

## *Aṣṭāvakra-saṁhitā: An interpretation<sup>1</sup>*

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<sup>1</sup> This interpretation has made use of works indicated in the *Bibliographic References*.

## 1. Instruction on self-realization

### 1.1

*janaka uvāca*

katham̃ jñānam avāpnoti  
katham̃ muktir bhaviṣyati .  
vairāgyam̃ ca katham̃ prāptam  
etad brūhi mama prabho ..

*Janaka said:*

Just how can knowledge be attained?  
And how can freedom come about?  
How is dispassion to be found?  
Please tell me what you can of this.

*janaka(Janaka) uvāca(said)*

katham̃(how) jñānam(knowledge) avāpnoti(attains)  
katham̃(how) muktir(freedom) bhaviṣyati(comes about) .  
vairāgyam̃(dispassion) ca(and) katham̃(how) prāptam(reached)  
etad(this) brūhi(tell) mama(me) prabho(Sir) ..

### 1.2

*aṣṭāvakra uvāca*

muktim icchasi cet tāta  
viṣayān viṣavat tyaja .

*Ashtavakra said:*

If you want freedom, you will have  
to turn away from outward things.  
See objects as objectionable  
scraps of waste: produced by  
partiality of outward sight  
perceiving an unwholesome world.

kṣamārjavadayātoṣa-satyam̃  
pīyūṣavad bhaja ..

Thus you may join back into truth:  
in patience and straightforwardness,  
in sympathy and quiet joy.  
Such virtues are your nourishment  
to seek undying life within.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

muktim(freedom) icchasi(you want) cet(if) tāta(child)  
viṣayān(objects) viṣavat(as poison, waste) tyaja(reject) .  
kṣamā(patience)-'rjava(straightforwardness)-dayā(sympathy)-toṣa(joy)-satyam̃(truth)  
pīyūṣavad(as nectar) bhaja(participate in, join into) ..

### 1.3

na pṛthvī na jalam̃ nāgnir  
na vāyur dyaur na vā bhavān .

You are not made of 'earth', nor 'water',  
nor of 'fire', nor 'air', nor space  
and time, nor anything of world.

eṣām̃ sākṣiṇam̃ ātmānam̃  
cid-rūpaṃ viddhi muktaye ..

You are the witness of all these:  
the self that shines as consciousness.  
Know only this, and you are free.

na(not) pṛthvī('earth') na(not) jalam̃('water') nā(not) 'gnir('fire')  
na(not) vāyur('air') dyaur('ether') na(not) vā(even) bhavān(you) .  
eṣām̃(of these) sākṣiṇam̃(the witness) ātmānam̃(self)  
cid(consciousness)-rūpaṃ(appearing as) viddhi(know this) muktaye(for freedom) ..

#### 1.4

yadi dehaṁ pṛthak kṛtya  
citi viśrāmya tiṣṭhasi .

If separating body out,  
you stand at rest in consciousness,

adhunaiva sukhī śānto  
bandha-mukto bhaviṣyasi ..

then here and now you come to peace  
and happiness, where you are free  
from all restraining ties and bonds.

yadi(if) dehaṁ(body, personality) pṛthak(separate) kṛtya(having made)  
citi(in consciousness) viśrāmya(having come to rest) tiṣṭhasi(you stand) .  
adhunai(now) 'va(indeed) sukhī(content, fulfilled) śānto(at peace)  
bandha(bondage)-mukto(free) bhaviṣyasi(you come to be) ..

#### 1.5

na tvaṁ viprādiko varṇo  
nāśramī nākṣa-gocaraḥ .

You don't belong to any class.  
You're not born high, nor lower down.  
Nor have you any stage of life  
that changes what you were before.

asaṅgo 'si nirākāro  
viśva-sākṣī sukhī bhava ..

Unseen by sense, untouched by form,  
remaining always unattached,  
you're just the witness of the world.

Be *that* ... and come to happiness.

na(not) tvaṁ(you) viprādiko(brahmin) varṇo(caste)  
nā(not) 'śramī(stage of life) nā(not) 'kṣa-gocaraḥ(not seen by sense) .  
asaṅgo(unattached) 'si(you are) nirākāro(formless)  
viśva(world)-sākṣī(witness) sukhī(happy) bhava(become) ..

#### 1.6

dharmādharmau sukhaṁ duḥkhaṁ  
mānasāni na te vibho .

All pain and pleasure, right and wrong,  
pertain to mind. They do not in  
the least pertain to you yourself:  
who carry on unlimited,  
continuing through everything.

na kartāsi na bhoktāsi  
mukta evāsi sarvadā ..

You do not act or fail to act.  
You don't enjoy or suffer what  
results. Thus you remain completely  
free, always and everywhere.

dharmā(right)-'dharmau(wrong) sukhaṁ(pleasure) duḥkhaṁ(pain)  
mānasāni(belonging to mind) na(not) te(of you) vibho(who pervade all) .  
na(not) kartāsi(doer) na(not) bhoktāsi(enjoyer)  
mukta(free) evā(indeed) 'si(you are) sarvadā(everywhere) ..

#### 1.7

eko draṣṭāsi sarvasya  
mukta-prāyo 'si sarvadā

You are the one who sees, the only  
see-er: who sees everything.

ayam eva hi te bandho  
draṣṭāraṁ paśyasītaram ..

At heart, you're always free. 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*).

eko(the one) draṣṭāsi(see-er) sarvasya(of everything)  
mukta(free)-prāyo(essentially) 'si(you are) sarvadā(everywhere) .  
ayam(this) eva(only) hi(but) te(your) bandho(bondage)  
draṣṭāraṁ(see-er) paśyasī(you see) 'taram(as something else) ..

### 1.8

aham kartety aham-māna-  
mahā-kṛṣṇāhi-damśitaḥ .

When bitten by the great black snake  
of ego's self-regard, you say  
that 'I do this' or 'I do that.'

nāham karteti viśvāsā-  
'mṛtaṁ pītvā sukhī bhava ..

But only take conviction in,  
that 'I am not this acting thing';  
and come – beyond all passing on –  
back home, to lasting happiness.

aham(I) karte(the doer) 'ty(thus) aham(self)-māna(regard)-  
mahā(great)-kṛṣṇā(black)-'hi(snake)-damśitaḥ(bitten) .  
nā(not) 'ham(I) karte(the doer) 'ti(thus) viśvāsā(conviction)-  
'mṛtaṁ(nectar) pītvā(having imbibed) sukhī(happy) bhava(become) ..

### 1.9

eko viśuddha-bodho 'ham  
iti niścaya-vahninā .

Convinced of truth, you realize:  
'I am the one, pure consciousness:  
just one, not made of many things.'

prajvālyājñāna-gahanam  
vīta-sokaḥ sukhī bhava ..

Thus, in the fire of this conviction,  
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.

eko(one) viśuddha(pure)-bodho(consciousness) 'ham(I)  
iti(thus) niścaya(certainty)-vahninā(fire) .  
prajvālyā(having burned)-'jñāna(ignorance)-gahanam(density, obscurity)  
vīta(freed from)-sokaḥ(grief) sukhī(happy) bhava(become) ..

### 1.10

yatra viśvam idaṁ bhāti  
kalpitaṁ rajju-sarpavat .

Just as a seeming snake appears  
upon a rope that's falsely seen,  
so too this seeming universe –  
extending through all space and time –  
is just imagination, misperceived

on nothing else but consciousness  
unaltered by imagining.

ānanda-paramānandaḥ sa  
bodhas tvam sukham cara ..

Just that unaltered, knowing light  
is true enjoyment: always found  
unlimited and ultimate,  
no matter what seems to take place.  
Live thus, as happiness itself.

yatra(where) viśvam(world) idam(this) bhāti(appears)  
kalpitam(imagined) rajju(rope)-sarpavat(like a snake) .  
ānanda(happiness)-paramānandaḥ(ultimate happiness) sa(that)  
bodhas(consciousness) tvam(you) sukham(happiness) cara(live as) ..

### 1.11

muktābhimānī mukto hi  
baddho baddhābhimāny api .

Whoever's free has realized  
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.

kiṁ vadantīha satye 'yam  
yā matiḥ sā gatiḥ bhavet ..

Such is the truth of what is said,  
that: 'As one thinks so one becomes.'  
Of this, the changing world is made.

muktā(free)-'bhimānī(self-regarding) mukto(free) hi(indeed)  
baddho(bound) baddhā(bound)-'bhimāny(self-regarding) api(too) .  
kiṁ(what) vadantī(they say)-'ha(here) satye(true) 'yam(this)  
yā(what) matiḥ(one thinks) sā(that) gatiḥ(going) bhavet(one becomes) ..

### 1.12

ātmā sākṣī vibhuḥ pūrṇa  
eko muktaś cid akriyaḥ .

Self is the witness, manifested  
everywhere; one simple, perfect  
consciousness; completely free  
and unattached, desireless,  
untouched by any seeming act.

asaṅgo nisṛhaḥ śānto  
bhramāt saṁsāravān iva ..

Thus unaffected and at peace,  
delusion shows it as a flow  
of life that passes through a world  
of seeming change and passing acts.

ātmā(self) sākṣī(witness) vibhuḥ(pervading) pūrṇa(all)  
eko(one) muktaś(free) cid(consciousness) akriyaḥ(actionless)  
asaṅgo(unattached) nisṛhaḥ(desireless) śānto(at peace)  
bhramāt(from delusion) saṁsāravān(flow of living in the world) iva(seeming like) ..

### 1.13

kūṭasthaṁ bodham advaitam  
ātmānaṁ paribhāvaya .

Reflecting back into your self,  
you stand above all seeming else.

Unmixed with body, sense and mind,  
your individuality  
is undivided consciousness,  
with nothing else beside itself.

ābhāso 'haṁ bhramaṁ muktva  
bhāvaṁ bāhyam athāntaraṁ ..

Thus, free yourself from the delusion  
'I am this apparent person  
who has somehow come to be –  
perceived outside or felt within.'

kūṭasthaṁ(highest principle) bodham(consciousness) advaitam(non-dual)  
ātmānaṁ(self) paribhāvaya(reflect upon, recognize) .  
ābhāso(appearance) 'haṁ(I) bhramaṁ(delusion) muktva(having freed yourself from)  
bhāvaṁ(happening) bāhyam(outside) athā(likewise) 'ntaraṁ(within) ..

### 1.14

dehābhimāna-pāśena  
ciraṁ baddho 'si putraka .

You've long been caught up in the noose  
of fancying that this imagined  
body is your real self.

bodho 'haṁ jñāna-khaḍgena  
tan niṣkṛtya sukhī bhava ..

Cut off that fancy, with the sword  
of knowing: 'I am consciousness.'  
Thus come to rest in happiness,  
at one with what you really are.

dehā(body)-'bhimāna(pride)-pāśena(noose)  
ciraṁ(long) baddho(bound) 'si(you are) putraka(child) .  
bodho(consciousness)-'haṁ(I am)-jñāna(knowledge)-khaḍgena(by the sword)  
tan(that) niṣkṛtya(having separated off) sukhī(happy) bhava(become) ..

### 1.15

niḥsaṅgo niṣkriyo 'si tvaṁ  
sva-prakāśo nirañjanaḥ .

There, unattached and actionless,  
you shine alone, by your own light,  
quite unaffected by all ill.

ayam eva hi te bandhaḥ  
samādhim anuṣṭhasi ..

Your only bondage is just this:  
that you keep after altered states  
where mind is shown absorbed in bliss.

niḥsaṅgo(unattached) niṣkriyo(actionless) 'si(are) tvaṁ(you)  
sva(self)-prakāśo(shining) nirañjanaḥ(stainless, unaffected) .  
ayam(this) eva(only) hi(indeed) te(your) bandhaḥ(bondage)  
samādhim(altered state of absorption) anuṣṭhasi(you keep after) ..

### 1.16

tvayā vyāptam idaṁ viśvaṁ  
tvayi protaṁ yathārthataḥ .

Just you are present everywhere,  
pervading through this universe

made up of your own thoughts and feelings.  
Everything is made of you.

śuddha-buddha-svarūpas tvam,  
mā gamaḥ kṣudra-cittatām ..

Your nature is pure consciousness.  
That's what you really are. Don't go  
from there to pettiness of mind.

tvayā(by you) vyāptam(pervaded) idam(this) viśvaṁ(universe)  
tvayi(in you) protam(woven, strung) yathā(of such)-'rthataḥ(made meaningful) .  
śuddha(pure)-buddha(consciousness)-svarūpas(true nature) tvam(you),  
mā(do not) gamaḥ(get to be) kṣudra(small)-cittatām(minded) ..

### 1.17

nirapekṣo nirvikāro  
nirbharaḥ śītalāśayaḥ .

Come back to that unfathomable  
depth of pure intelligence  
where you stay always unaffected –  
cool beyond all expectation,  
unencumbered, undisturbed.

agādha-buddhir akṣubdho  
bhava cin-mātra-vāsanah ..

Let all your tastes and inclinations  
show their nature – as they are.  
That is of consciousness alone.

nirapekṣo(free of expectation) nirvikāro(unaffected)  
nirbharaḥ(unencumbered) śītalā(cool) 'śayaḥ(resting place) .  
agādha(unfathomably)-buddhir(intelligent) akṣubdho(imperturbable)  
bhava(become) cin(consciousness)-mātra(alone)-vāsanah(residing) ..

### 1.18

sākāram anṛtam viddhi  
nirākāram tu niścalam .

Just realize that nothing with  
some seeming form can be quite right.  
That only what remains unformed,  
beneath appearances, is found  
unshakable and therefore real.

etat tattvopadesena  
na punar-bhava-sambhavah ..

Where this is rightly taught and learned,  
there's nothing more to be produced.  
No more becoming there occurs;  
no reborn life is born again.

sākāram(with form, made up) anṛtam(false, wrong) viddhi(realize)  
nirākāram(without form, not made up) tu(but) niścalam(unmoving, unshakable) .  
etat(this) tattvo(truth)-'padesēna(instruction)  
na(not) punar(further, again)-bhava(becoming)-sambhavah(happening) ..

### 1.19

yathavidarsa madhyasthe  
rupe 'ntah paritas tu sah .

Just as a mirror is implied  
within the image it reflects,  
but also stands beyond the show;

tathaivasmin sarire 'ntah  
paritah paramesvarah ..

so too the highest principle  
that rules the world is found within  
the body, and beyond as well.

yathai(as) 'vā(just) 'darśa(mirror)-madhya(in the midst of) 'sthe(stands)  
rūpe(form, image) 'ntah(within) paritas(outside) tu(but also) saḥ(it) .  
tathai(so) 'vā(too) 'smin( in this) śarīre(body) 'ntah(within)  
paritah(outside) parame(highest)-'śvarah(Lord, ruling principle) ..

### 1.20

ekaṁ sarva-gataṁ vyoma  
bahir antar yathā ghaṭe .

As one pervading principle  
of space extends within a pot  
and goes beyond outside as well,  
through everywhere and everything;

nityaṁ nirantaraṁ brahma  
sarva-bhūta-gaṇe tathā ..

so too, one full reality  
is always present everywhere,  
found unconfined within all things  
and in all groups and kinds of things.

ekaṁ(one) sarva(everywhere)-gataṁ(extending) vyoma(space, ether)  
bahir(outside) antar(inside) yathā(as) ghaṭe(in a pot) .  
nityaṁ(continual, everywhere) nirantaraṁ(unconfined) brahma(totality, complete reality)  
sarva(all)-bhūta(beings)-gaṇe(groups, kinds) tathā(so too) ..



## 2. Joy of self-realization

### 2.1

*janaka uvāca*

aho nirañjanaḥ śānto bodho  
'haṁ prakṛteḥ paraḥ .

etāvantam ahaṁ kālaṁ  
mohenaiva viḍambitaḥ ..

*Janaka said:*

In truth, I am pure consciousness:  
at perfect peace, quite undisturbed  
by all of nature's seeming acts.

So, all this time I've been deceived  
by mere pretence, by just a show  
that isn't really there at all.

*janaka(Janaka) uvāca(said)*

aho(Oh!) nirañjanaḥ(stainless) śānto(at peace) bodho(consciousness)  
'haṁ(I) prakṛteḥ(from nature) paraḥ(beyond) .  
etāvantam(so much) ahaṁ(I) kālaṁ(time)  
mohenai(by delusion) 'va(just) viḍambitaḥ(fooled, deceived) ..

### 2.2

yathā prakāśayāmy eko  
deham enaṁ tathā jagat .

ato mama jagat sarvam  
athavā na ca kiṁcana ..

yathā(as) prakāśayāmy(I illumine) eko(alone)  
deham(body) enaṁ(this) tathā(so also) jagat(the world) .  
ato(thus) mama(mine) jagat(the world) sarvam(all)  
athavā(otherwise) na(not) ca(and) kiṁcana(anything) ..

This body here shines by my light:  
it's shown by me alone. But then,  
the same is true of everything  
in the entire universe.

Thus, either everything is mine,  
or otherwise, not anything.

### 2.3

saśarīram aho viśvaṁ  
parityajya mayādhunā .  
kutaścīt kauśalād eva  
paramātmā vilokyate ..

sa(with)-śarīram(body) aho(indeed) viśvaṁ(the world)  
parityajya(left behind) mayā(by me) 'dhunā(now) .  
kutaścīt(some) kauśalād(through skill, faculty) eva(indeed)  
paramātmā(final self) vilokyate(is seen) ..

With world and body left behind  
by me completely, here and now,  
through some most inward faculty,  
the self I am is seen at last –  
beyond all doubt and ignorance.

### 2.4

yathā na toyato bhinnās  
taraṅgāḥ phena-budbudāḥ .

ātmano na tathā bhinnam  
viśvam ātma-vinirgatam ..

Waves, foam and bubbles are not  
anything but water, in themselves.

So too all things, throughout the world,  
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.

yathā(as) na(not) toyato(from water) bhinnās(different)  
 taraṅgāḥ(waves) phena(foam)-budbudāḥ(bubbles) .  
 ātmano(from self) na(not) tathā(so also) bhinnam(different)  
 viśvam(the entire world) ātma(self)-vinirgatam(arising from) ..

## 2.5

tantu-mātro bhaved eva paṭo yadvad vicāritaḥ . ātma-tanmatram evedaṁ tadvad viśvaṁ vicāritam ..	Examined closely, cloth is found to be just thread. So too, upon dispassionate enquiry, the world turns out to be just self.
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tantu(thread)-mātro(alone) bhaved(becomes) eva(indeed)  
 paṭo(cloth) yadvad(just as) vicāritaḥ(examined closely) .  
 ātma(self)-tan(that)-matram(alone) eve(only) 'daṁ(this)  
 tadvad(so also) viśvaṁ(world) vicāritam(examined closely) ..

## 2.6

yathaivekṣu-rase kṛptā tena vyāptaiva śarkarā . tathā viśvaṁ mayi kṛptaṁ mayā vyāptaṁ nirantaram ..	As sugar crystallized from juice becomes pervaded by its sweetness, so do I pervade throughout the universe produced in me.
--	--

yathai(as) 've(just) 'kṣu(sugarcane)-rase(in juice) kṛptā(produced)  
 tena(by that) vyāptaiva(pervaded) śarkarā(sugar) .  
 tathā(so too) viśvaṁ(the world) mayi(in me) kṛptaṁ(produced)  
 mayā(by me) vyāptaṁ(pervaded) nirantaram(unconfined, throughout) ..

## 2.7

ātmājñānāj jagad bhāti ātma-jñānān na bhāsate .	It's only from mistaken knowledge of oneself that world appears. Where self is known for what it is, no seeming world arises there.
rajjavajñānād ahir bhāti taj-jñānād bhāsate na hi ..	It's like a rope seen as a snake. The snake appears through wrongly knowing what is seen. Immediately the rope is known for what it is, the seeming snake there disappears.

ātmā(self)-'jñānāj(from ignorance) jagad(the world) bhāti(appears)  
 ātma(self)-jñānān(from knowledge) na(not) bhāsate(is shown) .  
 rajjv(rope)-ajñānād(from ignorance) ahir(the snake) bhāti(appears)  
 taj(it)-jñānād(from knowledge) bhāsate(is shown) na(not) hi(indeed) ..

## 2.8

prakāśo me nijam rūpaṃ  
nātirikto 'smy aham tataḥ .

My very nature is just light.  
That is what I innately am.  
I never am apart from that.

yadā prakāśate viśvaṃ  
tadāham bhāsa eva hi ..

Whenever anything appears,  
it is just I that shine in it.  
Through all appearances of world,  
there's nothing there but I that shines.

prakāśo(light) me(my) nijam(innate) rūpaṃ(form)  
nā(not) 'tirikto(apart from, different from) 'smy(am) aham(I) tataḥ(from that) .  
yadā(when) prakāśate(appears) viśvaṃ(the world)  
tadā(then) 'ham(I) bhāsa(shine) eva(alone) hi(indeed) ..

## 2.9

aho vikalpitaṃ viśvaṃ  
ajñānān mayi bhāsate .

All of the universe, conceived  
from ignorance, appears in me:

rūpyaṃ śuktau phaṇī  
rajju vāri sūryakare yathā ..

like silver seems to shine in shell  
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

aho(Oh!) vikalpitaṃ(conceived) viśvaṃ(the universe)  
ajñānān(from ignorance) mayi(in me) bhāsate(appears) .  
rūpyaṃ(silver) śuktau(in mother of pearl) phaṇī(snake) rajju(rope)  
vāri(water) sūrya(sun)-kare(in ray) yathā(as, like) ..

## 2.10

matto vinirgataṃ viśvaṃ  
mayy eva layam eṣyati .

At every moment that I know,  
the world originates from me ...

mṛdi kumbho jale vīciḥ  
kanake kaṭakaṃ yathā ..

and then, immediately, returns  
to end dissolved in me alone:  
just like a pot returns to earth,  
like waves dissolve back into water,  
ornaments melt into gold.

matto(from me) vinirgataṃ(originates) viśvaṃ(the world)  
mayy(in me) eva(alone) layam(dissolution) eṣyati(will attain) .  
mṛdi(in clay, earth) kumbho(pot) jale(in water) vīciḥ(wave)  
kanake(in gold) kaṭakaṃ(bracelet) yathā(like, as) ..

## 2.11

aho aham namo mahyam  
vināśo yasya nāsti me .

I am just that which recognizes  
what I am, found always standing  
unaffected, undestroyed;

brahmādi-stamba-paryantaṁ  
jagannāṣe 'pi tiṣṭhataḥ ..

while the entire universe,  
right from the all-creating Lord  
to every smallest tuft of grass,  
keeps vanishing without a trace.

aho(Oh!) ahaṁ(I) namo(recognition, salutation) mahyaṁ(to me)  
vināśo(destruction) yasya(of whom) nā(not) 'sti(there is) me(for me) .  
brahmādi(starting from the creator)-stamba(to a tuft of grass)-paryantaṁ(encompassing)  
jagan(universe)-nāṣe(in the destruction) 'pi(even) tiṣṭhataḥ(stays standing) ..

## 2.12

aho ahaṁ namo mahyaṁ  
eko 'haṁ dehavān api .  
kvacin na gantā nāgantā  
vyāpya viśvam avasthitaḥ ..

I am just that which recognizes  
my own self. And even where  
I seem embodied, I'm not complex.  
I am just that simple one –  
not going anywhere, not coming  
here from anywhere – found always  
present, underlying everything  
throughout the universe.

aho(Oh!) ahaṁ(I) namo(recognition, salutation) mahyaṁ(to me)  
eko(one) 'haṁ(I) dehavān(having a body) api(even) .  
kvacin(anywhere) na(not) gantā(going) nā(not) 'gantā(coming)  
vyāpya(having pervaded) viśvam(the universe) avasthitaḥ(abiding, remaining) ..

## 2.13

aho ahaṁ namo mahyaṁ  
dakṣo nāstīha mat-samaḥ .

I'm that alone which recognizes  
what I am. Here in this world –  
perceived by sense, conceived by mind –  
there's nothing with my capability.

asaṁsprśya śarīreṇa yena  
viśvaṁ ciraṁ dhṛtam ..

For I support all things,  
yet do not touch them bodily.

aho(Oh!) ahaṁ(I) namo(recognition, salutation) mahyaṁ(to me)  
dakṣo(capable) nā(not) 'stī(is) 'ha(here) mat(me)-samaḥ(equal) .  
asaṁsprśya(not touching) śarīreṇa(through body) yena(that by whom)  
viśvaṁ(the whole world) ciraṁ(forever) dhṛtam(is supported) ..

## 2.14

aho ahaṁ namo mahyaṁ  
yasya me nāsti kimcana .

I'm that alone which finally  
has independent self-respect:  
approached by seeing nothing  
anywhere, of any kind, as 'mine';

athavā yasya me sarvaṁ  
yad vān-manasa-gocaram ..

or else, by seeing everything  
experienced as taking place  
in me alone, throughout the range  
described outside by words and acts  
or thought and felt within by mind.

aho(Oh) aham(I) namo(recognition, salutation) mahyam(to me)  
yasya(of whom) me(mine) nā(not) 'sti(is) kimcana(anything) .  
athavā(otherwise) yasya(of whom) me(mine) sarvaṁ(everything)  
yad(which) vān(word)-manasa(mind)-gocaram(range) ..

### 2.15

jñānaṁ jñeyaṁ tathā jñātā  
tritayaṁ nāsti vāstavam .

Someone who knows, some way of  
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.

ajñānād bhāti yatredaṁ  
so 'ham asmi nirañjanaḥ ..

These three appear misleadingly,  
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.

jñānaṁ(knowing) jñeyaṁ(knower) tathā(so also) jñātā(known)  
tritayaṁ(triad) nā(not) 'sti(there is) vāstavam(in reality) .  
ajñānād(from ignorance) bhāti(appears) yatre(where) 'dam(this)  
so(that) 'ham(I) asmi(an) nirañjanaḥ(stainless) ..

### 2.16

dvaita-mūlam aho duḥkhaṁ  
nānyat tasyāsti bheṣajam .

All misery is rooted in  
duality, whereby some knower  
seems at odds with what is known.  
For this, there is no cure, except  
to realize the simple truth:

dr̥śyam etan mṛṣā sarvaṁ  
eko 'haṁ cid-raso 'malaḥ ..

that anything somehow perceived –  
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.

dvaita(duality)-mūlam(rooted) aho(Oh!) duḥkhaṁ(misery)  
nā(not) 'nyat(other) tasyā(of that) 'sti(there is) bheṣajam(cure) .  
dr̥śyam(seen) etan(this) mṛṣā(disregard, blind falsity) sarvaṁ(all)  
eko(one) 'haṁ(I) cid(consciousness)-raso(savour, essence) 'malaḥ(pure, unsullied) ..

## 2.17

bodha-mātro 'ham ajñānād  
upadhiḥ kalpito mayā .

I am pure consciousness: expressed  
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 vimṛśato nityam  
nirvikalpe sthitir mama ..

