

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER EIGHTY TWO
(STORY OF VIPASHCIT-8)
[THE END OF VIPASHCIT-JOURNEY]

Sanskrit text, Translation and Explanation

by

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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.

रामोवाच

Rama spoke

तयोर्द्वयोर्मुनिश्रेष्ठ संपन्नं किमतः परं पश्चाद्विपश्चितोस्तस्य रुद्धयोर्वै विपश्चितोः।

For those other two Vipashcits – the east one and the south one at ChandraLoka and Shaalmali Dveepa, both of whom were blocked by the pleasures of various sorts, what happened later on?

वसिष्ठोवाच

Vasishta spoke

तयोरेकश्चिराभ्यस्तवासनाविवशीकृतः भ्रमन्द्दीपेषु देहौघैस्तामेव पदवीं गतः।

तथैवावरणांस्त्यक्त्वा परमाकाशकोटरे पश्यन्संसारलक्षाणि तथैवद्यापि संस्थितः।

One of the two, the south one, (who lived in Shaalmali island), and who was completely under the control of the long practised Vaasanaa, (continued his quest and); wandered in the islands through hosts of bodies; and attained the same place (as the north Vipashcit), crossed the same coverings in the hollow of the Supreme sky, and stays there only, seeing lakhs and lakhs of world existences.

तयोर्द्वितीयः स्वाभ्यस्तादादावासंगतेर्वशात्त्यक्तवान्प्रभ्रमद्देहैरद्य शैले मृगः स्थितः।

The second one of them, the east one (who stayed in ChandraPura), having been in contact with the moon with its deer-symbol, was discarded by the other body forms (of the moon) which were roaming forever; and stays as a deer in a hill-region (being attached to the form of the deer in the moon).

रामोवाच

Rama spoke

एकैव वासना ब्रह्मन्या चतुर्णां सदोदिता नानातां सा कथं प्राप्ता हीनोत्तमफलप्रदाम्।

Brahman! How did a single Vaasanaa, appearing in four of them at all times, attained different types of worst and best endings?

वसिष्ठोवाच

Vasishta spoke

स्वभ्यस्ता वासना जन्तोर्देशकालक्रियावशात्तनुदाढ्यान्त्यतामेति घनदाढ्यैति चान्यताम्।

In any person, because of the variance in time and space, a Vaasanaa that is repeatedly held on to, becomes either light, or hard, as two different types.

देशकालक्रियाद्येतदेकता वासनैकता तयोर्यदेव बलवन्तदेव जयति क्षणात्।

If a Vaasanaa gets a conducive field of experience of space and time, similar to its needs, and another Vaasanaa also gets a possibility of getting fulfilled, then, whichever is stronger will instantly take over.

एवं विभागेनैतेऽत्र चत्वारः समवस्थिताः कृष्यन्ते द्वावविद्यार्थमन्यो मुक्तो मृगोऽपरः।

Because of such divisions only, the four Vipashcits had different space and time fields, leading to different experiences because of other intervening Vaasanaas. Two of them are still digging the Vaasanaa-fields, being caught by Avidyaa. One became liberated; another one has become a deer.

नाद्यापि तैरविद्याया लब्धोऽन्तो भ्रान्तिबुद्धिभिः।

Those three have not reached the end of Avidyaa even today, with their minds sunk in delusion.

अनन्तेयमविद्येयमज्ञानपरिबृंहिता क्षिप्रेण शान्ता भवति विज्ञानालोक आगते समूलमेव गलति तिमिरश्रीरिवोदये।

This Avidyaa is endless and swells all around through ignorance. If the right vision rises, then it instantly subsides. It dissolves off along with its root-cause, like the dense darkness at the rise of the sun.

कालेनान्यजगज्जातं शृणु वृतं विपश्चितः।

Listen to the story of the Vipashcit (west one) (who got liberated) who had gone off to another world in course of time.

