

# Ashtavakra Gita

Translated by Vedic Scriptures

## First Chapter

Old king Janaka asks the young Ashtavakra: How knowledge is attained, how liberation is attained and how non-attachment is attained, please tell me all this. 1

Sri Ashtavakra answers: If you wish to attain liberation, give up the passions (desires for sense objects) as poison. Practice forgiveness, simplicity, compassion, contentment and truth as nectar. 2

You are neither earth, nor water, nor fire, nor air or space. To liberate, know the witness of all these as conscious self. 3

If you detach yourself from the body and rest in consciousness, you will become content, peaceful and free from bondage immediately. 4

You do not belong to 'Brahman' or any other caste, you do not belong to 'Celibate' or any other stage, nor are you anything that the eyes can see. You are unattached, formless and witness of everything, so be happy. 5

Righteousness, unrighteousness, pleasure and pain are connected with the mind and not with the all-pervading you. You are neither the doer nor the reaper of the actions, so you are always almost free. 6

You are the solitary witness of all that is, almost always free. Your only bondage is understanding the seer to be someone else. 7

Ego poisons you to believe: "I am the doer". Believe "I am not the doer". Drink this nectar and be happy. 8

The resolution "I am single, pure knowledge" consumes even the dense ignorance like fire. Be beyond disappointments and be happy. 9

Feel the ecstasy, the supreme bliss where this world appears unreal like a snake in a rope, know this and move happily. 10

If you think you are free you are free. If you think you are bound you are bound. It is rightly said: You become what you think. 11

The soul is witness, all-pervading, infinite, one, free, inert, neutral, desire-less and peaceful. Only due to illusion it appears worldly. 12

Meditate on unchanging, conscious and non-dual Self. Be free from the illusion of 'I' and think this external world as part of you. 13

O son, you have become habitual of thinking: "I am body" since long. Experience the Self and by this sword of knowledge cut that bondage and be happy. 14

You are free, still, self-luminous, stainless. Trying keep yourself peaceful by meditation is your bondage. 15

You have pervaded this entire universe; really, you have pervaded it all. You are pure knowledge, don't get disheartened. 16

You are desire-less, changeless, solid and abode to calmness, unfathomable intelligent. Be peaceful and desire nothing but consciousness. 17

Know that form is unreal and only the formless is permanent. Once you know this, you will not take birth again. 18

Just as form exists inside a mirror and outside it, Supreme Self exists both within and outside the body. 19

Just as the same space exists both inside and outside a jar, the eternal, continuous God exists in all. 20

## Second Chapter

King Janaka says: Amazingly, I am flawless, peaceful, beyond nature and of the form of knowledge. It is ironical to be deluded all this time. 1

As I illumine this body, so I illumine the world. Therefore, either the whole world is mine or nothing is. 2

Now abandoning this world along with the body, Lord is seen through some skill. 3

Just as waves, foam and bubbles are not different from water, similarly all this world which has emanated from self, is not different from self. 4

On reasoning, cloth is known to be just thread, similarly all this world is self only. 5

Just as the sugar made from sugarcane juice has the same flavor, similarly this world is made out from me and is constantly pervaded by me. 6

Due to ignorance, self appears as the world; on realizing self it disappears. Due to oversight a rope appears as a snake and on correcting it, snake does not appear any longer. 7

Light is my very nature and I am nothing else besides that. That light illumines the ego as it illumines the world. 8

Amazingly, this imagined world appears in me due to ignorance, as silver in seashell, a snake in the rope, water in the sunlight. 9

This world is originated from me and gets absorbed in me, like a jug back into clay, a wave into water, and a bracelet into gold. 10

Amazing! Salutations to me who is indestructible and remains even after the destruction of whole world from Brahma down to the grass. 11

Amazing! Salutations to me who is one, who appears with body, neither goes nor come anywhere and pervades all the world. 12

Amazing! Salutations to me who is skilled and there is no one else like him, who without even touching this body, holds all the world. 13

Amazing! Salutations to me who either does not possess anything or possesses anything that could be referred by speech and mind. 14

