। (127.64)

By such a method only, everything gets known, like a gooseberry in the palm.

*(One cannot lament, why Rama alone attained the Samaadhi-state;
but should try to follow his sincerity and steadfastness in connecting all the statements of Vasishta's
discourse, and analyze them day and night.*

Analyze your own faults and merits in this study.

Have you developed Vairaagya like Rama, as shown in the first Prakarana?

Have you developed the qualities mentioned in the Mumukshu Prakarana?

Have you understood the single essence of the next three Prakaranas?

Have you revised the ideas as mentioned in the first half of Nirvaana Prakarana?

If not, start again from the First Prakarana.

*The study of this Great text is a life-time penance. Study it again and again, analyze the ideas again
and again, till you dissolve off like Rama in the Self-state.)*

स्वयं विचार्य स्वयमेव चेतसा तत्प्राप्यते येन न शोचते पुनः

One has to analyze in his own intellect by himself (all the statements of the Grantha, studied till now)
then only, the Truth gets attained (as the subtle vision of the Truth),
by which he will never again feel sorrowful.

सत्सङ्गसच्छास्त्रविवेकतः पुनर्वैराग्ययुक्तेन विभाव्यमेतत्।

These truths have to be comprehended by analyzing all the instructions given so far,
through the constant company of the Knowers and the repeated study of the Scriptures,
along with the development of Vairaagya (that gives the courage to face the truth of the non-existence
of the Jagat and the ego-entity.)