

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART ONE

(REVISION OF THE PREVIOUS SECTIONS)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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.

UPASHAMA PRAKARANAM STARTS PART ONE

‘UPASHAMA’ – ‘QUIESCENCE

वसिष्ठोवाच

Vasishta spoke

अत्र स्थितिप्रकरणादनन्तरमिदं श्रुणु उपशमप्रकरणं ज्ञातं निर्वाणकारि यत् ।

After the ‘Sthiti Prakarana’ exposition, now listen to the Upashama Prakarana, the section on Quiescence, which is said to bestow the Nirvaana state freed of all taints.

श्री वाल्मिकिरुवाच

Vaalmiki spoke

शरत्तारकिताकाशस्तिमितायां सुसम्सदि कथयत्येवमाहलादि वसिष्ठे पावनं वचः, श्रवणार्थित्वमौनस्थपार्थिवे संसदन्तरे, निर्वात इव निस्पन्दकमले कमलाकरे, विलासिनीषु संशान्तमदमोहबलासु च शममन्तः प्रयान्तीषु चिरप्रव्रजितास्विव, कराम्भोरुहहंसेषु लीनेषु श्रवणादिव, मुक्तघुर्घुरवादेषु वायसेषु तराविव, नासाग्रपरिविश्रान्त-तर्जन्यङ्गुलिकोटिषु विचारयत्सु विज्ञानकलां तज्ज्ञेषु राजसु, रामे विकासमायाते प्रभात इव पङ्कजे, परित्यक्ततमःपीठे सूर्योदय इवाम्बरे, आकर्णयति वसिष्ठीर्गिरो दशरथे रसात्, कलापिनीव जीमूतनिर्हादात् मुक्तवर्षणात्, आहत्य सर्वभोगेभ्यो मनो मर्कटचञ्चलं श्रवणं प्रति यत्नेन सारेण मन्त्रिणि स्थिते, वसिष्ठोक्तया परिज्ञातस्वात्मनीन्दुकलामले लक्ष्मणे विलसल्लक्ष्ये शिक्षाबलविलक्षणे, शत्रुघ्ने शत्रुदलने चेतसा पूर्णतां गते, अलमानन्दमायाते राकाचन्द्रोपमे स्थिते, सुमिते मित्रतां याते मानसे दुःखशीलिते, विकासिहृदये जाते तत्कालपङ्कजे, तत्रस्थेषु तथान्येषु तदा मुनिषु राजसु, सुधीतचित्तरत्नेषु प्रोल्लसत्त्विव चेतसा, उदभूत्पूरयन्नाशाः कल्पाभ्रवमांसलः अथ मध्याह्नशङ्खानामब्धिघोषसमः स्वनः ।

(Each and everyone who was seated in the court-hall of Dasharatha had attained a slightly higher state of the mind by listening to these discourses on Brahman. Not that everybody went into Samaadhi state immediately in the presence of Vasishta. Rama was the foremost in his knowledge and was slowly rising up to a state equal to that of Vasishta himself. The others were also rising in purity-level as per their intellectual level and the control of mind they could muster by effort.)

Vasishta was speaking out the sacred words bestowing unique blissful state in all the minds in the great court-hall of King Dasharatha; and the entire place resembled the serene autumn night sky studded with stars. All the kings who were seated in the court-hall remained silent eager to hear the profound truths taught by the Sage, and the entire place looked like a lotus-lake with its motionless lotuses in the absence of winds.

(Even the ordinary lady-attendants who never were exposed to such profound truths were stunned and were coming out of their passion-levels and beauty conceit.) The passionate endeavors of the coquettish ladies present there remained subdued, and a peaceful state was rising inside them as if they had turned into some wandering monks who were doing penance for long; and even the chowries that rested in their hands like the swans on the lotuses, had become motionless by listening to the Sage as it were; and the tinkling noises of their ornaments had stopped completely like the crows sitting noiseless on the trees. (Most of the kings there were struggling to grasp the abstract truths explained by the Sage.) The intelligent kings remained with their forefingers resting on their nose edges, pondering about the truths spoken by the Sage. (Rama was completely out of his depression and doubt states.) Rama had (recovered from his depression state and had) bloomed up like the lotus in the early morning; and had discarded the ground of darkness (ignorance) like the sky at the rise of the sun. (King Dasharatha just mechanically listened to the words of the Sage with reverence and devotion, as per the demand of his royal status.)

King Dasharatha was listening to the words of Vasishta with extreme devotion and longing, like the peacock that was drenched by the pouring rains of the thundering clouds (relieved that he need not fear the anger of the Sages anymore, and he also felt happy now that his darling son was slowly recovering from his distress-state.) *(The ministers had decided to control their desires for sense pleasures from that day onwards and had just started on their journey towards knowledge.)* The ministers had withdrawn the mind from all the pleasures with effort and remained absorbed in the essence of the speech. *(Lakshmana was highly intelligent and could grasp any topic very easily; he had completely grasped the truth through his sharp intellect.)* Lakshmana who was adept in learning any subject fast and reaching any goal that was targeted, had achieved this goal also (of Brahman-Knowledge), and by understanding the words of Vasishta shone like the taintless full moon without the digits (and his mind was at complete peace). *(Shatrughna also had managed to understand the abstract truths given by Vasishta, in his level.)* Shatrughna who was adept in destroying his enemies had attained the fullness of the intellect, and stayed like the moon of the full moon day with bliss overflowing in his mind. *(Minister Sumitra was enlightened for that moment of listening.)* Minister Sumitra's mind was distressed (because of the untoward incidents that had happened by Vishvaamitra's arrival) and like a lotus at night longing for the arrival of the sun, was waiting for such a profound enlightenment and bloomed up in his mind like the lotus by the sun. *(Each one present there rose slightly in their minds from whatever level of ignorance and delusion they were in. It was as if the seeds of knowledge were scattered in all the fields at once, and would definitely give out sprouts, when and how fast the weeds got removed. Rama whose mind was completely pure and filled with extreme dispassion was the one who benefitted the most.)*

All the kings and Sages assembled there were feeling blissful in their minds like the gems that were cleaned well. Then rose up the sounds of the mid-noon conches like the ocean waves, filling all the quarters, and thundering high like the dissolution clouds.

महता तेन शब्देन तिरोधानं मुनेर्गिरः ययुर्जलदनादेन कोकिलध्वनयो यथा । मुनिरन्तरयांचक्रे स्वां वाचमथ संसदि,
जितसारो गुणः केन महता समुदीर्यते। मुहूर्तमात्रं विश्रम्य श्रुत्वा मध्याह्ननिःस्वनं घने कोलाहले शान्ते रामं
मुनिरुवाच ह। रामाद्यतनमेतावदाह्निकं कथितं मया, प्रातरन्यत्तु वक्ष्यामो वक्तव्यमरिमर्दन, इदं नियतितः
प्राप्तं कर्तव्यं तद्दिवजन्मनां मध्याह्नमुपपन्नं यत्कर्तव्यं नावसीदति, त्वमप्युत्तिट सुभग समस्ताचारसत्क्रियां
आचराचारचतुरस्नानदानार्चनादिकाम्। इत्युक्त्वा मुनिरुत्थस्थौ समं दशरथः प्रभुः ससदाः सेन्दुरादित्य
उदयाद्रितटादिव।

In the loudness of the conch noises, the words spoken by the Sage were covered up like the melodious Koel cries, by the noise of thundering clouds. The Sage immediately stopped his discourse in that court-hall. Which great one can raise his voice above the joyous shouts of the people?