Knowledge, object of knowledge and the knower, these three do not exist in reality. The flawless self appears as these three due to ignorance. 15

Definitely, duality (distinction) is the fundamental reason of suffering. There is no other remedy for it other than knowing that all that is visible, is unreal, and that I am one, pure consciousness. 16

I am of the nature of light only, due to ignorance I have imagined other attributes in me. By reasoning thus, I exist eternally and without cause. 17

For me there is neither bondage nor liberation. I am peaceful and without support. This world though imagined in me, does not exist in me in reality. 18

Definitely this world along with this body is non-existent. Only pure, conscious self exists. What else is there to be imagined now? 19

The body, heaven and hell, bondage and liberation, and fear, these are all unreal. What is my connection with them who is conscious. 20

Amazingly, I do not see duality in a crowd, it also appear desolate. Now who is there to have an attachment with. 21

I am not the body, nor is the body mine. I am consciousness. My only bondage is the thirst for life. 22

Amazingly, as soon as the mental winds arise in the infinite ocean of myself, many waves of surprising worlds come into existence. 23

As soon as these mental winds subside in the infinite ocean of myself, the world boat of trader-like 'jeeva' gets destroyed as if by misfortune. 24

Amazingly, in the infinite ocean of myself, the waves of life arise, meet, play and disappear naturally. 25

### **Third Chapter**

Ashtavakra says: Know self as indestructible and one. How could a wise man having self-knowledge can like acquiring wealth? 1

Not knowing self leads to attachment in false sense objects just as mistakenly understanding mother of pearl as silver invokes greed. 2

This world originates from self like waves from the sea. Recognizing, "I am That", why run like a poor? 3

After hearing self to be pure, conscious and very beautiful, how can you be attracted to sexual objects and get impure? 4

For a sage who knows himself to be is in all beings and all beings in him, retaining attachment is surprising! 5

For the one aspiring for highest non-dual Lord and fully aware of the meaning of liberation, subjugation to desires is surprising. 6

For a person having reached his last time, incapable of enjoying and knowing it to be enemy of the gained knowledge, it is surprising to be after sexual desires. 7

Surprise, unattached to this and the other world, those who can discriminate between the permanent and the impermanent, and wish to liberate are afraid of liberation. 8

The wise who always see self only, are neither pleased nor get angry whether they are feted or tormented. 9

How can noble men be perturbed by praise or blame who see their bodies alike to others. 10

Devoid of any questions, seeing this world as imagined in Maya, how can one with resolute intelligence be fearful of even the incident death? 11

Who can be compared to the saint, free from desires even in disappointment and satisfied with the knowledge of self? 12

Know this world to be visible due to its very nature, it is non-existent actually. How can a person with resolute intelligence discriminate things as to be taken or to be rejected? 13

One who has given up inner passions, is beyond doubts and is without any desires does not feel pain or pleasure due to random events. 14

## **Fourth Chapter**

Ashtavakra says: The self-aware wise man takes the worldly matter sportively, he just cannot be compared to a deluded person taking burdens of the situations. 1

A yogi feels no joy even after attaining a state for which Indra and all other demigods yearn for. 2

He who has self-knowledge remains untouched by good and bad even internally, as the sky cannot be contaminated by the presence of smoke in it. 3

Who can prevent a great man from living in the present as per his wish as he knows himself as this whole world. 4

From Brahma down to the grass, in all four categories of living creatures, who else can give up desire and aversion except an enlightened man. 5

It is very rare to know Self as One and Lord of the world, and he who knows this does not fear anyone or anything. 6

## **Fifth Chapter**

Ashtavakra says: You are not connected with anything. You are pure. What do you want to renounce? Dissolve this unreal connection and be one with Self. 1

As bubbles rise in the sea, the world originates from non-dual Self. Know this and be one with Self. 2

In spite of being visible from eyes, this world is unreal. You are immaculate and this world does not exist in you like an imagined snake in a rope. Know this and be one with Self. 3

Know yourself equal in pleasure and pain, complete, equal in hope and disappointment, equal in life and death and eternal and be one with Self. 4