तस्मिन्दूरतरे देशे कस्मिंश्चित्संसृतिमण्डले तस्य दृश्यात्मना प्राप्ते वस्तुतो ब्रह्मरूपिणि

स एकः शुभसंगत्या विदुषां मध्यभागतः दृश्यं यथावद्विज्ञाय ब्रह्मतामलमागतः।

In some far off country, in some world of the perceived, which was actually a shine of Brahman only, he as a perceiver there, through the company of some noble Knowers, understood the truth of the 'perceived' and attained the state of Brahman.

तत्रैवाशु परिज्ञानात्साविद्या स च देहकः मृगतृष्णाम्ब्ववाशान्तिमागतौ रागतन्त्रितौ।

इति मे सर्वमाख्यातं विपश्चित्चेष्टितं स्फुटम्।

There itself, because of the 'rise of the true knowledge,' that Avidyaa (of Vaasanaa), and that body (of Vipashcit), which were tied to the desire (of seeing the extension of Avidyaa), vanished off like the waters of the mirage. Thus, I have told you fully, all the actions done by Vipashcits.

अनन्तैवमविद्येयं ब्रह्मवत्तन्मयी यतः येन यत्रैव वर्षाणां लक्षलक्षाणि गम्यते

तत्र तत्र स्वभावेन चिता किमपि लक्ष्यते।

This 'Avidyaa' (the effect) is endless like Brahman (Cause), as it is the same as that.

Whenever a Jeeva passes lakhs and lakhs of years, there and all, (through Avidyaa), something or other gets perceived by Chit by its very nature.

[Perception state never can end as such, be it the Moksha state or the ignorant state.

Perception is the essence of Reality, like 'reflection' is the essence of a mirror.]

तदेवाशुपरिज्ञातं मिथ्याविद्येति कथ्यते, परिज्ञातं तु तच्छान्तं तथा ब्रह्मेति कथ्यते।

When the 'perceived' is not understood properly as unreal, then it is known as 'Avidyaa' (absence of right knowledge). When the understanding rises, this Avidyaa subsides and is known as Brahman (the natural state).

भेदो न भेदस्तत्रायं भेदोऽयं यन्मयः किल तद्ब्रह्मैव चिदाभासं चिद्रूपैव हि भिन्नता।

The difference between Avidyaa and Brahman is not actually a difference; because this difference is also Brahman alone. Brahman alone is the shine of Chit. Chit expanse itself is the difference.

[Avidyaa and Vidyaa are just sounds with meaning; both belong to the 'perceived' only.

Wrong understanding is Avidyaa; right understanding is Vidyaa.

Brahman always shines in the light of the right understanding only!

There is no Avidyaa at all in Brahman state.

Then where is Avidyaa? It is not there at all.

How can something that is absent, ever be present?

Correct knowledge is to know that there is no 'absence of Vidyaa' at all.

Therefore, there are no two things as Brahman and Avidyaa.

'That there is Avidyaa as opposed to Vidyaa' itself is a delusion.

Brahman shines as both Vidyaa and Avidyaa.

Brahman in its true nature is neither Vidyaa nor Avidyaa.

'Perceived' exists as the natural shine of the Knowledge principle. If the belief is there in its reality, then it is Avidyaa; if it is understood as unreal, then it is Vidyaa.

A Knower stays inside the 'perceived' with the 'true knowledge of the perceived'. He is never bound.

He is like a man who knows that the blue colour of the sky is not real, and yet enjoys the blue expanse of the sky. He always gets the bliss of Vidyaa from the 'perceived'.]

ब्रह्माण्डमण्डपस्यास्य भ्रमतेत्यविपश्चिता लब्धो युगशतैरन्तो नाविद्याया विपश्चिता।

That unwise Jeeva (Avipashcit) (named Vipashcit), who was wandering in the 'Brahmaanda Mandapa', could not find the end of Avidyaa, even after hundreds of Yugas.

