Ashtavakra Gita
Sanskrit text with English Transliteration & Translation
Translation by John Richards
Ashtavakra Gita

Sanskrit text with English Transliteration & Translation

(Translator: John Richards)
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Janaka: How is knowledge to be acquired? How is liberation to be attained? And how is dispassion to be reached? Tell me this, sir.

Ashtavakra Uvāca

Muktāṁ īच्छसि चेत्तात् विषयान् विषयवत्यजः

क्षमाज्ञेद्यातोक्षसत्यं पीयूषवदु भजः ॥ १-२ ॥
Ashtavakra: If you are seeking liberation, my son, shun the objects of the senses like poison. Practise tolerance, sincerity, compassion, contentment and truthfulness like nectar.

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

yadi deham prthak kṛtya citi viśrāmya tiṣṭhasi
adhunaiva sukhī śānto bandhamukto bhaviṣyasi
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

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.

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.

एको द्रष्टासि सर्वस्य मुक्तप्रायोडसि सर्वदा ।
अयमेव हि ते वन्या द्रष्टारं पश्यसीतरम् ॥ १-७॥
eko draṣṭāsi sarvasya muktraprāyo'si sarvadā
ayameva hi te bandho draṣṭāraṁ paśyasītaram

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.

अहं कर्तेत्यहं मानमहाकृष्णाहिदंशितः ।
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥ १-८॥
ahaṁ kartetyahaṁmānamahākṛṣṇāhidaṁśitaḥ
nāhaṁ karteti viśvāsaṁṛtaṁ pītva sukhi bhava

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.
एको विशुद्धबोधोऽहं इति निश्चयवहिना ।
प्रज्वाल्याज्ञानगहनं वीतशोकः सुखी भव ॥ १-९ ॥

eko viśuddhabodho'haṁ iti niścayavahinā
prajvālyājñānagahanaṁ vītaśokaḥ sukhī bhava

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.

यत्र विश्वमिदं भाति कल्यितं रजुसर्पवत् ।
आनन्दपरमानन्दः स बोधस्त्वं सुखं भव ॥ १-१० ॥

yatra viśvamidaṁ bhāti kalpitaṁ rajjusarpavat
ānandaparamānandaḥ sa bodhastvaṁ sukhaṁ bhava

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.

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मति: सा गतिर्भवेत् ॥ १-११ ॥
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".

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.
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.

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

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.
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.

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

You are unconditioned and changeless, formless and immovable, unfathomable awareness and unperturbable, so hold to nothing but consciousness.
Recognise that the apparent is unreal, while the unmanifest is abiding. Through this initiation into truth you will escape falling into unreality again.

यथैवादर्शमध्यस्थे रूपेन्ति सः ।
तथैवाऽतिन्त्रेये तत् यथेष्व ये ॥ १-१९ ॥

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.

एकं सर्वं व्योम बहिर्न्तर्यथा घटे ।
नित्यं निरन्तरं ब्रह्म सर्वभूतिगणं तथा ॥ १-२० ॥

Just as one and the same all-pervading space exists within and without a jar, so the eternal, everlasting God exists in the totality of things.
Chapter 2

जनक उवाच ॥

अहो निरंजनः शान्तो बोधोभज्ज्वं प्रकृतेः परः ॥
एतान्त्यक्त्महं कारं मोहेनौ विडंबितः ॥ २-१ ॥

Janaka uvāca
aho niraṁjanaḥ śaṅto bodho'haṁ prakṛteḥ parah
etāvantamaham kālaṁ mohenaiva viḍaṁbitah

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

यथा प्रकाशयाम्येको देहमें तथा जगत् ॥

अतो मम जगत्सवमथवा न च किंचन ॥ २-२ ॥

yathā prakāśayāmyeko dehamenaṁ tathā jagat
ato mama jagatsarvamathavā na ca kiṁcana
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.

