

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTY SEVEN

(SALUTATIONS TO ALL THE GREAT RISHIS)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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.

श्रीवाल्मीकिरुवाच
Vaalmiki spoke

निर्वाणवाक्यसंदर्भसमाप्तौ पाश्चात्यवाक्यविरतिं कुर्वति क्रमपालितां
निर्विकल्पसमाधानसमतां समुपागते शान्तस्वच्छमनोवृत्तौ सर्वस्मिंश्च सभाजने
सत्त्वकोटिमुपारूढे परां पावनतां गते संवित्तत्वे समग्रस्य जनस्य श्रुतशालिनः।

The Greatest of all Sages had completed his discourse on Nirvaana; had delivered his final advice as per the order, and remained silent; the people in the courtroom had entered the silent state of equal-ness; their minds had become silent and pure; all those who had listened to the discourse were absorbed in the Pure awareness state, had ascended the peak point of Sattva state, and had become sanctified;

झटित्येवाम्बरहृता पूर्वमुक्तधियां मुखात्सिद्धानां साधुवादेन व्योमकोटरवासिनां
तथा सभास्थितानां च मुनीनां भावितात्मनां गाधेयप्रमुखानां च साधुवादगिरोच्चया
कोलाहलः समुदभूद्भूरिपूरितदिङ्मुखः मधुरः पवनातानां कीचकानामिवारवः।

All of a sudden, a great tumult of excited noise filled the directions all over, pleasant like the ‘swishing noise heard when wind passes through the bamboo groves’; (because of) the excellent words of commendation spoken by the Siddhas who stayed within the hollows of the sky-expanse; and the acclamation words that rose from the mouths of the already liberated Sages like Sanaka and others who were in the courtroom, and the prominent Sages like Vishvaamitra and others.

सिद्धानां साधुवादेन सह वै सहसा ततः देवदुन्दुभयो नेदुः प्रतिश्रुत्पूरिताचलाः

देवदुन्दुभिभिः सार्धं तुषारसारसुन्दरी दिग्भ्यः स्थगितदिक्चक्रा पुष्पवृष्टिः पपात ह।

Along with the praising words of Siddhas, immediately the drums of the Devas were beaten to celebrate the occasion, and the sound echoed from all the mountains. Along with the sounds made by the drums of the divine world, shower of white flowers beautiful like the essence of snow fell from all the directions, covering all the directions completely.

पुष्पौघपूरितस्थानः शब्दापूरितकन्दरः रजःसंरञ्जिताकाशो गन्धरञ्जितमारुतः।

Ah! The scene was a union of so many things and shined with unique beauty.
The entire place was flooded with flowers.

स साधुवादशब्दस्य देवतूर्यरवस्य च कुसुमासारघोषस्य समवायो रराज ह।

The hollows of the space were filled with varieties of sounds. The sky was coloured by the colourful varieties of pollen. The wind was filled with (mixed) fragrance (of flowers) only. The sound of drums of Devas filled all over. The thundering sound of the falling flowers filled the air.

उन्मुखाखिलसभ्याक्षिरश्मिश्यामलितान्तरः उत्कर्णमृगमातङ्गहयपक्षिपशुश्रुतः।

The entire place became darkened as it were by the rays emanating from the eyes of all the people in the courtroom looking upwards, whose eyes had opened in wonder.

सविस्मयभयोन्नेत्रबालकान्ताजनेक्षितः विस्मयस्मेरवदनराजलोकावलोकितः।

The deer, elephant, horse, and all the birds and animals stood with lifted ears, even as the sound spread all over. All the children and women looked up in wonder and fear.
All the royal personages observed all this and smiled with the wonder of it all.

[The heaven and earth were one full single stretch of flowers and sounds. The differentiation of three spaces, heaven, earth and the space in-between vanished off as if by the entire world shining as one single Brahman state.]

कुसुमसारसारेण शब्दशोभातिशायिना संरन्भेण जगामाशु रोदोरन्ध्रमपूर्वताम्।

Because of the pollen spread all over, and the unique sound adding splendour to that place, the space between the earth and the sky became filled with excitement as never seen before.

पुष्पवर्षसुधाधौतं रटद्भूतसुघुंघुमं समतां सदनेनागात् ध्मातशङ्खशतेन खम्।

The sky, washed by the pollen rising from the showers of flowers, and resonating with the auspicious words of all the people, became one with the palace of the king with the hundreds of conches blown simultaneously from it.

भुवनं भूरिभाङ्कारभासुरं सुरचारणैः वृतं मत्तोत्सवं रेजे समं कुसुममण्डितम्।

The entire earth also, shining forth fully with the excited noise of the people, filled by all the celestial singers, became a place of festivities celebrated with full intoxication, and shone forth adorned by the divine flowers, and was one with the palace of the king.