रामोवाच

Rama spoke

स ब्रह्माण्डकपाटः किं न सम्प्राप्तो विपश्चिता त्वयैतत्कथितं ब्रह्मन्न कथं वदतां वर।

Vipashcit reached the Brahmaanda shell; is it not so?

How is it that you have not told the rest of the story (of how he came out of it)?

वसिष्ठोवाच

Vasishta spoke

BRAHMAANDA-SHELLS

[This description was already dealt with in the Paashaana Aakhyaana, in the Rudra-section, and is an abstract explanation of Creation; but here it was grossly experienced by Vipashcit.]

जातेनैव विरिञ्चेन पुरा ब्रह्माण्डमण्डलं द्वाभ्यामधस्तादूर्ध्वात्स्वभुजाभ्यां प्रविदारितम्।

Long back, Virinchi who rose out of the Chit-expanse tore the Brahmaanda-shell into two pieces with his two shoulders from down and above.

भागस्तेनोर्ध्वतस्तस्मादतिदूरतरं गतः अन्यभागो गतोऽधस्तादतिदूरतरान्तरम्।

Because of that, the top part flew off very far. The other part also went off very very far.

ताविवाश्रित्य तिष्ठन्ति जलाद्यावरणास्ततः त एव च तदाधारा लम्बन्ते संस्थितास्तयोः।

The coverings of waters stay supported by those parts only.

They hold on to those parts and hang from them.

एतयोर्मध्यमाकाशं विदुरण्डकपाटयोः अपारावारमानीलमिदमालक्ष्यते तु यत्।

That which is in-between the shell parts, is said to be the Aakaasha.

It extends without borders; is extremely black.

जलाद्यावरणास्तत्र न लगन्ति न सन्ति च, तद्धि निर्मलमाशून्यमालानं कल्पक्लृप्तिभिः।

The water coverings do not stick there or stay there.

That alone is the taintless empty post that is holding the appearances of Kalpas.

तेन मार्गेण यातोऽसौ विपश्चिदृक्षचक्रवत् अविद्यायाः परीक्षार्थमामोक्षमतिदीक्षितः।

This Vipashcit went rolling in that path like the star-wheel, as if initiated for observing all the sides of Avidyaa, till the time of liberation.

ब्रह्मैवानन्तरूपेयमविद्या तन्मयी यतः, अतोऽस्ति साऽपरिज्ञाता, परिज्ञाता न विद्यते।

Brahman alone is this endless Avidyaa-form (as the belief in the realness of perception).

Therefore, she exists when not understood; and vanishes when understood.

विपश्चित इति प्राप्य दूरादूरं परेऽम्बरे जगद्रूपेष्वविद्याया भ्रमन्त्यन्येषु केषुचित्।

Vipashcit (as four mind-structures) reached the Supreme space, and travelled far and wide in great distances, wandering in many worlds which are the forms of Avidyaa.

कश्चिन्मुक्तो मृगः कश्चित्कौचिदद्यापि तौ क्वचित् भ्रमतः प्राक्तनानल्पसंस्कारविवशीकृतौ।

One got liberated; one became a deer; the other two are still wandering under the control of the abundant past impressions.

[Vipashcit in his wanderings, got stuck in the huge space of a Brahmaanda in between the shells. It was a stretch of dense dark space in between huge amount of waters on both sides, as explained in Paashaana Aakhyaana. It means that he was caught in the darkness of ignorance; and experienced many world-existences again and again in various forms, engaged in the fulfilment of his original desire.]

रामोवाच

Rama spoke (with curiosity)

कीदृशेषु क्व दूरेषु ते जगत्सु विपश्चितः भ्रमन्तीति मुने ब्रूहि मयि चेज्जायते कृपा।

कियत्यध्वनि संसारस्ते जाता येषु ते मुने।महदेतदिहाश्चर्यमस्माकं कथितं त्वया।

Hey Muni (Silent one)! If you are favoured towards me, then tell me, how far is the world where the Vipashcits are wandering. How much distance have they wandered through world existences?

The story you told us is highly amazing.

