

AṢṬĀVAKRAGĪTĀ

The Song of Ashtavakra

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Janaka uvāca

Janaka

Kathaṁ jñānam avāpnoti kathaṁ muktir bhaviṣyati
Vairāgyaṁ ca kathaṁ prāptam etad brūhi mama prabho. 1.1

How is one to acquire knowledge? How is one to attain liberation? And how is one to reach
dispassion? Tell me this, sir. 1.1

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Ashtavakra

Muktim icchasi cet tāta viṣayān viṣavat tyaja
Kṣam' ārjava-dayā-toṣa-satyaṁ pīyūṣavad bhaja. 1.2

If you are seeking liberation, my son, avoid the objects of the senses like poison, and cultivate
tolerance, sincerity, compassion, contentment and truthfulness as the antidote. 1.2

Na pṛthvī na jalaṁ n'āgnir na vāyur dyaus na vā bhavān
Eṣāṁ sākṣiṇam ātmānaṁ cid-rūpaṁ viddhi muktaye. 1.3

You do not consist of any of the elements - earth, water, fire, air or even ether. To be liberated, know
yourself as consisting of consciousness, the witness of these . 1.3

Yadi dehaṁ pṛthak kṛtya citi viśrāmya tiṣṭhasi
Adhun' aiva sukhī śānto bandha-mukto bhaviṣyasi. 1.4

If only you will remain resting in consciousness, seeing yourself as distinct from the body, then even
now you will become happy, peaceful and free from bonds. 1.4

Na tvam vipr'ādiko varṇo n'āśramī n'ākṣa-gocaraḥ
Asaṅgo'si nirākāro viśva-sākṣī sukhī bhava. 1.5

You do not belong to the brahmin or any other caste, you are not at any stage, nor are you anything
that the eye can see. You are unattached and formless, the witness of everything - so be happy. 1.5

Dharm'ādharmau sukhaṁ duḥkhaṁ mānasāni na te vibho

Na kartā'si na bhoktā'si mukta ev'āsi sarvadā. 1.6

Righteousness and unrighteousness, pleasure and pain are purely of the mind and are no concern of yours. You are neither the doer nor the reaper of the consequences, so you are always free. 1.6

Eko draṣṭā'si sarvasya mukta-prāyo'si sarvadā
Ayam eva hi te bandho draṣṭāraṁ paśyas'ītaram. 1.7

You are the one witness of everything, and are always completely free. The cause of your bondage is that you see the witness as something other than this. 1.7

Ahaṁ karte'ty ahaṁ-māna-mahā-kṛṣṇ'āhi-damśiṭaḥ
N'āhaṁ karte'ti viśvās'āmṛtaṁ pītvā sukhī bhava. 1.8

Since you have been bitten by the black snake, the opinion about yourself that "I am the doer", drink the antidote of faith in the fact that "I am not the doer", and be happy. 1.8

Eko viśuddha-bodho'ham iti niścaya-vahninā
Prajvāly'ājñāna-gaṇaṁ vīta-sokaḥ sukhī bhava. 1.9

Burn down the forest of ignorance with the fire of the understanding that "I am the one pure awareness", and be happy and free from distress. 1.9

Yatra viśvam idaṁ bhāti kalpitaṁ rajju-sarpavat
Ānanda-paramānandaḥ sa bodhas tvaṁ sukhaṁ bhava. 1.10

That in which all this appears - imagined like the snake in a rope, that joy, supreme joy and awareness is what you are, so be happy. 1.10

Mukt'ābhimānī mukto hi baddho baddh'ābhimāny'apī
Kiṁ-vadant'īha satye'yam yā matiḥ sā gatir bhavet. 1.11

If one thinks of oneself as free, one is free, and if one thinks of oneself as bound, one is bound. Here this saying is true, "Thinking makes it so". 1.11

Ātmā sāksī vibhuḥ pūrṇa eko muktaś cid akriyaḥ
Asaṅgo nisprahaḥ śānto bhramāt saṁsāravān iva. 1.12

Your real nature is as the one perfect, free, and actionless consciousness, the all-pervading witness - unattached to anything, desireless and at peace. It is from illusion that you seem to be involved in samsara. 1.12

Kūṭasthaṁ bodham advaitam ātmānaṁ paribhāvaya
Ābhāso'haṁ bhramaṁ muktvā bhāvaṁ bāhyam ath'āntaraṁ. 1.13

Meditate on yourself as motionless awareness, free from any dualism, giving up the mistaken idea that you are just a derivative consciousness, or anything external or internal. 1.13

Deh'ābhimāna-pāśena ciraṁ baddho'si putraka
Bodho'haṁ jñāna-khaṅgena tan nikṛtya sukhī bhava. 1.14

You have long been trapped in the snare of identification with the body. Sever it with the knife of the knowledge that "I am awareness", and be happy, my son. 1.14

Niḥsaṅgo niṣkriyo'si tvaṁ sva-prakāśo nirañjanaḥ
Ayam eva hi te bandhaḥ samādhim anutiṣṭhasi. 1.15

You are really unbound and actionless, self-illuminating and spotless already. The cause of your bondage is that you are still resorting to stilling the mind. 1.15

Tvayā vyāptam idaṁ viśvaṁ tvayi protaṁ yath'ārtataḥ
Śuddha-buddha-svarūpas tvaṁ, mā gamaḥ kṣudra-cittatām. 1.16

All of this is really filled by you and strung out in you, for what you consist of is pure awareness - so don't be small minded. 1.16

Nirapekṣo nirvikāro nirbharaḥ śītal'āśayaḥ
Agādha-buddhir akṣubdho bhava cin-mātra-vāsanaḥ. 1.17

You are unconditioned and changeless, formless and immovable, unfathomable awareness and unperturbable, so hold to nothing but consciousness. 1.17

Sākāram anṛtaṁ viddhi nirākāram tu niścalam
Etat-tattv'opadeśena na punar-bhava-sambhavaḥ. 1.18

Recognise that the apparent is unreal, while the unmanifest is abiding. Through this initiation into truth you will escape falling into unreality again. 1.18

Yath'aiv'ādarśa-madhya'sthe rūpe'ntaḥ paritas tu saḥ
Tath'aiv'āsmiṁ śārīre'ntaḥ paritaḥ param'eśvaraḥ. 1.19

Just as a mirror exists everywhere both within and apart from its reflected images, so the Supreme Lord exists everywhere within and apart from this body. 1.19

Ekam sarva-gataṁ vyoma bahir antar yathā ghaṭe
Nityam nirantaram brahma sarva-bhūta-gaṇe tathā. 1.20

Just as one and the same all-pervading space exists inside and outside a jar, so the eternal, everlasting God exists in the whole universe. 1.20

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Aho nirañjanaḥ śānto bodho'ham prakṛteḥ paraḥ
Etāvantaṁ aham kālam mohen'aiva viḍambitaḥ. 2.1

Truly I am spotless and at peace, the awareness beyond causality. All this time I have been afflicted by delusion. 2.1

Yathā prakāśayāmy eko deham enam tathā jagat
Ato mama jagat sarvam athavā na ca kiñcana. 2.2

As I alone give light to this body, so I do to the world. As a result the whole world is mine, or alternatively nothing is. 2.2

Sarīram aho viśvaṁ parityajya may'ādhunā
Kutaścīt kauśalād eva paramātmā vilokyate. 2.3

So now that I have abandoned the body and everything else, by good fortune my true self becomes apparent. 2.3

Yathā na toyato bhinnās taraṅgāḥ phena-budbudāḥ
Ātmano na tathā bhinnam viśvaṁ ātma-vinirgatam. 2.4

Waves, foam and bubbles are no other than water. In the same way, all this which has emanated from myself, is no other than myself. 2.4

Tantu-mātro bhaved eva paṭo yadvad vicāritaḥ
Ātma-tanmatram ev'edaṁ tadvad viśvaṁ vicāritam. 2.5

When you analyse it, cloth is found to be just thread. In the same way, when the universe is analysed it is found to be no other than oneself. 2.5

Yath'aiv'ekṣu-rase klaptā tena vyāpt'aiva śarkarā
Tathā viśvaṁ mayi klaptaṁ mayā vyāptaṁ nirantaram. 2.6

The sugar produced from the juice of the sugarcane is throughout filled with the same taste. In the same way, the universe, produced out of me, is completely full of myself. 2.6

Ātm'ājñānāj jagad bhāti ātma-jñānān na bhāsate
Rajjv'ājñānād ahir bhāti, taj-jñānād bhāsate na hi. 2.7

From ignorance of oneself, the world appears, and by knowledge of oneself it appears no longer. From ignorance of the rope it appears to be a snake, and by knowledge of it it does so no longer. 2.7

Prakāśo me nijam rūpaṁ n'ātirikto'smy aham tataḥ
Yadā prakāśate viśvaṁ tad'āham bhāsa eva hi. 2.8

Shining is my essential nature, and I am nothing other than that. When the world shines forth, it is only me that is shining forth. 2.8

Aho vikalpitaṁ viśvaṁ ajñānān mayi bhāsate
Rūpyam śuktau phaṇi rajjau vāri sūryy akare yathā. 2.9

All this appears in me imagined due to ignorance, just as a snake appears in the rope, the mirage of water in the sunlight, and silver in mother of pearl. 2.9

Matto vinirgataṁ viśvaṁ mayy eva layam eṣyati.
Mṛdi kumbho jale vīciḥ kanake kaṭakaṁ yathā. 2.10

All this, which has originated out of me, is resolved back into me too, like a jug back into clay, a wave into water, and a bracelet into gold. 2.10

Aho ahaṁ namo mahyaṁ, vināśo yasya n'āsti me.
Brahm'ādis tamba-paryantaṁ jagan nāśo pi tiṣṭhitaḥ. 2.11

How wonderful I am! Glory to me, for whom there is no destruction, remaining even beyond the destruction of the world from Brahma down to the last clump of grass. 2.11

Aho ahaṁ namo mahyaṁ eko'haṁ dehavān api
Kvacin na gantā n'āgantā vyāpya viśvam avasthitaḥ. 2.12

How wonderful I am! Glory to me, solitary even though with a body, neither going or coming anywhere, I who abide forever, filling all that is. 2.12

Aho ahaṁ namo mahyaṁ dakṣo n'āstī'ha mat-samaḥ
Asaṁsprśya śarīreṇa yena viśvaṁ ciraṁ dhṛtam. 2.13

How wonderful I am! Glory to me! There is no one so clever as me! I who have borne all that is forever, without even touching it with my body! 2.13

Aho ahaṁ namo mahyaṁ yasya me n'āsti kincana
Athavā yasya me sarvaṁ yad vān-manasa-gocaram. 2.14

How wonderful I am! Glory to me! I who possess nothing at all, or alternatively possess everything that speech and mind can refer to. 2.14

Jñānaṁ jñeyaṁ tathā jñātā tritayaṁ n'āsti vāstavam
Ajñānād bhāti yatr'edaṁ so'ham asmi nirañjanaḥ. 2.15

Knowledge, what is to be known, and the knower - these three do not exist in reality. I am the spotless reality in which they appear because of ignorance. 2.15

Dvaita-mūlam aho duḥkhaṁ n'ānyat tasy'āsti bheṣajam
Dṛśyam etan mṛṣā sarvaṁ eko'haṁ cid-raso'malam. 2.16

Truly dualism is the root of suffering. There is no other remedy for it than the realisation that all this that we see is unreal, and that I am the one stainless reality, consisting of consciousness. 2.16

