

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY SEVEN  
[‘SAMSAKTI’- ATTACHMENT]

Sanskrit text, Translation and Explanation

by

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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 TWENTY SEVEN

## ‘SAMSAKTI’- ATTACHMENT

रामोवाच

Rama spoke

कीदृशो भगवन्सङ्गः कथं बन्धाय वा नृणां कश्च मोक्षाय कथितः कथं वैष चिकित्स्यते। (68.01)

Bhagavan! What is ‘attachment’ (Sanga) like?

How does it cause the bondage in the humans? How to cure it?

In what way can a man get rid of his attachment to family and objects, and strive for the liberation?

वसिष्ठोवाच

Vasishta spoke

‘SANGA’, ATTACHMENT

[‘Sanga’ means the extreme need or want of some object or person to make you feel complete.

Ignorance makes you feel always incomplete, and the outside patterns of perceptions alone make you feel complete as it were. This alone is known as the ‘Jeevatva’, the delusion of a life lived. Jeeva is not a streak of light inside the body, but a particular field of experience based on the concepts produced and believed by a particular mind. The ignorant Jeeva makes some objects and people as the necessary parts of his life- field, and will feel extreme pain if they are removed from his field, and so is very much attached to the house he lives in, his family members, his friends, his job, his possessions and so on. The attachment to the objects and people alone forms his life-essence. He will break down completely, even if one of them is removed from his life. This attachment is also known as ‘Mamataa’ (mine-ness). The main attachment the Jeeva has is towards the body, and the rest of the attachments are based on this body-attachment only.

The root-cause of any attachment is the belief in the inert body as the conscious self.]

देहदेहिविभागैकपरित्यागेन भावनात् देहमात्रे तु विश्वासः सङ्गो बन्धाह उच्यते। (68.02)

When one does not differentiate between the ‘conscious-process acting through the body’ and the ‘inert body made of flesh and bones’, and believes in the body alone as a conscious entity, then it is termed as attachment, and leads to the bondage-state.

[Attachment is a product of the Non-Vichaara state. The ignorant Jeeva glorifies and sanctifies his attachment-states and lives in an illusory state of happiness. For the body-based Jeeva, the non-attachment state itself is a sin to be avoided, and is afraid of the word ‘Moksha’ also, where nothing is supposed to be.]

अनन्तस्यात्मतत्त्वस्य सपर्यन्तत्वनिश्चये यत्सुखार्थित्वमन्तः स सङ्गो बन्धाह उच्यते। (68.03)

When one is ignorant of the ‘unlimited expanse of awareness state of the self’ and is well-ascertained that the ‘self is a physical body limited by the space and time measures and the birth and death syndromes’, then the joys are sought for the body only.

This ignorant-state alone is termed as attachment, and leads to the bondage-state.

ASANGA, NON-ATTACHMENT

(Non-attachment does not mean just physical renunciation, but refers to the clarity of vision obtained through Vichaara.)

(This is the unattached state of a JeevanMukta.)

सर्वमात्मेदमखिलं किं वाञ्छामि त्यजामि किं इत्यसङ्गस्थितिं विद्धि जीवन्मुक्ततनुस्थितिम्। (68.04)

‘All this, whatever perceived is there as connected to the perceiver-state, is the ‘self-state of Reality’ that is manifesting as the knowledge of all (like the shine of the Sun). What should I want, or what should I reject?’ Know that this ‘state of non-attachment’ is the state of the one who is ‘liberated while living’.

(This is the practice required to attain such a state.)

नाहमस्मि न चान्योऽस्ति मा भवन्तु भवन्तु वा सुखान्यसक्त इत्यन्तः कथ्यते मुक्तिभाङ्गनरः। (68.05)

*‘I am not the ego-concept (which is conceived by the mind, based on the body-conception).*

*I am not someone else also (like a formless entity occupying the body like a ghost or apparition).*

*What are the joys but the imagined pleasure of the mind, as connected to the body?*

*Let those imagined joys be there or not, what matters?!’*

He who is detached in his mind, in this manner, is said to be a man fit for liberation.

(This is the state of a JeevanMukta without attachment to the objects and people.)

[He is not bothered about doing work or not doing work. After all, any work done by the body also is another perception-state only of the movement of limbs of an organism called the body. He watches the work done by the body like watching an animal doing some action. What is there to reject or seek here? What does he gain by doing actions, or lose by not doing actions?

He just attends to whatever is to be attended at that particular moment, without any like or dislike.]

नाभिनन्दति नैष्कर्म्यं न कर्मस्वनुषज्जते सुसमो यः फलत्यागी सोऽसंसक्त इति स्मृतः। (68.06)

He does not seek 'renunciation of all actions', nor does he get attached to actions.

He treats all situations equally. He inwardly stays unaffected by the 'success or failure of the results of the life-based actions'. Such a person is known as an 'unattached man' (Asamsakta).

आत्मतत्त्वैकनिष्ठस्य हर्षामर्षवशं मनः यस्य नायात्यसक्तोऽसौ जीवन्मुक्तः स कथ्यते। (68.07)

He is always aware of his essence as the Reality-state; he does not get overjoyed or irritated by anything; and he alone is known as a JeevanMukta.

सर्वकर्मफलादीनां मनसैव न कर्मणा निपुणं यः परित्यागी सोऽसंसक्त इति स्मृतः। (68.08)

He, who has completely renounced the actions in the mind only, by not identifying with the doer-ship of the actions and the enjoyment of the results, and watches his own 'mind-conceived life scenes' with amusement, is known as a man without attachment.

(What benefits accompany this practice of non-attachment?)

असंसङ्गेन सकलाश्चेष्टा नाना विजृम्भिताः चिकित्सिता भवन्तीह श्रेयः संपादयन्ति च। (68.09)

'Actions performed with attachment to the actions and their results', bring about pain only in the end; such a suffering is avoided by the 'practice of non-attachment', and one becomes qualified for attaining the greater good of liberation.

ATTACHMENT THAT IS DEPLORABLE

(What is wrong with attachment, since it also gives some pleasure only?)

संसक्तिवशतः सर्वे वितता दुःखराशयः प्रयान्ति शतशाखत्वं श्वभ्रकण्टकवृक्षवत्। (68.10)

Because of intense attachment, the entire heap of pains that are spread out in the world, grow into hundreds of branches, like the thorny tree growing inside a snake-hole.

[Objects that you are attached to disappear, and the people whom you love change or die.

World is not what you desire it to be; it is always ready with its unexpected tragedies and disappointments.

'Attachment to people' is disguised as a genuine form of sacred affection, and 'attachment to objects and possessions' is revered as a mark of supremacy. With your own body deteriorating second by second, and death treading at your back with silent steps, what are you holding on to as real, and why are you attached to these changing patterns of people and objects? In what way can they alleviate your sufferings of the body and the mind? A man, who is performing actions prompted by Vaasanaa, is actually a donkey carrying a load for his master.]

