

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWO

[INSTRUCTION TO RAMA AS A PERSONAL NOTE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER TWO

INSTRUCTION TO RAMA AS A PERSONAL NOTE

वसिष्ठोवाच

Vasishta spoke

इदमुत्तमसिद्धान्तसुन्दरं सुन्दराकृते उपशान्तिप्रकरणं शृणुष्वावहितो हितम्। (05.01)

Listen hey Rama, you are beautiful in the mind and body both. Listen attentively to this excellent and beautiful exposition of 'Upashaanti Prakarana' that bestows all the good.

दीर्घसंसारमायेयं राम राजसतामसैः धार्यते जन्तुभिर्नित्यं सुस्तम्भैरिव मण्डपः। (05.02)

Hey Rama, this prolonged delusion of 'worldly existence' is supported and held by the 'deluded Jeevas' by the qualities of Rajas (interest only in the worldly affairs) and Tamas (incapability to do Vichaara), like the pavilion is supported by the pillars.

सत्त्वस्थजातिभिर्धीरैस्त्वाद्देशैर्गुणवृद्धितैः हेलया त्यज्यते पक्क्वा तुच्छे मायेयं त्वगिवोरगैः। (05.03)

Whereas, 'those who belong to the class of Sattva (and are capable of maintaining the purity of the mind and do Vichaara)' are courageous (because they are ready to face the truth of the non-existence of the world); and they are endowed with the ever-increasing noble qualities as seen in you.

This worthless banal delusion (of the solid world stuck in time) is rejected by them with disdain, like the old skin is cast away by the snake.

ये सत्त्वजातयः प्राज्ञास्तथा राजससात्त्विकाः विचारयन्ति ते साधो जगत्पूर्वपरंपरां

शास्त्रसज्जनसत्कार्यसङ्गेनोपहतैः सारावलोकिनी बुद्धिर्जायते दीपिकोपमा। (05.04,05)

'Those wise men who are in the class of pure Sattva quality (like those devoted to 'Brahman knowledge' like the noble Brahmins and Sages)' and also 'those who are Saattvic but have duties to perform in the world with Rajas, namely the Raajasa-Saatvika people (like the kings and other householders)' - analyse the 'origin of this world-existence and how it came to be this present state of existence'. Their faults (the incorrect knowledge about the Reality) is removed by the 'company of the Knowers' and the 'study of Knowledge-texts'; and their intellect becomes refined enough to understand the 'essence of the statements of the Knowers', and acts like a 'lamp lighted in the darkness'.

(Just reading the texts and listening to discourses, are not enough for the actual realization of the truth.)

स्वयमेव विचारेण विचार्यात्मानमात्मना यावन्नाधिगतं ज्ञेयं न तावदधिगम्यते। (05.06)

As long as one does not comprehend the essence within oneself by analyzing the truths in his own mind, the 'Truth that is to be known' cannot be attained.

प्रज्ञावतां नयवतां धीराणां कुलशालिनां जात्या राजससत्त्वानां मुख्यस्त्वं रघुनन्दन। (05.07)

Hey Joy of Raghu dynasty! Hey Wise one! You are the most excellent of the Raajasa-Saatvika people (born-rulers) who are intelligent, disciplined, courageous and of a good family.

स्वयमालोकय प्राज्ञ संसारारम्भदृष्टिषु किं सत्यं किमसत्यं वा भव सत्यपरायणः। (05.08)

You, by yourself, analyze the views about the Creation of the world; then understand what is real and what is not real, and then be absorbed in the 'reasoned out truth'.

(If the world is absolutely real, how can it have a beginning and an end? Real can never cease to be; unreal never is.)

आदावन्ते च यन्नास्ति कीदृशी तस्य सत्यता आदावन्ते च यन्नित्यं तत्सत्यं नाम नेतरत्। (05.09)

How can that (the perceived world), which does not exist in the beginning or end (before and after), be really existing as an absolute reality? That alone is deemed real which exists in the beginning and end also (and has no beginning and end), and not the world which begins and ends.

आद्यन्तासन्मये यस्य वस्तुन्यासज्जते मनः तस्य मुग्धपशोर्जन्तोर्विवेकः केन जन्यते। (05.10)

How can discrimination ever rise in that dumb animal (that is shaped like a man), which holds on to something that does not have a beginning and end?