स शरीरमहो विश्व परित्याज्य मयाधुना ।
कुतश्चित कौशलदृष्ट एव परमात्मा विलोक्यते ॥ २-३ ॥

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

यथा न तयतो भिन्नास्तरंगा: फेनबुद्दा: ।
आत्मनो न तथा भिन्न विश्वमात्मविनिर्गतम् ॥ २-४ ॥

Just as waves, foam and bubbles are not different from water, so all this which has emanated from oneself, is no other than oneself.
In the same way that when analysed cloth is found to be just thread, so when all this is analysed it is found to be no other than oneself.

Just as the sugar produced from the juice of the sugarcane is permeated with the same taste, so all this, produced out of me, is completely permeated with myself.

Just as the sugar produced from the juice of the sugarcane is permeated with the same taste, so all this, produced out of me, is completely permeated with myself.
From ignorance of oneself, the world appears, and by knowledge of oneself it appears no longer. From ignorance of the rope a snake appears, and by knowledge of it it appears no longer.

Shining is my essential nature, and I am nothing over and beyond that. When the world shines forth, it is simply me that is shining forth.

And the毁灭者, the主,的觉醒者, 谈话,之言 | 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.

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.

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.
अहो अहं नमो महं एकोऽहं देहवानपि ।   
कङ्चिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥ २-१२॥

How wonderful I am! Glory to me, solitary even though with a body, neither going nor coming anywhere, I who abide forever, filling all that is.

अहो अहं महं दश्यो नास्तिह मत्समः ।   
असंस्पृश्म शयीयेण मेन तवश्वं तचयं धृतभ् ् ॥ २-१३॥

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!

अहो अहं महं यस्य मे नास्ति किंचन ।   
अथवा यस्य मे सर्वं यद्य वामनसगोचरम् ॥ २-१४॥
ahō aham namo mahyam yasya me nāsti kimcana
athavā yasya me sarvam yad vānmanasagocaram

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

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.

dvaitamūlamaho duḥkhāṃ nānyattasyā'sti bheṣajām
dṛśyametan mṛṣā sarvam eko'haṃ cidrasomalaḥ
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.

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.

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.
śarīram idaṁ viśvaṁ na kimciditi niścitam
śuddhacinmātra ātmā ca tatkasmin kalpanādhunā

I have recognised that all this and my body are nothing, while my true self is nothing but pure consciousness, so what is there for the imagination work on now?

śarīraṁ svarganarakau bandhamokṣau bhayaṁ tathā
kalpanāmātramevaitat kim me kāryaṁ cidātmanaḥ

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?

ahō janassmōtapi n ṛtvāṁ phatyaṁ mama

erṣṇyāvim svaṁvṛttaṁ kṛtāṁ karvanāṁ praham

21
Truly I do not even see dualism in a crowd of people, so what would I gain by replacing it with a wilderness?

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.

It was my thirst for living that was my bondage.
Truly it is in the limitless ocean of myself, that stimulated by the
colourful waves of the worlds everything suddenly arises in the
wind of consciousness.

It is in the limitless ocean of myself, that the wind of thought
subsides, and the trader-like living being's world boat is wrecked
by lack of goods.

How wonderful it is that in the limitless ocean of myself the
waves of living beings arise, collide, play and disappear,
according to their natures.
Ashtavakra Gita

Chapter 3

अष्टावक्र उवाच ॥

अविनाशिनमात्मानं एकं विज्ञाय तत्त्वतः ।
तवात्मज्ञानस्य धीरस्य कथमर्थार्जने रति: ॥ ३-१ ॥

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

आत्मज्ञानाद्धो श्रीतिर्विषयभ्रमगोचरे ।
शुक्तरज्ञानतो लोभो यथा रजतविभ्रमे ॥ ३-२ ॥

ātmajñānādaho prītirvīṣayabhramagocare
śukterajñānato lobho yathā rajatavibhrame
Truly, when one does not know oneself, one takes pleasure in the objects of mistaken perception, just as greed arises for the mistaken silver in one who does not know mother of pearl for what it is.

All this wells up like waves in the sea. Recognising, "I am That", why run around like someone in need?

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

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 held back by sexual activity.
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.

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

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?

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?
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?

