**Shanti Yoga Ashram**

**Ashtavakra Gita translation**

**Chapter 1**

**जनक उवाच ॥**

**कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।**

**वैराग्यं च कथं प्राप्तं एतद् ब्रूहि मम प्रभो ॥ १-१॥**

**katham jñanam avapnoti** Just how can knowledge be attained?

**katham muktir bhavisyati** . And how can freedom come about?

**vairagyam ca katham praptam** How is dispassion to be found?

**etad bruhi mama prabho ..** Please tell me what you can of this.

**अष्टावक्र उवाच ॥**

**मुक्तिं इच्छसि चेत्तात विषयान् विषवत्त्यज ।**

**क्षमार्जवदयातोषसत्यं पीयूषवद् भज ॥ १-२॥**

**astavakra uvaca** Ashtavakra said:

 **muktim icchasi cet tata** If you want freedom, you will have

**visayan visavat tyaja** . to turn away from outward things. See objects as objectionable scraps of waste: produced by partiality of outward sight perceiving an unwholesome world.

**ksamarjavadayatosa-satyam** Thus you may join back into truth:

**piyusavad bhaja ..** in patience and straightforwardness, in sympathy and quiet joy. Such virtues are your nourishment to seek undying life within.

**न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।**

**एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥ १-३॥**

**na prthvi na jalam nagnir** You are not made of ‘earth’, nor ‘water’,

**na vayur dyaur na va bhavan** . nor of ‘fire’, nor ‘air’, nor space and time, nor anything of world.

**esam saksinam atmanam** You are the witness of all these:

**cid-rupam viddhi muktaye** .. the self that shines as consciousness. Know only this, and you are free.

**यदि देहं पृथक् कृत्य चिति विश्राम्य तिष्ठसि ।**

**अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥ १-४॥**

**yadi deham prthak krtya** If separating body out,

**citi visramya tisthasi** . you stand at rest in consciousness,

**adhunaiva sukhi santo** then here and now you come to peace

**bandha-mukto bhavisyasi ..** and happiness, where you are free from all restraining ties and bonds.

**न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः ।**

**असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥ १-५॥**

**na tvam vipradiko varno** You don’t belong to any class.

**nasrami naksa-gocarah**  You’re not born high, nor lower down. Nor have you any stage of life that changes what you were before.

**asango ’si nirakaro** Unseen by sense, untouched by form,

**visva-saksi sukhi bhava ..** remaining always unattached, you’re just the witness of the world. Be that ... and come to happiness.

**धर्माधर्मौ सुखं दुःखं मानसानि न ते विभो ।**

**न कर्तासि न भोक्तासि मुक्त एवासि सर्वदा ॥ १-६॥**

**dharmadharmau sukham duhkham** All pain and pleasure, right and wrong,

**manasani na te vibho** . pertain to mind. They do not in the least pertain to you yourself: who carry on unlimited, continuing through everything.

**na kartasi na bhoktasi** You do not act or fail to act.

**mukta evasi sarvada ..** You don’t enjoy or suffer what results. Thus you remain completely free, always and everywhere.

**एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।**

**अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥ १-७॥**

**eko drastasi sarvasya** You are the one who sees, the only

**mukta-prayo ’si sarvada** see-er: who sees everything.

**ayam eva hi te bandho** At heart, you’re always free.

 **drastaram pasyasitaram** ..Your only bondage is then this: that you, who are in truth the see-er, look upon yourself as something else (as just a doing instrument, a petty doer who is seen).

**अहं कर्तेत्यहंमानमहाकृष्णाहिदंशितः ।**

**नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥ १-८॥**

**aham kartety aham-mana-** When bitten by the great black snake

**maha-krsnahi-damsitah** of ego’s self-regard, you say that ‘I do this’ or ‘I do that.’

**naham karteti visvasa**- But only take conviction in,

**mrtam pitva sukhi bhava ..** that ‘I am not this acting thing’; and come – beyond all passing on – back home, to lasting happiness.

**एको विशुद्धबोधोऽहं इति निश्चयवह्निना ।**

**प्रज्वाल्याज्ञानगहनं वीतशोकः सुखी भव ॥ १-९॥**

**eko visuddha-bodho** ’ham Convinced of truth, you realize:

**iti niscaya-vahnina** ‘I am the one, pure consciousness: just one, not made of many things.’

**prajvalyajñana-gahanam** Thus, in the fire of this conviction,

**vita-sokah sukhi bhava ..** may the dense entanglement of ignorance be burned away: to free you from all thought of grief and bring you back to rest content, at peace with what you really are.

**यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् ।**

**आनन्दपरमानन्दः स बोधस्त्वं सुखं भव ॥ १-१०॥**

**yatra visvam idam bhati** Just as a seeming snake appears

**kalpitam rajju-sarpavat** upon a rope that’s falsely seen, so too this seeming universe – extending through all space and time – is just imagination, misperceived 5 on nothing else but consciousness unaltered by imagining.

**ananda-paramanandah sa** Just that unaltered, knowing light

**bodhas tvam sukham cara ..** is true enjoyment: always found unlimited and ultimate, no matter what seems to take place. Live thus, as happiness itself.

**मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।**

**किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥ १-११॥**

**muktabhimani mukto** hi Whoever’s free has realized

**baddho baddhabhimany api** that freedom as one’s very own: as what one always is, oneself. Whoever’s bound remains imprisoned in the thought that one is bound, by things that limit what one is.

 **kim vadantiha satye ’yam** Such is the truth of what is said,

**ya matih sa gatir bhavet** .. that: ‘As one thinks so one becomes.’ Of this, the changing world is made.

**आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।**

**असङ्गो निःस्पृहः शान्तो भ्रमात्संसारवानिव ॥ १-१२॥**

**atma saksi vibhuh purna** Self is the witness, manifested

**eko muktas cid akriyah** everywhere; one simple, perfect consciousness; completely free and unattached, desireless, untouched by any seeming act.

**asango nisprhah santo** Thus unaffected and at peace,

**bhramat samsaravan iva ..** delusion shows it as a flow of life that passes through a world of seeming change and passing acts.

**कूटस्थं बोधमद्वैतमात्मानं परिभावय ।**

**आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥ १-१३॥**

**kutastham bodham advaitam** Reflecting back into your self,

**atmanam paribhavaya** you stand above all seeming else. Unmixed with body, sense and mind, your individuality is undivided consciousness, with nothing else beside itself.

**abhaso ’ham bhramam muktva** Thus, free yourself from the delusion

**bhavam bahyam athantaram** .. ‘I am this apparent person who has somehow come to be – perceived outside or felt within.’

**देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक ।**

**बोधोऽहं ज्ञानखङ्गेन तन्निकृत्य सुखी भव ॥ १-१४॥**

**dehabhimana-pasena** You’ve long been caught up in the noose

**ciram baddho ’si putraka**  of fancying that this imagined body is your real self.

**bodho ’ham jñana-khadgena** Cut off that fancy, with the sword

**tan niskrtya sukhi bhava ..** of knowing: ‘I am consciousness.’ Thus come to rest in happiness, at one with what you really are.

**निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।**

**अयमेव हि ते बन्धः समाधिमनुतिष्ठति ॥ १-१५॥**

**nihsango niskriyo ’si tvam** There, unattached and actionless,

**sva-prakaso nirañjanah** . you shine alone, by your own light, quite unaffected by all ill.

**ayam eva hi te bandhah** Your only bondage is just this:

**samadhim anutisthasi ..** that you keep after altered states where mind is shown absorbed in bliss.

**त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।**

**शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तताम् ॥ १-१६॥**

**tvaya vyaptam idam visvam** Just you are present everywhere,

**tvayi protam yatharthatah** pervading through this universe made up of your own thoughts and feelings. Everything is made of you.

**sudddha-buddha-svarupas tvam,** Your nature is pure consciousness.

**ma gamah ksudra-cittatam** .. That’s what you really are. Don’t go from there to pettiness of mind.

**निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।**

**अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥ १-१७॥**

**nirapekso nirvikaro** Come back to that unfathomable

**nirbharah sitalasayah** depth of pure intelligence where you stay always unaffected – cool beyond all expectation, unencumbered, undisturbed.

**agadha-buddhir aksubdho** Let all your tastes and inclinations

**bhava cin-matra-vasanah** .. show their nature – as they are. That is of consciousness alone.

**साकारमनृतं विद्धि निराकारं तु निश्चलम् ।**

**एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ १-१८॥**

**sakaram anrtam viddhi** Just realize that nothing with

 **nirakaram tu niscalam** some seeming form can be quite right. That only what remains unformed, beneath appearances, is found unshakable and therefore real.

**etat tattvopadesena** Where this is rightly taught and learned,

**na punar-bhava-sambhavah ..** there’s nothing more to be produced. No more becoming there occurs; no reborn life is born again.

**यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः ।**

**तथैवाऽस्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥ १-१९॥**

**yathaivadarsa madhyasthe** Just as a mirror is implied

**rupe ’ntah paritas tu sah** . within the image it reflects, but also stands beyond the show;

 **tathaivasmin sarire ’ntah** so too the highest principle

**paritah paramesvarah** .. that rules the world is found within the body, and beyond as well.

**एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।**

**नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥ १-२०॥**

**ekam sarva-gatam vyoma** As one pervading principle

**bahir antar yatha ghate** of space extends within a pot and goes beyond outside as well, through everywhere and everything;

**nityam nirantaram brahma** so too, one full reality

**sarva-bhuta-gane tatha** .. is always present everywhere, found unconfined within all things and in all groups and kinds of things.

**Chapter 2: Joy of self-realization**

 **जनक उवाच ॥**

**अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।**

**एतावन्तमहं कालं मोहेनैव विडम्बितः ॥ २-१॥**

**janaka uvaca** Janaka said:

**aho nirañjanah santo bodho** In truth, I am pure consciousness:

**ham prakrteh parah** at perfect peace, quite undisturbed by all of nature’s seeming acts.

**etavantam aham kalam** So, all this time I’ve been deceived

**mohenaiva vidambitah** .. by mere pretence, by just a show that isn’t really there at all.

**यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।**

**अतो मम जगत्सर्वमथवा न च किञ्चन ॥ २-२॥**

**yatha prakasayamy eko** This body here shines by my light:

**deham enam tatha jagat** it’s shown by me alone. But then, the same is true of everything in the entire universe.

**ato mama jagat sarvam** Thus, either everything is mine,

**athava na ca kimcana** .. or otherwise, not anything.

**स शरीरमहो विश्वं परित्यज्य मयाधुना ।**

**कुतश्चित् कौशलाद् एव परमात्मा विलोक्यते ॥ २-३॥**

**sasariram aho visvam** With world and body left behind

**parityajya mayadhuna** by me completely, here and now,

**kutascit kausalad eva** through some most inward faculty,

**paramatma vilokyate ..** the self I am is seen at last – beyond all doubt and ignorance.

**यथा न तोयतो भिन्नास्तरङ्गाः फेनबुद्बुदाः ।**

**आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥ २-४॥**

**yatha na toyato bhinnas** Waves, foam and bubbles are not

**tarangah phena-budbudah** anything but water, in themselves.

**atmano na tatha bhinnam** So too all things, throughout the world,

**visvam atma-vinirgatam ..** are always rising from the self. They’re never present otherwise, in anyone’s experience. It is of self that each is made. They’re nothing else but self alone.

**तन्तुमात्रो भवेद् एव पटो यद्वद् विचारितः ।**

**आत्मतन्मात्रमेवेदं तद्वद् विश्वं विचारितम् ॥ २-५॥**

**tantu-matro bhaved eva** Examined closely, cloth is found

**pato yadvad vicaritah** to be just thread. So too, upon

**atma-tanmatram evedam** dispassionate enquiry,

**tadvad visvam vicaritam ..** the world turns out to be just self.

**यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।**

**तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥ २-६॥**

**yathaiveksu-rase** **klipta** As sugar crystallized from juice

**tena vyaptaiva sarkara** becomes pervaded by its sweetness,

**tatha visvam mayi klptam** so do I pervade throughout

**maya vyaptam nirantaram ..** the universe produced in me.

**आत्मज्ञानाज्जगद् भाति आत्मज्ञानान्न भासते ।**

**रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद् भासते न हि ॥ २-७॥**

**atmajñanaj jagad bhati** It’s only from mistaken knowledge

**atma-jñanan na bhasate** of oneself that world appears. Where self is known for what it is, no seeming world arises there.

**rajjvajñanad ahir bhati** It’s like a rope seen as a snake.

**taj-jñanad bhasate na hi ..** The snake appears through wrongly knowing what is seen. Immediately the rope is known for what it is, the seeming snake there disappears.

**प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।**

**यदा प्रकाशते विश्वं तदाहं भास एव हि ॥ २-८॥**

**prakaso me nijam rupam** My very nature is just light.

**natirikto ’smy aham tatah** That is what I innately am. I never am apart from that.

**yada prakasate visvam** Whenever anything appears,

**tadaham bhasa eva hi ..** it is just I that shine in it. Through all appearances of world, there’s nothing there but I that shines.

**अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।**

**रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥ २-९॥**

**aho vikalpitam visvam** All of the universe, conceived

**ajñanan mayi bhasate** from ignorance, appears in me:

**rupyam suktau phani** like silver seems to shine in shell

**rajjau vari suryakare yatha** .. of pearl; or like a seeming snake seen in a piece of rope; or like a false mirage of water shown by trick of light from desert sun

**मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।**

**मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥ २-१०॥**

**matto vinirgatam visvam** At every moment that I know,

**mayy eva layam esyati** the world originates from me ...

**mrdi kumbho jale vicih** and then, immediately, returns

**kanake katakam yatha** .. to end dissolved in me alone: just like a pot returns to earth, like waves dissolve back into water, ornaments melt into gold.

**अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।**

**ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥ २-११॥**

**aho aham namo mahyam** I am just that which recognizes

**vinaso yasya nasti me** what I am, found always standing unaffected, undestroyed;

**brahmadi-stamba-paryantam** while the entire universe,

**jagannase ’pi tisthatah ..** right from the all-creating Lord to every smallest tuft of grass, keeps vanishing without a trace.

**अहो अहं नमो मह्यं एकोऽहं देहवानपि ।**

**क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥ २-१२॥**

**aho aham namo mahyam** I am just that which recognizes

**eko ’ham dehavan api** . my own self. And even where

**kvacin na ganta naganta** I seem embodied, I’m not complex.

**vyapya visvam avasthitah** .. I am just that simple one – not going anywhere, not coming here from anywhere – found always present, underlying everything throughout the universe.

**अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः ।**

**असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥ २-१३॥**

**aho aham namo mahyam** I’m that alone which recognizes

**dakso nastiha mat-samah** what I am. Here in this world – perceived by sense, conceived by mind – there’s nothing with my capability.

**asamsprsya sarirena yena** For I support all things,

**visvam ciram dhrtam ..** yet do not touch them bodily.

**अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन ।**

**अथवा यस्य मे सर्वं यद् वाङ्मनसगोचरम् ॥ २-१४॥**

**aho aham namo mahyam** I’m that alone which finally

**yasya me nasti kimcana** has independent self-respect: approached by seeing nothing anywhere, of any kind, as ‘mine’;

**athava yasya me sarvam** or else, by seeing everything

**yad van-manasa-gocaram** .. experienced as taking place in me alone, throughout the range described outside by words and acts or thought and felt within by mind.

**ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम् ।**

**अज्ञानाद् भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥ २-१५॥**

**jñanam jñeyam tatha jñata** Someone who knows, some way of

**tritayam nasti vastavam** knowing things, an object that is known. No such division of three things, no separated knower, knowing, known – is ever really there, in anyone’s experience.

**ajñanad bhati yatredam** These three appear misleadingly,

**so ’ham asmi nirañjanah** .. as a confusing show produced by a mistaken ignorance made up from put-together parts. I am the stainless truth of each: uncompromised by ignorance, untouched by partiality.

**द्वैतमूलमहो दुःखं नान्यत्तस्याऽस्ति भेषजम् ।**

**दृश्यमेतन् मृषा सर्वं एकोऽहं चिद्रसोमलः ॥ २-१६॥**

**dvaita-mulam aho duhkham** All misery is rooted in

**nanyat tasyasti bhesajam** duality, whereby some knower seems at odds with what is known. For this, there is no cure, except to realize the simple truth:

**drsyam etan mrsa sarvam** that anything somehow perceived

**eko ’ham cid-raso ’malah** as known apart from that which knows, is nothing but an empty show, believed through blind stupidity. I am untainted consciousness, the one pure savour of experience, found at one with everything.

**बोधमात्रोऽहमज्ञानाद् उपाधिः कल्पितो मया ।**

**एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥ २-१७॥**

**bodha-matro ’ham ajñanad** I am pure consciousness: expressed

**upadhih kalpito maya** in limited appearances that make me seem what I am not. Through wrongly knowing what I am, these limited expressions are conceived made up of name and form and quality – put on by me, to make a show of seeming world.

**evam vimrsato nityam** But where I stand, beneath the show,

**nirvikalpe sthitir mama** appearances are not conceived. No mind appears or disappears. My stand is thus beneath the mind: found always by reflecting back from blind, unseeing disregard to where there is no ignorance.

