

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 SIXTY

[END OR BEGINNING?]

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 SIXTY

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

(Rama could realize the subtle truths instructed by Brahmarshi Vasishtha instantly, and could enter the oneness-state of the Self, by the mere understanding of the truth. Not all intellects are capable of that. Sage Vaalmiki gives a helping hand to such intellects, by prescribing a simple contemplation method, which will raise them to the one-ness state of the Self, through a methodical process, slowly, step by step.)

(Herein is described the methodical way of contemplation based on the Shruti-statements. After acquiring the purification of the mind through the proper studies of the Scriptures, one should practise the dissolving off the lower-self (body-based self) into the higher self. The result may not be immediate; but depends on the concentration-ability of the person. For some, the result is instant, for others it may take many many years.)

DISSOLVING OFF EVERYTHING INTO THE SOURCE-STATE, STEP BY STEP

(This Dissolving method is not a physical process; but is the understanding process, like understanding the 'milk as the source of the ghee' and removing the 'ghee-idea as separated from the milk', like understanding the 'gold as the source of the bracelet', and removing the 'bracelet-idea as separated from the gold'.

As a Jeeva, you are just a spark of the Viraat, the Totality-Jeeva, and so, melt your limited individuality in the totality, and stay as the Viraat, the shine of entire Creation.

Dissolve off your life-story and yourself the ego-person, into the story-less Viraat-shine.

Again, dissolve off this Viraat also, into that indescribable 'source state of Brahman, the Aatman, the unmanifest, the ready-to be state', where nothing of the words and meanings exist.

Stay as the 'quietness itself' as the source of all, without the idea of 'all'.)

शान्तो

One should cultivate the quietness of the mind,

दान्तश्चोपरतो

control all the lower tendencies, and avoid wasteful actions;

निषिद्धात्काम्यकर्मणः विषयेन्द्रियसंश्लेषसुखाच्च

refrain from the (selfish body-based) desire-fulfilment acts and the seeking of sense pleasures;

श्रद्धयान्वितः

have faith in the statements of the Scriptures;

मृदासने समासीनो

get firmly seated in a comfortable Aasana;

जितचित्तेन्द्रियक्रियः

should stop the actions of the mind and the senses;

ॐमित्युच्चारयेत्तावन्मनो यावत्प्रसीदति। (128.01,02)

recite the 'Pranava Mantra Aum', till the mind becomes silent.

प्राणायामं ततः कुर्यादन्तःकरणशुद्धये इन्द्रियाण्याहरेत्पश्चाद्विषयेभ्यः शनैः शनैः। (128.03)

Then one should do Praanaayaama, so as to purify the mind of its thoughts;

(as based on Bhushunda level of Praanaayaama practice also);

and withdraw the senses from the objects gradually.

देहेन्द्रियमनोबुद्धिक्षेत्रज्ञानां च संभवः यस्माद्भवति तज्ज्ञात्वा तेषु पश्चाद्विलापयेत्। (128.04)

(प्रविलाप – प्रविलय – dissolve off, absorb off)

Then, (through the Vichaara method), one should grasp the knowledge of -
'from what do the body, senses, mind, intellect, and the perceiver of a mind-field (Kshetrajna) get produced', and later annihilate them by dissolving them into the source.

विराजि प्रथमं स्थित्वा

Then, one should stay as the entire Creation as 'Viraat, the Totality-mind',

तत्रात्मनि ततः परं अव्याकृते स्थितः

then later stay as the 'division-less unmanifest state of the Aatman',

पश्चात्स्थितः परमकारणे। (128.05)

and then stay in the 'Supreme cause of all'.

(To attain such a higher level of contemplation-state, start first with the process of dissolving the senses into their sources.

All the things dissolve off by knowing what they are.

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 that is reached is the same.)

(अग्निर्वाग्भूत्वा मुखं प्राविशत्...!)

(According to Shrutis, the deities alone are functioning as the Indriyas, and there are no senses as separate organs that sense the objects.)

(This is how the dissolving process is done, as per the ShrutiVaakyas.)

मांसादिपार्थिवं भागां पृथिव्यां प्रविलापयेत् आप्यं रक्तादिकं चाप्सु तैजसं तेजसि क्षिपेत्। (128.06)

The flesh etc that is made of earth should dissolve in the earth (Prthvee),

the blood etc which is water should dissolve off in the water (Aapa),

the heat etc in the body should dissolve off in the lustre (Tejas) (the respective Tanmaatras)

वायव्यं च माहावायौ नाभसं नभसि क्षिपेत्पृथिव्यादिषु विन्यस्य चेन्द्रियाण्यात्मयोनिषु। (128.07)

The (limited) Praanas should dissolve off in the main power of Praana,

the (limited) body-space should be dissolved off in the main Aakaasha;

and then, the senses should be dissolved off in their wombs namely the earth etc (subtle elements).