Bodha-mātro'ham ajñānād upadhiḥ kalpito mayā
Evaṁ vimṛṣato nityaṁ nirvikalpe sthitir mama. 2.17

I am pure awareness though through ignorance I have imagined myself to have additional attributes. By continually reflecting like this, my dwelling place is in the Unimagined. 2.17

Na me bandho'sti mokṣo vā bhrāntiḥ śāntā nirāśrayā
Aho mayi sthitaṁ viśvaṁ vastuto na mayi sthitam. 2.18

For me here is neither bondage nor liberation. The illusion has lost its basis and ceased. Truly all this exists in me, though ultimately it does not even exist in me. 2.18

Sa-śārīram idaṃ viśvaṃ na kiñcid iti niścitam
Śuddha-cin-mātra ātmā ca tat kasmin kalpanā' dhunā. 2.19

Recognising that the universe and my body too are nothing, while my true self is nothing but pure consciousness, what is there left for the imagination to work on now? 2.19

Śārīraṃ svarga-narakau bandha-mokṣau bhayaṃ tathā
Kalpanā-mātram ev' aitat kim me kāryaṃ cidātmanaḥ. 2.20

The body, heaven and hell, bondage and liberation, and fear too, all this is pure imagination. What is there left to do for me whose very nature is consciousness? 2.20

Aho jana-samūhe'pi na dvaitaṃ paśyato mama
Araṇyam iva samvṛttaṃ kva ratiṃ karavāṇy aham. 2.21

I do not even see dualism in a crowd of people, so what do I gain if it is replaced by a desert? 2.21

N'āham deho na me deho jīvo n'āham, ahaṃ hi cit
Ayam eva hi me bandha āsīt yā jīvite sprhā. 2.22

I am not the body, nor is the body mine. I am not a living being. I am consciousness. It was my thirst for living that was my bondage. 2.22

Aho bhuvana-kallolair vicitrair drāk samutthitam
Mayy ananta-mahā' mbhodhau citta-vāte samudyate. 2.23

Truly it is in the infinite ocean of myself, that, stimulated by the colourful waves of the world, everything suddenly arises in the wind of thought. 2.23

Mayy ananta-mahā' mbhodhau citta-vāte praśāmyati
Abhāgyāj jīva-vaṇijo jagat poto vinaśvaraḥ. 2.24

In the infinite ocean of myself, the wind of thought subsides, and I find myself, as a separate organism, like a trader whose boat, the world, has been wrecked from lack of cargo. 2.24

Mayy ananta-mahā' mbhodhav āścaryaṃ jīva-vīcayaḥ
Udyanti ghnanti khelanti praviśanti svabhāvataḥ. 2.25

How wonderful it is that in the infinite ocean of myself the waves of living beings arise, collide, play and disappear, in accordance with their own nature. 2.25

Aṣṭāvakra uvāca

Ashtavakra

Avināśinam ātmānam ekaṃ vijñāya tattvataḥ
Tav'ātma-jñasya dhīrasya katham arth'ārjane ratiḥ. 3.1

Knowing yourself as truly one and indestructible, how could a wise man possessing self-knowledge like you feel any pleasure in acquiring wealth? 3.1

Ātm'ājñānād aho prītir viṣaya-bhrama-gocare
Śukter ajñānato lobho yathā rajata-vibhrame. 3.2

Truly, when one does not know oneself, one takes pleasure in the objects of mistaken perception, just as greed arises for the supposed silver in one who does not recognise it as only mother of pearl. 3.2

Viśvaṁ sphurati yatr'edaṁ taraṅgā iva sāgare
So'ham asmī'ti vijñāya, kiṁ dīna iva dhāvasi. 3.3

The universe wells up like waves in the sea. Recognising, "I am That", why run around like someone in need of something? 3.3

Śrutvā'pi śuddha-caitany'ātmānam atisundaram
Upasthe'tyanta-samsakto mālinyam adhigacchati. 3.4

After hearing of oneself as pure consciousness and the supremely beautiful, is one to go on lusting after sordid sexual objects? 3.4

Sarva-bhūteṣu c'ātmānam sarva-bhūtāni c'ātmani
Muner jānata āścaryam mamatvam anuvartate. 3.5

When the sage has realised that he himself is in all beings, and all beings are in him, it is astonishing that the sense of individuality should be able to continue. 3.5

Āsthitaḥ param'advaitam mokṣ'ārthe'pi vyavasthitaḥ
Ācaryam kāma-vaśago vikalaḥ keli-śikṣayā. 3.6

It is astonishing that a man who has reached the supreme non-dual state and is intent on the benefits of liberation should still be subject to lust and in bondage to sexual activity. 3.6

Udbhūtam jñāna-durmitram avadhāry'ātidurbalaḥ
Āścaryam kāmam ākāṅkṣet kalam antam anuśritaḥ. 3.7

It is astonishing that one already very debilitated, and knowing very well that its arousal is the enemy of knowledge should still hanker after sensuality, even when approaching his last days. 3.7

Ih'āmutra viraktasya nity'ānitya-vivekinaḥ
Āścaryam mokṣa-kāmasya mokṣād eva vibhīṣikā. 3.8

It is astonishing that one who is unattached to the things of this world or the next, who discriminates between the permanent and the impermanent, and who longs for liberation, should still be afraid of liberation. 3.8

Dhīras tu bhojyamāno'pi pīḍyamāno'pi sarvadā
Ātmānam kevalam paśyan na tuṣyati na kupyati. 3.9

Whether feted or tormented, the wise man is always aware of his supreme self-nature and is neither pleased nor disappointed. 3.9

Ceṣṭamānaṁ śarīraṁ svaṁ paśyaty anya-śarīravat
Saṁstave cā'pi nindāyāṁ kathaṁ kṣubhyet mah'āśayaḥ. 3.10

The great souled person sees even his own body in action as if it were some-one else's, so how should he be disturbed by praise or blame? 3.10

Māyā-mātram idaṁ viśvaṁ paśyan vigata-kautukaḥ
Api sannihite mṛtyau kathaṁ trasyati dhīradhīḥ. 3.11

Seeing this world as pure illusion, and devoid of any interest in it, how should the strong-minded person, feel fear, even at the approach of death? 3.11

Niḥsprhaṁ mānasaṁ yasya nairāśye'pi mahātmanaḥ
Tasy'ātma-jñāna-trptasya tulanā kena jāyate. 3.12

Who can be compared to the great-souled person whose mind is free from desire even in disappointment, and who has found satisfaction in self-knowledge? 3.12

Svabhāvād eva jānāno dṛśyam etan na kiñcana
Idaṁ grāhyam idaṁ tyājyaṁ sa kiṁ paśyati dhīradhīḥ. 3.13

How should a strong-minded person who knows that what he sees is by its very nature nothing, consider one thing to be grasped and another to be rejected? 3.13

Antas-tyakta-kaśāyasya nirdvandvasya nirāśiṣaḥ
Yad-ṛchay-āgato bhogo na duḥkhāya na tuṣṭaye. 3.14

An object of enjoyment that comes of itself is neither painful nor pleasurable for someone who has eliminated attachment, and who is free from dualism and from desire. 3.14

Aṣṭāvakra uvāca

Ashtavakra

Hant'ātma-jñasya dhīrasya khelato bhoga-līlayā
Na hi saṁsāra-vāhikair mūḍaiḥ saha samānatā. 4.1

The wise person of self-knowledge, playing the game of worldly enjoyment, bears no resemblance whatever to samsara's bewildered beasts of burden. 4.1

Yat padaṁ prepsavo dīnāḥ śakr'ādyāḥ sarva-devatāḥ
Aho tatra sthito yogī na harṣam upagacchati. 4.2

Truly the yogi feels no excitement even at being established in that state which all the Devas from Indra down yearn for disconsolately. 4.2

Taj-jñasya puṇya-pāpābhyāḥ sparśo hy antar na jāyate

Na hy ākāśasya dhūmena dṛśyamānā'pi saṅgati. 4.3

He who has known That is untouched within by good deeds or bad, just as space is not touched by smoke, however much it may appear to be. 4.3

Ātm'aiv'edaṁ jagat sarvaṁ jñātaṁ yena mah'ātmanā
Yad-ṛcchayā varttamānaṁ taṁ niṣeddhum kṣameta kaḥ. 4.4

Who can prevent the great-souled person who has known this whole world as himself from living as he pleases? 4.4

Ā-brahma-stamba-paryante bhūta-grāme catur-vidhe
Vijñasy'aiva hi sām'arthyam icch'ānicchā-vivarjane. 4.5

Of all four categories of beings, from Brahma down to the last clump of grass, only the man of knowledge is capable of eliminating desire and aversion. 4.5

Ātmānam advayaṁ kaścij jānāti jagad īśvaraṁ
Yad vetti tat sa kurute na bhayaṁ tasya kutracit. 4.6

Rare is the man who knows himself as the non-dual Lord of the world, and he who knows this is not afraid of anything. 4.6

Aṣṭāvakra uvāca

Ashtavakra

Na te saṅgo'sti kenā'pi kiṁ śuddhas tyaktum icchasi
Saṅghāta-vilayaṁ kurvann evam eva layaṁ vraja. 5.1

You are not bound by anything. What does a pure person like you need to renounce? Putting the complex organism to rest, you can find peace. 5.1

Udeti bhavato viśvaṁ vāridher iva budbudaḥ
Iti jñatv'aikam ātmānam evam eva layaṁ vraja. 5.2

The universe arises out of you, like a bubble out of the sea. Knowing yourself single in this way, you can find peace. 5.2

Pratyakṣam apy avastutvad viśvaṁ n'āsty amale tvayi
Rajju-sarpa iva vyaktam evam eva layaṁ vraja. 5.3

In spite of being in front of your eyes, all this, being insubstantial, does not exist in you, spotless as you are. It is an appearance like the snake in a rope, so you can find peace. 5.3

Sama-duḥkha-sukhaḥ pūrṇa āśā-nairāśyayoḥ samaḥ
Sama-jīvita-mṛtyuḥ sann evam eva layaṁ vraja. 5.4

Equal in pain and in pleasure, equal in hope and in disappointment, equal in life and in death, and complete as you are, you can find peace. 5.4

Aṣṭāvakra uvāca

Ashtavakra

Ākāśavad ananto'haṁ ghaṭavat prakṛtaṁ jagat
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.1

I am infinite like space, and the natural world is like a jar. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.1

Mah'odadhir iv'āhaṁ sa prapañco vīci-sannidhaḥ
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.2

I am like the ocean, and the multiplicity of objects is comparable to a wave. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.2

Ahaṁ sa śukti-saṅkāśo rūpyavad viśva-kalpanā
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.3

I am like the mother of pearl, and the imagined world is like the silver. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.3

Ahaṁ vā sarva-bhūteṣu sarva-bhūtāny atho mayi
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.4

Alternatively, I am in all beings, and all beings are in me. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.4

Janaka uvāca

Janaka

Mayy ananta-mah'āmbhodhau viśva-pota itas-tataḥ
Bhramati sv'ānta-vātena na mam'āsty asahiṣṇutā. 7.1

In the infinite ocean of myself the world boat drifts here and there, moved by its own inner wind. I am not put out by that. 7.1

Mayy ananta-mah'āmbhodhau jagad-vīciḥ svabhāvataḥ
Udetu vastam āyātu na me vṛddhir na ca kṣatiḥ. 7.2