Waiting for a few seconds for the mid-noon conch sounds to subside, the Sage spoke to Rama like this. "Hey Rama, hey destroyer of enemies, I have discoursed till now where the day rites need to be performed. Whatever needs to be continued in my discourse, we will do it in the early morning next day. Brahmins have to attend to their regular rites and duties as prescribed, since it is mid-noon now. One cannot be slack in one's duties. Good one, you are also a person who is perfect in performing the regular duties; you also get up and attend to your prescribed duties like bathing, charity and worship as belongs to your royal status." Having said this, the Sage got up along with King Dasharatha who was accompanied by the people in the court-hall, like the sun rising up from the Udaya Mountain along with the moon and his stars.

तयोरुत्थिष्टतोः सर्वा सभोत्थुतातुमकम्पत मन्दवातपरामृष्टा नलिनीवालिलोचना । उत्तस्थौ

सावतंसोत्थभृङ्गमण्डलमण्डिता करिसेनेव सन्ध्याद्रावालो लकरपुष्करा, परस्परासङ्गघट्टचूर्णिताङ्गदमण्डली
रत्नपूर्णारुणाम्भोदसान्ध्यासमयसूचनी, पतदुत्तंसविभ्रान्तभृङ्गोपहितघुंघुमा मुकुटोद्धामविद्रयोतशक्रचापीकृताम्बरा,
कान्तालताहस्तदलचारुचामरमञ्जरी वनलेखेव विक्षुब्धवरवारणमण्डला, कचत्कटकभारक्तीकृतान्योन्यतताम्बरा,
वातव्याधूतपुष्पेव मन्दारवनमालिका, कर्पूरकणनीहाररचितामलवारिदा शरद्विक्तमालेव प्रसृताशेषभूमिका,
लोलमौलिमणिप्रान्तपाटलाम्बरकोटरा सन्धयेवाफुल्लनीलाब्जा कार्यसंहारकारिणी, रत्नांशुसलिलापूरमुखपद्म-
निरन्तरा पद्मिनीवालिवलिता नूपुरारवसारसा। संतता सा सभोत्थस्थौ भूभृच्छतसमाकुला भूतसन्ततिसम्भ्रान्ता
सृष्टिर्नवामिवोदिता ।

When they both stood up, the entire assembly (with bee-like eyes adorning their faces) stood up hurriedly and shook like the lotus with its array of bees shaken by the gentle wind. Even as the assembly stood up, the array of bees hovering over the flower head-bands also rose up; it was like the herd of elephants rising up from the western mountain lifting up the lotuses along with the bees in their trunks. The armlets made of precious stones scratched against each other and were crushed; the shine of the gems all over reminded one of the evening time which shines like the red lotus. The bees disturbed by the falling of the turbans made loud humming noises (like the murmuring clouds); the entire area shone like a rainbow by the shine of the gems embedded on their crowns. The pretty maidens with the chowries in their hands looked like lovely creepers with the clusters of flowers in the leaves and were like the borders adorning the forest of the assembly; they were disturbed and moved away when the assembled people got up hurriedly like the elephant crowds resting in the forest. The garments of each other got stuck together and shone red with the shining heavy armlets; like the forest ranges of the Mandaara Mountains getting covered by the flowers blown by the winds. The camphor dust rising from their bodies rose up to create misty clouds, and the entire area looked like the misty sky garland of the autumn. The fine red clothes extending out from the shaking jewel crowns filled the hollows of the space and looked like the evening time with its blooming blue lotuses, which puts an end to all the day-time duties. The faces of the maidens following their masters were continuously covered by the waters of the wavy rays of the jewels (of crown and ornaments of all) and the whole assembly looked like a lotus lake (of lotus faces) with bees (eyes); and the anklets sounded like the cries of Saarasa birds. The entire assembly of hundreds of kings stood up with all the people moving helter-skelter, and looked like a new creation with hundreds of its mountains and various species of living beings moving here and there.

प्रणम्याथ नृपं भूपा निर्ययुर्नृपमन्दिरात्शक्रापीकृता रत्नैरम्बुधेरिव वीचयः। सुमन्त्रो मन्त्रिणश्चैव वसिष्टमथ भूमिपं
प्रणम्य जग्मुः स्नानाय रसविज्ञानकोविदाः। वामदेवादयश्चान्ये विश्वामित्रादयस्तथा वसिष्टं पुरतः कृत्वा
तस्थुरावर्जनोन्मुखाः। राजा दशरथस्तत्र पूजयित्वा मुनिव्रजं तद्विसृष्टो जगामाथ स्वकार्यार्थमरिन्दमः। वनं
वनास्पदा जग्मुर्व्योम व्योमनिवासिनः नगरं नागराश्चैव प्रातरागमनाय ते। महीपतिवसिष्टाभ्यां प्रणयात्प्रार्थितः प्रभुः
वसिष्टसद्वनि निशां विश्वामित्रोऽत्यवाहयत्। वसिष्टः सहविप्रेन्द्रैः पार्थिवैर्मुनिभिस्तथा उपास्यमानो रामाद्यसर्वैः
दशरथात्मजैर्जगाम स्वाश्रमं श्रीमान्सर्वलोकनमस्कृतः अनुयातः सुरलोकेन ब्रह्मलोकमिवाब्जजः। तस्मात्प्रदेशात्
रामादीन्पुनर्दशरथात्मजान्सर्वान्विसर्जयामास पादोपान्ते नतानसौ। नभश्चरान्धरणिचरानधश्चरान्विसृज्य
संस्तुतगुणगोचरांश्च तान्यथाक्रमं स्वगृहमुदारसत्त्ववांश्चकार तां दिवजजनवासरक्रियाम्।

The subordinate kings saluted the emperor and left the palatial ground like the waves out of the ocean, creating numbers of rainbows with their jewel crowns studded with various precious gems. Sumantra and other ministers, adept in swimming the waters of Brahma-Jnaana, saluted the king and the Sage, and left the place for bathing now in the ordinary waters of the world. VamaDeva, Vishvaamitra and others stood behind Vasishta and were propitiated with due rites. King Dasharatha, the conqueror of enemies worshipped all the Sages, took permission from them and went to attend to his personal duties. The forest dwellers went to the forest, the sky dwellers to the sky and the citizens to their homes, so that they could return back again in the early morning. Requested with affection by the king and also by Vasishta, Vishvaamitra spent the night at Vasishta's residence. Vasishta who was propitiated by all the Brahmin chiefs, kings, Sages and also by Rama and his other brothers, went to his hermitage saluted by everyone, like Brahmaa going to BrahmaLoka accompanied by the heaven-residents. He sent off the sons of Dasharatha who were saluting his feet with bent heads, with the assurance of meeting them again in the morning. The noble Vasishta then sent off the Siddhas who moved in the skies, the ascetics who moved in the earth, and the Naagas who moved below the earth - all of whom were endowed with praiseworthy qualities, and became engaged in the rites prescribed for the Brahmins.