श्रोत्रादि लक्षणोपेतां कर्तुर्भोगप्रसिद्धये दिक्षु न्यस्यात्मनः श्रोत्रं त्वचं विद्युति निक्षिपेत्। (128.08)

One should cast off the 'ear-sense, which is said to be the opening for all the enjoyments in the form of divisions of names', into the 'directions' (Dikpaalas), its origin;

and throw off the skin-sense into the lightning (Vidyut);

चक्षुरादित्यबिम्बे च जिह्वामप्सु विनिक्षिपेत् प्राणं वायौ वाचमग्नौ पाणिमिन्द्रे विनिक्षिपेत्। (128.09)

The eye-sense should be dissolved off in the sun-disc (the light-source),

the tongue in the water (Varuna) (as taste sense),

the Praana in the 'Vaayu', the speech into 'Agni', and the palms in 'Indra'.

विष्णौ तथात्मनः पादौ पायुं मित्रे तथैव च उपस्थं कश्यपे न्यस्य मनश्चन्द्रे निवेशयेत्। (128.10)

बुद्धिं ब्रह्मणि संयच्छेत्।

One's feet (power of treading the space) should be offered to Vishnu,

the anus in the Mitra, the genital organs in Kashyapa,

the mind in Chandra,

the intellect (thinking power) in BrahmaDeva.

एता करणदेवताः इन्द्रियव्यपदेशेन व्यादिश्यन्ते च देवताः श्रुतिवाक्यमनुसृत्य, न स्वतः प्रकटीकृताः।

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.

एवं न्यस्यात्मनो देहं विराडस्मीति चिन्तयेत्। (128.11,12)

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.

(Whatever one's belief-system is, a man should discard all these senses etc as the non-self, and know them to be non-existent through Vichaara, and dissolve them off in their sources.)

VIRAAT

(Viraat is the 'totality-mind' which randomly sees many Vaasanaa-fulfilment states as its mind-field, (like the random collection of dust particles existing as one heap), like a single dream is divided into millions and millions of dreams entwined as one.)

ब्रह्माण्डान्तः स्थितो

He is established in the Brahmaanda (his Creation) as his seat;

योऽसावर्धनारीश्वरः

he is the half woman and man form as the Prakrti (the spread-out delusion that appears as the world made of elements) and Purusha (embodied Aatman) joined as one.

प्रभुः आधारः सर्वभूतानां, कारणं तदुदाहृतम्।

He is the Lord (for the Creation exists as bound by the rules he ordained).

He is the support for all the beings of his Brahmaanda.

He alone is the cause of this Brahmaanda, since he is the one who sets the rules for his Creation.

स यज्ञसृष्टिरूपोऽसौ जगद्भूतौ व्यवस्थितः। (128.13,14)

He is the Creator of the Yajnas which nourish the world with rains etc.

He experiences the world as all the individual entities.

(You as a Jeeva, whoever you are as an individual, rise from the Viraat alone, as a tiny experience-field. However, if your individual Jeeva-ness is dissolved off by not acting as a Vaasanaa-field, then you stay as Viraat only, who is absorbed in his 'source-state the Brahman'.

The sheer emptiness that is made only of conceptions is known as Jagat; and, Viraat is the totality state of entire heap of conceptions, namely the Jagat.

(The description given below has been repeated many times in the text, and the subtle explanation also has been provided in the previous Prakaranas.)

द्विगुणाण्डाद्विहः पृथ्वी पृथिव्या द्विगुणं जलं सलिलाद्विगुणं तेजस्तेजसो द्विगुणोऽनिलः

वायोद्विगुणमाकाशं ऊर्ध्वमेकैकशः क्रमात् व्यस्तेन च समस्तेन व्यापिना ग्रथितं जगत्। (128.14 to 16)

Twice the size of the egg is the Prthvee outside;

twice that size pf 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 seed of Creation as a Vaasanaa 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 lustre 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, the revelation-state.)

*(As we already know, everyone has two bodies; the AadhiBhoutika, and Aativaahika.
When you dissolve off the AadhiBhoutika body in contemplation, the Aativaahika body is left back.)*

*(The 'earth, the perceiving field of a Jeeva' is just the 'flow of experiences, the water'.
The 'experiences' are nothing but the 'delusion-state called the Jeeva, the blazing fire which blazes high through the experiences'.*

'Jeeva' (the quiver of Praana) exists because of the 'power of Praana'.

'Praana' is nothing but the 'entire world-quiver' which fills the 'emptiness of material space'.

*The emptiness (Aakaasha) belongs to the mind-expanse (Chittaakaasha) of the totality-mind, the Viraat.
That 'Viraat-mind' stays as a probable state in the 'source-state Aatman which is subtler than even the subtlest atom.)*

क्षितिं चाप्सु समावेश्य सलिलं चानले क्षिपेत्। (128.16)

अग्निं वायौ समावेश्य वायुं च नभसि क्षिपेत्,

नभश्च महदाकाशे समस्तोत्पत्तिकारणे स्थित्वा तस्मिन्क्षणं योगी लिङ्गमात्रशरीरधृक्। (128.17,18)

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

(When all these are dissolved off in their sources through Vichaara, then what is left back?

The 'LingaShareera'!

*The LingaShareera refers to the subtle bod, a compact particularized Jeeva-individuality,
the 'you' as the Jeeva-thing.*

Linga Sharira is -

The 'I' with its next set of dominant Vaasanaas,

which will again produce the Viraat of another existence, the mind-expanse as a totality-mind,

which will give rise to the emptiness where his Creation will shine forth,

which will be empowered by the Praana,

making the Jeeva blaze as the fire with his experiences,

and the earth as an experience-field will rise up, trapping the Jeeva.