[There was no gap left for any other sound to enter. There were only the flowers and sounds all over the heaven, earth and the mid-sky.

Sound of the excited citizens, sound of praises from all those in the courtroom, sound of falling flowers, sound of divine drums, and the sound of the blowing of conches on the earth; made the whole world appear as if made of sounds and flowers only.

The air was not the ordinary air anymore; but was a thick pack of fragrance only.

Colourful pollen of the flowers had covered the sky all over.

The roads, floors all were one full stretch of flowers like an ocean.

Somehow, with great force of weight, the words of Siddhas along with a fresh bout of flowers produced by their power, and the sound of divine drums, altogether made a path through the dense state of sound and pollen; and entered the courtroom like a mountain rushing towards the ocean by its sheer weight.]

शनैर्दुन्दुभिसिद्धौघवाक्यपुष्पभरः समं प्रययौ रोदसीरन्ध्रे वेलाचलमिवाम्बुधौ।

Slowly, the sounds of drums, the words of Siddha-crowd and the abundant flowers pierced and entered the hollow of the space between the earth and the heaven, like the Velaachala Mountain sinking fast inside the ocean-waters.

तस्मिन्विबुधसंरम्भे क्षणेन समये गते वाक्यानीमानि सिद्धानामभिव्यक्तिमुपाययुः।

After a few moments of time, in that excited crowd of the learned ones, the words of Siddhas were heard by all at last.

सिद्धा ऊचुः

Siddhas spoke

आकल्पं सिद्धसंघेषु मोक्षोपायाः सहस्रशः व्याख्याताः ताश्च श्रुताश्चालमीदृशास्तु न केचन।

From the beginning of the Kalpa, among our Siddha groups, thousands of discourses on Moksha have been spoken and heard; but nothing like this has been ever listened to.

तिर्यञ्चो वनिता बाला व्यालाश्वानेन निर्वृतिं मुनेर्वाक्यविलासेन यान्ति नास्त्यत्र संशयः।

Even the groups of animals, women, young children, (who never show interest in these things), and even the wicked minds will attain the peaceful state by the splendour of the discourse given by Sage Vasishta. There is no doubt about it at all!

दृष्टान्तैर्हेतुभिर्युक्त्या यथा रामोऽवबोधितः तथा चारुन्धती साक्षात्संबोधयति वा न वा।

The way he taught Rama by quoting so many stories to enlighten him, (with so much affection and care,) not even Arundhati (Vasishta's wife) would address the same way (though she will be like a mother Supreme in affection and love.)

अनेन मोक्षोपायेन तिर्यञ्चोऽपि गतामयाः स्थिता मुक्ता भविष्यन्ति के नाम भुवि नो नराः।

By understanding the path of Moksha given by him, even the animals will become freed of their afflictions and will stay liberated; what to say of the men on this earth?

श्रवणाञ्जलिभिः पीत्वा ज्ञानामृतमिदं वयं परां पूर्णवीभूतसिद्धयः श्रियमागताः।

By drinking this nectar of knowledge with the 'folded form of ears in humbleness' (ears bent in absorbing each word of the Sage with earnestness), (like drinking water through the folded hands, kneeling on the ground), we have newly attained the Siddhis as it were, and feel blessed.

(We also have risen higher in the Siddhi-levels.)

वाल्मीकिरुवाच
Vaalmiki spoke

HEAPS AND HEAPS OF FLOWERS

इति शृण्वन्सभां लोको विस्मयोत्फुल्ललोचनः कुसुमासारसंपूर्णां राजीवानां ददर्श तां

मन्दारादिमहापुष्पघनच्छादनसंचयां पारिभद्रलतागुच्छनीरन्धाजिरभूमिकां

पारिजातप्रसूनाद्यमहीतलविराजितां सन्तानकमहाम्भोदव्याप्तसभ्यशिरःकरां

मौलिरत्नविटंकाग्रविश्रान्तहरिचन्दनां वारिपूरप्रलम्बाभवदालम्बिवितानकाम्।

Hearing these words, the people there had their eyes fully opened in wonder, and covered the court room all over with lotuses (of their blossomed eyes), along with heaps of Mandaara flowers and other huge divine flowers which densely covered everything; clusters of blossoms of PaariBhadra creeper which filled the floor without a gap; heaps of Paarijaata blossoms which fell all over making the entire earth shine with splendour; Santaanaka flowers of Indra's garden which spread out like a cloud all over the hands and heads of the people in the court; sandal powder falling from above which rested on the tip of the crowns of the bejewelled crowns of the kings. The canopies hung low like the water-filled clouds weighed by these flowers. (*Flowers of the divine world are not like the flowers of earth. They are made of light and have a shine like the bodies of Devas, and never fade.*)

इति पश्यन्सभां लोकः साधुवादेन भूरिणा तत्कालोचितवाक्येन तेन तेन यथोद्यतः।

वसिष्ठं पूजयामास सर्वेन्द्रियगणानतः कुसुमाञ्जलिमिश्रेण प्रणामसहितेन च।

All the people who saw such a wondrous scene filled with varieties of fragrant divine flowers, started worshipping Vasishtha as the occasion demanded, with high words of praises of all forms, with all their sense organs bent down (subdued), offering flowers at his feet mixed with salutations.