But where I stand, beneath the show,  
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.

bodha(consciousness)-mātro(pure) 'ham(I) ajñānād(from ignorance)  
upadhiḥ(expressions) kalpito(conceived) mayā(by, with me) .  
evam(thus) vimṛśato(reflecting from blind disregard) nityam(continually, always)  
nirvikalpe(in the unconceived) sthitir(stand) mama(my) ..

## 2.18

na me bandho 'sti mokṣo vā  
bhrāntiḥ śāntā nirāśrayā .

For me, there is no being bound  
or getting freed. For all illusion  
is unfounded, is at peace.

aho mayi sthitam viśvam  
vastuto na mayi sthitam ..

The world stands just in me. But there,  
in me, there really is no world.

na(not) me(for me) bandho(bondage) 'sti(there is) mokṣo(liberation) vā(or)  
bhrāntiḥ(delusion) śāntā(peace) nirāśrayā(unfounded) .  
aho(Oh!) mayi(in me) sthitam(stands) viśvam(the world)  
vastuto(in reality) na(not) mayi(in) sthitam(stands) ..

## 2.19

sa-śarīram idaṁ viśvam  
na kimcid iti niścitam .

It's certain that there's no such thing  
as this embodied universe.

śuddha-cin-mātra ātmā ca  
tat kasmin kalpanādhunā ..

In all experience, there is only  
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?

sa(with)-śarīram(body) idam(this) viśvaṁ(world)  
na(not) kiṁcid(any such thing) iti(thus) niścitam(certain) .  
śuddha(pure)-cin(consciousness)-mātra(alone) ātmā(self) ca(and)  
tat(that) kasmin(in what) kalpanā(conception) 'dhunā(now) ..

## 2.20

śarīraṁ svarga-narakau  
bandha-mokṣau bhayaṁ tathā .  
kalpanā-mātram evaitat  
kiṁ me kāryaṁ cidātmanaḥ ..

This body, hell and heaven,  
bondage, liberation, fear: all these  
are just conceived appearances.  
What have such things to do with me,  
who am just knowing, in myself?

śarīraṁ(body) svarga(heaven)-narakau(hell)  
bandha(bondage)-mokṣau(liberation) bhayaṁ(fear) tathā(so also) .  
kalpanā(conception)-mātram(only) evai(just) 'tat(this)  
kiṁ(what) me(for me) kāryaṁ(to be done) cid(consciousness)-ātmanaḥ(by, with self) ..

## 2.21

aho jana-samūhe 'pi  
na dvaitaṁ paśyato mama .

In my own sight, there's no duality:  
not even in a multitude  
of seeming 'you's and 'me's.

araṇyam iva saṁvṛttaṁ  
kva ratiṁ karavāṇy aham ..

It is as if the world has turned  
into a far-off wilderness.  
What could there possibly be here  
to captivate my interest?

aho(Oh!) jana(people)-samūhe(in multitude) 'pi(even)  
na(not) dvaitaṁ(duality) paśyato(seeing, sight) mama(my) .  
araṇyam(far off, wilderness) iva(as if, like) saṁvṛttaṁ(turned into)  
kva(what) ratiṁ(pleasure, interest) karavāṇy(make, engage in) aham(I) ..

## 2.22

nāham deho na me deho  
jīvo nāham, ahaṁ hi cit .

I am no body, have no body.  
I am not a made-up person,  
leading a created life.  
I'm nothing else but consciousness.

ayam eva hi me bandha  
āsīt yā jīvite sprhā ..

My bondage was an empty claim  
of personal possessiveness,  
desiring fancied bits of life.

nā(not) 'ham(I) deho(boy) na(not) me(my) deho(body)  
jīvo(living person) nā(not) 'ham(I), ahaṁ(I) hi(but) cit(consciousness) .  
ayam(this) eva(alone) hi(but) me(my) bandha(bondage)  
āsīt(was) yā(that) jīvite(in living) sprhā(desire, greed, covetousness) ..

### 2.23

aho bhuvana-kallolair  
vicitrair drāk samutthitam .  
mayy ananta-mahāmbhodhau  
citta-vāte samudyate ..

I am that endless ocean where  
the differentiated waves  
of world are *all at once* produced,  
blown in the wind of rising mind.

aho(Oh!) bhuvana(world)-kallolair(waves)  
vicitrair(diverse, variegated) drāk(immediately) samutthitam(produced, arisen) .  
mayy(in me) ananta(limitless)-mahāmbhodhau(ocean)  
citta(mind)-vāte(in the wind) samudyate(in the arising) ..

### 2.24

mayy ananta-mahāmbhodhau  
citta-vāte praśāmyati .

In that same ocean of myself,  
the mind is stilled and comes to end.

abhāgyāj jīva-vaṇijo  
jagat-poto vinaśvaraḥ ..

Here, ego is a merchant trader  
travelling in the ship of world,  
thus liable to be destroyed  
by tides of fortune turning ill.

mayy(in me) ananta(limitless)-mahāmbhodhau(in the ocean)  
citta(mind)-vāte(with wind) praśāmyati(comes to rest) .  
abhāgyāj(from misfortune) jīva(personal ego)-vaṇijo(merchant's)  
jagat(world)-poto(ship, vessel) vinaśvaraḥ(liable to be destroyed) ..

### 2.25

mayy ananta-mahāmbhodhav  
āścaryam jīva-vīcayaḥ .

I am the unconditioned water  
in the many changing waves  
of different personalities,  
of different egos in the world.

udyanti ghnanti khelanti  
praviśanti svabhāvataḥ ..

They rise, clash one against another,  
play a while, and are absorbed;  
impelled by nature from within.

mayy(in me) ananta(limitless)-mahāmbhodhav(in the ocean)  
āścaryam(amazing) jīva(personal ego)-vīcayaḥ(in the waves) .  
udyanti(they rise) ghnanti(they clash) khelanti(they play)  
praviśanti(they get absorbed) svabhāvataḥ(according to their nature) ..



### 3. Test of self-realization

#### 3.1

*aṣṭāvakra uvāca*

avināśinam ātmānam  
ekaṁ vijñāya tattvataḥ .

tavātma-jñasya dhīrasya  
katham arthārjane ratiḥ ..

*Ashtavakra said:*

Now that you know your real self  
as one and indestructible,  
quite unaffected by all change;

if you're established in this knowledge,  
how could you have any interest  
in such work as earns your keep  
and builds a store of useful wealth?

*aṣṭāvakra(Ashtavakra) uvāca(said)*

avināśinam(indestructible) ātmānam(self)

ekaṁ(one) vijñāya(having known) tattvataḥ(from truth) .

tavā(of you) 'tma(self)-jñasya(of having known) dhīrasya(of standing fast)

katham(how) arthā(wealth)-'rjane(acquiring) ratiḥ(fondness, attachment) ..

#### 3.2

ātmājñānād aho prītir  
viṣaya-bhrama-gocare .

śukter ajñānato lobho  
yathā rajata-vibhrame ..

It's only from one first mistake –  
from falsely knowing one's own self –  
that fondness and affection rise  
for objects seen, deludedly,  
as physical or mental things.

It's like the greed of someone who  
has misperceived plain shell of pearl,  
confused by a mistaken dream  
of costly silver fancied here.

ātmā(self)-'jñānād(from ignorance) aho(Oh!) prītir(affection)

viṣaya(object)-bhrama(delusion)-gocare(in the field, range) .

śukter(mother of pearl)-ajñānato(of someone not knowing) lobho(greed)

yathā(as, like) rajata(silver)-vibhrame(delusion) ..

#### 3.3

viśvaṁ sphurati yatredaṁ  
taraṅgā iva sāgare .

so 'ham asmīti vijñāya,  
kiṁ dīna iva dhāvasi ..

Now you have realized: 'I'm that  
in which all things appear and  
disappear, throughout experience –  
like waves in water, on the sea.'

Then why should you keep running after  
things, as though you were in need?

viśvaṁ(world) sphurati(bursts out, sparkles) yatre(in which) 'daṁ(this)

taraṅgā(waves) iva(as if, like) sāgare(in the ocean) .

so(that) 'ham(I) asmī(am) 'ti(thus saying) vijñāya(having known),

kiṁ(what) dīna(afflicted, in need) iva(as if, like) dhāvasi(do you run after) ..

### 3.4

śrutvāpi śuddha-caitanyam  
ātmānam atisundaram .

Where self is known as pure awareness,  
its surpassing beauty shines:  
in all its perfect clarity,  
unstained by any otherness.

upasthetyanta-saṁsakto  
mālinyam adhigacchati ..

When this is heard and understood,  
how can one yet be passionate  
to join in physical embrace  
that's always somehow limited  
and compromised, by body's  
imperfections and impurities?

śrutvā(having heard) 'pi(indeed) śuddha(pure)-caitanyam(consciousness)  
ātmānam(self) atisundaram(surpassingly beautiful) .  
upasthe(to the 'under-place', sexual organ, anus) 'tyanta(unceasingly)-saṁsakto(attached)  
mālinyam(impurity, imperfection) adhigacchati(one attains) ..

### 3.5

sarva-bhūteṣu cātmanāṁ  
sarva-bhūtāni cātmani .  
muner jānata āścaryam  
mamatvam anuvartate ..

It's strange to see a sense of mineness –  
treating certain things as 'mine' –  
remaining in a sage who knows  
one self called 'I' in everything  
and everything in that one self.

sarva(all)-bhūteṣu(in beings) cā(and) 'tmānaṁ(self)  
sarva(all)-bhūtāni(beings) cā(and) 'tmani(in self) .  
muner(of the sage) jānata(of the knowing) āścaryam(amazing, strange)  
mamatvam(mine-ness) anuvartate(continues, remains) ..

### 3.6

asthitah paramadvaitam  
moksarthe 'pi vyavasthitah .  
ascaryam kama-vasago  
vikalah keli-siksaya ..

It's strange that one who's come to rest  
in final non-duality,  
who is established in the truth  
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.

āsthitaḥ(in-dwelling) paramā(ultimate)-'dvaitam(non-duality)  
mokṣā(liberation)-'rthe(in the goal of) 'pi(even) vyavasthitaḥ(established) .  
āścaryam(amazing, strange) kāma(desire)-vaśago(longing)  
vikalaḥ(impaired, exhausted) keli(amorous amusement)-śikṣayā(by the art of) ..

### 3.7

udbhūtaṁ jñāna-durmitram  
avadhāryātidurbalaḥ .

It's strange that someone, having reached  
that truth where time has come to end,

ascaryam kāmam ākāṅkṣet  
kālam antam anuśritaḥ ..

should live on impotent in time:  
awaiting fond desire to rise  
and drive all our activities;

though having fully understood  
desire's partiality,  
as contrary to knowing right.

udbhūtam(arisen, produced) jñāna(knowledge)-durmitram(unfriendly, contrary)  
avadhāryā(having ascertained) 'tidurbalaḥ(extremely weak, impotent) .  
āścaryam(amazing, strange) kāmam(desire) ākāṅkṣet(should expect, await)  
kālam(time)-antam(end) anuśritaḥ(has approached) ..

### 3.8

ihāmutra viraktasya  
nityānitya-vivekinaḥ .

For one who is disinterested  
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 ...

āścaryam mokṣa-kāmasya  
mokṣād eva vibhīṣikā ..

it's strange that till the time is right  
this same deliverance may be  
avoided, and occasion fear.

ihā(here)-'mutra(there) viraktasya(of one disinterested in)  
nityā(eternal)-'nitya(transient)-vivekinaḥ(of one who discerns) .  
āścaryam(amazing, strange) mokṣa(deliverance)-kāmasya(of one who desires)  
mokṣād(from deliverance) eva(as well) vibhīṣikā(there is fear) ..

### 3.9

dhīras tu bhojyamāno 'pi  
pīḍyamāno 'pi sarvadā .  
ātmānam kevalam paśyan  
na tuṣyati na kupyati ..

No matter whether praised or feasted,  
nor tormented and condemned,  
a sage – established in the truth  
of self seen always absolute –  
is not made pleased nor gets enraged.

dhīras(someone intelligent, steadfast) tu(surely) bhojyamāno(feasted) 'pi(even)  
pīḍyamāno(tormented) 'pi(even) sarvadā(always) .  
ātmānam(self) kevalam(absolute) paśyan(seeing)  
na(not) tuṣyati(gets pleased) na(nor) kupyati(gets enraged) ..

### 3.10

ceṣṭamānam śarīram svam  
paśyaty anya-śarīravat .  
samstave cāpi nindāyām  
katham kṣubhyet mahāśayaḥ ..

To be great-hearted is to see  
one's mind and body acting just  
like other minds and other bodies  
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?

ceṣṭamānam(acting, moving) śarīram(body) svam(one's own)  
paśyaty(sees) anya(other, alien)-śarīravat(body like) .  
samstave(in praise) cā(and) 'pi(even) nindāyām(in blame)  
katham(how) kṣubhyet(could be disturbed) mahāśayaḥ(one who is great-hearted) ..

### 3.11

māyā-mātram idam viśvam  
paśyan vigata-kautukaḥ .

When all the seeming things of world  
are seen as just illusory,  
all interest in them is gone.

api sannihite mṛtyau  
katham trasyati dhīradhīḥ ..

How then can one of deep conviction –  
past all vacillating doubt –  
be found to shake in fear and trembling,  
even face to face with death?

māyā(illusion)-mātram(only) idam(this) viśvam(world)  
paśyan(seeing) vigata(departed)-kautukaḥ(interest) .  
api(even though) sannihite(close to) mṛtyau(death)  
katham(how) trasyati(tremble, be afraid) dhīra-dhīḥ(steady-minded) ..

### 3.12

niḥspṛham mānasam yasya  
nairāśye 'pi mahātmanaḥ .

For one whose greatness lies within,  
there's no desire left in mind:  
not even for desirelessness.

tasyātma-jñāna-trptasya  
tulanā kena jāyate ..

To whom or what can be compared  
someone who's found that happiness  
is only knowing one's own self?

niḥspṛham(desireless) mānasam(mind) yasya(of whom)  
nairāśye(in desirelessness) 'pi(even) mahātmanaḥ(of the great-hearted) .  
tasyā(of him) 'tma(self)-jñāna(knowledge)-trptasya(contented)  
tulanā(comparison) kena(with what) jāyate(is born, arises) ..

### 3.13

svabhāvād eva jānāno  
dṛśyam etan na kimcana .

When someone *knows* (from one's own  
nature), all that's *seen* (through mind and  
body) turns out to be no such thing.  
The different objects that appear  
when *seen* through personality,  
are shown not to exist at all  
when *known* from what one really is.

idam grāhyam idam tyājyam  
sa kim paśyati dhīradhīḥ ..

With differing things found nonexistent,  
how can one of deep conviction –  
past all vacillating doubt –  
make out one thing fit to accept  
and something else fit to refuse?

svabhāvād(from one's own nature) eva(even) jānāno(knowing)  
dṛśyam(the seen) etan(this) na(not) kimcana(anything) .  
idaṁ(this) grāhyam(to be taken) idaṁ(this) tyājyaṁ(to be rejected)  
sa(that) kiṁ(why) paśyati(sees) dhīradhīḥ(the steady-minded) ..

### 3.14

antas-tyakta-kaṣāyasya  
nirdvandvasya nirāśiṣaḥ .

With interest in object things  
renounced by falling back within,  
there one is found desireless,  
beyond all pairs of opposites.

yad-ṛcchay-āgato bhogo  
na duḥkhāya na tuṣṭaye ..

For one who's there, disint' rested,  
enjoyment is spontaneous:  
quite unconcerned with seeking pleasure,  
or avoiding any pain.

antas(within)-tyakta(renounced)-kaṣāyasya(worldly interest – of such a one)  
nirdvandvasya(of that one free from opposites) nirāśiṣaḥ(desireless) .  
yad(that which)-ṛcchayā(spontaneously, harmoniously)-'gato(has come) bhogo(enjoyment)  
na(not) duḥkhāya(for pain) na(not) tuṣṭaye(for pleasure) ..

## 4. Glory of self-realization

### 4.1

*janaka uvāca*

hantātma-jñasya dhīrasya  
khelato bhoga-līlayā .

na hi saṁsāra-vāhīkair  
mūḍaiḥ saha samānatā ..

*Janaka said:*

Oh yes. But then, the one who is  
established in the real self  
acts only through the pure enjoyment  
of a show which is mere play.

That's not the same as the confused  
bewilderment of ego-laden  
personalities: like beasts  
of burden drawing carts which  
overflow with worldly happenings.

*janaka(Janaka) uvāca(said)*

hantā(Oh!) 'tma(self)-jñasya(of one who knows) dhīrasya(of someone intelligent, steadfast)  
khelato(of one who plays) bhoga(enjoyment)-līlayā(through mere play) .  
na(not) hi(but) saṁsāra(flowing happenings)-vāhīkair(bullock carts)  
mūḍaiḥ(unintelligent) saha(with) samānatā(similarity) ..

### 4.2

yat padaṁ prepsavo dīnāḥ  
śakrādyaḥ sarva-devatāḥ .

aho tatra sthito yogī  
na harṣam upagacchati ..

It is that state which all our  
faculties, all energies and powers –  
themselves inherently inadequate –  
keep striving to attain.

Once it is reached, even the yogi,  
standing there, no longer needs  
to press for heightened states of bliss.

yat(that which) padaṁ(state) prepsavo(wishing to attain) dīnāḥ(afflicted)  
śakrādyaḥ(starting from Indra) sarva(all)-devatāḥ(the gods, powers, faculties) .  
aho(Oh!) tatra(there) sthito(standing) yogī(the yogi)  
na(not) harṣam(bliss) upagacchati(approaches, presses for) ..

### 4.3

taj-jñasya puṇya-pāpābhyām  
sparśo hy antar na jāyate .

na hy ākāśasya dhūmena  
dṛśyamānāpi saṅgati ..

Whoever knows it, is at heart  
uncompromised by good or ill;

just as the space pervading sky  
is not itself made bright or dull  
by tricks of light on mist and cloud,  
although our eyes show it to be.

taj(that, it)-jñasya(of one knowing) puṇya(good)-pāpābhyām(by ill)  
sparśo(touch) hy(indeed) antar(within) na(not) jāyate(is born) .  
na(not) hy(indeed) ākāśasya(of space, sky) dhūmena(by mist, cloud)  
dṛśyamānā(being seen) 'pi(although) saṅgati(associated) ..

#### 4.4

ātmaivedaṁ jagat sarvaṁ  
jñātaṁ yena mahātmanā .

To one whose greatness lies within,  
all that's perceived, throughout the world,  
is known as only one's own self.

yad-ṛcchayā varttamānaṁ  
taṁ niṣeddhuṁ kṣameta kaḥ ..

In such a state, just who or what  
is there that could at all prevent  
one's living moved from one's own self  
and acting of one's own accord?

ātmai(self) 've(only) 'daṁ(this) jagat(world) sarvaṁ(all)  
jñātaṁ(is known) yena(by one who) mahātmanā(by one great-hearted) .  
yad(that which)-ṛcchayā(spontaneously, harmoniously) varttamānaṁ(living, carrying on)  
taṁ(that one) niṣeddhuṁ(to prevent, suppress) kṣameta(is able) kaḥ(who) ..

#### 4.5

ā-brahma-stamba-paryante  
bhūta-grāme catur-vidhe .

Among the whole community  
of beings that have come to be,  
right from the all-creating Lord  
down to the smallest tuft of grass,

vijñasyaiva hi sāmāthyam  
icchānicchā-vivarjane ..

it's only one who rightly knows  
that has the fitness to stand free  
of being pulled by what is liked  
or pushed away by what repels.

ā(from)-brahma(creator)-stamba(tuft of grass)-paryante(including)  
bhūta(beings)-grāme(in the communities) catur(four)-vidhe(in the kinds) .  
vijñasyai(of one who knows) 'va(only) hi(indeed) sāmāthyam(fitness)  
icchā(liking)-'nicchā(disliking)-vivarjane(abandonment, renunciation) ..

#### 4.6

ātmānam advayaṁ kaścij  
jānāti jagad īśvaraṁ .

It's very rare that self is known –  
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  
bhayaṁ tasya kutracit ..

Where one's own self is rightly known,  
from there one does what one finds fit,  
quite unafraid of anything.

ātmānam(self) advayaṁ(without a second) kaścij(rare)  
jānāti(knows) jagad(changing world)-īśvaraṁ(Lord) .  
yad(that which) vetti(finds) tat(that) sa(one) kurute(does) na(not)  
bhayaṁ(fear) tasya(of that) kutracit(from anywhere) ..

## 5. Four ways to dissolution

### 5.1

*aṣṭāvakra uvāca*

na te saṅgo 'sti kenāpi  
kiṁ śuddhas tyaktum icchasi .

saṅghāta-vilayaṁ kurvann  
evam eva layaṁ vraja ..

*Ashtavakra said:*

For you, there's no attachment found  
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?

Accordingly, dissolve away  
this complex mix of different things,  
and thus get merged back in again  
to your unmixed reality.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

na(not) te(for, of you) saṅgo(attachment) 'sti(there is) kenā(with anything) 'pi(at all)  
kiṁ(what) śuddhas(you who are pure) tyaktum(to renounce) icchasi(you wish) .  
saṅghāta(collection, group)-vilayaṁ(dissolving away) kurvann(effecting)  
evam(thus) eva(indeed) layaṁ(dissolution) vraja(attain) ..

### 5.2

udeti bhavato viśvaṁ  
vāridher iva budbudaḥ .

iti jñatvaikam ātmānam  
evam eva layaṁ vraja ..

From you arises all the world,  
like bubbles rising out from sea.

Accordingly, know all of them  
as just one self; and thus get merged  
there, in your own reality.

udeti(arises) bhavato(from you) viśvaṁ(the world)  
vāridher(from the sea) iva(like) budbudaḥ(bubbles) .  
iti(thus) jñatvai(having known) 'kam(one) ātmānam(self)  
evam(thus) eva(indeed) layaṁ(dissolution) vraja(attain) ..

### 5.3

pratyakṣam apy avastutvād  
viśvaṁ nāsty amale tvayi .

rajju-sarpa iva vyaktam  
evam eva layaṁ vraja ..

Although the world appears before  
our faculties of sense, it is  
produced from unreality.  
It is not truly there in you,  
who are its pure reality.

It's like the semblance of a snake  
appearing quite confusingly  
when just a rope has been perceived.  
Take note of this; and thus get merged  
back into what you really are.

pratyakṣam(perceived) apy(although) avastutvād(from unreality)  
viśvaṁ(the world) nā(not) 'sty(is) amale(in pure) tvayi(in you) .



rajju(ropē)-sarpa(serpent) iva(like) vyaktam(manifested)  
evam(thus) eva(indeed) layam(dissolution) vraja(attain) ..

#### 5.4

sama-duḥkha-sukhaḥ pūrṇa  
āśā-nairāśyayoḥ samaḥ .

sama-jīvita-mṛtyuḥ sann  
evam eva layam vraja ..

You are that being which is perfect:  
just the same in grief and joy,  
the same in hope and in despair,  
the same in living as in dying.  
Only thus, as perfect being,  
may you come to be dissolved.

sama(same)-duḥkha(pain)-sukhaḥ(pleasure) pūrṇa(complete, perfect)  
āśā(hope)-nairāśyayoḥ(in despair) samaḥ(same) .  
sama(same)-jīvita(life)-mṛtyuḥ(death) sann(being)  
evam(thus) eva(indeed) layam(dissolution) vraja(attain) ..

## 6. The higher knowledge

### 6.1

*Janaka uvāca*

ākāśavad ananto 'ham  
ghaṭavat prakṛtaṃ jagat .

iti jñānaṃ tathaitasya  
na tyāgo na graho layaḥ ..

*Janaka said:*

Like all-pervading space and time,  
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.

Where this is rightly understood,  
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.

*janaka(Janaka) uvāca(said)*

ākāśavad(like space, 'ether') ananto(infinite, unlimited) 'ham(I)  
ghaṭavat(like a pot) prakṛtaṃ(natural, acting forth) jagat(changing world) .  
iti(this rightly said) jñānaṃ(knowledge) tathai(thus) 'tasya(of this)  
na(no) tyāgo(renunciation) na(no) graho(grasping, taking) layaḥ(dissolution) ..

### 6.2

mahodadhir ivāhaṃ sa  
prapañco vīci-saṃnibhaḥ .

iti jñānaṃ tathaitasya  
na tyāgo na graho layaḥ ..

Just what I am is like an ocean  
manifested as a wave  
that is this seeming universe.

Where this is rightly understood,  
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.

*mahodadhir(ocean) ivā(like) 'ham(I) sa(that)*

*prapañco(universe) vīci(wave)-saṃnibhaḥ(like) .  
iti(this rightly said) jñānaṃ(knowledge) tathai(thus) 'tasya(of this)  
na(no) tyāgo(renunciation) na(no) graho(grasping, taking) layaḥ(dissolution) ..*

### 6.3

ahaṃ sa śukti-saṅkāśo  
rūpyavad viśva-kalpanā .

iti jñānaṃ tathaitasya  
na tyāgo na graho layaḥ ..

I am like silver, wrongly thought  
to be perceived in shell of pearl  
which is this fancied universe.

Where this is rightly understood,  
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.

aham(I) sa(that) śukti(mother of pearl)-saṅkāśo(resembling)  
rūpyavad(like silver) viśva(world)-kalpanā(conception, imagination, fancy) .  
iti(this rightly said) jñānam(knowledge) tathai(thus) 'tasya(of this)  
na(no) tyāgo(renunciation) na(no) graho(grasping, taking) layaḥ(dissolution) ..

#### 6.4

aham vā sarva-bhūteṣu  
sarva-bhūtāny atho mayi .

I am myself in every being;  
and all beings are in me.

iti jñānam tathaitasya  
na tyāgo na graho layaḥ ..

Where this is rightly understood,  
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.

aham(I) vā(indeed) sarva(all)-bhūteṣu(in beings)  
sarva(all)-bhūtāny(beings) atho(also) mayi(in me) .  
iti(this rightly said) jñānam(knowledge) tathai(thus) 'tasya(of this)  
na(no) tyāgo(renunciation) na(no) graho(grasping, taking) layaḥ(dissolution) ..

## 7. Nature of self-realization

### 7.1

*janaka uvāca*

mayy ananta-mahāmbhodhau  
viśva-pota itas-tataḥ .  
bhramati svānta-vātena  
na mamāsty asahiṣṇutā ..

*Janaka said:*

In me, as in an ocean that  
is limitless, the ship of world  
gets tossed about – blown here and there  
by my own wind of inner mind –  
though all the while, just what I am  
remains completely undisturbed.

*janaka(Janaka) uvāca(said)*

mayy(in me) ananta(infinite)-mahāmbhodhau(in the ocean)  
viśva(the world)-pota(ship, vessel) itas(here)-tataḥ(there) .  
bhramati(wanders) svā(own)-'nta(within, heart)-vātena(by wind)  
na(not) mamā(of me, my) 'sty(is) a(lack of)-sahiṣṇutā(endurance, patience, forbearance) ..