## **Sixth Chapter**

Ashtavakra says: I am infinite like space, and this world is unimportant like a jar. This is Knowledge. This is neither to be renounced nor to be accepted but to be one with it. 1

I am like a vast ocean and the visible world is like its waves. This is Knowledge. This is neither to be renounced nor to be accepted but to be one with it. 2

This world is imagined in me like silver in a seashell. This is Knowledge. This is neither to be renounced nor to be accepted but to be one with it. 3

I exist in everyone like everyone is in me. This is Knowledge. This is neither to be renounced nor to be accepted but to be one with it. 4



## **Seventh Chapter**

King Janaka says: In infinite ocean of myself, world wanders here and there like a ship driven by its own wind. But it does not create turbulence in me. 1

In infinite ocean of myself, world rises and vanishes naturally like a wave by 'Maya'. But it does not cause any growth or damage to me. 2

In infinite ocean of myself, world exists like a dream. But I exist as supremely peaceful and formless. 3

In that infinite and stainless state, there remains no feeling of 'I' or any other feeling. Like this I exist, unattached, devoid of desires and at peace. 4

Surprise, I am pure consciousness and the world is like a magic. How can there be thoughts of useful and useless in me? 5

## **Eighth Chapter**

Sri Ashtavakra says: There is bondage, as long as mind desires something, grieves about something, sacrifices something, accepts something, is pleased about something or is angry about something. 1

Liberation is when mind does not desire, does not grieve, does not sacrifice, does not accept, is not pleased or get angry. 2

There is bondage when mind is attracted towards any of the visible things and liberation is when mind is not attracted to anything visible. 3

There is bondage, as long as there is feeling of 'I' and 'my' and liberation is when there is no feeling of 'I' and 'my'. Knowing this stay playful neither accepting nor sacrificing anything. 4

## **Ninth Chapter**

Sri Ashtavakra says: This is to be done and this should not be done, such confusions have never ended for anybody. Knowing this, be indifferent (neutral), be ascetic and don't follow such (ritualistic) rules. 1

O Son! Blessed and rare are those who observe the useless efforts of others and thereby extinguish their lust for life, luxuries and good food. 2

All this is impermanent and is surrounded by the three types of pain (body, luck and money). It is without any essence, contemptible and is to be abandoned. Only after deciding it firmly, peace is attained. 3

When was that age or time when there are no confusions for a person. So become indifferent to your doubts and attain happiness without much effort. 4

Having seen the difference of opinions among the great sages, saints and yogis, who will not get detached and attain peace. 5

Knowing consciousness directly, a guru, who is unattached and neutral, will definitely lead others out of the cycle of birth and death. 6

See the change in nature of elements as the change in quantity of finer (subtle) entities. After seeing this, you would be free from bondage immediately and would be established in your very nature. 7

This detachment will lead to rejection of desires and you as consciousness will remain as you are. 8

## **Tenth Chapter**

Sri Ashtavakra says: Give up the enemies, desires and money, the primary cause of many misfortunes. Rejecting these two will lead to righteousness and thus be indifferent to everything. 1

Look at friends, land, money, wife and other properties as a dream in Maya to be destroyed in three to five days. 2

Wherever there is attachment, there is world! Applying this mature non-attachment be free of desires and attain happiness. 3

Desires alone are the bondage for Self. Extinguishing desires is called liberation. Non-attachment to worldly things can only lead to continuous bliss. 4

You are one (without a second), conscious and pure and this world is non-conscious and illusory. You don't have a trace of ignorance and desire to know. 5

In past lives, many times your kingdoms, children, wives, bodies and comforts have destroyed despite of your attachment to them. 6

Any amount of wealth, desires and good deeds will not result in peace from this world of illusion. 7

In how many lives have you not taken pain in performing various activities with body, mind and speech. Now be non-attached to them. 8

## Eleventh Chapter

Sri Ashtavakra says: Change of states like presence (visibility, birth) and absence (invisibility, death) occur naturally. One who knows it with definiteness becomes free from defects, free from pain and attains peace easily. 1