*Before such a calamity occurs, one should contemplate oneself as the Viraat, the totality-state itself,
and dissolve off the 'small-I'.*

Now dissolve off the entire Creation into the Brahman, the self within, as if in Pralaya-times.

All this happens by the intense Vichaara-process only, as an understanding process to find the true-self.)

[(Shrutis state -

नान्तःप्रज्ञं न बहिःप्रज्ञं नो उभयतःप्रज्ञं न प्रज्ञं नाप्रज्ञं न प्रज्ञानघनम्,

अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमनेकात्मप्रत्ययसारं प्रपञ्चोपशमं शिवं शान्तमद्वैतं चतुर्थं मन्यन्ते,

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्,

एकात्मप्रत्ययसारं शिवं शान्तमद्वैतं चतुर्थं मन्यन्ते,

नेह नानास्ति किञ्चन,

यथा जले जलं क्षिप्तं क्षीरे क्षीरं घृते घृतं अविशेषो भवेत्तद्वज्जीवात्मा परमात्मनि,

निष्कलं निष्क्रियं शान्तं निरवयं निरञ्जनं,

ब्रह्मसंस्थो अमृतत्वमेति)]

THE COMMON TRAITS OF ANY PARTICULAR JEEVA THAT WILL CONTINUE AS THE FUTURE VAASANA-FIELD
वासना भूतसूक्ष्माश्च कर्माविद्ये तथैव च दशेन्द्रियमनोबुद्धिरेतल्लिङ्गं विदुर्बुधाः। (128.18,19)

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 next step in contemplation, being rid of the limitation of the physical body, now stay as the Viraat, outside of the Creation itself, observe all the galaxies, stars and planets within you, feel all the Jeevas within you as part of your body, be the formless HiranyaGarbha himself, as the VishvaRoopin (not as the individual four-faced Brahmaa.))]

ततोऽर्धोण्डाद्वहिर्यातस्तत्रात्मास्तीति चिन्तयेत्। (128.19)

As the half individual (with one of the bodies (the gross body) dissolved off), with all the outside gross ingredients dissolved off, one should stay out of the Brahmaanda itself, as the quiet state of Viraat-Brahmaa who is the Cosmic space, and feel the entire Creation within oneself.

चतुर्मुखोऽग्रके चायं भूतसूक्ष्मव्यवस्थितः।

Viraat alone exists as the four-faced Brahmaa (deity) also, in his gross form made of subtle elements, before the 'annihilation of his Creation' (Brahmaanda-pravilaapana).

(Now, perform the 'Brahmaanda-pravilaapana', the 'dissolving process off the Brahmaanda' - as the 'Viraat of your Creation'.

Dissolve off the manifest Jagat into the unmanifest Reality, which is within you, as your own self.)

AVYAAKRTA, THE UNFORMED

('Avyaaakrta, the unformed' means, the ready-state where 'some random Vaasanaas as the Virat-totality' are ready to manifest as a Jagat; but are not manifest yet. Stop being a probable state of the Creation as Viraat, and dissolve off into the quietness of the unmanifest.)

लिङ्गमव्याकृते सूक्ष्मे न्यस्याव्यक्ते च बुद्धिमान् नामरूपविनिर्मुक्तं यस्मिन्संतिष्ठते जगत्।

The wise one, should offer the LingaShareera (manifest as a Vaasanaa-bound Jeeva), into the undivided subtle unmanifest state (Avyaaakrta), which is without any name or form, in which the Jagat stays established (dissolved in it);

तमाहुः प्रकृतिं केचिन्मायामेके परे त्वणून् अविद्यामपरे प्राहुस्तर्कविभ्रान्तचेतसः। (128.20 to 21)

some call it as Prakrti (Saamkhya), some as Maayaa (Vedantins), some others as 'supreme atoms'

some who are too much into debates like Buddhists call it as Avidyaa (differently explained term from that of Vedanta).

तत्र सर्वे लयं गत्वा तिष्ठन्त्यव्यक्तरूपिणः, निःसंबन्धा निरास्वादाः।

All objects go to that unmanifest-state (sheer emptiness of pure self-awareness), and remain dissolved at the dissolution-time, unconnected, and without any essence (like the molten gold, or the wave-less calm ocean).

संभवन्ति ततः पुनः

Then they appear again (as another random totality of Vaasanaa-fields);

तत्स्वरूपा हि तिष्ठन्ति यावत्सृष्टिः प्रवर्तते।

they stay as the unmanifest only, in that state,

till the Creation begins again (as another random Viraat-state).

(Dissolve off all the things one by one into their source state, as in Pralaya, and at last, dissolve off the Viraat also into the Aatman.)

आनुलोम्यात्स्मृता सृष्टिः प्रातिलोम्येन संहतिः।

The Creation happens in an orderly way, and is withdrawn similarly in the reverse way (step by step).

