

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND FORTY FIVE

(THE END OF THE BEGINNING)

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.

THE END?

Salutations to Vaalmiki! Salutations to Vasishta! Salutations to Vishvaamitra! Salutation to Rama!
Salutation to Self who is all!

AUM

[Learn from King Dasharatha, how to express the gratitude to the greatest of Sages, who like a dissolution sun destroyed the perceived completely. At the most, pay reverence to all the great teachers and Knowers by surrendering your ego completely at their lotus feet.]

वाल्मीकिरुवाच
Vaalmiki spoke

PUSHPA-VRISHTI, THE SHOWER OF FLOWERS

इत्युक्तवथ मुनौ नभसो ननाद वर्षामृताभ्रमिव दुन्दुभिरामरो द्राक्
शुक्लीकृताखिलककुब्जदना तुषारवर्षोपमा भुवि पपात च पुष्पवृष्टिः।

Immediately after the Sage completed his benediction to Rama, the entire sky-space above Ayodhya resounded with the divine music of the drums beaten in the heaven, as a mark of respect to the Great Sage. The sound was very pleasing as if made of nectar, the Amrita, the 'bestower of immortality'!

It was as if the entire tri-world was fed with the real immortal nectar by the great Sage; and the Devas poured down the ordinary nectar from the skies to show their gratitude. And the entire atmosphere turned white in hue suddenly, even as the bountiful showers of the cool fragrant flowers poured down from the depths of space itself (by the power of the Siddhas.)

Even as the great sage spoke like this, immediately the divine-world drums sounded aloud in the sky, like the rain clouds filled with nectar.

(How was this shower of flowers? Vaalmiki explains.)

Showers of flowers (PushpaVrishti) fell all over the earth like the rain of snow making the faces of all the directions white in colour.

[Imagine the entire sky as filled with flowers of all varieties without a gap.

It was as if the merits of all those assembled there had personified as a goddess; and had descended down to bless them all! Unless one has infinite amount of merits to his credit, one can never get a chance to hear the words of Knowledge from Vasishta himself. The ordinary merits will bestow the heaven alone as a reward; but these people were blessed with the presence of Great Vasishta himself, the storehouse of all the merits. Merits themselves must have done merits maybe, to be in his benign presence!

The Goddess of merit is supposed to reside in heaven; is it not so?

Why is she coming down to the earth, as if she will herself get merits by touching the feet of the great Sage? Or is she so attracted by the festivities started in the city that she came down from the heaven to watch it all, to amuse herself?]

किञ्जल्कजालदिवसान्तघनाङ्गारागा वातावधूतसितकेसरगौरहारा

पुष्पोदरोत्थमृदुसीकरशीतलाङ्गा प्राप्ता स्वयं सुरपुरादिव पुण्यलक्ष्मीः।

She (PushpaVrshti) was as if the 'Goddess of merits' was herself coming down to see the festivities from her home at heavens. Her body was red like the dense redness of the evening because of the abundance of Kinjalka flowers;

[The shower of red flowers (Kinjalka flowers) fell from the sky; as if the Goddess was red in hue like the dark red colour of the evening. The burning sun of the 'perceived' had set; and the cool nectar like state of the evening had appeared, in the form of the red-hued Goddess.

Goddess Lakshmi also is red in hue; and it was as if she wanted to pay respects to the great Sage who was bestowing the Supreme Knowledge on her husband Vishnu in the form of Rama.]

She was wearing a white garland made of the white pollen blown by the winds.

[The Goddess should wear a garland; and that need was fulfilled by the abundant white pollen that flew all over, making it look as if when the Goddess descended down gracefully with all the charms, her garland rolled beautifully on her body, as if dancing in the winds.]

[And the flowers as they fell over all the denizens of the earth were cool and soft, because of the spray of dews rising from them.]

Her body was cold by the spray of dews rising from the inside of flowers.

[How can such abundant flowers be produced in an instant, even if it was from the gardens of heavens? Maybe these flowers were incessantly produced by the Kalpa tree itself. Since its branches spread out to infinite distances, the flowers must be falling all over the earth. And, someone must be shaking the branches violently, to make all these flowers fall off so suddenly.

It is the monkey, the ever restless Kaala (principle of change) who must be shaking it, and must have completely emptied the branches of all its flowers.

Who else can be so fast and strong than the Kaala of the dissolution times? He was happy that his work had ended once for all, since all of the earth people had reached the Supreme state through the words of Vasishtha. Has not the perceived ended for all those who were in the presence of Vasishtha?!

कल्पान्तकालकपिकम्पितशुष्कशाखात्स्वर्गद्रुमात्पतितमाशु विडम्बयन्ती
तारागणं प्रथितभासमनल्पहासमाशामुखप्रसृतभैरवमम्बरस्था।

She (the Goddess) was looking as if the shower of flowers was falling from the Kalpa tree itself, where its branches spreading in all the directions, were shaken dry by the monkey named the Kaala (Destruction God) at the time of dissolution.