God is the creator of all and no one else. One who knows it with definiteness becomes free from all internal desires. That serene man becomes indifferent everywhere. 2

Good and bad times are due to previous actions (which decide fate). One who knows it with definiteness becomes content and gains regular control on senses. He neither desires nor gets disappointed. 3

Pleasure-pain and birth-death are due to previous actions (which decide fate). One who knows it with definiteness acts without desire. He acts playfully and never gets attached to them. 4

Worry gives rise to suffering and nothing else. One who knows it with definiteness becomes free from worries and becomes content, peaceful and without any desire anywhere. 5

Neither I am this body, nor this body is mine. I am pure knowledge. One who knows it with definiteness gets liberated in this life. He neither remembers (acts done in) past nor (worries of) future. 6

From grass till Brahma, I alone exist and nothing else. One who knows it with definiteness becomes free from desires, becomes pure, peaceful and unattached to what he has or what he is yet to get. 7

This world of many wonders, actually does not exist. One who knows it with definiteness becomes free from desires and attains the form of pure existence. He finds unlimited peace. 8

## Twelfth Chapter

Sri Janaka says: First I developed indifference towards actions performed by body then I became indifferent to actions performed by speech. Now, I have become indifferent to all sorts of anxieties and stay as I am. 1

Unattached to sound and other senses and knowing that Self is not an object of sight, I remain free of disturbances and focused as I am. 2

Seeing the transitions between abnormal states of incorrect perception and the meditative states as a (natural) rule, I stay as I am. 3

O seer of God, away from the feelings to store or to leave and without any pleasure or pain, I stay as I am. 4

Looking at the various stages of life and their absence, rules accepted and prohibited by mind and such options, I stay as I am. 5

Being aware of the ignorance in performing rituals and knowing the Truth properly, I stay as I am. 6

While thinking about the Unthinkable, we ponder over our thoughts only. So abandoning that thought, I stay as I am. 7

He who follows thus gets liberated. One whose nature is like this gets liberated. 8

## **Thirteenth Chapter**

Sri Janaka says: The inherent quality of having nothing is hard to attain, even with just a loincloth. Hence I exist in pleasure at all times abandoning both the feelings of renunciation and acquisition. 1

Actually, there exist no pain due to body, no pain due to speech, no pain due to mind. Abandoning all the efforts, I exist pleasantly in all situations. 2

No action is ever committed, in reality. Understanding thus I exist pleasantly in all situations by just doing what is to be done. 3

Yogis, attached with their bodies think in terms of doing or avoiding certain actions. This causes bondage. But I exist pleasantly in all situations abandoning the feelings of attachment and detachment. 4

I, actually, incur no benefit or loss while taking rest, moving, sleeping, sitting, walking or dreaming. Hence I exist pleasantly in all situations. 5

I lose nothing by sleeping and gain nothing by action or inaction. Hence I exist pleasantly in all situations abandoning the feelings of joy and sorrow. 6

I understand by experience that pleasure and pain come and go again and again. Hence I exist pleasantly in all situations abandoning the feelings of auspicious (good) and inauspicious (bad). 7

## **Fourteenth Chapter**

Sri Janaka says: He, who is thoughtless by nature and desires only very rarely becomes mostly free from the past memories as if a person from a dream when he wakes up. 1

When I do not have any desires left, what will I do of wealth, friends, sensual satisfaction, scriptures or knowledge. 2

Realizing the witness who is called God or Lord, I became indifferent to bondage or liberation and do not worry for my liberation. 3

The state which is without desires within, and is carefree outwardly just like a mad man, can only be recognized by someone in the same enlightened state. 4



## **Fifteenth Chapter**

Sri Ashtavakra says: A man with honest approach can attain enlightenment by ordinary instructions. Without it even the life long curiosity is not going to help. 1

Indifference in sense objects is liberation and interest in them is bondage. Knowing thus, do as you like. 2

Eloquent, intelligent and industrious men become calm, silent and inactive after knowing the Truth so the people who are after worldly pleasure discard it. 3