अतः स्थानत्रयं त्यक्त्वा तुरीयं पदमव्ययं ध्यायेत्।

Therefore, one should renounce the ‘Viraat’ (manifest Jagat), ‘HiranyaGarbha’ (unmanifest Jagat). and the ‘Avyaakrta (the indescribable ready-state from which the Creation rises)’, and contemplate on the fourth state (where Creation also does not exist even as the unmanifest state).

तत्प्राप्तये लिङ्गं प्रविलाप्य परं विशेत्।

In order to attain it, one should dissolve off the LingaShareera, and enter the Supreme.

भूतेन्द्रियमनोबुद्धिवासनाकर्मवायवः अज्ञानं च प्रतिष्ठाः स्युर्लिङ्गमव्याकृते सति। (128.21 to 26)

The elements, mind, intellect, Vaasanaa, action, Praanas and Ajnaana are established in the LingaShareera in the Avyaakrta.

(Therefore, dissolve off the LingaShareera-identity also, and remain just as the Self-aware Reality.)

भरद्वाज उवाच

Bharadvaja (contemplates as instructed and) explains his state

इदानीं लिङ्गनिगडान्मुक्तोऽहं सर्वथा यतः चिदंशत्वात्प्रविष्टोऽहं चैतन्यानन्दसागरे। (128.26,27)

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

अभेदात्परमात्मनि

Since, I have no divisions and am the Supreme Self indeed,

सर्वोपाधिविवर्जितः

I am not identified with any limited adjuncts.

कूटस्थः

I am the changeless Supreme that is firmly established in the stable state (Kootastha).

केवलो

I am the only one without the second.

व्यापी

I pervade all (as the ‘knowing’).

चिदचिच्छक्तिमानहम् (चित् अ+चित्शक्तिमान् अहम्) । (128.27,28)

I am the Chit; and not the separate power of cognition (as a limited being).

घटाभावे घटाकाशकलशाकाशयोर्यथा

When the pot breaks, the pot-space or the jar-space (delusion of limitation) does not exist at all, (as separated from the division-less space).

तमाहुः श्रुतयो बह्वय एवमेवैक्यमादरात्। (128.28,29)

Similarly, the Shrutis speak only of that Supreme, with devotion, as the ‘many’ being the ‘one’!

(What is dissolved into what? What else is there, but the Paramaatman!

Even the dissolving process also, is a pretence only.)

यथाग्निरग्नौ संक्षिप्तः समानत्वमनुव्रजेत् तदाख्यस्तन्मयो भूत्वा गृह्यते न विशेषतः। (128.29,30)

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.

यथा तृणादिकं क्षिप्तं रुमायां लवणं भवेत्,

Like the grass etc thrown into the salty substance will become salty,
like the salt lump thrown into the ocean become the ocean itself;

अचेतनं जगन्न्यस्तं चैतन्ये चेतनी भवेत्

the non-conscious world thrown into the conscious will attain the state of consciousness only, losing all the particularities of names and shapes,

यथा वै लवणग्रन्थिः समुद्रे सैन्धवो यथा अचेतनं नामरूपाद्विनिर्मुक्तः प्रविश्यैति समुद्रतां

similar to where the salt crystals in a bale when thrown into the sea, become one with the salt-waters of the sea, losing their separateness;

यथा जले जलं न्यस्तं क्षीरे क्षीरं घृते घृतं अविनष्टा भवन्त्येते गृह्यन्ते न विशेषतः। (128.30 to 33)

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.

तथाहं सर्वभावेन प्रविष्टश्चेतने सति नित्यानन्दे समस्तज्ञे परे परमकारणे। (128.33,34)

similarly, since I have entered with my whole being
into the 'principle of the self',
which is always blissful, which knows everything,
which is Supreme and which is the Supreme cause;
(I exist as that Brahman alone; therefore,)

नित्यं सर्वगतं शान्तं निरवयं निरञ्जनं निष्कलं निष्क्रियं शुद्धं तद्ब्रह्मास्मि परं परम्। (128.34,35)

I am that Brahman, which is beyond even all other Supremacy states (Param Param)
which is eternal, which is in all, which is quiescent, which is taintless, which is undivided,
which is action-less, which is pure;

हेयोपादेयनिर्मुक्तं सत्वरूपं निरिन्द्रियं केवलं सत्यसंकल्पं शुद्धं ब्रह्मास्म्यहं परम्। (128.35,36)

I am the Supreme Brahman (Param) which is pure,
which is not anything that can be sought or discarded, which is real in nature, which is without the senses,
which is just what is not anything,
which conceives the world and makes it appear as real;

पुण्यपापविनिर्मुक्तं कारणं जगतः परं अद्वितीयं परं ज्योतिर्ब्रह्मास्म्यानन्दमव्ययम्। (128.36, 37))

I am that Brahman, the Supreme light (which reveals all) (ParamJyoti), which is bereft of merits and sins,
which is the Supreme cause of the world, which is second-less, which is blissful.

PROCESS OF SELF-REALIZATION

एवमादिगुणैर्युक्तं सत्त्वादिगुणवर्जितं प्रविष्टं सकलं ब्रह्म सदा ध्यायेत्स्वकर्मकृत्। (128.37,38)

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.