Whether the world wave of its own nature rises or disappears in the infinite ocean of myself, I neither gain nor lose anything by that. 7.2

Mayy ananta-mah'āmbhodhau viśvaṁ nāma vikalpanā
Atiśānto nirākāra etad ev'āhaṁ āsthitaḥ. 7.3

It is in the infinite ocean of myself that the mind-creation called the world takes place. I am supremely peaceful and formless, and I remain as such. 7.3

N'ātmā bhāveṣu no bhāvas tatr'ānante niranjane
Ity asakto'spṛhaḥ śānta etad ev'āham āstitaḥ. 7.4

My true nature is not contained in objects, nor does any object exist in it, for it is infinite and spotless.
So it is unattached, desireless and at peace, and I remain as such. 7.4

Aho cin-mātram ev'āham indra-jāl'opamaṁ jagad
Iti mama kathaṁ kutra hey'opādeya-kalpanā. 7.5

I am pure consciousness, and the world is like a magician's show. How could I imagine there is
anything there to take up or reject? 7.5

Aṣṭāvakra uvāca

Ashtavakra

Tadā bandho yadā cittaṁ kincid vāñchati śocati
Kiñcin muñcati gṛhṇāti kiñcid vṛṣyati kupyati. 8.1

Bondage is when the mind longs for something, grieves about something, rejects something, holds on
to something, is pleased about something or displeased about something. 8.1

Tadā muktir yadā cittaṁ na vāñchati na śocati
Na muñcati na gṛhṇāti na hṛṣyati na kupyati. 8.2

Liberation is when the mind does not long for anything, grieve about anything, reject anything, or hold
on to anything, and is not pleased about anything or displeased about anything. 8.2

Tadā bandho yadā cittaṁ saktam kās'v'apī dṛṣṭiṣu
Tadā mokṣo yadā cittaṁ asaktam sarva-dṛṣṭiṣu. 8.3

Bondage is when the mind is tangled in one of the senses, and liberation is when the mind is not
tangled in any of the senses. 8.3

Yadā n'āham tadā mokṣo yad'āham bandhanam tadā
Matve'ti helayā kiñcit mā gṛhṇāṇa vimuñca mā. 8.4

When there is no "me" that is liberation, and when there is "me" there is bondage. Consider this
carefully, and neither hold on to anything nor reject anything. 8.4

Aṣṭāvakra uvāca

Ashtavakra

Kṛt'ākṛte ca dvandvāni kadā śāntāni kasya vā
Evaṁ jñātve'ha nirvedād bhava tyāga-paro'vratī. 9.1

Knowing when the dualism of things done and undone has been put to rest, or the person for whom they occur has, then you can here and now go beyond renunciation and obligations by indifference to such things. 9.1

Kasyā'pi tāta dhanyasya loka-ceṣṭ'āvalokanāt
Jīvit'ecchā bubhukṣā ca bubhuts'opaśamaḥ gatāḥ. 9.2

Rare indeed, my son, is the lucky man whose observation of the world's behaviour has led to the extinction of his thirst for living, thirst for pleasure and thirst for knowledge. 9.2

Anityam sarvam ev'edaṁ tāpa-traya-dūṣitam
Asaram ninditam heyam iti niścītya śāmyati. 9.3

All this is transient and spoilt by the three sorts of pain. Knowing it to be insubstantial, ignoble and fit only for rejection, one attains peace. 9.3

Ko'sau kālo vayaḥ kiṁ vā yatra dvandvāni no nṛṇām
Tāny upekṣya yathā-prāpta-vartī siddhim avāpnuyāt. 9.4

When was that age or time of life when the dualism of extremes did not exist for men? Abandoning them, a person who is happy to take whatever comes attains perfection. 9.4

Nānā mataṁ maharṣiṣām sādḥūnām yoginām tathā
Dṛṣṭvā nirvedam āpannaḥ ko na śāmyati mānavaḥ. 9.5

Who does not end up with indifference to such things and attain peace when he has seen the differences of opinions among the great sages, saints and yogis? 9.5

Kṛtvā mūrti-parijñānam caitanyasya na kiṁ guruḥ
Nirveda-samat'āyuktyā yas tārayati saṁsṛteḥ. 9.6

Is he not a guru who, endowed with dispassion and equanimity, achieves full knowledge of the nature of consciousness, and leads others out of samsara? 9.6

Paśya bhūta-vikārāms tvaṁ bhūta-mātrān yath'ārthataḥ
Tat-kṣaṇād bandha-nirmuktaḥ sva-rūpa-stho bhaviṣyasi. 9.7

If you would just see the transformations of the elements as nothing more than the elements, then you would immediately be freed from all bonds and established in your own nature. 9.7

Vāsanā eva saṁsāra iti sarvā vimuñca tāḥ
Tat-tyāgo vāsanā-tyāgāt sthitir adya yathā tathā. 9.8

One's desires are samsara. Knowing this, abandon them. The renunciation of them is the renunciation of it. Now you can remain as you are. 9.8

Aṣṭāvakra uvāca

Ashtavakra

Vihāya vairiṇaṁ kāmam arthaṁ c'ānārtha-saṅkulam
Dharmam apy etayor hetuṁ sarvatr'ānādaraṁ kuru. 10.1

Abandoning desire, the enemy, along with gain, itself so full of loss, and the good deeds which are the cause of the other two - practice indifference to everything. 10.1

Svapn'endra-jālavat paśya dināni trīṇi pañca vā
Mitra-kṣetra-dhan'āgāra-dāra-dāy'ādi-sampadaḥ. 10.2

Look on such things as friends, land, money, property, wife, and bequests as nothing but a dream or a magician's show lasting three or five days. 10.2

Yatra yatra bhavet tṛṣṇā, saṁsāraṁ viddhi tatra vai
Praudha-vairāmyam āśritya vīta-tṛṣṇaḥ sukhī bhava. 10.3

Wherever a desire occurs, see samsara in it. Establishing yourself in firm dispassion, be free of passion and happy. 10.3

Tṛṣṇā-mātr'ātmako bandhas, tan-nāśo mokṣa ucyate
Bhav'āsaṁsakti-mātreṇa prāpti-tuṣṭir muhur-muhuḥ. 10.4

The essential nature of bondage is nothing other than desire, and its elimination is known as liberation. It is simply by not being attached to changing things that the everlasting joy of attainment is reached. 10.4

Tvam ekas cetanaḥ śuddho, jaḍaṁ viśvam asat tathā
Avidyā'pi na kiñcit sā kā bubhutsā tathā'pi te. 10.5

You are one, conscious and pure, while all this is inert non-being. Ignorance itself is nothing, so what is the point of wanting to understand? 10.5

Rājyaṁ sutāḥ kalatrāṇi śarīrāṇi sukhāni ca
Saṁsaktasyā'pi naṣṭāni tava janmani janmani. 10.6

Kingdoms, children, wives, bodies, pleasures - these have all been lost to you life after life, attached to them though you were. 10.6

Alam arthena kāmena sukṛtenā'pi karmaṇā
Ebhyaḥ saṁsāra-kantāre na viśrāntam abhūn manaḥ. 10.7

Enough of wealth, sensuality and good deeds. In the forest of samsara the mind has never found satisfaction in these. 10.7

Kṛtaṁ na kati janmāni kāyena manasā girā
Duḥkham āyāsadaṁ karma tad adyā'py uparamyatām. 10.8

How many births have you not done hard and painful labour with body, mind and speech. Now at last, stop! 10.8

Aṣṭāvakra uvāca

Ashtavakra

Bhāv'ābhāva-vikāraś ca sva-bhāvād iti niścayī
Nirvikāro gata-kleśaḥ sukhen'aiv'opaśāmyati. 11.1

Unmoved and undistressed, realising that being, non-being and change are of the very nature of things, one easily finds peace. 11.1

śvaraḥ sarva-nirmātā n'eh'ānya iti niścayī
Antar-galita-sarv'āśaḥ śāntaḥ kvā'pi na sajjate. 11.2

At peace, having shed all desires within, and realising that nothing exists here but the Lord, the Creator of all things, one is no longer attached to anything. 11.2

Āpadaḥ sampadaḥ kāle daivād eve'ti niścayī
Tṛptaḥ sva-sth-endriyo nityam na vāñchati na śocati. 11.3

Realising that misfortune and fortune come in their own time from fortune, one is contented, one's senses under control, and does not like or dislike. 11.3

Sukha-duḥkhe janma-mṛtyū daivād ev'eti niścayī
Sādhy'ādarśī nirāyāsaḥ kurvann api na lipyate. 11.4

Realising that pleasure and pain, birth and death are from destiny, and that one's desires cannot be achieved, one remains inactive, and even when acting does not get attached. 11.4

Cintayā jāyate duḥkham n'ānyath'eh'eti niścayī
Tayā hinaḥ sukhī śāntaḥ sarvatra galit-sprhaḥ. 11.5

Realising that suffering arises from nothing other than thought, dropping all desires one rids oneself of it, and is happy and at peace everywhere. 11.5

N'āham deho na me deho bodho'ham iti niścayī
Kaivalyam iva samprāpto na smaraty akṛtaṁ kṛtam. 11.6

Realising, "I am not the body, nor is the body mine. I am awareness", one attains the supreme state and no longer remembers things done or undone. 11.6

Ā-brahma-stamba-paryantam aham ev'eti niścayī
Nirvikalpaḥ śuciḥ śāntaḥ prāpt'āprāpta-vinirvṛtaḥ. 11.7

Realising, "I alone exist, from Brahma down to the last clump of grass", one becomes free from uncertainty, pure, at peace and unconcerned about what has been attained or not. 11.7

Nān'āścaryam idaṁ viśvaṁ na kiñcid iti niścayī
Nirvāsanāḥ sphūrṭi-mātro na kiñcid iva śāmyati. 11.8

Realising that all this varied and wonderful world is nothing, one becomes pure receptivity, free from inclinations, and as if nothing existed, one finds peace. 11.8

Janaka uvāca

Janaka

Kāya-kṛty-āsahaḥ pūrvaṁ tato vāg-vistarāsahaḥ
Atha cintāsahas tasmād evam ev'āham āsthitaḥ. 12.1

First of all I was averse to physical activity, then to lengthy speech, and finally to thought itself, which is why I am now established. 12.1

Prīty-abhāvena śabdāder adṛśyatvena c'ātmanaḥ
Vikṣep'aikāgra-hṛdaya evam ev'āham āsthitaḥ. 12.2

In the absence of delight in sound and the other senses, and by the fact that I am myself not an object of the senses, my mind is focused and free from distraction - which is why I am now established. 12.2

Sam-ādhyās-ādi-vikṣiptau vyavahāraḥ samādhaye
Evaṁ vilokya niyamam evam ev'āham āsthitaḥ. 12.3

Owing to the distraction of such things as wrong identification, one is driven to strive for mental stillness. Recognising this pattern I am now established. 12.3

Hey'opādeya-virahād evaṁ harṣa-viṣādayoḥ
Abhāvād adya he brahmann evam ev'āham āsthitaḥ. 12.4

By relinquishing the sense of rejection and acceptance, and with pleasure and disappointment ceasing today, brahmin - I am now established. 12.4

Ā śram'ānāśramam dhyānam cittas-vikṛta-varjanam
Vikalpaṁ mama vikṣya etair evam ev'āham āsthitaḥ. 12.5

Life in a community, then going beyond such a state, meditation and the elimination of mind-made objects - by means of these I have seen my error, and I am now established. 12.5