### 7.2

mayy ananta-mahāmbhodhau  
jagad-vīciḥ svabhāvataḥ .  
udetu vastam āyātu na me  
vṛddhir na ca kṣatiḥ ..

In me, as in an ocean that  
is limitless, the wave of world  
may rise or vanish of itself.  
I do not gain or lose thereby.

mayy(in me) ananta(infinite)-mahāmbhodhau(in the ocean)  
jagad(changing world)-vīciḥ(wave) svabhāvataḥ(of its own happening) .  
udetu(may arise) vā(or) 'stam(end, home) āyātu(may come to) na(not) me(of, for me)  
vṛddhir(increase) na(not) ca(and) kṣatiḥ(decrease) ..

### 7.3

mayy ananta-mahāmbhodhau  
viśvaṁ nāma vikalpanā .

In me, as in an ocean that  
is limitless, the world is only  
name, conceived by mind alone.

atiśānto nirākāra  
etad evāham āsthitaḥ ..

I am thus utterly at peace,  
unmixed with any made-up form.  
In this alone do I abide.

mayy(in me) ananta(infinite)-mahāmbhodhau(in the ocean)  
viśvaṁ(the world) nāma(name) vikalpanā(conception, imagination) .  
atiśānto(fully at peace) nirākāra(formless)  
etad(this) evā(indeed, alone) 'ham(I) āsthitaḥ(abiding, standing in) ..

### 7.4

nātmā bhāveṣu no bhāvas  
tatrānante nirañjane .

Just what self is cannot be found  
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 'spr̥haḥ śānta  
etad evāham āstitaḥ ..

Thus unattached, desireless,  
true self is found at perfect peace.  
In this alone do I abide.

nā(not) 'tmā(self) bhāveṣu(in becomings, objects) no(not) bhāvas(a becoming, an object)  
tatrā(in that, there) 'nante(limitless) nirañjane(stainless, pure) .  
ity(thus saying) asakto(unattached, unassociated) 'spr̥haḥ(desireless) śānta(at peace)  
etad(this) evā(indeed, alone) 'ham(I) āstitaḥ(abiding, standing in) ..

### 7.5

aho cin-mātram evāham  
indra-jālopamaṁ jagat .

I am, in truth, pure consciousness.  
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  
heyopādeya-kalpanā ..

So how and where can any thought  
of 'mine' tell what is right from wrong?  
What properly distinguishes,  
for 'me', what to reject as wrong  
from what I rightly may accept?

aho(Oh!) cin(consciousness)-mātram(alone) evā(indeed) 'ham(I)  
indra(effectively made up)-jālo(net, snare) 'pamaṁ(comparable to) jagat(changing world) .  
ato(thus, so) mama(of me) katham(how) kutra(where)  
heyo(to be avoided)-'pādeya(to be accepted)-kalpanā(conception, thought) ..

## 8. Bondage and liberation

### 8.1

*aṣṭāvakra uvāca*

tadā bandho yadā cittam  
kiṁcid vāñchati śocati .

kiṁcin muñcati gr̥hṇāti  
kiṁcid hr̥ṣyati kupyati ..

*Ashtavakra said:*

It is in bondage that some mind  
feels want or grief for anything –

that mind rejects what it dislikes,  
but likes some things and takes them in.

*aṣṭāvakra(Ashtavakra) uvāca (said)*

tadā(then) bandho(bondage) yadā(when) cittam(mind)

kiṁcid(anything) vāñchati(wants, desires) śocati(grieves) .

kiṁcin(anything) muñcati(leaves off) gr̥hṇāti(takes)

kiṁcid(anything) hr̥ṣyati(enjoys, is pleased with) kupyati(is angry at) ..

### 8.2

tadā muktir yadā cittam  
na vāñchati na śocati .

na muñcati na gr̥hṇāti  
na hr̥ṣyati na kupyati ..

It is in freedom that no want  
nor any grief is felt by mind.

For then mind does not feel constrained  
by what it likes and must accept,  
nor else by what it does not like  
and must accordingly reject.

tadā(then) muktir(liberation, freedom) yadā(when) cittam(mind)

na(not) vāñchati(wants, desires) na(not) śocati(grieves) .

na(not) muñcati(leaves off) na(not) gr̥hṇāti(takes)

na(not) hr̥ṣyati(enjoys, is pleased with) na(not) kupyati(is angry at) ..

### 8.3

tadā bandho yadā cittam  
saktam kāsv api dr̥ṣṭiṣu .

tadā mokṣo yadā cittam  
asaktam sarva-dr̥ṣṭiṣu ..

It is in bondage that some mind  
is felt attached to any of  
these many things that seem perceived.

It is in freedom that no mind  
is felt attached to anything,  
in all these things that seem perceived.

tadā(then) bandho(bondage) yadā(when) cittam(mind)

saktam(attached) kāsv(to anything) api(at all) dr̥ṣṭiṣu(in perceivings, perceptions) .

tadā(then) mokṣo(liberation, freedom) yadā(when) cittam(mind)

asaktam(unattached) sarva(all)-dr̥ṣṭiṣu(in perceivings, perceptions) ..

### 8.4

yadā nāham tadā mokṣo  
yadāham bandhanam tadā .

When there's no thought of 'I', attached  
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 helayā kimcit  
mā gṛhāṇa vimuñca mā ..

Reflecting thus, you come at last  
to just that spontaneity  
where nothing need be taken in,  
nor anything needs pushing out.

yadā(when) nā(not) 'ham(I) tadā(then) mokṣo(liberation, freedom)  
yadā(when) 'ham(I) bandhanam(bondage) tadā(then) .  
matve(thinking) 'ti(thus) helayā(playfully, spontaneously) kimcit(anything)  
mā( do not) gṛhāṇa(take, accept) vimuñca(leave, reject) mā(do not) ..

## 9. Detachment

### 9.1

*aṣṭāvakra uvāca*

kṛtākṛte ca dvandvāni  
kadā śāntāni kasya vā .

evam jñātveha nirvedād  
bhava tyāga-paro 'vratī ..

*Ashtavakra said:*

To whom belongs what has been done  
or has not been accomplished yet?  
When are such oppositions all  
resolved? Where are they put to rest?

By knowing thus, you may proceed  
from your indifferent ignorance  
to be intent upon renouncing  
and thus getting disengaged.

*Aṣṭāvakra(Ashtavakra) uvāca(said)*

kṛtā(done)-'kṛte(not done) ca(and) dvandvāni(pairs of opposites)

kadā(when) śāntāni(ended, pacified) kasya(whose) vā(or) .

evam(thus) jñātve(having known) 'ha(here) nirvedād(from not knowing, indifference)

bhava(be) tyāga(renunciation)-paro(intent on) 'vratī(not undertaking) ..

### 9.2

kasyāpi tāta dhanyasya  
loka-ceṣṭāvalokanāt .  
jīvitecchā bubhukṣā ca  
bubhutsopaśamaḥ gatāḥ ..

It's only someone truly rich  
whose wish for living, for enjoying  
and for getting information  
has been stilled – from an astute  
discernment of the ways of world.

kasyā(of whom) 'pi(even) tāta( my child) dhanyasya(of one wealthy, fortunate)

loka(world, people)-ceṣṭā(behaviour, ways)-'valokanāt(from observing) .

jīvite(life)-'cchā(desire) bubhukṣā(wish to enjoy) ca(and)

bubhuts(desire to know) 'paśamaḥ(cessation) gatāḥ(attained, gone to) ..

### 9.3

anityam sarvam evedam  
tāpa-tritaya-dūṣitam .  
asaram ninditam heyam  
iti niscitya samyati ..

All this, that's found impermanent,  
gets vitiated in three ways.  
It lacks in substance; brings on blame;  
it's what we need to put aside.

By getting to be sure of this,  
one may attain to lasting peace.

anityam(impermanent) sarvam(all, everything) eve(indeed) 'dam(this)

tāpa(trouble)-tritaya(threefold)-dūṣitam(made difficult) .

asaram(inessential, insubstantial) ninditam(shameful, contemptible) heyam(to be rejected)

iti(thus) niścitya(having ascertained) sāmyati(comes to peace) ..



#### 9.4

ko 'sau kālo vayah kim vā  
yatra dvandvāni no nṛṇām .

Just at what time or age in life  
are opposites no longer found  
to trouble people in the world?

tāny upekṣya yathā-prāpta-vartī  
siddhim avāpnuyāt ..

It's when these troubling opposites  
are left behind that someone comes  
to rest fulfilled, content with what  
occurs of its own happening.

ko(what) 'sau(that) kālo(time) vayah(age) kim(what) vā(or)  
yatra(when) dvandvāni(opposites) no(not) nṛṇām(of men) .  
tāny(those) upekṣya(forsaking) yathā(of itself)-prāpta(attained)-vartī(abiding)  
siddhim(accomplishment) avāpnu(attainment) yāt(comes to) ..

#### 9.5

nānā matam maharṣiṣām  
sādhūnām yoginām tathā .

Great seers and saints and yogis teach  
through many different beliefs.

drṣṭvā nirvedam āpannaḥ  
ko na śāmyati mānavaḥ ..

When this is noticed, who of us  
could reasonably not attain  
to that detached indifference  
where peace and harmony are found?

nānā(diverse) matam(doctrine, belief) maharṣiṣām(of great seers)  
sādhūnām(of saints) yoginām(of yogis) tathā(likewise) .  
drṣṭvā(having seen) nirvedam(indifference) āpannaḥ(attained)  
ko(who) na(not) śāmyati(come to peace, accord) mānavaḥ(man) ..

#### 9.6

kṛtvā mūrṭi-parijñānam  
caitanyaśya na kim guruḥ .

Where someone has achieved in full  
right knowledge of pure consciousness,  
what is that someone but a teacher –

nirveda-samatāyuktyā  
yas tārayati saṁsṛteḥ ..

taking, through impartial reason,  
those who truly seek beyond  
the cyclic process of rebirth.

kṛtvā(having achieved) mūrṭi(embodiment)-parijñānam(full knowledge)  
caitanyaśya(of consciousness) na(not) kim(what) guruḥ(teacher) .  
nirveda(indifference)-samatā(equanimity, accord)-'yuktyā(logic, reason)  
yas(who) tārayati(takes across) saṁsṛteḥ(samsāra, process of birth and rebirth) ..

#### 9.7

paśya bhūta-vikārāms tvam  
bhūta-mātrān yathārthataḥ .

Just see each transformed element  
as that which all these elements  
are always, in themselves alone.

tat-kṣaṇād bandha-nirmuktaḥ  
svarūpa-stho bhaviṣyasi ..

Then, from that instant, you will stand –  
completely free and unconstrained –

in that one truth of your own nature,  
which is what you always are.

paśya(upon seeing) bhūta(element)-vikārāms(modifications) tvam(you)  
bhūta(elements)-mātrān(alone) yathārthataḥ(themselves) .  
tat(that)-kṣaṇād(from instant) bandha(bondage)-nirmuktaḥ(freed)  
svarūpa(true nature)-stho(standing) bhaviṣyasi(you will be, become) ..

### 9.8

vāsanā eva saṃsāra  
iti sarvā vimuñca tāḥ .

It's only inner inclinations  
that make up a changing world  
of happenings which seem outside.

Consid'ring this, it is just these  
conditionings within your mind  
from which you need to free yourself.

tat-tyāgo vāsanā-tyāgāt  
sthitir adya yathā tathā ..

Renunciation of the world  
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.

vāsanā(conditioned inclinations) eva(only) saṃsāra(changing world) iti(thus considering)  
sarvā(all) vimuñca(free yourself of, renounce) tāḥ(them) .  
tat(that)-tyāgo(renunciation) vāsanā(inclination)-tyāgāt(from renunciation, giving up)  
sthitir(stand) adya(now) yathā(however) tathā(it may be) ..

## 10. Quietude

### 10.1

*aṣṭāvakra uvāca*

vihāya vairiṇam kāmam  
artham cānartha-saṅkulam .

dharmam apy etayor hetum  
sarvatrānādaram kuru ..

*Ashtavakra said:*

Forsaking as an enemy  
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.

And you will even have to go  
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.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

vihāya(forsaking) vairiṇam(enemy) kāmam(desire)  
artham(gain, wealth) cā(and) 'nartha(loss, poverty)-saṅkulam(mixed with) .  
dharmam(moral order) apy(even) etayor(of these two) hetum(the cause)  
sarvatrā(everywhere) 'nādaram(disinterest) kuru(do, practice, achieve) ..

### 10.2

svapnendra-jālavat paśya  
dināni trīṇi pañca vā .  
mitra-kṣetra-dhanāgāra-  
dāra-dāyādi-sampadaḥ ..

See wealth and property and gifts  
and even friends and family  
and other such good fortune as  
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.

svapne(dream)-'ndra(effectively made up)-jālavat(net, snare) paśya(having seen)  
dināni(days) trīṇi(three) pañca(five) vā(or) .  
mitra(friend)-kṣetra(field, land)-dhanā(wealth)-'gāra(house)-  
dāra(wife, spouse)-dāyā(gift)-'di(and other such)-sampadaḥ(success, good fortune) ..

### 10.3

yatra yatra bhavet tṛṣṇā  
saṁsāram viddhi tatra vai .

Wherever there may be desire,  
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.

prauḍha-vairāgyam āśritya  
vīta-tṛṣṇaḥ sukhī bhava ..

Attaining to mature dispassion,  
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.

yatra yatra(whenever) bhavet(may occur, come to be) tṛṣṇā(thirst, craving, desire),  
saṃsāraṃ(world, flow of happening) viddhi(you must know) tatra(there) vai(indeed) .  
prauḍha(full-grown, mature)-vairāgyam(dispassion) āśritya(having taken recourse to)  
vīta(free from)-tṛṣṇaḥ(desire, craving) sukhī(happy, contented) bhava(become) ..

#### 10.4

tṛṣṇā-mātrātmako bandhas  
tan-nāśo mokṣa ucyate .

It's only of the mind's desire  
that all our bondage has been made.  
Thus 'freedom' is a word that's used  
where wish and want are found destroyed.

bhavāsaṃsakti-mātreṇa  
prāpti-tuṣṭir muhur-muhuḥ ..

It's only by detachment from  
the world of change and happening  
that anyone may come to joy  
which somehow lasts, repeatedly,  
through changing moments in our minds.

tṛṣṇā(desire, craving)-mātrā(made only of)-'tmako(of itself) bandhas(bondage),  
tan(of that)-nāśo(destruction) mokṣa(freedom) ucyate(is said to be) .  
bhavā(becoming, world)-'saṃsakti(detachment)-mātreṇa(only by)  
prāpti(attainment)-tuṣṭir(joy) muhur-muhuḥ(time and again) ..

#### 10.5

tvam ekaś cetanaḥ śuddho  
jaḍaṃ viśvam asaṭ tathā .

You are the one, pure consciousness –  
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.

avidyāpi na kiṃcit sā  
kā bubhutsā tathāpi te ..

This is not even ignorance.  
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?

tvam(you) ekaś(one, indivisible) cetanaḥ(consciousness) śuddho(pure)  
jaḍaṃ(inert, unconscious) viśvam(world, universe) asaṭ(unreal) tathā(likewise) .  
avidyā(ignorance) 'pi(also) na(not) kiṃcit(anything) sā(that)  
kā(what) bubhutsā(desire to know) tathā(likewise) 'pi(also, yet) te(your) ..

### 10.6

rājyaṃ sutāḥ kalatrāṇi  
śarīrāṇi sukhāni ca .  
saṃsaktasyāpi naṣṭāni  
tava janmani janmani ..

So many kingdoms, sons and wives,  
and bodies, pleasures have been lost –  
destroyed for you – although you were  
attached to them, birth after birth.

rājyaṃ(kingdom) sutāḥ(sons) kalatrāṇi(wives)  
śarīrāṇi(bodies) sukhāni(pleasures, comforts) ca(and) .  
saṃsaktasyā(of attached) 'pi(even) naṣṭāni(destroyed, lost)  
tava(of you) janmani(in birth) janmani(in birth) ..

### 10.7

alam arthena kāmēna  
sukṛtenāpi karmaṇā .

Enough of riches or desires,  
or even actions rightly done.

ebhyaḥ saṃsāra-kāntare  
na viśrāntam abhūn manah ..

By these, mind does not come to peace,  
here in the jungle of the world.

alam(enough, sufficient) arthena(with wealth) kāmēna(with desire)  
sukṛtenā(with well done) 'pi(even) karmaṇā(with deeds) .  
ebhyaḥ(of, from these) saṃsāra(changing world)-kāntāre(in the wild jungle)  
na(not) viśrāntam(peaceful) abhūn(has become) manah(mind) ..

### 10.8

kṛtaṃ na kati janmāni  
kāyēna manasā girā .  
duḥkham āyāsadaṃ karma  
tad adyāpy uparamyatām ..

How many births have you not done,  
with body and with mind and speech,  
this laboured work that brings you grief.  
It's these encumbered acts of work  
that, here and now, you need to cease.

kṛtaṃ(done) na(not) kati(how many) janmāni(births)  
kāyēna(with body) manasā(with mind) girā(with speech) .  
duḥkham(painful) āyāsadaṃ(trouble, labour) karma(work)  
tad(that) adyā(now, today) 'pyuparamyatām(cease) ..

## 11. Wisdom

### 11.1

*aṣṭāvakra uvāca*

bhāvābhāva-vikāraś ca  
sva-bhāvād iti niścayī .  
nirvikāro gata-kleśaḥ  
sukhenai vopāśāmyati ..

*Ashtavakra said:*

It is to nature that belongs  
whatever happens, does not happen,  
gets created or destroyed,  
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.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

bhāvā(becoming, happening)-'bhāva(not becoming, happening)-vikāraś(alteration) ca(also)  
sva(self)-bhāvād(from becoming, happening) iti(thus) niścayī(one who is sure) .  
nirvikāro(unaltered, unperturbed) gata(gone)-kleśaḥ(affliction, pain)  
sukhenai(by happiness, easily) 'vo(indeed) 'paśāmyati(comes to peace) ..

### 11.2

īśvaraḥ sarva-nirmātā  
nehānya iti niścayī .

antar-galita-sarvāśaḥ  
śāntaḥ kvāpi na sajjate ..

For someone who's completely sure  
that everything here in the world  
is a creation of the Lord  
and that there is no alien thing,  
all hope or wish for outside things  
becomes dissolved in peace within.

Then, how can there be anything  
to which that someone is attached?

*īśvaraḥ(God, the Lord) sarva(all)-nirmātā(creator)*

ne(not) 'hā(here) 'nya(other) iti(thus) niścayī(one who is sure) .  
antar(within)-galita(lost, swallowed up, dissolved)-sarvā(all)-'śaḥ(hope, expectation)  
śāntaḥ(peace) kvāpi(in, to what) 'pi(at all) na(not) sajjate(is attached) ..

### 11.3

āpadaḥ sampadaḥ kāle  
daivād eveti niścayī .

tr̥ptaḥ svasthendriyo nityaṁ  
na vāñchati na śocati ..

For someone who's completely sure  
that fortunes and misfortunes come  
in course of time from fate alone,  
all faculties remain controlled  
spontaneously: from self within.

That someone always rests content,  
where neither want nor grief is found.

*āpadaḥ(misfortunes, failures) sampadaḥ(good fortunes, successes) kāle(in time)  
daivād(from fate) eve(alone, indeed) 'ti(thus) niścayī(one who is sure) .*

tr̥ptaḥ(contented) svasthe(self-abiding)-'ndriyo(senses) nityam(always, for ever)  
na(not) vāñchati(wants, desires) na(not) śocati(grieves) ..

#### 11.4

sukha-duḥkhe janma-mṛtyū  
daivād eveti niścayī .

sādhyādarśī nirāyāsaḥ  
kurvann api na lipyate ..

For someone who's completely sure  
that joy and pain, like birth and death,  
arise in time from fate alone,

it is not hopefully perceived  
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.

sukha(joy)-duḥkhe(pain) janma(birth)-mṛtyū(death)  
daivād(from fate) eve(alone, indeed) 'ti(thus) niścayī(one who is sure) .  
sādhyā(achievement)-'darśī(not seeing) nirāyāsaḥ(free of exertion)  
kurvann(doing) api(even) na(not) lipyate(is smeared, attached) ..

#### 11.5

cintayā jāyate duḥkham  
nānyatheheti niścayī .

tayā hīnaḥ sukhī śāntaḥ  
sarvatra galita-spṛhaḥ ..

All suffering here in this world  
is just a fearful fantasy,  
born only from mind's worrying.

Whoever is convinced of this  
gets thereby freed and rests content –  
with all desires given up –  
no matter where, no matter when.

cintayā(by thought, worry) jāyate(is born, produced) duḥkham(suffering)  
nā(not) 'nyathe(otherwise) 'he(here) 'ti(thus) niścayī(one who is sure) .  
tayā(from that) hīnaḥ(devoid) sukhī(happy) śāntaḥ(peaceful)  
sarvatra(everywhere) galita(dissolved)-spṛhaḥ(desire) ..

#### 11.6

nāham deho na me deho  
bodho 'ham iti niścayī .

kaivalyam iva saṁprāpto  
na smaraty akṛtaṁ kṛtam ..

'No, I am not this body here.  
And no, this body is not mine.'

Whoever is convinced of this  
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.

nā(not) 'ham(I) deho(not) na(not) me(of me) deho(body)  
bodho(consciousness) 'ham(I) iti(thus) niścayī(one who is sure) .  
kaivalyam(absolution) iva(as if, like) samprāpto(attained)  
na(not) smaraty(remembers) akṛtam(not done) kṛtam(done) ..

### 11.7

ā-brahma-stamba-paryantam  
aham eveti niścayī .

‘Just I alone am all of this:  
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.

nirvikalpaḥ śuciḥ śāntaḥ  
prāptāprāpta-vinirvṛtaḥ ..

That someone is thus pure, at peace –  
remaining always turned away  
from what may sometimes be attained  
or may sometimes be unattained.

ā(from)-brahma(creator)-stamba(tuft of grass)-paryante(including)  
aham(I) eve(alone) 'ti(thus) niścayī(one who is sure) .  
nirvikalpaḥ(free from thought) śuciḥ(pure) śāntaḥ(peaceful)  
prāptā(what's attained)-'prāpta(what's unattained)-vinirvṛtaḥ(turned away from) ..

### 11.8

nānāścaryam idaṁ viśvaṁ  
na kiṁcid iti niścayī .

For someone who's completely sure  
that this amazing, complex world  
is not at all what it appears,  
that certainty brings freedom from  
all personal conditioning  
of wish and want for partial things.

nirvāsanaḥ sphūrṭi-mātro  
na kiṁcid iva śāmyati ..

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.

nānā(manifold) 'ścaryam(amazing) idaṁ(this) viśvaṁ(world, universe)  
na(not) kiṁcid(anything) iti(thus) niścayī(one who is sure) .  
nirvāsanaḥ(free from inclinations) sphūrṭi(sparkling, shining)-mātro(made of, alone)  
na(not) kiṁcid(anything) iva(as if, seeming) śāmyati(comes to peace) ..



## 12. Abiding in the self

### 12.1

*janaka uvāca*

kāya-kṛtyāsahaḥ pūrvam  
tato vāg-vistarāsahaḥ .  
atha cintāsahas tasmād  
evam evāham āsthitaḥ ..

*Janaka said:*

At first repelled by body's acts,  
next by long speech and then by thought ...  
it's thus alone that I abide.

*janaka(Janaka) uvāca(said)*

kāya(body)-kṛtyā(action)-'sahaḥ(intolerant) pūrvam(at first)  
tato(then) vāg(speech)-vistarā(extensive)-'sahaḥ(intolerant) .  
atha(then) cintā(thought)-'sahas(intolerant) tasmād(from that, thus)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.2

prīty-abhāvena śabdāder  
adrśyatvena cātmanaḥ .

vikṣepaikāgra-hṛdaya  
evam evāham āsthitaḥ ..

Not getting to be int'rested  
in sound and other kinds of sense,  
and by there being nothing seen  
of self by our sense faculties,  
I'm always free at heart: of both  
distraction and one-pointedness.  
It's thus alone that I abide.

prīty(liking)-abhāvena(by not happening) śabdāder(of sound and so on)  
adrśyatvena(by there not being something seen) cā(and) 'tmanaḥ(of self) .  
vikṣepai(distraction)-'kāgra(one-pointedness)-hṛdaya(heart, mind)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.3

sam-ādhyāsādi-vikṣiptau  
vyavahāraḥ samādhaye .

evam vilokya niyamam  
evam evāham āsthitaḥ ..

It's only in distraction caused  
by superimposition (and  
such other things) that action need  
be taken to become absorbed  
in concentrated states of mind.

This being seen to be the rule,  
it's thus alone that I abide.

samādhyāsā(superimposition)-'di(and so on)-vikṣiptau(in distraction)  
vyavahāraḥ(activity) samādhaye(for absorption) .  
evam(thus) vilokya(being seen) niyamam(rule)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.4

heyopādeya-virahād  
evam harṣa-viśādayoḥ .

Where all accepting and rejecting  
have been left behind, there can  
be no excitement or dejection  
that produce a show of change.

abhāvād adya he brahmann  
evam evāham āsthitaḥ ..

Thus, here and now, a state is reached  
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.

heyo(to be avoided)-'pādeya(to be accepted)-virahād(from abandoning)  
evam(thus) harṣa(excitement)-viṣādayoḥ(dejection) .  
abhāvād(from not happening) adya(now) he(Oh) brahmann(complete reality)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.5

āśramānāśramam dhyānam  
cittas-vīkṛta-varjanam .

What way of life to lead or not,  
or meditation, or rejecting  
habits and beliefs that mind  
has currently come to accept ...

vikalpaṁ mama vīkṣyaitair  
evam evāham āsthitaḥ ..

discerning my mistaken fancies  
and confusions by these means,  
I come at last to clarity,  
in which I thus alone abide.

āśramā(way of life)-'nāśramam(no way of life) dhyānam(meditation)  
cittas(mind)-vīkṛta(accepted)-varjanam(rejecting, renouncing) .  
vikalpaṁ(artifice, fancy, conception) mama(my) vīkṣyai(having discerned) 'tair(by these)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.6

karmānuṣṭhānam ajñānād  
yathavoparamas tathā .

Restraining or avoiding action  
comes as much from ignorance  
as action seeking to achieve  
desired objects in the world.

buddhvā saṁyag idaṁ tattvam  
evam evāham āsthitaḥ ..

Beyond what's done or is not done,  
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.

karmā(action)-'nuṣṭhānam(performance) ajñānād(from ignorance)  
yathai(just as) 'vo(indeed) 'paramas(ceasing) tathā(so also) .  
buddhvā(recognizing) saṁyag(fully) idaṁ(this) tattvam(principle, truth)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.7

acintyaṁ cintyamāno 'pi  
cintārūpaṁ bhajaty asau .