रज्जुकृष्टघनघाणो यद्रत्या पथि गर्दभः भारं वहति भीतात्मा तत्संसक्तिविजृम्भितम्। (68.11)

The frightened donkey carries the load on his back, with his nose pulled hard by the thick rope.

That is the right example for the man with intense attachment.

[The worldly man holding on to umpteen wants and attachments, keeps on doing more and more actions to gain more wealth; acquires more and more possessions; tries to stand above all in the society through power and position; keeps fulfilling the needs of his family members without a break; and suffers by the afflictions of the mind and body. Even a donkey fares better, for it is not emotionally attached to anything.]

(Look at the tree! Are you better than that tree?)

शीतवातातपक्लेशमेकदेशनिषण्णया तरुर्वहति यत्नवा तत्संसक्तिविजृम्भितम्। (68.12)

The tree is stuck to one place, like you are stuck to your family and your place, through attachment.

The tree patiently suffers through the cold and heat weathers, like you suffer through all the tragedies and disappointments of life. This is what happens by 'intense attachment'.

(Look at the worm! Are you better than that worm?)

धराविवरनिर्मग्नो यत्कीटः पीडिताङ्गकः क्षिणोति विकलः कालं तत्संसक्तिविजृम्भितम्। (68.13)

The worm is sunk deep inside the muddy holes of the ground, like you are buried inside the worries and anxieties of various sorts; it suffers through the rains, stampedes, and somehow stays alive with broken limbs, like you staying alive through all the diseases and tragedies. This is what happens by 'intense attachment'.

(Look at the bird! Are you better than that bird?)

क्षुत्कामकुक्षिः क्षपयत्यायुर्त्याघातभीरुधीः पक्षी वृक्षशिखाशायी तत्संसक्तिविजृम्भितम्। (68.14)

The bird resting on the branch of the tree with a hungry belly, passes its life always in fear of getting killed, like you who are hungry with so many wants and are seeking the joys of sense-pleasures, live with the fear of death at every moment. This is the manifestation of 'intense attachment'.

*(Look at the deer! Are you better than that deer?)*

दूर्वाङ्कुरतृणाहारः किरातशरपीडया जहाति यन्मृगो देहं तत्संसक्तिविजृम्भितम्। (68.15)

The deer which is greedily eating the 'sprouts of Doorvaa sprouts and the grass' spread-out by the hunter, dies when hit by the arrow of the hunter, like you who are running after the pleasures become an easy prey to diseases and death. This is the manifestation of 'intense attachment'.

*(Look at the worms and insects! Are you better than them?)*

कृमिकीटत्वमायान्ति जायमानाः पुनः पुनः यदिमा जनता जीर्णास्तत्संसक्तिविजृम्भितम्। (68.16)

These people worn out by physical and mental afflictions, get born again and again as various Vaasanaa-forms, and are like the insects and worms crawling inside the dirty grounds, with no purpose achieved. This is the manifestation of 'intense attachment'.

*(Can you even have a count of the beings that rise and vanish instantly in the endless expanse of time-flow?)*

उत्पत्योत्पत्य लीयन्ते तरङ्गिणि तरङ्गवत् भूतानि यदनन्तानि तत्संसक्तिविजृम्भितम्। (68.17)

Countless beings rise up again and again like waves, to dissolve back into the river instantly.

This is the manifestation of 'intense attachment'.

*(Look at the creepers and grassy bushes that grow everywhere with no useful purpose served!! Are you better than them?)*

वीरुत्तणदशां याता म्रियन्ते यत्पुनःपुनः नरा विगतसंचारास्तत्संसक्तिविजृम्भितम्। (68.18)

The 'men who are ignorant and do not rise above the body-self', are in the level of the creepers and bushy grass plants that grow in the wastelands. These bushes are stuck to one place and cannot move out; 'these ignorant men with attachment' also, do not move out of their 'tiny fields of perception of family and house'; and die again and again facing untold miseries daily, like the bushes trampled by the wild animals. This is the manifestation of 'intense attachment'.

*(All that you see as people busily engaged in various affairs of their own, are just like the multifarious plant-life bereft of any thinking power, and they exist with Vaasanaas alone as their life-essence.)*

रसातलरसायोगात्तृणगुल्मलतादयः जनयन्ति यदाकारं तत्संसक्तिविजृम्भितम्। (68.19)

The grass, the shrubs and creepers absorb the essence below the Earth, and take on various shapes.

This is the manifestation of 'intense attachment'.

*(The world you see is just a flood of muddy Vaasanaas that keeps creating more and more floods of Vaasanaas, and gets itself destroyed in the process, becoming a stagnant mass of stinking filth.)*

स्वानर्थान्तरसंकाशपदार्थशतसंकुला यत्संसारनदी मत्ता तत्संसक्तिविजृम्भितम्। (68.20)

The madly rushing river of Samsaara, teeming with hundreds of objects causing a succession of harm to itself is the manifestation of 'intense attachment'.

[The ignorant are like the vanishing dream-characters of the dreams, and have no real existence as such. They are incapable of doing any Vichaara, and drain their precious life in holding on to emotional attachment to people, and in increasing their material possessions; and perish like rotten logs of wood, with no good purpose served to themselves or others. Their attachment to the world is binding, and bears no good fruit of Vichaara.

The Knower on the other hand, has nothing to gain from the world anymore, and is not bound by any duty to anyone; yet spends his life in bringing welfare to the people of the world. His attachment is not born out of ignorance, but is the natural goodness that shines out through him. For the Knowers, this sort of attachment is purely a 'self-love', and not a 'selfish love'!]

ATTACHMENT THAT IS ADORABLE

['Samsakti' means that which sticks.

What can stick to Brahman-state, but its very nature to exist as all this; and this stickiness is known as Samsakti.

Samsakti to something else means that, you cannot exist without it, that you are incomplete without it.

The feeling of incompleteness forces one to seek something else to make one become complete.

Everyone is attached to the self only; but do not know what that self is.

Not knowing the self and knowing the self; both these states exist as Samsakti-state only, of sticking to something.

The ignorant mind thinks of itself as a physical structure and seeks its completeness in physical objects only.

The Knower has nothing called the mind, and sticks to his self-nature only. Both states exist as the love for the self;

but one state is based on the ignorance of the self, and another on the knowledge of the self. Self alone shines as all this; this is its nature; this is its essence; this is Samsakti of the highest kind. This is the Brahman-state that shines as all this because of Samsakti, its nature to be itself. Stick to the self, but you first realize what the self is; then the same deplorable stickiness of the ignorant mind shines as the adorable stickiness of the Brahma- state.]

संसक्तिद्विविधा प्रोक्ता वन्ध्या वन्ध्या च राघव वन्ध्या सर्वत्र मूढानां वन्ध्या तत्त्वविदां निजा। (68.21)

Intense Attachment is of two types; adorable and barren (bearing no fruits whatsoever) hey Raaghava.