Karm'ānuṣṭhānam ajñānād yath'aiv'oparamas tathā
Budhvā samyag idam tattvam evam ev'āham āsthitaḥ. 12.6

Just as the performance of actions is due to ignorance, so their abandonment is too. By fully recognising this truth, I am now established. 12.6

Acintyam cintyamāno'pi cint'ārūpaṁ bhajaty asau
Tyaktvā tad-bhāvanam tasmād evam ev'āham āsthitaḥ. 12.7

Trying to think the unthinkable, is doing something unnatural to thought. Abandoning such a practice therefore, I am now established. 12.7

Evam eva kṛtam yena sa kṛt'ārtho bhaved asau
Evam eva svabhāvo yaḥ sa kṛt'ārtho bhaved asau. 12.8

He who has achieved this has achieved the goal of life. He who is of such a nature has done what has to be done. 12.8

Janaka uvāca

Janaka

Akiñcana-bhavaṃ svāsthāṃ kaupīnatve'pi durlabham
Tyāg'ādāne vihāy'āsmād aham āse yathā-sukham. 13.1

The inner freedom of having nothing is hard to achieve, even with just a loin-cloth, but I live as I please abandoning both renunciation and acquisition. 13.1

Kutrā'pi khedaḥ kāyasya, jihvā kutrā'pi khedyate
Manaḥ kutrā'pi tat tyaktvā puruṣārthe sthitaḥ sukham. 13.2

Sometimes one experiences distress because of one's body, sometimes because of one's speech, and sometimes because of one's mind. Abandoning all of these, I live as I please in the goal of human life. 13.2

Kṛtaṃ kim api n'aiva syād iti sañcintya tattvataḥ
Yadā yat karttum āyāti tat kṛtv'āse yathā-sukham. 13.3

Recognising that in reality no action is ever committed, I live as I please, just doing what presents itself to be done. 13.3

Karma-naiṣkarmya-nirbandha-bhāvā deha-stha-yoginaḥ
Saṃyog'āyoga-virahād aham āse yathā-sukham. 13.4

Yogis who identify themselves with their bodies are insistent on fulfilling and avoiding certain actions, but I live as I please abandoning attachment and rejection. 13.4

Arth'ānarthau na me sthityā gatyā na śayanena vā
Tiṣṭhana gacchana svapan tasmād aham āse yathā-sukham. 13.5

No benefit or loss comes to me by standing, walking or lying down, so consequently I live as I please whether standing, walking or sleeping. 13.5

Svapato n'āsti me hāniḥ siddhir yatnavato na vā
Nāś'ollāsau vihāy'āsmād aham āse yathā-sukham. 13.6

I lose nothing by sleeping and gain nothing by effort, so consequently I live as I please, abandoning success and failure. 13.6

Sukh'ādi-rūpā niyamaṃ bhāveṣv ālokya bhūriśaḥ
Śubh'āsubhe vihāy'āsmād aham āse yathā-sukham. 13.7

Continually observing the drawbacks of such things as pleasant objects, I live as I please, abandoning the pleasant and unpleasant. 13.7

Janaka uvāca

Janaka

Prakṛtyā śūnya-citto yaḥ pramādād bhāva-bhāvanaḥ
Nidrito bodhita iva kṣīṇa-saṁsmaraṇo hi saḥ. 14.1

He who by nature is empty-minded, and who thinks of things only unintentionally, is freed from deliberate remembering like one awakened from a dream. 14.1

Kva dhanāni kva mitrāṇi kva me viṣaya-dasyavaḥ
Kva śāstraṁ kva ca vijñānaṁ yadā me galitā sprhā. 14.2

When my desire has been eliminated, I have no wealth, friends, robber senses, scriptures or knowledge? 14.2

Vijñāte sākṣi-puruṣe paramātmāni c'ēśvare
Nairāśye bandha-mokṣe ca na cintā muktaye mama. 14.3

Realising my supreme self-nature in the Person of the Witness, the Lord, and the state of desirelessness in bondage or liberation, I feel no inclination for liberation. 14.3

Antar-vikalpa-śūnyasya bahiḥ sva-cchanda-cāriṇaḥ
Bhrāntasy'eva daśās tās tās tādrśā eva jānate. 14.4

The various states of one who is free of uncertainty within, and who outwardly wanders about as he pleases like an idiot, can only be known by someone in the same condition. 14.4

Aṣṭāvakra uvāca

Ashtavakra

Yathā-tath'opadeśena kṛt'ārthaḥ sattva-buddhimān
Ājīvam api jijñāsuḥ paras tatra vimuhyati. 15.1

While a man of pure intelligence may achieve the goal by the most casual of instruction, another may seek knowledge all his life and still remain bewildered. 15.1

Mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasaḥ
Etāvad eva vijñānaṁ yath'ecchasi tathā kuru. 15.2

Liberation is distaste for the objects of the senses. Bondage is love of the senses. This is knowledge. Now do as you wish. 15.2

Vāgmi-prājña-mah'odyogaṁ janāṁ mūka-jaḍ'ālasam
Karoti tattva-bodho'yam atas tyakto bubhuḥṣabhiḥ. 15.3

This awareness of the truth makes an eloquent, clever and energetic man dumb, stupid and lazy, so it is avoided by those whose aim is enjoyment. 15.3

Na tvam deho na te deho bhoktā karttā na vā bhavān
Cid-rūpo'si sadā sāksī nirapekṣaḥ sukhaṁ cara. 15.4

You are not the body, nor is the body yours, nor are you the doer of actions or the reaper of their consequences. You are eternally pure consciousness, the witness, in need of nothing - so live happily. 15.4

Rāga-dveṣau mano-dharmau na manas te kadācana
Nirvikalpo'si bodh'ātmā nirvikāraḥ sukhaṁ cara. 15.5

Desire and anger are objects of the mind, but the mind is not yours, nor ever has been. You are choiceless, awareness itself and unchanging - so live happily. 15.5

Sarva-bhūteṣu c'ātmānaṁ sarva-bhūtāni c'ātmani
Vijñāya niraḥaṁ-kāro nirmamas tvam sukhī bhava. 15.6

Recognising oneself in all beings, and all beings in oneself, be happy, free from the sense of responsibility and free from preoccupation with "me". 15.6

Viṣvaṁ sphurati yatr'edaṁ taraṅgā iva sāgare
Tat tvam eva na sandeḥaś cin-mūrte vijvaro bhava. 15.7

Your nature is the consciousness, in which the whole world wells up, like waves in the sea. That is what you are, without any doubt, so be free of disturbance. 15.7

Śraddhasva tāta śraddhasva n'ātra moham kuruṣva bhoḥ
Jñāna-svarūpo bhagavān ātmā tvam prakṛteḥ paraḥ. 15.8

Have faith, my son, have faith. Don't let yourself be deluded in this. You are yourself the Lord, whose very nature is knowledge, and you are beyond natural causation. 15.8

Guṇaiḥ samveṣṭito dehas tiṣṭhaty āyāti yāti ca
Ātmā na gantā n'āgantā kim enam anuśocasi. 15.9

The body invested with the senses stands still, and comes and goes. You yourself neither come nor go, so why bother about them? 15.9

Dehas tiṣṭhatu kalp'āntaṁ gacchatv ady'aiva vā punaḥ
Kva vṛddhiḥ kva ca vā hānis tava cin-mātra-rūpiṇaḥ. 15.10

Let the body last to the end of the Age, or let it come to an end right now. What have you gained or lost, who consist of pure consciousness? 15.10

Tvayy ananta-mah'āmbhodhau viśva-vīciḥ sva-bhāvataḥ
Udetu vāstam āyātu na te vṛddhir na vā kṣatiḥ. 15.11

Let the world wave rise or subside according to its own nature in you, the great ocean. It is no gain or loss to you. 15.11

Tāta cin-mātra-rūpo'si na te bhinnam idaṁ jagad

Ataḥ kasya kathaṁ kutra heyopādeya-kalpanā. 15.12

My son, you consist of pure consciousness, and the world is not separate from you. So who is to accept or reject it, and how, and why? 15.12

Ekasminn avyaye śānte cid-ākāśe'male tvayi
Kuto janma kutaḥ karma kuto'haṁkāra eva ca. 15.13

How can there be either birth, karma or responsibility in that one unchanging, peaceful, unblemished and infinite consciousness which is you? 15.13

Yat tvaṁ paśyasi tatr'aikas tvam eva prabhāsase
Kiṁ pṛthak bhāsate svarṇāt kaṭak'āṅgada-nūpuram. 15.14

Whatever you see, it is you alone manifest in it. How can bracelets, armlets and anklets be different from the gold they are made of? 15.14

Ayaṁ so'ham ayam n'āhaṁ vibhāgam iti santyaja
Sarvam ātme'ti niścitya niḥsaṅkalpaḥ sukhī bhava. 15.15

Giving up such distinctions as "He is what I am", and "I am not that", recognise that "Everything is myself", and be without distinction and happy. 15.15

Tav'aiv'ājñānato viśvaṁ tvam ekaḥ param-ārthataḥ
Tvatto'nyo n'āsti saṁsārī n'āsamsārī ca kaścana. 15.16

It is through your ignorance that all this exists. In reality you alone exist. Apart from you there is no one within or beyond samsara. 15.16

Bhrānti-mātram idaṁ viśvaṁ na kiñcid iti niścayī
Nirvāsanaḥ sphūrṭi-mātro na kiñcid iva śāmyati. 15.17

Knowing that all this is just an illusion, one becomes free of desire, pure receptivity and at peace, as if nothing existed. 15.17

Eka eva bhav'āmbhodhāv āsīd asti bhaviṣyati
Na te bandho'sti mokṣo vā kṛta-kṛtyaḥ sukhaṁ cara. 15.18

Only one thing has existed, exists and will exist in the ocean of being. You have no bondage or liberation. Live happily and fulfilled. 15.18

Mā saṅkalpa-vikalpābhyāṁ cittaṁ kṣobhaya cin-maya
Upaśāmya sukhaṁ tiṣṭha sv'ātmany ānanda-vigrahe. 15.19

Being pure consciousness, do not disturb your mind with thoughts of for and against. Be at peace and remain happily in yourself, the essence of joy. 15.19

Tyaj'aiva dhyānaṁ sarvatra mā kiñcid ḥṛdi dhāraya
Ātmā tvaṁ mukta ev'āsi kiṁ vimṛśya kariṣyasi. 15.20

Give up meditation completely but don't let the mind hold on to anything. You are free by nature, so what will you achieve by forcing the mind? 15.20

Aṣṭāvakra uvāca

Ashtavakra

Ācakṣva śṛṇu vā tāta nānā-śāstrāny-anekaśaḥ
Tathā'pi na tava svāsthyaṁ sarva-vismaraṇād ṛte. 16.1

My son, you may recite or listen to countless scriptures, but you will not be established within until you can forget everything. 16.1

Bhogaṁ karma samādhim vā kuru vijña tathā'pi te
Cittaṁ nirasta-sarv'āśam aty'arthaṁ rocayīṣyati. 16.2

You may, as a learned man, indulge in wealth, activity and meditation, but your mind will still long for that which is the cessation of desire, and beyond all goals. 16.2

Āyāsāt sakalo duḥkhī n'ainaṁ jānāti kaścana
Anen'aiv'opadeśena dhanyaḥ prāpnoti nirvṛtim. 16.3

Everyone is in pain because of their striving to achieve something, but no-one realises it. By no more than this instruction, the fortunate one attains tranquillity. 16.3