Neither are you this body nor this body is yours, you are not the doer of actions or the one who bears their results. You are consciousness, eternal witness and without desires so stay blissfully. 4

Liking and disliking are traits of mind and you are not mind in any case. You are choiceless. You are of the form of knowledge and flawless so stay blissfully. 5

Know that all beings exist in you and you exist in all beings. So leave ego and attachment and stay blissfully. 6

Undoubtedly, this world is created from you just like waves from the sea. You are consciousness so leave all worries. 7

O dear, trust your experience, have faith on it. Don't have any doubt on this experience. You are Knowledge. You are beyond nature and Lord. 8

This body, which is composed of three attributes of nature stays, comes and goes. Soul (you) neither come nor go, so why do you bother about it. 9

This body may remain till the end of Nature or is destroyed today, you are not going to gain and lose anything from it as you are consciousness. 10

This world rises and subsides in you naturally as waves in a great ocean. You do not gain or lose from it. 11

O dear! you are pure consciousness only and this world is not separate from you. So how can anything be considered superior or inferior. 12

You are alone in this imperishable, calm, conscious and stainless space so how can birth, action and ego be imagined in you. 13

You being one, appear to be many due to your multiple reflection. Is gold different from bracelets, armlets and anklets? 14

This is me and that is not me, give up all such dualities. Decide that as a soul, you are everything, have no other resolutions and stay blissfully. 15

This world appears to be real only due to ignorance. You alone exist in reality. There is nothing worldly or unworldly apart from you anyhow. 16

Decide that, this world is unreal like an illusion (or dream) and does not exist at all. Without becoming free from desires and actions, nobody attains peace. 17

Truth or the ocean of being alone existed, exists and will exist. You neither have bondage nor liberation. Be fulfilled and wander happily. 18

You are of the form of consciousness, do not get anxious with different resolves and alternatives. Be at peace and remain in your blissful form pleasantly. 19

Remove your focus from anything and everything and do not think in your heart. You are soul and free by your very nature, what is there to think in it? 20

## Sixteenth Chapter

Sri Ashtavakra says: O dear! Even after hearing from many scholars or reading many scriptures, you will not be established in self as after forgetting every single thing. 1

You can either enjoy fruits of your action or enjoy meditative state. Since you are knowledgeable, stopping all desires of your mind will give you more pleasure. 2

It is effort which is cause of everyone's pain but nobody knows it. By following just this flawless instruction, fortunate become free from all their instincts. 3

Happiness is there only for an extremely lazy person who considers blinking of eyes also a task. Nobody else is happy. 4

When mind is free from confusion of doing and not doing, it does not desire righteousness, wealth, sex or liberation. 5

Neither he is averse to senses or is attached to them but he is definitely indifferent to their acceptance and rejection. 6

As long as there is thought of acceptance and rejection of senses, seed of this world-tree exists. So, take shelter in thoughtlessness. 7

Habit gives rise to attachment and rejection brings aversion. So, an intelligent person should stay indifferent like a child. 8

A person who is attached to senses wants to leave this world to avoid the problems. But the one who is indifferent to these problems does not feel pain. 9

One who wants liberation and is also attached to his body, is neither knowledgeable nor yogi. He just suffers. 10

Unless you forget everything else, you will not be established in self, even though Shiva, Vishnu or Brahma themselves teach you. 11

## Seventeenth Chapter

Ashtavakra says: He has attained the fruits of Knowledge and Yoga both, who is content, is of purified senses, and always enjoys his solitude. 1

The knower of truth is never troubled by anything in this world, for the whole world is completely pervaded by that Brahma (Lord) alone. 2

None of the senses can please a man, who is established in Self, just as Neem leaves do not please the elephant that likes Sallaki leaves. 3

Such man is rare who is not attached to the pleasures enjoyed, and does not desire pleasures which are unattained. 4

People desirous of worldly pleasures are seen and people desirous of liberation are also seen in this world. But one who is indifferent to both of these desires is really rare. 5

Only few great souls are free from attachment and repulsion to righteousness, wealth, desires, liberation, life and death. 6