एवमभ्यसतः पुंसो मनोऽस्तं याति तत्र वै, मनस्यस्तं गते तस्य स्वयमात्मा प्रकाशते। (128.38,39)

When the aspirant practises such contemplation, the mind sets there.

When the mind sets, then the Self shines by itself.

प्रकाशे सर्वदुःखानां हानिः स्यात्सुखमात्मनि स्वयमेव आत्मनात्मानमानन्दं प्रतिपद्यते। (128.39,40)

When the Self shines, all the sufferings will end and the bliss of the Self will prevail.

The bliss is attained by the Self, by itself, in the Self.

न मतोऽस्त्यपरः कश्चिच्चिदानन्दमयः प्रभुः अहमेकः परं ब्रह्म इत्यात्मान्तः प्रकाशते। (128.40,41)

'There is no one other than me.

I am just the state of bliss. I am the Lord. I am the only one. I am the ParaBrahman'.

Thus, the Aatman shines within oneself.

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

Shri Vaalmiki gave the final instruction and said:

सखे सन्यस्य कर्माणि ब्रह्मणः प्रणयी भव नेष्यसे यदि संसारचक्रावर्तभ्रमः शमम्। (128.41,42)

Friend! Renounce the doer-ship of actions, and become infatuated with Brahman, if you want to carry out the 'cessation of the delusion namely the rotation of the Samsaara-wheel'.

(You are free to author any type of life-story as yours.)

(त्यजतैव हि तज्ज्ञेयं, त्यक्तुः प्रत्यक्परं पदं)

(That state is 'known' as soon as one renounces all; That 'Supreme state of the Self' is attained by the one who renounces all.)

भरद्वाज उवाच

Bharadvaaja spoke

(तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये)

(The time taken to realize is only till one attains the liberation, and then he achieves all.)

त्वयोक्तं सर्वमेदं ज्ञानं बुद्धं मया गुरो बुद्धिश्च निर्मला जाता संसारो न विलम्बते। (128.42,43)

Hey Guru! I have understood all the knowledge instructed by you. My intellect has become taintless now. Samsaara is not waiting for me anymore (as a real and dear thing)!

इदानीं ज्ञातुमिच्छामि ज्ञानिनः कर्म कीदृशं प्रवृत्तं वा निवृत्तं वा कर्तव्यं च न वा प्रभो। (128.43,44)

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

The aspirants who desire liberation, should do those actions which do not have any faults (like worry, anger, envy etc).

काम्यं कर्म निषिद्धं च न कर्तव्यं विशेषतः। (128.44,45)

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.)

यदा ब्रह्मगुणैर्जीवो युक्तस्त्यक्त्वा मनोगुणान्संशान्तकरणग्रामस्तदा स्यात्सर्वगः प्रभुः। (128.45,46)

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).

(When will such a Mukti state get attained?)

देहेन्द्रियमनोबुद्धेः परस्तस्माच्च यः परः सोऽहमस्मि यदा ध्यायेत्तदा जीवो विमुच्यते। (128.46,47)

'I am That, which is beyond that (witness state of AanandamayaKosha), which is beyond the body, senses, mind and intellect'; when he is naturally in such a contemplative state, a Jeeva is fully liberated.

कर्तृभोक्त्रादिनिर्मुक्तः सर्वोपाधिवर्जितः सुखदुःखविनिर्मुक्तस्तदानीं विप्रमुच्यते। (128.47,48)

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.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि यदा पश्यत्यभेदेन तदा जीवो विमुच्यते। (128.48,49)

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).

जाग्रत्स्वप्नसुषुप्ताख्यं हित्वा स्थानत्रयं यदा विशेतुरीयमानन्दं तदा जीवो विमुच्यते। (128.49,50)

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).

जीवस्य च तुरीयाख्या स्थितिर्या परमात्मनि अवस्थाबीजनिद्रादिनिर्मुक्ता चित्सुखात्मिका। (128.50,51)

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

योगस्य सेयं वा निष्ठा सुखं संवेदनं महत्। (128.51,52)

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

मनस्यस्तं गते पुंसां तदन्यन्नोपलभ्यते

When the mind disappears in a man, nothing else can be attained but 'That'!

प्रशान्तामृतकल्लोले केवलामृतवारिधौ मज्ज

Drown in that ocean of nectar which alone remains after the Chitta vanishes off!

मज्जसि किं द्वैतग्रहक्षाराब्धिवीचिषु

Why do you drown in the waves of the salty ocean of duality-ideas?

भज संभरिताभोगं परमेशं जगद्गुरुम्। (128.52,53)

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 minuscule drop of the Self-bliss only, that is superimposed on the inert imagined objects. Sink inside the source itself, which is the limitless bliss!)

इति ते वर्णितं सर्वं वसिष्ठस्योपदेशनं

I have described to you in brief all that was instructed by Vasishta.

अनेन ज्ञानमार्गेण योगमार्गेण पुत्रक भरद्वाज महाप्राज्ञ सर्वं ज्ञास्यसि निश्चितम्। (128.54,55)

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.

परामर्शेन शास्त्रस्य गुरुवाक्यार्थबोधनात् अभ्यासात्सर्वसिद्धिः स्यादिति वेदानुशासनम्।

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.