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?
अष्टावक्र गीता ॥ Ashtavakra Gita

अष्टावक्र गीता ॥ ॥

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�त्स्यायत्तका nirdvandvasya nirāśiṣaḥ
yadṛcchayāgato bhogo na duḥkhāya na tuṣṭaye

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.
Chapter 4

अष्टावक्र उवाच

हन्तात्मज्ञानस्य धीरस्य खेलतो भोगलीलया।

न हि संसारवाहीकैमूढ़ेः सह समानता ॥ ४-१ ॥

Janaka uvāca

hantātmajñānasya dhīrasya khelato bhogalīlayā
da hi sāṁśāra-vāhīkājīrṇāḥ saha samānatā

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

यत् पदं प्रेप्सवो दीना: शकाया: सर्वदेवता: ।

अहो तत्र स्थितो योगी न हर्षमुपपागच्छति ॥ ४-२ ॥

yat padam prepsavo dīnah śakrādyāḥ sarvadevatāḥ
aho tatra sthito yogī na harṣamupagacchati
Truly the yogi feels no excitement even at being established in that state which all the Devas from Indra down yearn for disconsolately.

तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शं हृत्तर्ने जायते ।

न ह्याकाशाश्य धूमने दृष्यान्न्यि संगति: ॥ ४-३ ॥

tajjñasya puṇyapāpābhīyāṁ sparśo hyantarna jāyate
na hyākāśasya dhūmena dṛṣyāmanāpi saṅgatiḥ

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

आत्मैवेदं जगत्सवं ऻातं मेन भहात्मना ।

मदृच्छमा वतभभानं तं तनषेिुं ऺभेत क् ॥ ४-४ ॥

ātmaivedaṁ jagatsarvaṁ jñātaṁ yena mahātmanā
yadṛcchayā vartamānaṁ tam niṣeddhurṁ kṣameta kah

Who can prevent the great-souled person who has known this whole world as himself from living as he pleases?
ābrahmastambaparyante bhūtagrāme caturvidhe
vijñasyaiva hi sāmarthyamicchānicchāvivarjane

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.

ātmānamadvayaṁ kaścijjānāti jagadīśvaram
yad vetti tatsu kurute na bhayam tasya kutracit

Rare is the man who knows himself as the undivided Lord of the world, and he who knows this is not afraid of anything.
Chapter 5

अष्टावक्र उवाच

न ते संगोऽतस्त के नातऩ तकं  शुिस्त्यिुतभच्छतस ।
संघातविलयं कुर्वन्नेवमेव लयं व्रज ॥ ५-१ ॥

Ashtavakra uvāca
na te samgo’sti kenāpi kim śuddhastyaktumicchasi
sāṁghāta-vilayaṁ kurvannevameva layaṁ vraja

Ashtavakra: You are not bound by anything. What does a pure person like you need to renounce? Putting the complex organism to rest, you can go to your rest.

उदेति भवतो विश्वं वारिधेरिव बुद्वदः ।
इति ज्ञात्वैकामात्मानं एवमेव लयं व्रज ॥ ५-२ ॥

udeti bhavato viśvam vāridheriva budbudaḥ
iti jñātvaikamātmānam evameva layaṁ vraja
All this arises out of you, like a bubble out of the sea. Knowing yourself like this to be but one, you can go to your rest.

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 go to your rest.

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 go to your rest.
Janaka uvāca

ākāśavadananto'ham ghaṭavat prākṛtaṁ jagat

iti jñānāṁ tathaitasya na tyāgo na graho layaḥ

Janaka: 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.
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.

अहं स शुक्तिसंकाशो रूप्यवद् विश्वकल्पना ।
इति ज्ञानं तथैत्स्य न त्यागो न ग्रहो लयः ॥ ६-३॥

ahaṁ sa śuktisaṅkāśo rūpyavad viśvakalpanā
itī jñānam tathaitasya na tyāgo na graho layaḥ

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.

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि ।
इति ज्ञानं तथैत्स्य न त्यागो न ग्रहो लयः ॥ ६-४॥

ahaṁ vā sarvabhūteṣu sarvabhūtānyatho mayi
itī jñānam tathaitasya na tyāgo na graho layaḥ

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.