[Hosts of white flowers filled the sky like million of stars rising together. It was a huge smile from the sky. Such a gigantic smile could belong only to Lord Bhairava, of enormous form.]

She was like the Bhairava who had jumped and filled up the entire sky was abundantly laughing as the ‘spread-out star constellations’.

[Bhairava was the Rudra who destroys worlds at the dissolution times. His job was finished off by Vasishtha himself. Relieved of his duty, maybe he was laughing aloud now.]

[The huge red cloud in the sky thundered with the noise of divine drums; rained the snow-like cool flowers inside the courtroom; and quietened down. The people who had assembled there, added more flowers in there by their surprised bloomed up ‘eye-flowers’.]

सा पुष्पवृष्टिरथ दुन्दुभिनादगर्जत्किञ्जल्कपुञ्जजलदा शममाजगाम
आपूरिताखिलसभा हिमहारिपुष्पपूरेण कौतुकविकासकरीक्षणेन।

Then that ‘PushpaVrishti’ which was a huge cloud of Kinjalka flowers thundering with the noise of divine drums became quiet, after filling the complete court room of the king with the snow-like flowers and also the ‘flowers of eyes’ which were bloomed up in surprise.

तानि दिव्यानि पुष्पाणि यथास्थानमधःस्थिताः वसिष्ठाय नमस्कृत्वा सभ्याः संशोकितां जहुः।

The people who were in the court-room, from the highest position to lowest, as per their status and posts, offered those flowers to Vasishtha in salutation, and discarded the sufferings of births and deaths.

दशरथ उवाच
Dasharatha spoke

अहोऽनुसुविशात्मानः संसारवितताकृतेः विश्रान्ताः स्मश्चिरं श्रान्ताः शुद्धा मेघा इवाचले।

कर्मणामवधिः पूर्णो दृष्टः सीमान्त आपदां, ज्ञातं ज्ञेयमशेषेण विश्रान्ताः स्मः परे पदे।

Aha! After wandering for long in the endless jungles of this Samsaara, and getting exhausted, we have entered the Self-essence easily and are in a restful state like the pure clouds of autumn on the Mountain. The time-span taken to fulfil the goals of life are complete now. We have seen the end of all calamities. We have completely understood what has to be understood. We are resting in the Supreme state.

(How the Sage was able to bring them all to the restful state of the Supreme? Dasharatha explains.)

ध्यानलब्धपरव्योमचिरानुभवनभ्रमैः धारणाधारविश्रान्त्या देहसंत्यजनक्रमैः

संकल्पनवनिर्माणैः स्वप्नदृष्टिजगज्ज्वरैः शक्तिरूप्यानुभवनैः स्वप्नात्ममृतिदर्शनैः

अनन्यैः पवनस्पन्दैरनन्यैः सलिलद्रवैः इन्द्रजालपुरापरैर्गन्धर्वनगरोत्करैः

मायापूर्णपुराभोगैर्मृगतृष्णानदीरयैः आयतौ पवनस्पर्शैर्द्विचन्द्रानुभवोदयैः

मदभंशपुरस्पन्दैर्मुधा त्ववनिकम्पनैः बालयक्षाद्यनुभवैः स्वकेशोण्ड्रकदर्शनैः

एवमादिभिरन्यैश्च दृष्टान्तैः स्वानुभूतिदैः अहो नु मार्जिता दृश्यदृष्टिर्भगवता मम।

Aha! Through the illusory experiences of prolonged roaming in the skies of other worlds, obtained through the practice of Dhyana (as explained in Leelaa's story); through the methods of discarding the body and moving out of it by resting in the support of Dhaarana practice (as explained in Leelaa's story); (describing the unreal nature of the world) through the examples of forests constructed by imagination; fever of Jagat which equals a Svapna vision; experiences of seeing the silver in the conch shell; seeing of our own deaths in the Svapna states; wind and its movements which are not different, water and its liquidity which are not different; cities made of sorcery rising forth like the illusory cities of Gandharvas; all the cities made of Maayaa (misconception and superimposition); sounds of the rivers of the mirage; touch of the winds which rise up in the dissolution times; the clearing up of double-moon illusions; cities seen through the mind lost in intoxication (arrogance); shaking away the worlds (proving them as unreal); experience of ghosts seen by a child; vision of one's hair balls seen in the sky; with such and many more examples which bestow the experience of the Self; my faulty vision of the perceived has been erased off by the great Lord.

रामोवाच
Rama spoke

नष्टो मोहः पदं प्राप्तं त्वत्प्रसादान्मुनीश्वर संपन्नोऽहमहं सत्यमत्यन्तमवदातधीः।

The delusion is gone! The supreme state has been attained by your grace, Hey Muneeshvara! I have attained the 'I' state of the Reality of Brahman, with the excessively purified intellect.