नृप्रणाममालासु किञ्चिच्छान्तासु तास्वथ मुनिमापूजयन्नाह सार्धपात्रकरो नृपः।

When the garland of salutations offered by the kings was over with, then the king worshipped the Sage with his hand holding the Arghya vessel; and said,

दशरथ उवाच
Dasharatha spoke

क्षयातिशयमुक्तेन परमेणात्मवस्तुना परान्तः पूर्णतोत्पन्ना बोधेनारुन्धतीपते।

Hey Lord of Arundhatee! A completeness of the excellent form has been obtained within, by the Knowledge of the Supreme essence of all, which is free of all sorts of destruction.

न तदस्ति महीपीठे दिवि देवेषु वापि च महत्किञ्चिदप्राप्तं तव पूज्यस्य पूजनम्।

There is nothing on this earth pedestal, or in the heaven, or among the Devas, that is worthy enough to offer you, the most excellent praiseworthy form of all.

तथाप्यात्मक्रमं ब्रह्मन्निमं नेतुमवन्ध्यतां अहं वच्मि यथाप्राप्तं न कोपं कर्तुमर्हसि।

Even then, Hey Brahman, in order to follow the rules prescribed for us to become fruitful, I will say this; please do not feel offended.

आत्मना सकलत्रेण लोकद्वयशुभेन च राज्येनाखिलभृत्येन भवन्तं पूजयाम्यहम्।

Along with myself and all the auspicious things I have acquired in the two worlds of heaven and earth, and also this entire kingdom with the servants included, I offer you in worship (by giving it all to you).

एतत्सर्वं तव विभो स्वातं स्व इवाश्रमः नियोजय यथादेशं यथाभिमतयेच्छया।

All this is yours, my Lord! All this belongs to you like your own hermitage.
Use it at your command, in whatever way you want to.

वसिष्ठोवाच

Vasishta spoke

प्रणाममात्रसंतुष्टा ब्राह्मणा भूपते वयं प्रणामेनैव तुष्यामः स एव भवता कृतः।

पातुं त्वमेव जानासि राज्यं भाति तवैव च भवत्वेतत्तवैवेह ब्राह्मणाः क्व महीभृतः।

Hey King! We Knowers of Brahman (Brahmins) are satisfied with salutations alone.
We are fully happy by the salutation you have offered. That you have done already.
You alone know how to take care of a kingdom; and it shines only in your care.
Let this all be yours only. How can the Brahmins act as the rulers of the earth?

दशरथ उवाच

Dasharatha spoke

कियन्मात्रं तु राज्यं स्यादिति लज्जामहे मुने प्रकर्षणात्र तेनेश यथा जानासि तत्कुरु।

Hey Muni! I am embarrassed by the fact that what meagre value this kingdom has, in comparison to the superior nature of what has been obtained by us. Therefore, you know what to do about it all.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवति भूपाले रामः पुष्पाञ्जलिं ददत् उवाच प्रणतो वाक्यं पुरस्तस्य महागुरोः।

After the king spoke like this, Rama offered a handful of flowers; and with a salutary posture in front of the MahaaGuru, said these words.

निरुत्तरीकृतमहाराज ब्रह्मन्प्रणौमि ते प्रणाममात्रसारोऽहं रामः पादाविमौ प्रभो।

“Prabhu! Brahman! The great king is incapable of answering you back. *(There is nothing he can offer you in gratitude, since you are satisfied with salutation only). (Therefore, I offer myself as the salutation to you.)*
I am of the form of salutation itself, and salute at your feet now.”

इत्युक्त्वा पादयोस्तस्य शिरोवन्दनपूर्वकं तत्याजाञ्जलिपुष्पाणि हिमानीव वनं गिरेः।

Having said these words, he placed his head at Vasishta’s feet and poured the handful of flowers, like the forest pouring snow at the base of the mountain.

आनन्दबाष्पसंपूर्णनयनो नयकोविदः गुरुं परमया भक्त्या प्रणनाम पुनःपुनः।

His eyes pouring out tears of joy, that Rama who knew the excellent conduct, saluted his Guru (royal preceptor) again and again with devotion.