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.
Janaka uvāca

mayyanaṁtamahāṁbhodhau viśvapota itastataḥ
bhramatī svāṁtvātena na mamāstyaḥasihṣṇutā

Janaka: 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.

mayyanaṁtamahāṁbhodhau jagadvīciḥ svabhāvataḥ
udetu vāstamāyatū na me vṛddhirna ca kṣatiḥ
Let the world wave of its own nature rise or disappear in the infinite ocean of myself. I neither gain nor lose anything by that.

मय्यनाम्तमहांभोधोऽविश्वं नाम विकल्पना ।
अतिरातो निराकार एतदेवामास्थितः ॥ ७-३ ॥
mayyanaṁtamahāṁbhodhau viśvaṁ nāma vikalpanā
atīśāmto nirākāra etadēvāmahāsthitah

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.

नात्मा भावेषु नो भावस्त्रानन्ते निरंजने ।
इत्यक्कोऽस्पृहः शान्तः एतदेवामास्थितः ॥ ७-४ ॥
nātmā bhāveṣu no bhāvastrānante nirmajane
tyasakto'spṛhaḥ śanta etadēvāmahāstitah

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.
Truly I am but pure consciousness, and the world is like a magician's show, so how could I imagine there is anything there to take up or reject?
Ashtavakra: 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.
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.

तदा बन्धो यदा चित्तं सर्वं कार्यपि दर्शिषु ।
तदा मोक्षो यदा चित्तज्ञसंकरं सर्वदर्शिषु ॥ ८-३ ॥

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.

यदा नाहं तदा मोक्षं यदाहं बन्धनं तदा ।
मत्वेति हेतुया किंचिन्मा गृहाण विमुच्छ मा ॥ ८-४ ॥

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

अनित्यं सर्वमेवेदं तापत्रयदृष्टिं
असरं निन्दितं हेयमिति निन्दित्य शाम्यति

**9-3**

anityāṁ sarvamevedaṁ tāpatrayadūṣitam
asaraṁ ninditaṁ heyamiti niścitya śāmyati

All this is impermanent and spoilt by the three sorts of pain. Recognising it to be insubstantial, contemptible and only fit for rejection, one attains peace.

कोःसौ कालो वयं किं वा यत्र द्वन्द्वानि नो नृणां
तान्युपेक्ष्य यथाप्रात्तवर्ती सिद्धिमवामयात्

**9-4**

ko'śau kālo vayaḥ kim vā yatra dvandvāni no nṛṇām
tānyupekṣya yathāprāptavartī siddhimavāpnyāt

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.
nā mataṁ maharṣīnāṁ sādhūnāṁ yogināṁ tathā
dṛṣṭvā nirvedamāpannaḥ ko na śāmyati mānavaḥ

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?

kṛtvā mūrtiparijñānam caitanyasya na kim guruḥ
nirvedasamatāyuktyā yastārayati samsṛteḥ

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?
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.

One's inclinations are samsara. Knowing this, abandon them. The renunciation of them is the renunciation of it. Now you can remain as you are.
Chapter 10

II दशमोध्यायः II

अष्टावक्र उवाच

विहाय वैरिणं काममर्थं चानरथसंकुरं ।
धर्ममथेत्योहेतुं सर्वत्रादरं कुरु ॥ १०-१ ॥

Ashtavakra uvāca

vihāya vairiṇam kāmartherm cānarthasamkulam
dharmamapyetayorhetum sarvatradaram kuru

Ashtavakra: 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.

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रिणि पञ्च वा ।
मित्रक्षेत्रधनागारदारदायादिसंपदः ॥ १०-२ ॥

svapnendrajālavat paśya dināni trīṇi paṃca vā
mitrakṣetradhanāgāradāradāyādisampadaḥ
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.

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

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.
त्वमेकश्चेतन: शुद्धो जर्डं विश्वमसत्था।
अविद्यापि न किंचित्सा का बुभुत्सा तथापि ते॥ १०-५॥

You are one, conscious and pure, while all this is just inert non-being. Ignorance itself is nothing, so what need have you of desire to understand?