स्थितोऽस्मि गतसंदेहः स्वभावे ब्रह्मरूपिणि निरावरणविज्ञानः करिष्ये वचनं तव।

I now stand here in my true state of Brahman, with all doubts cleared off. My knowledge is free of all false notions. I will do what you have advised.

स्मृत्वा स्मृत्वाऽमृतासेकसौख्यदं वचनं तव अर्हितोऽपि च शान्तोऽपि हृष्यामीव मुहुर्मुहुः।

Though feeling honoured to be in your presence, and resting in the quiet state of the Self; I remember your words pleasing like the sprinkle of nectar, again and again, and feel joyous.

नैव मेऽद्य कृतेनार्थो ना कृतेनेह कश्चन यथा स्थितोऽस्मि तिष्ठामि तथैव विगतज्वरः।

There is nothing to be gained by me doing anything; or not doing anything ever. However I am, I will stay like that without the fever of the 'Bhava'.

उपायस्तु तथा तेन दृष्टिर्वास्तीह कीदृशी अहो नु वितता भूमिः कष्टमेतादृशी दशा।
 What a vision of truth has been obtained by me through your words!
 Aha! The world is spread out endlessly as a stage of restful state.
 It is very difficult to attain, if not for your words.

न शत्रुर्न च मित्रं मे न क्षेत्रं दुर्जनो जनः दुर्बोधैषा जगत्क्षुब्धा शान्ता सर्वार्थसुन्दरी।
 There is no enemy, no friend, no field of body-experience, and no bad person, no good person, for me.
 When I had a wrong understanding of the world, this world appeared the worst place ever.
 Now it is a tranquil state and is shining beautiful with all the objects.

कथमेतां जनो वेत्ति विना भवदनुग्रहं विनैव सेतुं पोतं वा बालोऽब्धिं लङ्गयेत्कथम्।
 Without your grace, how can anyone understand this state!
 Without a bridge or a boat, how can a child cross over the ocean?

लक्ष्मण उवाच
 Lakshmana spoke

जन्मान्तरोपचितसंशयनाशनेन जन्मान्तरोपचितपुण्यशतोदितेन
 जातोऽद्य मे मुनिवचःपरिबोधनेन जातोऽद्य मे मनसि चन्द्र इव प्रकाशः।
 Because of the annihilation of all the doubts carried on through many births, because of the results of
 hundred of merits gathered from many births, the process of Vichaara was born in me by the enlightenment
 bestowed by the Sage's words; and the coolness like that of the moonshine has risen in my mind.

ईदृश्यां दृश्यमानायां दृशि दोषशताशतैः काष्ठवद्दह्यते लोकः स्वदुर्भगतया तया।
 When I observe the world established in such a vision, I see the world filled with hundreds of faults, burning
 like a log of wood by its own misfortune.

विश्वामित्र उवाच
 Vishvaamitra spoke

अहो बत महत्पुण्यं श्रुतं ज्ञानं मुनेर्मुखात्येन गङ्गासहस्रेण स्नाता इव वयं स्थिताः।
 Aha! 'Words of knowledge bestowing great merit' have been heard from the mouth of this great Sage;
 because of which we stand as if bathed by 'thousands of Gangaa Rivers'.

रामोवाच
 Rama spoke

संपदामथ दृष्टीनां शास्त्राणामापदां गिरां देशानामतः दृष्टानां दृष्टः सीमान्त उत्तमः।
 The excellent peak-point has been reached of all the visions of prosperities, of all the literature-varieties
 filled with wonderful words, of all the places (of happiness) that have been seen!

नारद उवाच
 Naarada spoke

यन्न श्रुतं ब्रह्मलोके स्वर्गे भूमितले तथा कर्णे तज्ज्ञानमाकर्ण्य यातौ मेऽद्य पवित्रताम्।
 My ears have become sanctified by listening to those words of knowledge, which have not been heard in
 BrahmaLoka, Svarga, or Bhoomi.

लक्ष्मण उवाच
Lakshmana spoke

हार्दं बाह्यं च तिमिरमपमृष्टवता त्वया मुने परमभानुत्वं नूनं नः संप्रदर्शितम्।

Hey Muni! By erasing off the darkness inside the mind and outside, you have indeed revealed the state of the 'supreme sun' (that lights up the entire perceived).

शत्रुघ्न उवाच
Shatrughna spoke

निर्वृतोऽस्मि प्रशान्तोऽस्मि प्राप्तोऽस्मि परमं पदं चिराय परिपूर्णोऽस्मि सुखमासे च केवलम्।

I have attained the final rest. I am tranquil. I have attained the Supreme state. I am fulfilled forever. I just feel blissful!

दशरथ उवाच
Dasharatha spoke

बहुजन्मोपलब्धेन पुण्येनायं मुनीश्वरः धीरः कथितवान्नस्तद्येन पावनतां गताः।

Because of the merits of many births, this great Sage with his supreme wisdom, has spoken about the truth of Brahman; and we are sanctified because of that.