'Barren attachment' belongs to the ignorant fools everywhere; and the 'adorable attachment' is

natural to the 'Knowers of Brahman'.

आत्मतत्त्वावबोधेन हीना देहादिवस्तुजा भूयः संसारसक्तिर्या दृढा वन्ध्येति कथ्यते। (68.22)

आत्मतत्त्वावबोधेन सत्यभूतविवेकजा वन्द्या हि कथ्यते सक्तिर्भूयः संसारवर्जिता। (68.23)

When the 'knowledge of the self (as the ability to do any Vichaara)' is completely absent and there is an obsessive attachment to people and objects connected to the body and to the body also, then such an attachment is said to be 'barren', because it in no way bears the fruit of true joy at any time, and is a purposeless existence; whereas, the attachment that is born out of the understanding of the 'Truth' as it is, by the attainment of the self-knowledge through Vichaara, is worship-worthy and is free of the taint of Samsaara.

शङ्कचक्रगदाहस्तो देवो विविधयेहया वन्द्यसंसक्तिवशतः परिपाति जगत्त्रयम्। (68.24)

'Lord Vishnu holding the conch, discus and mace' protects the Tri-world by descending down to the Earth in forms suited to that era, because of this adorable attachment only (VandyaSamsakti).

अनारतनिरालम्बं व्योम वर्त्मनि पान्थतां वन्द्यसंसक्तिवशतः करोति रविरन्वहम्। (68.25)

The 'Sun' without any support treads the path of the sky everyday without a stop, because of this adorable attachment only.

महाकल्पसमाधानचिरकल्पितकल्पनं वन्द्यसंसक्तिवशतो ब्राह्म्यं स्फुरति वै वपुः। (68.26)

The 'form of Brahmaa' rises once again (as the world-form) as the conception that was conceived for long, after the dissolution of the previous Kalpa, because of this adorable attachment only.

लीलया ललनालानलीलं भूतिविभूषितं वन्द्यसंसक्तिवशतः शरीरं शाङ्करं स्थितम्। (68.27)

The 'form of Shankara covered with ashes' stays firmly chained to the stake in the form of his spouse who is the personified form of love, because of this adorable attachment only.

विज्ञानगतयः सिद्धा लोकपालास्तथेतरे वन्द्यसंसक्तिवशतस्तिष्ठन्ति जगतोऽङ्गणे। (68.28)

The 'Siddhas who are established in the knowledge of the Reality', the 'guardians of the quarters' and 'other deities', move about in the 'courtyard of the world', because of this adorable attachment only.

धत्ते शारीर्यन्त्रौघमन्या भुवनसन्ततिः वन्द्यसंसक्तिवशतो जरामृतिविवर्जितम्। (68.29)

Countless worlds (of Siddhas who are above the JeevanMukti-state) other than this tiny tri-world, hold hosts of body-machines freed of ageing and death, because of this adorable attachment only.

*(The same shine of the self exists as the deplorable attachment in the ignorant, and as the adorable attachment in the Knowers.)*

मनः पतति भोगेषु गृध्रो मांसलवेष्चिव वन्द्यसंसक्तिवशतो व्यर्थया रम्यशङ्कया। (68.30)

The mind imagines joy as inherent in the objects and pounces on the pleasures, like the vulture pouncing on the tiny flesh pieces (of lowly rats and rodents), because of this adorable attachment of self-love (the nature of the self to stick to itself) only.

*(The world exists as a form of Samsakti only.)*

संसक्तिवशतो वाति वायुर्भुवनकोटरे पञ्चभूतानि तिष्ठन्ति वहतीयं जगत्स्थितिः। (68.31)

The wind moves all over the hollow of the world, the five elements stay as they are, and the world moves on with its activities, because of this 'Samsakti' only.

THE POWER OF SAMSAKTI - THE ROLLING WHEEL OF SAMSAARA

दिवि देवा भुवि नराः पाताले भोगिनोऽसुराः ब्रह्माण्डोदुम्बरफले स्फुरन्मशकवत्स्थिताः। (68.32)

Devas in the Heaven, humans in the Earth, and the serpents and demons in the Nether-world; all these varied types of beings hover around the 'Udumbara fruit of the cosmic egg', like tiny mosquitoes.

जायन्ते च म्रियन्ते च निपतन्त्युत्पतन्ति च भूतानि यदनन्तानि तरङ्गिणि तरङ्गवत्। (68.33)

Countless beings get born, die, fall, and rise up again and again like the waves, to only dissolve off back into the river immediately.

उत्पत्योत्पत्य लीयन्ते तत्संसक्तिविजृम्भितं भूतानि विरसं भूयो निर्झराम्बुकणा इव। (68.34)

Like the 'water drops of the waterfall' splashing up and shattering again and again, the beings rise up again and again and vanish off without a trace. All this is the manifestation of Samsakti.

परस्परनिगीर्णाङ्गा जनता जाड्यजर्जरा संभ्रान्ता प्रभ्रमत्यङ्ग शीर्णपर्णमिवाम्बरे। (68.35)

Dear Rama! The 'dried-up leaves' fall from the trees, and are carried away by the wind into the sky; and as they float helplessly, they are shattered more and more by the attack of the cold winds, and also by dashing against each other without control; people of the world are also like these dried-up leaves; they also are moving here and there thrown by the winds of desires; they also fight and compete with each other in their race for wealth; they also get broken in the body and mind, and perish at the end.

नक्षत्रचक्रं गगने द्रुमे मशकसंततिः स्फुरत्यावर्तवृत्तैव पातालेऽङ्ग जलौघवत्। (68.36)

Dear Rama! Like the 'whirlpools of flood waters' rotating in the Nether-world again and again, like the hosts of mosquitoes hovering around the trees, the 'star-constellation wheel' keeps rotating non-stop. [Self-love alone as the 'Samsakti' shines as the worlds again and again, shining through various levels of ignorance and knowledge. 'Samsakti shining through knowledge' is the Brahman-state and is adorable; and 'Samsakti shining through ignorance' is deplorable; and that is all the difference is. You can choose your own brand of Samsakti and enjoy it!]

RENOUNCE THE BODY-SELF

*(Who does not love his or her body, whatever it is, ugly or old, or stinking?)*

*Do you also not love your body in whatever condition it is?)*

पातोत्पातदशाजीर्णं कालबालककन्दुकं अद्यापि न जहातीन्दुर्जल(ड)मामलिनं वपुः। (68.37)

Look at the Moon (Indu)! Its body is like a ball kicked by the 'Kaala-child', and keeps bouncing up and down without stop, and so is cracked all over; it is dirty and tainted all over; it is cold (Jada) and horrible; yet 'Indu' (Moon) does not discard its body now also, even after going through such sufferings!