वसिष्ठोवाच

Vasishta spoke (after meditating for a while)

स्थितौ विपश्चितौ राम तावुभौ जगतोर्ययोः तेऽस्माकं गोचरं याते जगती यन्नतोऽपि नो।

Rama! Those worlds where these two Vipashcits stay, is not visible to us, however much we try.

[The varied life existences that are experienced by these two Vipashcits are extremely unstable and fast, like the dust particles caught in the dissolution storm, and cannot even be observed by us of stable minds.

They are caught in the whirlpool of worldly existences as it were, for an eternity itself. The Jeevas who do not seek the true knowledge go through countless life-existences within a span of a wink-time itself, and cannot be saved even by their imagined Gods. Avidyaa is extremely powerful, and will lead a Jeeva into endless perception-states of countless life-existences, if one is bound to only Vaasanaa-fulfilment.]

तृतीयो मृगतां यातो विपश्चिद्यत्र तिष्ठति स कदाचित्संससारो गोचरे नोऽवतिष्ठते।

Where the third one who has become a deer stays, he is seen in our vision along with the world and its beings.

रामोवाच

Rama spoke (with amazement)

विपश्चिन्मृगतां यातो यस्मिञ्जगति संस्थितः तज्जगत्क्व महाबुद्धे यथावत्कथयेति मे।

Hey Wise one! Tell me, how and where is that world, in which that Vipashcit stays as a deer!

वसिष्ठोवाच

Vasishta spoke

दूराद्दूरतरं गत्वा परब्रह्ममहाम्बरे मृगो विपश्चिज्जगति स यस्मिन्स्तज्जगच्छृणु।

तदिदं विद्धि त्रिजगदिहासौ संस्थितो मृगः इदं तत्परमाकाशं दूराद्दूरे जगत्स्थितम्।

Listen as to, in which world that 'deer-Vipashcit' stays now, after wandering far and far in the space of Para Brahman. Know that Jagat to be this tri-world where the deer stays.

This is the world in the 'supreme space', which stays very very far from his original world.

[Vipashcit had gone off to some other Brahmaanda. After going through many creations and Jeeva-experiences, he has now entered the Brahmaanda of Rama, by chance.]

रामोवाच
Rama spoke

विपश्चिदस्मादेवासौ जगतस्तां गतिं गतः इहैवाद्य मृगो जातः कथमेतत्समञ्जसम्।

This Vipashcit went away from this world only (into far off distances); then, how is it possible, that he is born as a deer in this world (where there is no possibility of his return)?

वसिष्ठोवाच
Vasishta spoke

अवयवानवयवी नित्यं वेत्ति यथाखिलान् तथा सर्वानहं वेद्मि ब्रह्मण्यात्मन्यवस्थितान्

अनिष्टितान्ससंहारान्नानाकारांस्तु तान्बहून् मिथःप्रोतान्मिथोदृश्यान्स्वरूपानिव पार्थिवान्।

Just like a person with limbs will know all his limbs always; so also, I know all those worlds in Brahman in my own Self, (since I am always in the Chit-state) even if they are not formed, even if they have perished, are of many varieties, and multifarious also. All these worlds are entwined with each other in the Chit-state (as its shine), but are invisible to each other (because of the limitation of minds), and are filled with the bodies made of elements.

तत्र कस्मिंश्चिदन्यस्मिन्मार्गेऽस्मिन्निव तिष्ठति, यद्दुतं कथितं राम तदेतद्भवते मया विपश्चितोऽन्यसंसारे देहैर्भ्रान्ता दिगन्तरान्तानन्ताम्बरे व्योम्नि तावत्कालमखिन्नधीः।

In some path in those Brahmaandas, there is another one similar to this one (where we are). I told you Rama about how the two Vipashcits went on roaming to the ends of the directions, through many bodies in another world-existence, in that endless space, all these days, without tiring.