**न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्तो निराश्रया ।**

**अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥ २-१८॥**

**na me bandho ’sti mokso va** For me, there is no being bound

**bhrantih santa nirasraya** or getting freed. For all illusion is unfounded, is at peace.

**aho mayi sthitam visvam** The world stands just in me. But there,

**vastuto na mayi** sthitam in me, there really is no world.

**सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।**

**शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाधुना ॥ २-१९॥**

**sa-sariram idam visvam** It’s certain that there’s no such thing

**na kimcid iti niscitam** as this embodied universe.

**suddha-cin-matra atma ca** In all experience, there is only

**tat kasmin kalpanadhuna** consciousness: just my own self. And though this consciousness seems mixed with objects compromising it, in truth it’s always clean and pure: with never any trace found here of foreign matter that the mind conceives to have been added in. So how can there be any base on which conception could now stand?

**शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।**

**कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥ २-२०॥**

**sariram svarga-narakau** This body, hell and heaven,

**bandha-moksau bhayam tatha** bondage, liberation, fear: all these

**kalpana-matram evaitat** are just conceived appearances.

**kim me karyam cidatmanah** What have such things to do with me, who am just knowing, in myself?

**अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।**

**अरण्यमिव संवृत्तं क्व रतिं करवाण्यहम् ॥ २-२१॥**

**aho jana-samuhe ’pi** In my own sight, there’s no duality:

**na dvaitam pasyato mama** not even in a multitude of seeming you’s and me’s.

**aranyam iva samvrttam** It is as if the world has turned

**kva ratim karavany aham** into a far-off wilderness. What could there possibly be here to captivate my interest?

**नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।**

**अयमेव हि मे बन्ध आसीद्या जीविते स्पृहा ॥ २-२२॥**

**naham deho na me deho** I am no body, have no body.

**jivo naham, aham hi cit** I am not a made-up person, leading a created life. I’m nothing else but consciousness.

**ayam eva hi me bandha** My bondage was an empty claim

**asit ya jivite sprha** of personal possessiveness, desiring fancied bits of life.

**अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।**

**मय्यनन्तमहाम्भोधौ चित्तवाते समुद्यते ॥ २-२३॥**

**aho bhuvana-kallolair** I am that endless ocean where

**vicitrair drak samutthitam** the differentiated waves

**mayy ananta-mahambhodhau** of world are all at once produced,

**citta-vate samudyate** .blown in the wind of rising mind.

**मय्यनन्तमहाम्भोधौ चित्तवाते प्रशाम्यति ।**

**अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥ २-२४॥**

**mayy ananta-mahambhodhau** In that same ocean of myself,

**citta-vate prasamyati** the mind is stilled and comes to end.

**abhagyaj jiva-vanijo** Here, ego is a merchant trader

**jagat-poto vinasvarah** travelling in the ship of world, thus liable to be destroyed by tides of fortune turning ill.

**मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।**

**उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥ २-२५॥**

**mayy ananta-mahambhodhav** I am the unconditioned water

**ascaryam jiva-vicayah** in the many changing waves of different personalities, of different egos in the world.

**udyanti ghnanti khelanti** They rise, clash one against another,

**pravisanti svabhavatah** play a while, and are absorbed; impelled by nature from within.

**Chapter 3: Test of self-realization**

 **अष्टावक्र उवाच ॥**

**अविनाशिनमात्मानं एकं विज्ञाय तत्त्वतः ।**

**तवात्मज्ञानस्य धीरस्य कथमर्थार्जने रतिः ॥ ३-१॥**

**astavakra uvaca** Ashtavakra said:

**avinasinam atmanam** Now that you know your real self ekam

**vijñaya tattvatah** as one and indestructible, quite unaffected by all change;

**tavatma-jñasya dhirasya** if you’re established in this knowledge,

**katham artharjane ratih** how could you have any interest in such work as earns your keep and builds a store of useful wealth?

**आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।**

**शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥ ३-२॥**

**atmajñanad aho pritir** It’s only from one first mistake

**visaya-bhrama-gocare** from falsely knowing one’s own self, that fondness and affection rise for objects seen, deludedly, as physical or mental things.

**sukter ajñanato lobho** It’s like the greed of someone who

 **yatha rajata-vibhrame** has misperceived plain shell of pearl, confused by a mistaken dream of costly silver fancied here.

**विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।**

**सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥ ३-३॥**

**visvam sphurati yatredam** Now you have realized: ‘I’m that

**taranga iva sagare** in which all things appear and disappear, throughout experience, like waves in water, on the sea.’

**so ’ham asmiti vijñaya,** Then why should you keep running after

**kim dina iva dhavasi** things, as though you were in need?

**श्रुत्वापि शुद्धचैतन्य आत्मानमतिसुन्दरम् ।**

**उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥ ३-४॥**

**srutvapi suddha-caitanyam** Where self is known as pure awareness,

**atmanam atisundaram** its surpassing beauty shines: in all its perfect clarity, unstained by any otherness.

**upasthetyanta-samsakto** When this is heard and understood,

**malinyam adhigacchati** how can one yet be passionate to join in physical embrace that’s always somehow limited and compromised, by body’s imperfections and impurities?

**सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।**

**मुनेर्जानत आश्चर्यं ममत्वमनुवर्तते ॥ ३-५॥**

**sarva-bhutesu catmanam** It’s strange to see a sense of mineness

**sarva-bhutani catmani** treating certain things as ‘mine’

 **muner janata ascaryam** remaining in a sage who knows

**mamatvam anuvartate** one self called ‘I’ in everything and everything in that one self.

**आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः ।**

**आश्चर्यं कामवशगो विकलः केलिशिक्षया ॥ ३-६॥**

**asthitah paramadvaitam** It’s strange that one who’s come to rest

**moksarthe ’pi vyavasthitah** in final non-duality,

**ascaryam kama-vasago** who is established in the truth

**vikalah keli-siksaya** that makes one absolutely free, should yet keep leading (in the world of people and society) a life affected by desire: degraded by the artful games that the infatuated play.

**उद्भूतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः ।**

**आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥ ३-७॥**

**udbhutam jñana-durmitram** It’s strange that someone, having reached

**avadharyatidurbalah** that truth where time has come to end,

**ascaryam kamam akankset** should live on impotent in time:

**kalam antam anusritah** awaiting fond desire to rise and drive all our activities; though having fully understood desire’s partiality, as contrary to knowing right.

**इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः ।**

**आश्चर्यं मोक्षकामस्य मोक्षाद् एव विभीषिका ॥ ३-८॥**

**ihamutra viraktasya** For one who is disinterested

**nityanitya-vivekinah** in this world perceived by sense and in the subtle realms beyond, who knows the truth that lives unchanged beneath all change of seeming things, and who awaits deliverance of body’s final passing on

**ascaryam moksa-kamasya** it’s strange that till the time is right

**moksad eva vibhisika** this same deliverance may be avoided, and occasion fear

**धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा ।**

**आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥ ३-९॥**

**dhiras tu bhojyamano ’pi** No matter whether praised or feasted,

**pidyamano ’pi sarvada** nor tormented and condemned,

**atmanam kevalam pasyan** a sage established in the truth

**na tusyati na kupyati** of self seen always absolute, is not made pleased nor gets enraged.

**चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत् ।**

**संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः ॥ ३-१०॥**

**cestamanam sariram svam** To be great-hearted is to see

**pasyaty anya-sariravat** one’s mind and body acting just

**samstave capi nindayam** like other minds and other bodies

**katham ksubhyet mahasayah** acting in the object world. With every act found thus apart from unaffected self within, how then could any praise or blame disturb the one who sees like this?

**मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः ।**

**अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः ॥ ३-११॥**

**maya-matram idam visvam** When all the seeming things of world

**pasyan vigata-kautukah** are seen as just illusory, all interest in them is gone.

**api sannihite mrtyau** How then can one of deep conviction

**katham trasyati dhiradhih** past all vacillating doubt be found to shake in fear and trembling, even face to face with death?

**निःस्पृहं मानसं यस्य नैराश्येऽपि महात्मनः ।**

**तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥ ३-१२॥**

**nihsprham manasam yasya** For one whose greatness lies within,

**nairasye ’pi mahatmanah** there’s no desire left in mind: not even for desirelessness.

**tasyatma-jñana-trptasya** To whom or what can be compared

**tulana kena jayate** someone who’s found that happiness is only knowing one’s own self?

**स्वभावाद् एव जानानो दृश्यमेतन्न किञ्चन ।**

**इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥ ३-१३॥**

**svabhavad eva janano** When someone knows (from one’s own nature), all that’s seen (through mind and body) turns out to be no such thing.

**drsyam etan na kimcana** The different objects that appear when seen through personality, are shown not to exist at all when known from what one really is.

**idam grahyam idam tyajyam** With diff’ring things found nonexistent,

**sa kim pasyati dhiradhih** how can one of deep conviction – past all vacillating doubt – make out one thing fit to accept and something else fit to refuse?

**अन्तस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः ।**

**यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥ ३-१४॥**

**antas-tyakta-kasayasya** With interest in object things

**nirdvandvasya nirasisah** renounced by falling back within, there one is found desireless, beyond all pairs of opposites.

**yad-rcchay-agato bhogo** For one who’s there, disinterested,

**na duhkhaya na tustaye** enjoyment is spontaneous: quite unconcerned with seeking pleasure, or avoiding any pain.

**Chapter 4: Glory of self-realization**

 **जनक उवाच ॥**

**हन्तात्मज्ञानस्य धीरस्य खेलतो भोगलीलया ।**

**न हि संसारवाहीकैर्मूढैः सह समानता ॥ ४-१॥**

**janaka uvaca** Janaka said:

**hantatma-jñasya dhirasya** Oh yes. But then, the one who is

**khelato bhoga-lilaya** established in the real self acts only through the pure enjoyment of a show which is mere play.

**na hi samsara-vahikair** That’s not the same as the confused

**mudaih saha samanata** bewilderment of ego-laden personalities: like beasts of burden drawing carts which overflow with worldly happenings.

**यत् पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः ।**

**अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥ ४-२॥**

**yat padam prepsavo dinah** It is that state which all our

**sakradyah sarva-devatah** faculties, all energies and powers – themselves inherently inadequate – keep striving to attain.

**aho tatra sthito yogi** Once it is reached, even the yogi,

**na harsam upagacchati** standing there, no longer needs to press for heightened states of bliss.

**तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।**

**न ह्याकाशस्य धूमेन दृश्यमानापि सङ्गतिः ॥ ४-३॥**

**taj-jñasya punya-papabhyam** Whoever knows it, is at heart

**sparso hy antar na jayate** uncompromised by good or ill;

**na hy akasasya dhumena** just as the space pervading sky

**drsyamanapi sangati** is not itself made bright or dull by tricks of light on mist and cloud, although our eyes show it to be.

**आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।**

**यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥ ४-४॥**

**atmaivedam jagat sarvam** To one whose greatness lies within,

**jñatam yena mahatmana** all that’s perceived, throughout the world, is known as only one’s own self.

**yad-rcchaya varttamanam** In such a state, just who or what

**tam niseddhum ksameta kah** is there that could at all prevent one’s living moved from one’s own self and acting of one’s own accord?

**आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।**

**विज्ञस्यैव हि सामर्थ्यमिच्छानिच्छाविवर्जने ॥ ४-५॥**

**a-brahma-stamba-paryante** Among the whole community

**bhuta-grame catur-vidhe** of beings that have come to be, right from the all-creating Lord down to the smallest tuft of grass,

**vijñasyaiva hi samarthyam** it’s only one who rightly knows

**icchaniccha-vivarjane** that has the fitness to stand free of being pulled by what is liked or pushed away by what repels.

**आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरम् ।**

**यद् वेत्ति तत्स कुरुते न भयं तस्य कुत्रचित् ॥ ४-६॥**

**atmanam advayam kascij** It’s very rare that self is known

**janati jagad isvaram** without a second as the source from which all power and guidance comes to form the seeming world of change

**yad vetti tat sa kurute na** Where one’s own self is rightly known,

**bhayam tasya kutracit** from there one does what one finds fit, quite unafraid of anything.

**Chapter 5: Four ways to dissolution**

 **अष्टावक्र उवाच ॥**

**न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।**

**सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥ ५-१॥**

**astavakra uvaca** Ashtavakra said:

**na te sango ’sti kenapi** For you, there’s no attachment found

**kim suddhas tyaktum icchasi** which mixes you with anything that is apart from your own self. What then can you, who are thus pure, wish to renounce from what you are?

**sanghata-vilayam kurvann** Accordingly, dissolve away

**evam eva layam vraja** this complex mix of different things, and thus get merged back in again to your unmixed reality.

**उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।**

**इति ज्ञात्वैकमात्मानं एवमेव लयं व्रज ॥ ५-२॥**

**udeti bhavato visvam** From you arises all the world,

**varidher iva budbudah** like bubbles rising out from sea.

**iti jñatvaikam atmanam** Accordingly, know all of them

**evam eva layam vraja** as just one self; and thus get merged there, in your own reality.

**प्रत्यक्षमप्यवस्तुत्वाद् विश्वं नास्त्यमले त्वयि ।**

**रज्जुसर्प इव व्यक्तं एवमेव लयं व्रज ॥ ५-३॥**

**pratyaksam apy avastutvad** Although the world appears before

**visvam nasty amale tvayi** our faculties of sense, it is produced from unreality. It is not truly there in you, who are its pure reality.

**rajju-sarpa iva vyaktam** It’s like the semblance of a snake

**evam eva layam vraja** appearing quite confusingly when just a rope has been perceived. Take note of this; and thus get merged back into what you really are.

**समदुःखसुखः पूर्ण आशानैराश्ययोः समः ।**

**समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥ ५-४॥**

**sama-duhkha-sukhah purna** You are that being which is perfect:

**asa-nairasyayoh samah** just the same in grief and joy, the same in hope and in despair,

**sama-jivita-mrtyuh sann** the same in living as in dying.

**evam eva layam vraja** Only thus, as perfect being, may you come to be dissolved.

**Chapter 6: The higher knowledge**

**जनक उवाच ॥**

**आकाशवदनन्तोऽहं घटवत् प्राकृतं जगत् ।**

**इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ ६-१॥**

**Janaka uvaca** Janaka said:

**akasavad ananto ’ham** Like all-pervading space and time,

**ghatavat prakrtam jagat** I carry on, unlimited. It’s only nature’s acting forth that seems to show itself confined in seeming parts of changing world, each like the space within a pot.

**iti jñanam tathaitasya** Where this is rightly understood,

**na tyago na graho layah** as knowing truly, in itself, there’s nothing to be given up. Nor is there anything that needs to be perceived and taken in; nor anything to be dissolved.

**महोदधिरिवाहं स प्रपञ्चो वीचिसऽन्निभः ।**

**इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ ६-२॥**

**mahodadhir ivaham sa** Just what I am is like an ocean

**prapañco vici-samnibhah** manifested as a wave that is this seeming universe.

**iti jñanam tathaitasya** Where this is rightly understood,

**na tyago na graho layah** as knowing truly, in itself, there’s nothing to be given up. Nor is there anything that needs to be perceived and taken in; nor anything to be dissolved.

**अहं स शुक्तिसङ्काशो रूप्यवद् विश्वकल्पना ।**

**इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ ६-३॥**

**aham sa sukti-sankaso** I am like silver, wrongly thought

**rupyavad visva-kalpana** to be perceived in shell of pearl which is this fancied universe.

**iti jñanam tathaitasya** Where this is rightly understood,

**na tyago na graho layah** as knowing truly, in itself, there’s nothing to be given up. Nor is there anything that needs to be perceived and taken in; nor anything to be dissolved.

**अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि ।**

**इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥ ६-४॥**

**aham va sarva-bhutesu** I am myself in every being;

**sarva-bhutany atho mayi** and all beings are in me.

**iti jñanam tathaitasya** Where this is rightly understood,

**na tyago na graho layah** as knowing truly, in itself, there’s nothing to be given up. Nor is there anything that needs to be perceived and taken in; nor anything to be dissolved.

**Chapter 7: nature of self realization**

 **जनक उवाच ॥**

**मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।**

**भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥ ७-१॥**

**janaka uvaca** Janaka said:

**mayy ananta-mahambhodhau** In me, as in an ocean that

**visva-pota itas-tatah** is limitless, the ship of world

**bhramati svanta-vatena** gets tossed about blown here and there

**na mamasty asahisnuta** by my own wind of inner mind though all the while, just what I am remains completely undisturbed.

**मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।**

**उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥ ७-२॥**

**mayy ananta-mahambhodhau** In me, as in an ocean that

**jagad-vicih svabhavatah** is limitless, the wave of world

**udetu vastam ayatu na me** may rise or vanish of itself

**vrddhir na ca ksatih** I do not gain or lose thereby.

**मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।**

**अतिशान्तो निराकार एतदेवाहमास्थितः ॥ ७-३॥**

**mayy ananta-mahambhodhau** In me, as in an ocean that

**visvam nama vikalpana** is limitless, the world is only name, conceived by mind alone.

**atisanto nirakara** I am thus utterly at peace,

**etad evaham asthitah** unmixed with any made-up form. In this alone do I abide.

**नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।**

**इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्तितः ॥ ७-४॥**

**natma bhavesu no bhavas** Just what self is cannot be found

**tatranante nirañjane** in objects that have come to be. Nor is there any object in just that pure self which is unmarked and utterly unlimited, beyond all stain of compromise.