वाल्मीकिरुवाच
Vaalmiki spoke

इति तेषु वदत्स्वत्र सभ्येषु सह भूभृता वसिष्ठः स उवाचेदं ज्ञानपावनया गिरा।

When these people were talking like this along with the people there and the king, Vasishtha spoke these words sanctified by Knowledge.

वसिष्ठोवाच
Vasishta spoke

राजन् रघुकुलैकेन्दो यदहं वच्मि तत्कुरु इतिहासकथान्ते हि पूजनीया द्विजातयः।

तदद्य ब्राह्मणौघांस्त्वं सर्वकामैः प्रपूरय वेदार्थसमनुष्ठानफलं प्राप्स्यसि शाश्वतम्।

मोक्षोपायकथावस्तुसमाप्तौ द्विजपूजनं शक्तिः कीटकेनापि कार्यं किमु महीभृता।

“Raajan! Moon of Raghu dynasty! Do what I tell you.

After the end of a discourse of a meritorious subject, the Brahmins have to be worshipped.

Therefore, today you fulfil the needs of all the Brahmins. You will thus obtain the eternal fruit of completing the discourse of Vedic knowledge properly.

After the completion of the discourse on Moksha, the worship of Brahmins should be done by even an insect, as per one's capacity; what to say of an emperor of earth?”

वाल्मीकिरुवाच
Vaalmiki spoke

इति मौनं वचः श्रुत्वा सहस्राणि नृपो दश दूतैराकारायमास द्विजानां वेदवादिनां

मथुरायां सुराष्ट्रेषु गौडेषु च वसन्ति ये तेभ्यः कुलेभ्यः सोऽभ्यर्च्य समानीय द्विजन्मनां

अधिकात्यधिकज्ञानप्रकृतद्विजभोजनः तदा दशसहस्राणि भोजयामास भूपतिः

यथाभिमतभोज्यान्नदानदक्षिणया तया।

Hearing these words of the Great Sage, the king immediately sent messengers all over the city, and brought ten thousand Brahmins well-versed in Vedas to his palace.

The king invited Brahmins who lived in Mathura, Sauraashtra, Gauda countries, after worshipping them with due rites along with their families; prioritizing the best of the learned to feed them personally, and offered to the tens of thousands of Brahmins, food desired by them, charity of food and provisions, and the Dakshinaa (offering of wealth).

एवं संपूज्य तान्विप्रान्पितृन्देवान्पुत्रान्पितांस्तथा पौरामत्यांस्तथा भृत्यान्दीनान्धकृपणांश्च तान्
तस्मिन्दशरथो राजा दिने सह सुहृज्जनैः लब्धसंसृतिसीमान्तश्चकारोत्स्वमुत्तमम्।

After worshipping those Brahmins, ancestors, deities, and kings, the citizens, ministers, servants, blind and the other needy ones; that king Dasharatha who had attained the end of the suffering of the worldly existence, along with his companions, arranged for great festivities to be celebrated on that day.

तथा नृपगृहे तस्मिन्कौशेयमणिकाञ्चने भूषिते नगरे चैव गीर्वाणनगसुन्दरे
ननर्तुर्मतकामिन्यो विलासिन्यो गृहे गृहे लसद्वंशलताकांस्यवीणामुरजमर्दलं
ताण्डवेनोद्धतारावमन्योन्येतरशेखराः क्षुब्धीकृतापणकरभ्रान्तिपल्लविताम्बराः
मुग्धाट्टहासविक्षिप्तदन्तेन्दुकिरणच्छटाः मदाकुलितहुंकारा लीलासु तरलस्वराः
एकपादतलाघातहेलाहतधरातलाः स्रग्दामतारविगलत्कुसुमासारपाण्डुराः
धारापातितविच्छिन्नहारमुक्तास्खलत्पदाः लोलाभरणसाकारं कामं ननृतुरङ्गनाः।

In the palace shining with gold, precious stones, and silken clothes, in the city decorated beautifully resembling the Meru Mountain. all the womenfolk in the city, intoxicated by the excitement of it all, danced in each and every house joyously.

The flutes, cymbals, Veenaas, and drums like Muraja and Mardala were played.

The girls danced freely in full joyous excitement, with all their ornaments moving violently; their hairs were all tied in various ways differing from each other and were loosened by their violent dances.

The place was covered by their extended hands swinging the clothes, creating an illusion of shops spread out everywhere.

They threw all over, the lustre of moon rays of their teeth shining forth from their loud laughter.

(They enacted many light dramas also for the amusement of others.)

They made the 'hm' noise aloud when exhibiting the emotion of bravery; when exhibiting love they were very soft voiced; they hit the ground charmingly with a single foot of theirs when expressing romantic moods.

They were looking white by the flowers falling from their garlands; they were slipping on the pearls falling from their broken necklaces.