इहैव हरिणो जातः कस्मिंश्चिद्विरिकन्दरे काकतालीययोगेन भ्रान्त्वा भूरिजगद्भ्रमम्।

स जगन्ति भ्रमन्दूरे यस्मिन्सर्गे मृगः स्थितः ससर्गोऽयमिति व्योम्नि काकतालीयवत्स्थितम्।

The east one was born here itself as a deer in some cave of a hill, just as a matter of co-incidence. Having wandered abundant delusions of worlds, moving through many worlds, in whichever creation he ended as a deer, that creation is this in this Brahmaanda space, as just a co-incidence (like a Taala leaf falling when the crow sits on it by chance).

रामोवाच
Rama spoke

एवं चेतद्ब्रह्मन्कस्यां ककुभि मण्डले कस्मिन्कस्मिन्श्च शैलेऽसौ वने कस्मिन्मृगः स्थितः।

किं करोति कथं दूर्वाश्वर्ययत्युर्वरास्पदः जातिं तां जरठज्ञानी कदोदारां स्मरिष्यति।

Brahman! If it is so, then, in which directional region, in which hill, in which forest does he stay as a deer? What does he do? In what way his grass and other food gets acquired by him? Does that deer which owns the shattered wisdom, remember his original birth ever?

वसिष्ठोवाच
Vasishta spoke

योऽसौ त्रिगर्तनाथेन दत्तः क्रीडामृगस्तव स्थितः क्रीडामृगागारे विद्धि तं त्वं विपश्चितम्।

The deer was given as a gift to you by the king of Trigarta for you to play with. He stays in the enclosure made for these animals. Understand that he is the same Vipashcit.

वाल्मीकिरुवाच
Vaalmiki spoke

श्रुत्वेति राघवस्तस्यां सभायां विस्मयान्वितः बालकान्मृगमानेतुं प्रेषयामास भूरिशः।

Hearing this, Rama was very much surprised, (that the deer he had been playing with all these days, was some Vipashcit from a far off Brahmaanda); and sent some boys (his playmates) to bring the deer to the courtroom.

अथानीतो मृगो मुग्धः सभां स्फारं विवेश सः सर्वैः सभ्यगणैर्दृष्टः पुष्टिमान्स्तुष्टिमानपि

ताराबिन्दुयुतं देहबिन्दुभिः खं विडम्बयन्दृष्टिपातोत्पलासारैः सुन्दरीः परितर्जयन्

आदृतानादृतसभैर्नीला मरकतत्विषः धावंस्तृणेच्छया लोलं मुग्धैश्चकितवीक्षितैः

उत्कर्णोन्नयनोद्गीवं क्षणभङ्गावलस्थितैः उत्कर्णनयनोद्गीवैः सभ्यानाकुलयञ्जवैः

मृगमालोक्य तं लोकाः सराजमुनिमन्त्रिणः अनन्ता बत मायेति चिरमासन्स्मयाकुलाः।

The innocent looking deer was brought likewise and he entered the vast courtroom.

All the people assembled there saw him, who was looking well fed and happy.

His body shone with white dots which were like shining stars on the sky.

The glances of lotuses, mocked the beautiful girls there as it were.

His restless dark eyes looked at all; but ignored all.

He ran towards the dark shine of the emerald on the pillars, as if desirous of eating grass.

His ears, eyes and neck were lifted up, as his eyes moved restlessly with apprehension glancing at the people who had assembled there, with their ears, eyes and neck lifted up.

Those kings, Sages and ministers looked at the deer and remained wondering for long, about the endless play of Maayaa.

आश्चर्यचर्चणसुविस्मितसर्वलोका सर्वावलोकनघनोत्पलवर्षकृष्णं

रत्नांशुजालकचितं मृगमीक्षमाणा सासीत्सभा कमलिनी लिपिनिर्मितेव।

Looking at that deer which was black by the dense shower of lotuses of the glances of them all (like a bee covered by lotuses); which was covered by the colourful reflections of the precious stones of their crowns and ornaments (as if it had stolen all their glories); the 'entire assembly of people' appeared astonished as it kept chewing the surprise (like the deer chewing grass); and was like a painted picture of a lotus lake (with all the eyes and mouths open in wonder, like lotuses).