शत्रुघ्नो लक्ष्मणश्चैव तथान्ये तत्समाश्व ये निकटस्थास्तथैवाशु ते प्रणेमुर्मुनीश्वरम्।

Shatrughna, Lakshmana and others of their equal age who were next to them, saluted the great Muneeshvara in the same manner.

दूरप्रणामैर्दूरस्थाः पुष्पाञ्जलिसमीरणैः राजानो राजपुत्राश्च प्रणेमुर्मुनयश्च तम्।

Those kings, princes and Sages who were at a distance, threw flowers at him by saluting from far itself, and saluted him.

अस्मिन्नवसरे तत्र कुसुमाञ्जलिवर्षणैः हिमैरिव हिमाद्रीन्द्रो मुनिरन्तर्धिमाययौ।

At that time, the Sage vanished off inside the heaps of flowers poured over him, like the 'King of Snow Mountains' by the snow.

अथ शान्ते सभाक्षोभे प्रणामनिवहे तथा संस्मरन्छासनं किञ्चित्सत्ये कृष्णसिताशयं

मुनिः कुसुमराशिं तं बाहुभ्यां प्रविचाल्य सः मुखं सन्दर्शयामास सिताभ्रादिव चन्द्रमाः।

After the excitement lessened in the court, and the salutations were done with, remembering that he had to still offer some advice to remove some doubts that lingered in the minds of some, pertaining to the Knowledge that he had given, the great Muni pushed off the flowers with his arms and revealed his face like the moon from the white clouds.

शान्ते सिद्धवचोराशौ तथा दुन्धुभिनिःस्वने नभःकुसुमवर्षे च सभाकलकले तथा

प्रणमानन्तरं तस्मिन्नामाद्यैः स्वसभाजने शान्तवात इवाम्भोदे जने सौम्यत्वमागते

आकर्णयन्साधुवादं विश्वामित्रं मृदुस्वनं उवाचेदमनिन्द्यात्मा वसिष्ठो मुनिनायकः।

After the heaps of praises offered by the Siddhas, (the people there) quietened along with the sound made by drums, the flower showers, and the faint murmurs of the crowd collected at the courtroom; after the offering of salutations by Rama and others and the people in the assembly; the people there remained quiet like the clouds when the wind subsides. Vasishta of blameless character, and the best of all Sages heard the softly uttered words of praise from Vishvaamitra, and spoke these words.

मुने गाधिकुलाम्भोज वामदेव निमे क्रतो भरद्वाज पुलस्त्यात्रे घृष्टे नारद शाण्डिले

हे भासभृगुभारण्डवत्सवात्स्यायनादयः मुनयस्तुच्छमेतन्नु भवद्भिर्मद्वचः श्रुतम्।

यदत्रानुचितं किञ्चित्तदनुग्रहतोऽधुना दुरर्थं विगतार्थं वा भवन्तः कथयन्तु मे।

“Hey Muni! Hey Lotus of Gaadhi family! VaamaDeva! Nima! Kratu! Bharadvaaja! Pulastya! Atri! Ghrsta! Naarada! Shaandila! Hey Bhaasa, Bhrgu, Bhaaranda, Vatsa, Vaatsyaayana and other Sages!

Whatever has been heard from me by you is such lowly in character (compared to the levels of wisdom you all stay in)! Please forgive if any improper thing has been spoken by me. Please correct me if anything that uttered was not correct, or did not have the correct explanation.”

सभ्याः ऊचुः

Those who were present in the court spoke

वसिष्ठवचने ब्रह्मन्परमार्थैकशालिनि दुरर्थो भवतीत्यद्य नवैव खलु गीः श्रुता।

Brahman! It is indeed a statement never ever heard that Vasishta's words which contain the greatest of truths will have any incorrectness in them.

यत्संभूतमनन्तेन जन्मदोषेण नो मलं तत्प्रमृष्टं त्वयेहाद्य हेम्नामिव हविर्भुजा।

The dirt which had been gathered through many births drowned in ignorance, has been completely removed by you, like the gold purified by the Sacrificial fire.

ब्रह्मबृंहितया वाचा विभो विकसिता वयं कुमुदानीन्दुदीस्येव परमामृतशीतया।

Hey Vibhu (the all-pervading one)! We have bloomed fully by your words which spread out in the Brahman-expanse (as the knowledge of Brahman), and which are extremely cool (because of removing the scorching heat of Samsaara), like the moonlight which spreads out all over the sky-expanse and is extremely cool.

सर्वसत्त्वमहाबोधदायिनं मुनिनायकं भवन्तमेकान्तगुरुं प्रणाम इमे वयम्।

You are the leader of all the Gurus (since you are capable of bestowing the Supreme knowledge easily through such simple words), and you gave the great 'Bodha' (enlightenment) which forms the essence of all beings. You are the only Guru that is worthy of worship and we are devoted to you only!
We all offer our humble salutations to you.