He neither desires end of this world, nor despise its continued existence. He lives the life as it is, feeling content and grateful. 7

Blessed by this knowledge, subsiding intelligence in Self, they stay content even in seeing, hearing, touching and eating. 8

Keeping their gaze unoccupied, having stilled the tendency of their senses, they have no attachment or aversion for this feeble world. 9

Aha! in that supreme state, where there is no wakening, no sleep, no opening or closing of eyes, rarely someone with liberated consciousness stays. 10

Always established in self, with stainless intent everywhere, free from all the desires, such a liberated man always shines. 11

Even in, seeing, hearing, feeling, smelling, eating, taking, speaking, walking, desiring and not desiring such a great soul basically does nothing. 12

He neither blames nor praises, he neither gives nor takes. Indifferent from all these he is free in every way. 13

One who remains unperturbed on seeing women with desire or death, established in self, that noble man is liberated. 14

For such a man with patience, pleasure and pain, men and women, success and failure are alike. For him everything is equivalent. 15

In a person free from attachment for this world, there is neither aggression nor submissiveness, neither pride nor lowliness, neither surprise nor agitation. 16

Liberated man neither dislikes sense gratification nor likes them, hence he remains unperturbed in their achievement and non-achievement. 17

Beyond doubts and solutions, good and bad, a person with still mind, remains established in self. 18

A man who is free from attachment, free of ego, with a definitive view of non-existence of this visible world, even while doing does not do anything. 19

Having attained a state of mind which is devoid of delusion, dream and inertia and full of light, one should discard all mental desires. 20

## **Eighteenth Chapter**

Ashtavakra: Praise be to that by the awareness of which delusion itself becomes dream-like, to that which is pure happiness, peace and light. 1

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. 2

How can there be happiness, for one who is burnt inside by the blistering sun of the pain of things that need doing, without the rain of the nectar of peace? 3

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. 4

The realm of one's own 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. 5

By the simple elimination of delusion and the recognition of one's true nature, those whose vision is unclouded live free from sorrow. 6

Knowing everything as just imagination, and himself as eternally free, how should the wise man behave like a fool? 7

Knowing himself to be God and being and non-being just imagination, what should the man free from desire learn, say or do? 8

Considerations like 'I am this' or 'I am not this' are finished for the yogi who has gone silent realising 'Everything is myself'. 9

For the yogi who has found peace, there is no distraction or one-pointedness, no higher knowledge or ignorance, no pleasure and no pain. 10

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. 11

There is no religion, wealth, sensuality or discrimination for a yogi free from the pairs of opposites such as 'I have done this' and 'I have not done that'. 12

There is nothing needing to be done, or any attachment in his heart for the yogi liberated while still alive. Things are just for a life-time. 13

There is no delusion, world, meditation on That, or liberation for the pacified great soul. All these things are just the realm of imagination. 14

He by whom all this is seen may well make out he doesn't exist, but what is the desireless one to do? Even in seeing he does not see. 15

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. 16

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? 17

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

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. 19

The wise man who just goes on doing what presents itself for him to do, encounters no difficulty in either activity or inactivity. 20

He who is desireless, self-reliant, independent and free of bonds functions like a dead leaf blown about by the wind of causality. 21

There is neither joy nor sorrow for one who has transcended samsara. He lives always with a peaceful mind and as if without a body. 22

He whose joy is in himself, and who is peaceful and pure within has no desire for renunciation or sense of loss in anything. 23

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. 24

This action was done by the body but not by me'. The pure-natured person thinking like this, is not acting even when acting. 25

He who acts without being able to say why, but not because he is a fool, he is one liberated while still alive, happy and blessed. He thrives even in samsara. 26

He who has had enough of endless considerations and has attained to peace, does not think, know, hear or see. 27

He who is beyond mental stillness and distraction, does not desire either liberation or anything else. Recognising that things are just constructions of the imagination, that great soul lives as God here and now. 28

He who feels responsibility within, acts even when not acting, but there is no sense of done or undone for the wise man who is free from the sense of responsibility. 29