In thinking of what can't be thought  
some form of thought must be involved.

tyaktvā tad-bhāvanaṁ tasmād  
evam evāham āsthitaḥ ..

So too that last-remaining mode  
of thinking must be given up,  
to stand in truth where I abide.

acintyaṁ(unthinkable) cintyamāno(thinking of) 'pi(even)  
cintā(thought)-rūpaṁ(form) bhajaty(participates) asau(one) .  
tyaktvā(giving up) tad(that)-bhāvanaṁ(mode of thought) tasmād(from there)  
evam(thus) evā(indeed) 'ham(I) āsthitaḥ(abide) ..

### 12.8

evam eva kṛtaṁ yena  
sa kṛtārtho bhaved asau .

Whoever has accomplished that  
has done what needed to be done,  
has now arrived at what was sought.

evam eva svabhāvo yaḥ  
sa kṛtārtho bhaved asau ..

Whoever lives there naturally  
finds truth alone, spontaneously,  
throughout all changes that appear.

Established thus, in truth alone,  
all that was needed has been done.

evam(thus) eva(indeed) kṛtaṁ(done, accomplished) yena(by whom)  
sa(he) kṛtā(done)-'rtho(aim, what must be done) bhaved(becomes) asau(that) .  
evam(thus) eva(indeed) svabhāvo(by nature) yaḥ(who)  
sa(he) kṛtā(done)-'rtho(aim, what must be done) bhaved(becomes) asau(that) ..

## 13. Happiness

### 13.1

*janaka uvāca*

akimcana-bhavaṃ svāsthyam  
kaupīnatve 'pi durlabham .

tyāgādāne viḥāyāsmād  
aham āse yathā-sukham ..

*janaka(Janaka) uvāca(said)*

akimcana(without anything)-bhavaṃ(being) svāsthyam(self-standing-ness, freedom, ease)  
kaupīnatve(in having a loin cloth) 'pi(even) durlabham(hard to attain) .  
tyāgā(renunciation)-'dāne(acceptance) viḥāyā(giving up) 'smād(therefore)  
aham(I) āse(live) yathā(thus)-sukham(happy) ..

*Janaka said:*

In one who is completely free  
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.

Accordingly, with all rejecting  
and accepting given up,  
I live content with what I am.

### 13.2

kuṭrāpi khedaḥ kāyasya  
jihvā kuṭrāpi khidyate .  
manaḥ kuṭrāpi tat tyaktvā  
puruṣārthe sthitaḥ sukham ..

At some place or another, it  
is body that becomes distressed.  
Elsewhere, it may be speech or mind  
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.

kuṭrā(somewhere) 'pi(or other) khedaḥ(distress) kāyasya(of the body),  
jihvā(tongue) kuṭrā(somewhere) 'pi(or other) khidyate(gets fatigued, wears out) .  
manaḥ(mind) kuṭrā(somewhere) 'pi(or other) tat(that) tyaktvā(renouncing)  
puruṣā(human-ness)-'rthe(in the goal) sthitaḥ(established) sukham(happiness) ..

### 13.3

kṛtaṃ kim api naiva syād  
iti sañcintya tattvataḥ .

yadā yat kartum āyāti tat  
kṛtvāse yathā-sukham ..

In truth, there's nothing ever done.  
There can be no accomplishment  
claimed rightfully by anyone.

When this is fully realized,  
what's there to do just comes about.

That being done, I live at peace  
from which I cannot be disturbed.

kṛtam(done) kim(anything what) api(ever) nai(not) 'va(indeed) syād(can be)  
iti(thus) sañcintya(thinking well, fully) tattvataḥ(in reality) .  
yadā(when) yat(what) kartum(to do) āyāti(comes) tat(that)  
kṛtvā(having done) 'se(live) yathā(thus)-sukham(happy) ..

### 13.4

karma-naiṣkarmya-nirbandha-  
bhāvā deha-stha-yoginaḥ .

Where yogis take themselves to stand  
in body, they remain tied down  
to states of acting or not acting  
in a world where change takes place.

saṁyogāyoga-virahād  
aham āse yathā-sukham ..

Abandoning all such involvement  
and detachment, I am found  
as that which always lives content:  
at peace with what I always am.

karma(action)-naiṣkarmya(inaction)-nirbandha(tied down)-  
bhāvā(becoming) deha(body)-stha(standing in)-yoginaḥ(of the yogi) .  
saṁyogāyoga(association and dissociation)-virahād(from abandoning)  
aham(I) āse(live) yathā(thus)-sukham(happy) ..

### 13.5

arthānarthau na me sthityā  
gatyā na śayanena vā .

No gain or loss gets to be mine.  
I do not gain, nor do I lose  
by standing up or lying down  
or going off to somewhere else.

tiṣṭhan gacchan svapan tasmād  
aham āse yathā-sukham ..

In standing still or travelling,  
as in the depth of dreamless sleep,  
I live content, in perfect peace,  
exactly as I always am.

arthānarthau(gain or loss) na(not) me(mine) sthityā(standing)  
gatyā(going) na(not) śayanena(by lying down) vā(or) .  
tiṣṭhan(standing) gacchan(going) svapan(sleeping) tasmād(from that)  
aham(I) āse(live) yathā(thus)-sukham(happy) ..

### 13.6

svapato nāsti me hāniḥ  
siddhir yatnavato na vā .

In sleep, my presence is not lost:  
I live there undiminishing.  
Nor in deep sleep is there found gain  
which striving in the world achieves.

nāśollāsau vihāyāsmād  
aham āse yathā-sukham ..

Abandoning both dark destruction  
and bright gain, I live fulfilled,  
with nothing further to attain.

svapato(from, of sleeping) nā(not) 'sti(there is) me(my, of me) hāniḥ(loss, absence)  
siddhir(achievement, success) yatnavato(of striving) na(not) vā(either) .  
nāśo(destruction, loss)-'llāsau(splendour, delight) vihāyā(from abandoning) 'smād(thus)  
aham(I) āse(live) yathā(thus)-sukham(happy) ..

**13.7**

sukhādi-rūpā niyamaṁ  
bhāveṣv ālokya bhūriśaḥ .  
śubhāśubhe vihāyāsmād  
aham āse yathā-sukham ..

Appearances of pleasure and  
of other such emotions are  
found limited and compromised,  
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.

sukhādi(pleasure and so on)-rūpā(forms, appearances) niyamaṁ(restriction, limitation)  
bhāveṣv(in occurrences) ālokya(observing) bhūriśaḥ(repeatedly) .  
śubhāśubhe(beauty and ugliness) vihāyā(from abandoning) 'smād(thus)  
aham(I) āse(live) yathā(thus)-sukham(happy) ..

## 14. Tranquillity

### 14.1

*janaka uvāca*

prakṛtyā śūnya-citto yaḥ  
pramādād bhāva-bhāvanah .

nidrito bodhita iva  
kṣīṇa-saṁsmaṛaṇo hi saḥ ..

*Janaka said:*

Consider someone who at heart  
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.

It is as though that someone finds  
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.

*janaka(Janaka) uvāca(said)*

prakṛtyā(by nature) śūnya(void)-citto(mind) yaḥ(who)  
pramādād(from spontaneity, motiveless) bhāva(thing)-bhāvanah(thinking) .  
nidrito(asleep) bodhita(awake) iva(as if)  
kṣīṇa(exhausted)-saṁsmaṛaṇo(recollections) hi(indeed) saḥ(he, one) ..

### 14.2

kva dhanāni kva mitrāṇi  
kva me viṣaya-dasyavaḥ .

kva śāstram kva ca vijñānam  
yadā me galitā sprhā ..

In what or where are riches found?  
Where comrades, friends? Where fancied  
objects, robbing mind of sober sense?

And where is learning, where is reason  
telling right from what is wrong?  
As my desire melts away,  
just what of value can remain?

kva(when) me(my) galitā(dissolved) sprhā(desire) ..  
kva(when) me(my) viṣaya(object)-dasyavaḥ(thieves) .  
kva(when) śāstram(science, learning) kva(when) ca(and) vijñānam(reasoning)

### 14.3

vijñāte sākṣi-puruṣe  
paramātmani ceśvare .

Where self is known as that transcendent  
principle of unaffected  
witnessing, from which all  
capability and guidance comes,

nairāśye bandha-mokṣe ca  
na cintā muktaye mama ..

there can be no desire left  
to free myself of being bound.  
No such desire can occur.

vijñāte(in being known) sākṣi(witness)-puruṣe(in the principle)  
paramātmāni(in the supreme self) ce(and) 'śvare(in the Lord) .  
nairāśye(in desirelessness) bandha(bondage)-mokṣe(in liberation) ca(and)  
na(not) cintā(thought, worry) muktaye(for liberation) mama(of me, mine) ..

#### 14.4

antar-vikalpa-śūnyasya  
bahiḥ sva-cchanda-cāriṇaḥ .

Where someone inwardly quite free  
of worried thought acts outwardly –  
inspired from pure happiness  
of undeliberated self –

bhrāntasyeva daśās  
tās tās tādrśā eva jānate ..

those carefree acts may seem insane,  
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.

antar(inside)-vikalpa(thought)-śūnyasya(of one devoid)  
bahiḥ(outside) sva(own)-cchanda(pleasure)-cāriṇaḥ(of one who moves) .  
bhrāntasye(deluded, confused) 'va(like, as if) daśās(conditions)  
tās(such) tās(such) tādrśā(someone like that) eva(alone) jānate(knows) ..



## 15. Knowledge of the self

### 15.1

*aṣṭāvakra uvāca*

yathā-tathopadeśena  
kṛtārthaḥ sattva-buddhimān .

ājīvam api jijñāsuḥ  
paras tatra vimuhyati ..

*Ashtavakra said:*

One who is pure of mind and heart  
attains to what is sought, to truth  
that's told exactly as it is.

But someone else may stay perplexed,  
despite a wish for learning that  
continues through the course of life.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

yathā(how it is)-tatho(just so)-'padeśena(by instruction)  
kṛtārthaḥ(attains the goal) sattva(pure)-buddhimān(one whose intellect) .  
ājīvam(throughout life) api(even) jijñāsuḥ(seeking to know, enquiring)  
paras(another, one not thus pure) tatra(there) vimuhyati(perplexed) ..

### 15.2

mokṣo viṣaya-vairasyaṁ  
bandho vaiṣayiko rasaḥ .

etāvad eva vijñānaṁ  
yathecchasi tathā kuru ..

Distaste for objects liberates,  
and relishing these objects binds.

It's thus that knowledge is discerned.  
Then, do exactly as you please.

mokṣo(liberation) viṣaya(object)-vairasyaṁ(distaste)  
bandho(bondage) vaiṣayiko(objective, relating to objects) rasaḥ(taste) .  
etāvad(such, of such kind) eva(indeed) vijñānaṁ(knowledge)  
yathe(as) 'cchasi(you wish) tathā(thus) kuru(do) ..

### 15.3

vāgmi-prājña-mahodyogaṁ  
janaṁ mūka-jaḍālasam .  
karoti tattva-bodho 'yam  
atas tyakto bubhuḥsubhiḥ ..

This knowledge of plain truth may make  
a person who is eloquent,  
intelligent and active seem  
to have turned dumb, turned stupid and  
unwilling to do anything.

Such knowledge is not meant for those  
who seek enjoyment in the world.

vāgmi(eloquent)-prājña(wise, intelligent)-mahodyogaṁ(hard-working)  
janaṁ(man, person) mūka(mute)-jaḍā(stupid, dull)-'lasam(idle, lazy) .  
karoti(makes) tattva(truth)-bodho(knowledge) 'yam(this)  
atas(so) tyakto(rejected) bubhuḥsubhiḥ(by those who want to enjoy) ..

### 15.4

na tvaṁ deho na te deho  
bhoktā kartā na vā bhavān .

You are not body; body is  
not yours. Nor are you any doer,  
nor enjoyer anywhere.

cid-rūpo 'si sadā sākṣī  
nirapekṣaḥ sukhaṁ cara ..

Just what you are is consciousness:  
appearing as that silent witness  
which stays always unattached.

As that alone, you live content  
through all that happens in the world.

na(not) tvam(you) deho(body) na(not) te(yours) deho(body)  
bhoktā(enjoyer) kartā(doer) na(not) vā(or, either) bhavān(you) .  
cid(consciousness)-rūpo(shown) 'si(you are) sadā(always) sākṣī(witness)  
nirapekṣaḥ(independent, unexpecting) sukhaṁ(happy) cara(go about, live) ..

### 15.5

rāga-dveṣau mano-dharmau  
na manas te kadācana .

Like and dislike depend on mind.  
But no such mind is ever yours.

nirvikalpo 'si bodhātmā  
nirvikāraḥ sukhaṁ cara ..

You are just consciousness itself,  
quite independent of all thought.

As that alone you live content,  
at peace with what you really are.

rāga(like)-dveṣau(dislike) mano(mind)-dharmau(held)  
na(no) manas(mind) te(yours) kadācana(ever) .  
nirvikalpo(without thought, unconceived) 'si(you) bodhā(consciousness)-'tmā(self)  
nirvikāraḥ(changeless) sukhaṁ(happy) cara(go about, move) ..

### 15.6

sarva-bhūteṣu cātmanāṁ  
sarva-bhūtāni cātmani .

True self is found in every being,  
and each being truly lives  
in nothing else but self alone.

vijñāya nirahaṁkāro  
nirmamas tvam sukhī bhava ..

It is by realizing this  
that anyone may live content,  
quite free of ego claiming acts  
and objects that it thinks are 'mine'.

sarva(all)-bhūteṣu(in beings) cā(and) 'tmānaṁ(self)  
sarva(all)-bhūtāni(beings) cā(and) 'tmani(in self) .  
vijñāya(knowing) nirahaṁkāro(egoless)  
nirmamas(free of mine-ness) tvam(you) sukhī(happy) bhava(become) ..

### 15.7

viṣvaṁ sphurati yatredaṁ  
taraṅgā iva sāgare .

Like waves arising in the sea,  
this universe springs forth, into  
its show of many changing things.

tat tvam eva na sandeḥaś  
cin-mūrte vijvaro bhava ..

But this is only consciousness,  
here seen embodied as a world.

Be that one consciousness, untouched  
by feverish anxiety.

viṣvaṁ(world) sphurati(appears, springs forth) yatre(where) 'dam(this)  
taraṅgā(waves) iva(like) sāgare(in an ocean) .  
tat(that) tvam(you) eva(truly) na(not) sandehaś(doubt, compromise)  
cin(consciousness)-mūrte(in embodiment) vijvaro(not fevered) bhava(be) ..

### 15.8

śraddhatsva tāta śraddhatsva  
nātra moham kuruṣva bhoḥ .

Be sure of it, be deeply sure  
that you make no confusion here.

jñāna-svarūpo bhagavān  
ātmā tvam prakṛteḥ paraḥ ..

You are what knowledge truly is,  
just that from which all guidance comes.

That is the self, just what you are,  
beyond all nature's functioning.

śraddhatsva(have faith) tāta(Oh child) śraddhatsva(have faith)  
nā(not) 'tra(in this, here) moham(confusion) kuruṣva(make) bhoḥ(Oh!) .  
jñāna(knowledge)-svarūpo(true nature) bhagavān(God)  
ātmā(self) tvam(you) prakṛteḥ(from nature) paraḥ(beyond) ..

### 15.9

guṇaiḥ samveṣṭito dehas  
tiṣṭhaty āyāti yāti ca .

This body is found wrapped around  
by qualities. Accordingly,  
it stays unmoved, it comes and goes.

ātmā na gantā nāgantā  
kim enam anuśocasi ..

But self is not affected thus.  
It neither comes, nor does it go.  
Why then feel sorry for its sake?

guṇaiḥ(by qualities) samveṣṭito(enwrapped) dehas(body)  
tiṣṭhaty(stands, stays) āyāti(comes) yāti(goes) ca(and) .  
ātmā(self) na(not) gantā(going) nā(not) 'gantā(coming)  
kim(what, why) enam(it) anuśocasi(do you lament) ..

### 15.10

dehas tiṣṭhatu kalpāntam  
gacchatv adyaiva vā punaḥ .

Let body last, until its cyclic  
journey ends. Or let it go,  
here and now, repeatedly.

kva vṛddhiḥ kva ca vā hānis  
tava cin-mātra-rūpiṇaḥ ..

What gain or loss pertains to you,  
who are yourself just consciousness,  
unmixed with anything besides?

dehas(body) tiṣṭhatu(let remain) kalpāntam(to the end of the cycle)  
gacchatv(let go) adyai(now, today) 'va(even, indeed) vā(or) punaḥ(again) .  
kva(what) vṛddhiḥ(growth, increase) kva(what) ca(and) vā(or) hānis(loss, decrease)  
tava(your) cin(consciousness)-mātra(pure)-rūpiṇaḥ(of you whose form) ..

### 15.11

tvayy ananta-mahāmbhodhau  
viśva-vīciḥ sva-bhāvataḥ .

In you, who are an ocean that  
is limitless, let there arise

udetu vāstam āyātu  
na te vṛddhir na vā kṣatiḥ ..

and let subside each wave of world  
that happens of its own accord.

This does not add to what you are.  
Nor does it take from what is yours.

tvayy(in you) ananta(infinite)-mahāmbhodhau(in the ocean)  
viśva(world)-vīciḥ(wave) sva(self)-bhāvataḥ(from happening) .  
udetu(let it rise) vā(or) 'stam(fall) āyātu(let come)  
na(not) te(your) vṛddhir(growth) na(not) vā(either) kṣatiḥ(loss, injury) ..

### 15.12

tāta cin-mātra-rūpo 'si  
na te bhinnam idaṁ jagat .

You are pure consciousness itself.  
This changing world is nothing different  
from what you are yourself.

ataḥ kasya katham kutra  
heyopādeya-kalpanā ..

Then how and where does thought arise  
of what to take or to reject?  
To whom can such a thought occur?

tāta(Oh! child) cin(consciousness)-mātra(pure)-rūpo(within) 'si(you are)  
na(not) te(from you) bhinnam(different) idaṁ(this) jagat(universe) .  
ataḥ(thus) kasya(of whom) katham(how) kutra(where)  
heyo(to be abandoned)-'pādeya(to be accepted)-kalpanā(thought) ..

### 15.13

ekasminn avyaye śānte  
cid-ākāśe 'male tvayi .

You are yourself that changeless peace:  
one single, unmixed consciousness  
continuing through everything.

kuto janma kutaḥ karma  
kuto 'hamkāra eva ca ..

In that, from where does birth arise?  
Where action? And where ego's false  
pretence, to be an acting 'I'?

ekasminn(in one) avyaye(in unchanging, undecaying) śānte(in peace)  
cid(consciousness)-ākāśe(in pervading, continuing) 'male(in pure) tvayi(in you) .  
kuto(from where) janma(birth) kutaḥ(from where) karma(action)  
kuto(from where) 'hamkāra(ego) eva(indeed, even) ca(and) ..

### 15.14

yat tvam paśyasi tatraikas  
tvam eva pratibhāsase .  
kiṁ pṛthak bhāsate svarṇāt  
kaṭakāṅgada-nūpuram ..

In what you see, just *you* shine there,  
all on your own. What else but gold  
shines out in golden ornaments?

yat(what) tvam(you) paśyasi(see) tatrai(there) 'kas(single)  
tvam(you) eva(alone) pratibhāsase(shine) .  
kiṁ(what) pṛthak(different) bhāsate(shines, appears) svarṇāt(from gold)  
kaṭakā(bracelet)-'ṅgada(armllet)-nūpuram(anklet) ..

### 15.15

ayaṁ so 'ham ayam nāhaṁ  
vibhāgam iti santyajā .

You must completely leave behind  
dividing thoughts, like 'This is what  
I am' or 'No, I am not this'.

sarvam ātmeti niścīya  
niḥsaṅkalpaḥ sukhī bhava ..

Find out for sure that everything  
is self alone. Thus you return  
to what you are, to happiness  
found free of mind's desiring.

ayaṁ(this) so(that) 'ham(I) ayam(this) nā(not) 'ham(I)  
vibhāgam(division, distinction) iti(thus) santyajā(give up completely) .  
sarvam(all) ātme(self) 'ti(thus) niścīya(having determined)  
niḥsaṅkalpaḥ(notion-free, desireless) sukhī(happy) bhava(become) ..

### 15.16

tavaivājñānato viśvaṁ  
tvam ekaḥ param-ārthataḥ .

The world arises only from  
your ignorance. It's you alone  
who are the one reality.

tvatto 'nyo nāsti saṁsārī  
nāsaṁsārī ca kaścana ..

Apart from you, no one migrates  
from life to life. It is none other  
than your self that is found free  
of transmigrating in this way.

tavai(of you) 'vā(only, indeed) 'jñānato(from ignoring) viśvaṁ(world, universe)  
tvam(you) ekaḥ(one) paramārthataḥ(of the reality) .  
tvatto(from, than you) 'nyo(other) nā(not) 'sti(is) saṁsārī(transmigrating)  
nā(not) 'saṁsārī(not transmigrating) ca(and) kaścana(anyone, anything) ..

### 15.17

bhrānti-mātram idaṁ viśvaṁ  
na kiṁcid iti niścayī .

This world is a bewilderment.  
It is not truly anything  
that it's perceived and thought to be.

nirvāsaṅgaḥ sphūrṭi-mātro  
na kiṁcid iva śāmyati ..

Whoever finds this out for sure  
becomes thereby disint'ested,  
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.

bhrānti(confusion, bewilderment)-mātram(only) idaṁ(this) viśvaṁ(world)  
na(not) kiṁcid(anything) iti(thus) niścayī(one who is sure) .  
nirvāsaṅgaḥ(desireless, without inclinations) sphūrṭi(shining, sparkling)-mātro(alone)  
na(not) kiṁcid(anything) iva(as if, like) śāmyati(come to peace) ..

### 15.18

eka eva bhavāmbhodhāv  
āsīd asti bhaviṣyati .

Here, in the ocean of the world,  
just one alone was in the past,  
is now, and will in future be.

na te bandho 'sti mokṣo vā  
kṛta-kṛtyaḥ sukhaṁ cara ..

No bondage, freedom can be yours.  
Thus live fulfilled, content, at peace.

eka(one) eva(alone) bhavā(becoming)-'mbhodhāv(in the ocean)  
āsīd(was) asti(is) bhaviṣyati(will be) .  
na(not) te(your) bandho(bondage) 'sti(there is) mokṣo(freedom) vā(or)  
kṛta(to be done)-kṛtyaḥ(done) sukhaṁ(happy) cara(live) ..

### 15.19

mā saṅkalpa-vikalpābhyām  
cittaṁ kṣobhaya cin-maya .

You are just consciousness itself.  
Do not disturb your mind with  
wrangling arguments, for or against.

upaśāmya sukhaṁ tiṣṭha  
svātmany ānanda-vigrahe ..

Stay calm, content in your own self.  
For it is there, within your heart,  
that happiness is truly found.

mā(do not) saṅkalpa(affirmation)-vikalpābhyām(negation)  
cittaṁ(mind) kṣobhaya(disturb) cin(consciousness)-maya(unmixed) .  
upaśāmya(be calm) sukhaṁ(happy) tiṣṭha(stand, stay, remain)  
svātmany(in your own self) ānanda(happiness)-vigrahe(embodiment, epitome) ..

### 15.20

tyajaiva dhyānaṁ sarvatra  
mā kimcid dhṛdi dhāraya .

Give even contemplation up.  
Hold nothing in your heart and mind.

ātmā tvaṁ mukta evāsi  
kiṁ vimṛśya kariṣyasi ..

It is as self that you are free.  
What will you gain by any thought?

tyajai(give up) 'va(even) dhyānaṁ(meditation) sarvatra(everywhere, in every way)  
mā(do not) kimcid(anything at all) dhṛdi(in heart and mind) dhāraya(hold) .  
ātmā(self) tvaṁ(you) mukta(free) evā(truly) 'si(are)  
kiṁ(what) vimṛśya(thinking) kariṣyasi(will you achieve) ..

## 16. Special instruction

### 16.1

*aṣṭāvakra uvāca*

ācakṣva śṛṇu vā tāta  
nānā-śāstrāṇy-anekaśaḥ .  
tathāpi na tava svāsthyam  
sarva-vismaraṇād ṛte ..

*Ashtavakra said:*

Although you often may discuss  
or listen to what many different  
scriptures say, you won't by this  
stand independent in your self.

That freedom cannot be attained  
without forgetting everything  
that memory has brought to mind.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

ācakṣva(expound, speak of) śṛṇu(hear) vā(or) tāta(Oh! child)  
nānā(diverse)-śāstrāṇy(scriptures)-anekaśaḥ(many times, often) .  
tathā(thus) 'pi(even) na(not) tava(your) svāsthyam(self-dependence, self-abiding)  
sarva(all)-vismaraṇād(from forgetting) ṛte(except) ..

### 16.2

bhogam karma samādhim vā  
kuru vijña tathāpi te .

As someone who has learned discernment,  
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-sarvāśam  
atyartham rocayiṣyati ..

But even so, your mind will long  
to reach beyond the aims it seeks,  
to where all wish and hope dissolve.

bhogam(enjoyment) karma(action) samādhim(absorption) vā(or)  
kuru(do) vijña(Oh! sage, one who discerns) tathā(thus) 'pi(even) te(your) .  
cittam(mind) nirasta(extinguished)-sarvā(all)-'śam(hope, expectation)  
atyartham(beyond objective aims) rocayiṣyati(will yearn for) ..

### 16.3

āyāsāt sakalo duḥkhī  
nainam jānāti kaścana .

Each one of us is made unhappy  
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.

anenavopadeśena dhanyaḥ  
prāpnoti nirvṛtim ..

Where someone fortunate receives  
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.

āyāsāt(from effort, exertion) sakalo(all, everyone) duḥkhī(unhappy)  
nai(not) 'naṁ(this) jānāti(knows) kaścana(anyone) .  
anenai(by that) 'vo(alone) 'padeśena(by teaching, instruction) dhanyaḥ(someone fortunate)  
prāpnoti(reaches) nirvṛtim(freedom, felicity) ..

#### 16.4

vyāpāre khidyate yas tu  
nimeṣonmeṣayor api .  
tasyālasya dhurīṇasya  
sukhaṁ nānyasya kasyacit ..

There is a central principle,  
inactive utterly, within.  
It does not even blink. That would  
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.

vyāpāre(in the activity) khidyate(feels afflicted) yas(who) tu(but)  
nimeṣo(blinking)-'nimeṣayor(in unblinking) api(even) .  
tasyā(of that) 'lasya(of idler) dhurīṇasya(of leader, chief, master, principle)  
sukhaṁ(happiness, comfort) nā(not) 'nyasya(of other) kasyacit(of anyone) ..

#### 16.5

idaṁ kṛtam idaṁ neti  
dvandvair muktaṁ yadā manaḥ .  
dharmārtha-kāma-mokṣeṣu  
nirapekṣaṁ tadā bhavet ..