Vyāpāre khidyate yas tu nimeṣ'onmeṣayor api
Tasy'ālasya dhurīṇasya sukhaṁ n'ānyasya kasyacit. 16.4

Happiness belongs to no-one but that master of laziness for whom even opening and closing his eyes is a bother. 16.4

Idaṁ kṛtam idaṁ ne'ti dvandvair muktaṁ yadā manaḥ
Dharm'ārtha-kāma-mokṣeṣu nirapekṣaṁ tadā bhavet. 16.5

When the mind is freed from such pairs of opposites as, "I have done this", and "I have not done that", it becomes indifferent to merit, wealth, sensuality and liberation. 16.5

Virakto viṣaya-dveṣṭā rāgī viṣaya-lolupaḥ
Graha-mokṣa-vihīnas tu na virakto na rāgavān. 16.6

One man is abstemious and averse to the senses, another is greedy and attached to them, but he who is free from both taking and rejecting is neither abstemious nor greedy. 16.6

Hey'opādeyatā tāvat saṁsāra-viṭap'āṅkuraḥ
Sprhā jīvati yāvad vai nirvicāradaśāspadam. 16.7

So long as desire, the state of lack of discrimination, remains, the sense of revulsion and attraction will remain, which is the root and branch of samsara. 16.7

Pravṛttau jāyate rāgo nirvṛttau dveṣa eva hi

Nirdvandvo bālavad dhīmān evam eva vyava-sthitaḥ. 16.8

Desire springs from usage, and aversion from abstention, but the wise man is free from the pairs of opposites like a child, and becomes established. 16.8

Hātum icchati saṁsāraṁ rāgī duḥkha-jihāsayā
Vīta-rāgo hi nirduḥkhas tasminn api na khedyati. 16.9

The passionate man wants to eliminate samsara so as to avoid pain, but the dispassionate man is free from pain and feels no distress even in it. 16.9

Yasy'ābhimāno mokṣe'pi dehe'pi mamatā tathā
Na ca jñānī na vā yogī kevalaṁ duḥkhabhāg asau. 16.10

He who is proud about even liberation or his own body, and feels them his own, is neither a seer nor a yogi. He is still just a sufferer. 16.10

Haro yady upadeṣṭā te hariḥ kamala-jo'pi vā
Tathā'pi na tava svāthyaṁ sarva-vismaraṇād ṛte. 16.11

If even Shiva, Vishnu or the lotus-born Brahma were your instructor, until you have forgotten everything you cannot be established within. 16.11

Aṣṭāvakra uvāca

Ashtavakta

Tena jñāna-phalaṁ prāptaṁ yog'ābhyāsa-phalaṁ tathā
Tṛptaḥ svacch'endriyo nityam ekakī ramate tu yaḥ. 17.1

He who is content, with purified senses, and always enjoys solitude, has gained the fruit of knowledge and the fruit of the practice of yoga too. 17.1

Na kadācij jagaty asmin tattva-jñā hanta khidyati
Yata ekena ten'edaraṁ pūrṇaṁ brahm'āṇḍa-maṇḍalam. 17.2

The knower of truth is never distressed in this world, for the whole round world is full of himself alone. 17.2

Na jātu viṣayāḥ ke'pi sv'ārāmaṁ harṣayanty amī
Sallakī-pallava-prītam iv'ebhaṁ nimba-pallavāḥ. 17.3

None of these senses please a man who has found satisfaction within, just as Nimba leaves do not please the elephant that has acquired the taste for Sallaki leaves. 17.3

Yas tu bhogeṣu bhukteṣu na bhavaty adhivāsītā
Abhukteṣu nirākāṅkṣī tadṛśo bhava-durlabhaḥ. 17.4

The man is rare who is not attached to the things he has enjoyed, and does not hanker after the things he has not enjoyed. 17.4

Bubhukṣur iha saṁsāre mumukṣur api dṛśyate
Bhoga-mokṣa-nirākāṅkṣī viralo hi mahāśāyaḥ. 17.5

Those who desire pleasure and those who desire liberation are both found in samsara, but the great souled man who desires neither pleasure nor liberation is rare indeed. 17.5

Dharm'ārtha-kāma-mokṣeṣu jīvite maraṇe tathā
Kasy'āpy udāra-cittasya hey'opādeyatā na hi. 17.6

It is only the noble minded who is free from attraction or repulsion to religion, wealth, sensuality, and life and death too. 17.6

Vāñchā na viśva-vilaye na dveṣas tasya ca sthitau
Yathā jīvikayā tasmād dhanya āste yathā sukhaṁ. 17.7

He feels no desire for the elimination of all this, nor anger at its continuing, so the fortunate man lives happily with whatever sustenance presents itself. 17.7

Kṛt'ārtho'nena jñānen'ety'evaṁ galita-dhīḥ kṛtī
Paśyan śṛṇvan sprśan jighrann aśnann aste yathā sukhaṁ. 17.8

Thus fulfilled through this knowledge, contented and with the thinking mind emptied, he lives happily just seeing, hearing, feeling, smelling and tasting. 17.8

Śūnyā dṛṣṭir vṛthā ceṣṭā vikalān'īndriyāṇi ca
Na sphā na viraktir vā kṣīṇa-saṁsāra-sāgare. 17.9

When the ocean of samsara has dried up in a man, neither attachment nor aversion is left. His gaze is vacant, his behaviour aimless, and his senses unemployed. 17.9

Na jagarti na nidrāti n'onmīlati na mīlati
Aho para-daśā kvā'pi vartate mukta-cetasah. 17.10

Surely the supreme state is everywhere for the liberated mind. He is neither awake nor asleep, and he neither opens nor closes his eyes. 17.10

Sarvatra dṛśyate sva-sthaḥ sarvatra vimal'āśayaḥ
Samasta-vāsanā mukto muktaḥ sarvatra rājate. 17.11

The liberated man is resplendent everywhere, free from all desires. Everywhere he appears self-possessed and pure of heart. 17.11

Paśyan śṛṇvan sprśan jighrann aśnan gṛhṇan vadan vrajan
lhit'ānīhitair mukto mukta evaṁ mah'āśayaḥ. 17.12

Seeing, hearing, feeling, smelling, tasting, speaking and walking about, the great souled man who is freed from trying to achieve or avoid anything is free indeed. 17.12

Na nindati na ca stauti na hr̥ṣyati na kupyati

Na dadāti na gṛhṇāti muktaḥ sarvatra niraśaḥ. 17.13

The liberated man is free from desires everywhere. He neither blames, praises, rejoices, is disappointed, gives nor takes. 17.13

S'ānurāgām striyaṁ dr̥ṣṭvā mṛtyuṁ vā samupasthitam
Avihvala-manāḥ sva-stho mukta eva mah'āśayaḥ. 17.14

When a great souled one is equally unperturbed, and self-possessed at the sight of an aroused woman or the presence of death, he is truly liberated. 17.14

Sukhe duḥkhe nare nāryām sampatsu vipatsu ca
Viśeṣo n'aiva dhīrasya sarvatra sama-darśinaḥ. 17.15

There is no distinction between pleasure and pain, man and woman, success and failure for the wise man who looks on everything as equal. 17.15

Na himsā n'aiva kāruṇyaṁ n'auddhatyaṁ na ca dīnatā
N'āścaryaṁ n'aiva ca kṣobhaḥ kṣīṇa-saṁsaraṇe nare. 17.16

There is no aggression nor compassion, no pride nor humility, no wonder nor confusion for the man whose days of samsara are over. 17.16

Na mukto viśaya-dveṣṭā na vā viśaya-lolupaḥ
Asaṁsakta-manā nityaṁ prāpt'āprāptam upāśnute. 17.17

The liberated man is not averse to the senses and nor is he attached to them. He enjoys himself continually with an unattached mind in both success and failure. 17.17

Samādhān'āsamādhāna-hit'āhita-vikalpanāḥ
Śūnya-citto na jānāti kaivalyam iva saṁsthitaḥ. 17.18

One established in the Absolute state with an empty mind does not know the alternatives of inner stillness and lack of inner stillness, and of good and evil. 17.18

Nirmamo nirahaṅ-kāro na kiñcid iti niścitaḥ
Antar-galita-sarv'āśaḥ kurvann api karoti na. 17.19

A man free of "me" and "mine" and of a sense of responsibility, aware that "Nothing exists", with all desires extinguished within, does not act even in acting. 17.19

Manāḥ-prakāśa-sammoha-svapna-jāḍya-vivarjitaḥ
Daśām kām api saṁprāpto bhaved galita-mānasaḥ. 17.20

He whose thinking mind is dissolved achieves the indescribable state and is free from the mental display of delusion, dream and ignorance. 17.20

Aṣṭāvakra uvāca

Ashtavakra

Yasya bodhodaye tāvat svapnavad bhavati bhramah
Tasmai sukh'aika-rūpāya namaḥ śāntāya tejase. 18.1

Praise be to That by the awareness of which delusion itself becomes dream-like, to that which is pure happiness, peace and light. 18.1

Arjayitv'ākhilān arthān bhogān āpnoti puṣkalān
Na hi sarva-parityājam antareṇa sukhī bhavet. 18.2

One may get all sorts of pleasure by the acquisition of various objects of enjoyment, but one cannot be happy except by the renunciation of everything. 18.2

Kartavya-duḥkha-mārtaṇḍa-jvālād agdh'āntar'ātmanah
Kutaḥ praśama-pīyūṣa-dhārāsāram ṛte sukham. 18.3

How can there be happiness, for one who has been burnt inside by the blistering sun of the pain of thinking that there are things that still need doing, without the rain of the nectar of peace? 18.3

Bhavo'yam bhāvanā-mātro na kiñcit param-arthataḥ
N'asty abhāvaḥ sva-bhāvanām bhāv'ābhāva-vibhāvinām. 18.4

This existence is just imagination. It is nothing in reality, but there is no non-being for natures that know how to distinguish being from non being. 18.4

Na dūram na ca saṅkocāl labdham ev'ātmanah padam
Nirvikalpaṁ nirāyāsaṁ nirvikāraṁ nirañjanam. 18.5

The realm of one's self is not far away, and nor can it be achieved by the addition of limitations to its nature. It is unimaginable, effortless, unchanging and spotless. 18.5

Vyāmoha-mātra-viratau svarūp'ādāna-mātrataḥ
Vīta'śokā virājante nirāvaraṇa-dṛṣṭayaḥ. 18.6

By the simple elimination of delusion and the recognition of one's true nature, those whose vision is unclouded live free from sorrow. 18.6

Samastaṁ kalpanā-mātram ātmā muktaḥ sanātanaḥ
Iti vijñāya dhīro hi kim abhyasyati bālavat. 18.7

Knowing everything as just imagination, and himself as eternally free, how should the wise man behave like a fool? 18.7

Ātmā brahme'ti niścitya bhāv'ābhāvau ca kalpitau
Niṣkāmaḥ kiṁ vijānāti kiṁ brūte ca karoti kiṁ. 18.8

Knowing himself to be God and being and non-being just imagination, what should the man free from desire learn, say or do? 18.8

Ayam so'ham ayam n'āham iti kṣīṇā vikalpanā

Sarvam ātme'ti niścītya tūṣṇīm-bhūtasya yoginaḥ. 18.9

Considerations like "I am this" or "I am not this" are finished for the yogi who has gone silent realising "Everything is myself". 18.9