ते समेत्य गृहं गत्वा राजपुत्राः शशित्विषः चक्रुः सर्वमशेषेण स्वसद्यसु दिनक्रमम्। वसिष्टो राघवश्चैव राजानो मुनयो
द्विजाः इति चक्रुः स्वकार्याणि तथा स्वगृहवीथिषु। सस्नुः कमलकहवारकुमुदोत्पलहारिषु जलाशयेषु
चक्राहवहंससारसराजिषु गोभूतिलहिरण्यानि शयनान्यासनानि च ददुर्दानानि विप्रेभ्यो भाजनान्यंशुकानि च।
हेमरत्नविचित्रेषु स्वेषु चामरसद्यसु आनर्चुरच्युतेशानहुताशार्कादिकान्सुरान्। पुत्रपौत्रसुहृद्भृत्यबन्धुमितगणैः सह तत
आस्वादयामासुर्भोजनान्युचितानि वै। एतस्मिन्समये चास्मिन्नगरे दिवसोऽभवत्तनुरष्टाङ्गशेषत्वाद्दृष्टो न च

मनोहरः । सायन्तनदिनान्तं ते तत्कालोचितचेष्टया अनयन्नंशुभिः सार्धं यावदस्तं ययौ रविः । सन्ध्यां ववन्दिरे सुष्टु जेपुश्चैवाघमर्षणं पेटुः स्तोत्राणि पुण्यानि जगुर्गथा मनोहराः । ततश्चाभ्युदिता श्यामा कामिनी शोकहारिणी क्षीरोदाविव माहेन्द्री चन्द्रावश्यायदायिनी । शनैरास्तीर्णपुष्पेषु कीर्णकूर्परमुष्टिषु दीर्घन्दुबिम्बरम्येषु तस्थुस्तल्पेषु राघवाः । अथ रामादृतेऽन्येषां तत्र तद्व्यवहारिणी व्यतीयाय शनैः श्यामा मुहूर्त इव शोभना ।

(Brahma-Jnaana is the knowledge of the essence of the perceived that surrounds the Jeeva-state. It in no way proves a hindrance to the daily duties of a man. Sitting in trance, or a false show of dispassion by renouncing the regular duties is never the goal to be reached through the knowledge of the Aatman. As soon as the discourse was over, whatever the effect of the abstract knowledge had on the various minds assembled there, the time factor decided the duties for every one. Whatever the inner knowledge, the outside drama of the world has to go on as prescribed.)

The princes, who shone like the full moons, went to their homes and completed all their daily routines. Vasishta, Dasharatha and all the other kings and Sages also finished their duties at their residences. They took bath in the lakes filled with the red, white and blue lotuses where Chakra birds, swans and Saarasa birds played about; and they offered in charity the cows, lands, grains, gold, beds, chairs, vessels and clothes to the Brahmins. Then they worshipped Achyuta, Ishaana, Hutaashana, Arka and other deities in the temples decorated with gold and gems. Then they all relished the foods suited to them in the company of their sons, grandson, friends, attendants and relatives. At that hour, because of being the eighth and last part of the day, it was slightly uncomfortable (for doing any work; and so everyone rested at their homes). Then they passed the evening rising at the end of the day, with actions suited to that hour; and the sun slowly disappeared along with his rays. They worshipped then, the 'Sandhyaa' (evening deity) with proper rites, recited the 'AghaMarshana' chant, chanted sacred hymns, and sang melodious songs. Then rose up the dark lady (of night) pleasing all by removing the exhaustion of the day-duties, like the Mahendra Mountain from the milk ocean spraying the dew drops of moon light everywhere. *(Moonlight was more spread out than the darkness of the night.)* Slowly all the princes of the Raghu dynasty retired to their bedsteads which were beautiful and soft like the elongated discs of moon, and where the camphor flowers were spread out all around. Except Rama, for all the others, the night felt very pleasant after the routine works, and passed off in a few minutes as it were, in a restful deep sleep. *(But for Rama, the night was very long indeed.)*

तस्थौ रामस्तु तामेव वासिष्ठीं वचनावर्तीं चिन्तयन्मधुरोदारं करिणीं कलभो यथा ।

(A person, who has only the highest realization of Reality as his goal, never rests as such; his Vichaara process never takes a holiday. That is why some people reach their goal within minutes itself; but some take many births to reach their end. For the others, Knowledge was part of the life; but for Rama, Knowledge was alone his life. He did not sleep at all that night.)

Like the calf elephant lost in the thoughts of the mother elephant, Rama stayed awake pondering over the truths uttered by Vasishta, which were profound and pleasing.

RAMA'S VICHAARA PRACTICE

किमिदं नाम संसारभ्रमणं किमिमे जनाः भूतानि च विचित्राणि किमायान्ति प्रयान्ति किं, मनसः कीदृशं रूपं कथं चैतत्प्रशाम्यति, मायेयं सा किमुत्था स्यात्कथं चैव निवर्तते, निवृत्तयानया कः स्याद्गुणो दोषोऽथ वा भवेत्, कथमात्मनि चैवायं तते संकोच आगतः,

What is this ever changing world that seems to be always there? *(How will it be if nothing was there?)*

How did these people and various other types of beings come into being, and where do they vanish off later on? *(The people I see around me at various moments - do they come into being along with my sight at that moment only, or do they exist independent of my vision also? How would I exist for them...; as a momentary image only? From where did these people rise up, as if from some unfathomable emptiness? Where forth this 'Rama image' rises up as this deluded state with a life story of a prince and his kingdom? Am I just a bundle of Vaasanaas that exists as its fulfillment field?)*

What is the nature of the mind, and how will it subside? *(What is this thing called the mind which exists as the quiver of Brahman and is seen by itself as a perceived state of itself?)*

How this delusion came to be, how will it get removed? *(If the Brahman state of Reality alone exists, then why and how this delusion as the existence of myself and others came into being?)*

If the Maayaa is completely removed, what will be the gain, or what will be gone actually?

(Maayaa is that state of delusion which covers the actual Reality state and produces another state as real.)

How will it be if all the delusion was gone, and truth alone gets visualized? What will I see the world as? What difference will there be? What would great realized Knowers like Vasishtha and the others see the world as?) How did the Reality state which is present everywhere as the undivided essence of all, become shrunken like a Jeeva? (Why at all should the Jeeva state come into existence? Why should the taintless Brahman state stay as this tainted Jeeva state with limitations?)

किमुक्तं स्याद्भगवता मुनिना मनसः क्षये, किं चेन्द्रियजये प्रोक्तं किमुक्तमहवात्मनि,

जीवश्चित्तं मनो मायेत्येवमादिभिराततैः रूपैरात्मैव संसारं तनोतीममसन्मयं,

एभिरेवं मनोमात्रतन्तुबद्धैः क्षयं गतैः दुःखोपशान्तिरेतानि सुचिकित्स्यानि नः कथं,

(Let me revise the lessons taught so far!) What did the great Master say about method to be practiced for destroying the mind? What did he say about conquering the senses, and about the realization of the Aatman? Aatman, the essence of Reality alone takes on the form of a Jeeva, perceiving consciousness, mind, Maayaa etc, and extends as this unreal appearance. All that is seen is strung through the mind-thread only (of concepts and memories) and everything is always in a perished state; what is the proper treatment that should be brought about by me, for bringing an end to all these pains?

भोगाभ्रमालावल्यां धीबलाकामिमां कथं पृथक्करोमि पयसो धारां हंस इवाम्भसः,

भोगास्त्यक्तुं न शक्यन्ते तत्त्यागेन विना वयं प्रभवामो न विपदामहो संकटमागतं,

This intellect of mine is stuck inside the garland of the array of clouds of sense pleasures that pour out as endless sufferings; how will I take it out and separate it (through Viveka), like the swan sucks out only the milk from the water? I am not able renounce the want for comforts and pleasures; and without renouncing these subtle wants, we cannot ward off the pains that wait at the end of it all!

Alas even the slightest lingering of the wants will bring forth a fall from the path!

मनोमात्रमिदं प्राप्यं तच्चैवेदं प्रयोजनं संपन्नं नो गिरिगुरु मौख्याद्यक्षः शिशोरिव,

परमं शान्तिमागत्य गतसंसारसंभ्रमा बालेव लब्धदयिता कंचित्प्राप्स्यति नो मनः,

(Mind is nothing but the process of the explanation of pain and pleasure, for the various measures of sense-experiences that a Jeeva has. Actually nothing at all is there called the mind as a real enemy that needs to be conquered with effort. There is only this conceiving process termed as the mind; and feeling lost in this whirlpool of conceptions I am flowing away without any control.) Whatever is obtained as any pleasure is just a 'measure of sense experience' only, as produced (and conceived) by the mind, and that alone is its function. Like a foolish child tormented by a ghost that is not really there, I am not able to conquer this (unreal) mind which stands like an insurmountable mountain. A young girl will foolishly be after other sundry objects of pleasure, only till the time she attains her real fulfillment by uniting with her beloved lover; so also, only when the mind attains the supreme quiescent state with all the delusions of the worldly existence gone, will it stop conceiving any other thing (as joyous).