अथ राम उवाचास्य मुने केन विपश्चितः स्यादुपायेन दुःखन्तः प्राक्कनात्मोदयादिति।

Rama then said (with compassion), "Hey Muni! Through what method can this Vipashcit end his suffering and remember his previous birth?"

वसिष्ठोवाच

Vasishta spoke (to Rama)

येनैवाभ्युदिता यस्य तस्य तेन विना गतिः न शोभते न सुखदा न हिताय न सत्फला।

विपश्चितोऽग्निः शरणं तत्प्रवेशादयं मृगः पूर्वरूपमवाप्नोति निर्मलं कनकं यथा।

This Vipashcit is under the boon of the 'Fire deity' and is experiencing all this by the grace of that deity alone (as per the boon bestowed by him). Lord Agni is the only shelter for this Vipashcit. Any other course, other than that, is not correct; will not give any happiness; will not be for his good; will not give good result. Therefore let this deer be made to enter the fire.

He will get his original form, like the gold which gets purified in the fire.

करोम्येतदहं सर्वं दृश्यतां दर्शयामि वः अग्निप्रवेशं हरिणः करोत्येषोऽधुना पुरः।

I will do everything myself. You all can watch what I will show you.

The deer will enter the fire in front of all of you.

[By the good fortune of being a thought in Vasishta's mind, one of the Vipashcits was saved by Vasishta's will, just to favour the compassionate nature of Rama; and Vipashcit's Avidyaa-journey was put to an end. This is the fruit of the contact of a Knower. Any Jeeva who is in contact with a Jnaani like Vasishta is liberated only. A Jnaani is 'Brahman endowed with a powerful mind'.]

वाल्मीकिरुवाच
Vaalmiki spoke

इत्युक्त्वा स मुनिस्तत्र वसिष्ठः श्रेष्ठचेष्टितः उपस्पृश्य यथान्यायं सकमण्डलुवारिणा
दध्यावनिन्धनं वह्निं ज्वालापुञ्जमयात्मकम्। तद्ध्यानेन सभामध्याज्ज्वालाज्वालं समुद्ययौ।

After saying these words, 'that Sage Vasishta of excellent deeds', took the waters from his Kamandalu; and as prescribed, wished for a 'fire without fuel' that was made of heaps of flames. By his meditation, a blazing fire appeared in the centre of the courtroom.

अङ्गाररहिताकारमिन्धनेन विवर्जितं स्वच्छं धमधमायन्तमधूममपकज्जलं
मुग्धमुग्धकचत्कान्ति हेममन्दिरसुन्दरं उत्फुल्लकिंशुकाकारं संध्याम्बुदवदुत्थितं
दूरापसृतसभ्यं तज्ज्वालाजालं विलोकयन्मृगः प्राग्भक्तिभावेन प्रोल्ललास विलोकितैः।

Looking at that 'pure fire', 'which had no embers, no fuel, which was blazing with a soft noise without smoke, or soot, which was emanating the shine of the softest kind, which was golden and very beautiful, which was like the Kimshuka tree with bloomed red flowers, which had risen up like the evening cloud, from which the people moved away in haste', the deer welcomed it with its glances with the past devotion manifesting once again.

तं समालोकयन्वह्निं विविक्षुः क्षीणदुष्कृतः, पश्चादुपससाराशु दूरं सिम्ह इवोत्पतन्।
Looking at that fire, he desired to enter it, with his sins diminished.
Later he rushed towards the fire like a lion pouncing from far.