When opposites – like 'this is done'  
or 'that not done' – are left behind,  
mind gets to be indifferent.  
It seeks no pleasure, riches, good,  
nor even freedom from all these.

idaṁ(this) kṛtam(done) idaṁ(this) ne(not) 'ti(thus)  
dvandvair(by, from pairs of opposites) muktaṁ(freed) yadā(when) manaḥ(mind) .  
dharmā(virtue)-'rtha(riches)-kāma(pleasure)-mokṣeṣu(in, to liberation)  
nirapekṣaṁ(indifferent) tadā(then) bhavet(becomes) ..

#### 16.6

virakto viṣaya-dveṣṭā  
rāgī viṣaya-lolupaḥ .

It is when objects don't attract  
that someone is dispassionate.  
And it's through greed for objects that  
a person gets to be attached.

graha-mokṣa-vihīnas tu  
na virakto na rāgavān ..

But one who neither takes nor gives  
can't be attached to anything.  
There, no attachment can apply;  
nor can detachment from the world.

virakto(dispassionate, uninvolved) viṣaya(objects)-dveṣṭā(one who dislikes)  
rāgī(one who is passionate, attached) viṣaya(object)-lolupaḥ(coveting, greedy) .



graha(taking)-mokṣa(letting go)-vihīnas(one who is free of) tu(but)  
na(not) virakto(dispassionate) na(not) rāgavān(having passion) ..

### 16.7

heyopādeyatā tāvat  
saṁsāra-viṭapāṅkuraḥ .

It's from this sense of give and take  
that the world tree of happening  
comes into sprout and branches forth.

spṛhā jīvati yāvad vai  
nirvicāradaśāspadam ..

It is by standing in desire  
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.

heyo(to be rejected)-'pādeya(to be accepted)-'tā(-ness, sense of) tāvat(as long as)  
saṁsāra(flow, world of happenings)-viṭapā(branch)-'nkuraḥ(sprout, shoot) .  
spṛhā(desire, zest) jīvati(lives) yāvad(so long) vai(indeed)  
nirvicāra(lack of discrimination)-daśās(condition, state)-padam(abode, standing place) ..

### 16.8

pravṛttau jāyate rāgo  
nirvṛttau dveṣa eva hi .

It is engaged in doing that  
attraction comes about. And in  
abstention that aversion shows.

nirdvandvo bālavad dhīmān  
evam eva vyava-sthitaḥ ..

A person who attains to wisdom  
lives there freely, like a child  
quite innocent of opposites.

pravṛttau(in activity, acting) jāyate(is born) rāgo(attachment, liking)  
nirvṛttau(in inactivity, not acting) dveṣa(aversion, disliking) eva(surely) hi(indeed) .  
nirdvandvo(free from opposite) bālavad(like a child) dhīmān(someone wise)  
evam(thus) eva(indeed) vyavasthitaḥ(lives on, remains) ..

### 16.9

hātum icchati saṁsāraṁ  
rāgī duḥkha-jihāsayā .

It's only one who feels attached  
that seeks escape from suffering  
and wishes to renounce the world.

vīta-rāgo hi nirduḥkhas  
tasminn api na khidyati ..

For some one who no longer feels  
attached, no suffering remains,  
not even in this changing world.

One who has thus attained detachment  
stays untroubled everywhere,  
throughout all change of happenings.

hātum(to renounce) icchati(wishes) saṁsāraṁ(world of happening)  
rāgī(one who is attached) duḥkha(sorrow)-jihāsayā(by wishing to avoid) .

vīta(departed)-rāgo(attachment) hi(indeed) nirduḥkhas(without sorrow)  
tasminn(there, in that) api(even) na(not) khidyati(feels afflicted) ..

### 16.10

yasyābhimāno mokṣe 'pi  
dehe 'pi mamatā tathā .

na ca jñānī na vā yogī  
kevalam duḥkhabhāg asau ..

Whoever still has ego's pride  
in liberation, or who feels  
a sense of 'mine-ness' toward body,  
cannot rightly be a sage  
(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.

yasyā(whose) 'bhimāno(egotism, pride) mokṣe(freedom) 'pi(even)  
dehe(in body) 'pi(even) mamatā(mine-ness) tathā(so too) .  
na(not) ca(and) jñānī(sage) na(not) vā(or) yogī(yogi)  
kevalam(alone, merely) duḥkhabhāg(partaker of misery) asau(he, that) ..

### 16.11

haro yady upadeṣṭā  
te hariḥ kamala-jo 'pi vā .  
tathāpi na tava svāsthyam  
sarva-vismaraṇād ṛte ..

No matter what great 'Lord' or 'God'  
may somehow be invoked to teach  
you anything, you won't by this  
stand independent in your self.

That freedom cannot be attained  
without forgetting everything  
that memory has brought to mind.

haro('Shiva') yady(if) upadeṣṭā(teacher) te(your)  
hariḥ('Vishnu') kamalajo(lotus-born, 'Brahma') 'pi(even) vā(or) .  
tathā(thus) 'pi(even) na(not) tava(your) svāsthyam(self-abidance)  
sarva(all)-vismaraṇād(from forgetting) ṛte(without) ..

## 17. The true knower

### 17.1

*aṣṭāvakra uvāca*

tena jñāna-phalaṁ prāptaṁ  
yogābhyāsa-phalaṁ tathā .  
tṛptaḥ svacchendriyo  
nityam ekākī ramate tu yaḥ ..

*Ashtavakra said:*

The fruit of knowledge and of  
meditative practice is attained  
by one who comes to rest content,  
with faculties thus purified.

That one stays present all alone  
enjoying perfect happiness.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

tena(by him) jñāna(knowledge)-phalaṁ(fruit) prāptaṁ(attained)  
yogābhyāsa(meditative exercise)-phalaṁ(fruit) tathā(so also) .  
tṛptaḥ(contented) svacche(cleansed)-'ndriyo(faculties)  
nityam(always) ekākī(being alone) ramate(enjoys) tu(truly) yaḥ(who) ..

### 17.2

na kadācij jagaty asmiṁs  
tattva-jño hanta khidyati .

Indeed, the one who knows plain truth  
is never found to suffer want.

yata ekena tenedaṁ pūrṇaṁ  
brahmāṇḍa-maṇḍalam ..

For the entire sphere of all  
this multiplicity is filled  
completely by that one alone.

na(not) kadācij(ever) jagaty(in world) asmiṁs(in this)  
tattva(truth)-jño(knower) hanta(Oh!) khidyati(suffers, is afflicted) .  
yata(for) ekena( by one alone) tene(by that) 'daṁ(this) pūrṇaṁ(complete)  
brahmāṇḍa(seeded expanse)-maṇḍalam(sphere, multitude) ..

### 17.3

na jātu viṣayāḥ ke 'pi  
svārāmaṁ harṣayanty amī .  
sallakī-pallava-prītam  
ivebhaṁ nimba-pallavāḥ ..

No objects ever please one who  
delights in self, just as neem leaves  
aren't relished by an elephant  
who does not like their bitterness.

na(not) jātu(at any time) viṣayāḥ(objects) ke(whose) 'pi(even)  
svārāmaṁ(one self-delighting) harṣayanty(please, make happy) amī(those) .  
sallakī(sallaki)-pallava(leaf)-prītam(enjoying)  
ive(like) 'bhaṁ(elephant) nimba(neem)-pallavāḥ(leaves) ..

### 17.4

yas tu bhogeṣu bhukteṣu  
na bhavaty adhivāsitaḥ .

It is quite rare to find a person  
whose enjoyments are found free  
of any tainted residue  
that limits future character.

abhukteṣu nirākāṅkṣī  
tādṛśo bhava-durlabhaḥ ..

And rare to find a person truly  
free of hankering for things  
which are still left to be enjoyed.

yas(who) tu(but) bhogeṣu(in objects enjoyed) bhukteṣu(in enjoyments)  
na(not) bhavaty(becomes) adhvāsitaḥ(affected by inclination) .  
abhukteṣu(things not experienced) nirākāṅkṣī(not expecting)  
tādṛśo(such a one) bhava(occurring in the world)-durlabhaḥ(hard to obtain, rare) ..

### 17.5

bubhukṣur iha saṁsāre  
mumukṣur api dṛśyate .  
bhoga-mokṣa-nirākāṅkṣī  
viralo hi mahāśāyāḥ ..

Someone may wish for life's enjoyments.  
Someone else wants to be free.  
Each of these kinds of person is  
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.

bubhukṣur(one wanting enjoyment) iha(here) saṁsāre(in the world)  
mumukṣur(one wanting freedom) api(also) dṛśyate(is seen) .  
bhoga(enjoyment)-mokṣa(liberation)-nirākāṅkṣī(one not expecting)  
viralo(rare) hi(but, indeed) mahāśāyāḥ(one who is great-hearted) ..

### 17.6

dharmārtha-kāma-mokṣeṣu  
jīvite maraṇe tathā .  
kasyāpy udāra-cittasya  
heyopādeyatā na hi ..

For someone truly broad of mind,  
there is no sense of give or take:  
attached to virtue, riches, pleasure,  
liberation found in life;  
nor even passing on at death.

dharmā(virtue)-'rtha(riches)-kāma(pleasure)-mokṣeṣu(in freedom)  
jīvite(in life) maraṇe(in death) tathā(so also, as well as) .  
kasyā(of whom) 'py(even) udāra(broad)-cittasya(of mind)  
heyo(to be rejected)-'pādeya(to be accepted)-'tā(-ness, sense of) na(not) hi(indeed) ..

### 17.7

vāñchā na viśva-vilaye  
na dveṣas tasya ca sthitau .

In such a one, there is no  
hankering for world; there's no dislike  
for it remaining as it is.

yathā jīvikayā tasmād  
dhanya āste yathā sukhaṁ ..

Someone who is thus fortunate  
lives happy with what comes about.

vāñchā(desire) na(not) viśva(world)-vilaye(in dissolution)  
na(not) dveṣas(aversion) tasya(its) ca(and) sthitau(in existence) .  
yathā(as comes about) jīvikayā(with livelihood) tasmād(thus)  
dhanya(one who is fortunate) āste(lives) yathā(thus) sukhaṁ(happy, content) ..

### 17.8

kṛtārtho 'nena jñānenety  
evam galita-dhīḥ kṛtī .  
paśyan śṛṇvan sprśan jighrann  
aśnann aste yathā sukhaṁ ..

Fulfilled by knowledge thus attained –  
with mind dissolved and aim achieved –  
one who knows truly lives content  
through sensual acts: of seeing sights  
and hearing sounds, of smelling odours,  
touching objects, eating food.

kṛtārtho(fulfilled) 'nena(by this) jñānena(by knowledge) 'ty(thus conceived)  
evam(thus) galita(dissolved)-dhīḥ(mind) kṛtī(one who is contented, who has achieved) .  
paśyan(seeing) śṛṇvan(hearing) sprśan(touching) jighrann(smelling)  
aśnann(eating) aste(lives) yathā(thus) sukhaṁ(happy) ..

### 17.9

śūnyā dr̥ṣṭir vṛthā ceṣṭā  
vikalānīndriyāṇi ca .  
na spr̥hā na viraktir vā  
kṣīṇa-saṁsāra-sāgare ..

In one for whom the ebb and flow  
of universal happening  
has been exhausted and dried up,  
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 dysfunctional.

All of these faculties mislead.  
They do not work as they pretend.

śūnyā(vacant) dr̥ṣṭir(sight) vṛthā(purposeless) ceṣṭā(action)  
vikalānī(inoperative) 'ndriyāṇi(senses, faculties) ca(and) .  
na(no) spr̥hā(desire) na(no) viraktir(aversion) vā(or)  
kṣīṇa(exhausted)-saṁsāra(world flow of happenings)-sāgare(in one for whom the ocean) ..

### 17.10

na jagarti na nidrāti  
nonmīlati na mīlati .  
aho para-daśā kvāpi  
vartate mukta-cetasah ..

No one is there awake. Nor,  
rightly is there anyone asleep.

No eyes are there seen opening.  
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.

na(not) jagarti(wakes) na(not) nidrāti(sleeps)  
no(not) 'nmīlati(opens eyes) na(not) mīlati(closes eyes) .

aho(Oh!) para(ultimate)-daśā(condition, state) kvā(where)-'pi(ever)  
vartate(abides) mukta(liberaled)-cetasah(of soul) ..

### 17.11

sarvatra dṛśyate sva-sthaḥ  
sarvatra vimalāśayaḥ .  
samasta-vāsanā mukto  
muktaḥ sarvatra rājate ..

Seen standing everywhere in self,  
with all intention pure within –  
unmixed with any inclination  
driven blindly from outside –  
one who lives free is always found  
presiding at the depth of heart,  
beyond all taint of compromise.

sarvatra(everywhere) dṛśyate(is seen) sva(self)-sthaḥ(standing, abiding)  
sarvatra(everywhere) vimalā(pure)-śayaḥ(one who expects, desires) .  
samasta(all)-vāsanā(inclination) mukto(free)  
muktaḥ(free) sarvatra(everywhere) rājate(presides) ..

### 17.12

paśyan śṛṇvan sprśan jighrann  
aśnan grhṇan vadan vrajan .  
īhitānīhitair mukto  
mukta eva mahāśayaḥ ..

No matter whether seeing sights,  
or hearing sounds or touching objects,  
smelling odours, eating food,  
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.

paśyan(seeing) śṛṇvan(hearing) sprśan(touching) jighrann(smelling)  
aśnan(eating) grhṇan(taking) vadan(speaking) vrajan(walking) .  
īhitā(attempts)-'nīhitair(in non-attempts) mukto(free)  
mukta(free) eva(indeed) mahāśayaḥ(one who is great-hearted) ..

### 17.13

na nindati na ca stauti  
na hr̥ṣyati na kupyati .

na dadāti na grhṇāti  
muktaḥ sarvatra nīrasaḥ ..

One who has reached that freedom does  
not flatter nor blame anyone,  
is not made pleased, can't be provoked;  
does not get caught in give or take,  
and never anywhere expects  
some profit gained by bargaining.

na(not) nindati(blames) na(not) ca(and) stauti(praises)  
na(not) hr̥ṣyati(is pleased) na(not) kupyati(gets angry) .  
na(not) dadāti(gives) na(not) grhṇāti(takes)  
muktaḥ(free) sarvatra(everywhere) nīrasaḥ(not expecting) ..

### 17.14

sānurāgām striyaṁ dṛṣṭvā  
mr̥tyuṁ vā samupasthitam .

A woman seen aroused to passion,  
death approaching near at hand ...

avihvala-manāḥ sva-stho  
mukta eva mahāśayaḥ ..

these don't disturb the quiet peace  
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.

sānurāgām(impassioned) striyam(woman) dr̥ṣṭvā(seeing)  
mṛtyum(death) vā(or) samupasthitam(approaching, near at hand) .  
avihvala(not perturbed)-manāḥ(mind) sva(self)-stho(poised, stand)  
mukta(free) eva(indeed) mahāśayaḥ(one who is great-hearted) ..

### 17.15

sukhe duḥkhe nare nāryām  
saṁpatsu ca vipatsu ca .  
viśeṣo naiva dhīrasya  
sarvatra sama-darśinaḥ ..

In joy or grief, in man or woman,  
in things working or not working ...  
no true difference can be found  
by one who stands unwavering  
in true and clear intelligence.

For one who is thus grounded there,  
the same is seen in everything.

sukhe(in joy) duḥkhe(in grief) nare(in man) nāryām(in woman)  
saṁpatsu(in prosperity) ca(and) vipatsu(in adversity) ca(and) .  
viśeṣo(difference) nai(not) 'va(at all, indeed) dhīrasya(of someone intelligent, steadfast)  
sarvatra(everywhere, in everything) sama(same)-darśinaḥ(of one seeing) ..

### 17.16

na himsā naiva kāruṇyam  
nauddhatyam na ca dīnatā .  
nāścaryam naiva ca kṣobhaḥ  
kṣīṇa-saṁsarane nare ..

No violence nor kind compassion,  
no unbridled arrogance  
nor chastening humility,  
nor sense of wonder stilling mind  
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.

na(no) himsā(harm, violence) nai(no) 'va(indeed) kāruṇyam(compassion)  
nau(not) 'ddhatyam(arrogance, aggression) na(not) ca(and) dīnatā(humility) .  
nā(not) 'ścaryam(wonder, amazement) nai(not) 'va(indeed) ca(and) kṣobhaḥ(agitation)  
kṣīṇa(exhausted)-saṁsarane(in one for whom the flow of happening) nare(in a man) ..

### 17.17

na mukto viśaya-dveṣṭā  
na vā viśaya-lolupaḥ .

One who is truly free cannot  
be driven by attraction felt

for anything perceived, nor by  
revulsion towards something else.

asaṃsakta-manā nityaṃ  
prāptaṃ prāptaṃ upāśnute ..

For such a one, whatever comes  
to be attained is found enjoyed,  
with mind forever unattached.

na(not) mukto(one who is free) viṣaya(object)-dveṣṭā(one who hates, hater)  
na(not) vā(or) viṣaya(object)-lolupaḥ(craves, covets, greedy for) .  
asaṃsakta(detached)-manā(one whose mind) nityaṃ(always)  
prāptaṃ(what is attained) prāptaṃ(what is attained) upāśnute(enjoys) ..

### 17.18

samādhānāsamādhāna-  
hitāhita-vikalpanāḥ .

Absorbed within or not absorbed,  
what works out well or what does not ...  
these are distinctions made by thought.

śūnya-citto na jānāti  
kaivalyam iva saṃsthitaḥ ..

For one whose mind is void of thought,  
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'.

samādhānā(absorbed in contemplation)-'samādhāna(not absorbed in contemplation)-  
hitā(established, good)-'hita(not established, ill)-vikalpanāḥ(alternatives) .  
śūnya(vacant)-citto(one whose mind is) na(not) jānāti(knows)  
kaivalyam(absolute, in the absolute state) iva(as it were) saṃsthitaḥ(established) ..

### 17.19

nirmamo nirahamkāro  
na kiṃcid iti niścitaḥ .

By getting to be free of ego's  
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-sarvāśaḥ  
kurvann api karoti na ..

That truth is found by one for whom  
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.

nirmamo(free of ego) nirahamkāro(free of 'mine-ness')  
na(not) kiṃcid(anything) iti(thus) niścitaḥ(one who is sure) .  
antar(within)-galita(dissolved)-sarvāśaḥ(all expectations)  
kurvann(acting) api(even) karoti(acting) na(not) ..



**17.20**

manaḥ-prakāśa-sammoha-  
svapna-jāḍya-vivarjitaḥ .

What mind displays is always mixed.  
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.

daśām kām api samprāpto  
bhaved galita-mānasaḥ ..

An indescribable condition  
is attained, by one for whom  
all last remaining trace of subtle  
mind is finally dissolved.

manaḥ(mind)-prakāśa(display)-sammoha(delusion)-  
svapna(dream)-jāḍya(dense obscurity)-vivarjitaḥ(relinquished, deprived of) .  
daśām(condition) kām(indescribable) api(even) samprāpto(attained)  
bhaved(becomes) galita(dissolved)-mānasaḥ(one whose mind) ..

## 18. Peace

### 18.1

*aṣṭāvakra uvāca*

yasya bodhodaye tāvat  
svapnavad bhavati bhramaḥ .

tasmai sukhaika-rūpāya  
namaḥ śāntāya tejase ..

*Ashtavakra said:*

In the arising of whose knowing,  
does delusion come about,  
so much made up as in some dream  
created by imagining?

It's that which shines as happiness,  
at peace with its own clarity.  
To that alone is due respect.

*aṣṭāvakra(Ashtavakra) uvāca(said)*

yasya(of which) bodho(knowledge)-'daye(in the arising) tāvat(so much, so many)  
svapnavad(like a dream) bhavati(becomes) bhramaḥ(deluded, bewildered) .  
tasmai(to that) sukhai(happiness)-'ka(one alone)-rūpāya(to that whose form)  
namaḥ(salutation) śāntāya(to that peace) tejase(to that sharp radiance, fire) ..

### 18.2

arjayitvākhilān arthān  
bhogān āpnoti puṣkalān .

na hi sarva-parityāgam  
antareṇa sukhī bhavet ..

Acquiring all kinds of things  
brings much experience, many joys.

But happiness cannot be found  
except by giving up all objects  
sought by mind to be possessed.

arjayitvā(acquiring) 'khilān(all) arthān(gains, objects)  
bhogān(enjoyments) āpnoti(attains) puṣkalān(abundant) .  
na(not) hi(indeed) sarva(all)-parityāgam(renouncing)  
antareṇa(by other than) sukhī(happy) bhavet(cannot become) ..

### 18.3

kartavya-duḥkha-mārtaṇḍa-  
jvālād agdhāntarātmanaḥ .

kutaḥ praśama-pīyūṣa-  
dhārāsāram ṛte sukham ..

The thought of duty to be done  
burns painfully into the heart,  
devouring tenderness within.

How then can there be happiness,  
without a welling up inside  
of undisturbed tranquillity  
that keeps refreshing heart inside?

kartavya(duty)-duḥkha(pain)-mārtaṇḍa(sun)-  
jvālād(from the burning) agdhā(eaten up)-'ntarā(inside)-'tmanaḥ(self, heart) .  
kutaḥ(how) praśama(tranquility)-pīyūṣa(nectar)-  
dhārāsāram(continued shower) ṛte(without) sukham(happiness) ..

#### 18.4

bhavo 'yam bhāvanā-mātro  
na kiñcit param-arthataḥ .

This world of things that come to be  
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.

nāsty abhāvaḥ sva-bhāvanām  
bhāvābhāva-vibhāvinām ..

There is no ceasing of these beings  
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.

bhavo(becoming, universe) 'yam(this) bhāvanā(conception)-mātro(only)  
na(not) kiñcit(anything) param(ultimate)-arthataḥ(in reality) .  
nā(not) 'sty(is) abhāvaḥ(non-becoming) sva(self)-bhāvanām(of these conceived)  
bhāvā(what has become)-'bhāva(what has not become)-vibhāvinām(these that discern) ..

#### 18.5

na dūram na ca sañkocāl  
labdham evātmanaḥ padam .

Where does one stand in one's own self?  
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.

nirvikalpaṁ nirāyāsaṁ  
nirvikāraṁ nirañjanam ..

It has to be found effortless,  
unchanged by all activity,  
unmixed with any differences  
that may appear to compromise  
its unaffected purity.

It is forever thus attained.

na(not) dūram(far) na(not) ca(and) sañkocāl(from something small, limited)  
labdham(attained) evā(indeed, even) 'tmanaḥ(of self) padam(state, stand) .  
nirvikalpaṁ(untouched by difference) nirāyāsaṁ(effortless)  
nirvikāraṁ(unchanging) nirañjanam(stainless) ..

#### 18.6

vyāmoha-mātra-viratau  
svarūpādāna-mātrataḥ .

The moment that illusion ends,  
from that same instant when the truth  
of self is realized, they who  
seemed to be bound now find true self  
presiding always free at heart.

vītaśokā virājante  
nirāvaraṇa-dṛṣṭayaḥ ..

There, seeing is found clarified,  
dissatisfaction is dispelled.

vyāmoha(illusion)-mātra(the instant)-viratau(ceased)  
svarūpā(one's true nature)-'dāna(taken in, received)-mātrataḥ(from that instant) .  
vīta(dispelled)-śokā(they whose sorrow) virājante(reign free, live eminent)  
nirāvaraṇa(unveiled, unobstructed)-dṛṣṭayaḥ(from their seeing) ..

### 18.7

samastam kalpanā-mātram  
ātmā muktaḥ sanātanaḥ .

All of this put-together world  
is made of mind's imagining.  
The self that knows is always free,  
beyond all thought of passing time.

iti vijñāya dhīro hi kim  
abhyasyati bālavat ..

Why then should one who knows correctly  
be in need of practices  
that help achieve desired traits  
of cultured personality,  
as in the training of a child?

samastam(all) kalpanā(conception, imagination)-mātram(only, made of)  
ātmā(self) muktaḥ(free) sanātanaḥ(eternal, throughout all time) .  
iti(thus) vijñāya(having discerned) dhīro(one intelligent, steadfast) hi(indeed) kim(how, why)  
abhyasyati(practices improving exercise) bālavat(like a child) ..

### 18.8

ātmā brahmeti niścītya  
bhāvābhāvau ca kalpitau .

True self, within each mind and heart,  
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.

niṣkāmaḥ kim vijānāti  
kim brūte ca karoti kim ..

Who knows this comes to certainty  
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?

ātmā(self) brahme(brahman) 'ti(thus) niścītya(ascertaining, knowing for sure)  
bhāvā(existence)-'bhāvau(in non-existence) ca(and) kalpitau(figments of imagining) .  
niṣkāmaḥ(one who is desireless) kim(what) vijānāti(knows)  
kim(what) brūte(say) ca(and) karoti(do) kim(what) ..

### 18.9

ayaṁ so 'ham ayaṁ nāham  
iti kṣīṇā vikalpanāḥ .  
sarvam ātmeti niścītya  
tūṣṇī-bhūtasya yoginaḥ ..

A yogi who turns silent thus  
comes to exhaust all differentiating  
thoughts, like 'This is what  
I am' or 'No, I am not this'.

But just what this exhaustion means  
is understood by finding out  
that 'Everything is self alone',  
beyond the slightest trace of doubt.

ayaṁ(this) so(that) 'ham(I) ayaṁ(this) nā(not) 'ham(I)  
iti(thus) kṣīṇā(exhausted) vikalpanāḥ(differentiating thoughts) .  
sarvam(all) ātme(self) 'ti(thus) niścītya(having determined)  
tūṣṇī(silent)-bhūtasya(of one become) yoginaḥ(of the yogi) ..

### 18.10

na vikṣepo na caikāgryaṁ  
nātibodho na mūḍhatā .  
na sukhaṁ na ca vā duḥkham  
upaśāntasya yoginaḥ ..

A yogi who has come to peace  
finds no distraction, concentration;  
no excess of cleverness,  
no blind unthinking foolishness;  
no pleasure, nor unpleasantness.

na(no) vikṣepo(distracted) na(no) ca(and) 'kāgryaṁ(concentration, one-pointedness)  
nā(no) 'tibodho(excess of knowledge, excessive cleverness) na(no) mūḍhatā(stupidity) .  
na(no) sukhaṁ(pleasure) na(no) ca(and) vā(or) duḥkham(pain)  
upaśāntasya(of one who has come to peace) yoginaḥ(of the yogi) ..

### 18.11

svārājye bhaiḥṣa-vṛttau ca  
lābhālābhe jane vane .