जायते मन एवेह मन एव विवर्धते संयद्दर्शनदृष्ट्या तु मन एव हि मुच्यते। (05.11)

Mind alone is born here (as one's perceived world). Mind alone expands (as one's perceived world through the Vaasanaa-increase). Mind (that is purified) alone is liberated by the vision of the Truth.

(World is nothing but the incorrect knowledge that is termed as the mind. When the true Knowledge rises, the mind dies along with its delusion, revealing the non-existence of the world, and the existence of the Reality as changeless, beginning-less and endless.)

रामोवाच

Rama spoke

जातमेतन्मया ब्रह्मन्यथास्मिन्भुवनत्रये मन एव हि संसारिजरामरणभाजनम्। (05.12)

I now know hey Brahman, that in all the three worlds, mind alone is the receptacle of the states of old age and death of a person caught in the Samsaara.

(Through the identity with the perceived image of the body, mind suffers the deteriorating-states of the body.)

यस्तस्योत्तरणोपायस्तन्मे ब्रूहि सुनिश्चितं हार्दं तमस्त्वयार्केण राघवाणां विनाश्यते। (05.13)

Tell me for sure how this delusion can be got over with, so that the ignorance in the heart of the people connected to Raghu dynasty (as RaajasaSaattvikas) perishes in thine presence, like the darkness in the presence of the Sun.

वसिष्ठोवाच

Vasishta spoke

पूर्वं राघव शास्त्रेण वैराग्येन परेण च तथा सज्जनसङ्गेन नीयतां पुण्यतां मनः। (05.14)

Raaghava! At first, the mind should be led to a 'purity state' by 'cultivating extreme dispassion towards the worldly interests' through the 'study of Scriptures' and the 'regular company of the Knowers'.

सौजन्योपहितं चेतो यदा वैराग्यमागतं तदानुगम्या गुरवो विज्ञानगुरवोऽपि ये। (05.15)

When the mind is cultured well, and feels a natural dispassion towards the objects of the world, (without an outwards show or being induced by any tragic event), the student should seek the 'teachers who can explain the Scriptures' and also seek the 'presence of those excellent Knowers who are in the state of Brahman-knowledge'.

Then, the student should exactly follow the disciplines advised by them and meditate on the truths (worship a deity even, if inclined towards devotion, as a help in cultivating discipline).

ततस्तस्योपदिष्टेन कृत्वा ध्यानार्चनादिकं क्रमेण पदमाप्नोति तद्यत्परमपावनम्। (05.16)

Slowly, by following such a discipline as advised, and disciplining the mind through meditation-practices and worship of a deity (praying for Knowledge only), the student attains the state which is supremely sacred.

विचारेणावदातेन पश्यत्यात्मानमात्मना इन्दुना शीतलेनान्तर्विश्वं खमिव तेजसा। (05.17)

Through the practice of the Vichaara-process as guided by his teacher, he will experience the 'essence within' as his real self, through his own intellectual stability, and see the entire world in the form of 'Bodha' (Self-awareness state of Reality), like the cool moonlight filling the entire sky.

तावद्भवमहाम्भोधौ जनस्तृणवदुह्यते विचारतटविश्रान्तिमेति यावन्न चेतसा। (05.18)

A man will keep on floating like a piece of grass (tossed by the waves of joys and pains) in the huge turbulent ocean of worldly-existence, till when his mind rests in the bank of Vichaara (the reasoning practice).

विचारेण परिज्ञातवस्तुनोऽस्य जनस्य धीः सर्वानधःकरोत्याधीन्सौम्याम्भ इव वालुकाः। (05.19)

When a person grasps the 'Knowledge of the Reality-state through Vichaara' and stabilizes his intellect in the vision of the Reality, then all the sufferings sink away into nothingness in the light of his intellect, like the 'sands that fall into the serene ocean' sink to the bottom, without affecting it in the least.

इदं रुक्ममिदं भस्म परिज्ञातमिति स्फुटं न यथा हेमकारस्य हेमज्ञानात्मनस्तथा। (05.20)

What is there to feel apprehension and anxiety about attaining the Aatman-knowledge? An expert-goldsmith can easily separate out the gold from the ashes, unlike a non-expert. *(He patiently does his job, with the firm ascertainment of removing gold from the ash heap.)*

(Aatman is not something you have to create newly; it is already there as the real you; you have to think it out; that is all! Just catch on to the 'changeless' within, and discard the 'changing' as not the real you.)