तस्मात्त्वं सर्वमुत्सृज्य कुर्वभ्यासे स्थिरं मनः। (128.55,56)

Therefore, ignoring everything else, steady your mind in the practice only.

RAMA STAYS ABSORBED WITHIN THE SELF-STATE

भरद्वाज उवाच

Bharadvaaja spoke

रामः प्राप्तः परं योगं स्वात्मनात्मनि हे मुने कथं वसिष्ठदेवेन व्यवहारपरः कृतः

Hey Muni! Rama attained the Supreme state of Yoga in the Self-state, by the Self.

How did the divine Sage Vasishta get him interested in the worldly affairs?

इति ज्ञात्वाहमप्येवमभ्यासार्थं यत्ते यथा, तथैव व्यवहारोऽपि व्युत्थाने मे भविष्यति। (128.57,58)

When I understand that instruction, I will also try to practise the same method, so that I will also engage myself in the world-activities, after attaining the natural Samaadhi state of Mukti.

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

(Shri Vaalmiki continued his story of Rama, and said),

यदा परिणतः साधुः स्वस्वरूपे महामनाः विश्वामित्रस्तदोवाच वसिष्ठमृषिसत्तमम्। (128.59)

When the Greatest of minds, Rama the virtuous one, was absorbed in the Self,

Vishvaamitra said to Vasishta, the Greatest of all the Rishis.

विश्वामित्र उवाच

Vishvaamitra spoke

हे वसिष्ठ महाभाग ब्रह्मपुत्र महानसि गुरुत्वं शक्तिपातेन तत्क्षणादेव दर्शितम्। (128.60)

Hey Vasishta! 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!

दर्शनात्स्पर्शनाच्छब्दात्कृपया शिष्यदेहके जनयेद्यः समावेशं शाम्भवं स हि देशिकः। (128.61)

He alone is a true teacher who through his very sight which emanates the Brahman-lustre,

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 विश्रान्तिमात्राङ्क्षी च संवादात्प्राप्तवान्पदम्। (128.62)

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

The understanding capability of the student alone becomes the cause of his enlightenment through Guru's words (and that capability raises in a purified mind only, that is drenched in dispassion).

मलत्रयमपक्वं चेत्कथं बुद्ध्यति पक्ववत्। (128.63)

If, the 'three taints namely the ego-sense, the delusion (of the attraction to the world) and the 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?

(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.)

ज्ञानं प्रत्यक्षमेवेदं गुरुशिष्यप्रयोजनं उभावपि यतो योग्यौ सर्वेषामीदृशामपि। (128.64)

The togetherness of the Guru and the disciple results in the direct transfer of Knowledge.
Both the Guru and the disciple should have perfect qualities to have effect on each other.

इदानीं कृपया रामव्युत्थानं कर्तुमर्हसि, पदे परिणतस्त्वं हि कार्याविष्टा वयं यतः। (128.65)

स्मरन्कार्यं मम विभो यदुद्दिश्याहमागतः प्रार्थितश्चातिकष्टेन राजा दशरथः स्वयम्। (128.66)

तद्वृथा मा कृथाः, सर्वं शुद्धेन मनसा मुने देवकार्यं चरामान्यदवतारप्रयोजनम्। (128.67)

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 hey 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.

सिद्धाश्रमं मया नीतो रामो राक्षसमर्दनं करिष्यति ततोऽहल्यामुक्तिं च,

I will have to take Rama to Siddhaashrama; he will kill the Raakshasas there;
then the Great lady Ahalyaa will get freed of her curse;

जनकात्मजां परिणेष्यति कोदण्डभङ्गेन कृतनिश्चयः,

and then, he who never breaks a promise, will marry Janaka's daughter by breaking Shiva's bow;

रामस्य जामदग्न्यस्य कर्ता नष्टां गतिं ध्रुवम्,

then he will set right the path of Jamadagni's son (Parashu) Rama (who is still seething with anger about Kshatriya-clan);

पितृपैतामहं राज्यं विगतोऽभयनिस्पृहः

वनवासच्छलेनेह दण्डकारिण्यवासिनः उद्धरिष्यति तीर्थानि प्राणिनो विविधानि हि,

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;

सीताहरणदौर्गत्यच्छलेन भुवि शोच्यतां दर्शयिष्यति

सर्वेषां रावणाधिवधादपि स्त्रीसङ्गिनां अथ अस्वास्थ्यं,

वानरादेः परावृत्तिं

(परावृत्तिं - पर आवर्तनम् - turning back from the other world))

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 the bears of his army, alive by the boon of Indra;

सीताविशुद्धिमन्विच्छल्लोकानुमतिमात्मनः। (128.68 to 73)

he will get Seetaa purified by the fire, and show that he respects the approval of the world.

जीवन्मुक्तो निस्पृहोऽपि क्रियाकाण्डपरायणः भविष्यति गतिं द्रष्टुं ज्ञानकर्मसमुच्चयौ। (128.73,74)

All these works will be performed by him as a JeevanMukta only, being 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.

यैर्दृष्टो यैः स्मृतो वापि यैः श्रुतो बोधितस्तु यैः सर्वावस्थगतानां तु जीवन्मुक्तिं प्रदास्यति

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.

इति। (128.74,75)

So it is!