राज्यं सुताः कलुकाणि शरीराणि सुखाणि च।
संस्कृतस्यापि नद्याणि तत्र जन्मानि जन्मानि॥ १०-६॥

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

अतर्न्यः कामेन मुक्तेनापि कर्मणा॥
एञ्च: संसारकान्ताः न विश्वान्तमभूतमन:॥ १०-७॥
alamarthena kāmena sukṛtenāpi karmāṇa

ebhyaḥ saṁsārakāntāre na viśrāntamabhūn manaḥ

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

कृतं न कति जन्मानि कायेन मनसा गिरा ।

दुःखमायासदं कर्म तद्याप्युपरम्यताम् ॥ १०-८ ॥

kṛtam na kati janmāni kāyena manasā girā
duḥkhamāyāsadaṁ karma tadadyāpyuparamyatām

How many births have you not done hard and painful labour with body, mind and speech. Now at last stop!
Chapter 11

अष्टावक्र उवाच ॥

भावभावविकारश्च स्वभावादिति निष्ठयि ॥

निर्विकारो गताङ्कः सुखेनवोपशाम्यति ॥ ११-१ ॥

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

ईश्वर: सर्वनिर्माता नेहान्य इति निष्ठयि ॥

अन्तगर्तितसर्वांश: शान्त: कापि न सजजे ॥ ११-२ ॥

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

ईश्वर: सर्वनिर्माता नेहान्य इति निष्ठयि ॥

अन्तगर्तितसर्वांश: शान्त: कापि न सजजे ॥ ११-२ ॥

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

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

Realising that pleasure and pain, birth and death are from fate, and that one's desires cannot be achieved, one remains inactive, and even when acting does not get attached.
Realising that suffering arises from nothing other than thinking, dropping all desires one rids oneself of it, and is happy and at peace everywhere.

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.
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.

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.
Chapter 12

Janaka uvāca

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

प्रीत्यावेन शब्दादेवदृश्मित्वेन चात्मन्: ॥

प्रीत्यभावेन शब्दादेवदृश्मित्वेन चात्मन्: ॥ १२-२॥

prītyabhāvena śabdādevaḥdṛśyatvena cātmanah
vikṣepaikāgraḥṛdaya evamevāhamāsthitaḥ
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.

**हेमोऩादेमतवयहाद ् एवं हषभतवषादमो् ।**
**अभावाद्य हे ब्रह्मन्न् एवभेवाहभातस्थत् ॥ १२-४॥**

heypdhevyavirahad evam harṣaviśādayoḥ
avabhāvādaya he brahmann evamevāhamāsthitaḥ
By relinquishing the sense of rejection and acceptance, and with pleasure and disappointment ceasing today, brahmin - I am now established.

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनं
विकल्प्यं मम वीक्ष्यैतैैवभेवाहभातस्थितः

१२-५

āśramānāśramaṁ dhyānam cittaśvikṛtavaranam
vikalpaṁ mama vīkṣyaitairevamevāhamāsthitaḥ

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.

कर्मानुश्रवणमथानाद यथैवोपरमस्तथा
बुध्वा सम्यगिदं तत्त्वं एवमेवाहमास्थितः

१२-६

karmānuṣṭhānamajñānād yathāivotaramastathā
budhvā samyagidām tattvām evamevāhamāsthitaḥ

Just as the performance of actions is due to ignorance, so their abandonment is too. By fully recognising this truth, I am now established.
अतचंत्यं तचंत्यभानोऽतऩ तचन्तारूऩं बजत्यसौ ।
त्यक्त्वा तद्भावनं तिाद ् एवभेवाहभातस्थत् ॥

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

एवभेव कृ तं येन स कृ तारथों भवेदसौ ।
एवभेव स्वभावो यः स कृ तारथों भवेदसौ ॥

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.
Chapter 13

Janaka uvāca

akīmcanabhavam svāsthāṁ kaupīnātve'pi durlabham

Janaka: 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.