वाल्मीकिरुवाच
Vaalmiki spoke

इत्युक्त्वा मुनिनाथाय नमस्त इति ते पुनः वदन्त एकशब्देन तारेणाब्दरवौजसा

अर्वाक्पुष्पाञ्जलिघ्रातैः खात्सिद्धैः सममुञ्जितैः वसिष्ठं पूरयामासुर्हिमैरब्दा इवाचलम्।

After speaking like this to Vasishtha the Lord of all Sages, they all at once shouted 'Namasta' (Salutations to you) in a high pitched voice, like the booming sound of a thunder cloud; and covered Vasishtha with heaps of flowers thrown at him, along with the flowers showered from the sky by Siddhas, like the clouds pouring snow over the mountain.

इत्थं दशरथं भूपं शशंसुश्चाथ राघवं माधवं चतुरात्मानं राघवोदन्तकोविदाः।

Siddhas who were aware of Rama's incarnation-story, praised King Dasharatha, and Rama also of the form of Vishnu, the essence of four Vedas, with the following words.

सिद्धा ऊचुः
Siddhas spoke

नमाम चतुरात्मानं नारायणमिवापरं रामं सभातरं जीवन्मुक्तं राजकुमारकं

चतुरब्धिनिखातान्तधरावलयपालकं त्रिकालस्थमहीपालचिह्नं दशरथं नृपं

मुनिसेनाधिपं भूपं भास्करं भूरितेजसं वसिष्ठं सुप्रवादाद्यं विश्वामित्रं तपोनिधिम्।

एषामेव प्रभावेन ज्ञानयुक्तिं परामिमां श्रुतवन्तो वयं सर्वे भ्रान्तिसंरम्भनाशिनीम्।

We salute Prince Rama, the essence of four Vedas, who is like another Naaraayana, who is liberated while living, and who is with his brothers; King Dasharatha, who is a symbol of ruler-ship for the past present and future, and is the emperor of the circle of earth enveloped by the trench of four oceans; Vasishtha the controller of the hosts of Sages, the Sun emanating abundant lustre of knowledge; and Vishvaamitra with his wealth of penance who is the best conversant of all. Because of them only, we were able to listen to the greatest exposition on Knowledge, which destroys the agitation caused by delusion.

वाल्मीकिरुवाच
Vaalmiki spoke

इत्युक्त्वा गगनात्सिद्धा भूयः पुष्पाणि चिक्षिपुः सभायामथ तूष्णीं च तस्थुर्मुदितचेतसः।

तथैव व्योमगाः सिद्धाः शशंसुस्तं जनं पुनः तथैव सभ्यास्तांस्तत्र समानर्चुर्घनस्तवम्।

Having spoken such words of praise, the Siddhas showered flowers from the sky, and remained silent in the courtroom with their minds filled with unique joy. Again the Siddhas who wander only in the sky, offered praises. Similarly, the people in the courtroom also worshipped them by reciting hymns of praises.

नभश्चरा धरणिचरा मुनीश्चरा महर्षयो विबुधगणा द्विजा नृपाः अपूजयन्निति जनमोजसैव ते गिरोच्चया सह कुसुमार्घ्यदानया।

The wanderers in the sky-paths (Siddhas), the wanderers on the ground (humans), the great Munis, the great Rishis, the hosts of heavenly dwellers, the Brahmins, and the kings, offered worship as per their capacities with words of praise and offering of flowers and Arghya.

VASISHTA SPOKE TO RAMA, AFTER THE HUBBUB OF THE COURT-ROOM HAD QUIETENED

अथार्वाक्साधुवादेशु प्रशान्तेषु शनैःशनैः ज्ञानोपदेशमासाद्य प्रोल्लसत्स्वव राजसु

Very slowly the noise of the praises and hymns settled down; the kings were feeling happy by receiving the instructions on knowledge;

प्रशान्तसंसृतिभ्रान्तौ जने चरितमात्मनः स्वयं हसति चित्तेन सत्यं समनुधावता

the people there were laughing at their own past ignorance state, with their minds peaceful now with the delusion removed completely, because of understanding the truth of the Self;

वलच्चित्तकलं ज्ञानसमास्वादनतत्परे विवेकिनि सभालोके शान्ते ध्यानमिवास्थिते

the learned ones in the courtroom were quietly absorbed in meditation, with their minds melting off fast into the pondering about the statements of Knowledge;

बद्धपद्मासने रामे सभ्रातरि गुरोः पुरः स्थिते कृताञ्जलौ दीप्तगुरुवक्त्रगतेक्षणे

Rama with his brothers sat in the lotus posture on the ground in front of his preceptor, with folded hands, his eyes fixed on the lustrous face of this Guru;