RENOUNCE THE MIND-SELF

*(Who does not love his or her mind, whatever sorrowful state it is in?)*

नानापारयुगावर्तदुःखालोकनकर्कशं न लुनाति मनःखण्डं दुःखिगीर्वाणमण्डलम्। (68.38)

Look at the Devas, the immortal clan of this Tri-world! Their minds are sad and have gone through innumerable sorrowful events through the rotations of many Yugas, yet they never try to dissolve off their minds, and hold on to it as dear and near.

'NOTHING ALONE' SHINES AS 'SOMETHING'

[And, the wonder of wonders is that, nothing is there as the world at all; nothing is there as Samsakti at all, nothing is there as the ignorant or librated at all! All are just the conceptions conceived by the mind, the quivering nature of Brahman that magically stays as all this, as if real!]

वासनामात्रवशतः परे व्योमनि केनचित् इदमारचितं चित्रं विचित्रं पश्य राघव। (68.39)

मनःसङ्गैकरङ्गेण शून्ये व्योम्नि जगन्मयं यदिदं रचितं चित्रं तत्सत्यं न कदाचन। (68.40)

Raaghava! Observe this 'amazing painting of the world', which is teeming with people and objects! This 'painting of the world' you see as moving non-stop, with countless stars and Tri-worlds, is painted by using just the single colour of 'attachment held in the mind', where the 'emptiness itself' serves the purpose of the canvas,

by someone whom we know not (for we as the minds can never comprehend the source of the mind);

and this painting has come into existence because of the Vaasanaas only.

And this world is not at all existent Rama!

[Each and every person you see, be it an animal or woman or man, is a Vaasanaa acting through a form suited to it, and the world of multifarious objects is nothing but the intermixture of countless Vaasanaa-fields, or rather the intermixture of countless expression of Samsakti, the attachment to the self that is seen as the body through ignorance.]

संसक्तमनसामस्मिन्संसारे व्यवहारिणां अति तृष्णा शरीराणि तृणान्यग्निशिखा यथा। (68.41)

Like the fire consuming the dry grass-heaps with its blazing flames, 'Trshnaa, the want of something or other', keeps on consuming the bodies of all these people who are engaged in their varied desire-fulfilment acts, and who are attached to so many living and non-living things as dear and near to them.

*(How many bodies can be there in such a painting that keeps painting itself again and again?)*

परिसक्तमतेर्देहान्सिकताः पत्युरम्भसां कः शक्तः परिसंख्यातुं त्रसरेणुगणं यथा। (68.42)

The 'bodies of the people who have attachment towards all the objects and people around them' are spread-out as 'countless world-perceptions', like the sand particles spread out in the ocean-base. Who can count them, who appear and disappear like the dust-particles floating in the sunlight?

मुक्तालताया गङ्गाया मेरोरापादमस्तकं तरङ्गमुक्ता गण्यन्ते न देहाः सक्तचेतसाम्। (68.43)

‘Gangaa who looks like a creeper made of pearls with her turbulent waves’, hangs down from the top of the Meru and flows down at its base; the pearls of her waves can be counted maybe, but not the bodies of the people with attachment.

PAINS COME FREE WITH ATTACHMENT

*(And the result of actions performed with attachment, is surely the varieties of pains that you see in the world everywhere.)*

संसक्तमनसामेता रम्यान्तःपुरपङ्क्तयः रचिता रौरवा वीचिकालसूत्रादिनामिकाः। (68.44)

The sculptor named ‘Karma (with result)’ has built ‘rows of harems namely the Raurava hells (where screams are heard incessantly)’ named Veechi, Kaalasootra etc which are beautiful with the attraction for pleasures and where reside the ladies named pains.

*(And what makes the blazing fires of hells burn so high?)*

सक्तचित्तं जनं दुःखशुष्कमिन्धनसंचयं ज्वलतां नरकाग्नीनां विद्धि तेन ज्वलन्ति ते। (68.45)

Understand that the ‘bundle of fuel for the hell-fires’ is the people who are attached to possessions in their minds, and who are well-dried up by the pains and anxieties in the heart.

दुःखजालमिदं नाम यत्किञ्चिज्जगतीगतं संसक्तमनसामर्थं तत्सर्वं परिकल्पितम्। (68.46)

The entire display of suffering whatsoever is seen in the world, has come to be conceived for those with attached minds only.

संसक्तचित्तमायान्ति सर्वा दुःखपरंपराः जलकल्लोलवलिता महानद्य इवाम्बुधिम्। (68.47)

Like the gigantic rivers turbulent with high waves rush towards the ocean, the succession of sufferings rush towards the mind which is tainted by attachment.

AVIDYAA IS THE CAUSE OF IT ALL

मनःसंसर्गरूपिण्या भारभूतशरीरया क्षयोदयदशार्थिन्या सर्वं ततमविद्यया। (68.48)

The ‘entire world of beings’ is pervaded by Avidyaa (ignorance of the Reality state), who shines in the ‘form of attachment entertained in the mind’, who is like a weight borne on the head making the body feel heavy (sunk by anxieties), and who shows the self as getting born and dying in the form of the body.

THE GLORY OF INNER NON-ATTACHMENT

[Non-attachment need not be practised physically; but the mind has to stay detached always, though outwardly moving through the objects and people in the normal manner. A JeevanMukta cannot be identified by his physical acts, for he will not behave abnormal in any way on the outside; but inwardly he will be completely detached and will rest in his own private cave of self-awareness at all times.]

असंसङ्गेन भोगानां सर्वा राम विभूतयः परं विस्तारमायान्ति प्रावृषीव महापगाः। (68.49)

Through the practice of non-attachment (through Vichaara) towards pleasures, all the prosperities increase like the rivers at the time of monsoon.

*(Outwardly showing detachment, but inwardly staying attached to objects is a deplorable state.)*

अन्तःसंसङ्गमङ्गानामङ्गारं विद्धि राघव अनन्तःसङ्गमङ्गानां विद्धि राम रसायनम्। (68.50)

Raaghava! Understand that the ‘inner attachment maintained within’ to be like the burning charcoal that keeps scorching the mind slowly.

Rama! Understand that ‘not having inner attachment’ is pleasant like the ‘sweet nectar’ that shines as the ‘bliss of the self’, through all the outward actions also.

संसङ्गेनान्तरस्थेन दह्यते प्रकृतिः स्वयं स्वकलोत्थे नैरकाङ्क्षी पावकेन यथौषधिः। (68.51)

The collection of special plants like the Aieraka grass (which have the capacity to burn) that produce the fire, get burnt off by the same fire which loves the Aieraka grass; the Jeeva also (who is made of Vaasanaas only) who rises as a the combination of mind, body etc, burns by the very attachment that is ready to burst out from the mind as the blazing fire of pain.

THE STATE OF THE INNER DETACHMENT

सर्वात्रासक्तमाशान्तमनन्तमिव संस्थितं असत्कल्पं सदाभासं सुखायैव मनो भवेत्। (68.52)

For the mind which does not have attachment towards anything anywhere (as a natural quality developed through Vichaara), which is in the quiescent state, which stays as the endless expanse of the self, which as a mind is non-existent yet shines as the mind-state of Reality, there is only the ‘pleasant state of happiness’.