अक्षयोऽयं मनागात्मा स्वात्मन्यवगते चिरं भवतीति नरस्येह मोहस्यावसरः कुतः। (05.21)

The 'Aatman that is sought for' is changeless and can be grasped through 'prolonged Vichaara' within oneself, though concealed by the Jeeva-identity (the continuous array of the changing-fields of Vaasanaas).

(If you are unable to grasp the abstract reality hiding within the Jeeva state, then it means that, either the Vaasanaas or attachments are pulling you down, or your Vichaara is not strong enough.)

अपरिज्ञातसारे हि मनोऽन्तर्यदि मुह्यते ज्ञातसारे त्वसंदिग्धमसती किल मूढता। (05.22)

If the 'changeless essence' is not grasped, then mind is in a confused state only (and the ignorance is not gone still); if the essence becomes grasped, then there is no confusion and the ignorance is gone.

(Who can be happy, if he has forgotten his real identity?

The idiot, who does not know himself, gets labelled as insane and lives inside a mind-world of hallucination only, being separated from the real world. He has no escape from his imagined sufferings, till he gets cured.)

हे जना अपरिज्ञात आत्मा वो दुःखसिद्धये,

Hey you people! The 'Aatman that is not understood' leads to sufferings.

(To be sane, and be oneself is the true bliss; the joys experienced by an insane idiot, is not the real joy.)

परिज्ञातस्त्वन्ताय सुखायोपशमाय च। (05.23)

When the Aatman is known, it leads to endless bliss and quiescence.

(You are identified with the body which is just a perceived and remembered object; it is not the real you.

Reality alone is there as 'you' and the 'all'; catch it through Vichaara and stay identified with it.)

मिश्रीभूतमिवानेन देहेनोपहतात्मना व्यक्तीकृत्य स्वमात्मानं स्वस्था भवत मा चिरम्। (05.24)

Separate out the 'Aatman, the essence of Reality', which is lost as it were, by staying mixed with the body. Grasp the 'Aatman-state' through Vichaara, and stay unshaken in the 'state of the essence of Reality only'. Do not delay anymore.

देहेनास्य न संबन्धो मनागेवामलमात्मनः हेम्नः पङ्कलवेनेव तद्रतस्यापि मानवाः। (05.25)

Hey Maanavas (Descendants of Manu)! The 'taintless Aatman' has no connection with the body in the least, like the gold buried in the slush (which stays untainted by the dirt).

पृथगात्मा पृथग्देही जलपद्मलवोपमौ।

Aatman (Brahman-Reality state without limitations) is different; the embodied one (with limitations) is different, like the water-drop on the lotus-leaf stays separate.

(They both differ from each other and stay unconnected to each other.

You are not the perceived body; but are the perceiving nature of Reality-state.)

ऊर्ध्वबाहुर्विरोम्येष न च कश्चिच्छृणोति मे। (05.26,)

I lift both my arms and scream; yet no one listens to me.

(I am just asking you to use your intellect and think; is it so difficult?)

(There is no cure for foolishness at all! If you are happy and contented in a life that is filled with hallucination only, and do not want to make the least effort of thinking also, what can I do for you any more?)

जडधर्मि मनो यावद्र्तकच्छपवत्स्थितं भोगमार्गवदामूढं विस्मृतात्मविचारणं

तावत्संसारतिमिरं सेन्दुनापि सवह्निना अर्कद्वादशकेनापि मनागपि न भिद्यते। (05.27,28)

Mind is already inert by nature, by getting identified with the inert body.

As long as it stays like a (dull) tortoise stuck in a deep hole (of Vaasanaas), remaining completely senseless by chasing the pleasures and forgetting the Self-enquiry, the 'darkness of Samsaara' that is enveloping it, cannot be removed even in the least, by the 'twelve suns jointly put together along with the Moon and the Fire'! *(The darkness of ignorance cannot be removed by even all the lights of the world put together. You need Vichaara-practice to get rid of your ignorance. Just listening to my discourse is not enough.)*

संप्रबुद्धे हि मनसि स्वां विवेचयति स्थितिं नैशमर्कोदय इव तमो हार्दं पलायते। (05.29)

In an enlightened mind which analyzes the nature of the Aatman, the darkness in the heart disappears like the night by the rise of the Sun (as a natural occurrence).

नित्यमुत्तमबोधाय योगशय्यागतं मनः बोधयेद्भवभेदाय,

One must continuously instruct the 'lazy mind reposing comfortably in the bed of identity with the body', for giving it the excellent type of enlightenment, so that the worldly-existence gets destroyed.

(What the mind believes to be a bed of roses is actually a thorny bed covered by soft rose petals on the surface.)