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खेद्यते ।
मनः कुत्रापि तत्त्यत्तवा पुरुषार्थं स्थितं सुखम् ॥ ३-२ ॥

kutrāpi khedaḥ kāyasya jihvā kutrāpi khedyate
manah kutrāpi tattyaktvā puruṣārthe sthitaḥ sukham
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 humanity.

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

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.
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.

I lose nothing by sleeping and gain nothing by effort, so consequently I live as I please, abandoning loss and success.
sukhādirūpā niyamaṁ bhāveṣvālokya bhūriśaḥ
śubhāsubhe vihāyāsmādahamāse yathāsukham

Frequently observing the drawbacks of such things as pleasant objects, I live as I please, abandoning the pleasant and unpleasant.
Chapter 14

Janaka uvāca

prakṛtyā śūnyacitto yaḥ pramādād bhāvabhāvanaḥ
nirūtipo bodhitvā eva kṣīnasamsmaraṇo hi saḥ

Janaka: 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.

kva dhanāni kva mitrāṇi kva me viṣayadasyavaḥ
kva śāstrāṃ kva ca vijñānām yadā me galitā spṛhā
When my desire has been eliminated, I have no wealth, friends, robber senses, scriptures or knowledge?

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.

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.
Chapter 15

Ashtavakra: 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.

Mokṣo viṣayavairasyām bandho vaiṣayiko rasaḥ
etāvadeva vijñānam yathécchasi tathā kuru
Liberation is distaste for the objects of the senses. Bondage is love of the senses. This is knowledge. Now do as you please.

वामिप्रज्ञानमहोधोगं जनं मूकजङ्गलवः ॥
करोति तत्त्ववोधोऽयमतस्त्वको बुभुक्षमि: ॥ १५-३॥

vāgmiprājñānamahodyogam janaṁ mūkajāḍālāsam
karoti tattvabodho'yaṁmatstyaṁto bubhukṣabhiḥ

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.

न त्वं देहो न ते देहो भोक्ता कर्ताः न वा भवान् ॥
चिद्रुपोसि सदा साक्षी निरपेक्षः सुक्षं चर॥ १५-४॥

na tvāṁ deho na te deho bhoktā kartā na vā bhavān
cidrūpo'sī sadā sākṣī nirapekṣaḥ sukhāṁ cara

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.
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.

Recognising oneself in all beings, and all beings in oneself, be happy, free from the sense of responsibility and free from preoccupation with "me".
viśvam sphurati yatredāṁ taramgā iva sāgare
tattvameva na sandehaṁcinmūrte vijvaro Bhava

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.

śraddhasva tāta śraddhasva nātra mo'haṁ kuruśva bhoḥ
jñānasvarūpo bhagavānātmā tvaṁ prakṛteḥ paraḥ

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

guṇaiḥ samveṣṭito dehasṭhiṣṭhatyāyāti yāti ca
ātma na gānta nāgarūṇaṁ kimenaṁmanuśocasi
The body invested with the senses stands still, and comes and goes. You yourself neither come nor go, so why bother about them?

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?

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.
तातचिन्मात्ररूपोऽसि न तेः भिन्नमिदं जगत्।
अतः कर्य कथं कुन्त्र हेयोपादेयकल्पना॥ १५-१२॥

tāta cinmātra-rūpo'si na te bhinnamidam jagat
ataḥ kasya kathāṃ kutra heyopādeyakalpanā

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?

एकस्मिन्नव्यये शान्तेचिदाकाशोऽभरे त्वतम्।
कुतो जन्म कुतो कर्म कुतो हृदिकार एव च॥ १५-१३॥

ekasminnavyaye śānte cidākāśe'male tvayi
kuto janma kuto karma kuto'hamkāra eva ca

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

यत्त्वं पश्यसि तत्रैकस्त्वभेव प्रतिभाससे।
किं पृथक भासते स्वर्णात् कटकांगदनूपरम्॥ १५-१४॥
Whatever you see, it is you alone manifest in it. How could bracelets, armlets and anklets be different from the gold they are made of?

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.