एतस्मिन्नन्तरे ध्याने विचार्य मुनिपुङ्गवः मृगं विलोकितैः क्षीणपापं कुर्वन्नुवाच ह।
संसृत्य प्राक्तनीं भक्तिं भगवन्हृदयवाहन कुरु कारुण्यतः कान्तं मृगमेनं विपश्चितम्।
Meanwhile, the great Sage meditated in his mind for a while; removed the sins of the deer with his looks, and said; "Bhagavan HavyaVaahana! Remember his devotion in the previous life, and turn this beautiful deer back into the form of Vipashcit."

वदत्येवं मुनौ दूराद्भावित्वा नृपसंसदि मृगोऽग्निं वेगान्निर्मुक्तः शरो लक्ष्यमिवाविशत्।
When 'Vasishta Muni' said these words in the king's court room, the deer entered the fire very fast, like an arrow into its target.

ज्वालाजालं प्रविष्टोऽसावादरं इव बिम्बितः संध्याभ्र इव विश्रान्तो दृष्टः स्पष्टशरीरकः।
When he entered the flames, he was reflected in it as if in a mirror; and was resting like an evening cloud, and his body was clearly seen.

स पश्यत्स्वेव सभ्येषु मृगोऽथ नरतामगात्ज्वालोदरे नभस्यभ्रलवो रूपान्तरं यथा।
As even the people in the courtroom were seeing, the deer turned into a man inside the belly of the flames, like a piece of cloud changing its form in the sky.

अदृश्यताथ ज्वालायामन्तःकनककान्तिमान्पुरुषः पावनाकारः कान्तावयवसुन्दरः
अर्कबिम्ब इवादित्यश्चन्द्रबिम्ब इवोडुपः महाम्भसीव वरुणः सन्ध्याभ्र इव वा शशी

चक्षुःकनीनिकाकोशे मुकुरे सलिले मणौ प्रतिबिम्ब इवार्काभौ भक्तिनाधारपावकः।

A man with golden shine appeared inside the flames.

He had an auspicious form. He was beautiful with attractive limbs.

He was like sun with his disc; moon with his disc; (lustrous; but cool) like Varuna in the huge ocean; or like the moon in the evening cloud.

Like the reflection of the sun in the pupil of the eye, in the mirror, in the water, in the gem, he was supported by the Fire-deity and was like the personified form of devotion.

अनन्तरं सभामध्याद्वातैर्दीप इवाहतः ज्वालाजालं ययौ क्वापि संध्याम्बुद इवाम्बरात्।

कुटीकुड्येषु भग्नेषु प्रतिबिम्ब इवामरः अतिष्ठत्पुरुषस्तत्र पटान्नट इवोद्गतः।

अक्षमालाधरः शान्तो हेमयज्ञोपवीतवान् अग्निशौचाम्बरच्छन्नः सद्यश्चन्द्र इवोदितः।

After that, the flames just vanished off to somewhere from that court room, like a lamp snuffed by the wind, like the evening cloud from the sky, like a deity's statue when the outer walls of the temple get destroyed; and, a man stood there who was like an actor coming out of a costume.

He wore a garland of Rudraaksha beads. He looked peaceful. He wore a 'golden Yajnopaveeta'.

He wore garments which were purified by the fire. He was like the freshly risen moon.

अहो भा इति सभ्योक्ता तस्य वेषस्य भासनात्भास्वानिव विशालाभो भास इत्येष शब्दितः।

असौ मूर्त इवाभासो भासनाम्ना भविष्यति सभास्थैः कैश्चिदित्युक्तं तेन भासः स उच्यते।

"Aha! 'Bhaa' (the shine)!" The people assembled there exclaimed seeing the shine of his dress.

He had a widespread glow like the sun. He was greeted with the sound of 'Bhaasa'.

"Since this person is like shine in person, he will be known by the name of Bhaasa"; spoke out some of the people assembled there. Therefore he is known by the name of Bhaasa.

अथोपविश्य तत्रैव स भासो ध्यानसंस्थितः आत्मोदन्तमशेषेण सस्मार प्राक्तनं तनौ।

Then, Bhaasa sat there itself, on the floor; and remained in meditation (trying to remember his past life).