भवो ह्यत्यन्तदुःखदः। (05.30)

The pleasant worldly-existence actually brings about abundant suffering only.

(Try and understand this obvious fact.)

यथा रजोभिर्गगनं यथा कमलमम्बुभिः न लिप्यते हि संश्लिष्टैर्देहेरात्मा तथैव च। (05.31)

The sky by the dust particles, or the lotus by water drops do not get tainted within; so also, the Aatman which is acting through the body does not mix with the body.

(Body is just an idea, a memory; how can it affect the seer-state of Reality?)

कर्दमादि यथा हेम्ना श्लिष्टिमेति पृथक्स्थितं नान्तःपरिणतिं याति जडो देहस्तथात्मना। (05.32)

The 'slushy mud and other dirty objects' do not get attached to the 'gold that is sunk inside it, which stays separate without losing its original purity'; so also, the body does not get mixed with the Aatman which stays unaffected by the presence of the body.

(All the joys and pains belong to the ignorant mind only; not to the taintless Reality-state of the Aatman.)

सुखदुःखानुभावित्वमात्मनीत्यवबुध्यते असत्यमेव गगने बिन्दुताम्लानते यथा। (05.33)

The experiences of joy and grief are understood as belonging to the Aatman.

Such an understanding is as idiotic as seeing some huge object like a tree or a forest in the sky, through the infected spot in one's own eye.

(Who experiences the joy and grief actually?)

सुखदुःखे न देहस्य सर्वातीतस्य नात्मनः एतेह्यज्ञानकस्यैव तस्मिन्नष्टे न कस्यचित्। (05.34)

The joy and grief do not belong to the body (since it is inert); they do not belong to the Aatman also, which transcends everything; they belong to the one who owns the ignorance.

When the ignorance is gone, they belong to no one.

न कस्यचित्सुखं किञ्चिद्दुःखं न च कस्यचित् सर्वमात्ममयं शान्तमनन्तं पश्य राघव। (05.35)

Joy also does not belong to any one; grief also does not belong to any one (for no one is there actually other than the Reality-state). Observe that everything is just the 'Reality state of Aatman only', which is quiescent and endless, hey Raaghava!

इमा यः परिदृश्यन्ते वितताः सृष्टिदृष्टयः पयसीव तरङ्गास्ते पिच्छं व्योम्नीव चात्मनि। (05.36)

All the 'perceived phenomena of countless Creations spread out in front of you' are seen only in the Aatman-essence (as potential states of perception) - like the countless waves rising in the ocean to vanish away the next instant, like the feathers of varied colours floating in the sky (when the eyes are half-closed and face the Sun).

यथा मणिर्ददात्यात्मच्छायाः स्वयमकारणं तेजोमयीस्तथैवायमात्मा सृष्टीः प्रयच्छति। (05.37)

Just like a gem gives out its shine by itself, for no reason, the Aatman which is the principle of lustre shines forth as these Creations.

(Aatman is the correct knowledge; world is the incorrect knowledge. Aatman alone gets seen as the world because of ignorance.)

आत्मा जगच्च सुमते नैकं न द्वैतमप्यसत् आभासमात्रमेवेदमित्थं संप्रति जृम्भते। (05.38)

Hey Intelligent one! Aatman and the world are not one; nor are they two.

The world is not an absolute reality and is just an appearance shining forth like this as seen by us all now (as this courtroom, Ayodhya, Brahmaanda etc).

समस्तं खल्विदं ब्रह्म, सर्वमात्मेदमाततं,

Hey Anagha! All this is Brahman (Reality) alone (including I, you, and all the others).

All this is the all-pervading Aatman, (the 'understanding essence' that is shining forth through the 'mind-windows' as the 'Knower and the Known-state of the world').

अहमन्यदिदं चान्यदिति भ्रान्तिं त्यजानघ। (05.39)

'I am different; this is different from me; cast afar this delusion.

(There is only the undivided Reality shining forth as if many; actually there is no division at all.)

तते ब्रह्मघने नित्ये संभवन्ति न कल्पनाः विच्छिन्नयः पयोराशौ यथा राम न सन्मयाः। (05.40)

Rama! Conceptions (of the seer and seen) never occur in the 'Supreme' which is all pervading (without getting divided by the space and time measures), which is the dense state of Brahman (as Knowledge essence only), and which is eternal (without any beginning or end); similar to the ocean where the differentiations (of waves, foams etc) do not truly exist within it.