कदोपशान्तसंरंभं विगताशेषकौतुकं अपापपदविश्रान्तं मम स्यात्पावनं मनः,

कलाकलापसंपूर्णाच्छशाङ्कादपि शीतले पदे सुरूढं विश्रम्य भ्रमिष्यामि कदा जगत्,

कलनापेलवं रूपमुत्सृज्यालीनमात्मनि कदैष्यति मनः शान्तिमम्भसीव तरङ्गकः,

तृष्णातरङ्गाकुलितमाशामकरमालिनं कदा संसार्जलधिं तीर्त्वा स्यामहमज्वरः,

कदोपशमशुद्धासु पदवीषु विचक्षणाः मुमुक्षूणां निवत्स्यामो निःशोकं समदर्शनाः,

संतापितसमस्ताङ्गः सर्वधातुभयङ्करः संसृतिज्वर आदीर्घः कदा नाशमुपैष्यति,

निर्वातदीपलेखेव कदा चित्तं गतव्यथं शममेष्यति हे बुद्धे सुप्रकाशघनान्तरं,

कदेन्द्रियाणि दुःखेभ्यः सन्तरिष्यन्ति हेलया दुरीहादग्धदेहानि गरुत्मन्त इवार्णवान्,

अहं सोऽहं रुदनमूढ इति व्यर्थाहितो भ्रमः शरदीवासितो मेघः कदा नाशमुपैष्यति,

मन्दारवनलेखासु या मतिः सा तृणायते याचे यत्पदमात्मीयं संप्राप्स्यामः कदा वयं,

When will my mind stay with excessive purity by resting in the faultless state, without all the meaningless curiosities of enjoying pleasures again and again, and without all its excitement about the futile worldly things? When will I roam about the earth like a full moon, by attaining a completeness of bliss without running after the divided digits of sense joys, resting firmly in a state cooler even than the moon (after crossing over all the seven levels of realization)?

Like the wave dissolving off into the ocean, when will my mind attain the quiescent state absorbed in its own source, discarding its restless nature of agitation?
 When will I remain without the fever of delusion after crossing over the 'ocean of Samsaara' garlanded by the crocodiles of desires and turbulent with the waves of thirst for various pleasures?
 Having a clear sight and equal vision, when will I reside without any distress in the states sought by those who desire liberation, where it is extremely pure and silent?
 When will, this long-stuck chronic disease of Samsaara that scorches every limb of mine and terrifies every cell of mine, ever end?

Hey intellect! When will my conscious mind become quiet (without shaking in the least) and shine with extreme brightness, like the lamp kept in a windless place?
 Like the Garuda bird crossing over the oceans effortlessly, when will my senses that are burnt by chasing selfish fulfillments, cross over the sufferings easily?
 When will the wasteful harmful delusion which is crying like a fool with ideas like 'I am of such and such a form and name' 'I am born of so and so', vanish off like the raining black cloud at the rise of the autumn (that is shining brightly with the sun of knowledge)?
 When will I be in such a mind-state where I will beg for the true state of the Self only where even the heavenly gardens with Mandaara trees will be discarded like the worthless pieces of grass?

वीतरागजनपोक्ता निर्मला ज्ञानदृष्टयः कच्चित्पदं त्वयि मनः करिष्यन्तीति मे वद, हा तात मातः पुत्रेति
 गिरामासामहं पुनः भाजनं चित्त मा भूवं भोजनं दुःखभोगिनां, हे बुद्धे भगिनि भ्रातुरर्थितां पूरयाशु मे
 आवयोर्दुःखमोक्षाय विचारय मुनेर्गिरः, त्वां पादपतितः प्रीत्या याचे सति सुते मते तेन भव्ये भवोच्छेदभये सुस्थिरा
 भव, वसिष्ठमुनिना प्रोक्ता विरक्ताः प्रथमं गिरः ततो मुमुक्षोराचार उत्पत्तीनां क्रमस्ततः, ततः स्थितिप्रकरणं समं
 दृष्टान्तसुन्दरं विज्ञानगर्भसुलभं यथावत्स्मर हे मते। कृतमति शतशो विचारितं यद्यदि तदुपैति न मानसस्य बुद्धिः,
 भवति तदफलं शरद्धनाभं सततमतो मतिरेव कार्यसारः।

Tell me my mind, when will the taintless visions of knowledge as explained by those who are desireless, make place in you also? Hey mind, (be sure of the fact that) I will never again become the food for the serpents of pains (rising out of ignorance) and scream out words like 'ha my father, my mother, my son' (with attachment). (Then, who will be my close relative? My intellect, of course!)

Hey intellect, my sister! Please fulfill your brother's wish.

Ponder the words of the Sage so that both of us will become free (of this painful existence).

I fall at your feet and plead with you with affection, hey intellect!

(After the study of the scriptures and the company of the Knowers) you have become one of good conduct now; and have newly taken birth and become my daughter now. Practice what I told you and become stable, so that the worldly existence can be broken to pieces; and the bliss of completeness can be attained.

Hey my intellect! Remember properly and ponder about the truths spoken by sage Vasishtha.

First he talked about dispassion. (*Have you developed such a dispassion now?*) Then he mentioned the qualities to be cultivated by the students desiring liberation. (*Have I developed those qualities?*)

Next, he explained in detail about how the world came to be about (and is not created at all as a separate reality). Then he discoursed about how the world stays as concepts only in the mind, through citing beautiful examples of stories by which one can understand the abstract truths easily.'

(*Even then, if I have not grasped the truth, then I am indeed an inert piece of flesh only!*)

(*And intellectual understanding alone is not enough in this path of truth realization.*) If even one absorbs all the truths that are instructed by a teacher and understands them with a sharpened mind-concentration by thinking about them hundreds of times, even then, unless the reason based intellect accepts it (as a heart-felt experience), all the learning becomes wasted like a cloud rising at the autumn (that dissolves off immediately). (*The knowledge that is absorbed intellectually will be temporary only like any other sense enjoyment, and will prove to be an object of pleasure only.*) Therefore intellectual analysis done by oneself on the truths heard will alone gives the required fruit of knowledge; not just the blind mind-absorption.

तस्यैवंप्रायया तत्र ततयोदारचिन्तया सा व्यतीयाय रजनी पद्मस्येवार्ककाङ्क्षिणः।

In this manner, with such prolonged analysis about all the instructions received from Vasishtha, and wanting to hear more about the same topic, the night passed for Rama like a lotus passes its night, waiting for the rise of the sun.

किञ्चित्तमःकडारासु किञ्चिदप्यरुणासु च नभोविरलतारासु दिक्षु संमार्जितास्विव

प्रभाततूर्यघोषेण सममिन्दुसमाननः उत्तस्थौ राघवः श्रीमान्पद्मः पद्मकरादिव।

The sky was turning grey, with the little lingering of the darkness; and a slight red colour was slowly spreading all over; the stars were becoming scarce; the directions appeared as if wiped clean of all the taints. (Rama's mind was also like this dawn-sky with a few more doubts of darkness lingering around; with the slight grasp of the abstract truths that were taught by his Master acting like the dawn predicting the arrival of the sun of knowledge. His mind was freed of all agitations and shone like a full moon. He had spent the entire night in analyzing the instructions he had heard so far and had understood everything clearly. He was now ready to face the sun rising with its full blast of knowledge rays.) The sound of the beating of the drums announcing the rise of the dawn was heard all over. Rama whose face shone like a moon got up like a beautiful lotus from the touch of the sun with his reddish lotus like rays.