The mind of the liberated man is not upset or pleased. It shines unmoving, desireless, and free from doubt. 30

He whose mind does not set out to meditate or act, meditates and acts without an object. 31

A stupid man is bewildered when he hears the real truth, while even a clever man is humbled by it just like the fool. 32

The ignorant make a great effort to practice one-pointedness and the stopping of thought, while the wise see nothing to be done and remain in themselves like those asleep. 33

The stupid does not attain cessation whether he acts or abandons action, while the wise man find peace within simply by knowing the truth. 34

People cannot come to know themselves by practices - pure awareness, clear, complete, beyond multiplicity and faultless though they are. 35

The stupid does not achieve liberation even through regular practice, but the fortunate remains free and action-less simply by discrimination. 36

The stupid does not attain Godhead because he wants to become it, while the wise man enjoys the Supreme Godhead without even wanting it. 37

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. 38

The stupid does not find peace because he is wanting it, while the wise discriminating the truth is always peaceful minded. 39

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 unending. 40

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 delighted in himself. 41

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. 42

Those of weak intelligence think of themselves as pure nonduality, but because of their delusion do not know this, and remain unfulfilled all their lives. 43

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. 44

Seeing the tigers of the senses, the frightened refuge-seekers at once enter the cave in search of cessation of thought and one-pointedness. 45



Seeing the desireless lion the elephants of the senses silently run away, or, if they cannot, serve him like courtiers. 46

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. 47

He whose mind is pure and undistracted from the simple hearing of the Truth sees neither something to do nor something to avoid nor a cause for indifference. 48

The straightforward person does whatever arrives to be done, good or bad, for his actions are like those of a child. 49

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. 50

When one sees oneself as neither the doer nor the reaper of the consequences, then all mind waves come to an end. 51

The spontaneous unassumed behaviour of the wise is noteworthy, but not the deliberate, intentional stillness of the fool. 52

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. 53

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. 54

A yogi is not in the least put out even when humiliated by the ridicule of servants, sons, wives, grandchildren or other relatives. 55

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. 56

It is the sense of responsibility which is samsara. The wise who are of the form of emptiness, formless, unchanging and spotless see no such thing. 57

Even when doing nothing the fool is agitated by restlessness, while a skillful man remains undisturbed even when doing what there is to do. 58

Happy he stands, happy he sits, happy sleeps and happy he comes and goes. Happy he speaks, and happy he eats. Such is the life of a man at peace. 59

He who of his very nature feels no unhappiness in his daily life like worldly people, remains undisturbed like a great lake, all sorrow gone. 60

Even abstention from action leads to action in a fool, while even the action of the wise man brings the fruits of inaction. 61

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. 62

The mind of the fool is always caught in an opinion about becoming or avoiding something, but the wise man's nature is to have no opinions about becoming and avoiding. 63

For the seer who behaves like a child, without desire in all actions, there is no attachment for such a pure one even in the work he does. 64

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. 65

There is no man subject to samsara, sense of individuality, goal or means to the goal for the wise man who is always free from imaginations, and unchanging as space. 66

Glorious is he who has abandoned all goals and is the incarnation of satisfaction, his very nature, and whose inner focus on the Unconditioned is quite spontaneous. 67

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. 68

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? 69

The pure man who has experienced the Indescribable attains peace by his own nature, realising that all this is nothing but illusion, and that nothing is. 70

There are no rules, dispassion, renunciation or meditation for one who is pure receptivity by nature, and admits no knowable form of being? 71

For him who shines with the radiance of Infinity and is not subject to natural causality there is neither bondage, liberation, pleasure nor pain. 72

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. 73

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. 74

No sooner does a man of low intelligence give up activities like the elimination of thought than he falls into mental chariot racing and babble. 75

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 hankering after the senses still. 76

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. 77

For the wise man who is always unchanging and fearless there is neither darkness nor light nor destruction, nor anything. 78

There is neither fortitude, prudence nor courage for the yogi whose nature is beyond description and free of individuality. 79