पेठुः स्फुटपदं विप्रा बन्दिनोऽप्यङ्गनाश्च ताः पपुरुताण्डवं पानं पानपा मदशालिनः
भोज्यं बुभुजिरे चित्रं भूषिता भोजनार्थिनः सुधादिपरिलेपेन रञ्जिता गृहभित्तयः
रेजू रामेन्दुभानेन पुष्पधूपविलेपनैः वासांसि वसितांश्चित्राण्युत्तमस्रग्विभूषणाः
चेरुः परिचराश्चेट्यश्चारुगन्धा नृपाध्वरे देहयष्टिषु संयोज्य वनिता यक्षकर्दमं
जग्मुस्ताण्डवनर्तक्यः शृङ्गारात्माङ्गणान्तरम्।

All the Brahmins recited the Vedas; the bards sang praises; the girls sang melodiously.

Those who were strong and not belonging to the Brahmin crowd, drank and danced madly.

The Brahmins, who desired only the food, ate variety of foods to their heart's content.

The walls of the houses were painted afresh with white paint. They shined beautifully with the flowers and fragrant materials, and also by the rays emanating from the moon of Rama.

The maids and attendants, moved in the Yajna of the festivities, with pleasing fragrance, since their garments were infused with various fragrant scents and also because of the garlands of fragrant flowers they wore all over their bodies.

The ladies who had applied various types of fragrant pastes on their bodies entered the beautifully decorated courtroom, dancing in a joyous madness.

भवबहुलनिशावसानहर्षादिति घनमुत्सवमेव सप्तरात्रं दशरथनृपतिः सदानभोगश्रियमकरोत्पदमक्षयं समेतः।

The night namely the 'Bhava', filled with the abundant darkness of ignorance had ended; and the king had attained the Supreme changeless state.

Feeling the joy of all this, King Dasharatha celebrated the festivities grandly for seven nights accompanied by the offering of abundant charities and enjoyments to all.

वाल्मीकिरुवाच

Vaalmiki spoke (to Bharadvaaja) (and ended his discourse of Vaasishtam)

भरध्वाज महाबुद्धे मम शिष्याधिनायक इति रामादयो ज्ञातज्ञेया निःशोकतां गताः।

Hey Intelligent one! Bharadvaaja, the foremost of my disciples!

In this manner, Rama and others knew what had to be known; and became free of all suffering.

एतामेव दृशं कान्तामवश्टभ्य यथासुखं नीरागस्तिष्ठ निःशङ्को जीवन्मुक्तः प्रशान्तधीः।

You also adopt the same type of blissful vision and stay happily without any wants, without any doubts, as a JeevanMukta with a quietened mind.

धीरनभ्यस्तसङ्गा हि रामादीनामिवानघ घनमोहनिमग्नापि विमूढापि न मुह्यति।

Anagha! If the intellect (DheeHi) is kept away from attachment to the objects like Rama and others, it will not be deluded though in worst situations and also when faced with sudden bewildering events.

एवमेते महासत्त्वा जीवन्मुक्तपदं गताः राजपुत्रा राघवाद्या राजा दशरथादयः।

In this manner, people of great nobility like prince Rama and others, and kings like Dasharatha and others, have attained the state of JeevanMukti.

त्वं च पुत्र भरध्वाज स्वयमेवासि मुक्तधीः सत्यं मुक्तरोऽस्यद्य श्रुत्वेमां मोक्षसंहिताम्।

Son Bharadvaaja! You are by yourself free of all desires naturally.

You are now freer by listening to this discourse on Moksha.

मोक्षोपायानिमान्पुण्यान्प्रत्यक्षानुभवार्थदान्बालोप्याकर्ण्य तज्ज्ञत्वं याति का त्वाद्दशे कथा।

Even a child, if he listens to these sacred methods leading to Moksha which bestow real experience directly, will become the knower of the truth. What to say of people like you!

यथा पदं पुण्यमनुप्रयाता महानुभावा रघवो विशोकाः वसिष्ठवाक्यप्रसरेण साधो गन्तव्यमाद्यं पदमेवमेव।

Just like the members of Raghu dynasty have attained the meritorious state free of all suffering, by understanding the words spoken by Vasishta, hey good one, the same source state has to be sought by you also.

सतां नयेनोत्तमसेवया च प्रश्नेन चोदारकथागतेन विन्दन्ति वेद्यं सुधियोऽप्रमत्ता वसिष्ठसङ्गादिव राघवाद्याः।

With proper discipline and excellent service rendered with devotion (to the Knower of Truth), asking proper questions, by understanding the truths given by his speech (with faith), those with pure intellects attain that which has to be understood, without swerving from attention, like Raaghava and others from Vasishta's presence.