कार्यमशेषेण त्रैलोक्यस्य ममापि हि अनेन रामचन्द्रेण पुरुषेण महात्मना। (128.75,76)

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.

नमोऽस्मै जितमेवैते, कोऽप्येवं चिरमेधताम्। (128.73 to76)

(Offer) 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 पुनः

रामाङ्घ्रिपद्मरजसां आदरस्मरणास्थिताः दूरश्रुतोत्तरकथाः। (128.77,78)

Hearing the words spoken by Vishvaamitra, all the Siddhas and the excellent Yogis led by Vasishtha 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.

कथया मैथिलीपतेः न संतुतोष भगवान्वसिष्ठोऽन्ये महर्षयः गुणान्गुणनिधेः तस्य ब्रुवन्नाकर्णयञ्छ्रुतम्।

Sage Vasishtha and other Sages had not enough of listening to what was spoken (by Vishvaamitra) about the virtues of ‘Rama, the Lord of Maithili, a treasury of virtues’.

विश्वामित्रमुनिं प्राह वसिष्ठो भगवानृषिः।

ब्रूहि विश्वामित्र मुने रामो राजीवलोचनः कोऽयमभूदुधः किं वा मनुष्यो वाथ राघवः। (128.79,80)

Bhagavaan Vasishtha then said to Sage Vishvaamitra (for fulfilling the wish of the Rishis there), ‘Hey Muni Vishvaamitra! Please tell us who was Rama before this?

Was he an enlightened Deva, or a human as Raaghava born in Raghu dynasty?’

विश्वामित्र उवाच

Vishvaamitra spoke

अत्रैव कुरु विश्वासमयं स पुरुषः परः, विश्वार्थमथिताम्भोधिर्गम्भीरागमगोचरः। (128.81)

Have trust in 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.

परिपूर्णानन्दः समः श्रीवत्सलाञ्छनः सर्वेषां प्राणिनां रामः प्रदाता सुप्रसादितः। (128.82)

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 anyone who is sincerely devoted to him.

अयं निहन्ति कुपितः सृजत्ययमसत्सकान्, विश्वादिर्विश्वजनको धाता भर्ता महासखः। (128.83)

(असतः सतः कायन्ते कीर्त्यन्त इत्यसत्सकाः - मिथ्यार्थाः तान्) (the statements which give wrong interpretation)

He gets angry and kills those who make false statements about the Vedas.

He is the beginning of the Vishva. He is the father of the Vishva. He is the support, Lord and friend of all.

अयं व्युत्क्रान्तनिःसारमृदुसंसारधूर्तकैः आनन्दसिन्धुर्विततो वीतरागैर्विगाह्यते। (128.84)

He is the expansive ocean of bliss which is entered (for joyous swimming) by the clever tricksters (yogis) who have escaped from the essence-less weak bindings of causality, and are free of attachment and hatred.

क्वचिन्मुक्त इवात्मस्थः क्वचित्तुर्यपदाभिधः क्वचित्प्रणितप्रकृतिः क्वचित्तस्थः पुमानयम्। (128.85)

Sometimes, he remains absorbed in the Aatman as if liberated. (JnaanaMukta -liberated through knowledge). Sometimes he is called the Turyaa state. (NityaMukta - ever liberated)

Sometimes he is worshipped by his devotees. (MaayaaNiyantaa - Controller of Maayaa)

Sometimes, he stays as the Supreme Purusha, essence of all. (MaayaantarBaddha - within the binding of Maayaa)

अयं त्रयीमयो देवः त्रैगुण्यगहनातिगः जयति अङ्गैरयं षड्भिर्यदात्मा पुरुषोऽद्भुतः। (128.86)

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.

अयं चतुर्बाहुयं विश्वस्रष्टा चतुर्मुखः अयमेव महादेवः संहर्ता च त्रिलोचनः। (128.87)

He is four-armed Vishnu; he is the Creator of the Vishva; he is the four-faced Brahmaa;

he is MahaaDeva, the destroyer and the Three-eyed.

अजोऽयं जायते योगाज्जागरूकः सदा, महान्बिभर्ति भगवानेतद्विरूपो विश्वरूपवान्। (128.88)

He is unborn; he raises by the power of Maayaa, as the world-appearance.

The Great one is always alert (as the Aatman) untouched by the sleep of Maayaa.

He supports all. This Bhagavaan (endowed with all powers) is without form, and is the form of the Vishva, and is its essence too.

विजयो विक्रमेणैव प्रकाश इव तेजसा प्रजोत्कर्षः श्रुतेनेव सुपर्णनायमुह्यते। (128.89)

Like victory by valour, 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। (128.90)

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.

हा स्वर्गममुना शून्यं हा पातालादिहागतः तस्यागमनादयं लोको मध्यमः श्रेष्ठतां गतः। (128.91)

Ha! The heaven (world above) has become empty without him!

Ha! The nether world (world below) is empty for he has come here!

By his arrival, this middle-world (earth) has attained an esteemed position.

राम इत्यवतीर्णोऽयमर्णवान्तःशयः पुमान् चिदानन्दघनो रामः परमात्मायमव्ययः। (128.92)

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.