**ity asakto ’sprhah santa** Thus unattached, desireless,

**etad evaham astitah** true self is found at perfect peace. In this alone do I abide.

**अहो चिन्मात्रमेवाहं इन्द्रजालोपमं जगत् ।**

**इति मम कथं कुत्र हेयोपादेयकल्पना ॥ ७-५॥**

**aho cin-matram evaham** I am, in truth, pure consciousness.

**indra-jalopamam jagat** The changing world is an entangled web of show effectively made up by many tricky faculties of seeming sense and mind.

**ato mama katham kutra** So how and where can any thought

**heyopadeya-kalpana** of ‘mine’ tell what is right from wrong? What properly distinguishes, for ‘me’, what to reject as wrong from what I rightly may accept?

**Chapter 8: Bondage and liberation**

**अष्टावक्र उवाच ॥**

**तदा बन्धो यदा चित्तं किन्चिद् वाञ्छति शोचति ।**

**किञ्चिन् मुञ्चति गृण्हाति किञ्चिद् दृष्यति कुप्यति ॥ ८-१॥**

**astavakra uvaca** Ashtavakra said:

**tada bandho yada cittam** It is in bondage that some mind

**kimcid vañchati socati** feels want or grief for anything

 **kimcin muñcati grhnati** that mind rejects what it dislikes,

**kimcid dhrsyati kupyati** but likes some things and takes them in.

**तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।**

**न मुञ्चति न गृण्हाति न हृष्यति न कुप्यति ॥ ८-२॥**

**tada muktir yada cittam** It is in freedom that no want

**na vañchati na socati** nor any grief is felt by mind.

**na muñcati na grhnati** For then mind does not feel constrained na

**hrsyati na kupyati** by what it likes and must accept, nor else by what it does not like and must accordingly reject.

**तदा बन्धो यदा चित्तं सक्तं काश्वपि दृष्टिषु ।**

**तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥ ८-३॥**

**tada bandho yada cittam** It is in bondage that some mind

**saktam kasv api drstisu** is felt attached to any of these many things that seem perceived.

**tada mokso yada** cittam It is in freedom that no mind

**asaktam sarva-drstisu** is felt attached to anything, in all these things that seem perceived.

**यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।**

**मत्वेति हेलया किञ्चिन्मा गृहाण विमुञ्च मा ॥ ८-४॥**

**yada naham tada mokso** When there’s no thought of ‘I’, attached

**yadaham bandhanam tada** to anything that seems perceived, then liberation is attained. But when this thought of ‘I’ appears, it’s felt constrained by circumstance, in bondage to an alien world.

**matveti helaya kimcit** Reflecting thus, you come at last

**ma grhana vimuñca ma** to just that spontaneity where nothing need be taken in, nor anything needs pushing out.

**Chapter 9: disattachment**

**अष्टावक्र उवाच ॥**

**कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।**

**एवं ज्ञात्वेह निर्वेदाद् भव त्यागपरोऽव्रती ॥ ९-१॥**

**astavakra uvaca** Ashtavakra said:

**krtakrte ca dvandvani** To whom belongs what has been done

**kada santani kasya va** or has not been accomplished yet? When are such oppositions all resolved? Where are they put to rest?

**evam jñatveha nirvedad** By knowing thus, you may proceed

**bhava tyaga-paro ’vrati** from your indifferent ignorance to be intent upon renouncing and thus getting disengaged.

**कस्यापि तात धन्यस्य लोकचेष्टावलोकनात् ।**

**जीवितेच्छा बुभुक्षा च बुभुत्सोपशमः गताः ॥ ९-२॥**

**kasyapi tata dhanyasya** It’s only someone truly rich

**loka-cestavalokanat** whose wish for living, for enjoying

**jiviteccha bubhuksa ca** and for getting information

**bubhutsopasamah gatah** has been stilled from an astute discernment of the ways of world.

**अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।**

**असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥ ९-३॥**

**anityam sarvam evedam** All this, that’s found impermanent,

**tapa-tritaya-dusitam** gets vitiated in three ways.

**asaram ninditam heyam** It lacks in substance; brings on blame;

**iti niscitya samyati** it’s what we need to put aside. By getting to be sure of this, one may attain to lasting peace.

**कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।**

**तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥ ९-४॥**

**ko ’sau kalo vayah kim va** Just at what time or age in life

**yatra dvandvani no nrnam** are opposites no longer found to trouble people in the world?

**tany upeksya yatha-prapta-varti** It’s when these troubling opposites

**siddhim avapnuyat** are left behind that someone comes to rest fulfilled, content with what occurs of its own happening.

**नाना मतं महर्षीणां साधूनां योगिनां तथा ।**

**दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥ ९-५॥**

**nana matam maharsisam** Great seers and saints and yogis teach

**sadhunam yoginam tatha** through many different beliefs.

**drstva nirvedam apannah** When this is noticed, who of us

**ko na samyati manavah** could reasonably not attain to that detached indifference where peace and harmony are found?

**कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।**

**निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥ ९-६॥**

**krtva murti-parijñanam** Where someone has achieved in full

**caitanyasya na kim guruh** right knowledge of pure consciousness, what is that someone but a teacher –

**nirveda-samatayuktya** taking, through impartial reason,

**yas tarayati samsrteh** those who truly seek beyond the cyclic process of rebirth.

**पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।**

**तत्क्षणाद् बन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥ ९-७॥**

**pasya bhuta-vikarams tvam** Just see each transformed element

**bhuta-matran yatharthatah** as that which all these elements are always, in themselves alone.

**tat-ksanad bandha-nirmuktah** Then, from that instant, you will stand

**svarupa-stho bhavisyasi** completely free and unconstrained – in that one truth of your own nature, which is what you always are.

**वासना एव संसार इति सर्वा विमुञ्च ताः ।**

**तत्त्यागो वासनात्यागात्स्थितिरद्य यथा तथा ॥ ९-८॥**

**vasana eva samsara** It’s only inner inclinations

**iti sarva vimuñca** tah that make up a changing world of happenings which seem outside. Considering this, it is just these conditionings within your mind from which you need to free yourself.

**tat-tyago vasana-tyagat** Renunciation of the world

**sthitir adya yatha tatha** can only come from giving up mind’s inclinations from within. By that achievement, here and now, you stand where you are always free, no matter in what circumstance.

**Chapter 10: Quietude**

**अष्टावक्र उवाच ॥**

**विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।**

**धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥ १०-१॥**

**astavakra uvaca** Ashtavakra said:

**vihaya vairinam kamam** Forsaking as an enemy

**artham canartha-sankulam** all wish and want for object things, you must give up the narrowness of petty, personal desire. So also, you must give up wealth whose store of wanted objects comes inevitably mixed with loss.

**dharmam apy etayor hetum** And you will even have to go

**sarvatranadaram kuru** beyond all valued principles that cause our sense of gain or loss and drive our personal desires. It’s in this way that you transcend desire, wealth, morality. Thus you attain to your own self, disinterested everywhere.

**स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।**

**मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥ १०-२॥**

**svapnendra-jalavat pasya** See wealth and property and gifts

**dinani trini pañca va** and even friends and family

**mitra-ksetra-dhanagara-** and other such good fortune as

**dara-dayadi-sampadah** entanglements of fantasy, within a show that’s made by mind. This made-up show can never last: as mind keeps changing, all the time.

**यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।**

**प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥ १०-३॥**

**yatra yatra bhavet trsna** Wherever there may be desire,

**samsaram viddhi tatra vai** there is also found a world, made up of restless happenings that change and pass in course of time. You need to know this for yourself.

**praudha-vairagyam asritya** Attaining to mature dispassion,

**vita-trsnah sukhi bhava** may you find that you are free from want for objects of desire wished by thought in restless mind. For, in that freedom, you have come to lasting peace and happiness.

**तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।**

**भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः ॥ १०-४॥**

**trsna-matratmako bandhas** It’s only of the mind’s desire

**tan-naso moksa ucyate** that all our bondage has been made. Thus ‘freedom’ is a word that’s used where wish and want are found destroyed.

**bhavasamsakti-matrena** It’s only by detachment from

**prapti-tustir muhur-muhuh** the world of change and happening that anyone may come to joy which somehow lasts, repeatedly, through changing moments in our minds.

**त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।**

**अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥ १०-५॥**

**tvam ekas cetanah suddho** You are the one, pure consciousness

**jadam visvam asat tatha** found always indivisible. The world that’s seen is found inert. It is dead matter – lacking life – a show of blind unconsciousness that is accordingly unreal.

**avidyapi na kimcit sa** This is not even ignorance.

**ka bubhutsa tathapi te** But then, for you, what can there be that you may somehow wish to know? What meaning is there in this wish that you would somehow like to know? What’s true and real in the world, shown made of objects seen outside?

**राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।**

**संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥ १०-६॥**

**rajyam sutah kalatrani** So many kingdoms, sons and wives,

**sarirani sukhani ca** and bodies, pleasures have been lost –

**samsaktasyapi nastani** destroyed for you – although you were

**tava janmani janmani** attached to them, birth after birth.

**अलमर्थेन कामेन सुकृतेनापि कर्मणा ।**

**एभ्यः संसारकान्तारे न विश्रान्तमभून् मनः ॥ १०-७॥**

**alam arthena kamena** Enough of riches or desires,

**sukrtenapi karmana** or even actions rightly done.

**ebhyah samsara-kantare** By these, mind does not come to peace,

**na visrantam abhun manah** here in the jungle of the world.

**कृतं न कति जन्मानि कायेन मनसा गिरा ।**

**दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥ १०-८॥**

krtam na kati janmani How many births have you not done,

kayena manasa gira with body and with mind and speech,

duhkham ayasadam karma this laboured work that brings you grief.

tad adyapy uparamyatam It’s these encumbered acts of work that, here and now, you need to cease.

**Chapter 11: Wisdom**

 **अष्टावक्र उवाच ॥**

**भावाभावविकारश्च स्वभावादिति निश्चयी ।**

**निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥ ११-१॥**

**astavakra uvaca** Ashtavakra said:

**bhavabhava-vikaras** ca It is to nature that belongs

**sva-bhavad iti niscayi** whatever happens, does not happen,

**nirvikaro gata-klesah** gets created or destroyed,

**sukhenaivopasamyati**  or altered in a changing world. All this occurs quite naturally. It happens of its own accord. When that is surely understood, whoever realizes it finds comfort, leading back to peace which no affliction can disturb.

**ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।**

**अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥ ११-२॥**

**isvarah sarva-nirmata** For someone who’s completely sure

**nehanya iti niscayi** that everything here in the world is a creation of the Lord and that there is no alien thing,

**antar-galita-sarvasah** all hope or wish for outside things

**santah kvapi na sajjate** becomes dissolved in peace within. Then, how can there be anything to which that someone is attached?

**आपदः सम्पदः काले दैवादेवेति निश्चयी ।**

**तृप्तः स्वस्थेन्द्रियो नित्यं न वान्छति न शोचति ॥ ११-३॥**

**apadah sampadah kale** For someone who’s completely sure

**daivad eveti niscayi** that fortunes and misfortunes come in course of time from fate alone,

**trptah svasthendriyo nityam** all faculties remain controlled

**na vañchati na socati** spontaneously: from self within. That someone always rests content, where neither want nor grief is found.

**सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।**

**साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥ ११-४॥**

**sukha-duhkhe janma-mrtyu** For someone who’s completely sure

**daivad eveti niscayi** that joy and pain, like birth and death, arise in time from fate alone,

**sadhyadarsi nirayasah** it is not hopefully perceived

**kurvann api na lipyate** that everything which we expect can somehow always be achieved. That someone is thus liberated from involvement with exertion. Such a one is always free: never found to be attached, not even in the midst of doing body’s actions in the world.

**चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।**

**तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥ ११-५॥**

**cintaya jayate duhkham** All suffering here in this world

**nanyatheheti niscayi** is just a fearful fantasy, born only from mind’s worrying.

**taya hinah sukhi santah** Whoever is convinced of this

**sarvatra galita-sprhah** gets thereby freed and rests content – with all desires given up – no matter where, no matter when.

**नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।**

**कैवल्यं इव सम्प्राप्तो न स्मरत्यकृतं कृतम् ॥ ११-६॥**

**naham deho na me deho** ‘No, I am not this body here.

**bodho ’ham iti niscayi** And no, this body is not mine.’

**kaivalyam iva samprapto** Whoever is convinced of this

**na smaraty akrtam krtam** does not fall back on what’s been done, nor frets at what’s been left undone. Beyond all doing or non-doing, freedom is found absolute.

**आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।**

**निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्वृतः ॥ ११-७॥**

**a-brahma-stamba-paryantam** ‘Just I alone am all of this:

**aham eveti niscayi** right from the all-creating Lord down to the smallest tuft of grass.’ Whoever knows that truth for sure is freed from all conditioned thought.

**nirvikalpah sucih santah** That someone is thus pure, at peace –

**praptaprapta-vinirvrtah** remaining always turned away from what may sometimes be attained or may sometimes be unattained.

**नाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।**

**निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥ ११-८॥**

**nanascaryam idam visvam** For someone who’s completely sure

**na kimcid iti niscayi** that this amazing, complex world is not at all what it appears,

**nirvasanah sphurti-matro** that certainty brings freedom from

**na kimcid iva samyati** all personal conditioning of wish and want for partial things. Thus freed from personality, one comes at last to shining peace whose very nature lights itself, as if there’s nothing in the world that may exist or not exist.

**Chapter 12:**

 **जनक उवाच ॥**

**कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।**

**अथ चिन्तासहस्तस्माद् एवमेवाहमास्थितः ॥ १२-१॥**

**janaka uvaca** Janaka said:

**kaya-krtyasahah purvam** At first repelled by body’s acts,

**tato vag-vistarasahah** next by long speech and then by thought

**atha cintasahas tasmad evam evaham asthitah** it’s thus alone that I abide.

**प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।**

**विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥ १२-२॥**

**prity-abhavena sabdader** Not getting to be int’rested

**adrsyatvena catmanah** in sound and other kinds of sense, and by there being nothing seen of self by our sense faculties,

**viksepaikagra-hrdaya** I’m always free at heart: of both

**evam evaham asthitah** distraction and one-pointedness. It’s thus alone that I abide.

**समाध्यासादिविक्षिप्तौ व्यवहारः समाधये ।**

**एवं विलोक्य नियमं एवमेवाहमास्थितः ॥ १२-३॥ ।**

**sam-adhyasadi-viksiptau** It’s only in distraction caused

**vyavaharah samadhaye** by superimposition (and such other things) that action need be taken to become absorbed in concentrated states of mind.

**evam vilokya niyamam** This being seen to be the rule,

**evam evaham asthitah** it’s thus alone that I abide

**हेयोपादेयविरहाद् एवं हर्षविषादयोः ।**

**अभावादद्य हे ब्रह्मन्न् एवमेवाहमास्थितः ॥ १२-४॥**

**heyopadeya-virahad** Where all accepting and rejecting

**evam harsa-visadayoh** have been left behind, there can be no excitement or dejection that produce a show of change.

**abhavad adya he brahmann** Thus, here and now, a state is reached

**evam evaham asthitah** in which no change at all appears. No changing happening is shown deceptively superimposed upon unchanged reality. Just that itself is all there is, found where no happenings appear. It’s thus alone that I abide.

**आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।**

**विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥ १२-५॥**

**asramanasramam dhyanam** What way of life to lead or not,

**cittas-vikrta-varjanam** or meditation, or rejecting habits and beliefs that mind has currently come to accept

**vikalpam mama viksyaitair** discerning my mistaken fancies

 **evam evaham asthitah** and confusions by these means, I come at last to clarity, in which I thus alone abide.

**कर्मानुष्ठानमज्ञानाद् यथैवोपरमस्तथा ।**

**बुध्वा सम्यगिदं तत्त्वं एवमेवाहमास्थितः ॥ १२-६॥**

**karmanusthanam ajñanad** Restraining or avoiding action

**athaivoparamas tatha** comes as much from ignorance as action seeking to achieve desired objects in the world.

**buddhva samyag idam tattvam** Beyond what’s done or is not done,

**evam evaham asthitah** there is this principle of truth, which must be fully recognized by coming back to what it is. It’s there, alone, that I abide.

**अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।**

**त्यक्त्वा तद्भावनं तस्माद् एवमेवाहमास्थितः ॥ १२-७॥**

**acintyam cintyamano ’pi** In thinking of what can’t be thought

**cintarupam bhajaty asau** some form of thought must be involved.

**tyaktva tad-bhavanam tasmad** So too that last-remaining mode

**evam evaham asthitah** of thinking must be given up, to stand in truth where I abide.

**एवमेव कृतं येन स कृतार्थो भवेदसौ ।**

**एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥ १२-८॥**

**evam eva krtam yena** Whoever has accomplished that

**sa krtartho bhaved asau** has done what needed to be done, has now arrived at what was sought.

**evam eva svabhavo yah** Whoever lives there naturally

**sa krtartho bhaved asau** finds truth alone, spontaneously, throughout all changes that appear. Established thus, in truth alone, all that was needed has been done.