तृष्णावरत्रादृढबन्धबद्धा ये ग्रन्थयोऽज्ञस्य हृदि प्ररूढाः सर्वे हि ते मोक्षकथाविचाराद्बाला ह्यबाला इव यान्त्यभेदम्।

All the knots which are made of the thick rope made of leather namely Trishnaa (thirst for pleasures), and which are deep rooted in the hearts of the ignorant, attain the state of no-division, by analyzing the truths of these stories talking about Moksha, like the immature girls who become mature (after the joy of union with their lovers).

मोक्षाभ्युपायान्सुमहानुभावान् ज्ञास्यन्ति ये तत्त्वविदां वरिष्ठाः पुनः समेष्यन्ति न संसृतिं ते,
कोऽर्थः सुतान्येन बहूदितेन।

They are the best of the Knowers, who understand well these noble paths towards Moksha; and they never return to the worldly existence again. Son! What is the use of telling anything more?

बहुश्रुता ये प्रविचार्य सम्यक्प्रबोधितार्थं कथया जनाय सन्तो वदिष्यन्ति पुनः शिशुत्वं न ते प्रयास्यन्ति,
किमन्यवाक्यैः।

Those who hear these words of knowledge (with an intellect purified by dispassion and discrimination) and understand it well by discussing well with the the learned masters of all the Scriptures, and are able to explain it also to others (their relatives, children, friends and so on) in a simple way, do not return back to the ignorant level of the immature child.

(Other immature ones try to impress others by profound talks on the subject without understanding anything of what they have heard.)

What is the use of hearing to the words of those who do not understand, but only speak about this?

[If the study of Vaasishtam has left you back only with lots of vocabulary about the subject, but has not made you capable of explaining to others as your own personal state of 'StithaPrajnataa', then whatever you have studied is just a waste of effort only!

Even the talk about the delusion encompassing all the minds, is delusion only!]

[Knowledge has to be shared with others also in whatever way it is possible.

Rama spent his fourteen years of forest life in spreading this great knowledge to the Rishis who lived in the forest-lands and made them all adept in Brahma-Jnaanam. That alone was the main purpose of his Avataar, not just the killing of a wicked Daitya, just a story-part of his life.]

ये वाचयिष्यन्त्यनपेक्षितार्था ये लेखयिष्यन्ति च पुस्तकं वा, ये कारयिष्यन्ति वाचकं वा व्याख्यातयुक्तं
शुभमार्यदेशे, ते राजसूयस्य फलेन युक्ता मुहुर्मुहुः स्वर्गमुदारसत्त्वाः मोक्षं प्रयास्यन्ति तृतीयजन्मलाभेन
लक्ष्मीमिव पुण्यवन्तः।

Those (who are not yet mature enough in their spiritual state and) who just make it get recited (to those who understand the language directly), or make it get written as a book, or just make a person read it along with the explanation in a place populated by noble people (allowing them to discuss the topics of Knowledge sincerely), attain the fruit of the Raajasoooya Yajna and enter the heaven again and again (as a reward of their merits, and get born in the noble families of learned scholars so as to be in the company of noble Knowers). Some with better intellects attain Moksha by getting a birth proper like the meritorious getting wealth.

[The study of this text is the most meritorious act that is possible for a human being, for he is indirectly in the presence of the great Sage Vasishtha, when studying this text.

Such a meritorious state for the study of the text is ordained by Brahmaa himself.]

इमां पुरा मोक्षमयीं विचार्य सुसंहितां सद्वचनाद्विरिञ्चः प्रयुक्तवानेतदचिन्त्यरूपो भवन्त्यसत्याश्च न सत्यवाचः।

This text of Knowledge bestowing Moksha was discussed in his assembly of the wise by Lord Brahmaa whose form is unthinkable, and he made this declaration that, the words spoken by Vaalmiki, Vasishtha, and myself (Brahmaa) who speak the truth, will never turn into untruth.

मोक्षाभ्युपायाख्यकथाप्रबन्धे याते समाप्तिं सुधिया प्रयत्नात्सुवेश्म दत्त्वाभिमतान्नपानदानेन विप्राः परिपूजनीयाः।

When the recitation of this text filled with stories leading to Moksha gets completed, then the man who arranged such a recitation should offer house, food, drink and other needful things to Brahmins (and others) and honour them.

देयं च तेभ्यः खलु दक्षिणादि चित्तेप्सितं स्वस्य धनस्य शक्त्या मत्वानुरूपं कृतमेव सङ्गपुण्यं यथाशास्त्रं
उपेत्यसौ तत्।

One should offer the proper fee as desired by them, according to one's capacity.
He will attain the fruits as mentioned by the scriptures because of the merit gained.