निगृहितेन्द्रिग्रामा रामं जानन्ति योगिनः, वयं त्ववरमेवास्य रूपं रूपयितुं क्षमाः। (128.93)

Yogis know this Rama as the one who has full control over his senses.

We are too inferior (avara) to describe his real nature.

रघोरघोच्छेदकरो भगवानिति शुश्रुम, वसिष्ठ कृपया त्वं हि व्यवहारपरं कुरु। (128.94)

(रघोरघोच्छेदकरो - रघोः अघ उच्छेदनकरः)

This Lord has also destroyed the sins of this Raghu dynasty, by his getting born in this family.

Hey Vasishtha! Please make him get engaged in the world-activities.

श्रीवाल्मीकिरुवाच

Shri Vaalmiki spoke

इत्युक्त्वावस्थितस्तूष्णीं विश्वामित्रो महामुनिः वसिष्ठस्तु महातेजा रामचन्द्रमभाषत। (128.95)

After saying these words, the Great Sage Vishvaamitra remained silent.

‘Sage Vasishtha of great lustre’ spoke to RaamaChandra.

वसिष्ठोवाच

Vasishtha spoke

राम राम महाबाहो महापुरुष चिन्मय, नायं विश्रान्तिकालो हि, लोकानन्दकरो भव। (128.96)

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.

यावल्लोकपरामर्शो निरूढो नास्ति योगिनः तावद्रूढसमाधित्वं न भवत्येव निर्मलम्। (128.97)

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 the Supreme self.)

तस्माद्राज्यादिविषयान्पर्यालोक्य विनश्चरान् देवकार्यादिभारांश्च भज पुत्र सुखी भव। (128.98)

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

इत्युक्तोऽपि यदा रामः किञ्चिन्नोचे लयं गतः तदा सुषुम्नया सोऽपि विवेश हृदयं शनैः। (99)

Though spoken like this, Rama did not say anything, since he was deeply absorbed in the Self-state.

Then Vasishtha entered Rama’s body through ‘Samkalpa’; and through the Sushumna Naadi slowly

entered the heart-lotus; disturbed the Jeeva-vibration and made it strong; and brought him out,

(like the air entering the seed makes the sprout come out).

शक्तिप्राणमनःप्रसक्तिकरणो जीवः प्रकाशात्मको नाडीरन्ध्रसुषुम्नसर्वकरणः प्रोन्मील्य नेत्रे शनैः

दृष्टोत्कृष्टवसिष्ठमुख्यविदुषो निर्मुक्तसर्वेषणः कृत्याकृत्यविचारणादिरहितः सर्वान्प्रतीक्ष्य स्थितः। (128.100)

With the power of Praana and mind activated, the Jeeva-state was revealed;

all the Naadis were filled with life and all the limbs became active.

Rama slowly opened his eyes. He saw the eminent Sages like Vasishtha 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.

श्रुत्वा वसिष्ठवचनं गुरुवाक्यमिति स्वयं श्रुत्वा प्रोवाच भगवान्नामचन्द्रः समाहितः। (128.101)

Vasishta again repeated what he said before.

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

रामोवाच

Rama spoke

न विधेर्न निषेधस्य त्वत्प्रसादादयं प्रभुः अथापि तव वाक्यं तु करणीयं हि सर्वदा। (128.102)

वेदागमपुराणेषु स्मृतिष्वपि महामुने गुरुवाक्यं विधिः प्रोक्तो निषेधस्तद्विपर्ययः। (128.103)

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

Shri Vaalmiki spoke

इत्युक्त्वा चरणौ तस्य वसिष्ठस्य महात्मनः शिरसा धार्य सर्वात्मा सर्वान्प्राह घृणानिधिः। (128.104)

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

Rama spoke

सर्वे शृणुत भद्रं वो निश्चयेन सुनिश्चितं आत्मज्ञानात्परं नास्ति गुरोरपि च तद्विदः। (128.105)

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

Siddhas spoke

रामैवमेव सर्वेषां मनसि स्थितिमागतं त्वत्प्रसादाच्च सकलं संवादेन दृढीकृतम्। (128.106)

Rama! Everyone here is enlightened in the similar way.

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

सुखी भव महाराज रामचन्द्र नमोऽस्तु ते वसिष्ठेनाप्यनुज्ञाता गच्छामोऽयं यथागतम्। (128.107)

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। (128.108)

After saying these words, all of them went off, praising Rama.

Flowers showered from above on RaamaChandra's head.

एतत्ते सर्वमाख्यातं रामचन्द्रकथानकं अनेन क्रमयोगेन भरद्वाज सुखी भव। (128.109)

Now the entire story of RaamaChandra has been related fully.

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

इति रघुपतिसिद्धिः प्रोदिता या मया ते वरमुनिवचनालीरत्नमालाविचित्रा

निखिलकविकुलानां योगिनां सेव्यरूपा परमगुरुकटाक्षान्मुक्तिमार्गं ददाति। (128.110)

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.

य इमं श्रुणुयान्नित्यं विधिं रामवसिष्ठयोः सर्वावस्थोऽपि श्रवणान्मुच्यते ब्रह्म गच्छति। (128.111)

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

He who listens to this conversation of Rama and Vasishta 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