There is neither heaven nor hell nor even liberation during life. In a nutshell, in the sight of the seer nothing exists at all. 80

He neither longs for possessions nor grieves at their absence. The calm mind of the sage is full of the nectar of immortality. 81

The dispassionate does not praise the good or blame the wicked. Content and equal in pain and pleasure, he sees nothing that needs doing. 82

The wise man does not dislike samsara or seek to know himself. Free from pleasure and impatience, he is not dead and he is not alive. 83

The wise man stands out 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. 84

Peace is everywhere for the wise man who lives on whatever happens to come to him, going to wherever he feels like, and sleeping wherever the sun happens to set. 85

Let his body rise or fall. The great souled one gives it no thought, having forgotten all about samsara in coming to rest on the ground of his true nature. 86

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. 87

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. 88

Who can compare with that contented, liberated soul who pays no regard to anything and has no desire left in his heart? 89

Who but the upright man without desire knows without knowing, sees without seeing and speaks without speaking? 90

Beggar or king, he excels who is without desire, and whose opinion of things is rid of 'good' and 'bad'. 91

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. 92

How can one describe what is experienced within by one desireless and free from pain, and content to rest in himself - and of whom? 93

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. 94

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. 95

Neither happy nor unhappy, neither detached nor attached, neither seeking liberation nor liberated, he is neither something nor nothing. 96

Not distracted in distraction, in mental stillness not poised, in stupidity not stupid, that blessed one is not even wise in his wisdom. 97

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. 98

He is not pleased when praised nor upset when blamed. He is not afraid of death nor attached to life. 99

A man at peace does not run off to popular resorts or to the forest. Whatever and wherever, he remains the same. 100

## **Nineteenth Chapter**

King Janaka says: Using the hook of self-knowledge, thorns of various opinions have extracted out from inside of heart by me. 1

There is no righteousness and duty, no objective or discretion, no duality or non-duality for me, who is established in Self. 2

There is no past, future or present, there is no space or time for me , who is established in Self. 3

There is no self or non-self, nothing auspicious or evil, no thought or absence of them for me, who is established in Self. 4

There are no states as dreams or sleep or waking. There is no fourth state 'Turiya' beyond these, and no fear for me, who is established in Self. 5

There is nothing distant or near, nothing within or without, nothing large or subtle for me, who is established in Self. 6

There is no life or death, not this world or any outer world, no annihilation or meditative state for me, who is established in Self. 7

For me who has taken eternal refuge in Self, discussion on three goals of life is useless, discussion on yoga is useless, discussion on knowledge is useless. 8

## **Twentieth Chapter**

King Janaka says: In stainless Self, there are no five matter-elements or body, no sense organs or mind, no emptiness or despair. 1

For me who is ever free from dualism, there are no scriptures or self-knowledge, no attached mind, no satisfaction or desire-lessness. 2

There is no knowledge or ignorance, no 'me', 'this' or 'mine', no bondage or liberation, and no characteristic of self-nature. 3

In unchanging me, there is no fateful actions or liberation during life and no bodiless enlightenment. 4

Without a nature, there is no doer or reaper of actions, no inaction or action, nothing visible or invisible. 5

Established as non-dual reality, there is no world or desire for liberation, no yogi or seer, no one bound or liberated. 6

Established as non-dual reality, there is no creation or annihilation, what is to be achieved or what are the means, who is seeker and what is achievement. 7

There is no knower or evidence, nothing knowable or knowledge, nothing less or non-less in forever pure Self. 8

There is no distraction or focus, no right discrimination or delusion, no joy or sorrow in always action-less Self. 9

There is not this world or the other, no happiness or suffering for Self, who is eternally free from thoughts. 10

There is no Maya or world, no attachment or detachment, no living beings or that God for forever pure Self. 11

For me who is forever unmovable and indivisible, established in Self, there is no tendency or renunciation, no liberation or bondage. 12

There is no sermon or scripture, no disciple or guru, nothing is to be achieved for ever blissful and non-special Self. 13

There is no existence or non-existence, no non-duality or duality. What more is there to say? Nothing arises out of me. 14