एतत्ते कथितं कथाक्रमशतैर्बोधाय बुद्धैर्बृहच्छास्त्रं बृंहितब्रह्मतत्त्वममलं दृष्टान्तयुक्त्याञ्चितं

श्रुत्वैतच्चरनिर्वृतिं भज भृशं जीवद्विमुक्ताशयो लक्ष्मीं ज्ञानतपःक्रियाक्रमयुतां भुक्त्वाऽक्षयामक्षयः।

This huge text has been told to you by me along with its hundreds of stories for your understanding.
It contains the detailed explanation of the Brahman-state, is free of faults, and is adorned by many stories as examples. After listening to it, attain the eternal state of rest, freed of all desires even while living, enjoying abundantly the undiminished wealth got by the Jnaana and Karma both, as the changeless state.

श्रीवाल्मीकिरुवाच

Shree Vaalmiki spoke to King Arishtanemi

एतत्ते कथितं राजन्कुम्भयोनेः सुभाषितं अमुना तत्त्वमार्गेण तत्पदं प्राप्स्यसि ध्रुवम्।

Hey Raajan! I have told you the good sayings of Agastya, the pot-born.

Following the path of the truth explained to you, you will definitely attain that supreme state.

राजोवाच

King Arishtanemi spoke

भगवन्भवतो दृष्टिर्भवबन्धविनाशनी आलोकितो यया चाहमुत्तिर्णोऽमि भवाम्बुधेः।

Bhagavan! The very glance from your eyes destroys the bondage of this worldly existence.

Seen by them, I have already crossed the ocean of this worldly existence.

देवदूत उवाच

Indra's messenger spoke (to Apsaraa)

इत्युक्त्वासौ ततो राजा विस्मयोत्फुल्ललोचनः उवाच वचनं मां तु मधुरं क्षक्ष्णया गिरा।देवदूत नमस्तुभ्यं
कुशलं चास्तु ते विभो सतां सासपदं मैत्रमित्युक्तं तत्त्वया कृतम्।इदानीं गच्छ भद्रं ते देवराजनिवेशनं अनेन
श्रवणेनाहं निर्वृतो मुदितोऽपि च श्रुतार्थं चिन्तयन्नत्र स्थास्यामि विगतज्वरः।

After saying these words, the king, with his eyes bloomed up in wonder spoke to me words sweet and smooth, "DevaDoota! Salutation to you!May you be endowed with welfare, Lord! It is said that if good people walk seven steps together, they become friends; you have maintained that well. Now return to the palace of the king of Gods. May good be with you. After hearing this discourse, I am freed of all suffering; and am in the blissful state of the absolute silence.

I will analyze what I have heard and will stay here freed of the fever of Bhava."

इत्युक्तोऽहं ततो भद्रे परं विस्मयमागतः, न श्रुतं पूर्वमेवैतज्ज्ञानसारं श्रुतं मया।

तेनैव मुदितश्चान्तः पीतामृत इवाधुना ततो वाल्मीकिमापृच्छय आगतोऽस्मि त्वदन्तिके।

एतत्ते सर्वमाख्यातं त्वया पृष्टं ममानघे इतः परं गमिष्यामि शक्रस्य सदनं प्रति।

Thus spoken by him, hey good lady, I was extremely surprised. I had heard such an essence of knowledge never heard before. That is why I was feeling blissful inside as if by drinking nectar; and I took leave of Vaalmiki and came to you. I have told you what all you wanted to know, taintless lady! Now I will return to Indra's palace.

अप्सरा उवाच

Apsaraa spoke

नमोऽस्तु ते महाभाग देवदूत त्वया मम श्रावितादर्थविज्ञानात्परं निर्वृतिमागता।

कृतार्था वीतशोकास्मि स्थास्यामि विगतज्वरा इदानीं गच्छ भद्रं ते यथेच्छं शक्रसन्निधौ।

Salutations to you Good one, messenger of Indra!
I have attained the Supreme restful state because you told me about this great knowledge.
I have attained fulfilment. All my suffering is gone. I will stay freed of the fever of Bhava.
Now you can go as you wish to Indra's presence. May good be there with you.

अग्निवेश्य उवाच

Agniveshya spoke to Kaarunya

ततः सा सुरुचिः श्रेष्ठा तमेवार्थमचिन्तयत्स्थिता सा हिमवत्पृष्ठे समीपे गन्धमादने।

कच्चिदेतच्छ्रुतं पुत्र वसिष्ठस्योपदेशनं तत्सर्वमवधार्याथ यथेच्छसि तथा कुरु।

Then that Suruchi of great character was analyzing the truths she had heard, and stayed off on the slope of the Hima mountain, near GandhaMaadana (absorbed in the Self-state) (and lived the life of a Rishi there itself among the noble Rishis who lived in that mountain-region).

Since you have heard what Vasishta had instructed, you can analyze all this and do whatever you feel like doing (and choose whatever path of life suits you).