विद्यादृशि प्रोदयमागतेन क्षयं त्वविद्याविषये गतेन सर्वत्र संसक्तिवर्जितेन स्वचेतसा तिष्ठति स मुक्तः। (53)

He, whose mind has risen up in the 'Vision of the Truth' and which has lost its Avidyaa-state completely, and which is without the least attachment to anything, is indeed liberated for sure.

सर्वदा सर्वसंस्थेन सर्वेण सह तिष्ठता सर्वकर्मरतेनापि मनः कार्यं विजानता, (69.01)

न सक्तमिह चेष्टासु न चिन्तासु न वस्तुषु नाकाशे नाप्यधो नाग्रे न दिक्षु न लतासु च, (2)

न बहिर्विपुलाभोगे न चैवेन्द्रियवृत्तिषु नाभ्यन्तरे न च प्राणे न मूर्धनि न तालुनि, (3)

न भूमध्ये न नासान्ते न मुखे न च तारके नान्धकारे न चाभासे न चास्मिन्हृदयाम्बरे, (4)

न जाग्रति न च स्वप्ने न सुषुप्ते न निर्मले नासिते न च वा पीतरक्तादौ शबले न च, (5)

न चले न स्थिरे नादौ न मध्ये नेतरत्र च न दूरे नान्तिके नाग्रे न पदार्थे न चात्मनि, (6)

न च शब्दस्पर्शरूपेषु न मोहानन्दवृत्तिषु न गमागमचेष्टासु न कालकलनासु च। (69.07)

A 'man endowed with discrimination' has to go through many events and situations of his life-story, and has to interact with many people of the world. In all such situations and when dealing with anyone who is related or unrelated, and while engaged in his various duties of the world, his mind should be made to have no attachment at all in the least, towards anything or anybody. (1)

Though engaged in various works, their planning and execution, and when dealing with the absence and presence of objects that are lost and gained, he must remain detached within and stay as the self-state only, as a witness only of the actions of the body, mind and intellect.

He must stay detached within, when interacting with all the people and all the objects that are found in all the directions, above, below, front or back and in all those places and countries where the directions move on and on like the creepers, and must deal with them appropriately, but not hang on to them like the ignorant. (2)

He has to remain detached within, when experiencing all the varieties of joys that spread out in the form of sense-enjoyments outside and when moving amongst them as the sensed objects.

He must not wastefully engage in the spiritual practices that do not have knowledge as their basis, like for example the controlling of the Praana; rising the coiled energy (Kundalini) towards the head; the HathaYoga practices of touching the palate with the tongue; concentrating in-between the eye-brow or the tip of the nose or the face or the eye-ball; and so on. He must not seek the visions obtained in meditation-states like the darkness or lustre (lights), or the appearance of the heart-lotus. (3) (4)

He must internally not see the divisions of Jaagrata, Svapna and Sushupti which are just the three continuous patterns of the mind rising one after another, and he should always stay only as the 'Turyaa state of knowledge' which supports these three states.

He must not let the divisions of Gunas to affect him and he should not see the Saattvic actions (Nirmala) as great, Taamasic actions (Asita) of rest or sleep as bad, and the Raajasic acts (PeetaRakta) as lowly; and should not allow their mixture (Shabala) also to affect him, since he is above all these Guna-based actions because of staying in the vision of the Truth. (5)

He must stay as the division-less self, and should not see the difference in the body-states as movement or steadiness since he is just the witness of the moving patterns of perception, which includes his body also. He must not see the divisions of time as beginning, middle, or the end of a creation, since he is the 'self' who is without beginning, middle or end. He must not see the division of space as near, far or front, since he is the self that is not contained in any space-measure.

He must not swerve from the non-dual state of the self and should not see any object as a second reality existing outside of the Aatman which gets confused as the Jeeva entity. (6)

He must not get affected by the sense-brought 'Bodha' of sound, touch, image, etc, and should not believe in the reality of objects that are made of only the sensed knowledge.

Like the ignorant he must not get excited and intoxicated by feeling the imagined joy in the objects made only of sense-knowledge. He must not bother to acquire Siddhis like travelling in the sky or of knowing all the events of all the three time-modes, since these Siddhis are also meaningless being connected to the unreal perceived world only. (7)

(A JeevanMukta is no more a Jeeva, but has to exist as a Jeeva till the body falls.)

केवलं चिति विश्रम्य किञ्चिच्चेत्यावलम्बिनि सर्वत्र नीरसमिव तिष्ठत्वात्मरसं मनः। (69.08)

Let the mind seeped in the essence of the self, stay restful in the continuous awareness of the true self (as the division-less Reality), by staying as a witness-presence only for all the actions of the outside world, aware of the essence-less state of the perceived everywhere.

तत्रस्थो विगतासङ्गो जीवोऽजीवत्वमागतः व्यवहारमिमं सर्वं मा करोतु करोतु वा। (69.09)

The Jeeva who was till now caught in the mind-made concepts of life, bondage, liberation etc, is now not a Jeeva anymore, but the dissolved state of the mind only, and is without attachment or attraction to anything else; (*he or it is not in the story of the life anymore*); let him continue to do the works of the life-story he was in, or he need not do that also.

*(It is his choice to continue the dream-story or not, and he can choose to act or not act as the same dream-character others see him as. He has to pretend himself to be one of the ignorant and live amidst them, or just walk out of the entire dream-arena.)*

अकुर्वन्नपि कुर्वाणो जीवः स्वात्मरतिः क्रियाः क्रियाफलैर्न संबन्धमायाति खमिवाम्बुदैः। (69.10)

The Jeeva (who is no more a Jeeva living a dream-life) who is absorbed in the restful ‘Vision of the Truth’ as the self, can busily engage himself in any work of his choice, yet he is a non-doer only and is not affected by the fruits of the actions (as sadness or joy), like the sky-space is not affected by the presence or absence of the clouds.

अथवा तमपि त्यक्त्वा चेत्यांशं शान्तचिद्धनः जीवस्तिष्ठतु संशान्तो ज्वलन्मणिरिव आत्मनि। (69.11)

Or, let that ‘excellent Jeeva’ discard those actions also, where he has to stay as just a witness only; and stay as the ‘quiescent state of Chit alone’ with complete quietness (without any action of the body or mind) absorbed in the self, like a gem that is shining in its own lustre.

निर्वाणमात्मनि गतः सततोदितात्मा जीवोऽरुचिर्व्यवहरन्नपि रामभद्र

नो सङ्गमेति गतसङ्गतया फलेन कर्मोद्भवेन सहतीव च देहभारम्। (69.12)

Hey RamaBhadra! The Jeeva who has attained the sheath-less state of the Aatman is always in the awareness of his true self (and is never identified with the body or its connected story of life).