Na vikṣepo na c'aikāgryaṁ n'ātibodho na mūḍhatā
Na sukhaṁ na ca vā duḥkham upaśāntasya yoginaḥ. 18.10

For the yogi who has found peace, there is no distraction or one-pointedness, no higher knowledge or ignorance, no pleasure and no pain. 18.10

Svārājye bhaikṣa-vṛttau ca lābh'ālābhe jane vane
Nirvikalpa-svabhāvasya na viśeso'sti yoginaḥ. 18.11

The dominion of heaven or beggary, gain or loss, life among men or in the forest, these make no difference to a yogi whose nature it is to be free from distinctions. 18.11

Kva dharmāḥ kva ca vā kāmāḥ kva c'ārthaḥ kva vivekitā
Idaṁ kṛtam idaṁ ne'ti dvandvair muktasya yoginaḥ. 18.12

There is no religious obligations, wealth, sensuality or discrimination for a yogi free from such opposites as "I have done this," and "I have not done that." 18.12

Kṛtyaṁ kim api n'aiv'āsti na kā'pi hṛdi rañjanā
Yathā-jīvanam ev'eha jīvan-muktasya yoginaḥ. 18.13

There is nothing needing to be done, or any attachment in his heart for the yogi liberated while still alive. Things things will last just to the end of life. 18.13

Kva mohāḥ kva ca vā viśvaṁ kva tad dhyānaṁ kva muktatā
Sarva-saṅkalpa-sīmāyām viśrāntasya mah'ātmanaḥ. 18.14

There is no delusion, world, meditation on That, or liberation for the pacified great soul. All these things are just the realm of imagination. 18.14

Yena viśvam idaṁ drṣṭaṁ sa n'āstī'ti karotu vai
Nirvāsanaḥ kiṁ kurute paśyann api na paśyati. 18.15

He by whom all this is seen may well make out it doesn't exist, but what is the desireless one to do. Even in seeing it he does not see it. 18.15

Yena drṣṭaṁ paraṁ brahma so'haṁ brahme'ti cintayet
Kiṁ cintayati niścinto dvitīyaṁ yo na paśyati. 18.16

He by whom the Supreme Brahma is seen may think "I am Brahma", but what is he to think who is without thought, and who sees no duality. 18.16

Drṣṭo yen'ātma-vikṣepo nirodhaṁ kurute tv'asau
Udāras tu na vikṣiptaḥ sādhy'ābhāvāt karoti kim. 18.17

He by whom inner distraction is seen may put an end to it, but the noble one is not distracted. When there is nothing to achieve what is he to do? 18.17

Dhīro loka-viparyasto varttamāno'pi lokavat
No samādhiṃ na vikṣepaṃ na lopaṃ svasya paśyati. 18.18

The wise man, unlike the worldly man, does not see inner stillness, distraction or fault in himself, even when living like a worldly man. 18.18

Bhāv'ābhāva-vihīno yas tṛpto nirvāsano budhaḥ
N'aiva kiñcit kṛtaṃ tena loka-dṛṣṭyā vikurvātā. 18.19

Nothing is done by him who is free from being and non-being, who is contented, desireless and wise, even if in the world's eyes he does act . 18.19

Pravṛttau vā nirvṛttau vā n'aiva dhīrasya durgrahaḥ
Yadā yatkarttum āyāti tatkṛtvā tiṣṭhataḥ sukham. 18.20

The wise man who just goes on doing what presents itself for him to do, encounters no difficulty in either activity or inactivity. 18.20

Nirvāsano nirālambaḥ svacchando mukta-bandhanaḥ
Kṣiptaḥ saṃskāra-vātena ceṣṭate śuṣka-parṇavat. 18.21

He who is desireless, self-reliant, independent and free of bonds functions like a dead leaf blown about by the wind of causality . 18.21

Asaṃsārasya tu kvā'pi na harṣo na viṣādītā
Sa śītalaha-manā nityaṃ videha iva rājaye. 18.22

There is neither joy nor sorrow for one who has transcended samsara. With a peaceful mind he lives as if without a body. 18.22

Kutrā'pi na jihās'āsti nāśo vā'pi na kutrācit
Ātm'ārāmasya dhīrasya śītal'ācchatar'ātmanaḥ. 18.23

He whose joy is in himself, and who is peaceful and pure within has no desire for renunciation or sense of loss in anything. 18.23

Prakṛtyā śūnya-cittasya kurvato'sya yad-ṛchayā
Prākṛtasy'eva dhīrasya na māno n'āvamānatā. 18.24

For the man with a naturally empty mind, doing just as he pleases, there is no such thing as pride or false humility, as there is for the natural man. 18.24

Kṛtaṃ dehena karm'edaṃ na mayā śuddha-rūpiṇaḥ
Iti cint'ānurodhī yaḥ kurvann api karoti na. 18.25

"This action was done by the body but not by me."The pure natured person thinking like this, is not acting even when acting . 18.25

Atad-vādī'va kurute na bhaved api bālīśaḥ
Jīvan-muktaḥ sukhī śrīmān saṃsarann api śobhate. 18.26

He who acts without being able to say why, but is not thereby a fool, he is one liberated while still alive, happy and blessed. He is happy even in samsara. 18.26

Nānā-vicāra-suśrānto dhīro viśrāntim āgataḥ
Na kalpate na jānāti na śṛṇoti na paśyati. 18.27

He who has had enough of endless considerations and has attained to peace, does not think, know, hear or see. 18.27

Asamādhē avikṣepān na mumukṣur na c'etaraḥ
Niścītya kalpitam paśyan brahm'aiv'āste mahāśayaḥ. 18.28

He who is beyond mental stillness and distraction, does not desire either liberation or its opposite. Recognising that things are just constructions of the imagination, that great soul lives as God here and now. 18.28

Yasy'antaḥ syād ahaṅkāro na karoti karoti saḥ
Nirahaṅkāra-dhīreṇa na kiñcid akṛtam kṛtam. 18.29

He who feels responsibility within, acts even when doing nothing, but there is no sense of done or undone for the wise man who free from the sense of responsibility. 18.29

N'odvignaṃ na ca santuṣṭam akartṛ spanda-varjitaṃ
Nirāśaṃ gata-sandehaṃ cittaṃ muktasya rājate. 18.30

The mind of the liberated man is not upset or pleased. It shines unmoving, desireless, and free from doubt. 18.30

Nirdhyātum ceṣṭitum vā'pi yac cittaṃ na pravarttate
Nirnimittam idaṃ kin tu nirdhyāyeti viceṣṭate. 18.31

He whose mind does not set out to meditate or act, still meditates and acts but without an object. 18.31

Tattvaṃ yath'artham ākarṇya mandaḥ prāpnoti mūḍhatām
Atha v'āyāti saṅkocam amūḍhaḥ ko'pi mūḍhavat. 18.32

A stupid man is bewildered when he hears the ultimate truth, while even a clever man is humbled by it just like the fool. 18.32

Ek'āgratā nirodho vā mūḍhair abhyasyate bhṛśam
Dhīrāḥ kṛtyaṃ na paśyanti suptavat sva-pade sthitāḥ. 18.33

The ignorant make a great effort to practise one-pointedness and the stopping of thought, while the wise see nothing to be done and remain in themselves like those asleep. 18.33

Aprayatnāt prayatnād vā mūḍho n'āpnoti nirvṛtim

Tattva-niścaya-mātreṇa prājñno bhavati nirvṛtaḥ. 18.34

The stupid does not attain cessation whether he acts or abandons action, while the wise man find peace within simply by knowing the truth. 8.34

Śuddhaṁ buddhaṁ priyaṁ pūrṇaṁ niṣprapañcaṁ nirāmayam
Ātmānaṁ taṁ na jānanti tatr'ābhyāsa-parā janāḥ. 18.35

People cannot come to know themselves by practices - pure awareness, clear, complete, beyond multiplicity and faultless though they are. 8.35

N'āpnoti karmaṇā mokṣaṁ vimūḍho'bhyāsa-rūpiṇā
Dhanyo vijñāna-mātreṇa muktas tiṣṭhaty avikriyaḥ. 18.36

The stupid does not achieve liberation even through regular practice, but the fortunate remains free and actionless simply by understanding. 18.36

Mūḍho n'āpnoti tad brahma yato bhavitum icchati
Anicchann api dhīro hi para-brahma-svarūpa-bhāk. 18.37

The stupid does not attain Godhead because he wants it, while the wise man enjoys the Supreme Godhead without even wanting it. 18.37

Nirādhārā grahavya-grā mūḍhāḥ saṁsāra-poṣakāḥ
Eṭasy'ānārtha-mūlasya mūla-cchedaḥ kṛto budhaiḥ. 18.38

Even when living without any support and eager for achievement, the stupid are still nourishing samsara, while the wise have cut at the very root of its unhappiness. 18.38

Na śāntiṁ labhate mūḍho yataḥ śamitum icchati
Dhīras tattvaṁ viniścītya sarvadā śānta-mānasaḥ. 18.39

The stupid does not find peace because he desires it, while the wise discriminating the truth is always peaceful minded. 18.39

Kv'ātmano darśanaṁ tasya yad dṛṣṭam avalambate
Dhīrās taṁ taṁ na paśyanti paśyanty ātmānam avyayam. 19.40

How can there be self knowledge for him whose knowledge depends on what he sees. The wise do not see this and that, but see themselves as infinite. 18.40

Kva nirodho vimūḍhasya yo nirbandhaṁ karoti vai
Sv'ārāmasya'aiva dhīrasya sarvadā'sāv akṛtrimāḥ. 18.41

How can there be cessation of thought for the misguided who is striving for it. Yet it is there always naturally for the wise man delighting in himself. 18.41

Bhāvasya bhāvakaḥ kaścīn na kiñcid bhāvako'paraḥ
Ubhay'ābhāvakaḥ kaścīd evam eva nirākulaḥ. 18.42

Some think that something exists, and others that nothing does. Rare is the man who does not think either, and is thereby free from distraction. 18.42

Śuddham advayam ātmānaṁ bhāvayanti ku-buddhayaḥ
Na tu jānanti saṁmohād yāvaj-jīvam anirvṛtāḥ. 18.43

Those of weak intelligence think of themselves as pure nonduality, but because of their delusion do not really know this, and so remain unfulfilled all their lives. 18.43

Mumukṣor buddhir ālambam antareṇa na vidyate
Nirālamb' aiva niṣkāma buddhir muktasya sarvadā. 18.44

The mind of the man seeking liberation can find no resting place within, but the mind of the liberated man is always free from desire by the very fact of being without a resting place. 18.44

Viṣaya-dvīpino vīkṣya cakitāḥ śaraṇ'ārthinaḥ
Viśanti jhatīti kroḍaṁ nirodh'aikāgra-siddhaye. 18.45

Seeing the tigers of the senses the frightened refuge-seekers at once enter the cave in search of cessation of thought and one-pointedness. 18.45

Nirvāsanam harim dṛṣṭvā tūṣṇīm viṣaya-dantinaḥ
Palāyante na śaktās te sevante kṛta-cāṭavaḥ. 18.46

Seeing the desireless lion the elephants of the senses silently run away, or, if that is impossible, serve him like courtiers. 18.46

Na mukti-kārikāṁ dhatte niḥśaṅko yukta-mānasaḥ
Paśyan śṛṇvan sprśan jighrann aśnann āste yathā-sukham. 18.47

The man who is free from doubts and whose mind is free does not bother about means of liberation. Whether seeing, hearing, feeling smelling or tasting, he lives at ease. 18.47