कारुण्य उवाच

Kaarunya spoke

स्मृतिर्वाग्दृष्टिसत्ता च स्वप्ने वन्ध्यासुतेऽजले मरीचिका यथा तद्वज्जानात्सांसारिकी स्थितिः।

मम नास्ति कृतेनार्थो नाकृतेनेह कश्चन यथाप्राप्तेन तिष्ठामि ह्यकर्मणि क आग्रहः।

The state of this worldly existence which is based on memory, words and directly seen the sense perceptions, is for me now like the Svapna-emptiness, non-existent like the barren woman's son, a mirage bereft of waters. There is nothing to be gained by doing anything or not doing anything. I will stay as I am, by doing my regular duties. Why should I forcefully renounce actions (which is also an action only)?

अगस्तिरुवाच

Agastya spoke to Suteekshna

इत्युक्त्वा नाम कारुण्य अग्निवेश्यसुतः कृती प्राप्तकर्मा यथान्यायं काले काले ह्युपाहरत्।

संदेहो न अत्र कर्तव्यः सुतीक्ष्ण ज्ञानकर्मणि संशयाद्भ्रश्यते स्वार्थात्संशयात्मा विनश्यति।

After saying thus, Kaarunya, son of AgniVeshya, who had completed his education, took to the life of a Grhastha (householder) so as to be eligible for performing rites, and remained performing his ordained duties.

Suteekshna! You should not have doubt about deciding which is better, Jnaana or Karma.

A person who has doubts perishes without attaining his goal. A person with doubts perishes for sure.

एतच्छ्रुत्वा मुनेर्वाक्यमनेकार्थैक्यबोधनं नमस्कृत्य गुरुं प्राह अन्तिके विनयान्वितः।

Hearing Agastya's words, which united all the instructions of Vedas into one, Suteekshna saluted his Guru and humbly spoke to him, standing near him.

सुतीक्ष्ण उवाच

Suteekshna spoke

नष्टमज्ञानतत्कार्यं प्राप्तं ज्ञानमनुत्तमं साक्षिणि स्फुरिताभासे ध्रुवे दीप इव क्रियाः।

सति यस्मिन्प्रवर्तन्ते चित्तेहाः स्पन्दपूर्विकाः कटकाङ्गदकेयूरनूपुरैरिव काञ्चनम्।

The ignorant actions have perished; and the excellent knowledge has been obtained.

When the witness is shining steadily without any movement, actions happen as if by the light of the lamp. In his presence all the actions of the mind of the nature of movement take place, like the bracelet, armlet, anklet in the presence of the gold.

पयसीव तरङ्गाली यस्मात्स्फुरति दृश्यभूः तदेवेदं जगत्सर्वं पूर्णं पूर्णं व्यवस्थितम्।
‘That’ from which this stage of the perceived rises like the row of waves from the ocean,
‘that alone’ fills the world fully. There is only the completeness of all.

यथाप्राप्तोऽनुवर्तामि, को लङ्गयति सद्बचः, भगवंस्त्वत्प्रसादेन ज्ञातज्ञेयोऽस्मि संस्थितः।
I will engage in my regular duties. Who can cross over the words of the noble?
Bhagavan! By your grace, I have attained that knowledge which is to be known.

कृतार्थोऽहं नमस्तेऽस्तु दण्डवत्पतितो भुवि गुरोरुत्तीर्णता केन शिष्याणामस्ति कर्मणा।
I am fulfilled! Salutation to you! I am saluting by falling like a wooden stick on the ground.
What else can be repaid to a Guru by a disciple?

कायवाङ्मनसा तस्माच्छिष्यैरात्मनिवेदनं गुरोरुत्तीर्णता सैव नान्या केनापि कर्मणा।
Only the complete surrender of the body, speech and mind by a disciple can be the best offering to the Guru
and no other work.

स्वामिन्स्त्वत्प्रसादेन उत्तीर्णोऽहं भवाम्बुधेः आपूरितजगज्जालं स्थितोऽस्मि गतसंशयः।
Swaamin! By your grace, I have crossed over the ‘Ocean of Bhava’.
The entire world is filled with the bliss of silence. I have no more doubts.

यत्सर्वं खल्विदं ब्रह्म तज्जलानिति च स्फुटं श्रुत्वा ह्युदीर्यते साम्नि तस्मै ब्रह्मात्मने नमः।
The statement of the Upanishad - ‘All this is Brahman; and its waters only’ which is spoken in the
SaamaVeda is experienced now. Salutation to that Brahmaatman!

SALUTATION TO VASISHTA

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यं
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं भावातीतं त्रिगुणरहितं श्रीवसिष्ठं नताः स्मः।

We humbly offer salutation to Shree Vasishta, the form of Brahman-bliss, the bestower of Brahman-bliss,
the form of knowledge alone, one who transcends duality, who is the expanse of the sky in knowledge, who
is the truth sought by the scriptures, who is one, eternal, taintless, firm, witness of all minds, who transcends
the mind, who is free of all three Gunas.

समाप्तमिदं निर्वाणप्रकरणम्।

NIRVAANA PRAKARANAM IS COMPLETE

॥समाप्तोऽयं ग्रन्थः॥

SACRED TEXT OF VAASISHTAM IS COMPLETE