He has no interest in the sense-produced world-conception any more (and sees always the unreal nature of everything).

Though engaged in the world affairs, he is not attached to them internally, and is not also attached to the fruits of his actions, and bears the weight of the body (as a burden to carry in his mind) till it dies by itself (as per the rules ordained for that Creation by that Brahmaa).

[The Knower of the Reality-state is always aware of the self as the expanse of Reality-state only, and knows well the unreal nature of the world-panorama; yet he has to live amidst people who believe in the reality of the world and who are identified with their bodies. He has to pretend to act like them only, and express joy and sorrow as suitable to the events of life. This is not a wanton cheating, but it is because he has attained the light of the knowledge-state and cannot explain it to others, while the others in his life are still groping in the darkness of delusion. Though unaffected inside, he has to live like a normal person amidst the ignorant crowd. How he does it, Vasishtha explains now.]

असंसङ्गसुखाभ्याससंस्थितैर्विततात्मभिः व्यवहारिभिरप्यन्तर्वीतशोकभयैः स्थितम्। (70.01)

Those who are established in the peaceful state of non-attachment, who see nothing other than the ‘Reality-shine of the self (as Bodha)’, stay without anxieties and sorrows attached to the objects and people, though engaged in the affairs of the world.

प्रक्षुब्धाक्षुब्धदेहस्याविसंवादेन संविदः अन्तःपूर्णस्य वदने श्रीरिन्दोरिव लक्ष्यते। (70.02)

Though met with situations of good and bad as connected to the body, he stays with a body that is not affected because of not identifying with it; is for sure filled inside with the stabilized state of the self (as self-knowledge) (and not as any imagined hallucination of bliss); and so the ‘beauty of quiescence’ shines in his face like that of a Full-moon, which is not affected by its waxing and waning states, and is always filled with nectar which is its essence.

चेत्यहीनं चिदालम्बं मनो यस्य गतज्वरं तेनाम्बु कतकेनेव जनता संप्रसीदति। (70.03)

When staying in the ‘presence of a Knower’, who does not act from the level of the anxiety-ridden mind, who is stabilized in the knowledge of the Reality, and who is freed of the fever of delusion - the people who are guided by him, get ‘clarity of mind’, like the water getting cleaned by the presence of the Kataka seed.

नित्यमात्मदृशा लीनो ज्ञः स्वस्थश्चञ्चलोऽपि सन्, क्षुब्धो दृश्यत एवासौ प्रतिबिम्बार्कवन्मुधा। (70.04)

Though always in the ‘Stabilized vision of the self (Truth)’, the ‘Knower’ who is always in the awareness of his essence, acts as if perturbed and involved in the life-stories, like the Sun who though unshaken, looks quivering in the waters as the reflection.

आत्मारामा महात्मानः प्रबुद्धाः परमोदयाः बहिः पिच्छाग्रतरला अन्तर्मरुवाचलाः। (70.05)

These ‘noble Knowers’, who have achieved the excellent state of knowledge are always in the quiescent state of the self, and are aware of the unreal nature of the world; and they conduct themselves in the outside world as if delicate like the tip of the feather (reacting to the world-information in the suitable manner), but are unshaken within like the Meru Mountain.

चित्तमात्मत्वमायातं सुखदुःखानुरञ्जनं नोपैति रङ्गसंयुक्तो मसृणः स्फटिको यथा। (70.06)

The ‘mind which has dissolved off and stays as the shine of the self only’, is not tainted by the colours of joys and sorrows brought about by the world-stories, like the sticky adhesives do not stick to the pure ‘Sphatika crystal’.

संसारदृष्टिरुदितं ज्ञातलोकपरावरं न रञ्जयति सच्चित्तं जललेखा यथाम्बुजम्। (70.07)

The ‘water waves’ do not stick to the lotus; so also, the various situations of the world do not stick (or affect) the ‘mind of a Knower of the Truth’, who has reached the excellent vision of knowledge and who has realized the supreme essence of both the Jeeva and the world.

[True, he also has attachment, not to the unreal world, but to the true self. He has no need to engage in ‘hourly meditation-sessions’ like the ignorant; and like those pretentious god-people, he does not show off his spiritual glory by physically renouncing objects and people. He sees Brahman alone as all, and has nothing to seek or reject.]

आत्मध्यानमयोऽध्याने प्रबोधं परमात्मनः कलनामलनिर्मुक्तः स्वसक्त इति कथ्यते। (70.08)

He is always in the ‘contemplation of the self as the Supreme self’ (even though he is busily engaged in the works of the world), and is always in the self-absorbed state of the meditation of the supreme self, though not engaged in meditation (like the immature ones seated in the lotus-posture), is freed of all the agitations of the world; and he is said to be self-attached.

[Without acquiring the knowledge of the self through Vichaara, if one physically renounces his family and people and walks away from his life-duties, it is not considered as true detachment, because he will perish by developing some other new attachment to some other new object of the world. A man who attains the knowledge of the self through Vichaara, stays attached to the self alone and has no attachment to the world at all, though he is performing his regular duties that belong to his life story.]

आत्मारामतया जीवो यात्यसंसङ्गतामिह आत्मज्ञानेन संसङ्गस्तनुतामेति नान्यथा। (70.09)

The Jeeva attains the state of non-attachment, by getting attached to the true self (through Vichaara). By acquiring the knowledge of the self alone, can the attachment to the worldly objects and people can be lessened, and not otherwise.

THE SUSHUPTI STATE OF THE KNOWER

जाग्रत्येव सुषुप्तस्थो जीवो भवति राघव अस्यां दृशि गतोऽद्वन्द्वो नित्यानस्तमयोदयः। (70.10)

Raaghava! The Jeeva remains awake in the deep-sleep where the perceived is absent.

When this ‘vision of Reality’ is acquired, he is no more affected by the joys and sorrows of the world, and is always in the ‘unset shine of the self-awareness’.

अत्र प्रौढिमुपायातः सूर्यतामेति पावर्णी परिणामवशादिन्दुरमावास्यार्कतामिव। (70.11)

When this vision becomes a natural-state through practice, then he attains the sacred state of the Sun, the pure state of witness-awareness in which he is always awake. For the Knower, the outside world is like the ‘New-moon night (Amaavasya)’ where his mind is asleep as it were, and his witness-state alone shines as the Moon, even in that dark night, like the Sun reflected in the waters on the ‘New-moon night’.

(How can such a state exist at all?)

चित्ते चित्तदशाहीने या स्थितिः क्षीणचेतसां सोच्यते शान्तकलना जाग्रत्येव सुषुप्ता। (70.12)

When the mind is no more a mind (without any agitation of any sort), then all the agitations that rise up as joys and sorrows and anxieties remain subdued; and that is the state of those who have dissolved their minds in the self-knowledge. When agitations are not there, then it is the quiet state of the sleep only, though one is aware of the sense-perceived world in Jaagrat.