(A wave if conscious can feel that it is not the ocean, but the ocean exists as the wave only, without any conception of the wave also.)

एकस्मिन्नेव सर्वस्मिन्परमात्मनि वस्तुनि द्वितीया कल्पना नास्ति वह्नौ हिमकणो यथा। (05.41)

In that Supreme essence of Reality, which is one (as itself) and all (as appearance), there cannot be the conception of another one, like a snow-drop can never exist inside the fire.

भावयन्नात्मनात्मानं चिद्रूपेणैव चिन्मयं ऋजूज्ज्वलमये ह्यात्मा स्वयमात्मनि जृम्भते। (05.42)

As one contemplates on 'the essence within which is the principle of self-awareness', 'by the mind which is of the nature of awareness', the 'truth of the Aatman as pure taintless self-awareness' shines forth in one's own awareness which is bereft of all impurities (delusions)!

BE FREE OF THE FEVER, HEY RAAGHAVA!

न शोकोऽस्ति न मोहोऽस्ति न जन्मास्ति न जन्मवान्,

There is no grief; there is no delusion; there is no birth; there is no one who gets born.

(Every object and idea is mind-made only; and not real. Do not be fooled by the mind-conceptions.)

यदस्तीह तदेवास्ति,

Whatever exists, that alone exists.

(There is just the Reality state of self-awareness. Act always from that level only, like the Brahman-state endowed with a mind.)

विज्वरो भव राघव। (05.43)

Be free of the fever (of delusion), hey Raaghava!

निर्द्वन्दो,

Be free of the idea of dualities (heat/cold etc.).

(Develop forbearance towards all duality-experiences. After all, the life is made up of experiences of dual factors only, like joy and pain, heat and cold, good and bad and so on.)

नित्यसत्त्वस्थो,

Always maintain only the Saattvic qualities.

(Though the world is not an absolute reality and is relatively real like a dream, wear the 'mask of Saattvic qualities' only, and do your allotted duties of the world to the best of your ability.)

निर्योगक्षेम,

Do not bother about attaining something or avoiding something.

(When everything is only some information produced by the mind, what is there to like or dislike in them? Practise the art of seeing the division-less reality behind all.)

आत्मवान् अद्वितीयो विशोकात्मा,

Be in the state of the 'Knower' only (as the unaffected witness-state).

Be second-less. (Know the entire world including your limited ego-state to be just an appearance.)

Be without any suffering. (Suffering and joy are mind-made. Learn to stay as a witness only; and act always from the level of the Reality-state.)

विज्वरो भव राघव। (05.44)

Be freed of the fever, hey Raaghava!

समः,

Maintain equal vision towards all.

(Everything is just the Bodha of the Aatman only, like the shine of the gem.)

स्वस्थः स्थिरमतिः शान्तः शान्तशोकमना,

Be in the state of your own true essence (of the Reality state).

Be stable minded. (Remain unshaken by the onslaught of sense experiences.)

Be calm in all situations. (Hold your mind in control when dealing with any situation of life.)

Have a quiescent mind free of grief. (Practise the art of staying as a witness only, by staying in the level of Brahman.)

मुनिः मौनी,

Stay as a 'Muni' maintaining the silence (of the mind) (though amidst the chaos of the worldly affairs).

वरमणिस्वच्छो

Be pure like the excellent gem (and see the world-appearance around you as the shine of the Aatman-gem only, which is the 'real you').

विज्वरो भव राघव। (05.45)

Be free of the fever, hey Raaghava!

विविक्तः,

Remain in the solitary state of the Aatman.

(Stay aloof like the water drop on the lotus-leaf, when engaged in the worldly duties.)

शान्तसंकल्पो,

Subdue all the conceptions.

(Do not have wants more than necessary; and do not entertain desires from the ego level of ignorance.)

धीरधीर्विजिताशयः

Be brave in the intellect.

(Practise the art of seeing all the people and objects around as just 'Bodha' form only; and do not fear the vision of truth, where everything dissolves into nothingness.)

Destroy all desires.

(Do not have desires of the ego-nature. Always be alert to the Vaasanaas that may enter your mind and drag you down to the ignorant levels.)

यथाप्राप्तानुवर्ती च विज्वरो भव राघव। (05.46)

Just do whatever needs to be done as per the life circumstances, and be free of the fever, hey Raaghava!

(Perform the actions needed at the hour, have the wants as per the need of the situation, have emotions as per the need of the context; but always be like an actor on the stage, involved yet aloof.)