In self-supported sustenance,  
in dire need; in gain, in loss;  
at home in friendly company,  
or in withdrawal far away  
into a lonely wilderness ...

nirvikalpa-svabhāvasya  
na viśeso 'sti yoginaḥ ..

these cannot make much difference  
to one whom yoga has released,  
from habit-driven tendencies  
induced by past conditioning.

svārājye(in self-ruled independence) bhaiḥṣa(beggary)-vṛttau(in the state) ca(and)  
lābhā(gain)-'lābhe(in loss) jane(in society) vane(in forest, wilderness) .  
nirvikalpa(unconditioned)-svabhāvasya(of one whose nature)  
na(no) viśeso(difference) 'sti(there is) yoginaḥ(of the yogi) ..

### 18.12

kva dharmāḥ kva ca vā kāmāḥ  
kva cārthāḥ kva vivekitā .

Then, where is virtue, where enjoyment,  
where are riches, where discernment,

idaṁ kṛtam idaṁ neti  
dvandvair muktasya yoginaḥ ..

for the yogi who is freed  
from dual thought: like this that's 'done',  
opposed to that which is 'not done'.

kva(when) dharmāḥ(virtue) kva(when) ca(and) vā(or) kāmāḥ(enjoyment)  
kva(when) cā(and) 'rthāḥ(wealth) kva(when) vivekitā(discernment) .  
idaṁ(this) kṛtam(done) idaṁ(this) ne(not) 'ti(thus)  
dvandvair(in opposites) muktasya(of the free) yoginaḥ(of the yogi) ..

### 18.13

kṛtyaṁ kim api naivāsti  
na kāpi hṛdi rañjanā .  
yathā-jīvanam eveha  
jīvan-muktasya yoginaḥ ..

There is no duty to be done,  
nor any compromising taint  
at heart; not for that yogi who  
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.

kṛtyaṁ(duty, to be done) kim(whatever) api(at all) nai(not) 'vā(indeed) 'sti(is)  
na(not) kā(whatever) 'pi(at all) hṛdi(at heart) rañjanā(taint, affectation, involvement) .  
yathā(just as occurring, pertaining)-jīvanam(life, living) eve(only) 'ha(here, in this world)  
jīvan(living)-muktasya(of one free) yoginaḥ(of the yogi) ..

### 18.14

kva mohāḥ kva ca vā viśvaṁ  
kva tad dhyānaṁ kva muktatā .  
sarva-saṅkalpa-sīmāyāṁ  
viśrāntasya mahātmanaḥ ..

Where is delusion? Where is world?  
Where contemplation upon that?  
And where is liberation, for  
that someone who is great at heart?

Who, at the limit of conception,  
comes to rest in peace itself,  
where all conceiving is dissolved?

kva(when) mohāḥ(delusion) kva(when) ca(and) vā(or) viśvaṁ(world, universe)  
kva(when) tad(that) dhyānaṁ(meditation, contemplation) kva(when) muktatā(liberation) .  
sarva(all)-saṅkalpa(conception)-sīmāyāṁ(at the limit)  
viśrāntasya(of one who rests) mahātmanaḥ(of the great-hearted one) ..

### 18.15

yena viśvaṁ idaṁ dr̥ṣṭaṁ  
sa nāstīti karotu vai .

One who perceives this world may well  
make out that it does not exist.

nirvāsanaḥ kiṁ kurute  
paśyann api na paśyati ..

But what is there to do for one  
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.

yena(by whom) viśvam(world) idaṁ(this) dṛṣṭam(seen)  
sa(he) nā(not) 'stī(is) 'ti(thus) karotu(may do, make) vai(indeed) .  
nirvāsanaḥ(one who has no inclinations) kiṁ(what) kurute(has to do)  
paśyann(seeing) api(even) na(not) paśyati(he sees) ..

### 18.16

yena dṛṣṭam param brahma  
so 'haṁ brahmeti cintayet .

By one who's seen the ultimate  
reality of everything,  
it may be thought: 'That's what I am,  
that one complete reality.'

kiṁ cintayati niścinto  
dviṭīyam yo na paśyati ..

But what of one who sees no second,  
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?

yena(by whom) dṛṣṭam(seen) param(ultimate) brahma(all reality, totality)  
so(that) 'haṁ(I) brahmeti(all reality) 'ti(thus) cintayet(may think) .  
kiṁ(what) cintayati(thinks) niścinto(one free of thought)  
dviṭīyam(second) yo(one who) na(not) paśyati(see) ..

### 18.17

dṛṣṭo yenātma-vikṣepo  
nirodham kurute tv asau .

It is from seeing self distracted  
that one practices control.

udāras tu na vikṣiptaḥ  
sādhyābhāvāt karoti kim ..

One who is noble does not get  
distracted. Having nothing to  
achieve, what does that someone do?

dṛṣṭo(seen) yena(by whom) 'tma(self)-vikṣepo(distracted)  
nirodham(control) kurute(practices) tv(indeed) asau(he) .  
udāras(lofty, noble) tu(but) na(not) vikṣiptaḥ(distracted)  
sādhyā(to be accomplished)-'bhāvāt(from not happening) karoti(does) kim(what) ..

### 18.18

dhīro loka-viparyasto  
varttamāno 'pi lokavat .

A sage, who stands established in  
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 samādhiṃ na vikṣepaṃ  
na lepaṃ svasya paśyati ..

But, inwardly, a sage lives free,  
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.

dhīro(someone intelligent, steadfast) loka(someone worldly)-viparyasto(contrary)  
varttamāno(living) 'pi(though) lokavat(like someone worldly) .  
na(not) samādhiṃ(absorption) na(nor) vikṣepaṃ(distracted)  
na(not) lepaṃ(smearing, staining) svasya(of his own) paśyati(see) ..

### 18.19

bhāvābhāva-vihīno yas  
tṛpto nirvāsano budhaḥ .

One who is wise remains content,  
not driven by desiring  
for what may or may not occur.

naiva kimcit kṛtaṃ tena  
loka-dṛṣṭyā vikurvataḥ ..

By such a one, there's nothing done;  
not even when observed as acting,  
from the sight of those in world.

bhāvā(existence, occurring)-'bhāva(non-existence, not occurring)-vihīno(devoid) yas(who)  
tṛpto(satisfied) nirvāsano(desireless, free of inclinations) budhaḥ(intelligent, wise) .  
nai(not) 'va(indeed) kimcit(anything) kṛtaṃ(done) tena(by him)  
loka(world)-dṛṣṭyā(of, from the sight) vikurvataḥ(by him acting) ..

### 18.20

pravṛttau vā nirvṛttau vā  
naiva dhīrasya durgrahaḥ .

Remaining steadfast in true knowledge,  
whether doing or not doing,  
such a one takes nothing ill.

yadā yat kartum āyāti  
tatkṛtvā tiṣṭhataḥ sukham ..

As what needs doing comes about,  
it is then done; while that same self  
from which the doing issues forth  
is found completely undisturbed,  
in its unchanging happiness.

pravṛttau(in activity, acting) vā(or) nirvṛttau(in inactivity, not acting) vā(or)  
nai(not) 'va(indeed) dhīrasya(of the wise, steadfast) durgrahaḥ(taking ill) .  
yadā(when) yat(what) kartum(to do) āyāti(comes)  
tatkṛtvā(that having done, doing) tiṣṭhataḥ(stands, remains) sukham(happy) ..

### 18.21

nirvāsano nirālambaḥ  
svacchando mukta-bandhanaḥ .

One who breaks free from inclinations  
gets to be thus independent,  
motivated from within  
and free from bondage to the world.



kṣiptaḥ saṃskāra-vātena  
ceṣṭate śuṣka-parṇavat ..

Thus, in such moving from within,  
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.

nirvāsano(desireless, free from inclinations) nirālambaḥ(independent, untouched)  
svac-chando(self-pleasing, spontaneous) mukta(freed from)-bandhanaḥ(bondage) .  
kṣiptaḥ(thrown) saṃskāra(inherited conditioning)-vātena(by the wind)  
ceṣṭate(in moving) śuṣka(dry)-parṇavat(like a leaf) ..

### 18.22

asaṃsārasya tu kvāpi  
na harṣo na viṣādītā .  
sa śītala-manā nityaṃ  
videha iva rājate ..

For one who's free of changing world,  
there's nowhere any joy or grief.  
Cool-minded always, such a one  
presides in body unaffected,  
as though disembodied here.

asaṃsārasya(of one not of the world of happening) tu(indeed, but) kvā(where) 'pi(ever)  
na(not) harṣo(joy) na(not) viṣādītā(grief) .  
sa(he) śītala(cool, calm, serene)-manā(minded) nityaṃ(always)  
videha(bodiless) iva(as though) rājate(presides) ..

### 18.23

kuṭrāpi na jihāsāsti  
nāśo vāpi na kuṭracit .  
ātmārāmasya dhīrasya  
śītalācchatarātmanaḥ ..

There's nowhere any sense of loss  
nor wish to give up anything,  
for one who stands established where  
untroubled self is realized,  
enjoying its own happiness.

kuṭrā(where) 'pi(ever) na(not) jihāsā(wish to renounce) 'sti(is)  
nāśo(destruction, loss) vā(or) 'pi(even) na(not) kuṭracit(anywhere) .  
ātmā(self)-rāmasya(of one rejoicing, delighting) dhīrasya(of one steadfast, knowing)  
śītalā(cool, calm, serene)-'cchatar(clear)-'ātmanaḥ(of one whose self) ..

### 18.24

prakṛtyā śūnya-cittasya  
kurvato 'sya yad-ṛcchayā .

For one whose natural state of mind  
is free of calculating thought,  
what's done comes up spontaneously:  
from standing back in truth of self.

prakṛtasyeva dhīrasya  
na māno nāvamānatā ..

There, standing back in self alone,  
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.

prakṛtyā(from nature, naturally) śūnya(empty)-cittasya(of one whose mind)  
kurvato(of one doing) 'sya(of this) yad(which)-ṛcchayā(of what comes of itself) .  
prākṛtasye(of someone uncultured) 'va(as if) dhīrasya(of one steadfast in knowing)  
na(not) māno(honour) nā(not) 'vamānatā(dishonour) ..

### 18.25

kṛtaṁ dehena karmedaṁ  
na mayā śuddha-rūpiṇā .  
iti cintānurodhī yaḥ  
kurvann api karoti na ..

'This work is done by me as body,  
not by me in my true nature  
as pure self.' One who adheres  
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.

kṛtaṁ(done) dehena(by body) karme(work, action) 'daṁ(this)  
na(not) mayā(by ne) śuddha(pure)-rūpiṇā(of one whose self) .  
iti(thus) cintā(thought)-'nurodhī(one conforming) yaḥ(who)  
kurvann(doing) api(even) karoti(does) na(not) ..

### 18.26

atad-vādīva kurute  
na bhaved api bālīśaḥ .

One who is free in living body  
may well seem to act as though  
maintaining quite the opposite.  
But such a one is not a fool.

jīvan-muktaḥ sukhī śrīmān  
saṁsarann api śobhate ..

Seen even as a person here  
engaged in world, that person who  
is free within shines truly bless'd,  
finds happiness unqualified  
by what may or may not occur.

atad(not that)-vādī(one who maintains) 'va(like) kurute(acts)  
na(not) bhaved(may be, is) api(even though) bālīśaḥ(childish, fool) .  
jīvan(living)-muktaḥ(free) sukhī(happy) śrīmān(blessed, fortunate)  
saṁsarann(one of the world) api(even) śobhate(flourishes, excels, shines) ..

### 18.27

nānā-vicāra-suśrānto  
dhīro viśrāntim āgataḥ .

Grown tired of conflicting thoughts  
that reason in such different ways,

na kalpate na jānāti  
na śṛṇoti na paśyati ..

someone steady in true knowing  
has at last returned to rest.

Found there established, such a one  
does not see any sight, nor hears  
a sound, nor thinks a thought, nor knows  
an object other than what knows.

nānā(diverse)-vicāra(questioning, thought)-suśrānto(tired, exhausted)  
dhīro(someone intelligent, steadfast) viśrāntim(rest, repose) āgataḥ(come to, attained) .  
na(not) kalpate(thinks) na(not) jānāti(knows)  
na(not) śṛṇoti(hears) na(not) paśyati(sees) ..

### 18.28

asamādher avikṣepān  
na mumukṣur na cetaraḥ .

One who is truly great at heart  
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.

niścīya kalpitam paśyan  
brahmaivāste mahāśayaḥ ..

One great at heart has come to know,  
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.

asamādher(from not being absorbed) avikṣepān(from not being distracted)  
na(not) mumukṣur(an aspirant, seeker of freedom) na(not) ce(and) 'taraḥ(the opposite) .  
niścīya(knowing for certain) kalpitam(imagined, fiction) paśyan(seeing)  
brahmai(all reality) 'vā(itself) 'ste(abides, exists) mahāśayaḥ(one who is great-hearted) ..

### 18.29

yasyāntaḥ syād ahaṅkāro  
na karoti karoti saḥ .

It's only one possessed of ego  
who may act or may not act.

nirahaṅkāra-dhīreṇa  
na kimcid akṛtam kṛtam ..

By one who knows unwavering,  
unmixed with ego's falsity,  
there's nothing done or left undone.

yasyā(whose) 'ntaḥ(within) syād(is, may be) ahaṅkāro(ego)  
na(not) karoti(does) karoti(does) saḥ(he) .  
nirahāṅkāra(egoless)-dhīreṇa(by one steadfast, intelligent)  
na(not) kiṁcid(anything) akṛtaṁ(not done) kṛtaṁ(done) ..

### 18.30

nodvignaṁ na ca santuṣṭam  
akarṭṛ spanda-varjitaṁ .

One who is free must be released  
from agitation in the mind.  
Thus, no one free can be a doer:  
getting driven into trouble,  
or made somehow gratified.

nirāśaṁ gata-sandehaṁ  
cittaṁ muktasya rājate ..

In someone who is liberated,  
mind must shine desireless,  
with its uncertainties resolved.

no(not) 'dvignaṁ(troubled) na(not) ca(and) santuṣṭam(pleased)  
akarṭṛ(not a doer) spanda(vibration, agitation)-varjitaṁ(free of, removed) .  
nirāśaṁ(not expecting, desireless) gata(gone)-sandehaṁ(doubt, uncertainty)  
cittaṁ(mind) muktasya(of one free) rājate(rules, shines) ..

### 18.31

nirdhyātum ceṣṭitum vāpi  
yac cittaṁ na pravarttate .

In one thus free, there is no mind  
that sets out to reflect within,  
or to engage in outward acts.

nirnimittam idaṁ kin tu  
nirdhyāyati viceṣṭate ..

And yet – inspired from within,  
unmotivated from outside –  
mind sometimes may be found reflecting,  
sometimes acting in the world.

nirdhyātum(to meditate, reflect upon) ceṣṭitum(to act, strive) vā(or) 'pi(even, indeed)  
yac(that which) cittaṁ(mind) na(not) pravarttate(exerts itself, functions forth, sets out) .  
nirnimittam(motiveless, unprompted) idaṁ(this) kin(somehow) tu(but, yet)  
nirdhyāyati(meditates, reflects upon) viceṣṭate(acts) ..

### 18.32

tattvaṁ yathārtham ākarṇya  
mandāḥ prāpnoti mūḍhatām .

On hearing truth directly told,  
some unreceptive person thus  
becomes bewildered and confused.

atha vāyāti saṅkocam  
amūḍhaḥ ko 'pi mūḍhavad ..

But someone more intelligent  
may get withdrawn back into mind.

Through this withdrawal, thoughts are  
silenced, showing mind as if perplexed.

tattvaṁ(truth) yathārtham(real) ākarṇya(hearing)  
mandāḥ(sluggish, unreceptive) prāpnoti(gets to) mūḍhatām(stupidity, perplexity) .  
atha vā(or) 'yāti(comes) saṅkocam(shrinking, withdrawal, holding back)  
amūḍhaḥ(not stupid, perplexed) ko 'pi(someone) mūḍhavad(as if stupid, perplexed) ..

### 18.33

ekāgratā nirodho vā  
mūḍhair abhyasyate bhṛśam .

It's only them who are confused  
that keep repeating practices  
of concentration and control.

dhīrāḥ kṛtyam na paśyanti  
suptavat sva-pade sthitāḥ ..

They who discern what knowing is  
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.

ekāgratā(concentration) nirodho(restraint, control) vā(or)  
mūḍhair(by those stupid, perplexed) abhyasyate(is practiced) bhṛśam(repeatedly) .  
dhīrāḥ(those intelligent, steadfast) kṛtyam(to be done) na(not) paśyanti(see)  
suptavat(as if asleep) sva(one's own)-pade(in state) sthitāḥ(stand) ..

### 18.34

aprayatnāt prayatnād vā  
mūḍho nāpnoti nirvṛtim .

For one who's blindly ignorant,  
no idleness nor effort can  
result in happiness found free  
of our conflicting differences.

tattva-niścaya-mātreṇa  
prājño bhavati nirvṛtaḥ ..

It's only by determining  
what's true and right that one who knows  
finds peace, and is there satisfied.

aprayatnāt(from not striving) prayatnād(from striving) vā(or)  
mūḍho(one stupid, perplexed) nā(not) 'pnoti(attains) nirvṛtim(peace, happiness) .  
tattva(truth)-niścaya(determination)-mātreṇa(by merely)  
prājño(one who knows) bhavati(becomes) nirvṛtaḥ(at peace, happiness) ..

### 18.35

śuddham buddham priyam  
pūrṇam niṣprapañcam nirāmayam .

True self is pure intelligence.  
It's what we love, found always  
perfect, unaffected by all ill,  
completely free of any world  
made up from seeming differences.

ātmānam taṁ na jānanti  
tatrābhyāsa-parā janāḥ ..

There in the world, as people take  
to a variety of different  
practices, they do not know that self.

śuddham(pure) buddham(intelligent) priyam(beloved)  
pūrṇam(complete, perfect) niṣprapañcam(free from the world) nirāmayam(free from ill) .  
ātmānam(self) taṁ(that) na(not) jānanti(they know)  
tatrā(out there in world) 'bhyāsa(exercise)-parā(they of divergent) janāḥ(people) ..

**18.36**

nāpnoti karmaṇā mokṣaṁ  
vimūḍho 'bhyāsa-rūpiṇā .

One who stays blindly ignorant  
does not attain to liberation  
through repeated practices.

dhanyo vijñāna-mātreṇa  
muktas tiṣṭhaty avikriyaḥ ..

But one who's bless'd – by nothing more  
than knowing truly – stands thus free,  
devoid of all activities.

nā(not) 'pnoti(attains) karmaṇā(by action) mokṣaṁ(freedom)  
vimūḍho(one blindly ignorant) 'bhyāsa(practice)-rūpiṇā(by that whose) .  
dhanyo(one blessed, fortunate) vijñāna(knowledge)-mātreṇa(through that alone)  
muktas(free) tiṣṭhaty(stands) avikriyaḥ(unaltering, free of activities) ..

**18.37**

mūḍho nāpnoti tad brahma  
yato bhavitum icchati .

A person who is ignorant  
does not attain to all the world's  
reality. For that is what  
this person wishes to become.

anicchann api dhīro hi  
para-brahma-svarūpa-bhāk ..

But one who knows most definitely  
realizes its true nature,  
even without wishing so.

mūḍho(one blindly ignorant) nā(not) 'pnoti(attains) tad(that) brahma(all reality)  
yato(just as) bhavitum(to become) icchati(desires) .  
anicchann(not desiring) api(even) dhīro(someone intelligent, steadfast) hi(but)  
para(beyond)-brahma(all reality)-svarūpa(true nature)-bhāk(one partaking, realizing) ..

**18.38**

nirādhārā grahavya-grā  
mūḍhāḥ saṁsāra-poṣakāḥ .

Those who don't know are found in want  
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.

etasyānartha-mūlasya  
mūla-cchedaḥ kṛto budhaiḥ ..

Those who know better get to cut  
the root of this absurdity  
that mind believes to be a world  
made up of change and happening.

nirādhārā(those unsupported) grahavya(to be taken)-grā(they who take)  
mūḍhāḥ(those blindly ignorant) saṁsāra(changing world)-poṣakāḥ(they who sustain) .  
etasyā(of this) 'nartha(nonsense, ill, wrong)-mūlasya(of the root)  
mūla(root)-cchedaḥ(cutting) kṛto(done) budhaiḥ(by those intelligent) ..

**18.39**

na śāntim labhate mūḍho  
yataḥ śamitum icchati .

One who stays ignorant does not  
find peace. For it is then desired  
as though it has to be obtained.

dhīras tattvaṃ viniścīya  
sarvadā śānta-mānasaḥ ..

But one who knows has ascertained  
a truth that doubt can never change.  
Such certainty establishes  
a peace that's present at all times,  
can't ever disappear from mind.

na(not) śāntim(peace) labhate(obtains) mūḍho(one ignorant)  
yataḥ(as) śamītam(to be calm) icchati(desires) .  
dhīras(someone intelligent, steadfast) tattvaṃ(truth) viniścīya(ascertaining)  
sarvadā(ever, at all times) śānta(peace)-mānasaḥ(minded) ..

#### 18.40

kvātmano darśanaṃ tasya  
yad dr̥ṣṭam avalambate .

Just where is seeing rightly known  
to come from self, for any person  
who depends on objects seen  
through changing personality?

dhīrās taṃ taṃ na paśyanti  
paśyanti ātmānam avyayam ..

Those who know clearly don't see things  
as 'this' or 'that'. They see no more  
or less than self, which does not change.

kvā(where) 'tmano(from, of self) darśanaṃ(seeing) tasya(his)  
yad(whatever) dr̥ṣṭam(seen) avalambate(depends on) .  
dhīrās(those intelligent, steadfast) taṃ(that) taṃ(that) na(not) paśyanti(see)  
paśyanti(see) ātmānam(self) avyayam(unchanging) ..

#### 18.41

kva nirodho vimūḍhasya  
yo nirbandhaṃ karoti vai .

Where is restraint or mind control,  
for one who obstinately strives,  
while still remaining ignorant  
of where it's from that guidance comes,  
and where control originates?

svārāmasyaiva dhīrasya  
sarvadāsāv akṛtrimāḥ ..

For one established in true knowing,  
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.

kva(where) nirodho(restraint, control) vimūḍhasya(of one ignorant)  
yo(who) nirbandhaṃ(obstinate insistence) karoti(does) vai(indeed) .  
svārāmasyai(of one who delights in self) 'va(only) dhīrasya(of one intelligent, steadfast)  
sarvadā(always) 'sāv(that) akṛtrimāḥ(not made up, not artificial) ..

### 18.42

bhāvasya bhāvakaḥ kaścīn  
na kiñcid bhāvako 'paraḥ .

Some think about a universe  
that is made up of happenings.

Some others think these happenings  
(which are thus taken to occur)  
may not, in stricter truth, exist.

ubhayābhāvakaḥ kaścīd  
evam eva nirākulaḥ ..

One who does not think either way  
gets thereby calm and unconfused.  
That's all the more remarkable.

bhāvasya(of happening) bhāvakaḥ(who thinks) kaścīn(someone)  
na(not) kiñcid(anything) bhāvako(who thinks) 'paraḥ(someone else) .  
ubhayā(both)-'bhāvakaḥ(who thinks not) kaścīd(some one)  
evam(thus) eva(remarkable) nirākulaḥ(not confused, not disturbed) ..

### 18.43

śuddham advayam ātmānaṁ  
bhāvayanti ku-buddhayaḥ .

Conceiving of subjective self  
as 'pure' or 'one without a second',  
it appears objectified,  
by those of sorry intellect.

na tu jānanti saṁmohād  
yāvaj-jīvam anirvṛtāḥ ..

But they don't rightly know that self,  
from this confusion in their minds.  
So long as the confusion lasts,  
their lives are troubled, ill at ease.

śuddham(pure) advayam(without a second) ātmānaṁ(self)  
bhāvayanti(think) ku(poor)-buddhayaḥ(those of intellect) .  
na(not) tu(but) jānanti(they know) saṁmohād(from delusion)  
yāvaj(so long as)-jīvam(living) anirvṛtāḥ(unhappy, dissatisfied) ..

### 18.44

mumukṣor buddhir ālambam  
antareṇa na vidyate .

The mind of one who longs for freedom  
cannot function independent  
of what's thought to be outside.

nirālambaiva niṣkāṁā  
buddhir muktasya sarvadā ..

But, for one who stands in freedom,  
mind is always independent:  
functioning desireless,  
inspired only for the sake  
of unaffected self within.

mumukṣor(of one seeking to be free) buddhir(mind) ālambam(support, dependence)  
antareṇa(without) na(not) vidyate(remains) .  
nirālbai(without support) 'va(indeed) niṣkāṁā(desireless)  
buddhir(mind) muktasya(of one free) sarvadā(always) ..



### 18.45

viṣaya-dvīpino vīkṣya  
cakitāḥ śaraṇārthinaḥ .

viśanti jhaṭiti kroḍam  
nirodhaikāgrya-siddhaye ..

On seeing objects seemingly  
like fearsome tigers, those afraid  
seek hurried refuge in a cave:  
where concentration and control  
may, hopefully, be found attained  
through solitude and exercise.

viṣaya(object)-dvīpino(tigers) vīkṣya(seeing)  
cakitāḥ(those trembling, frightened) śaraṇā(refuge) 'rthinaḥ(those seeking) .  
viśanti(enter) jhaṭiti(at once) kroḍam(cave)  
nirodhai(restraint)-'kāgrya(concentration)-siddhaye(for achieving) ..

### 18.46

nirvāsanam harim dṛṣṭvā  
tūṣṇīm viṣaya-dantinaḥ .

palāyante na śaktās te  
sevante kṛta-cāṭavaḥ ..

On seeing personality  
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.

They lumber off contentedly;  
or if they can't, they gather round  
performing courtly services  
that make a show of flattery.

nirvāsanam(devoid of inclinations) harim(lion) dṛṣṭvā(seeing)  
tūṣṇīm(contentedly) viṣaya(object)-dantinaḥ(elephants) .  
palāyante(leave, take off) na(not) śaktās(able) te(those)  
sevante(serve) kṛta(action)-cāṭavaḥ(dissemblers, flatterers) ..

### 18.47

na mukti-kārikām dhatte  
niḥśaṅko yukta-mānasaḥ .

paśyañ chṛṇvan spr̥ṣaṅ jighrann  
āśnann āste yathā-sukham ..

One who is free from any doubt,  
whose mind is found at one with self,  
does not have need of treatises  
that say how freedom should be found.

In seeing, hearing, smelling odours,  
touching objects, eating food ...

whatever life may bring about  
accords with that same happiness  
for which all happenings take place.

na(not) mukti(liberation)-kārikām(doctrines, treatises) dhatte(adopts, resorts to)  
niḥśaṅko(free from doubts) yukta(joined, harnessed)-mānasaḥ(one of mind) .  
paśyañ(seeing) chṛṇvan(hearing) spr̥ṣaṅ(touching) jighrann(smelling)  
āśnann(eating) āste(he lives) yathā(in accordance with)-sukham(happiness) ..

**18.48**

vastu-śravaṇa-mātreṇa  
śuddha-buddhir nirākulaḥ .