तां सुषुप्तदशामेत्य जीवन्त्यवहरन्नरः सुखदुःखवत्राभिर्न कदाचन कृष्यते। (70.13)

When a man has attained such a 'deep sleep state', he is no more pulled by the leather straps of joys and sorrow, in whatever work he is engaged in his life.

जाग्रत्येव सुषुप्तस्थो यः करोति जगत्क्रियां तं यन्त्रपुत्रकमिव नायाति सुखदुःखदृक्। (70.14)

That man, who goes through his regular jobs lost in deep sleep (of self-awareness only), even while staying awake to the world, is like a 'mechanically operated doll', and will not feel any joy or sorrow from the world-happenings.

चित्तस्य बाधिका शक्तिर्भावाभावोपतापदा आत्मतामागते चित्ते तस्य किं बाधते कथम्। (70.15)

The 'powerful Ahamkaara alone' (like a devil) harasses the Chitta, hurting one with the absence and presence of objects and the people who are connected to it.

However, if the Chitta has reached the Aatman-awareness, what and how can anything affect it ever?

सुषुप्तबुद्धिः कर्माणि पूर्वमेवावहेलया कुर्वन्न बध्यते जीवो जीवन्मुक्ततया स्थितः। (70.16)

His mind asleep in the agitation-less state of the self, a 'man after liberation' should from the beginning itself, treat the works of the world as not of great importance (and know them as belonging to the mind-conceived reality only); then he will not get bound, and will stay as a liberated person even while living in the world.

सौषुप्तीं वृत्तिमाश्रित्य कुरु मा कुरु वानघ कर्म प्रकृतिजं पाकवशादुपगतं स्थितम्। (70.17)

Take to this path of the 'deep-sleep', when awake to the world hey Raaghava, then you can attend to your duties or renounce them also, whether they belong to your station of life or are forced on you by your previous way of life.

*(Actually there is no meaning in accepting or renouncing any work for the Knower.)*

नादानं न परित्यागः कर्मणोऽज्ञाय रोचते तिष्ठन्त्यवगतात्मानो यथाप्राप्तानुवर्तिनः। (70.18)

Acceptance or rejection is not the way of a Knower. Those who are in the self-awareness state, just attend to whatever has to be attended in the course of life, without any like or dislike.

कुर्वन्नपि न कर्तासि सुषुप्त्यैकस्थया धिया अकर्तापि च कर्तासि यथेच्छसि तथा कुरु। (70.19)

When you are engaged in the actions that belong to your station of life with your mind always staying quiet in the deep-sleep state (freed of all agitations), you will not be doing any action actually, and will not be bound by any action. If your mind is active with its agitations of likes and dislikes, then even if you refrain from actions, you will be doing the action actually and will be bound.

You are free to choose any path of life, if your mind remains silent without agitations, as if in deep sleep.

*(How can one perform actions and yet not get bound by them?)*

यथा न किञ्चित्कलयन्मञ्चके स्पन्दते शिशुः तथा फलान्यकलयन्कुरु कर्माणि राघव। (70.20)

A child keeps playfully moving its limbs inside the cradle without any particular purpose.

Raaghava! You also perform the actions of the outside world without feeling anxious about the results, staying inside the cradle of self-awareness.

अचेत्यचित्पदस्वच्छो जाग्रत्यपि सुषुप्तधीः यद्यत्करोति लब्धात्मा तस्मिंस्तस्य न कर्तृता। (70.21)

If the Jeeva is in the 'pure state of the Chit-awareness' where the perceived loses its reality status, then the mind is in the 'deep sleep state of the self-awareness' even when awake to the world-happenings; 'such a man of self-knowledge' does not do any action, whatever action he may appear to be doing with his body-image.

दशामासाद्य सौषुप्तीं स्वचित्ते च विवासनः अन्तः शीतलतामेति ज्ञो रसेन यथा शशी। (70.22)

Staying always in the 'deep sleep state of the self', with the mind completely free of all Vaasanaas, the 'Knower' feels cool within, like the Moon with its inborn nectar.

सुषुप्तस्थो महातेजाः पूर्णः पूर्णन्दुबिम्बवत्समः सर्वास्वस्थासु भवत्यद्रिर्यथर्तुषु। (70.23)

The 'Knower' shining with the 'lustre of self-knowledge' is always established in the 'deep-sleep state of the self', is complete with no-wants, and shines like the Moon that is complete with all its digits, and he is equal in all the situations of the life, like the mountain which is unaffected by the change of seasons.

सुषुप्तसंस्थो धीरात्मा बहिरायाति लोलतां क्रियासु नो भवत्कम्पः प्रस्पन्दित इवाचलः। (70.24)

The 'Knower' shining with the 'stabilized intellect' is always 'asleep in the self-awareness', and looks to others on the outside, as if he is doing some movements with the limbs while doing actions;

but inside, he is completely motion-less like the mountain which stays unshaken, though it may appear to be shaking by the movement that is seen only in the wind-blown trees.

सुषुप्तावस्थितो भूत्वा देहं विगतकल्मषः पातयाश्चथ वा दीर्घं कालं धारय शैलवत्। (70.25)

‘Established in the state of deep sleep of self-awareness’, and being rid of all the dirt (of attachment to the world), discard off the body now itself; or hold on to it for long, like a long-living mountain.

एषैव राम सौषुप्ती स्थितिरभ्यासयोगतः प्रौढा सती तुर्यमिति कथिता तत्त्वकोविदैः। (70.26)

Rama! This is the ‘deep-sleep state which when perfected by continuous practice’, is known as the ‘Turyaa state’ by the ‘Knowers of the Reality’.

*(Why the state of self-awareness is known as the deep-sleep state for a Knower?)*

आनन्दमय एवान्तः प्रक्षीणसकलामयः अत्यन्तास्तं गतमना भवति ज्ञो महोदयः। (70.27)

It is very blissful inside; there are no afflictions of any sort; and the mind is completely inactive for the ‘Knower who has attained the excellent state of Knowledge’.

तत्रस्थो ज्ञः प्रमुदितः परमानन्दघूर्णितः लीलामिवेमां रचनां सदा समनुपश्यति। (70.28)

‘A Knower who is deep asleep like this’ is rolling in the supreme bliss of quiescence, and is always joyous; and observes the ‘perceived world’ like an amusing sport.

वीतशोकभयायासो गतसंसारसंभ्रमः तुर्यावस्थामुपारूढो भूयः पतति नात्मवान्। (70.29)

The ‘excellent knower of the self’ is completely without any grief, or anxiety or tiredness when engaged in actions, is freed of the delusion of believing in the reality of the world, is well-established in the Turyaa state, and never again slips and falls into the delusion state once again.

प्राप्य स्वां पदवीं पुण्यां यथेदं भ्रमितं जगत्शैलसंस्थ इवाधःस्थं हसन्पश्यति धीरधीः। (70.30)

‘After having achieved the sacred state of self-knowledge’, the ‘courageous one’ who has discarded the reality seen in the world, observes the ways of the world with amusement, like a ‘man who has climbed on to the peak of the mountain’ looks at the people who are still struggling at the base of the mountain.