पार्थिवे किमपि ध्यानमिवास्वादयति स्थितिं जीवन्मुक्तात्मिकामन्तरादिमध्यान्तपावनीम्

the king was absorbed in meditating upon the state of a JeevanMukta which sanctified the beginning, middle, and end of a person's life;

ग्रहीतुमर्चा भक्तानां मानितार्थजनो मुनिः तूष्णीं क्षणमिव स्थित्वा प्रोवाचानाकुलाक्षरं

Vasishta waited for a few seconds; accepted the respectful salutations of the devotees; and slowly spoke out these words without faltering;

स्वकुलाकाशशीतांशो राम राजीवलोचन किमन्यदिच्छसि श्रोतुं कथयाभिमतेच्छया

स्थितिं च कीदृशीमेनामद्यानुभवसि स्वयं किंरूपमिदमाभासं जागतं वद पश्यसि।

“Rama! You are the moon of the family of your sky. Your eyes are bloomed up like that of lotuses. If there is anything more you want to hear, then speak out.

What is your experience now at present? How do you see the appearance of the Jagat now, tell me.”

इत्युक्ते मुनिना तेन प्राह राजकुमारकः अविह्वलं मृदु स्पष्टं गुरोरालोकयन्मुखम्।

Thus addressed by the Sage, the prince uttered soft clear words free of agitation, looking up at the face of his Guru.

रामोवाच

Rama spoke

त्वत्प्रसादेन यातोऽस्मि परां निर्मलतां प्रभो शान्ताशेषकलङ्काङ्कं शरदीव नभस्थलम्।

Prabhu! I have reached the supreme taintless state by your grace, like the sky of the autumn, where the moon shines without its taint.

सर्वा एवोपशान्ता मे भ्रान्तयो भवभङ्गदाः स्वरूपेणावदातेन तिष्ठाम्यच्छमिवाम्बरम्।

All my delusions which bring about the pains of the worldly existence are gone once and for all.

I stay pure like the space by the realization of my true nature.

स्थितोऽहं गलितग्रन्थिः शान्ताशेषविशेषणः स्फटिकालयमध्यस्थस्फटिकामलधीरहम्।

The knots of the ego and mine-ness have dissolved off. All the differentiations remain completely subsided. I am with the taintless awareness like a crystal piece in the crystal palace (like the Chit-essence in the Chit-expanse).

अन्यच्छ्रोतुमथाहर्तुं शान्तं नेच्छति मे मनः परां तृप्तिमुपायान्तं सुषुप्तमिव संस्थितम्।

There is nothing more I want to hear or understand. I feel so satisfied that it is like a sleep state.

शान्ताशेषपरामर्शं विगताशेषकौतुकं संत्यक्ताशेषसंकल्पं शान्तं मम मुने मनः।

There are no more questions to analyze. All the curiosities are gone.

All conceptions are discarded off completely, and my mind is peaceful hey Muni!

परिनिर्वामि शाम्यामि जाग्रदेव जगत्स्थितौ अस्वप्नमपुनर्बोधं स्वपिमीव निरामयम्।

I am withdrawn into myself and rest in the quietness, in this world-state even in this Jaagrat level, without dreams, without having to wake up, and am asleep without any afflictions.

आशाविधुरितात्मसंस्थितिं प्राक्तनीं तनौ प्रविहस्य स्फुरत्सूक्तैः स्वस्थस्तिष्ठाम्यसंशयम्।

I stay established in my own essence for sure, and because of your profound statements, I am able to laugh at my previous state of the body-level, where the mind was torn by various wants.

नोपदेशेन नार्थेन न शास्त्रैर्न च बन्धुभिः त्यागेन च न चैतेषामधुना मम कारणम्।

साम्राज्यस्याथवा व्योम्नि या स्थितिः क्षोभवर्जिता तामेवानुभवाम्यत्र मच्चित्तमनपायिनीम्।

No instruction, no wealth, no scripture, no relative, no renunciation, is the cause of my present state which is like the heaven undisturbed by the Daityas. I experience the very state of Chitta which is no more tormented by delusions.

खाद्यप्यतितरामच्छं चिदाकाशांशमात्रकं जगदित्येव पश्यामि लोचनाद्यङ्गतां गतः।

आकाशमात्रमेवेदं जगदित्येकनिश्चयः दृश्यामि नभस्यस्मिन्क्षये जागर्मि चाक्षयः।

I see the Jagat as purer than the sky, and as a shine of Chit expanse only, as if seen through the eyes etc. This Jagat is just the state of empty expanse only. Since this expanse called the 'perceived' has been destroyed, I stay awake without any destruction (I am beginningless and endless).