प्रातः स्नानविधिं कृत्वा सम्पाद्य भ्रातृभिः पुनः प्रहिताल्पपरीवारो वसिष्टसदनं ययौ। समाधिसंस्थमेकान्ते मुनिमात्मपरायणं दूर एवाननमासौ रामो विनतकन्धरः। तं प्रणम्याङ्गणे तस्थुस्तस्मिन्स्ते विनयान्विताः यावत्तमः समालूनं व्यक्तं दिङ्ममुखमण्डलम्। राजानो राजपुत्राश्च ऋषयो ब्राह्मणास्ततः आययुः सदनं मौनं ब्रह्मलोकमिवामराः। तद्वसिष्टस्य सदनं बभूव जनसंकुलं हस्त्यश्वरथसंबाधं पार्थिवाचारशोभनम्। क्षणात् वसिष्टो भगवान्विरराम समाधितः आचारेणोपचारेण जग्राह प्रणतं जनम्। तथानुयातो मुनिभिर्विश्वामित्रान्वितो मुनिः आरुरोह रथं श्रीमान्सहसाब्जमिवाब्जजः। ययौ गृहं दाशरथं सैन्येन महता वृतः ब्रह्मेव शक्रनगरं समस्तसुरमालितः। विवेशावनतां तत्र रम्यां दाशरथीं सभां हंसयूथानुवलितो राजहंस इवाब्जिनीम्। त्रीणि तत्र पदान्याशु तदा दशरथो नृपः निर्जगाम महावीरः सिंहासनसमुत्थितः। विविशुस्तत्र ते सर्वे नृपा दशरथादयः वसिष्टाद्याश्च मुनयो ऋषयो ब्राह्मणास्तथा मन्त्रिणश्च सुमन्त्राद्याः सौम्याद्याश्च विपश्चितः राजपुत्राश्च रामाद्या मन्त्रिपुत्राः शुभादयः अमात्याद्याः प्रकृतयः सुहोत्राद्याश्च नागराः मालवाद्यास्तथा भृत्याः पौराद्याश्चैव मालिनः।

After completing the morning rites of bathing etc along with his brothers, again with a few close attendants only, he went to the residence of Vasishtha (a well-made leaf-hut maybe). Vasishtha was at that time absorbed in his contemplation state and was absorbed in his essence within. Rama stayed at a distance itself with a bent face, not wanting to disturb his master. The four princes saluted him and stayed in the courtyard itself with extreme humbleness, till the darkness completely vanished revealing all the directions as bright. The other kings and princes, the Rishis, the Brahmins all of them arrived at Vasishtha's residence which was completely noiseless, like the Devas arriving at BrahmaLoka (the simple residence of Brahmaa.) The residence of Vasishtha (in that forest region) became crowded with people and the noise of the vehicles of elephants, horses and chariots, as befitting the royal crowd there. Within a few moments, Vasishtha came out of his contemplation state, and responded in a suitable manner to the people who saluted him. Then, accompanied by Vishvaamitra and other Sages, the great Vasishtha climbed the (specially prepared) chariot immediately like the Lotus-born climbing the lotus. Surrounded by the great army (of kings and princes and Sages), he reached the residence of Dasharatha, like Brahmaa reaching Indra's palace with all the Devas surrounding him like a many-jeweled garland. Then he entered the open court-hall of Dasharatha where the assembled crowd awaited him with bent heads. He looked like a royal swan accompanied by other swans entering the lotus lake filled with bent lotuses.

King Dasharatha renowned for his valour in all the three worlds got up from his throne and walked three steps forward, as a mark of respect to the Sage. Then all the kings along with Dasharatha, all the Munis, and Rishis along with Vasishtha, and all the Brahmins, and Sumantra with all the ministers, Saumya with all the scholars, Rama with all the princes, Shubha and other princes, other ministers of other kings, the attendants, Suhotra and other prominent citizens, the Maalava chiefs and their servants and the Maalava people entered the decorated hall.

अथ तेषूपविष्टेषु स्वेषु स्वेष्वासनेषु च, सर्वेष्वोपविष्टेषु वसिष्टोन्मुखदृष्टिषु, सभाकलकले शान्ते मौनसंस्थेषु बन्दिषु, वृत्तासु स्थितिवार्तासु सौम्ये तस्मिन्सभान्तरे, स्फुरत्पवनमालासु विशस्त्वम्भोजकोटरात्, परागेषु विलोलेषु मुक्तादामसु चञ्चलं, बृहत्कुसुमदोलाभ्यः प्रसृताभ्यः समंततः वाति मांसलमामोदमादाय मधुरानिले वातायनेषु, मृदुषु कुसुमाकीर्णभूमिषु पर्यङ्केषूपविष्टासु पश्यन्तीषु पुरंध्रिषु, जालागतार्ककरलौलविलोचनासु

रत्नप्रभानिकरपिङ्गलकोमलासु सन्त्यक्तचापललवं चपलासु तासु मौनस्थितासु सितचामरधारिणीषु,
मुक्ताफलप्रतिफलप्रतिमार्करश्मिरागोदरास्वजिरभूमिषु पुष्पकौघं नासादयत्यभिनवातपबिम्बबुद्ध्या
आन्ते भ्रमत्यलिकुले नभसीव मेघे, पुण्यैर्वसिष्टवदनप्रसृतं श्रुतं यत्तत्संततिप्रसृतविस्मयार्थलोके सत्संगमे
मृदुपदाक्षरमुग्धवाक्यमन्योन्यमीप्सितमनल्पगुणाभिरामं, दिग्भ्यः पुराच्च गगनाच्च वनाच्च
सिद्धविद्याधार्यमुनिविप्रगणे वसिष्टं मौनप्रमाणमभितः प्रविशत्यशब्दं सोपांशु गौरववता सह जातवाक्ये,
उन्निद्रकोकनदकोमलकोशकृष्टमग्नलिजालमकरन्दसुवर्णरागैः आपिङ्गले मरुति वाति विलोलघण्टाटांकार-
गीतविनिपीतनिशान्तगीते, अगुरुतरधूमे चन्दनामोदमिश्रे सरसकुसुमदामोदामगन्धाङ्किताभ्रे सरति सति
वितानाम्भोरुहामोदलेशैश्चलकुसुमरजोङ्के शब्दविज्ञातभृङ्गं, मेघगम्भीरया वाचाविश्रब्धपदसुन्दरं इदं दशरथो
वाक्यमुवाच मुनिनायकम् ।

All of them sat in their allotted seats. Every one of them remained seated with the eyes looking upward towards Vasishta; the soft murmurs in the assembly slowly became quiet; the bards also remained silent; and the humble crowd had finished exchanging greeting with each other. The cool winds rising from the lotuses like some wavy garlands entered the assembly slowly and playfully scattered the pollen of the flowers on the pearl garlands worn by the kings. The sweet winds of the open air blew through the windows the thick intoxicating fragrance of the decorative flower garlands hung all over the place. The ladies who belonged to the families of the Sages and kings were seated on the soft cushions on the floor spread out with flowers, and were watching all the proceedings in wonder. The pretty attendant ladies were holding the white-chowries in attendance to their masters; their eyes moved like the tender sun rays falling through the curtains. They were soft and yellowish in hue like the shine of the jewels. Though they were always restless by nature, they now remained completely quiet by completely discarding their restless nature.

(The restless Raaajasic minds now were with their Saatvic nature in dominance, and had discarded completely all the restless nature; they now shone with the knowledge of the Reality like the sunrays coming out through the curtains of Jeevahood; they now shined as the essence of the Reality, like the golden hue of excellent jewels.)