THE STATE BEYOND TURYYA

[After discarding the body at death as seen by the others of his life story-dream, what happens to a JeevanMukta?

After the concept of body vanishes, he goes beyond the word-made definitions of JeevanMukta, NityaMukta etc and stays as he is, as the very shine of reality.

JeevanMuktas are also of different levels in the knowledge and each Mukta exists as a form of knowledge identity only, without any form as such. He maintains a dormant state of a mind that can rise as any perceived with any body-form if he so wishes; or he may just stay quiet as the absorbed-state only without any perceived. His existence becomes fixed in the Reality-state like a star that shines far above the ignorant level of existence.

‘That formless state of the Self’ is beyond the grasp of the form-based ignorant.]

अस्यां तु तुर्यावस्थायां स्थितिं प्राप्याविनाशिनीं आनन्दैकान्तलीनत्वादनानन्दपदं गतः। (70.31)

As a JeevanMukta living a liberated life in a life-story, he stays established in the Turyaa state (Sushupti state of the self-awareness) while still living a life made of the three states of Jaagrat, Svapna and Sushupti, till the body exists as a connection to the outside world. This ‘quiescent state’ does not change by the death of the body also. He does not even have to hold on to a make-believe ego after the body is gone; and is completely one with the quiescent-state, and that state cannot even be defined as some blissful-state since it is beyond the state of bliss also.

*(That state is beyond the ordinary Turyaa-state also.)*

अनानन्दमहानन्दकलातीतस्ततोऽपि हि मुक्त इत्युच्यते योगी तुर्यातीतं पदं गतः। (70.32)

The Yogi, who stays as the very state of Reality that pervades all, transcends the very description of blisslessness or blissfulness, and stays truly liberated by transcending the Turyaa-state also.

परिगलितसमस्तजन्मपाशः सकलविलीनतमोमयाभिमानः

परमरसमयीं प्रयाति सतां जलगतसैन्धवखण्डवन्महात्मा। (70.33)

All the ropes of the birth and death as connected to the body stay dissolved off; the darkness of the Ahamkaara vanishes off completely; and he attains the state of existence made of supreme-essence and stays dissolved like the salt lump sunk inside the ocean-water.

यावत्तुर्यपरामर्शस्तावत्केवलतापदं जीवन्मुक्तस्य विषयो वचसां च रघूद्वह। (71.01)

Raghoodvaha! As long as the JeevanMukta is in the Turyaa-state where he is asleep in the Jaagrat, the 'Reality-state that is beyond the perception level' is just the description understood through words only, for him also. The state of those liberated ones who have gone beyond the form-level of JeevanMuktas cannot also be explained in words, since all the words belong to the mind-level only.

*(What it is like if the mind is not at all existent, even as a tool of perception?)*

अत ऊर्ध्वमदेहानां मुक्तानां वचसां तथा विषयो न महाबाहो पुरुषाणामिवाम्बरम्। (71.02)

Rama of mighty arms! A man with a physical body cannot understand the space-feeling which a wind can have; so also, this 'state of formless existence' is beyond the grasp even of a JeevanMukta.

सा हि विश्रान्तिपदवी दूरेभ्योऽपि दवीयसी गम्या विदेहमुक्तानां खलेखेव नभस्वताम्। (71.03)

'That state of complete quiescent-state as Reality-state' is further than the farthest.

This state will be attained by the formless ones (those who do not need a body for existence), like the wind entering the space-path further than the sky also.

'That is the Supreme state of rest' further than the farthest which has to be reached by 'those liberated ones devoid of the body-existence', like the wind has to flow in the emptiness-region of space.

सुषुप्तावस्थया कञ्चित्कालं भुक्त्वा जगत्स्थितिं तुर्यतामेति तदनु परमानन्दघूर्णितः। (71.04)

After remaining in the Sushupti state of self-awareness while living in the world, and experiencing the life in the world for some time, the JeevanMukta reaches the Turyaa state (as a witness-state of his life-situations); then follows the 'state beyond Turyaa also' (after the fall of the body), where one stays permeated by the blissful state of the Reality only.

तुर्यातीतदशां तज्ज्ञा यथा यान्त्यात्मकोविदाः तथाधिगच्छ निर्द्वन्द्वं पदं रघुकुलोद्भव। (71.05)

Like the 'excellent Knowers of the self' transcending even the Turyaa state, you also reach that state which is without divisions of any sort (where there is no perceived also to glorify the self-state as greater than the delusion-state).

*(You have to live in the world as a JeevanMukta till the time you can discard the body at the end of your duties on this Earth.)*

सुषुप्तावस्थया राम भव सम्यक्वहारवान् चित्रेन्दोरिव ते न स्तः क्षयोद्वेगावरिन्दम। (71.06)

Rama! Remain in the 'Sushupti state of self-awareness' and perform well, all the actions connected to the world. Hey Conqueror of enemies! The painted picture of the Moon is not worried about its losing of the digits, nor is it afraid of a Raahu swallowing it off; so also, you also do not bother about the afflictions the body has to go through, and also the death that the body has to face some day.

शरीरसंनिवेशस्य क्षये स्थैर्यं च संविदः मा गृहाण भ्रमो ह्येष शरीरमिति जृम्भते। (71.07)

Do not believe in the death or stability (life) of this body-thing that is fabricated out of elements. Delusion alone shines forth, as the appearance of this body.

देहनाशेन कोऽर्थस्ते कोऽर्थस्ते देहसंस्थया भव त्वं प्रकृतारंभस्तिष्ठत्वेष यथास्थितम्। (71.08)

What matters to you if the body dies, what matters to you if the body stays alive?

*(You have nothing to do with the body; it is not real.)*

ज्ञातवानसि तत्सत्यं बुद्धवानसि तत्पदं प्राप्तवानसि रूपं स्वं विशोको भव भूतये। (71.09)

Remain engaged in enterprises that belong to you naturally as a part of the life-story that your mind has conceived, like in a dream. Let the body remain as it is, as a part of the story.

You already know the 'Truth'; you have realized that state; you have attained the awareness of the self. Remain without any anxiety in your excellent state.

ईप्सितानीप्सितं त्यक्त्वा शीतलालोकशोभया अन्धकारात्तथाम्भोदान्मुक्तं खमिव शोभसे। (71.10)

You do not have any likes or dislikes and have renounced all the wants.

You are shining like the cloudless sky with the beauty of the cool moonlight which is freed of all the darkness and of all the dark clouds.

मनस्तवात्मसंपन्नं नाधः समनुधावति योगमन्त्रतपःसिद्धः पुरुषः खादिवावनिम्। (71.11)

Your mind already stays dissolved in the self-essence; it is not running downward, like a man who has mastered the art of travelling in the sky through Mantras, does not again go down to the Earth.