यथाकामं यथाप्राप्तं यथास्थितमिव स्थितं यद्वक्ति तदविघ्नेन करोम्यपगतैषणम्।

न तुष्यामि न हृष्यामि न पुष्यामि न रोदिमि कार्यं कार्यं करोम्येको भ्रान्तिर्दूरं गता मम।

Free to do anything in the future, doing works which are already there as the life-duties, remaining as it is in the state of Self, whatever you command, I will do so without worrying about the consequences.

I will not get overly excited by any happy event, I will not give way to undue excitement of joy, I will not indulge in pleasures, I will not cry when met with sorrowful events.

I will just do whatever is needed at any hour with full absorption. My delusion is gone completely.

अन्यतामेतु सर्गोऽयं वातु वा प्रलयानिलः सौम्यो भवतु वा देशः स्वस्थोऽहं स्वात्मनि स्थितः।

विश्रान्तोऽस्मि विलक्ष्योऽस्मि दुर्लक्ष्योऽस्मि निरामयः, नाशाभिर्बन्धमाप्नोमि मुने खमिव मुष्टिभिः।

Let this world change into something else, or let the dissolution winds blow, or let there be the deserted state of the country like the path of Soma (the desolate empty path that is experienced by the sinful souls), I will stay happily in my own Self-state.

I am completely rested, I am not perceived by the senses, I am unseen by the mind, I am without afflictions of any sort. I will never be bombarded by desires, like the sky by the punching wrists.

यथा तरुगतात्पुष्पाद्गन्धः प्राप्य नभःपदं तिष्ठत्येवमहं देहादतीतः संस्थितः समः।

Like the fragrance rises from the flower on the tree, reaches the sky and stays there, so also, I have transcended the body-level and stay equal as the emptiness of space.

यथैव सर्वे राजानो विहरन्ति यथासुखं अप्रबुद्धाः प्रबुद्धाश्च राज्येषु बहुकर्मसु शान्तहर्षविषादाशः स्थिरैकसमदर्शनः

स्थित आत्मनि निःशङ्कं तथैव विहराम्यहम्।

Just like all the kings enlightened or unenlightened move about happily engaged in the various duties of the kingdom, I will also attend to the duties that lie ahead, without the joy or sadness affecting the mind, with equal-mindedness at all times, and established in the awareness of the Self, without any perturbation of doubt or anxiety.

सर्वस्योपर्यपि सुखी सुखं नेहामि मे प्रभो जनसाम्येन तिष्ठामि यथेच्छं मां नियोजय।

Prabhu! I am happy by the silent state of the Self only, though I have access to all the best of enjoyments than others. I do not covet pleasures related to the mind or body.

I will remain only like an ordinary person in my actions. Command me to do whatever you deem fit.

बालो लीलामिव त्यक्तशङ्कं संसारसंस्थितिं यावद्देहमिमां साधो पालयाम्यमलैकदृक्।

I will remain without agitations and doubts of any sort; will live in the world-state till the body falls, established in the pure vision of truth, and like a child will freely play the games suited to its age and calibre.

भुञ्जे पिबामि तिष्ठामि पालयामि निजक्रियां जातोऽहं विगताशङ्कस्त्वत्प्रसादान्मुनीश्वर।

I will eat, drink, remain in my own state of royal-status, and will perform the needed duties.

(Rama had ceased from such regular actions when he had surrendered at the feet of Vasishta, at the beginning.) Muneeshvara! By your grace, I have lost all apprehensions and doubts.

वसिष्ठोवाच

Vasishta spoke

अहो बत महापुण्यं पदमासादितं त्वया अनादिमध्यपर्यन्तमिदं यत्र न शोच्यते।

Aha! Indeed it is great! You have attained the most meritorious state of all, where one will not worry about anything forever, from beginning to end and middle.

सम्यक्समसमाभोगे शीतले स्वात्मनि स्वयं नभसीव नभः शान्ते विश्रान्तिमसि लब्धवान्।

Like the space in the quiet state of space, you have attained the restful state in your own essence, which is equally spread out everywhere and is cool without the scorched state of the mind.

दिष्ट्या जातो विशोकस्त्वं दिष्ट्या सम्यगवस्थितः दिष्ट्या लोकद्वयेऽनर्थशङ्खा ते शममागता।

दिष्ट्या रघूणां तनय संज्ञः पावितवानसि भूतभव्यभविष्यस्थां बोधेन कुलसंततिम्।(सम्यग्जानातीति संज्ञः)

It is indeed fortunate that you have attained a state freed of sadness.

It is indeed fortunate that that you are in a stabilized state.

It is indeed fortunate that the doubts you had about the two worlds has subsided like this.

It is indeed fortunate, hey son of Raghu family, that you have sanctified the entire dynasty for all modes of time, by attaining the Knowledge, as a person well-versed in the Knowledge of Brahman.