The swarm of the bees was in great confusion and floated up in the sky like a cloud; and these bees did not taste the honey from the heap of flowers spread out in the courtyard at all; (because) the shine from the pearls of the garlands worn by the kings was reflecting the sunlight, and the sun's reflections were falling all over the flowers; and the bees became confused and felt that those reflections were actually the tiny hot suns *(like the ignorant who avoid the truths of the scriptures as harmful, and move away from them forced by their attachment towards the world.)*

The kings and noblemen assembled there were indeed highly meritorious, for they had had the company of great Sages and Knowers (very rarely got), and were awed by the continuous downpour of words spoken by Vasishta, which were made of soft easy words (unlike the abstract statements of the Upanishads), simple sentences, each idea easily flowing towards another idea without contradiction, and containing truths of profound nature in no less nature.

The crowds of Brahmins, Munis, noble scholars, Vidyaadharas and Siddhas arriving there from various directions, different cities, far away lands of the skies, and the distant forests, saluted Vasishta silently and entered inside without saying any word (so as not to disturb the profound nature of the assembly), and if any necessary communication was necessary, they whispered very softly near the ears, in regard to the presence of the Great Sage.

(Everything shone lustrous with the golden shine of the jewels worn by the kings and the knowledge shine of the Sages. Even the wind was shining like a golden hued lady and entered softly with the tinkling noise of the anklets as it were.) The wind blew with slightly yellow colour stuck to it, by the gold coloured pollen and the honey drops of the bloomed up red lotuses where the bees had remained sunk within the soft hollow at night, and it also carried the melodies of the tiny bell sounds of the house-fronts, thus announcing the end of the night.

Fragrant smoke rose from the incense sticks and the incense powders mixed with the scent of sandal paste and turned into dark clouds to which were added the heap of pollen from the fragrant fresh flowers hung all over the roof. The bees which were not seen but only heard, were covered fully by the floating pollen dust and floated along, concealed well inside the fragrant roof-clouds.

At that time, king Dasharatha addressed these humble and affectionate words to the best of Sages.

भगवन्ह्यस्तनेन त्वं वाक्यसंदर्भजन्मना क्वचिन्मुक्तोऽसि खेदेन तपःकाश्यातिशायिना। ह्यस्तनोक्तो य आनन्दी विविक्तो वचसां गणः अमृतावर्षणेनेव तेनैवाश्वासिता वयम्। चन्द्रांशव इवोत्सार्य तमांस्यमृतनिर्मलाः अन्तःशीतलयन्त्येता महताममला गिरः। अपूर्वाह्लाददायिन्य उच्चैस्तरपदाश्रयाः अतिमोहापहारिण्यः सूक्तयो हि महीयसाम्। आत्मरत्नावलोकैकदीपिका सरसात्मिका यमाद्युक्तिगतोदेति स वन्द्यः सुजनद्रुमः। दुरीहितं दुर्विहितं सर्वं सज्जनसूक्तयः प्रमार्जयन्ति शीतांशोस्तमःकाण्डमिवाङ्घ्रयः। तृष्णालोभादयोऽस्माकं संसारनिगडा मुने तवोक्यतया तनुतां याताः शरदीवासिताम्बुदाः। संप्रवृत्ता वयं द्रष्टुमात्मानमकल्मषं रसाञ्जनानीतदृशो जात्यन्धा इव काञ्चनम्। संसारवासनानाम्नी मिहिका हृदयम्बरे प्रवृत्ता तनुतां गन्तुं त्वदुक्तिशरदेव नः। मुने मन्दारमञ्जर्यः तरङ्गा वामृताम्भसः न तथा ह्लादयन्त्यन्तर्यथोदारधियां गिरः। यद्यद्राघव संयाति महाजनसपर्यया दिनं तदिह सालोकं शेषास्त्वन्धा दिनालयः। राम राजीवपत्राक्ष प्रकृतार्थमिहाव्ययं मुनिमाबोधय पुनः प्रसादे समवस्थितम्।

Bhagavan! You are already a person who excels in hard ascetic practices. Are you now free of the exhaustion of your discourse of yesterday? Whatever speech was given by you yesterday was highly pleasing and detailed, and we felt as soothed as by the downpour of nectar. Throwing off the darkness like the moon rays, the taintless nectar-like words of the noble cool the inside. The statements uttered by the great men of knowledge, bestow unique bliss, take one to the highest state ever, and remove the dense delusion. That tree named the Knower should be worshipped, by taking shelter in whom the creeper of profound truths, filled with the essence of Knowledge rises up, thus revealing the gem of Aatman. Like the moon with its cool luster removing all the faults of the darkness with its rays, the words of the noble erase off all the faults of the mind and the body by destroying the desires and the evil consequences of the sense pleasures. The thirst for pleasures and the greed for possessions that bind us like chains have melted off like the dark clouds at the rise of autumn. We are able to have the taintless vision of the Aatman, by the magical collirium of BrahmaJnaana given by you, like the born-blind are made to see the shine of the gold by the use of the magic collirium. The mist that covered our heart in the form of Vaasanaa for the worldly things has started to dissolve by the autumn-purity of your words. Hey Muni! Neither the clusters of Mandaara flowers nor the waves of the nectar-ocean give joy like the words of the realized Knowers. Hey Raaghava, hey Rama, with the eyes of the petals of the lotus!

The day spent in the company of the noble alone is filled with light; other days are just passed in utter blindness. Question the compassionate Sage about the topic that is presently getting discussed.

इत्युक्तो भूभृता तत्र रामाभिमुखमास्थितः उवाचेदमुदारत्मा वसिष्ठो भगवान्मुनिः।

After the king spoke like this, Bhagavaan Vasishtha, the best of Knowers addressed these words to Rama, facing him directly.

वसिष्ठोवाच

Vasishta spoke

राघव रघुकुलैकेन्दो यन्मयोक्तं महामते कच्चित्स्मरसि वाक्यार्थं पूर्वापरविचारितम्। उत्पत्तीनां विचित्राणां सत्त्वादिगुणभेदतः कच्चित्स्मरसि सर्वासां विभागमरिर्मर्दन। कश्चित्सर्वमसर्वं च सदसच्च सदोदितं रूपं स्मरसि वेत्स्येव विविक्तं परमात्मनः। यथेदमुदितं विश्वं विश्वेशादेव चेश्वरात्कच्चित्स्मरसि तत्साधो साधुवादैकभाजन। रूपं कच्चिदविद्याया बलाद्भङ्गुरमाततं अनन्तमन्तवच्चैव सम्यक्स्मरसि सन्मते। चित्तमेव नरो नान्यदिति यत्प्रतिपादितं लक्षणादिविचारेण कच्चित्स्मरसि साधु तत्। वाक्यार्थाश्चाखिलः कच्चित्त्वया राम विचारितः ह्यस्तनस्तस्य विचारस्य रात्रौ हृदि निवेशितः। भूयो भूयो परामृष्टं हृदये सुनियोजितं प्रयोजनं फलत्युच्चैर्न हेलाहतसंस्थितेः। भाजनं त्वं विविक्तानां वचसां शुद्धिशालिनां विविक्तहृदयः कण्ठे मुक्तानामिव राघव।

Raaghava, the moon of Raghu dynasty! You are highly intelligent!

Have you analyzed all my statements so far as connected to each other?

Have you understood how the world rises only as just the different levels of the Gunas like Sattva, etc?

Have you clearly grasped the nature of the Supreme Aatman which is everything (that is perceived) but not anything (that can be perceived), which is real (as itself) and unreal (as the perceived), and which is always there without setting ever?

Hey Rama, you are indeed the befitting student for such profound instructions.

Do you understand how the world-phenomenon rises out the Lord of all, the essence within all, and who can indeed be described as the true Ishvara (Supreme Lord) (and not the producer of the world as a secondary principle, as described by other viewpoints which are based on the reality of the perceived world)?