वीतरागो निरायासो,

Get rid of attachments. *(See every object and person as a form of 'Bodha' only, as the knowledge produced by the mind.)*

Be free of anxieties. *(Do not lament about the past, or worry about the future.)*

विमलो वीतकल्मषः,

Be free of the taints. *(Belief in the reality of the world is the taint; be free of it.)*

Get rid of all the dirt in the mind. *(Do not give way to likes, dislikes, attachments, hatred etc.)*

नादाता न परित्यागी,

Do not accept things. *(Do not crave for the things possessed by others.)*

Do not completely reject everything. *(Do not run away from pleasures also as an outward show. Be amidst any situation or any enjoyment, as only the witness of all Bodha.)*

विज्वरो भव राघव। (05.47)

Be free of the fever, Hey Raaghava!

विश्वातीतपदं प्राप्तः प्राप्तप्राप्तव्यपूरितः पूर्णार्णवदक्षुब्धो विज्वरो भव राघव। (05.48)

Having reached the state which transcends the world-appearance made of 'Bodha' only, and having the fulfilment of attaining that which has to be attained (as the knowledge of the 'Truth Supreme'), you now be free of the fever, hey Raaghava.

Be without any disturbances in the mind, like the completely filled serene ocean.

विकल्पजालनिर्मुक्तो मायाञ्जनविवर्जितः आत्मनात्मनि तृप्तात्मा विज्वरो भव राघव। (05.49)

Be freed of the network of appearances. *(Do not get fooled by the mind-made stories.)*

Having removed the collirium of delusion stuck to the eye, and remaining completely satisfied in the state of the Aatman-essence attained by the Aatman itself (like a wave knowing its ocean-state), be free of the fever, Hey Raaghava!

अनन्तापारपर्यन्तवपुरात्मविदाम्बर धराधरशिरोधीरो विज्वरो भव राघव। (05.50)

Hey 'Excellent among the realized'! Having a form filling the endless expanse beyond the horizon (as the essence of all knowledge which shines as countless world-states), and remaining majestic like the excellent Meru Mountain (that supports the entire Earth-pedestal), be free of the fever, hey Raaghava!

यथा प्राप्तानुभवनात्सर्वत्रानभिवाञ्छनात्यागादानपरित्यागाद्विज्वरो भव राघव। (05.51)

By experiencing whatever comes one's way, by not desiring anything anywhere, by completely renouncing both acceptance and rejection, be free of the fever, hey Raaghava!

आत्मन्येवात्मनौदार्यं भज पूर्णं इवार्णवः आत्मन्येवात्मनाह्लादं भज पूर्णन्दुबिम्बवत्। (05.52)

Being in the state of the Aatman through the purified state of mind-awareness, stay munificent like the completely filled ocean. Being in the state of the Aatman through the purified state of mind-awareness, stay blissful (without the mind-interpreted joy), like the fully radiant moon.

(Mind is the power of the Brahman-state which stays as the perceived world.

Instead of the deluded Vaasanaa-state of the mind, stay as just the shine of Brahman as the mind.)

विश्वप्रपञ्चरचनेयमसत्यरूपा नासत्यारूपमनुधावति राम तज्ज्ञः

तज्ज्ञोऽसि शान्तकलनोऽसि निरामयोऽसि नित्योदितोऽसि भव सुन्दर शान्तशोकः। (05.53)

This portrait of the world is of unreal character.

A 'Knower of the Truth' does not chase the 'unreal' hey Rama!

You are now a knower. You have subdued the fickle mind. You are without afflictions.

You are always shining as the Self. Hey Rama, you are beautiful inside; so be free of any grief.

(You will not be bound by the world-perception any more.)

एकातपत्रमवनौ गुरुणोपदिष्टं सम्यक्सुपालय चिरं समयेह दृष्ट्या राज्यं

समस्तगुणरञ्जितराजलोकस्त्यागो न युक्त इह कर्मसु नापि रागः। (05.54)

Sheltered under the single royal white umbrella (of pure uniform state of Brahman-reality vision), and endowed with an equanimous vision as instructed by your teacher, rule the kingdom (namely your Earth-life) for long (without physical and mental anguish), pleasing all the people that belong to you in your royal birth (namely the beings of the perceived world) with your excellent virtues. Do not ignore or reject the works that belong to YOU (as per the story-context of your life); and do not feel extremely attached to it also (since it is as real as only the momentary dream experience, which is real when experienced only).