**Chapter 13: Happiness**

 **जनक उवाच ॥**

**अकिञ्चनभवं स्वास्थं कौपीनत्वेऽपि दुर्लभम् ।**

**त्यागादाने विहायास्मादहमासे यथासुखम् ॥ १३-१॥**

**akimcana-bhavam svasthyam** In one who is completely free

**kaupinatve ’pi durlabham** of anything that’s thought possessed, there springs an unaffected peace. But, even if it’s just a loin-cloth which gets taken to be ‘mine’, this sense of owning something else impairs that springing up of peace.

**tyagadane vihayasmad** Accordingly, with all rejecting

**aham ase yatha-sukham** and accepting given up, I live content with what I am.

**कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खेद्यते ।**

**मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥ १३-२॥**

**kutrapi khedah kayasya** At some place or another, it

**jihva kutrapi khidyate** is body that becomes distressed.

**manah kutrapi tat tyaktva** Elsewhere, it may be speech or mind

**purusarthe sthitah sukham** that suffers trouble and wears out. Renouncing these, I rest content: established in that goal of life from where all meaning is expressed, for which all that we do is done.

**कृतं किमपि नैव स्याद् इति सञ्चिन्त्य तत्त्वतः ।**

**यदा यत्कर्तुमायाति तत् कृत्वासे यथासुखम् ॥ १३-३॥**

**krtam kim api naiva syad** In truth, there’s nothing ever done.

**iti sañcintya tattvatah** There can be no accomplishment claimed rightfully by anyone.

**yada yat kartum ayati tat** When this is fully realized,

**krtvase yatha-sukham** what’s there to do just comes about. That being done, I live at peace from which I cannot be disturbed.

**कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।**

**संयोगायोगविरहादहमासे यथासुखम् ॥ १३-४॥**

**karma-naiskarmya-nirbandha-** Where yogis take themselves to stand

**bhava deha-stha-yoginah** in body, they remain tied down to states of acting or not acting in a world where change takes place.

**samyogayoga-virahad** Abandoning all such involvement

**aham ase yatha-sukham** and detachment, I am found as that which always lives content: at peace with what I always am.

**अर्थानर्थौ न मे स्थित्या गत्या न शयनेन वा ।**

**तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥ १३-५॥**

**arthanarthau na me sthitya** No gain or loss gets to be mine.

**gatya na sayanena va** I do not gain, nor do I lose by standing up or lying down or going off to somewhere else.

**tisthan gacchan svapan tasmad** In standing still or travelling,

**aham ase yatha-sukham** as in the depth of dreamless sleep, I live content, in perfect peace, exactly as I always am.

**स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।**

**नाशोल्लासौ विहायास्मदहमासे यथासुखम् ॥ १३-६॥**

**svapato nasti me hanih** In sleep, my presence is not lost:

**siddhir yatnavato na va** I live there undiminishing. Nor in deep sleep is there found gain which striving in the world achieves.

**nasollasau vihayasmad** Abandoning both dark destruction

**aham ase yatha-sukham** and bright gain, I live fulfilled, with nothing further to attain.

**सुखादिरूपा नियमं भावेष्वालोक्य भूरिशः ।**

**शुभाशुभे विहायास्मादहमासे यथासुखम् ॥ १३-७॥**

**sukhadi-rupa niyamam** Appearances of pleasure and

**bhavesv alokya bhurisah** of other such emotions are

**subhasubhe vihayasmad** found limited and compromised,

**aham ase yatha-sukham** by their occurrence in a world of circumstantial happenings. Observing this, time and again, all judgment of what’s beautiful or ugly must be left behind. Thus, I return to live content where peace and happiness are found beyond all thought of compromise.

**Chapter 14: Tranquility**

 **जनक उवाच ॥**

**प्रकृत्या शून्यचित्तो यः प्रमादाद् भावभावनः ।**

**निद्रितो बोधित इव क्षीणसंस्मरणो हि सः ॥ १४-१॥**

**janaka uvaca** Janaka said:

**prakrtya sunya-citto yah** Consider someone who at heart

**pramadad bhava-bhavanah** is free of calculating mind. For someone thus devoid of mind, there is no thought of objects gained. All thought arises motiveless, inspired by nature from within.

**nidrito bodhita iva** It is as though that someone finds

**ksina-samsmarano hi sah** a consciousness that stays awake: throughout all dreams which mind creates, and in the depth of dreamless sleep. Returning there, all personal conditioning – inherited by recollection from the past becomes exhausted, comes to end.

**क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।**

**क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥ १४-२॥**

**kva dhanani kva mitrani** In what or where are riches found?

**kva me visaya-dasyavah** Where comrades, friends? Where fancied objects, robbing mind of sober sense?

**kva sastram kva ca vijñanam** And where is learning, where is reason

**yada me galita sprha** telling right from what is wrong? As my desire melts away, just what of value can remain?

**विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।**

**नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥ १४-३॥**

**vijñate saksi-puruse** Where self is known as that transcendent

**paramatmani cesvare** principle of unaffected witnessing, from which all capability and guidance comes,

**nairasye bandha-mokse ca** there can be no desire left

**na cinta muktaye mama** to free myself of being bound. No such desire can occur.

**अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।**

**भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥ १४-४॥**

**antar-vikalpa-sunyasya** Where someone inwardly quite free

**bahih sva-cchanda-carinah** of worried thought acts outwardly inspired from pure happiness of undeliberated self

**bhrantasyeva dasas** those carefree acts may seem insane,

**tas tas tadrsa eva janate** may seem improper and confused. It’s only someone else like that who understands such carefree acts and the extraordinary states that their strange author passes through.

**Chapter 15: Knowledge of the self**

 **अष्टावक्र उवाच ॥**

**यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।**

**आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥ १५-१॥**

**yatha-tathopadesena** One who is pure of mind and heart

**krtarthah sattva-buddhiman** attains to what is sought, to truth that’s told exactly as it is.

**ajivam api jijñasuh** But someone else may stay perplexed,

**paras tatra vimuhyati** despite a wish for learning that continues through the course of life.

**मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।**

**एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥ १५-२॥**

**mokso visaya-vairasyam** Distaste for objects liberates,

**bandho vaisayiko rasah** and relishing these objects binds.

**etavad eva vijñanam** It’s thus that knowledge is discerned.

**yathecchasi tatha kuru** Then, do exactly as you please.

**वाग्मिप्राज्ञामहोद्योगं जनं मूकजडालसम् ।**

**करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षभिः ॥ १५-३॥**

**vagmi-prajña-mahodyogam** This knowledge of plain truth may make

**janam muka-jadalasam** a person who is eloquent,

**karoti tattva-bodho ’yam** intelligent and active seem

**atas tyakto bubhuksubhih** to have turned dumb, turned stupid and unwilling to do anything. Such knowledge is not meant for those who seek enjoyment in the world.

**न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।**

**चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥ १५-४॥**

**na tvam deho na te deho** You are not body; body is

**bhokta karta na va bhavan** not yours. Nor are you any doer, nor enjoyer anywhere.

**cid-rupo ’si sada saksi** Just what you are is consciousness:

**nirapeksah sukham cara** appearing as that silent witness which stays always unattached. As that alone, you live content through all that happens in the world.

**रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।**

**निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥ १५-५॥**

**raga-dvesau mano-dharmau** Like and dislike depend on mind.

**na manas te kadacana** But no such mind is ever yours.

**nirvikalpo ’si bodhatma** You are just consciousness itself,

**nirvikarah sukham cara** quite independent of all thought. As that alone you live content, at peace with what you really are.

**सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।**

**विज्ञाय निरहङ्कारो निर्ममस्त्वं सुखी भव ॥ १५-६॥**

**sarva-bhutesu catmanam** True self is found in every being,

**sarva-bhutani catmani** and each being truly lives in nothing else but self alone.

**vijñaya nirahamkaro** It is by realizing this

**nirmamas tvam sukhi bhava** that anyone may live content, quite free of ego claiming acts and objects that it thinks are ‘mine’.

**विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।**

**तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥ १५-७॥**

**visvam sphurati yatredam** Like waves arising in the sea,

**taranga iva sagare** this universe springs forth, into its show of many changing things.

**tat tvam eva na sandehas** But this is only consciousness,

**cin-murte vijvaro bhava** here seen embodied as a world. Be that one consciousness, untouched by feverish anxiety.

**श्रद्धस्व तात श्रद्धस्व नात्र मोऽहं कुरुष्व भोः ।**

**ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥ १५-८॥**

**sraddhatsva tata sraddhatsva** Be sure of it, be deeply sure

**natra moham kurusva bhoh** that you make no confusion here.

**jñana-svarupo bhagavan** You are what knowledge truly is,

**atma tvam prakrteh parah** just that from which all guidance comes. That is the self, just what you are, beyond all nature’s functioning.

**गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।**

**आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥ १५-९॥**

**gunaih samvestito dehas** This body is found wrapped around

**tisthaty ayati yati ca** by qualities. Accordingly, it stays unmoved, it comes and goes.

**atma na ganta naganta** But self is not affected thus.

**kim enam anusocasi** It neither comes, nor does it go. Why then feel sorry for its sake?

**देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।**

**क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥ १५-१०॥**

**dehas tisthatu kalpantam** Let body last, until its cyclic

**gacchatv adyaiva va punah** journey ends. Or let it go, here and now, repeatedly.

**kva vrddhih kva ca va hanis** What gain or loss pertains to you,

**tava cin-matra-rupinah** who are yourself just consciousness, unmixed with anything besides?

**त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।**

**उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥ १५-११॥**

**tvayy ananta-mahambhodhau** In you, who are an ocean that

**visva-vicih sva-bhavatah** is limitless, let there arise

**udetu vastam ayatu** and let subside each wave of world

**na te vrddhir na va ksatih** that happens of its own accord. This does not add to what you are. Nor does it take from what is yours.

**तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।**

**अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥ १५-१२॥**

**tata cin-matra-rupo ’si** You are pure consciousness itself.

**na te bhinnam idam jagat** This changing world is nothing different from what you are yourself.

**atah kasya katham kutra** Then how and where does thought arise

**heyopadeya-kalpana** of what to take or to reject? To whom can such a thought occur?

**एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।**

**कुतो जन्म कुतो कर्म कुतोऽहङ्कार एव च ॥ १५-१३॥**

**ekasminn avyaye sante** You are yourself that changeless peace:

**cid-akase ’male tvayi** one single, unmixed consciousness continuing through everything.

**kuto janma kutah karma** In that, from where does birth arise?

**kuto ’hamkara eva ca** Where action? And where ego’s false pretence, to be an acting ‘I’?

**यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।**

**किं पृथक् भासते स्वर्णात् कटकाङ्गदनूपुरम् ॥ १५-१४॥**

**yat tvam pasyasi tatraikas** In what you see, just you shine there,

**tvam eva pratibhasase** all on your own. What else but gold

**kim prthak bhasate svarnat** shines out in golden ornaments?

**katakangada-nupuram**

**अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।**

**सर्वमात्मेति निश्चित्य निःसङ्कल्पः सुखी भव ॥ १५-१५॥**

**ayam so ’ham ayam naham** You must completely leave behind

**vibhagam iti santyaja** dividing thoughts, like **‘**This is what I am’ or ‘No, I am not this’.

**sarvam atmeti niscitya** Find out for sure that everything

**nihsankalpah sukhi** bhava is self alone. Thus you return to what you are, to happiness found free of mind’s desiring.

**तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।**

**त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥ १५-१६॥**

**tavaivajñanato visvam** The world arises only from

**tvam ekah param-arthatah** your ignorance. It’s you alone who are the one reality.

**tvatto ’nyo nasti samsari** Apart from you, no one migrates

**nasamsari ca kascana** from life to life. It is none other than your self that is found free of transmigrating in this way.

**भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।**

**निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥ १५-१७॥**

**bhranti-matram idam visvam** This world is a bewilderment.

**na kimcid iti niscayi** It is not truly anything that it’s perceived and thought to be.

**nirvasanah sphurti-matro** Whoever finds this out for sure

**na kimcid iva samyati** becomes thereby disint’rested, no longer driven by desire. Thus,consciousness is found to shine unmixed, as its own knowing light. It’s there at last that peace is found as though no other thing exists. It’s found completely undisturbed, illuminated from within.

**एक एव भवाम्भोधावासीदस्ति भविष्यति ।**

**न ते बन्धोऽस्ति मोक्षो वा कृत्यकृत्यः सुखं चर ॥ १५-१८॥**

**eka eva bhavambhodhav** Here, in the ocean of the world,

**asid asti bhavisyati** just one alone was in the past, is now, and will in future be.

**na te bandho ’sti mokso va** No bondage, freedom can be yours.

**krta-krtyah sukham cara** Thus live fulfilled, content, at peace.

**मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।**

**उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥ १५-१९॥**

**ma sankalpa-vikalpabhyam** You are just consciousness itself.

**cittam ksobhaya cin-maya** Do not disturb your mind with wrangling arguments, for or against.

**upasamya sukham tistha** Stay calm, content in your own self.

**svatmany ananda-vigrahe** For it is there, within your heart, that happiness is truly found.

**त्यजैव ध्यानं सर्वत्र मा किञ्चिद् हृदि धारय ।**

**आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥ १५-२०॥**

**tyajaiva dhyanam sarvatra** Give even contemplation up.

**ma kimcid dhrdi dharaya** Hold nothing in your heart and mind.

**atma tvam mukta evasi** It is as self that you are free.

**kim vimrsya karisyasi** What will you gain by any thought?

**Chapter 16: Special instruction**

 **अष्टावक्र उवाच ॥**

**आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।**

**तथापि न तव स्वास्थ्यं सर्वविस्मरणाद् ऋते ॥ १६-१॥**

**astavakra uvaca** Ashtavakra said:

**acaksva srnu va tata** Although you often may discuss

**nana-sastrany-anekasah** or listen to what many different

**tathapi na tava svasthyam** scriptures say, you won’t by this

**sarva-vismaranad rte** stand independent in your self. That freedom cannot be attained without forgetting everything that memory has brought to mind.

**भोगं कर्म समाधिं वा कुरु विज्ञ तथापि ते ।**

**चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥ १६-२॥**

**bhogam karma samadhim va** As someone who has learned discernment,

**kuru vijña tathapi te** you may find yourself engaged in life’s enjoyments, or in work that may be usefully achieved, or else in states of mind’s absorption back into the depth of heart.

**cittam nirasta-sarvasam** But even so, your mind will long

**atyartham rocayisyati** to reach beyond the aims it seeks, to where all wish and hope dissolve.

**आयासात्सकलो दुःखी नैनं जानाति कश्चन ।**

**अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥ १६-३॥**

**ayasat sakalo duhkhi** Each one of us is made unhappy

**nainam janati kascana** by exertion in pursuit of objects that our minds desire. But no one knows quite what it is for which exertion may arise or be returned to peace and rest.

**anenaivopadesena dhanyah** Where someone fortunate receives prapnoti nirvrtim instruction from a living teacher, there alone is freedom found. It’s only thus that anyone is freed from the conditioning of personality and world.

**व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।**

**तस्यालस्य धुरीणस्य सुखं नन्यस्य कस्यचित् ॥ १६-४॥**

**vyapare khidyate yas tu** There is a central principle,

**nimesonmesayor api** inactive utterly, within.

**tasyalasyadhurinasya** It does not even blink. That would

**sukham nanyasya kasyacit** be much too troublesome for it. And yet, all acts arise from it, inspired for its sake alone. To it alone and to none else, all happiness in truth belongs.

**इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।**

**धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥ १६-५॥**

**vyapare khidyate yas tu** There is a central principle,

**nimesonmesayor api** inactive utterly, within.

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**sukham nanyasya kasyacit** be much too troublesome for it. And yet, all acts arise from it, inspired for its sake alone. To it alone and to none else, all happiness in truth belongs.

**विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।**

**ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥ १६-६॥**

**virakto visaya-dvesta** It is when objects don’t attract

**ragi visaya-lolupah** that someone is dispassionate. And it’s through greed for objects that a person gets to be attached.

**graha-moksa-vihinas tu** But one who neither takes nor gives

**na virakto na ragavan** can’t be attached to anything. There, no attachment can apply; nor can detachment from the world.

**हेयोपादेयता तावत्संसारविटपाङ्कुरः ।**

**स्पृहा जीवति यावद् वै निर्विचारदशास्पदम् ॥ १६-७॥**

**heyopadeyata tavat** It’s from this sense of give and take

**samsara-vitapankurah** that the world tree of happening comes into sprout and branches forth.

**sprha jivati yavad vai** It is by standing in desire

**nirvicaradasaspadam** that fancied thought fails to be clear, fails to distinguish different things. So long as anyone stands here, the sense of give and take remains. From it appears a seeming world, obscured by a confusing show of insufficient clarity.