Rama, you are indeed extremely pure in the mind. Have you grasped well the nature of Avidyaa which is fragile being under the force of time, which is endless as the Vaasanaa-states, which is momentary only by appearing as objects again and again newly?

Hey Rama, you are indeed of good conduct. A man is actually the content of the mind only; this was proved through the detailed description of the nature of the mind. Do you remember all that?

Hey Rama! Have you revised all the topics properly, by analyzing every statement in your heart about all that was told to you previously?

Only when the truths are analyzed again and again, and are made the essence of one's nature, will the instructions give forth the right fruit (of liberation from delusion); not if they are just heard surface wise only (as a form of a merit gaining action).

Hey Rama! You are of broadened intellect. (Whatever is heard, you make it a part of your inner essence.) You are indeed fit to receive these abstract thoughts as your adornment, like the garland of extremely pure pearls fit to be worn on the neck by a man of broad chest.

वाल्मीकिरुवाच कमलासनपुत्रेण मुनिना समहौजसा एवं वितीर्णावसरो रामो वाक्यमुवाच ह।

Vaalniki spoke: When questioned by the Sage the son of Brahmaa with a luster equal to him, and permitted to speak on the context of the topic under discussion, Rama spoke like this.

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ तवैतैतद्विद्वज्जिभितं यदहं परमोदारो बुद्धवान्वचनं तव। यददादिशसि तत्सर्वं तथैव न तदन्यथा
अपास्तनिद्रेण मया वाक्यार्थो हृदि चिन्तितः। भवान्धकारक्षतये भवतोक्तिविवस्वता ह्यःप्रसादितं आह्लादि
वाग्रश्मिपटलं प्रभो। तदतीतमदीनात्मन्सर्वमन्तःकृतं मया रम्यं पुण्यं पवित्रं च रत्नवृन्दमिवान्वितम्। हितानुबन्धि
हृद्यं च पुण्यमानन्दसाधनं शिरसा घ्नियते कैर्नो सिद्धैस्त्वदनुशासनम्। प्रतिक्षिपन्तः संसारमिहिकावरणं वयं
प्रसन्नास्त्वत्प्रसादेन वर्षान्त इव वासराः। आपातमधुरारम्भं मध्ये सौभाग्यवर्धनं अनुत्तमफलोदकं पुण्यं
त्वदनुशासनम्। विकासिसितमम्लानमाह्लादितशुभाशुभं त्वद्वचःकुसुमं नित्यं श्रीमत्फलदमस्तु नः।

सकलशास्त्रविचारविशारद प्रसृतपुण्यजलैकमहाहृद भज भृशं विततव्रत संप्रति प्रसृततां हतकिल्बिष संततिम्।

Bhagavan! You know about all Dharmas that prevail in the world. I have understood clearly all the abstract truths given by you. Whatever you have spoken, all that, as explained by you, and not in any contradictory manner (to find fault in them), I have analyzed all the meanings of the statements in my heart, without giving in to sleep at night. Prabhu! Your words were like the lustrous sun capable of destroying the darkness of 'Bhava'; and I am now indeed feeling very happy by your words of the previous days which like the overflowing sunrays have removed all the distress and dullness (blindness and cold) in me.

Hey you of excellent state! I have understood well all that was taught previously; for your instructions were pleasing (with many unique stories), meritorious (offering a state above the heavens), sacred (without any worldly gain attached), like gems from a heap of gems falling one after another in an order.

Your words bestow the best of all welfares; are easily understood; are sacred (explaining about the taintless essence within); bestow the unique bliss (which is not mind-based); even the Siddhas will wear them on their heads with respect. Like the days at the end of the monsoon we have thrown off the covering screen of mist namely the belief in the reality of the world (Samsaara), by your grace and are very happy.

Your words are sweet even when just heard; increase the qualities of Shama etc when later analyzed within through Vichaara; and in the end bear excellent fruit of the Aatma-Jnaana. Your words are like the flowers of the Kalpa tree; are always in bloom with knowledge, are extremely pure (white) without any taint, never fade from the heart, and have excellent fragrance that unite all the good and bad as one single essence and are eternal (can benefit any mind of any world); let it bear fruit in us (as the liberation state.)

Hey Bhagavan! You thoroughly understand the meaning of all the scriptures.

You are the great lake spread out with sacred waters only; and allow the good ones to benefit from you; like the lake where the swans move about and allow the Sages to perform their rites. Bathing in the lake destroys the sins; your words kill the faults in the mind. Now sprinkle more sacred waters on us like the lake and bestow more knowledge on us.

वसिष्ठोवाच
Vasishtha spoke

इदमुत्तमसिद्धान्तसुन्दरं सुन्दराकृते उपशान्तिप्रकरणं शृणुष्ववावहितो हितम्।

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।

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

सत्त्वस्थजातिभिर्धीरेस्त्वाद्दृशैर्गुणबृम्हितैः हेलया त्यज्यते पक्क्वा मायेयं त्वगिवोरगैः । ये सत्त्वजातयः प्राज्ञास्तथा राजससात्त्विकाः विचारयन्ति ते साधो जगत्पूर्वपरंपरां शास्त्रसज्जनसत्कार्यसङ्गेनोपहतैः नसां सारावलोकनी बुद्धिर्जायते दीपिकोपमा। स्वयमेव विचारेण विचार्यात्मानमात्मना यावन्नाधिगतं ज्ञेयं न तावदधिगम्यते ।

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 fully ripened delusion (of the solid world stuck in time) is rejected by them with disdain, like the old skin is cast away by the snake. 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 Saatvic but have duties to perform in the world with Rajas, the RaajasaSaattvika people (like the kings and other householders) analyze 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 is not enough for the actual realization of the truth.)

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.

प्राज्ञवतां नयवतां धीराणां कुलशालिनां जात्या राजससत्त्वानां मुख्यस्त्वं रघुनन्दन। स्वयमालोक्य प्राज्ञ संसारारम्भदृष्टिषु किं सत्यं किमसत्यं वा भव सत्यपरायणः ।

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

आदावन्ते च यन्नास्ति कीदृशी तस्य सत्यता आदावन्ते च यन्नित्यं तत्सत्यं नाम नेतरत् ।

आद्यन्तासन्मये यस्य वस्तुन्यासज्जते मनः तस्य मुग्धपशोर्जन्तोर्विवेकः केन जन्यते ।

(If the world is absolutely real, how can it have a beginning and an end? Real can never cease to be; unreal never is.) How can that (perceived world), which does not exist in the beginning or end 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. How can discrimination ever rise in that dumb animal (shaped like a man), which holds on to something that does not exist before the beginning and which ends at the end?

जायते मन एवैह मन एव विवर्धते संयग्दर्शनदृष्ट्या तु मन एव हि मुच्यते ।

Mind alone is born here (as one's perceived world). Mind alone expands (as one's perceived world through 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, mind dies along with its delusion, revealing the non-existence of the world and the existence of the Reality as changeless, beginningless and endless.)

रामोवाच
Rama spoke

जातमेतन्मया ब्रह्मन्यथास्मिन्भुवनत्रये मन एव हि संसारिजरामरणभाजनम्। यस्तस्योत्तरणोपायस्तन्मे ब्रूहि
सुनिश्चितं हार्दं तमस्त्वयार्केण राघवाणां विनाशयते।

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

वसिष्टोवाच
Vasishta spoke

पूर्वं राघव शास्त्रेण वैराग्येन परेण च तथा सज्जनसङ्गेन नीयतां पुण्यतां मनः। सौजन्योपहितं चेतो यदा
वैराग्यमागतं तदानुगम्या गुरवो विज्ञानगुरवोऽपि ये। ततस्तस्योपदिष्टेन कृत्वा ध्यानार्चनादिकं क्रमेण पदमाप्नोति
तद्यत्परमपावनम्। विचारेणावदातेन पश्यत्यात्मानमात्मना इन्दुना शीतलेनान्तर्विश्वं खमिव तेजसा।

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. When the mind is cultured well, and feels a natural dispassion towards the objects of the world, (without an outwards show or induced by any tragic event), then 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 do simple meditations on the truths, worship a deity if inclined towards devotion (as a help to discipline). Slowly by following such a discipline, the student attains the state which is supremely sacred. Through 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, like the cool moonlight filling the entire sky.