Vastu-śravaṇa-mātreṇa śuddha-buddhir nirākulaḥ
N' aiv' ācāram-anācāram audāsyam vā prapaśyati. 18.48

He whose mind is pure and undistracted from just hearing of the Truth does not see anything to do or anything to avoid or even a cause for indifference. 18.48

Yadā yat-karttum āyāti tadā tat-kurute rjuḥ
Śubham vā'py aśubham vā'pi tasya ceṣṭā hi bālavat. 18.49

The upright person does whatever presents itself to be done, good or bad, for his actions are like those of a child. 18.49

Svā-tantryāt sukham āpnoti svā-tantryāl labhate param
Svā-tantryān nirvṛtiṁ gacchet svā-tantryāt paramam padam. 18.50

By inner freedom one attains happiness, by inner freedom one reaches the Supreme, by inner freedom one comes to absence of thought, by inner freedom to the Ultimate State. 18.50

Akartṛtvam abhokṛtvaṁ sv'ātmano manyate yadā
Tadā kṣīṇā bhavanty eva samastāś citta-vṛttayaḥ. 18.51

When one sees oneself as neither the doer nor the reaper of the consequences, then all mind waves come to an end. 18.51

Ucchrīkhalā'py akṛtikā sthitir dhīrasya rājate
Na tu sasṛḥa-cittasya śāntir mūḍhasya kṛtrimā. 18.52

The spontaneous unassuming behaviour of the wise is noteworthy, but not the deliberate purposeful stillness of the fool. 18.52

Vilasanti mahābhogair viśanti giri-gahvarān
Nirasta-kalpanā dhīrā abaddhā mukta-buddhayaḥ. 18.53

The wise who are rid of imagination, unbound and with unfettered awareness may enjoy themselves in the midst of many goods, or alternatively go off to mountain caves. 18.53

Śrotṛiyanā devatāṁ tīrtham aṅganāṁ bhūpatiṁ priyam
Dṛṣṭvā sampūjya dhīrasya na kā'pi hṛdi vāsanā. 18.54

There is no attachment in the heart of a wise man whether he sees or pays homage to a learned brahmin, a celestial being, a holy place, a woman, a king or a friend. 18.54

Bhṛtyaiḥ putraiḥ kalatraiś ca dauhitraiś cā'pi gotri-jaiḥ
Vihasya dhik-kṛto yogī na yāti vikṛtiṁ manāk. 18.55

A yogi is not in the least put out even when humiliated by the ridicule of servants, sons, wives, grandchildren or other relatives. 18.55

Santuṣṭo'pi na santuṣṭaḥ khinno'pi na ca khidyate
Tasy'āścarya-daśām tām tām tādr̥ṣā eva jānate. 18.56

Even when pleased he is not pleased, not suffering even when in pain. Only those like him can know the wonderful state of such a man. 18.56

Kartavyatai'va saṁsāro na tām paśyanti sūrayaḥ
Śūnyākārā nirākārā nirvikārā nirāmayāḥ. 18.57

It is the feeling that there is something that needs to be achieved which is samsara. The wise who are of the form of emptiness, formless, unchanging and spotless see nothing of the sort. 18.57

Akurvann api saṁkṣobhād vyagraḥ sarvatra mūḍhadhīḥ
Kurvann api tu kṛtyāni kuśalo hi nirākulaḥ. 18.58

Even when doing nothing the fool is agitated by restlessness, while a skilful man remains undisturbed even when doing what there is to do. 18.58

Sukham āste sukhaṁ śete sukham āyāti yāti ca

Sukham vakti sukham buñkte vyavahāre'pi śāntadhīḥ. 18.59

Happy he stands, happy he sits, happy sleeps and happy he comes and goes. Happy he speaks, and happy he eats. This is the life of a man at peace. 18.59

Svabhāvād yasya n'aiv'ārtir lokavad vyavahāriṇaḥ
Mahā-hrada iv'ākṣobhyo gata-kleśaḥ suśobhate. 18.60

He who of his very nature feels no unhappiness in his daily life like worldly people, remains undisturbed like a great lake, cleared of defilement. 18.60

Nivṛttir api mūḍhasya pravṛttir upajāyate
Pravṛttir api dhīrasya nivṛtti-phalam āginī. 18.61

Even abstention from action has the effect of action in a fool, while even the action of the wise man brings the fruits of inaction. 18.61

Parigraheṣu vairāgyam prāyo mūḍhasya drśyate
Dehe vicalit'āśasya kva rāgaḥ kva virāgatā. 18.62

A fool often shows aversion towards his belongings, but for him whose attachment to the body has dropped away, there is neither attachment nor aversion. 18.62

Bhāvanā'bhāvanā-saktā drṣṭir mūḍhasya sarvadā
Bhāvya-bhāvayā sā tu svasthasy'ādrṣṭi-rūpiṇī. 18.63

The mind of the fool is always caught in thinking or not thinking, but the wise man's is of the nature of no thought because he thinks what is appropriate. 18.63

Sarv'ārambheṣu niṣkāmo yaś cared bālavan muniḥ
Na lepaṣ tasya śuddhasya kriyamāṇo'pi karmaṇi. 18.64

For the seer who behaves like a child, without desire in all actions, there is no attachment for such a pure one even in performing actions. 18.64

Sa eva dhanya ātma-jñāḥ sarva-bhāveṣu yaḥ samaḥ
Paśyan śṛṇvan sprśan jighrann aśnan nistarṣa-mānasaḥ. 18.65

Blessed is he who knows himself and is the same in all states, with a mind free from craving whether he is seeing, hearing, feeling, smelling or tasting. 18.65

Kva saṁsāraḥ kva c'ābhāsaḥ kva sādhyam kva ca sādhanam
Ākāśa-sṭhe'va dhīrasya nirvikalpasya sarvadā. 18.66

There is no-one subject to samsara, no sense of individuality, goal or means to the goal in the eyes of the wise man who is always free from imaginations, and unchanging like space? 18.66

Sa jayaty artha-sanyāsī pūrṇa-svarasa-vigrahaḥ
Akṛtrimo'navacchinne samādhir yasya vartate. 18.67

Glorious is he who has abandoned all goals and is the incarnation of the satisfaction, which is his very nature, and whose inner focus on the Unconditioned is quite spontaneous. 18.67

Bahun'ātra kim uktena jñāta-tattvo mahāśayaḥ
Bhoga-mokṣa-nirākāṁkṣī sadā sarvatra nīrasaḥ. 18.68

In brief, the great-souled man who has come to know the Truth is without desire for either pleasure or liberation, and is always and everywhere free from attachment. 18.68

Mahad-ādi jagad-dvaitaṁ nāma-mātra-vijṛmbhitam
Vihāya śuddha-bodhasya kim kṛtyam avaśiṣyate. 18.69

What remains to be done by the man who is pure awareness and has abandoned everything that can be expressed in words from the highest heaven to the earth itself? 18.69

Bhrama-bhṛtam idaṁ sarvaṁ kiñcin n'āstī'ti niścayī
Alakṣya-sphūraṇaḥ śuddhaḥ svabhāven'aiva śāmyati. 18.70

The pure man who has experienced the Indescribable attains peace by virtue of his very nature, realising that all this is nothing but illusion, and that nothing is. 18.70

Śuddha-sphuraṇa-rūpasya dṛśya-bhāvam apaśyataḥ
Kva vidhiḥ kva vairāgyaṁ kva tyāgaḥ kva śamo'pi vā. 18.71

There are no rules, dispassion, renunciation or meditation for one who is pure receptivity by nature, and admits no knowable form of being. 18.71

Sphurato'nanta-rūpeṇa prakṛtiṁ ca na paśyataḥ
Kva bandhaḥ kva ca vā mokṣaḥ kva harṣaḥ kva viśāditā. 18.72

For him who shines with the radiance of Infinity and is not subject to natural causality there is neither bondage, liberation, pleasure nor pain. 18.72

Buddhi-paryanta-saṁsāre māyā-mātraṁ vivartate
Nirmamo nirahaṅkāro niṣkāmaḥ śobhate budhaḥ. 18.73

Pure illusion reigns in samsara which will continue until self realisation, but the enlightened man lives in the beauty of freedom from me and mine, from the sense of responsibility and from any attachment. 18.73

Akṣayaṁ gata-santāpam ātmānaṁ paśyato muneh
Kva vidyā ca kva vā viśvaṁ kva deho'haṁ mama'ti vā. 18.74

For the seer who knows himself as imperishable and beyond pain there is neither knowledge, a world nor the sense that I am the body or the body mine. 18.74

Nirodh'ādīni karmāṇi jahāti jaḍdhīr yadi
Mano-rathān pralāpāṁś ca kartum āpnoty atakṣaṇāt. 18.75

No sooner does a man of low intelligence give up activities like the elimination of thought than he falls into mind racing and chatter. 18.75

Mandaḥ śrutvā'pi tad-vastu na jahāti vimūḍhatām
Nirvikalpo bahir-yatnād antar-viṣaya-lālasaḥ. 18.76

A fool does not get rid of his stupidity even on hearing the truth. He may appear outwardly free from imaginations, but inside he is still hankering after the senses. 18.76

Jñānād galita-karmā yo loka-dṛṣṭyā'pi karma-kṛt
N'āpnoty avasaram karmam vaktum iva na kiñcana. 18. 77

Though in the eyes of the world he is active, the man who has shed action through knowledge finds no means of doing or speaking anything. 18.77

Kva tamaḥ kva prakāśo vā hānaṁ kva ca na kiñcana
Nirvikārasya dhīrasya nirātānkasya sarvadā. 18.78

For the wise man who is always unchanging and fearless there is neither darkness nor light nor destruction, nor anything. 18.78

Kva dhairyam kva vivekitvam kva nirātānkatā'pi vā
Anirvācyā-svabhāvasya niḥsvabhāvasya yoginaḥ. 18.79

There is neither fortitude, prudence nor courage for the yogi whose nature is beyond description and free of individuality. 18.79

Na svargo nai'va narako jīvan-muktir na cai'va hi
Bahunā'tra kim uktena yoga-dṛṣṭyā na kiñcana. 18.80

There is neither heaven nor hell nor even liberation during life. In a nutshell, in the sight of the seer nothing exists at all. 18.80

Nai'va prārthayate lābham n'ālābhen'ānuśocati
Dhīrasya śītalam cittam amṛtenai'va pūritam. 18.81

He neither longs for possessions nor grieves at their absence. The calm mind of the sage is full of the nectar of immortality. 18.81

Na śāntam stauti niṣkāmo na duṣṭam api nindati
Sama-duḥkha-sukhas tṛptaḥ kiñcit kṛtyam na paśyati. 18.82

The dispassionate man does not praise the good or blame the wicked. Content and equal in pain and pleasure, he sees nothing that needing doing. 18.82

Dhīro na dveṣṭi saṁsāram ātmānam na didṛkṣati
Harṣ'āmarṣa-vinirmukto na mṛto na ca jīvati. 18.83

The wise man is not averse to samsara, nor does he seek to know himself. Free from pleasure and impatience, he is not dead and he is not alive. 18.83

Niḥsnehaḥ putra-dār'ādau niṣkāmo viṣayeṣu ca
Niścantaḥ svaśarīre'pi nirāśaḥ śobhate budhaḥ. 18.84

The wise man excels by being free from anticipation, without attachment to such things as children or wives, free from desire for the senses, and not even concerned about his own body. 18.84