अधुना मुनिनाथस्य विश्वामित्रस्य राघव पूरयित्वार्थितां भुक्त्वा पित्रा सह महीमिमाम् (तिष्ठ)।

Raaghava! Now your duty is to fulfil the wish of this great Sage Vishvaamitra and enjoy the ruler-ship of this kingdom along with your father.

त्वयान्विताः सतनयभृत्यबान्धवाः पदातयः सरथगजाश्वमण्डलाः

निरामया विगतभयाः स्थिरश्रियः सदोदयाः सुभग भवन्तु राघवाः।

Hey good one! Let all those people connected to the family of Raghu who are with you, along with the sons, servants, relatives, soldiers, and the armies of chariots, elephants, horses, remain without afflictions, freed of all fears, with stabilized prosperity, with fortunes always on the rise.

वाल्मीकिरुवाच

Vaalmiki spoke

एतच्छ्रुत्वा वसिष्ठस्य वचः संसदि पार्थिवाः सिक्ता इवामृतापूरैरन्तःशीतलतां ययुः।

All the kings who heard these words of Vasishta felt the coolness in the heart as if sprayed by the flooding stream of nectar.

रामः कमलपत्राक्षो रराज वदनेन्दुना क्षीरोद इव संपूर्णः सुधापूरेण चारुणा।

Rama with lotus-petal eyes, shone with the face like the moon as if filled with the floods of nectar, like the overflowing milk ocean.

वामदेवादयः सर्वे तत्त्वज्ञानविशारदाः अहो भगवता ज्ञानमुक्तमित्यूचुरादरात्।

VaamaDeva and others, who were well-versed in the Knowledge of Brahman, exclaimed with admiration, “Aha! Indeed true Knowledge has been instructed by Bhagavaan Vasishtha”.

शान्तान्तःकरणो राजा मुदा दशरथो बभौ तुष्ट्यैव संप्रहृष्टाङ्गो नवां द्युतिमुपागतः।

King Dasharatha became happy, with a peace-filled mind.

His whole body vibrated fully with happiness, and he appeared covered by new lustre.

ज्ञातज्ञेयेषु बहुषु साधुवादकथास्वथ उवाच गलिता ज्ञानो रामो वाक्यमिदं पुनः।

Rama whose ignorance had vanished because of knowing that which is to be known through many renowned stories, spoke like this.

रामोवाच

Rama spoke

भगवन्भूतभव्येश त्वयास्माकमलं मलं संप्रमृष्टमिदं हेम्नः श्यामत्वमिव वह्निना।

Bhagavan! You are the Master of the past and future. All the dirt in the mind has been removed by you, like the fire removes the dark colouring of the gold.

अभूम वयमात्मीयकायमात्रदशः पुरा प्रभो संप्रति संपन्ना विष्वग्विश्वावलोकिनः।

Previously we looked at the world through the medium of the body only.

Prabhu! At present, we are able to look at the world from all over, as the (empty) expanse covering it.

स्थितोऽस्मि सर्वसंपूर्णः संपन्नोऽस्मि निरामयः जातोऽस्मि विगताशङ्को बुधो जागर्मि संप्रति।

I now stay as complete in all ways. I am freed of all the afflictions and apprehensions.

I have no doubts any-more. I am enlightened now and stay awake to my nature.

आनन्दितोऽस्म्यखेदाय सुखितोऽस्मि चिराय च स्थितोऽनस्तमयायैव शाश्वतार्थोदयो मम।

I am so blissful that never will I be smitten with worries. I am now with never ending happiness.

The Knowledge of the Reality (like the sun) has risen in me never to set down again.

अहो बत पवित्रेण शीतेन ज्ञानवारिणा त्वया सितोऽस्मि हृष्यामि पद्मवद्बुदये स्वयम्।

Aha! I have been sprinkled by the sacred cool waters of knowledge by you, and feel fresh and new in the heart like a lotus.

इयमद्य मया लब्धा पदवी त्वत्प्रसादतः यस्यां स्थितस्य मे सर्वममृतत्वं गतं जगत्।

Today I have obtained the highest post ever, by your grace (compared to which the ruler-ship of this kingdom is of no value); and the entire world has turned into nectar-like because of staying in that highest post.

अन्तःप्रसन्नमतिरस्तसमस्तशोकः शोभां गतोऽहममलाशय एव शान्त्या

आनन्दमात्मनि गतः स्वयमात्मनैव नैर्मल्यमभ्युपगतोऽस्मि नमोऽस्तु मह्यम्।

The intellect within is extremely pleased. All the sufferings are gone . I have attained the beauty gained by the quiescent state with the mind freed of all faults. I have attained the state of bliss. By myself, analyzing the Self, I have attained the state of extreme purity freed of all the faults.

Salutations to myself (since no one is there as another)!