तावद्भवमहाम्भोधौ जनस्तृणवदुहयते विचारतटविश्रान्तिमेति यावन्न चेतसा ।

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 his mind rests in the bank of Vichaara (reasoning).

विचारेण परिज्ञातवस्तुनोऽस्य जनस्य धीः सर्वानधःकरोत्याधीन्सौम्याम्भ इव वालुकाः ।

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, अक्षयोऽयं मनागात्मा

स्वात्मन्यवगते चिरं भवतीति नरस्येह मोहस्यावसरः कुतः। अपरिज्ञातसारे हि मनोऽन्तर्यदि मुहयते ज्ञातसारे

त्वसंदिग्धमसती किल मूढता। हे जना अपरिज्ञात आत्मा वो दुःखसिद्धये परिज्ञातस्त्वनन्ताय सुखायोपशमाय च ।

मिश्रीभूतमिवानेन देहेनोपहतात्मना व्यक्तीकृत्य स्वमात्मानं स्वस्था भवत मा चिरम्। देहेनास्य न संबन्धो

मनागेवामलमात्मनः हेमनः पङ्कलवेनेव तद्गतस्यापि मानवाः । पृथगात्मा पृथग्देही जलपद्मलवोपमौ ।

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!)

The Aatman that is sought for is changeless and can be grasped through a prolonged Vichaara within oneself though concealed by the Jeeva-identity (which is just the continuous array of the changing fields of Vaasanaas). *(Just catch on to the 'changeless' within and discard the 'changing' as not the real you.)*

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.

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

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

(Who can be happy, if he has forgotten his real identity? The idiot, who does not know himself, gets labeled as insane and lives inside a mind-world of hallucination only, separated from the real world. He has no escape from sufferings, till he gets cured.)

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

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

Separate out the Aatman, the essence of Reality which is lost as it were, by staying mixed with the body.

(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.)

Grasp the Aatman-state through Vichaara and stay unshaken in the state of the essence of Reality only.

Do not delay anymore. Hey men! The taintless Aatman has no connection with the body in the least, like the gold buried in the slush (stays untainted by the dirt.)

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 ।

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?)

जडधर्मि मनो यावद्गर्तकच्छपवत्स्थितं भोगमार्गवदामूढं विस्मृतात्मविचारणं तावत्संसारतिमिरं सेन्दुनापि

सवह्निना अर्कद्वादशकेनापि मनागपि न भिद्यते । संप्रबुद्धे हि मनसि स्वां विवेचयति स्थितिं नैशमर्कोदय इव तमो

हार्दं पलायते । नित्यमुत्तमबोधाय योगशय्यागतं मनः बोधयेद्भवभेदाय भवो ह्यत्यन्त दुःखदः ।

(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?) 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), completely senseless by chasing the pleasures, forgetting Self-enquiry; till then, the darkness of Samsaara 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.)* 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).

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.)* The pleasant worldly existence actually brings about abundant suffering only.

(Try and understand this obvious fact.)

यथा रजोभिर्गगनं यथा कमलमम्बुभिः न लिप्यते हि संश्लिष्टैर्देहैरात्मा तथैव च । कर्दमादि यथा हेम्ना श्लिष्टिमेति

पृथक्स्थितं नान्तःपरिणतिं याति जडो देहस्तथात्मना ।

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. *(It stays unaffected.)* 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. *(Body is just an idea, a memory; how can it affect the seer state of Reality?)*

सुखदुःखानुभावित्वमात्मनीत्यवबुध्यते असत्यमेव गगने बिन्दुताम्लानते यथा । सुखदुःखे न देहस्य सर्वातीतस्य

नात्मनः एतेह्यज्ञानकस्यैव तस्मिन्नष्टे न कस्यचित् । न कस्यचित्सुखं किञ्चिदुःखं न च कस्यचित्सर्वमात्ममयं

शान्तमनन्तं पश्य राघव ।

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

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?)* 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. 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.)

See 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 ।

यथा मणिर्ददात्यात्मच्छायाः स्वयमकारणं तेजोमयीस्तथैवायमात्मा सृष्टीः प्रयच्छति ।

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 the next instant; and like the feathers of varied colors floating in the sky (where the illusion seen when eyes are half-closed and face the Sun). Just like a gem gives out its shine by itself, for no reason, the Aatman which is the principle of luster shines forth as these creations.

आत्मा जगच्च सुमते नैकं न द्वैतमप्यसत् आभासमात्रमेवेदमित्थं संप्रति जृम्भते ।

समस्तं खल्विदं ब्रह्म सर्वमात्मेदमाततमहमन्यदिदं चान्यदिति भ्रान्तिं त्यजानघ ।

Hey Intelligent one! Aatman and the world are not one; nor are they two. *(Aatman is the correct knowledge; world is the incorrect knowledge. Aatman alone gets seen as the world because of ignorance.)*

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).

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 Known state of the world.) '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 विच्छित्तयः पयोराशौ यथा राम न सन्मयाः ।

Rama! Conceptions (of seer and seen) never occur in the Supreme which is all pervading (without getting divided by 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 ।

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 हयात्मा स्वयमात्मनि जृम्भते।

As one contemplates on 'the essence within' which is the principle of awareness, 'by the mind' which is of the nature of awareness, the truth of the Aatman as pure taintless 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 यदस्तीह तदेवास्ति विज्वरो भव राघव ।

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.)

Whatever exists, that alone exists. *(There is just the Reality state of awareness. Act always from that level only, like the Brahman-state endowed with a mind.)* Be free of the fever (of delusion), hey Raaghava!

निर्द्वन्दो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवानद्वितीयो विशोकात्मा विज्वरो भव राघव।

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

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? Practice the art of seeing the divisionless reality behind all.)

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 Reality state.)* Be freed of the fever, hey Raaghava!

समः स्वस्थः स्थिरमतिः शान्तः शान्तशोकमना मुनिः मौनी वरमणिस्वच्छो विज्वरो भव राघव।

Maintain equal vision towards all.

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

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

(Practice the art of staying as a witness only, by staying in the level of Brahman.)

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

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.) Be free of the fever, hey Raaghava!

विविक्तः शान्तसंकल्पो धीरधीर्विजिताशयः यथाप्राप्तानुवर्ती च विज्वरो भव राघव।

Remain in the solitary state of the Aatman.

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

Subdue all the conceptions.

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

Be brave in the intellect. *(Practice 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 ignorant levels.)*

Just do whatever needs to be done as per the life circumstances.

(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.)

Be free of the fever, hey Raaghava!

वीतरागो निरायासो विमलो वीतकल्मषः नादाता न परित्यागी विज्वरो भव राघव।

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.)*

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.)*

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.)* Be free of the fever, Hey Raaghava!

विश्वातीतपदं प्राप्तः प्राप्तप्राप्तव्यपूरितः पूर्णार्णववदक्षुब्धो विज्वरो भव राघव।

Having reached the state which transcends the world-appearance made of 'Bodha' only, and having the fulfillment 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।

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।

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 प्राप्तानुभवनात्सर्वत्रानभिवाञ्चनात्त्यागादानपरित्यागादिवज्वरो भव राघव ।

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 ।

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 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 तज्जः

तज्जोऽसि शान्तकलनोऽसि निरामयोऽसि नित्योदितोऽसि भव सुन्दर शान्तशोकः ।

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 ।

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).