**प्रवृत्तौ जायते रागो निर्वृत्तौ द्वेष एव हि ।**

**निर्द्वन्द्वो बालवद् धीमान् एवमेव व्यवस्थितः ॥ १६-८॥**

**pravrttau jayate rago** It is engaged in doing that

**nirvrttau dvesa eva hi** attraction comes about. And in abstention that aversion shows.

**nirdvandvo balavad dhiman** A person who attains to wisdom

**evam eva vyava-sthitah** lives there freely, like a child quite innocent of opposites.

**हातुमिच्छति संसारं रागी दुःखजिहासया ।**

**वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥ १६-९॥**

**hatum icchati samsaram** It’s only one who feels attached

**ragi duhkha-jihasaya** that seeks escape from suffering and wishes to renounce the world.

**vita-rago hi nirduhkhas** For some one who no longer feels

**tasminn api na khidyati** attached, no suffering remains, not even in this changing world. One who has thus attained detachment stays untroubled everywhere, throughout all change of happenings.

**यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।**

**न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥ १६-१०॥**

**yasyabhimano mokse ’pi** Whoever still has ego’s pride

**dehe ’pi mamata tatha** in liberation, or who feels a sense of ‘mine-ness’ toward body,

**na ca jñani na va yogi** cannot rightly be a sage

**kevalam duhkhabhag asau** (who is established in plain truth) nor yet a yogi (joining back into unchanged reality). Each person, claiming pride or ‘mine-ness’, thus partakes in suffering that makes true self seem compromised.

**हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।**

**तथापि न तव स्वाथ्यं सर्वविस्मरणादृते ॥ १६-११॥**

**haro yady upadesta** No matter what great ‘Lord’ or ‘God’

**te harih kamala-jo ’pi va** may somehow be invoked to teach

**tathapi na tava svasthyam** you anything, you won’t by this

**sarva-vismaranad rte** stand independent in your self. That freedom cannot be attained without forgetting everything that memory has brought to mind.

**Chapter 17: The true knower**

**अष्टावक्र उवाच ॥**

**तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।**

**तृप्तः स्वच्छेन्द्रियो नित्यं एकाकी रमते तु यः ॥ १७-१॥**

**astavakra uvaca** Ashtavakra said:

**tena jñana-phalam praptam** The fruit of knowledge and of

**yogabhyasa-phalam tatha** meditative practice is attained

**trptah svacchendriyo** by one who comes to rest content,

**nityam ekaki ramate tu yah** with faculties thus purified. That one stays present all alone enjoying perfect happiness.

**न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।**

**यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥ १७-२॥**

**na kadacij jagaty asmims** Indeed, the one who knows plain truth

**tattva-jño hanta khidyati** is never found to suffer want

**yata ekena tenedam purnam** For the entire sphere of all

**brahmanda-mandalam** this multiplicity is filled completely by that one alone.

**न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।**

**सल्लकीपल्लवप्रीतमिवेभं निम्बपल्लवाः ॥ १७-३॥**

**na jatu visayah ke ’pi** No objects ever please one who

**svaramam harsayanty ami** delights in self, just as neem leaves

**sallaki-pallava-pritam** aren’t relished by an elephant

**ivebham nimba-pallavah** who does not like their bitterness.

**यस्तु भोगेषु भुक्तेषु न भवत्यधिवासितः ।**

**अभुक्तेषु निराकाङ्क्षी तदृशो भवदुर्लभः ॥ १७-४॥**

**yas tu bhogesu bhuktesu** It is quite rare to find a person

**na bhavaty adhivasitah** whose enjoyments are found free of any tainted residue that limits future character.

**abhuktesu nirakanksi** And rare to find a person truly

**tadrso bhava-durlabhah** free of hankering for things which are still left to be enjoyed.

**बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।**

**भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥ १७-५॥**

**bubhuksur iha samsare** Someone may wish for life’s enjoyments.

**mumuksur api drsyate** Someone else wants to be free.

**bhoga-moksa-nirakanksi** Each of these kinds of person is

**viralo hi mahasayah** found in the world. But it is far less common that someone should lose all wish for world’s enjoyments and all wanting to be free of them. That someone is thus great at heart.

**धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।**

**कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥ १७-६॥**

**dharmartha-kama-moksesu** For someone truly broad of mind,

**jivite marane tatha** there is no sense of give or take:

**kasyapy udara-cittasya** attached to virtue, riches, pleasure,

**heyopadeyata na hi** liberation found in life; nor even passing on at death.

**वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।**

**यथा जीविकया तस्माद् धन्य आस्ते यथा सुखम् ॥ १७-७॥**

**vañcha na visva-vilaye** In such a one, there is no

**na dvesas tasya ca sthitau** hankering for world; there’s no dislike for it remaining as it is.

**yatha jivikaya tasmad** Someone who is thus fortunate

**dhanya aste yatha sukham** lives happy with what comes about.

**कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।**

**पश्यन् शृण्वन् स्पृशन् जिघ्रन्न्**

**krtartho ’nena jñanenety** Fulfilled by knowledge thus attained –

**evam galita-dhih krti** with mind dissolved and aim achieved

**pasyan srnvan sprsan jighrann** one who knows truly lives content

**asnann aste yatha sukham** through sensual acts: of seeing sights and hearing sounds, of smelling odours, touching objects, eating food.

**अश्नन्नास्ते यथा सुखम् ॥ १७-८॥**

**शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।**

**न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥ १७-९॥**

**sunya drstir vrtha cesta** In one for whom the ebb and flow

**vikalanindriyani ca** of universal happening

**na sprha na viraktir va** has been exhausted and dried up,

**ksina-samsara-sagare** there’s no desire left, from which there’s any need to be detached. For such a one, all sight is vacant, action is quite purposeless, and senses are disfunctional. All of these faculties mislead. They do not work as they pretend.

**न जागर्ति न निद्राति नोन्मीलति न मीलति ।**

**अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥ १७-१०॥**

**na jagarti na nidrati** No one is there awake. Nor,

**nonmilati na milati** rightly is there anyone asleep.

**aho para-dasa kvapi** No eyes are there seen opening.

**vartate mukta-cetasah** No eyes are there found to have closed. That is a state beyond all states. Whoever may be truly free lives always in that final state. For one who’s free, that state must be experienced always, everywhere – no matter where some person’s body is perceived, nor where this person’s sense and mind are thought to be.

**सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।**

**समस्तवासना मुक्तो मुक्तः सर्वत्र राजते ॥ १७-११॥**

**sarvatra drsyate sva-sthah** Seen standing everywhere in self,

**sarvatra vimalasayah** with all intention pure within

**samasta-vasana mukto** unmixed with any inclination

**muktah sarvatra rajate** driven blindly from outside one who lives free is always found presiding at the depth of heart, beyond all taint of compromise.

**पश्यन् शृण्वन् स्पृशन् जिघ्रन्न् अश्नन्**

**गृण्हन् वदन् व्रजन् ।**

**ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥ १७-१२॥**

**pasyan srnvan sprsan jighrann** No matter whether seeing sights,

**asnan grhnan vadan vrajan** or hearing sounds or touching objects,

**ihitanihitair mukto** smelling odours, eating food,

**mukta eva mahasayah** or speaking, walking, travelling one who is great at heart within stays always free, throughout all trying to achieve and all mistakes that get shown up by failed attempts.

**न निन्दति न च स्तौति न हृष्यति न कुप्यति ।**

**न ददाति न गृण्हाति मुक्तः सर्वत्र नीरसः ॥ १७-१३॥**

**na nindati na ca stauti** One who has reached that freedom does

**na hrsyati na kupyati** not flatter nor blame anyone, is not made pleased, can’t be provoked;

**na dadati na grhnati** does not get caught in give or take,

**muktah sarvatra nirasah** and never anywhere expects some profit gained by bargaining.

**सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।**

**अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥ १७-१४॥**

**sanuragam striyam drstva** A woman seen aroused to passion,

**mrtyum va samupasthitam** death approaching near at hand

**avihvala-manah sva-stho** these don’t disturb the quiet peace

**mukta eva mahasayah** where one who’s great at heart must stand. A perfect equilibrium is found thus standing in that self which is one’s own, uncompromised.

**सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।**

**विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥ १७-१५॥**

**sukhe duhkhe nare naryam** In joy or grief, in man or woman,

**sampatsu ca vipatsu ca** in things working or not working

**viseso naiva dhirasya** no true difference can be found

**sarvatra sama-darsinah** by one who stands unwavering in true and clear intelligence. For one who is thus grounded there, the same is seen in everything.

**न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।**

**नाश्चर्यं नैव च क्षोभः क्षीणसंसरणे नरे ॥ १७-१६॥**

**na himsa naiva karunyam** No violence nor kind compassion,

**nauddhatyam na ca dinata** no unbridled arrogance nor chastening humility,

**nascaryam naiva ca ksobhah** nor sense of wonder stilling mind

**ksina-samsarane nare** nor any troubled agitation, can in fact be permanent. All such conditioning must pass. No such conditioning remains in one for whom the ebb and flow of happening has been exhausted, has at last come back to end.

**न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।**

**असंसक्तमना नित्यं प्राप्ताप्राप्तमुपाश्नुते ॥ १७-१७॥**

**na mukto visaya-dvesta** One who is truly free cannot

**na va visaya-lolupah** be driven by attraction felt for anything perceived, nor by revulsion towards something else.

**asamsakta-mana nityam** For such a one, whatever comes

**praptam praptam upasnute** to be attained is found enjoyed, with mind forever unattached.

**समाधानसमाधानहिताहितविकल्पनाः ।**

**शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥ १७-१८॥**

**Samadhanasamadhana** Absorbed within or not absorbed,

**hitahita-vikalpanah** what works out well or what does not. These are distinctions made by thought.

**sunya-citto na janati** For one whose mind is void of thought,

**kaivalyam iva samsthitah** no such distinction can be known. That someone lives thus in a state where self is found all on its own, unmixed with anything besides. It’s in this sense that knowing self may be described as ‘absolute’.

**निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।**

**अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥ १७-१९॥**

**nirmamo nirahamkaro** By getting to be free of ego’s

**na kimcid iti niscitah** grasping sense of ‘me’ and ‘mine’, a person may find out for sure that nothing actually exists as ego claims to have perceived.

**antar-galita-sarvasah** That truth is found by one for whom

**kurvann api karoti** na all wishing, hoping and expecting are dissolved in self within. Whoever knows thus properly is not engaged in any act, not even when the act takes place.

**मनःप्रकाशसंमोहस्वप्नजाड्यविवर्जितः ।**

**दशां कामपि सम्प्राप्तो भवेद् गलितमानसः ॥ १७-२०॥**

**manah-prakasa-sammoha-** What mind displays is always mixed.

**svapna-jadya-vivarjitah** . It is part clear and part obscure. This mixture makes what mind dreams up confusing and delusory. All such confusion has, somehow, to be transcended, left behind.

**dasam kam api samprapto** An indescribable condition

**bhaved galita-manasah** is attained, by one for whom all last remaining trace of subtle mind is finally dissolved.

**Chapter 18: Peace**

**अष्टावक्र उवाच ॥**

**यस्य बोधोदये तावत्स्वप्नवद् भवति भ्रमः ।**

**तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥ १८-१॥**

astavakra uvaca Ashtavakra said: yasya bodhodaye tavat In the arising of whose knowing, svapnavad bhavati bhramah. Does delusion come about, so much made up as in some dream created by imagining? tasmai sukhaika-rupaya It’s that which shines as happiness, namah santaya tejase .. at peace with its own clarity. To that alone is due respect.

**अर्जयित्वाखिलान् अर्थान् भोगानाप्नोति पुष्कलान् ।**

**न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥ १८-२॥**

**arjayitvakhilan arthan** Acquiring all kinds of things

**bhogan apnoti puskalan** brings much experience, many joys.

**na hi sarva-parityagam** But happiness cannot be found

**antarena sukhi bhavet** except by giving up all objects sought by mind to be possessed.

**कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।**

**कुतः प्रशमपीयूषधारासारमृते सुखम् ॥ १८-३॥**

**kartavya-duhkha-martanda-** The thought of duty to be done

**jvalad agdhantaratmanah** burns painfully into the heart, devouring tenderness within.

**kutah prasama-piyusa-** How then can there be happiness,

**dharasaram rte sukham** without a welling up inside of undisturbed tranquillity that keeps refreshing heart inside?

**भवोऽयं भावनामात्रो न किञ्चित् परमर्थतः ।**

**नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥ १८-४॥**

**bhavo ’yam bhavana-matro** This world of things that come to be

**na kimcit param-arthatah** is all imagined in our minds. It’s nothing but imagining. In ultimate reality, this world that seems to be imagined is not anything at all.

**nasty abhavah sva-bhavanam** There is no ceasing of these beings

**bhavabhava-vibhavinam**. that are here thought self-conceived, these that discriminate between what has occurred or not occurred. We think of these as persons who inhabit bodies in the world.

**न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।**

**निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥ १८-५॥**

**na duram na ca sankocal** Where does one stand in one’s own self?

**labdham evatmanah** **padam**  That stand is not found far away, by looking out extensively across the universe at large. Nor can it be attained from something limited or small in size; within some body, sense or mind.

**nirvikalpam nirayasam** It has to be found effortless,

**nirvikaram nirañjanam** unchanged by all activity, unmixed with any differences that may appear to compromise its unaffected purity. It is forever thus attained.

**व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।**

**वीतशोका विराजन्ते निरावरणदृष्टयः ॥ १८-६॥**

**vyamoha-matra-viratau** The moment that illusion ends,

**svarupadana-matratah** from that same instant when the truth of self is realized, they who

**vitasoka virajante** seemed to be bound now find true self

**niravarana-drstayah** presiding always free at heart. There, seeing is found clarified, dissatisfaction is dispelled.

**समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।**

**इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥ १८-७॥**

**samastam kalpana-matram** All of this put-together world

**atma muktah sanatanah** is made of mind’s imagining. The self that knows is always free, beyond all thought of passing time.

**iti vijñaya dhiro hi kim** Why then should one who knows correctly

**abhyasyati balavat** be in need of practices that help achieve desired traits of cultured personality, as in the training of a child?

**आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।**

**निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥ १८-८॥**

**atma brahmeti niscitya** True self, within each mind and heart,

**bhavabhavau ca kalpitau** is all that's real everywhere, throughout all space and time in world. Whatever happenings occur or don’t occur, are nothing else but supposition shown created by the mind’s imagining. But, through its wishful fantasies, this mind is driven, stupefied by wanting objects of desire.

**niskamah kim vijanati** Who knows this comes to certainty

**kim brute ca karoti kim** where knowing is at last found free of mind that’s driven by desire. But what then may be known or said or done, by someone who is thus found free of all desires in mind?

**अयं सोऽहमयं नाहं इति क्षीणा विकल्पना ।**

**सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥ १८-९॥**

**ayam so ’ham ayam naham** A yogi who turns silent thus

**iti ksina vikalpanah** comes to exhaust all differentiating

**sarvam atmeti niscitya** thoughts, like ‘This is what I am’ or ‘No, I am not this’.

**tusni-bhutasya yoginah** But just what this exhaustion means is understood by finding out that ‘Everything is self alone’, beyond the slightest trace of doubt.

**न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।**

**न सुखं न च वा दुःखं उपशान्तस्य योगिनः ॥ १८-१०॥**

**na viksepo na caikagryam** A yogi who has come to peace

**natibodho na mudhata** finds no distraction, concentration;

**na sukham na ca va duhkham** no excess of cleverness,

**upasantasya yoginah** no blind unthinking foolishness; no pleasure, nor unpleasantness.

**स्वाराज्ये भैक्षवृत्तौ च लाभालाभे जने वने ।**

**निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥ १८-११॥**

**svarajye bhaiksa-vrttau ca** In self-supported sustenance,

**labhalabhe jane vane** in dire need; in gain, in loss; at home in friendly company, or in withdrawal far away into a lonely wilderness

**nirvikalpa-svabhavasya** these cannot make much difference

**na viseso ’sti yoginah** to one whom yoga has released, from habit-driven tendencies induced by past conditioning.

**क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।**

**इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥ १८-१२॥**

**kva dharmah kva ca va kamah** Then, where is virtue, where enjoyment,

**kva carthah kva vivekita** where are riches, where discernment,

**idam krtam idam neti** for the yogi who is freed

**dvandvair muktasya yoginah** from dual thought: like this that’s ‘done’, opposed to that which is ‘not done’.

**कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।**

**यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥ १८-१३॥**

**krtyam kim api naivasti** There is no duty to be done,

**na kapi hrdi rañjana** nor any compromising taint

**yatha-jivanam eveha** at heart; not for that yogi who

**jivan-muktasya yoginah** is liberated inwardly, though seen to live conditioned outwardly in an external world. This kind of yogi takes to any way of life spontaneously, in consonance with happenings that take place of their own accord.

**क्व मोहः क्व च वा विश्वं क्व तद् ध्यानं क्व मुक्तता ।**

**सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥ १८-१४॥**

**kva mohah kva ca va visvam** Where is delusion? Where is world?

**kva tad dhyanam kva muktata** Where contemplation upon that?

**sarva-sankalpa-simayam** And where is liberation, for

**visrantasya mahatmanah** that someone who is great at heart? Who, at the limit of conception, comes to rest in peace itself, where all conceiving is dissolved?

**येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।**

**निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥ १८-१५॥**

**yena visvam idam drstam** One who perceives this world may well

**sa nastiti karotu vai** make out that it does not exist.

**nirvasanah kim kurute** But what is there to do for one

**pasyann api na pasyati** who has no inclination left? That one, though seeing, does not see what is imagined to be seen. There’s only seeing in itself unmixed with anything thought seen.

**येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।**

**किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥ १८-१६॥**

**yena drstam param brahma** By one who’s seen the ultimate

**so ’ham brahmeti cintayet** reality of everything, it may be thought: ‘That’s what I am, that one complete reality.’

**kim cintayati niscinto** But what of one who sees no second,

**dvitiyam yo na pasyati** nothing but one self alone? That someone is then free of thought which goes from self to something else. Thus freed from mind’s duality, how does that someone think at all?

**दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।**

**उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥ १८-१७॥**

**drsto yenatma-viksepo** It is from seeing self distracted nirodham

**kurute tv asau** that one practices control.

**udaras tu na viksiptah** One who is noble does not get

**sadhyabhavat karoti kim** distracted. Having nothing to achieve, what does that someone do?

**धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत् ।**

**न समाधिं न विक्षेपं न लोपं स्वस्य पश्यति ॥ १८-१८॥**

**dhiro loka-viparyasto** A sage, who stands established in

**varttamano ’pi lokavat** true knowing, is thus different from most of us who take ourselves to stand in an uncertain world. Just like the rest of us, a sage appears to stand on shifting ground: as circumstances in the world get changed, with such uncertainty.

**na samadhim na viksepam** But, inwardly, a sage lives free,

**na lepam svasya pasyati** where nothing seen is thought possessed. There, no absorption, no distraction, no conditioned act is seen. No act of ego covers self with any taint of compromise.

**भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।**

**नैव किञ्चित्कृतं तेन लोकदृष्ट्या विकुर्वता ॥ १८-१९॥**

**bhavabhava-vihino yas** One who is wise remains content,

**trpto nirvasano budhah** not driven by desiring for what may or may not occur.

**naiva kimcit krtam tena** By such a one, there’s nothing done;

**loka-drstya vikurvata** not even when observed as acting, from the sight of those in world.

**प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।**

**यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥ १८-२०॥**

**pravrttau va nirvrttau va** Remaining steadfast in true knowledge,

**naiva dhirasya durgrahah** whether doing or not doing, such a one takes nothing ill.

**yada yat kartum ayati** As what needs doing comes about,

**tatkrtva tisthatah sukham** it is then done; while that same self from which the doing issues forth is found completely undisturbed, in its unchanging happiness.

**निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।**

**क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥ १८-२१॥**

**nirvasano niralambah** One who breaks free from inclinations gets to be thus independent,

**svacchando mukta-bandhanah** motivated from within and free from bondage to the world.

**ksiptah samskara-vatena** Thus, in such moving from within,

**cestate suska-parnavat** someone who’s liberated may be found to act spontaneously. Each act is a dried leaf that’s blown by wind inspired from pure self. Each leaf shows self alone, through an inherited conditioning.

**असंसारस्य तु क्वापि न हर्षो न विषादता ।**

**स शीतलमना नित्यं विदेह इव राजये ॥ १८-२२॥**

**asamsarasya tu kvapi** For one who’s free of changing world,

**na harso na visadita** there’s nowhere any joy or grief.

**sa sitala-mana nityam** Cool-minded always, such a one

**videha iva rajate** presides in body unaffected, as though disembodied here.

**कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् ।**

**आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥ १८-२३॥**

**kutrapi na jihasasti** There’s nowhere any sense of loss

naso vapi na kutracit nor wish to give up anything,

**atmaramasya dhirasya** for one who stands established where

**sitalacchataratmanah** untroubled self is realized, enjoying its own happiness.

**प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।**

**प्राकृतस्येव धीरस्य न मानो नावमानता ॥ १८-२४॥**

**prakrtya sunya-cittasya** For one whose natural state of mind

**kurvato ’sya yad-rcchaya** is free of calculating thought, what’s done comes up spontaneously: from standing back in truth of self.

**prakrtasyeva dhirasya** There, standing back in self alone,

**na mano navamanata** no sense of pride or shame is found like that affecting what is done by most of us who take our stand in troubled bodies, senses, minds. This is the stand of ego-mind: inevitably compromised, as mind confuses knowing self with acting personality.

**कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।**

**इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥ १८-२५॥**

**krtam dehena karmedam** ‘This work is done by me as body,

**na maya suddha-rupina** not by me in my true nature

**iti cintanurodhi yah** as pure self.’ One who adheres

**kurvann api karoti na** to thinking thus, attains that self which seems to act but does not act. It, even in the midst of action, stays completely actionless. It is that knowing light from which all actions are inspired to rise. It’s that alone which truly knows, beneath all acts that come from it.

**अतद्वादीव कुरुते न भवेदपि बालिशः ।**

**जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥ १८-२६॥**

**atad-vadiva kurute** One who is free in living body

**na bhaved api balisah** may well seem to act as though maintaining quite the opposite. But such a one is not a fool.

**jivan-muktah sukhi sriman** Seen even as a person here

**samsarann api sobhate** engaged in world, that person who is free within shines truly bless’d, finds happiness unqualified by what may or may not occur.

**नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।**

**न कल्पते न जाति न शृणोति न पश्यति ॥ १८-२७॥**

**nana-vicara-susranto** Grown tired of conflicting thoughts

**dhiro visrantim agatah** that reason in such different ways, someone steady in true knowing has at last returned to rest.

**na kalpate na janati** Found there established, such a one na s

**rnoti na pasyati** does not see any sight, nor hears a sound, nor thinks a thought, nor knows an object other than what knows.

**असमाधेरविक्षेपान् न मुमुक्षुर्न चेतरः ।**

**निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥ १८-२८॥**

**asamadher aviksepan** One who is truly great at heart

**na mumuksur na cetarah** stays unaffected by distractions or by states of concentration drawing outward thoughts back in. Thus, such a one does not aspire to liberation from the world; nor seeks out objects fancied here by partial personality.

**niscitya kalpitam pasyan** One great at heart has come to know,

**brahmaivaste mahasayah** beyond the shadow of a doubt, that all this world is nothing more than fictional imagining. Attaining to that certainty, one lives oneself identified as all of the reality that anyone experiences. Throughout all seeing of a world made up of mind’s imagining, one lives at heart unlimited and utterly unchanged.

**यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।**

**निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥ १८-२९॥**

**yasyantah syad ahankaro** It’s only one possessed of ego

**na karoti karoti sah** who may act or may not act.

**nirahankara-dhirena** By one who knows unwavering,

**na kimcid akrtam krtam** unmixed with ego’s falsity, there’s nothing done or left undone

**नोद्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितम् ।**

**निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥ १८-३०॥**

**nodvignam na ca santustam** One who is free must be released

**akartr spanda-varjitam** from agitation in the mind. Thus, no one free can be a doer: getting driven into trouble, or made somehow gratified.

**nirasam gata-sandeham** In someone who is liberated,

**cittam muktasya rajate** mind must shine desireless, with its uncertainties resolved

**निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।**

**निर्निमित्तमिदं किन्तु निर्ध्यायेति विचेष्टते ॥ १८-३१॥**

**nirdhyatum cestitum vapi** In one thus free, there is no mind

**yac cittam na pravarttate** that sets out to reflect within, or to engage in outward acts.

**nirnimittam idam kin tu** And yet – inspired from within,

**nirdhyayati vicestate** unmotivated from outside mind sometimes may be found reflecting, sometimes acting in the world.

**तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।**

**अथवा याति सङ्कोचममूढः कोऽपि मूढवत् ॥ १८-३२॥**

**tattvam yathartham akarnya** On hearing truth directly told,

**mandah prapnoti mudhatam** some unreceptive person thus becomes bewildered and confused.

**atha vayati sankocam** But someone more intelligent

**amudhah ko ’pi mudhavat** may get withdrawn back into mind. Through this withdrawal, thoughts are silenced, showing mind as if perplexed.

**एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।**

**धीराः कृत्यं न पश्यन्ति सुप्तवत्स्वपदे स्थिताः ॥ १८-३३॥**

**ekagrata nirodho va** It’s only them who are confused

**mudhair abhyasyate bhrsam** that keep repeating practices of concentration and control.

**dhirah krtyam na pasyanti** They who discern what knowing is

**suptavat sva-pade sthitah** do not see anything to do. Each stands, as though in depth of sleep, in just that state which is one’s own, where one’s own self alone abides.

**अप्रयत्नात् प्रयत्नाद् वा मूढो नाप्नोति निर्वृतिम् ।**

**तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥ १८-३४॥**

**aprayatnat prayatnad va** For one who’s blindly ignorant,

**mudho napnoti nirvrtim** no idleness nor effort can result in happiness found free of our conflicting differences.

**tattva-niscaya-matrena** It’s only by determining

**prajño bhavati nirvrtah** what’s true and right that one who knows finds peace, and is there satisfied.

**शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।**

**आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥ १८-३५॥**

**suddham buddham priyam** True self is pure intelligence.

**purnam nisprapañcam niramayam** It’s what we love, found always perfect, unaffected by all ill, completely free of any world made up from seeming differences.

**atmanam tam na jananti** There in the world, as people take

**tatrabhyasa-para janah** to a variety of different practices, they do not know that self.

**नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।**

**धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥ १८-३६॥**

**napnoti karmana moksam** One who stays blindly ignorant

**vimudho ’bhyasa-rupina** does not attain to liberation through repeated practices.

**dhanyo vijñana-matrena** But one who’s blessed – by nothing more

**muktas tisthaty avikriyah** than knowing truly – stands thus free, devoid of all activities.

**मूढो नाप्नोति तद् ब्रह्म यतो भवितुमिच्छति ।**

**अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥ १८-३७॥**

**mudho napnoti tad brahma** A person who is ignorant

**yato bhavitum icchati** does not attain to all the world’s reality. For that is what this person wishes to become.

**anicchann api dhiro hi** But one who knows most definitely

**para-brahma-svarupa-bhak** realizes its true nature, even without wishing so.

**निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।**

**एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥ १८-३८॥**

**niradhara grahavya-gra** Those who don’t know are found in want

**mudhah samsara-posakah** of true support for their beliefs. They seek to grasp at what they can, and thus perpetuate this show of passing fiction in our minds.

**etasyanartha-mulasya** Those who know better get to cut

**mula-cchedah krto budhaih** the root of this absurdity that mind believes to be a world made up of change and happening.

**न शान्तिं लभते मूढो यतः शमितुमिच्छति ।**

**धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥ १८-३९॥**

**na santim labhate mudho** One who stays ignorant does not

**yatah samitum icchati** find peace. For it is then desired as though it has to be obtained.

**dhiras tattvam viniscitya** But one who knows has ascertained

**sarvada santa-manasah** a truth that doubt can never change. Such certainty establishes a peace that’s present at all times, can’t ever disappear from mind.

**क्वात्मनो दर्शनं तस्य यद् दृष्टमवलम्बते ।**

**धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ १८-४०॥**

**kvatmano darsanam tasya** Just where is seeing rightly known

**yad drstam avalambate** to come from self, for any person who depends on objects seen through changing personality?

**dhiras tam tam na pasyanti** Those who know clearly don’t see things

**pasyanty atmanam avyayam** as ‘this’ or ‘ that’. They see no more or less than self, which does not change.

**क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।**

**स्वारामस्यैव धीरस्य सर्वदासावकृत्रिमः ॥ १८-४१॥**

**kva nirodho vimudhasya** Where is restraint or mind control,

**yo nirbandham karoti** vai for one who obstinately strives, while still remaining ignorant of where it’s from that guidance comes, and where control originates?

**svaramasyaiva dhirasya** For one established in true knowing,

**sarvadasav akrtrimah** mind is guided and controlled from happiness of self within. That guidance is no changing act of any artificial mind. It is completely natural: inspired of its own accord. Thus, at all times, a timely guidance is found present: timelessly inspired from that inmost self which shines unchanged as knowing light.

**भावस्य भावकः कश्चिन् न किञ्चिद् भावकोपरः ।**

**उभयाभावकः कश्चिद् एवमेव निराकुलः ॥ १८-४२॥**

**bhavasya bhavakah kascin** Some think about a universe

**na kimcid bhavako ’parah** that is made up of happenings. Some others think these happenings (which are thus taken to occur) may not, in stricter truth, exist.

**ubhayabhavakah kascid** One who does not think either way

**evam eva nirakulah** gets thereby calm and unconfused. That’s all the more remarkable.

**शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।**

**न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥ १८-४३॥**

**suddham advayam atmanam** Conceiving of subjective self

**bhavayanti ku-buddhayah** as ‘pure’ or ‘one without a second’, it appears objectified, by those of sorry intellect.

**na tu jananti sammohad** But they don’t rightly know that self,

**yavaj-jivam anirvrtah** from this confusion in their minds. So long as the confusion lasts, their lives are troubled, ill at ease.

**मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।**

**निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥ १८-४४॥**

**mumuksor buddhir alambam** The mind of one who longs for freedom

**antarena na vidyate** cannot function independent of what’s thought to be outside.

**niralambaiva niskama** But, for one who stands in freedom,

**buddhir muktasya sarvada** mind is always independent: functioning desireless, inspired only for the sake of unaffected self within.

**विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।**

**विशन्ति झटिति क्रोडं निरोधैकाग्रसिद्धये ॥ १८-४५॥**

**visaya-dvipino viksya** On seeing objects seemingly

**cakitah saranarthinah** like fearsome tigers, those afraid seek hurried refuge in a cave:

**visanti jhatiti krodam** where concentration and control

**nirodhaikagrya-siddhaye** may, hopefully, be found attained through solitude and exercise.

**निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।**

**पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥ १८-४६॥**

**nirvasanam harim drstva** On seeing personality

**tusnim visaya-dantinah** from where it is desireless, it’s like a lion reigning free out in some forest wilderness. The objects of our senses then turn out to be like elephants.

**palayante na saktas te** They lumber off contentedly;

**sevante krta-catavah** or if they can’t, they gather round performing courtly services that make a show of flattery.

**न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।**

**पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्नास्ते यथासुखम् ॥ १८-४७॥**

**na mukti-karikam dhatte** One who is free from any doubt,

**nihsanko yukta-manasah** whose mind is found at one with self, does not have need of treatises that say how freedom should be found.

**pasyañ chrnvan sprsañ jighrann** In seeing, hearing, smelling odours,

**asnann aste yatha-sukham** touching objects, eating food whatever life may bring about accords with that same happiness for which all happenings take place.

**वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।**

**नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥ १८-४८॥**

**vastu-sravana-matrena** By the mere hearing of what’s true,

**suddha-buddhir nirakulah** someone whose intellect is pure gets thereby clear, and comes to peace that shines completely undisturbed.

**naivacaram-anacaram** There, nothing proper nor improper

**audasyam va prapasyati** may be seen, nor even plain indifference to the both of them.

**यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।**

**शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥ १८-४९॥**

**yada yat kartum ayati** One who is open and straightforward

 **tada tat-kurute rjuh** does what’s present here to do.

**subham vapy asubham** That person’s actions are like those

**vapi tasya cesta hi balavat** done by a child: not calculating what looks good, or what looks ill.

**स्वातन्त्र्यात्सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।**

**स्वातन्त्र्यान्निर्वृतिं गच्छेत्स्वातन्त्र्यात् परमं पदम् ॥ १८-५०॥**

**sva-tantryat sukham apnoti** From freedom of self-governance,

**sva-tantryal labhate param** a person comes to happiness. Through freedom, someone may transcend beyond this personality.

**sva-tantryan nirvrtim gacchet** Through freedom, clarity of peace

**sva-tantryat paramam padam** that shines from self, uncompromised. Through freedom, one’s own stand in self, which is described as ‘ultimate’. From there, there’s nothing else to find.

**अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।**

**तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥ १८-५१॥**

**akartrtvam abhoktrtvam** When someone comes to recognize

**svatmano manyate yada** that one is not oneself a doer, nor a personal enjoyer;

**tada ksina bhavanty eva** then all changing states of mind

**samastas citta-vrttayah** get tired out and are destroyed. This thought that one is neither doer nor enjoyer – thus destroys all other thoughts. It then must turn back on itself and get destroyed; so that none else but self remains, just as it is, unmodified.

**उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते ।**

**न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥ १८-५२॥**

**ucchrnkhalapy akrtika** One who knows rightly, leads a life

**sthitir dhirasya rajate** that is by nature unrestrained. And yet that life is found to shine with light that guides it, from within, to function of its own accord, unforced by anything outside.

**na tu sasprha-cittasya** Not so the made-up show of calm

**santir mudhasya krtrima** that’s artificially produced by those who are still ignorant – whose minds are driven by desire.

**विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।**

**निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥ १८-५३॥**

**vilasanti mahabhogair** Those who know surely may appear

**visanti giri-gahvaran** sometimes in great enjoyments; or, it may be that at other times they find retreat in mountain caves.

**nirasta-kalpana dhira** But they are always free in mind,

**abaddha mukta-buddhayahunfettered** at the depth of heart. There, no imagining remains. It has completely been removed from what is rightly understood.

**श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।**

**दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥ १८-५४॥**

**srotriyam devatam tirtham** From seeing or performing worship –

**anganam bhupatim priyam** whether to a scholar or

**drstva sampujya dhirasya** a god, a holy place, a woman

**na kapi hrdi vasana** or a king or someone loved – no driven inclination can at all remain, there in the heart of one who stands in truth unchanged by mixing it with falsity.

**भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।**

**विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥ १८-५५॥**

**bhrtyaih putraih kalatrais ca** A yogi is not in the least

**dauhitrais capi gotrajaih** affected – even when reproached

**vihasya dhik-krto yogi** and made to look ridiculous

**na yati vikrtim manak** by servants, children, wives, grandchildren and by other relatives.

**सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।**

**तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥ १८-५६॥**

**santusto ’pi na santustah** Though pleased, a sage is not found pleased.

**khinno ’pi na ca khidyate** Though pained, a sage is not distressed.

**tasyascarya-dasam tam** It’s only someone else like that

**tam tadrsa eva janate** some other sage – who understands this quite extraordinary state.

**कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।**

**शून्याकारा निराकारा निर्विकारा निरामयाः ॥ १८-५७॥**

**kartavyataiva samsaro** The sense of duty makes it seem

**na tam pasyanti surayah** that something needs to be achieved. This sense of needed doing is what makes the changing world appear. The world is made of this alone. But those who have attained to wisdom do not see this world made up from thought of what needs to be done. They see that any thought of need shows mind in want, and thus admits this thinking to be compromised. No world made up of needy thought is seen by those who know it right.

**sunyakara nirakara** Such knowers see their seeming selves

**nirvikara niramayah** as empty personalities appearing formed from nothingness. Accordingly, they realize that self which has itself no form. It’s that which cannot be transformed, stays unaffected by all ill.

**अकुर्वन्नपि सङ्क्षोभाद् व्यग्रः सर्वत्र मूढधीः ।**

**कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥ १८-५८॥**

**akurvann api samksobhad** One who stays ignorant in mind

**vyagrah sarvatra mudha-dhih** is worried and distracted always: never free from restlessness, not even when there’s nothing done.

**kurvann api tu krtyani** But one who’s truly

**capable kusalo hi nirakulah** stays unconfused and unexcited, through all duties that get done.

**सुखमास्ते सुखं शेते सुखमायाति याति च ।**

**सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥ १८-५९॥**

**sukham aste sukham sete** One who finds peace in depth of mind

**sukham ayati yati** ca thereby returns from changing acts,

**sukham vakti sukham** bhunkte to stand in peace which does not change

**vyavahare ’pi santadhih** throughout all actions that take place. Established there, a person may thus keep on living undisturbed through all activities in world. No matter if that person sits, lies down, or comes or goes away, or speaks or eats. None of these acts can undermine that happiness which always stays uncompromised.

**स्वभावाद्यस्य नैवार्तिर्लोकवद् व्यवहारिणः ।**

**महाहृद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥ १८-६०॥**

**svabhavad yasya naivartir** One who knows truth is self-possessed,

**lokavad vyavaharinah** acts for the sake of self within.

**maha-hrada ivaksobhyo** But most of us act from a sense

**gata-klesah susobhate** of wanting what we don’t possess. This sense of want makes us distressed. No such distress is felt by one who rightly knows, not even when shown acting in the world outside. Seen even in the midst of action, one who knows retains the calm of waters infinitely deep. All troubles are thus found dissolved in peace that shines uncompromised.

**निवृत्तिरपि मूढस्य प्रवृत्ति रुपजायते ।**

**प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥ १८-६१॥**

**nivrttir api mudhasya** The very inactivity

**pravrttir upajayate** of one who’s ignorant gives rise again to action in the world.

**pravrttir api dhirasya** And even the activity

**nivrtti-phalabhagini** of one who knows partakes of fruits that come from what is actionless.

**परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।**

**देहे विगलिताशस्य क्व रागः क्व विरागता ॥ १८-६२॥**

**parigrahesu vairagyam** One who is ignorant may show

**prayo mudhasya drsyate** aversion towards things possessed.

**dehe vigalitasasya** For one in whom all bodily

**kva ragah kva viragata** attachment has dissolved away, where is desire, where disgust?

**भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।**

**भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥ १८-६३॥**

**bhavanabhavana-sakta** For one who does not rightly know,

**drstir mudhasya sarvada** what’s taken to be ‘seeing’ is

**bhavya-bhavanaya sa tu** found always caught in thinking or

**svasthasyadrsti-rupini** unthinking what’s been thought about. But, for that someone who would stand in self, it is by thinking what ought to be thought that self appears. It paradoxically appears, shown formed as blank ‘unconsciousness’: which knows no objects seen by body, sense or mind in seeming world.

**सर्वारम्भेषु निष्कामो यश्चरेद् बालवन् मुनिः ।**

**न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥ १८-६४॥**

**sarvarambhesu niskamo** A sage is one who, like a child,

**yas cared balavan munih** is moved to act spontaneously: quite innocent of calculation tied to objects of desire.

**na lepas tasya suddhasya** For such a one, who’s motivation

**kriyamane ’pi karmani** is thus pure, no taint is left by anything that may be done.

**स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।**

**पश्यन् शृण्वन् स्पृशन् जिघ्रन्न् अश्नन्निस्तर्षमानसः ॥ १८-६५॥**

**sa eva dhanya atma-jñah** Blessed is the one who knows true self.

**sarva-bhavesu yah samah** That knower always is the same, no matter in what circumstance.

**pasyan srnvan sprsan jighrann** No matter whether seeing, hearing,

**asnan nistarsa-manasah** touching objects, smelling odours one who knows is found the same: untouched by personal desire, disinterested in wanting mind.

**क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।**

**आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥ १८-६६॥**

**kva samsarah kva cabhasah** Where is there any world that changes?

**kva sadhyam kva ca sadhanam** Where some show of changing things? Where is achievement to be found? Where any striving to achieve?

**akasasyeva dhirasya** How can such questions rise at all,

**nirvikalpasya sarvada** for one whose knowing carries on unchanged throughout all space and time, beyond all thought of difference?

**स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः ।**

**अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥ १८-६७॥**

**sa jayaty artha-samnyasi** Whoever truly wins success

**purna-svarasa-vigrahah** is freed from all objective aims. A person who thus finds release may then be recognized as an embodiment of perfect peace and unaffected happiness. Just that is savoured as the essence of one’s own true nature: not as seen through personality from some imagined world outside, but realized returned within to one’s own true identity.

**akrtrimo ’navacchinne** For someone standing back in self,

**samadhir yasya vartate** absorption in plain truth is only natural and spontaneous. No further effort is requir’d. There is no need to interfere, as living functions carry on completely of their own accord.

**बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।**

**भोगमोक्षनिराकाङ्क्षी सदा सर्वत्र नीरसः ॥ १८-६८॥**

**bahunatra kim uktena** What need is there to say much here?

**jñata-tattvo mahasayah** One great at heart – who’s come to realize plain truth – is thereby freed from fancied want for life’s enjoyments and for freedom from such want.

**bhoga-moksa-nirakanksi** But, one thus free is utterly

**sada sarvatra nirasah** disinterested everywhere. In such a one, no interested expectation can be found. No act is ever driven by some fantasy of wish and hope for any personal reward. All acts that may seem personal must none the less in truth turn out to be impersonally done.

**महदादि जगद्द्वैतं नाममात्रविजृम्भितम् ।**

**विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥ १८-६९॥**

**mahad-adi jagad-dvaitam** All of this dualistic world

**nama-matra-vijrmbhitam** seen here extended forth into the vast expanse of space and time – is a description made from words that need to be interpreted.

**vihaya suddha-bodhasya** This play of words and what they mean

**kim krtyam avasisyate** must finally be left behind, by one who realizes self as nothing else but consciousness. But, when all words are thus transcended, what can there be left to do, by one who is pure consciousness?

**भ्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।**

**अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥ १८-७०॥**

**bhrama-bhutam idam sarvam** In fact, this world does not exist.

**kimcin nastiti niscayi** It’s all a product of confusion, wrongly showing what appears.

**alaksya-sphuranah suddhah** By coming to be sure of this,

**svabhavenaiva samyati** the inexpressible becomes expressed to someone rightly pure, who thus comes naturally to peace.

**शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।**

**क्व विधिः क्व च वैराग्यं क्व त्यागः क्व शमोऽपि वा ॥ १८-७१॥**

**suddha-sphurana-rupasya** For one whose nature is pure shining –

**drsya-bhavam apasyatah** never found perceiving objects that mind thinks are ‘to be seen’ –

**kva vidhih kva ca vairagyam** just where are any rules of conduct,

**kva tyagah kva samo ’pi va** where dispassion, where renouncing, where withdrawal of the senses or of mind from seeming world?

**स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।**

**क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥ १८-७२॥**

**sphurato ’nanta-rupena** For one who shines unlimited –

**prakrtim ca na pasyatah** not caught in seeing nature’s realm of actions leading to more actions –

**kva bandhah kva ca va moksah** where indeed can there be bondage,

**kva harsah kva visadita** where can there be liberation, where excitement or despair?

**बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।**

**निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥ १८-७३॥**

**buddhi-paryanta-samsare** Up to the limits of the mind,

**maya-matram vivartate** a world of change is manifest. But it is shown mistakenly, through a deceptive functioning. Beyond this tricky show in mind no world nor any change appears.

**nirmamo nirahankaro** One who is wise lives free of any

**niskamah sobhate budhah** sense of ‘mine-ness’; free of ego’s falsely claimed identity to be at once a changing doer and a changeless, knowing ‘I’. The changing doer is a person felt attached to fond desire. The ‘I’ that knows can’t be attached. It’s thus that one who rightly knows shines free of all desiring, lives utterly impersonal in changing personality.

**अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।**

**क्व विद्या च क्व वा विश्वं क्व देहोऽहं ममेति वा ॥ १८-७४॥**

**aksayam gata-santapam** For one who sees correctly that

**atmanam pasyato muneh** true self cannot be tired out, can’t suffer any pain or grief

 **kva vidya ca kva va visvam** just where is knowledge? Where a world?

**kva deho ’ham mameti va** And where can there be any feelings: ‘I am body’, ‘This is mine’?

**निरोधादीनि कर्माणि जहाति जडधीर्यदि ।**

**मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणात् ॥ १८-७५॥**

**nirodhadini karmani** If someone unintelligent

**jahati jadadhir yadi** stops practicing restraint of mind and other forms of artificial

**manorathan pralapams** ca exercise, it takes no time

**kartum apnoty atatksanat** for mind to get caught up again in unexamined foolishness of fancies driven by desire.

**मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।**

**निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥ १८-७६॥**

**mandah srutvapi tad-vastu** A person who is lazy-minded –

**na jahati vimudhatam** unprepared to ask sharp questions – will not give up ignorance, not even when what’s plainly true is heard with due formality.

**nirvikalpo bahir-yatnad** Through efforts made in world outside,

**antar-visaya-lalasah** such a person may achieve a state where mind seems to be free of all its fond imagining. But, deep within such ‘no mind’ states, blind cravings stubbornly persist for objects fondly fantasized.

**ज्ञानाद् गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।**

**नाप्नोत्यवसरं कर्त्रुं वक्तुमेव न किञ्चन ॥ १८-७७॥**

**jñanad galita-karma yo** For one who comes to know plain truth,

**loka-drstyapi karma-krt** all need to act is thereby found dissolved away. And yet that someone may still seem engaged in acts performing various kinds of work, as seen by people in the world.

**napnoty avasaram kartum** But even while thus seen engaged,

**vaktum eva na kimcana** someone who realizes truth – as seen from where that someone stands – can find no opportunity to do or to say anything.

**क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।**

**निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥ १८-७८॥**

**kva tamah kva prakaso va** For one who knows, unaltering,

**hanam kva ca na kimcana** beyond all trace of doubt or fear,

**nirvikarasya dhirasya** where is there dark? Where light? Where

**niratankasya sarvada** giving up? Where anything at all?

**क्व धैर्यं क्व विवेकित्वं क्व निरातङ्कतापि वा ।**

**अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥ १८-७९॥**

**kva dhairyam kva vivekitvam** Where is there steadfast clarity?

**kva niratankatapi va** Where is discernment, fearlessness?

**anirvacya-svabhavasya** What are these, to a yogi whose

**nihsvabhavasya yoginah** own character can’t be described and who is thus ‘impersonal’?

**न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।**

**बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥ १८-८०॥**

**na svargo naiva narako** There is no heaven, nor hell. Nor

**jivan-muktir na caiva hi** even liberation, here in life.

**bahunatra kim uktena** In short, there’s nothing that exists

**yoga-drstya na kimcana** as seen in yogic consciousness.

**नैव प्रार्थयते लाभं नालाभेनानुशोचति ।**

**धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥ १८-८१॥**

**naiva prarthayate labham** Someone who’s steadfast in plain truth

**nalabhenanusocati** does not seek gain, nor gets upset by failure to achieve success.

**dhirasya sitalam cittam** The mind of such a one stays cool.

**amrtenaiva puritam** It gets refreshed perpetually, by that clear light which does not die

**न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।**

**समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥ १८-८२॥**

**na santam stauti niskamo** Someone desireless does not

**na dustam api nindati** heap praise on those who’ve come to peace, nor look to blame those doing wrong.

**sama-duhkha-sukhas trptah** For such a one remains content –

**kimcit krtyam na pasyati** the same in grieving as in joy – finds always nothing to be done.

**धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।**

**हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥ १८-८३॥**

**dhiro na dvesti samsaram** Someone who knows does not dislike

**atmanam na didrksati** the ebb and flow of changing world, nor wishes to perceive the self.

**harsamarsa-vinirmukto** Free thus from all excited joy

**na mrto na ca jivati** or driven anger, such a one is neither dead to that which lives, nor is alive to outward things that make a dying show of life.

**निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।**

**निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥ १८-८४॥**

**nihsnehah putra-daradau** Not bound by family affection,

**niskamo visayesu ca** nor by objects of desire,

**niscintah svasarire ’pi** not caring even for this body

**nirasah sobhate budhah** that is thought to be ‘one’s own’, no expectations bind a sage who shines as nothing else but light that lives in every one of us.

**तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।**

**स्वच्छन्दं चरतो देशान् यत्रस्तमितशायिनः ॥ १८-८५॥**

**tustih sarvatra dhirasya** Someone established in true knowing

**yatha-patita-vartinah** finds contentment everywhere; and lives at peace with what occurs, no matter how things may turn out.

**svacchandam carato desan** All movements are thus found inspired

**yatrastamita-sayinah** spontaneously, from self alone. Such movements go from place to place, inspired of their own accord. And when it’s time, a sage may rest wherever energy runs out and gets returned back home to self: in which all movements are dissolved.

**पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।**

**स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥ १८-८६॥**

**patatudetu va deho nasya** Not caring whether body falls

**cinta mahatmanah** back into death or rises into

**svabhava-bhumi-visranti-** life again, one great at heart

**vismrtasesa-samsrteh** has utterly forgotten all the ebb and flow of death and birth and now rests only on the ground of one’s own being, as it is.

**अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।**

**असक्तः सर्वभावेषु केवलो रमते बुधः ॥ १८-८७॥**

**akimcanah kama-caro** Possessing nothing, moving freely

**nirdvandvas chinna-samsayah** from the depth of heart within, a sage is always found untouched by conflict of opposing things. By standing free of conflict thus, all troubled doubts get torn away. No shadow of a doubt remains. What’s true is found uncompromised.

**asaktah sarva-bhavesu** One thus, who has attained to wisdom,

**kevalo ramate budhah** is completely unattached to anything that may occur. That one finds perfect happiness in self alone: found absolute, unmixed with any other thing.

**निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।**

**सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥ १८-८८॥**

**nirmamah sobhate dhirah** One who is wise lives free of ‘mine-ness’.

**sama-lostasma-kañcanah** Earth, stone, gold are found the same.

**subhinna-hrdaya-granthir** All knots of heart are cut completely.

**vinirdhuta-rajas-tamah** Neither striving to achieve, nor dragging laziness takes hold of driven personality. With strife and laziness removed, what seemed a ‘person’ is found free of personal identity.

**सर्वत्रानवधानस्य न किञ्चिद् वासना हृदि ।**

**मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥ १८-८९॥**

**sarvatranavadhanasya**  For someone who stays everywhere

**na kimcid vasana hrdi** indifferent, quite unconcerned with anything, there is at heart no habit-driven inclination towards objects of desire.

**muktatmano vitrptasya** Who then can bear comparison

**tulana kena jayate** with such a one who stays content, established in that truth of self where each of us is always free?