By the mere hearing of what's true,  
someone whose intellect is pure  
gets thereby clear, and comes to peace  
that shines completely undisturbed.

naivācāram-anācāram  
audāsyam vā prapaśyati ..

There, nothing proper nor improper  
may be seen, nor even plain  
indifference to the both of them.

vastu(reality, truth)-śravaṇa(hearing)-mātreṇa(by that alone)  
śuddha(pure)-buddhir(mind) nirākulaḥ(not confused, not disturbed) .  
nai(not) 'vā(indeed) 'cāram(proper conduct)-anācāram(improper conduct)  
audāsyam(indifference) vā(or) prapaśyati(he sees) ..

**18.49**

yadā yat kartum āyāti  
tadā tat-kurute ṛjuḥ .  
śubham vāpy aśubham  
vāpi tasya ceṣṭā hi bālavat ..

One who is open and straightforward  
does what's present here to do.  
That person's actions are like those  
done by a child: not calculating  
what looks good, or what looks ill.

yadā(when) yat(that which) kartum(to do) āyāti(comes)  
tadā(then) tat(that)-kurute(does) ṛjuḥ(one straightforward, honest, sincere) .  
śubham(good, beautiful) vā(indeed) 'py(even) aśubham(not good, looking ill)  
vā(indeed) 'pi(even) tasya(his) ceṣṭā(actions) hi(for) bālavat(like a child) ..

**18.50**

svā-tantryāt sukham āpnoti  
svā-tantryāl labhate param .

From freedom of self-governance,  
a person comes to happiness.

Through freedom, someone may transcend  
beyond this personality.

svā-tantryān nirvṛtim gacchet  
svā-tantryāt paramam padam ..

Through freedom, clarity of peace  
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.

svā-tantryāt(self-governed freedom) sukham(happiness) āpnoti(one attains)  
svā-tantryāl(self-governed freedom) labhate(obtains) param(the ultimate) .  
svā-tantryān(self-governed freedom) nirvṛtim(untroubled peace) gacchet(may reach)  
svā-tantryāt(self-governed freedom) paramam(ultimate) padam(standpoint) ..

**18.51**

akartṛtvam abhokṛtvam  
svātmano manyate yadā .

When someone comes to recognize  
that one is not oneself a doer,  
nor a personal enjoyer;

tadā kṣīṇā bhavanty eva  
samastās citta-vṛttayaḥ ..

then all changing states of mind  
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.

akartṛtvam(non-doership) abhokṛtvam(non-enjoyership)  
svātmano(of one's own self) manyate(one recognizes) yadā(when) .  
tadā(then) kṣīṇā(they exhausted) bhavanty(become) eva(indeed)  
samastās(they all) citta(mind)-vṛttayaḥ(modifications, turnings) ..

### 18.52

ucchṛṅkhalāpy akṛtikā  
sthitir dhīrasya rājate .

One who knows rightly, leads a life  
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 saspṛha-cittasya  
śāntir mūḍhasya kṛtrimā ..

Not so the made-up show of calm  
that's artificially produced  
by those who are still ignorant –  
whose minds are driven by desire.

ucchṛṅkhalā(unrestrained) 'py(though) akṛtikā(not artificial)  
sthitir(state, situation) dhīrasya(of someone intelligent, steadfast) rājate(shines, presides) .  
na(not) tu(but) saspṛha(with want)-cittasya(of one whose mind)  
śāntir(peace) mūḍhasya(of one ignorant) kṛtrimā(artificial) ..

### 18.53

vilasanti mahābhogair  
viśanti giri-gahvarān .

Those who know surely may appear  
sometimes in great enjoyments; or,  
it may be that at other times  
they find retreat in mountain caves.

nirasta-kalpanā dhīrā  
abaddhā mukta-buddhayaḥ ..

But they are always free in mind,  
unfettered at the depth of heart.  
There, no imagining remains.  
It has completely been removed  
from what is rightly understood.

vilasanti(they sport, play, delight in) mahābhogair(with great enjoyments )  
viśanti(they enter) giri(mountain)-gahvarān(caves) .  
nirasta(removed, expelled)-kalpanā(those with thought) dhīrā(those intelligent, steadfast)  
abaddhā(unbound) mukta(free)-buddhayaḥ(those in whom intellect) ..

**18.54**

śrotriyam devatām tīrtham  
aṅganām bhūpatiṁ priyam .  
dṛṣṭvā sampūjya dhīrasya  
na kāpi hṛdī vāsanā ..

From seeing or performing worship –  
whether to a scholar or  
a god, a holy place, a woman  
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.

śrotriyam(one versed in the sacred chants) devatām(a god) tīrtham(a holy place)  
aṅganām(woman) bhūpatiṁ(king) priyam(one who is loved) .  
dṛṣṭvā(on seeing) sampūjya(on ritually worshipping) dhīrasya(of one intelligent, steadfast)  
na(not) kā 'pi(any) hṛdī(in the heart) vāsanā(inclination of desire) ..

**18.55**

bhṛtyaiḥ putraiḥ kalatraiś ca  
dauhitraiś cāpi gotrajaiḥ .  
vihasya dhik-kṛto yogī  
na yāti vikṛtiṁ manāk ..

A yogi is not in the least  
affected – even when reproached  
and made to look ridiculous  
by servants, children, wives, grandchildren  
and by other relatives.

bhṛtyaiḥ(by servants) putraiḥ(by sons) kalatraiś(by wives) ca(and)  
dauhitraiś(by grandchildren) cā(and) 'pi(even) gotrajaiḥ(by relatives) .  
vihasya(ridiculing) dhik-kṛto(reproached, despised) yogī(a yogi)  
na(not) yāti(undergoes) vikṛtiṁ(perturbation) manāk(in the least) ..

**18.56**

santuṣṭo 'pi na santuṣṭaḥ  
khinno 'pi na ca khidyate .

Though pleased, a sage is not found pleased.  
Though pained, a sage is not distressed.

tasyāścarya-daśām tām  
tām tādrśā eva jānate ..

It's only someone else like that –  
some other sage – who understands  
this quite extraordinary state.

santuṣṭo(pleased, satisfied) 'pi(though) na(not) santuṣṭaḥ(pleased, satisfied)  
khinno(afflicted) 'pi(though) na(not) ca(and) khidyate(feels distressed) .  
tasyā(of him) 'ścarya(amazing)-daśām(state, condition) tām(that)  
tām(that) tādrśā(one like him) eva(only) jānate(knows) ..

**18.57**

kartavyataiva saṁsāro  
na tām paśyanti sūrayaḥ .

The sense of duty makes it seem  
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.

śūnyākārā nirākārā  
nirvikārā nirāmayāḥ ..

Such knowers see their seeming selves  
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.

kartavyatai(the sense of duty) 'va(itself) saṃsāro(world of happenings)  
na(not) tām(that) paśyanti(see) sūrayaḥ(those who are wise) .  
śūnyākārā(the form of emptiness) nirākārā(formless)  
nirvikārā(unchanging) nirāmayāḥ(untainted, free from ill) ..

### 18.58

akurvann api saṃkṣobhād  
vyagraḥ sarvatra mūḍha-dhīḥ .

One who stays ignorant in mind  
is worried and distracted always:  
never free from restlessness,  
not even when there's nothing done.

kurvann api tu kṛtyāni  
kuśalo hi nirākulaḥ ..

But one who's truly capable  
stays unconfused and unexcited,  
through all duties that get done.

akurvann(not doing) api(even) saṃkṣobhād(from agitation)  
vyagraḥ(distracted) sarvatra(always) mūḍha(ignorant, dull)-dhīḥ(minded) .  
kurvann(doing) api(even) tu(but) kṛtyāni(duties)  
kuśalo(one who is skilful) hi(indeed) nirākulaḥ(not confused, not disturbed) ..

### 18.59

sukham āste sukham śete  
sukham āyāti yāti ca .  
sukham vakti sukham bhūṅkte  
vyavahāre 'pi śāntadhīḥ ..

One who finds peace in depth of mind  
thereby returns from changing acts,  
to stand in peace which does not change  
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.

sukham(content) āste(sits) sukham(content) śete(lies down)  
sukham(content) āyāti(comes) yāti(goes) ca(and) .  
sukham(content) vakti(speaks) sukham(content) bhunkte(eats)  
vyavahāre(in transaction with the world) 'pi(as well) śāntadhīḥ(tranquil in mind) ..

### 18.60

svabhāvād yasya naivārtir  
lokavad vyavahāriṇaḥ .

One who knows truth is self-possessed,  
acts for the sake of self within.

mahā-hrada ivākṣobhyo  
gata-kleśaḥ suśobhate ..

But most of us act from a sense  
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.

svabhāvād(from self-happening) yasya(whose) nai(not) 'vā(indeed) 'rtir(distress)  
lokavad(like one of world) vyavahāriṇaḥ(of one who acts, transacts) .  
mahā(great)-hrada(lake) ivā(like) 'kṣobhyo(not agitated)  
gata(gone)-kleśaḥ(one whose troubles) suśobhate(shines) ..

### 18.61

nivṛttir api mūḍhasya  
pravṛttir upajāyate .

The very inactivity  
of one who's ignorant gives rise  
again to action in the world.

pravṛttir api dhīrasya  
nivṛtti-phalabhāginī ..

And even the activity  
of one who knows partakes of fruits  
that come from what is actionless.

nivṛttir(inactivity) api(even) mūḍhasya(of one ignorant)  
pravṛttir(activity) upajāyate(becomes, comes forth, is further born) .  
pravṛttir(activity) api(even) dhīrasya(of someone intelligent, steadfast)  
nivṛtti(inactivity)-phala(fruit)-bhāginī(sharing in, partaking) ..

### 18.62

parigraheṣu vairāgyam  
prāyo mūḍhasya drśyate .

One who is ignorant may show  
aversion towards things possessed.

dehe vīgalitāśasya  
kva rāgaḥ kva virāgatā ..

For one in whom all bodily  
attachment has dissolved away,  
where is desire, where disgust?

parigraheṣu(to possessions) vairāgyam(aversion)  
prāyo(often) mūḍhasya(of the ignorant) dr̥śyate(is seen) .  
dehe(in body) vīgalitā(dissolved away)-'śasya(of one whose expectation)  
kva(where) rāgaḥ(desire, attraction) kva(where) virāgatā(being averse) ..

### 18.63

bhāvanābhāvanā-saktā  
dr̥ṣṭir mūḍhasya sarvadā .  
bhāvya-bhāvanayā sā tu  
svasthasyādr̥ṣṭi-rūpiṇī ..

For one who does not rightly know,  
what's taken to be 'seeing' is  
found always caught in thinking or  
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.

bhāvanā(thinking)-'bhāvanā(not thinking, unthinking)-saktā(attached, stuck to)  
dr̥ṣṭir(seeing) mūḍhasya(of one ignorant) sarvadā(always) .  
bhāvya(to be thought, thinkable)-bhāvanayā(by, with thinking) sā(that) tu(but)  
svasthasyā(of one self-abiding) 'dr̥ṣṭi(unseeing)-rūpiṇī(appearing in the form of) ..

### 18.64

sarvārambheṣu niṣkāmo  
yaś cared bālavan muniḥ .

A sage is one who, like a child,  
is moved to act spontaneously:  
quite innocent of calculation  
tied to objects of desire.

na lepas tasya śuddhasya  
kriyamāṇe 'pi karmaṇi ..

For such a one, who's motivation  
is thus pure, no taint is left  
by anything that may be done.

sarvā(all)-'rambheṣu(in undertakings) niṣkāmo(desireless)  
yaś(who) cared(may move about) bālavan(like a child) muniḥ(sage) .  
na(not) lepas(smearing, affectation) tasya(of him) śuddhasya(of him who is pure)  
kriyamāṇe(being done) 'pi(even) karmaṇi(actions) ..

### 18.65

sa eva dhanya ātma-jñāḥ  
sarva-bhāveṣu yaḥ samaḥ .

Bless'd is the one who knows true self.  
That knower always is the same,  
no matter in what circumstance.

paśyan śr̥ṇvan spr̥śan jighrann  
aśnan nistarṣa-mānasaḥ ..

No matter whether seeing, hearing,  
touching objects, smelling odours ...

one who knows is found the same:  
untouched by personal desire,  
disinterested in wanting mind.

sa(he) eva(indeed) dhanya(blessed) ātma(self)-jñāḥ(one who knows)  
sarva(all)-bhāveṣu(in all happenings, conditions) yaḥ(who) samaḥ(the same) .  
paśyan(seeing) śṛṇvan(hearing) spr̥śan(touching) jighrann(smelling)  
aśnan(eating) nistarṣa(free of thirst)-mānasaḥ(of one whose mind) ..

### 18.66

kva saṁsāraḥ kva cābhāṣaḥ  
kva sādhyam kva ca sādhanam .

Where is there any world that changes?  
Where some show of changing things?  
Where is achievement to be found?  
Where any striving to achieve?

ākāśasyeva dhīrasya  
nirvikalpasya sarvadā ..

How can such questions rise at all,  
for one whose knowing carries on  
unchanged throughout all space and time,  
beyond all thought of difference?

kva(when) saṁsāraḥ(changing world) kva(when) cā(and) 'bhāṣaḥ(appearance)  
kva(when) sādhyam(achievement) kva(when) ca(and) sādhanam(striving to achieve) .  
ākāśasye(of all-pervading space) 'va(like) dhīrasya(of someone intelligent, steadfast)  
nirvikalpasya(of the undifferentiated) sarvadā(always) ..

### 18.67

sa jayaty artha-saṁnyāsī  
pūrṇa-svarasa-vigrahaḥ .

Whoever truly wins success  
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.

akṛtrimo 'navacchinne  
samādhir yasya vartate ..

For someone standing back in self,  
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.

sa(he) jayaty(wins, prevails, achieves success) artha(aims)-saṁnyāsī(given up)  
pūrṇa(complete, perfect)-svarasa(self-savour)-vigrahaḥ(embodiment) .



akṛtrimo(natural, spontaneous) 'navacchinne(in the undivided, unconditioned)  
samādhir(absorption) yasya(whose) vartate(is, functions) ..

### 18.68

bahunātra kim uktena  
jñāta-tattvo mahāśayaḥ .

What need is there to say much here?  
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-mokṣa-nirākāṅkṣī  
sadā sarvatra nīrasaḥ ..

But, one thus free is utterly  
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.

bahunā(much, many) 'tra(here) kim(what) uktena(by saying)  
jñāta(known)-tattvo(truth) mahāśayaḥ(one who is great-hearted) .  
bhoga(enjoyment)-mokṣa(liberation)-nirākāṅkṣī(one not expecting)  
sadā(always) sarvatra(everywhere) nīrasaḥ(devoid of savour, interest) ..

### 18.69

mahad-ādi jagad-dvaitam  
nāma-mātra-vijṛmbhitam .

All of this dualistic world  
– seen here extended forth into  
the vast expanse of space and time –  
is a description made from words  
that need to be interpreted.

vihāya śuddha-bodhasya  
kiṁ kṛtyam avaśiṣyate ..

This play of words and what they mean  
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?

mahad(the vast expanse)-ādi(beginning with) jagad(world)-dvaitam(duality)  
nāma(name)-mātra(only)-vijṛmbhitam(manifested forth, extended forth, gaping forth) .  
vihāya(renouncing) śuddha(pure)-bodhasya(of one who is consciousness)  
kiṁ(what) kṛtyam(to be done) avaśiṣyate(remains) ..

### 18.70

bhrama-bhūtam idaṁ sarvaṁ  
kimcin nāstīti niścayī .

In fact, this world does not exist.  
It's all a product of confusion,  
wrongly showing what appears.

alakṣya-sphuraṇaḥ śuddhaḥ  
svabhāvenaiva śāmyati ..

By coming to be sure of this,  
the inexpressible becomes  
expressed to someone rightly pure,  
who thus comes naturally to peace.

bhrama(from confusion)-bhūtam(come to be) idaṁ(this) sarvaṁ(all)  
kimcin(anything) nā(not) 'stī(is) 'ti(thus) niścayī(one who is sure) .  
alakṣya(indescribable, inexpressible)-sphuraṇaḥ(is expressed) śuddhaḥ(one who is pure)  
svabhāvenai(by nature, naturally) 'va(indeed) śāmyati(comes to peace) ..

### 18.71

śuddha-sphuraṇa-rūpasya  
dṛśya-bhāvam apaśyataḥ .

For one whose nature is pure shining –  
never found perceiving objects  
that mind thinks are ‘to be seen’ –

kva vidhiḥ kva ca vairāgyaṁ  
kva tyāgaḥ kva śamo 'pi vā ..

just where are any rules of conduct,  
where dispassion, where renouncing,  
where withdrawal of the senses  
or of mind from seeming world?

śuddha(pure)-sphuraṇa(expression, appearance)-rūpasya(of one whose nature shows as)  
dṛśya(to be seen)-bhāvam(becoming) apaśyataḥ(one not seeing) .  
kva(where) vidhiḥ(rule of conduct) kva(where) ca(and) vairāgyaṁ(dispassion)  
kva(where) tyāgaḥ(renunciation) kva(where) śamo(cessation, extinction) 'pi(even) vā(or) ..

### 18.72

sphurato 'nanta-rūpeṇa  
prakṛtiṁ ca na paśyataḥ .

For one who shines unlimited –  
not caught in seeing nature's realm  
of actions leading to more actions –

kva bandhaḥ kva ca vā mokṣaḥ  
kva harṣaḥ kva viṣādītā ..

where indeed can there be bondage,  
where can there be liberation,  
where excitement or despair?

sphurato(shining) 'nanta(infinite)-rūpeṇa(through the form of)  
prakṛtiṁ(the realm of nature's changing acts) ca(and) na(not) paśyataḥ(seeing) .  
kva(where) bandhaḥ(bondage) kva(where) ca(and) vā(or) mokṣaḥ(liberation)  
kva(where) harṣaḥ(excitement, rejoicing) kva(where) viṣādītā(dejection, despair) ..

### 18.73

buddhi-paryanta-saṁsāre  
māyā-mātraṁ vivartate .

Up to the limits of the mind,  
a world of change is manifest.  
But it is shown mistakenly,  
through a deceptive functioning.

nirmamo nirahaṅkāro  
niṣkāmaḥ śobhate budhaḥ ..

Beyond this tricky show in mind  
no world nor any change appears.

One who is wise lives free of any  
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.

buddhi(mind)-paryanta(circumscribed)-saṃsāre(the changing world)  
māyā(illusion)-mātraṃ(alone) vivartate(prevails, keeps functioning) .  
nirmamo(free of ‘mine-ness’) nirahaṅkāro(free of ego)  
niṣkāmaḥ(desireless) śobhate(shines, excels) budhaḥ(one who is intelligent) ..

#### 18.74

akṣayaṃ gata-santāpam  
ātmaṇaṃ paśyato muneḥ .

For one who sees correctly that  
true self cannot be tired out,  
can’t suffer any pain or grief ...

kva vidyā ca kva vā viśvaṃ  
kva deho ’haṃ mameti vā ..

just where is knowledge? Where a world?  
And where can there be any feelings:  
‘I am body’, ‘This is mine’?

akṣayaṃ(inexhaustible, untiring) gata(gone, departed)-santāpam(troubled grief)  
ātmaṇaṃ(self) paśyato(of the seeing) muneḥ(of the sage) .  
kva(when) vidyā(knowledge, science) ca(and) kva(when) vā(or) viśvaṃ(world)  
kva(when) deho(body) ’haṃ(I) mame(mine) ’ti(thus thinking) vā(or) ..

#### 18.75

nirodhādīni karmāṇi  
jahāti jaḍadhīr yadi .

If someone unintelligent  
stops practicing restraint of mind  
and other forms of artificial  
exercise, it takes no time  
for mind to get caught up again  
in unexamined foolishness  
of fancies driven by desire.

manorathān pralāpāṃś ca  
kartum āpnoty atakṣaṇāt ..

nirodhādīni(such as restraint) karmāṇi(practices)  
jahāti(gives up) jaḍadhīr(one of unseeing intellect) yadi(if) .  
manorathān(mind-carriers, i.e. desires, wishes) pralāpāṃś(fancies) ca(and)  
kartum(to do) āpnoty(begins) atakṣaṇāt(from that moment) ..

### 18.76

mandaḥ śrutvāpi tad-vastu  
na jahāti vimūḍhatām .

A person who is lazy-minded –  
unprepared to ask sharp questions –  
will not give up ignorance,  
not even when what's plainly true  
is heard with due formality.

nirvikalpo bahir-yatnād  
antar-viṣaya-lālasaḥ ..

Through efforts made in world outside,  
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.

mandaḥ(someone dull) śrutvā(hearing) 'pi(even) tad(the)-vastu(truth)  
na(not) jahāti(gives up) vimūḍhatām(delusion) .  
nirvikalpo(free of imagining) bahir(external, outside)-yatnād(from effort)  
antar(internal, inside)-viṣaya(object)-lālasaḥ(fond desire, craving) ..

### 18.77

jñānād galita-karmā yo  
loka-dṛṣṭyāpi karma-kṛt .

For one who comes to know plain truth,  
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.

nāpnoty avasaram kartum  
vaktum eva na kiṃcana ..

But even while thus seen engaged,  
someone who realizes truth –  
as seen from where that someone stands –  
can find no opportunity  
to do or to say anything.

jñānād(from knowledge) galita(dissolved away)-karmā(work) yo(who)  
loka(world, people)-dṛṣṭyā(through the sight) 'pi(even) karma(work)-kṛt(doing) .  
nā(not) 'pnoty(attains) avasaram(opportunity) kartum(to do)  
vaktum(to say) eva(even) na(not) kiṃcana(anything) ..

### 18.78

kva tamaḥ kva prakāśo vā  
hānam kva ca na kiṃcana .  
nirvikāryasya dhīryasya  
nirātaṅkasya sarvadā ..

For one who knows, unaltering,  
beyond all trace of doubt or fear,  
where is there dark? Where light? Where  
giving up? Where anything at all?

kva(when) tamaḥ(dark) kva(when) prakāśo(light) vā(or)  
hānam(giving up) kva(when) ca(and) na(not) kiṃcana(anything) .  
nirvikāryasya(of one unaltering) dhīryasya(of someone intelligent, steadfast)  
nirātaṅkasya(of one fearless) sarvadā(always) ..

**18.79**

kva dhairyam kva vivekitvam  
kva nirātāṅkatāpi vā .

Where is there steadfast clarity?  
Where is discernment, fearlessness?

anirvācya-svabhāvasya  
niḥsvabhāvasya yoginaḥ ..

What are these, to a yogi whose  
own character can't be described  
and who is thus 'impersonal'?

kva(where) dhairyam(steadiness) kva(where) vivekitvam(discernment)  
kva(where) nirātāṅkatā(fearlessness) 'pi(even) vā(or) .  
anirvācya(indescribable)-svabhāvasya(of one whose ingrained character)  
niḥsvabhāvasya(impersonal, without ingrained character) yoginaḥ(of the yogi) ..

**18.80**

na svargo naiva narako  
jīvan-muktir na caiva hi .

There is no heaven, nor hell. Nor  
even liberation, here in life.

bahunātra kim uktena  
yoga-dṛṣṭyā na kiṁcana ..

In short, there's nothing that exists  
as seen in yogic consciousness.

na(not) svargo(heaven) naiva(not) narako(hell)  
jīvan(personally living)-muktir(liberation) na(not) cai(and) 'va(even) hi(surely) .  
bahunā(much) 'tra(here) kim(what) uktena(by saying)  
yoga(yoga)-dṛṣṭyā(from seeing) na(not) kiṁcana(anything) ..

**18.81**

naiva prārthayate lābham  
nālābhenānuśocati .

Someone who's steadfast in plain truth  
does not seek gain, nor gets upset  
by failure to achieve success.

dhīrasya śītaḥ cittaṁ  
amṛtenaiva pūritam ..

The mind of such a one stays cool.  
It gets refreshed perpetually,  
by that clear light which does not die.

nai(not) 'va(indeed) prārthayate(longs for, asks for) lābham(gain)  
nā(not) 'lābhenā(by not gaining) 'nuśocati(grieves, regrets) .  
dhīrasya(of someone intelligent, steadfast) śītaḥ(cool) cittaṁ(mind)  
amṛtenai(with nectar, deathlessness) 'va(verily) pūritam(filled) ..

**18.82**

na śāntam stauti niṣkāmo  
na duṣṭam api nindati .

Someone desireless does not  
heap praise on those who've come to peace,  
nor look to blame those doing wrong.

sama-duḥkha-sukhas tṛptaḥ  
kiṁcit kṛtyam na paśyati ..

For such a one remains content –  
the same in grieving as in joy –  
finds always nothing to be done.

na(not) śāntam(peace) stauti(praise) niṣkāmo(someone desireless)  
na(not) duṣṭam(someone malicious) api(even) nindati(blames) .

sama(the same)-duḥkha(suffering)-sukhas(happiness) trptaḥ(someone contented)  
kiñcit(anything) kṛtyam(to be done) na(not) paśyati(sees) ..

### 18.83

dhīro na dveṣṭi saṁsāram  
ātmānam na didṛkṣati .

Someone who knows does not dislike  
the ebb and flow of changing world,  
nor wishes to perceive the self.

harṣāmarṣa-vinirmukto  
na mṛto na ca jīvati ..

Free thus from all excited joy  
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.

dhīro(someone intelligent, steadfast) na(not) dveṣṭi(dislike) saṁsāram(the flow of change)  
ātmānam(self) na(not) didṛkṣati(seeks to see) .  
harṣā(excitement)-'marṣa(impatience, intolerance, anger)-vinirmukto(one free)  
na(not) mṛto(dead) na(not) ca(and) jīvati(lives) ..

### 18.84

niḥsnehaḥ putra-dārādau  
niṣkāmo viṣayeṣu ca .

Not bound by family affection,  
nor by objects of desire,

niścintaḥ svaśarīre 'pi  
nirāśaḥ śobhate budhaḥ ..

not caring even for this body  
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.

niḥsnehaḥ(free from fondness, affection) putra(son)-dārādau(in wife)  
niṣkāmo(desireless) viṣayeṣu(in objects) ca(and) .  
niścintaḥ(free from thought, worry) svaśarīre(in one's own body) 'pi(even)  
nirāśaḥ(free from expectation) śobhate(shines, excels, lives) budhaḥ(one intelligent) ..

### 18.85

tuṣṭiḥ sarvatra dhīrasya  
yathā-patita-vartinah .

Someone established in true knowing  
finds contentment everywhere;  
and lives at peace with what occurs,  
no matter how things may turn out.

svacchandaṁ carato deśān  
yatrāstamita-śāyinaḥ ..

All movements are thus found inspired  
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.

tuṣṭiḥ(contentment) sarvatra(everywhere) dhīrasya(of someone intelligent, steadfast)  
yathā(just as)-patita(befalls)-vartinaḥ(of one who functions, lives) .  
svac-chandam(self-pleasing, spontaneously) carato(moving about) deśān(places)  
yatrā(where)-'stamita(set, returned home)-śāyinaḥ(of one lying down, resting, sleeping) ..