He remembered his story of the previous incarnation completely.

सभालोके गतस्पन्दे स्मयेनात्मनि तिष्ठति भासो मुहूर्तमात्रेण दृष्ट्वा स्वोदन्तमक्षतं

आययौ पूर्वजन्मभ्यो ध्यानालोकाद्व्यबुध्यत सभामालोकयामास समुत्थाय यथाक्रमम्।

स चागत्य वसिष्ठाय प्रणाममकरोन्मुदा ज्ञानार्कप्राणद ब्रह्मन्नमस्तेऽस्त्वित्युदाहरत्।

The assembled people became silent, and remained stuck with wonder, (looking at him).

Bhaasa within a few minutes knew his whole story; came out of his meditation of his previous lives and woke up. He stood up and looked at everyone in the proper order. He came near Vasishta; and saluted him with joy. "Hey sun of Knowledge! You have given me life. Brahman! Salutations!"; thus he spoke with humbleness.

तमुवाच वसिष्ठोऽपि हस्तेन शिरसि स्पृशन् अथ ते सुचिराद्राजन्नविद्यायाः क्षयोऽस्त्विति।

रामं जयेति जल्पन्तं नतं दशरथोऽथ तं आसनात्किंचिदुत्तिष्ठन्समुवाच हसन्निव।

Vasishta touched his head with his hand and said, "Raajan! Let the Avidyaa which was yours all this time, be completely destroyed." Bhaasa then saluted Rama with bent head and said "May Victory be to Rama!"

Dasharatha then slightly got up from his seat, spoke as if laughing (feeling happy by all these events).

दशरथ उवाच

Dasharatha spoke

स्वागतं तेऽस्तु भो राजन्निदमासनमास्यताम्।अनेकभवसंभारभ्रान्त विश्रम्यतामिह।

Welcome to you, hey Raajan! Please take your seat here. You must be tired by wandering in many world existences. Take rest now here.

वाल्मीकिरुवाच
Vaalmiki spoke

वदत्येवं दशरथे विपश्चित् भासनामभृत् विवेश विष्टरे विश्वामित्रादीन्प्रणमन्मुनीन्।

When Dasharatha spoke like this, Vipashcit, now having the name of Bhaasa, sat on the chair that was pointed out, after saluting Sages like Vishvaamitra.

दशरथ उवाच
Dasharatha spoke

अहो बत चिरं कालमालानेनेव दन्तिना वन्येनाविद्यया दुःखमनुभूतं विपश्चिता।

असम्यग्बोधदुर्दृष्टेरहो नु विषमा गतिः व्योम्न्येव दर्शयत्येषा सर्गाडम्बरसंभ्रमम्।

कियन्याश्चर्यमेतानि जगन्ति विततात्मनि संततानि चिरं तानि विभ्रान्तानि विपश्चिता।

Alas! This Vipashcit has suffered for long like a wild elephant tied to the post.

Aha! For a man with incorrect vision of truth, the path is filled with pain only.

This grand show of the creation is presented just on the stage of emptiness!

How amazing it is that this Vipashcit has wandered in so many worlds for so long!

व्योमात्मनोऽपि महिमायमहो नु कीदृगस्य स्वभावविभवस्य चिदात्मवृत्तेः।

यः शून्य एव परमात्मघनेऽम्बरेऽन्तरेवंविधानि विविधानि जगन्ति भ्रान्ति।

Ha! How wondrous in the greatness of this Chit-expanse which, though is of the essence of emptiness; so many different types of worlds shine forth in the dense state of the Supreme, which is empty of everything.

क्लिष्टोऽयं यदविद्यार्थं विपश्चिदविपश्चितः तदहं चेष्टितं मन्ये कष्टोऽवस्तुनि किंग्रहः।

This Vipashcit without wisdom has brought upon himself all the suffering, by his own actions, in seeking Avidyaa's end; so I believe! Obsession in a foolish thing always brings about bad results.