Tuṣṭiḥ sarvatra dhīrasya yathā-patita-vartinaḥ
Svacchandaṁ carato deśān yatr'āstamita-śāyinaḥ. 18.85

The wise man, who lives on whatever happens to come to him, roaming wherever he pleases, and sleeping wherever the sun happens to set, is at peace everywhere. 18.85

Patat'ūdetu vā deho n'āsyā cintā mah'ātmanaḥ
Svabhāva-bhūmi-viśrānti-vismṛt'āśeṣa-saṁsṛteḥ. 18.86

Whether his body rises or falls, the great souled one gives it no thought, having forgotten all about samsara in coming to rest on the ground of his true nature. 18.86

Akiñcanaḥ kāma-cāro nirdvandvaś chinna-saṁśayaḥ
Asaktaḥ sarva-bhāveṣu kevalo ramate budhaḥ. 18.87

The wise man has the joy of being complete in himself and without possessions, acting as he pleases, free from duality and rid of doubts, and without attachment to any creature. 18.87

Nirmamaḥ śobhate dhīraḥ sama-loṣṭ'āśma-kāñcanaḥ
Subhinna-hṛdaya-granthir vinirdhūta-rajasa-tamaḥ. 18.88

The wise man excels in being without the sense of "me". Earth, a stone or gold are the same to him. The knots of his heart have been rent asunder, and he is freed from greed and blindness. 18.88

Sarvatr'ānavadhānasya na kiñcid vāsanā hṛdi
Mukt'ātmano vitṛptasya tulanā kena jāyate. 18.89

Who can compare with that contented, liberated soul who pays no regard to anything and has no desire left in his heart? 18.89

Jānann api na jānāti paśyann api na paśyati
Bruvann api na ca brūte ko'nyo nirvāsanād ṛte. 18.90

Who but the upright man without desire knows without knowing, sees without seeing and speaks without speaking? 18.90

Bhikṣur vā bhūpatir vā'pi yo niṣkāmaḥ sa śobhate
Bhāveṣu galitā yasya śobhan'āśobhanā matiḥ. 18.91

Beggar or king, he excels who is without desire, and whose opinion of things is rid of "good" and "bad". 18.91

Kva svācchandyam kva saṅkocaḥ kva vā tattva-viniścayaḥ

Nirvyāj'ārjava-bhūtasya carit'ārthasya yoginaḥ. 18.92

There is neither dissolute behaviour nor virtue, nor even discrimination of the truth for the sage who has reached the goal and is the very embodiment of guileless sincerity. 18.92

Ātma-viśrānti-ṭṛptena nirāśena gat'ārtinā
Antar yad anubhūyeta tat kathaṁ kasya kathyate. 18.93

That which is experienced within by one desireless and free from pain, and content to rest in himself - how could it be described, and of whom? 18.93

Supto'pi na suṣuptau ca svapne'pi śayito na ca
Jāgare'pi na jāgarti dhīras ṭṛptaḥ pade pade. 18.94

The wise man who is contented in all circumstances is not asleep even in deep sleep, not sleeping in a dream, nor waking when he is awake. 18.94

Jñāḥ sacinto'pi niścintaḥ sendriyo'pi nirindriyaḥ
Subuddhir api nirbuddhiḥ sāhaṅkāro'nahaṅkṛtiḥ. 18.95

The seer is without thoughts even when thinking, without senses among the senses, without understanding even in understanding and without a sense of responsibility even in the ego. 18.95

Na sukhī na ca vā duḥkhī na virakto na saṅgavān
Na mumukṣur na vā muktā na kiñcinn na ca kiñcana. 18.96

Neither happy nor unhappy, neither detached nor attached, neither seeking liberation nor liberated, he is neither something nor nothing. 18.96

Vikṣepe'pi na vikṣiptaḥ samādhau na samādhimān
Jāḍye'pi na jaḍo dhanyaḥ paṇḍatye'pi na paṇḍitaḥ. 18.97

Not distracted in distraction, in mental stillness not poised, in stupidity not stupid, that blessed one is not even wise in his wisdom. 18.97

Mukto yathā-sthiti-svastaḥ kṛta-kartavya-nirvṛtaḥ
Samaḥ sarvatra vaitṛṣṇyān na smaraty akṛtaṁ kṛtam. 18.98

The liberated man is self-possessed in all circumstances and free from the idea of "done" and "still to do". He is the same wherever he is and without greed. He does not dwell on what he has done or not done. 18.98

Na prīyate vandyamāno nindyamāno na kupyati
N'aiv'odvijati maraṇe jīvane n'ābhinandati. 18.99

He is not pleased when praised nor upset when blamed. He is not afraid of death nor attached to life. 18.99

Na dhāvati jan'ākīrṇaṁ n'āraṇyam upaśānta-dhīḥ
Yathā-tathā yatra-tatra sama ev'āvatiṣṭhate. 18.100

A man at peace does not run off to popular resorts or to the forest. Whatever and wherever, he remains the same. 18.100

Janaka uvāca

Janaka

Tattva-vijñāna-sandarśam ādāya hṛdayodarāt
Nānā-vidha-parāmarśa-śaly'oddhāraḥ kṛto mayā. 19.1

Using the tweezers of the knowledge of the truth I have managed to extract the painful thorn of endless opinions from the recesses of my heart. 19.1

Kva dharmāḥ kva ca vā kāmāḥ kva c'ārthāḥ kva vivekitā
Kva dvaitam kva ca vā'dvaitam svamahimni sthitasya me. 19.2

For me, established in my own glory, there are no religious obligations, sensuality, possessions, philosophy, duality or even non-duality. 19.2

Kva bhūtam kva bhaviṣyad vā vartamānam api kva vā
Kva deśaḥ kva ca vā nityam svamahimni sthitasya me. 19.3

For me established in my own glory, there is no past, future or present. There is no space or even eternity. 19.3

Kva c'ātmā kva ca vā'nātmā kva śubham kvā'subham yathā
Kva cintā kva ca vā'cintā svamahimni sthitasya me. 19.4

For me established in my own glory, there is no self or non-self, no good or evil, no thought or even absence of thought. 19.4

Kva svapnaḥ kva suṣuptir vā kva ca jāgaraṇam tathā
Kva turiyam bhayam vā'pi svamahimni sthitasya me. 19.5

For me established in my own glory, there is no dreaming or deep sleep, no waking nor fourth state beyond them, and certainly no fear. 19.5

Kva dūram kva samīpam vā bahyam kvā'bhyantaram kva vā
Kva sthūlam kva ca vā sūkṣmam svamahimni sthitasya me. 19.6

For me established in my own glory, there is nothing far away and nothing near, nothing within or without, nothing large and nothing small. 19.6

Kva mṛtyur-jīvitam vā kva lokāḥ kvā'sya kva laukikam
Kva layaḥ kva samādhir vā svamahimni sthitasya me. 19.7

For me established in my own glory, there is no life or death, no worlds or things of this world, no distraction and no stillness of mind. 19.7

Alaṁ tri-varga-kathayā yogasya kathayā'py alam
Alaṁ vijñāna-kathayā viśrāntasya mam'ātmani. 19.8

For me remaining in myself, there is no need for talk of the three goals of life, of yoga or of knowledge. 19.8

Janaka uvāca

Janaka

Kva bhūtāni kva deho vā kv'endriyāṇi kva vā manaḥ
Kva śūnyaṁ kva ca nairāśyaṁ matsvarūpe nirañjane. 20.1

In my unblemished nature there are no elements, no body, no faculties no mind. There is no void and no despair. 20.1

Kva śāstraṁ kv'ātma-vijñānaṁ kva vā nirviṣayaṁ manaḥ
Kva tṛptiḥ kva vitṛṣṇatvaṁ gata-dvandvasya me sadā. 20.2

For me, free from the sense of dualism, there are no scriptures, no self-knowledge, no mind free from an object, no satisfaction and no freedom from desire. 20.2

Kva vidyā kva ca vā'vidyā kvā'haṁ kv'edaṁ mama kva vā
Kva bandhaḥ kva ca vā mokṣaḥ svarūpasya kva rūpitā. 20.3

There is no knowledge or ignorance, no "me", "this" or "mine", no bondage, no liberation, and no property of self-nature. 20.3

Kva prārabdhāni karmāṇi jīvan-muktir api kva vā
Kva tad videha-kaivalyaṁ nirviśeṣasya sarvadā. 20.4

For him who is always free from individual characteristics there is no antecedent causal action, no liberation during life, and no fulfilment at death. 20.4

Kva kartā kva ca vā bhoktā niṣkriyaṁ sphuraṇaṁ kva vā
Kvā'parokṣaṁ phalaṁ vā kva niḥsvabhāvasya me sadā. 20.5

For me, free from individuality, there is no doer and no reaper of the consequences, no cessation of action, no arising of thought, no immediate object, and no idea of results. 20.5

Kva lokaṁ kva mumukṣur vā kva yogī jñānavān kva vā
Kva baddhaḥ kva ca vā muktaḥ sva-svarūpe'ham advaye. 20.6

There is no world, no seeker for liberation, no yogi, no seer, no-one bound and no-one liberated. I remain in my own non-dual nature. 20.6

Kva sṛṣṭiḥ kva ca saṁhāraḥ kva sādhyāṁ kva ca sādhanam
Kva sādhaḥ kva siddhir vā svasvarūpe'ham advaye. 20.7

There is no emanation or return, no goal, means, seeker or achievement. I remain in my own non-dual nature. 20.7

Kva pramātā pramāṇam vā kva prameyam kva ca pramā
Kva kiñcit kva na kiñcid vā sarvadā vimalasya me. 20.8

For me who am forever unblemished, there is no assessor, no standard, nothing to assess, and no assessment. 20.8

Kva vikṣepaḥ kva c' aikagryam kva nirbodhaḥ kva mūḍhatā
Kva harṣaḥ kva viṣādo vā sarvadā niṣkriyasya me. 20.9

For me who am forever actionless, there is no distraction or one-pointedness of mind, no lack of understanding, no stupidity, no joy and no sorrow. 20.9

Kva caiṣa vyavahāro vā kva ca sā param'ārthatā
Kva sukham kva ca vā dukham nirvimarśasya me sadā. 20.10

For me who am always free from deliberations there is neither conventional truth nor absolute truth, no happiness and no suffering. 20.10

Kva māyā kva ca saṁsāraḥ kva prītir viratiḥ kva vā
Kva jīvaḥ kva ca tad-brahma sarvadā vimalasya me. 20.11

For me who am forever pure there is no illusion, no samsara, no attachment or detachment, no living organism, and no God. 20.11

Kva pravṛttir nirvṛttir vā kva muktiḥ kva ca bandhanam
Kūṭastha-nirvibhāgasya svasthasya mama sarvadā. 20.12

For me who am forever unmovable and indivisible, established in myself, there is no activity or inactivity, no liberation and no bondage. 20.12

Kv'opadeśaḥ kva vā śāstraṁ kva śiṣyaḥ kva ca vā guruḥ
Kva c'āsti puruṣ'ārtho vā nirupādheḥ śivasya me. 20.13

For me who am blessed and without limitation, there is no initiation or scripture, no disciple or teacher, and no goal of human life. 20.13

Kva c'āsti kva ca vā n'āsti kv'āsti c'aikam kva ca dvayam
Bahun'ātra kim uktena kiñcin n'ottiṣṭhate mama. 20.14

There is no being or non-being, no unity or dualism. What more is there to say? There is nothing outside of me. 20.14

End