### 18.86

patatūdetu vā deho nāsyā  
cintā mahātmanaḥ .  
svabhāva-bhūmi-viśrānti-  
vismṛtāśeṣa-saṁsṛteḥ ..

Not caring whether body falls  
back into death or rises into  
life again, one great at heart  
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.

patatū(fall) 'detu(rise) vā(or) deho(body) nā(not) 'sya(this)  
cintā(thought, worry, care) mahātmanaḥ(one great at heart) .  
svabhāva(one's own being)-bhūmi(ground)-viśrānti(repose, resting)-  
vismṛtā(forgotten)-'śeṣa(completely)-saṁsṛteḥ(one for whom flow of rebirth) ..

### 18.87

akimcanaḥ kāma-cāro  
nirdvandvaś chinna-saṁśayaḥ .

Possessing nothing, moving freely  
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.

asaktaḥ sarva-bhāveṣu  
kevalo ramate budhaḥ ..

One thus, who has attained to wisdom,  
is completely unattached  
to anything that may occur.

That one finds perfect happiness  
in self alone: found absolute,  
unmixed with any other thing.

akimcanaḥ(one without anything) kāma(desire)-cāro(moving)  
nirdvandvaś(living free of opposites) chinna(cut off)-saṁśayaḥ(one whose doubts) .  
asaktaḥ(unattached, unstuck) sarva(all)-bhāveṣu(in all things, occurrences)  
kevalo(absolute, alone) ramate(rejoices, delights, shines) budhaḥ(one who is wise) ..

### 18.88

nirmamaḥ śobhate dhīraḥ  
sama-loṣṭāśma-kāñcanaḥ .  
subhinna-hṛdaya-granthir  
vinirdhūta-rajās-tamaḥ ..

One who is wise lives free of 'mine-ness'.  
Earth, stone, gold ... are found the same.

All knots of heart are cut completely.  
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.

nirmamaḥ(free of 'mine-ness') śobhate(shines) dhīraḥ(someone intelligent, steadfast)  
sama(the same)-loṣṭā(clod, earth)-'śma(stone)-kāñcanaḥ(one for whom gold) .  
subhinna(completely cut)-hṛdaya(heart)-granthir(one whose knots)  
vinirdhūta(shaken off, removed away, purged)-rajas(striving)-tamaḥ(laziness) ..

### 18.89

sarvatrānavadhānasya  
na kiṃcid vāsanā hṛdi .

For someone who stays everywhere  
indifferent, quite unconcerned  
with anything, there is at heart  
no habit-driven inclination  
towards objects of desire.

muktātmano vitṛptasya  
tulanā kena jāyate ..

Who then can bear comparison  
with such a one who stays content,  
established in that truth of self  
where each of us is always free?

sarvatrā(everywhere)-'navadhānasya(of one inattentive, unconcerned, indifferent)  
na(not) kiṃcid(whatsoever) vāsanā(habituated inclination) hṛdi(in the heart) .  
muktā(free)-'tmano(of one whose self) vitṛptasya(of one content)  
tulanā(comparison) kena(with whom) jāyate(is known, found) ..

### 18.90

jānann api na jānāti  
paśyann api na paśyati .

It is from there that one may know,  
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 brūte  
ko 'nyo nirvāsanād ṛte ..

Who else but one desireless  
could know or see or speak like that?

jānann(knowing) api(even) na(not) jānāti(knows)  
paśyann(seeing) api(even) na(not) paśyati(sees) .  
bruvann(speaking) api(even) na(not) ca(and) brūte(sees)  
ko(who) 'nyo(else, other) nirvāsanād(from one desireless) ṛte(apart) ..



### 18.91

bhikṣur vā bhūpatir vāpi  
yo niṣkāmaḥ sa śobhate .

Be it a starving beggar or  
a wealthy king, it's only one  
desireless that truly shines.

bhāveṣu galitā yasya  
śobhanāśobhanā matiḥ ..

For, paradoxically, no person  
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.

bhikṣur(needy beggar) vā(or) bhūpatir(king) vā(indeed) 'pi(even)  
yo(who) niṣkāmaḥ(desireless) sa(he) śobhate(shines, lives, excels) .  
bhāveṣu(in things, happenings) galitā(melted away, dropped) yasya(whose)  
śobhanā(shining, good)-'śobhanā(not shining, ill) matiḥ(belief, opinion, thinking) ..

### 18.92

kva svācchandyam kva saṅkocah  
kva vā tattva-viniścayaḥ .

What of ungoverned wantonness,  
or of restrained humility?  
And what about discerning truth  
found so confusingly mixed up  
with our mistaken falsities?

nirvyājārjava-bhūtasya  
caritārthasya yoginaḥ ..

What can these be, for one whom yoga  
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.

kva(when) svācchandyam(wild wantonness) kva(when) saṅkocah(shrinking, restraint)  
kva(when) vā(or) tattva(truth)-viniścayaḥ(determination, discernment) .  
nirvyāj(guileless, stainless)-ārjava(honesty, sincerity)-bhūtasya(of one come forth as)  
caritā(gone to, attained)-'rthasya(of one whose goal) yoginaḥ(of the yogi) ..

### 18.93

ātma-viśrānti-ṭṛptena  
nirāśena gatārtinā .

For one who rests content in self,  
untainted by desiring,  
all pain and trouble is destroyed.

antar yad anubhūyeta tat  
katham kasya kathyate ..

How and of whom can be described  
what is experienced within,  
by one who speaks from such a state?

ātma(self)-viśrānti(rest)-ṭṛptena(by one content)  
nirāśena(by one free of expectation) gatā(gone)-'rtinā(by one whose pain) .

antar(within) yad(which) anubhūyeta(is experienced) tat(that)  
katham(what, how) kasya(of, to whom) kathyate(is said, described) ..

### 18.94

supto 'pi na suṣuptau ca  
svapne 'pi śayito na ca .

Not sleeping in the soundest sleep,  
not even in the wildest dream  
withdrawn from world of waking sense,

jāgare 'pi na jāgarti  
dhīras tṛptaḥ pade pade ..

not even in the waking state  
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.

supto(asleep) 'pi(even) na(not) suṣuptau(sleeping) ca(and)  
svapne(in dream) 'pi(even) śayito(at rest from waking senses) na(not) ca(and) .  
jāgare(in wakefulness) 'pi(even) na(not) jāgarti(awake)  
dhīras(someone intelligent, steadfast) tṛptaḥ(contented) pade-pade(in all states) ..

### 18.95

jñāḥ sacinto 'pi niścintaḥ  
sendriyo 'pi nirindriyaḥ .

A sage is always free of thinking,  
even when engaged in thought.

So also free of any senses,  
even though possessed of them.

sabuddhir api nirbuddhiḥ  
sāhaṅkāro 'nahamkṛtiḥ ..

So also free of intellect,  
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.

jñāḥ(One who knows) sacinto(with thought) 'pi(even) niścintaḥ(free of thought)  
sendriyo(with senses) 'pi(even) nirindriyaḥ(free of senses) .  
sabuddhir(with intellect) api(even) nirbuddhiḥ(free of intellect)  
sāhaṅkāro(with ego) 'nahamkṛtiḥ(free of ego) ..

### 18.96

na sukhī na ca vā duḥkhī  
na virakto na saṅgavān .

One such can't rightly be described  
as 'happy' or as 'suffering',  
as 'unattached' or as 'attached',  
as 'seeking freedom' or as 'free',  
as anything that's 'here' or 'there'.

na mumukṣur na vā mukto  
na kimcin na ca kimcana ..

na(not) sukhī(happy) na(not) ca(and) vā(or) duḥkhī(unhappy)  
na(not) virakto(detached) na(not) saṅgavān(associating) .  
na(not) mumukṣur(seeking freedom) na(not) vā(or) mukto(free)  
na(not) kimcin(anything here) na(not) ca(and) kimcana(anything there) ..

**18.97**

vikṣepe 'pi na vikṣiptaḥ  
samādhau na samādhimān .

One who is truly fortunate  
stays undistracted even in  
what seem distracted states of mind ...

cannot be found to disappear  
in states where mind is thought dissolved ...

jāḍye 'pi na jaḍo dhanyaḥ  
pañḍitye 'pi na pañḍitaḥ ..

can't even be insensitive  
in states where no sense can be made  
of what seems utter senselessness ...

can't be made capable or skilled  
by any learned accomplishment.

vikṣepe(in distraction) 'pi(even) na(not) vikṣiptaḥ(distracted)  
samādhau(in absorption) na(not) samādhimān(absorbed) .  
jāḍye(in senselessness) 'pi(even) na(not) jaḍo(Insensitive) dhanyaḥ(one blessed, fortunate)  
pañḍitye(in learned accomplishment) 'pi(even) na(not) pañḍitaḥ(not learned) ..

**18.98**

mukto yathā-sṭhiti-svasthaḥ  
kṛta-kartavya-nirvṛtaḥ .

One who is free stands self-possessed,  
untroubled by all sense of what's  
been done and what needs doing still.

samaḥ sarvatra vaitṛṣṇyān  
na smaraty akṛtaṁ kṛtam ..

One thus attained to self-possession  
is found everywhere the same.  
No fancied want drives needful thought  
of what has or has not been done.

mukto(Someone free) yathā(as found)-sṭhiti(in every state)-svasthaḥ(self-abiding)  
kṛta(done)-kartavya(what's to be done)-nirvṛtaḥ(living free) .  
samaḥ(the same) sarvatra(everywhere) vaitṛṣṇyān(from not craving)  
na(not) smaraty(remembers) akṛtaṁ(what's not done) kṛtam(what is done) ..

**18.99**

na prīyate vandyamāno  
nindyamāno na kupyati .

Though praised, someone who is thus free  
does not feel flattered or feel pleased;  
though blamed, does not become enraged.

naivodvijati maraṇe  
jīvane nābhinandati ..

One such is not afraid in dying;  
nor feels happy to be living  
here in body, sense and mind.

na(not) prīyate(is pleased) vandyamāno(praised)  
nindyamāno(blamed) na(not) kupyati(is annoyed) .  
nai(not) 'vo(indeed) 'dvijati(fears) maraṇe(in death)  
jīvane(in life) nā(not) 'bhinandati(rejoices) ..

**18.100**

na dhāvati janākīrṇaṁ  
nāraṇyam upaśānta-dhīḥ .

One who at heart has come to peace  
does not seek crowds and company,  
nor any lonely wilderness.

yathā-tathā yatra-tatra  
sama evāvatiṣṭhate ..

One such lives utterly unchanged:  
the same however things turn out,  
no matter where or when perceived.

na(not) dhāvati(runs after, seeks) janā(people)-kīrṇaṁ(filled)  
nā(not) 'raṇyam(lonely wilderness) upaśānta(tranquil)-dhīḥ(minded) .  
yathā(how)-tathā(thus) yatra(when)-tatra(there)  
sama(the same) evā(alone) 'vatiṣṭhate(stays living) ..

## 19. Repose in the self

### 19.1

*janaka uvāca*

tattva-vijñāna-sandaṁśam  
ādāya hṛdayodarāt .  
nānā-vidha-parāmarśa-  
śalyoddhāraḥ kṛto mayā ..

*Janaka said:*

These diverse disquisitions – meant  
to help us reason – have themselves  
become a painfully distracting  
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.

*janaka(Janaka) uvāca(said)*

tattva(truth)-vijñāna(discerning)-sandaṁśam(pincers)  
ādāya(taking up, using) hṛdayo(heart)-'darāt(from the interior) .  
nānā(many, diverse)-vidha(kinds)-parā(beyond)-'marśa(impatience, intolerance, anger)-  
śalyo(thorn)-'ddhāraḥ(pulling out, extracting) kṛto(is done) mayā(by me) ..

### 19.2

kva dharmāḥ kva ca vā kāmāḥ  
kva cārthāḥ kva vivekitā .  
kva dvaitam kva ca vādvaitam  
svamahimni sthitasya me ..

Just where is virtue, where desire?  
Where are riches? Where discernment,  
where duality? And, where  
is even non-duality:  
for me that shines by my own light,  
as my own true identity?

kva(when) dharmāḥ(virtue) kva(when) ca(and) vā(or) kāmāḥ(enjoyment)  
kva(when) cā(and) 'rthāḥ(riches) kva(when) vivekitā(discernment) .  
kva(when) dvaitam(duality) kva(when) ca(and) vā(indeed) 'dvaitam(non-duality)  
svamahimni(in my own greatness, glory) sthitasya(of me standing) me(of me) ..

### 19.3

kva bhūtam kva bhaviṣyad vā  
vartamānam api kva vā .

Where is the past, which is now gone?  
Where is the future, yet to come?  
Where is the present, passing on?

kva deśaḥ kva ca vā nityam  
svamahimni sthitasya me ..

Where is there space, in which so many  
different things can coexist?

And where, at last, eternity:  
for me that shines by my own light,  
as my own true identity?

kva(when) bhūtam(past, what was) kva(when) bhaviṣyad(future, what will be) vā(or)  
vartamānam(present, what keeps being turned around) api(even) kva(when) vā(or) .  
kva(when) deśaḥ(space) kva(when) ca(and) vā(or) nityam(eternity)  
svamahimni(in my own greatness, glory) sthitasya(of me standing) me(of me) ..

#### 19.4

kva cātmā kva ca vānātmā  
kva śubhaṁ kvāśubhaṁ yathā .

Where is there self? Where anything  
apart from self? Accordingly,  
where any good or any ill?

kva cintā kva ca vācintā  
svamahimni sthitasya me ..

Where then could there be any thought  
or even any lack of thought:  
for me that shines by my own light,  
as my own true identity?

kva(where) cā(and) 'tmā(self) kva(where) ca(and) vā(or) 'nātmā(not self)  
kva(where) śubhaṁ(good) kvā(where) 'subhaṁ(ill) yathā(likewise) .  
kva(where) cintā(thought) kva(where) ca(and) vā(indeed) 'cintā(thoughtlessness)  
svamahimni(in my own greatness, glory) sthitasya(of me standing) me(of me) ..

#### 19.5

kva svapnaḥ kva suṣuptir vā  
kva ca jāgaraṇaṁ tathā .

What is the state that we call 'waking':  
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 turiyaṁ bhayaṁ vāpi  
svamahimni sthitasya me ..

What's called the 'fourth', beyond all these  
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?

kva(where) svapnaḥ(dream) kva(where) suṣuptir(sleep) vā(or)  
kva(where) ca(and) jāgaraṇaṁ(waking up) tathā(likewise) .  
kva(where) turiyaṁ(fourth) bhayaṁ(fear) vā(or, indeed) 'pi(even)  
svamahimni(in my own greatness, glory) sthitasya(of me standing) me(of me) ..

#### 19.6

kva dūraṁ kva samīpaṁ vā  
bahyaṁ kvābhyantaraṁ kva vā .

What can be close, what far away?  
What can be outside, what inside?

kva sthūlaṁ kva ca vā sūkṣmaṁ  
svamahimni sthitasya me ..

What can be gross, thus coarsely shown  
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?

kva(where) dūraṁ(far, distance) kva(where) samīpaṁ(near, proximity) vā(or)  
bahyaṁ(inside) kvā(where) 'bhyantaraṁ(outside) kva(where) vā(or) .

kva(when) sthūlam(gross) kva(when) ca(and) vā(or) sūkṣmam(subtle)  
svamahimni(in my own greatness, glory) sthitasya(of me standing) me(of me) ..

### 19.7

kva mṛtyur-jīvitam vā  
kva lokāḥ kvāsya kva laukikam .

Where can be death or life? Where worlds,  
where any sense of worldliness?

kva layaḥ kva samādhir vā  
svamahimni sthitasya me ..

Just where can there be dissolution,  
where absorption back to self:  
for me that shines by my own light,  
as my own true identity?

kva(when) mṛtyur(death)-jīvitam(life) vā(or)  
kva(when) lokāḥ(worlds) kvā(when) 'sya(of this) kva(when) laukikam(worldliness) .  
kva(when) layaḥ(dissolution) kva(when) samādhir(absorption) vā(or)  
svamahimni(in my own greatness, glory) sthitasya(of me standing) me(of me) ..

### 19.8

alam tri-varga-kathayā  
yogasya kathayāpy alam .  
alam vijñāna-kathayā  
viśrāntasya mamātmani ..

There is no further need to speak  
of threefold aims in worldly life,  
of yoga, or of knowing truth:  
for me who am at rest, in self.

alam(no need served) tri(three)-varga(kinds)-kathayā(by talk of)  
yogasya(of yoga) kathayā(by talk of) 'py(even) 'alam(no need served) .  
alam(no need served) vijñāna(discerning knowledge)-kathayā(by talk of)  
viśrāntasya(of one resting) mamā(of me) 'tmani(in self) ..

## 20. Liberation-in-life

### 20.1

*janaka uvāca*

kva bhūtāni kva deho vā  
kvendriyāṇi kva vā manaḥ .  
kva śūnyam kva ca nairāśyam  
mat-svarūpe nirañjane ..

*Janaka said:*

Where are the five world elements,  
where are the senses, where the mind?  
Where blank and empty nothingness,  
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.

*janaka(Janaka) uvāca(said)*

kva(when) bhūtāni(elements) kva(when) deho(body) vā(or)  
kve(when) 'ndriyāṇi(senses) kva(when) vā(or) manaḥ(mind) .  
kva(when) śūnyam(nothingness) kva(when) ca(and) nairāśyam(hopelessness)  
mat(my)-svarūpe(in true nature) nirañjane(taintless, unstained) ..

### 20.2

kva śāstram kvātma-vijñānam  
kva vā nirviṣayam manaḥ .

What are the scriptures, and their many  
schools of analytic thought?  
What is discernment of self-knowledge?  
What then mind bereft of objects?

kva tṛptiḥ kva vitṛṣṇatvam  
gata-dvandvasya me sadā ..

What contentment is thus found,  
in freedom from desiring?

Now that I've lost all sense of  
opposites, what can these be to me?

kva(when) śāstram(science, scripture) kvā(when) 'tma(self)-vijñānam(knowledge)  
kva(when) vā(or) nirviṣayam(bereft of objects) manaḥ(mind) .  
kva(when) tṛptiḥ(contentment) kva(when) vitṛṣṇatvam(desirelessness)  
gata(gone)-dvandvasya(one for whom) me(for me) sadā(always) ..

### 20.3

kva vidyā kva ca vāvidyā  
kvāham kvedaṁ mama kva vā .

What is true knowledge, and what  
ignorance? What this called 'I' or 'mine'?

kva bandhaḥ kva ca vā mokṣaḥ  
svarūpasya kva rūpitā ..

What then is bondage, and from it  
what liberation can be found?  
Of my true nature, what one form  
defines it in particular,  
so that it's rightly recognized?

kva(when) vidyā(knowledge) kva(when) ca(and) vā(and) 'vidyā(ignorance)  
kvā(when) 'ham('I') kve(when) 'daṁ(this) mama('mine') kva(when) vā(or) .  
kva(when) bandhaḥ(bondage) kva(when) ca(and) vā(or) mokṣaḥ(freedom)  
svarūpasya(of my true nature) kva(when) rūpitā(shown in particular, defining form) ..



#### 20.4

kva prārabdhāni karmāṇi  
jīvan-muktir api kva vā .

What are these chains of causal action  
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-kaivalyaṁ  
nirviśeṣasya sarvadā ..

What meaning can there be in freedom  
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?

kva(where) prārabdhāni(commenced, undertaken) karmāṇi(chains of action)  
jīvan(personally living)-muktir(one free) api(even) kva(where) vā(or) .  
kva(where) tad(that) videha(without body)-kaivalyaṁ(absolution, liberation)  
nirviśeṣasya(undifferentiated, not particularized) sarvadā(always) ..

#### 20.5

kva kartā kva ca vā bhoktā  
niṣkriyaṁ sphuraṇaṁ kva vā .

Where is there any doer? Where  
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?

kvāparokṣaṁ phalaṁ vā  
kva niḥsvabhāvasya me sadā ..

What is immediate knowing? What  
to me are its results – from where  
I'm always found to stand, unchanged  
and utterly impersonal?

kva(where) kartā(doer) kva(where) ca(and) vā(or) bhoktā(enjoyer)  
niṣkriyaṁ(ceasing to act) sphuraṇaṁ(shining out, arising into show) kva(where) vā(or) .  
kvā(where) 'parokṣaṁ(immediate knowing, experience) phalaṁ(result) vā(or)  
kva(where) niḥsvabhāvasya(of one free of personal character) me(of me) sadā(always) ..

## 20.6

kva lokaḥ kva mumukṣur vā  
kva yogī jñānavān kva vā .

What is the world? Where is the one  
who would be free? Where is the yogi?  
Where the sage who knows correctly?

kva baddhaḥ kva ca vā muktaḥ  
sva-svarūpe 'ham advaye ..

Where is someone bound or freed –  
to me, who in my own true nature  
am beyond duality?

kva(where) lokaḥ(world) kva(where) mumukṣur(one who would be free) vā(or)  
kva(where) yogī(yogi) jñānavān(one knowing) kva(where) vā(or) .  
kva(where) baddhaḥ(someone bound) kva(where) ca(and) vā(or) muktaḥ(one who's free)  
sva(my own)-svarūpe(in true nature) 'ham(I)-advaye(in I who am non-dual) ..

## 20.7

kva sṛṣṭiḥ kva ca saṁhāraḥ  
kva sādhyam kva ca sādhanam .

Where is creation issued forth,  
and where retraction back to source?

Where is achievement to be found?  
Where any striving to achieve?

kva sādhaḥ kva siddhir vā  
svasvarūpe 'ham advaye ..

Where is the seeker, where success –  
to me, who in my own true nature  
am beyond duality?

kva(where) sṛṣṭiḥ(creation) kva(where) ca(and) saṁhāraḥ(destruction)  
kva(where) sādhyam(achievement) kva(where) ca(and) sādhanam(striving) .  
kva(where) sādhaḥ(where one trying to achieve) kva(where) siddhir(success) vā(or)  
sva(my own)-svarūpe(in true nature) 'ham(I)-advaye(in I who am non-dual) ..

## 20.8

kva pramātā pramāṇam vā  
kva prameyam kva ca pramā .

Who is the one correcting knowledge,  
where the means of such correction,  
what conclusion thereby reached?

kva kimcid kva na kimcid vā  
sarvadā vimalasya me ..

And where can there be anything  
or otherwise not anything,  
for me who am forever pure.

kva(where) pramātā(one reasoning) pramāṇam(means of reasoning) vā(or)  
kva(where) prameyam(conclusion of reason) kva(where) ca(and) pramā(means of reason) .  
kva(where) kimcid(anything) kva(where) na(not) kimcid(anything) vā(or)  
sarvadā(always, forever) vimalasya(of one pure) me(of me) ..

## 20.9

kva vikṣepaḥ kva caikagryam  
kva nirbodhaḥ kva mūḍhatā .

What is distraction, or what  
concentration? What dull apathy,  
or what enraptured fantasy?

kva harṣaḥ kva viṣādo vā  
sarvadā niṣkriyasya me ..

What is excitement or despair?  
What can these oppositions be,  
to me who's always actionless?

kva(where) vikṣepaḥ(distracted) kva(where) cai(and) 'kagryam(concentration)  
kva(where) nirbodhaḥ(dullness) kva(where) mūḍhatā(delusion) .  
kva(where) harṣaḥ(delighted) kva(where) viṣādo(dejected) vā(or)  
sarvadā(always, forever) niṣkriyasya(of one actionless) me(of me) ..

### 20.10

kva caiṣa vyavahāro vā  
kva ca sā paramārthatā .

What is this world of compromise  
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 vā dukham  
nirvimarśasya me sadā ..

What happy or unhappy state  
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?

kva(where) cai(and) 'ṣa(this) vyavahāro(transaction, worldly activity) vā(or)  
kva(where) ca(and) sā(that) paramārthatā(transcendent reality) .  
kva(where) sukham(happiness) kva(where) ca(and) vā(or) dukham(misery)  
nirvimarśasya(of one free from deliberation) me(of me) sadā(always) ..

### 20.11

kva māyā kva ca saṃsāraḥ  
kva prītir viratiḥ kva vā .

Where are the world's illusory  
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 jīvaḥ kva ca tad-brahma  
sarvadā vimalasya me ..

Where is there any living person  
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?

kva(where) māyā(illusion) kva(where) ca(and) saṃsāraḥ(flow of happening)  
kva(where) prītir(fondness, affection) viratiḥ(ceasing, giving up) kva(where) vā(or) .

kva(where) jīvaḥ(living person) kva(where) ca(and) tad(that)-brahma(all reality)  
sarvadā(always) vimalasya(of one pure) me(of me) ..

### 20.12

kva pravṛttir nirvṛttir vā  
kva muktiḥ kva ca bandhanam .

Where could activity be found  
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 –

kūṭastha-nirvibhāgasya  
svasthasya mama sarvadā ..

for me who stands in self alone,  
forever found unlimited  
by any change or difference?

kva(where) pravṛttir(activity) nirvṛttir(inactivity) vā(or)  
kva(where) muktiḥ(freedom) kva(where) ca(and) bandhanam(bondage) .  
kūṭastha(standing at the peak)-nirvibhāgasya(of one without division)  
svasthasya(of one self-abiding ) mama(of me) sarvadā(always) ..

### 20.13

kvopadeśaḥ kva vā śāstraṁ  
kva śiṣyaḥ kva ca vā guruḥ .

Where is there any teaching taught?  
Where any scriptures, schools of thought?

Where a disciple seeking truth?  
Where any teacher showing truth  
beyond all personality?

kva cāsti puruṣārtho vā  
nirupādheḥ śivasya me ..

Where any purpose served by living,  
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?

kvo(where) 'padeśaḥ(instruction) kva(where) vā(or) śāstraṁ(scripture, school of thought)  
kva(where) śiṣyaḥ(disciple) kva(where) ca(and) vā(or) guruḥ(teacher) .  
kva(where) cā(and) 'sti(is) puruṣārtho(aim in life) vā(or)  
nirupādheḥ(not limited, free from expression) śivasya(of one purely good) me(of me) ..

### 20.14

kva cāsti kva ca vā nāsti  
kvāsti caikaṁ kva ca dvayam .

Where is what's taken to exist?  
Just where can be what's found unreal?

bahunātra kim uktena kimcin  
nottiṣṭhate mama ..

Where is what's one and one alone?  
Just where can there be that same one  
plus something else, thus making 'two'?

What more is there to say? For me,  
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.

kva(where) cā(and) 'sti(is) kva(and) ca(and) vā(or) nā(not) 'sti(is)  
kvā(where) 'sti(is) cai(and) 'kaṁ(one) kva(where) ca(and) dvayam(two) .  
bahunā(much) 'tra(here) kim(what) uktena(by saying) kimcin(anything)  
no(not) 'ttiṣṭhate(rises, emanates) mama(of me, mine) ..

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