**जानन्नपि न जानाति पश्यन्नपि न पश्यति ।**

**ब्रुवन्न् अपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥ १८-९०॥**

**janann api na janati** It is from there that one may know,

**pasyann api na pasyati** but not by any act of knowing formed and understood by mind. It is from there that one may see, but not by any act of seeing shown by changing sense of sight. And, it’s from there, that one may speak, though not by any act of speaking formed by breath and heard by ears.

**bruvann api na ca brute** Who else but one desireless

**ko ’nyo nirvasanad rte** could know or see or speak like that?

**भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।**

**भावेषु गलिता यस्य शोभनाशोभना मतिः ॥ १८-९१॥**

**bhiksur va bhupatir vapi** Be it a starving beggar or

**yo niskamah sa sobhate** a wealthy king, it’s only one desireless that truly shines.

**bhavesu galita yasya** For, paradoxically, no person

**sobhanasobhana matih** can achieve true excellence until all fondly held belief, in good or bad things happening, has dropped away entirely. It’s only then that self shines clear, as utterly impersonal.

**क्व स्वाच्छन्द्यं क्व सङ्कोचः क्व वा तत्त्वविनिश्चयः ।**

**निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥ १८-९२॥**

**kva svacchandyam kva sankocah** What of ungoverned wantonness,

**kva va tattva-viniscayah** or of restrained humility? And what about discerning truth found so confusingly mixed up with our mistaken falsities?

**nirvyajarjava-bhutasya** What can these be, for one whom

**yoga caritarthasya yoginah** has joined back to truth of self? That one, who’s called a ‘yogi’, has attained the goal that we all seek. Abiding there, that yogi may be seen to stand uncompromised: as an embodiment of plain, uncomplicated honesty.

**आत्मविश्रान्तितृप्तेन निराशेन गतार्तिना ।**

**अन्तर्यदनुभूयेत तत् कथं कस्य कथ्यते ॥ १८-९३॥**

**atma-visranti-trptena** For one who rests content in self,

**nirasena gatartina** untainted by desiring, all pain and trouble is destroyed.

**antar yad anubhuyeta tat** How and of whom can be described

**katham kasya kathyate** what is experienced within, by one who speaks from such a state?

**सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।**

**जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥ १८-९४॥**

**supto ’pi na susuptau ca** Not sleeping in the soundest sleep,

**svapne ’pi sayito na ca** not even in the wildest dream withdrawn from world of waking sense,

**jagare ’pi na jagarti** not even in the waking state

**dhiras trptah pade pade** aware of anything perceived in world outside or thinking mind, one who is steadfast in true knowing stays contented everywhere, throughout all change of passing states.

**ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।**

**सुबुद्धिरपि निर्बुद्धिः साहङ्कारोऽनहङ्कृतिः ॥ १८-९५॥**

**jñah sacinto ’pi niscintah** A sage is always free of thinking,

**sendriyo ’pi nirindriyah** even when engaged in thought. So also free of any senses, even though possessed of them.

**sabuddhir api nirbuddhih** So also free of intellect,

**sahankaro ’nahamkrtih** although in full control of it. So too completely free of ego, even when the self that knows is wrongly thought to be engaged in acts of body, sense and mind.

**न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।**

**न मुमुक्षुर्न वा मुक्ता न किञ्चिन्न्न च किञ्चन ॥ १८-९६॥**

**na sukhi na ca va duhkhi** One such can’t rightly be described

**na virakto na sangavan** as ‘happy’ or as ‘suffering’, as ‘unattached’ or as ‘attached’,

**na mumuksur na va mukto** as ‘seeking freedom’ or as ‘free’,

**na kimcin na ca kimcana** as anything that’s ‘here’ or ‘there’.

**विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।**

**जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥ १८-९७॥**

**viksepe ’pi na viksiptah** One who is truly fortunate

**samadhau na samadhiman** stays undistracted even in what seem distracted states of mind cannot be found to disappear in states where mind is thought dissolved

**jadye ’pi na jado dhanyah** can’t even be insensitive

**panditye ’pi na panditah** in states where no sense can be made of what seems utter senselessness can’t be made capable or skilled by any learned accomplishment.

**मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।**

**समः सर्वत्र वैतृष्ण्यान्न स्मरत्यकृतं कृतम् ॥ १८-९८॥**

**mukto yatha-sthiti-svasthah** One who is free stands self-possessed,

**krta-kartavya-nirvrtah** untroubled by all sense of what’s been done and what needs doing still.

**samah sarvatra vaitrsnyan** One thus attained to self-possession

**na smaraty akrtam krtam** is found everywhere the same. No fancied want drives needful thought of what has or has not been done.

**न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति ।**

**नैवोद्विजति मरणे जीवने नाभिनन्दति ॥ १८-९९॥**

**na priyate vandyamano** Though praised, someone who is thus free

**nindyamano na kupyati** does not feel flattered or feel pleased; though blamed, does not become enraged.

**naivodvijati marane** One such is not afraid in dying;

**jivane nabhinandati** nor feels happy to be living here in body, sense and mind.

**न धावति जनाकीर्णं नारण्यं उपशान्तधीः ।**

**यथातथा यत्रतत्र सम एवावतिष्ठते ॥ १८-१००॥**

**na dhavati janakirnam** One who at heart has come to peace

**naranyam upasanta-dhih** does not seek crowds and company, nor any lonely wilderness.

**yatha-tatha yatra-tatra** One such lives utterly unchanged:

**sama evavatisthate** the same however things turn out, no matter where or when perceived.

**Chapter 19: repose in the self**

**जनक उवाच ॥**

**तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।**

**नाविधपरामर्शशल्योद्धारः कृतो मया ॥ १९-१॥**

**janaka uvaca** Janaka said:

**tattva-vijñana-sandamsam** These diverse disquisitions meant

**adaya hrdayodarat** to help us reason – have themselves

**nana-vidha-paramarsa-** become a painfully distracting

**salyoddharah krto maya** thorn that needs to be removed. This thorn at last has been pulled out, from the interior of my heart, by using pincers of discernment seeking knowledge of plain truth.

**क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।**

**क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥ १९-२॥**

**kva dharmah kva ca va kamah** Just where is virtue, where desire?

**kva carthah kva vivekita** Where are riches? Where discernment,

**kva dvaitam kva ca vadvaitam** where duality? And, where

**svamahimni sthitasya me** is even non-duality: for me that shines by my own light, as my own true identity?

**क्व भूतं क्व भविष्यद् वा वर्तमानमपि क्व वा ।**

**क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥ १९-३॥**

**kva bhutam kva bhavisyad va** Where is the past, which is now gone?

**vartamanam api kva va** Where is the future, yet to come? Where is the present, passing on?

**kva desah kva ca va nityam** Where is there space, in which so many

**svamahimni sthitasya me** different things can coexist? And where, at last, eternity: for me that shines by my own light, as my own true identity?

**क्व चात्मा क्व च वानात्मा क्व शुभं क्वाशुभं यथा ।**

**क्व चिन्ता क्व च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥ १९-४॥**

**kva catma kva ca vanatma** Where is there self? Where anything

**kva subham kvasubham yatha** apart from self? Accordingly, where any good or any ill?

**kva cinta kva ca vacinta** Where then could there be any thought

**svamahimni sthitasya me** or even any lack of thought: for me that shines by my own light, as my own true identity?

**क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा ।**

**क्व तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥ १९-५॥**

**kva svapnah kva susuptir va** What is the state that we call ‘waking’:

**kva ca jagaranam tatha** thought to show a world outside? What is the state that we call ‘dream’: where all that’s shown is thought in mind? And what the state we call ‘deep sleep’: free from all show of mind or world?

 **kva turiyam bhayam vapi** What’s called the ‘fourth’, beyond all these

**svamahimni sthitasya me** three states of waking, dream and sleep? What’s there to fear in any state? What fear can possibly arise: for me that shines by my own light, as my own true identity?

**क्व दूरं क्व समीपं वा बाह्यं क्वाभ्यन्तरं क्व वा ।**

**क्व स्थूलं क्व च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥ १९-६॥**

**kva duram kva samipam va** What can be close, what far away?

**bahyam kvabhyantaram kva va** What can be outside, what inside?

**kva sthulam kva ca va suksmam** What can be gross, thus coarsely shown

**svamahimni sthitasya me** by sense that’s found inaccurate? What can be subtle, better shown by carefully examining what is more accurately shown? How can such differences arise: for me that shines by my own light, as my own true identity?

**क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकम् ।**

**क्व लयः क्व समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥ १९-७॥**

**kva mrtyur-jivitam va** Where can be death or life? Where worlds,

**kva lokah kvasya kva laukikam** where any sense of worldliness?

**kva layah kva samadhir va** Just where can there be dissolution,

**svamahimni sthitasya me** where absorption back to self: for me that shines by my own light, as my own true identity?

**अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।**

**अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥ १९-८॥**

**alam tri-varga-kathaya** There is no further need to speak

**yogasya kathayapy alam** of threefold aims in worldly life,

**alam vijñana-kathaya** of yoga, or of knowing truth:

**visrantasya mamatmani** for me who am at rest, in self.

 **Chapter 20: Liberation in life**

**जनक उवाच ॥**

**क्व भूतानि क्व देहो वा क्वेन्द्रियाणि क्व वा मनः ।**

**क्व शून्यं क्व च नैराश्यं मत्स्वरूपे निरञ्जने ॥ २०-१॥**

**janaka uvaca** Janaka said:

**kva bhutani kva deho va** Where are the five world elements,

**kvendriyani kva va manah** where are the senses, where the mind?

**kva sunyam kva ca nairasyam** Where blank and empty nothingness,

**mat-svarupe nirañjane** where hopelessness of dark despair? No trace of them is ever present in my own true nature, found uncompromised by any taint of world or personality.

**क्व शास्त्रं क्वात्मविज्ञानं क्व वा निर्विषयं मनः ।**

**क्व तृप्तिः क्व वितृष्णात्वं गतद्वन्द्वस्य मे सदा ॥ २०-२॥**

**kva sastram kvatma-vijñanam** What are the scriptures, and their many

**kva va nirvisayam manah** schools of analytic thought? What is discernment of self-knowledge? What then mind bereft of objects?

**kva trptih kva vitrsnatvam** What contentment is thus found,

**gata-dvandvasya me sada** in freedom from desiring? Now that I’ve lost all sense of opposites, what can these be to me?

**क्व विद्या क्व च वाविद्या क्वाहं क्वेदं मम क्व वा ।**

**क्व बन्ध क्व च वा मोक्षः स्वरूपस्य क्व रूपिता ॥ २०-३॥**

**kva vidya kva ca vavidya** What is true knowledge, and what

**kvaham kvedam mama kva va** ignorance? What this called ‘I’ or ‘mine’?

**kva bandhah kva ca va moksah** What then is bondage, and from it

**svarupasya kva rupita** what liberation can be found? Of my true nature, what one form defines it in particular, so that it’s rightly recognized?

**क्व प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क्व वा ।**

**क्व तद् विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥ २०-४॥**

**kva prarabdhani karmani** What are these chains of causal action

**jivan-muktir api kva va** found to carry on from past, through present, into future times? And how can anyone be free at heart, while yet found living in this driven personality?

**kva tad videha-kaivalyam** What meaning can there be in freedom

**nirvisesasya sarvada** which is thought to be attained by body’s death, into a state where personality and all its acts (of sensing, thinking, feeling, speaking) seem to be destroyed? For one who knows no differences, knows nothing in particular, how can we rightly understand that such a one has now attained to an undying state of life where peace shines positively free?

**क्व कर्ता क्व च वा भोक्ता निष्क्रियं स्फुरणं क्व वा ।**

**क्वापरोक्षं फलं वा क्व निःस्वभावस्य मे सदा ॥ २०-५॥**

**kva karta kva ca va bhokta** Where is there any doer? Where

**niskriyam sphuranam kva va** some personal enjoyer found engaged in doing anything? Where is there any ceasing of activity? If ceasing thus, where does activity subside? How does it keep on sparkling out, how found to rise in seeming show?

**kvaparoksam phalam va** What is immediate knowing? What

**kva nihsvabhavasya me sada** to me are its results – from where I’m always found to stand, unchanged and utterly impersonal?

**क्व लोकं क्व मुमुक्षुर्वा क्व योगी ज्ञानवान् क्व वा ।**

**क्व बद्धः क्व च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥ २०-६॥**

**kva lokah kva mumuksur va** What is the world? Where is the one

**kva yogi jñanavan kva va** who would be free? Where is the yogi? Where the sage who knows correctly?

**kva baddhah kva ca va muktah** Where is someone bound or freed –

**sva-svarupe ’ham advaye** to me, who in my own true nature am beyond duality?

**क्व सृष्टिः क्व च संहारः क्व साध्यं क्व च साधनम् ।**

**क्व साधकः क्व सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥ २०-७॥**

**kva srstih kva ca samharah** Where is creation issued forth,

**kva sadhyam kva ca sadhanam** and where retraction back to source? Where is achievement to be found? Where any striving to achieve?

**kva sadhakah kva siddhir va** Where is the seeker, where success –

**svasvarupe ’ham advaye** to me, who in my own true nature am beyond duality?

**क्व प्रमाता प्रमाणं वा क्व प्रमेयं क्व च प्रमा ।**

**क्व किञ्चित् क्व न किञ्चिद् वा सर्वदा विमलस्य मे ॥ २०-८॥**

**kva pramata pramanam va** Who is the one correcting knowledge,

**kva prameyam kva ca prama** where the means of such correction, what conclusion thereby reached?

**kva kimcit kva na kimcid va** And where can there be anything

**sarvada vimalasya me** or otherwise not anything, for me who am forever pure.

**क्व विक्षेपः क्व चैकाग्र्यं क्व निर्बोधः क्व मूढता ।**

**क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे ॥ २०-९॥**

**kva viksepah kva caikagryam** What is distraction, or what

**kva nirbodhah kva mudhata** concentration? What dull apathy, or what enraptured fantasy?

**kva harsah kva visado va** What is excitement or despair?

**sarvada niskriyasya me** What can these oppositions be, to me who’s always actionless?

**क्व चैष व्यवहारो वा क्व च सा परमार्थता ।**

**क्व सुखं क्व च वा दुखं निर्विमर्शस्य मे सदा ॥ २०-१०॥**

**kva caisa vyavaharo va** What is this world of compromise

**kva ca sa paramarthata** that trades for objects of desire? What is that true reality which stands beyond all wish and want found driven by mind’s fancying?

**kva sukham kva ca va dukham** What happy or unhappy state

**nirvimarsasya me sada** that pulls or pushes mind can be more than a hollow fantasy – to me who always am devoid of calculations in the mind concocted by such fantasies?

**क्व माया क्व च संसारः क्व प्रीतिर्विरतिः क्व वा ।**

**क्व जीवः क्व च तद्ब्रह्म सर्वदा विमलस्य मे ॥ २०-११॥**

**kva maya kva ca samsarah** Where are the world’s illusory

**kva pritir viratih kva va** appearances? Where is the ebb and flow of driven change, in which our personalities seem caught as they pass through this made-up world? Where is affection pulling us to get involved with changing things? Where does dislike push us away?

**kva jivah kva ca tad-brahma** Where is there any living person

**sarvada vimalasya me** seen as part of larger world? Where any great reality in which all things of world take part? What can such put together show of partial seemings be to me, who am unchanging purity?

**क्व प्रवृत्तिर्निर्वृत्तिर्वा क्व मुक्तिः क्व च बन्धनम् ।**

**कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥ २०-१२॥**

**kva pravrttir nirvrttir va** Where could activity be found

**kva muktih kva ca bandhanam** to bring about some change? And where could such activity be stopped? Where could it end, producing thus a state of inactivity? Just where could there be freedom then? Where any sense of being bound? What could be action or inaction, feeling bound or feeling free –

**kutastha-nirvibhagasya** for me who stands in self alone,

**svasthasya mama sarvada** forever found unlimited by any change or difference?

**क्वोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।**

**क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥ २०-१३॥**

**kvopadesah kva va sastram** Where is there any teaching taught?

**kva sisyah kva ca va guruh** Where any scriptures, schools of thought? Where a disciple seeking truth? Where any teacher showing truth beyond all personality?

**kva casti purusartho va** Where any purpose served by living,

**nirupadheh sivasya me** in the world or free of it? What aim or meaning can there be, for me who stands unlimited by any dubious compromise of good shown always mixed with bad in personality and world?

**क्व चास्ति क्व च वा नास्ति क्वास्ति चैकं क्व च द्वयम् ।**

**बहुनात्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥ २०-१४॥**

**kva casti kva ca va nasti** Where is what’s taken to exist?

**kvasti caikam kva ca dvayam** Just where can be what’s found unreal? Where is what’s one and one alone? Just where can there be that same one plus something else, thus making ‘two’?

**bahunatra kim uktena kimcin** What more is there to say? For me,

**nottisthate mama** there truly is no rising up of anything at all. No sense in fact gives rise to any sight, or sound or smell or taste or touch. No mind gives rise to thoughts or dreams. No feelings in the heart give rise to values, meanings, purposes. There is no show apart from self. All show is that and that alone. Just that is all reality, expressed throughout all show of world produced by personality.

 **॥ ॐ तत्सत् ॥**