**Ashtavakra Gita**

yattvam paśyasi tatraikastvameva pratibhāsase
kim prathak bhāsate svarṇat kaṭakāṁgadanūpuram

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.
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.

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

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

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?
Chapter 16

Ashtavakra Gita

अष्टावक्र उवाच
आचक्ष्व शृणु वा तात नानाशास्त्राण्मनेकश्
तथातऩ न तव स्वास्थ्यं सवभतवियणाद् ऋते

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

भोगं कर्म समाधि वा कुरु विद्र क्षायि तथापि ते

bhogam karma samādhiṁ vā kuru vijña tathāpi te
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.

आयासात्सकऽ दुःखी नैनं जानाति कश्चन ।
अनेनेवोपदेशः धन्यः प्रामोति निर्वृत्तिम् ॥ १६-३ ॥

Everyone is in pain because of their own effort, but no-one realises it. By just this very instruction, the lucky one attains tranquillity.

व्यापारे खिद्यते यस्तु निमेषोन्मेषोरपि ।
तस्यालस्य धुरीणस्य सुखं नन्यस्य कस्यचित् ॥ १६-४ ॥

Happiness belongs to no-one but that supremely lazy man for whom even opening and closing his eyes is a bother.
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.

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

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.

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

यस्याभिमानो मोक्षेद्धिपि देहेद्धिपि ममता तथा ।
न च ज्ञानी न वा योगी केवलं दुःखभागसों ॥ १६-१० ॥

yasyābhimāno mokṣe'pi dehe'pi mamatā tathā
da ca jñānī na vā yogī kevalam duḥkhabhāgasau

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.

हरो यद्युपदेष्टा ते हरिः कमलजोडिपि वा ।
तथापि न तव स्वाथ्यं सर्वविस्मरणाद्व्यते ॥ १६-११ ॥

haro yadyupadeṣṭā te hariḥ kamalajo'pi vā
tathāpi na tava svāthyaṁ sarvavismarāṇaḥdṛte

If even Shiva, Vishnu or the lotus-born Brahma were your instructor, until you have forgotten everything you cannot be established within.
Ashtavaktra uvāca
	
tenā jñānaphalaṁ prāptām yogābhyāsaphalaṁ tathā
tṛptaḥ svacchendriyo nityāṁ ekāki ramate tu yaḥ

Ashtavaktra said: 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.

na kadācijjagatyaśmin tattvajña hanta khidyati
yata ekena tenedaṁ pūrṇaṁ brahmāṇḍaṁṇadalam

Chapter 17

॥ सत्तद्वोध्यायः ॥

अष्टावक्र उवाच ॥

tेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।

tृप्त् स्वच्छेन्द्रयो नित्यं एकाकी रमते तु यः ॥ १७-१ ॥

॥ अष्टावक्र गीता ॥ Ashtavakra Gita
The knower of truth is never distressed in this world, for the whole round world is full of himself alone.

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

The man who is not attached to the things he has enjoyed, and does not hanker after the things he has not enjoyed, such a man is hard to find.
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.

It is only the noble minded who is free from attraction or repulsion to religion, wealth, sensuality, and life and death too.
vāṁchā na viśvavilaye na dveṣastasya ca sthitau
yathā jivikayā tasmād dhanya āste yathā sukham

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

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

śūnya drṣṭirvṛthā ceṣṭā vikalānīndriyāṇi ca
na spṛhā na viraktirvā kṣinasamsārasāgare
In him for whom the ocean of samsara has dried up, there is neither attachment or aversion. His gaze is vacant, his behaviour purposeless, and his senses inactive.

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

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

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

The liberated man is free from desires everywhere. He neither blames, praises, rejoices, is disappointed, gives nor takes.
When a great souled one is unperturbed in mind and self-
possessed at either the sight of a woman full of desire or at
approaching death, he is truly liberated.

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

There is no aggression nor compassion, no
pride nor humility, no
wonder nor confusion for the man whose days of in samsara are
over.
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 achievement and non-achievement.

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.
nirmamo nirahāṁkāro na kimciditi niścitaḥ
antargalitasarvāśaḥ kurvannapi karoti na

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

man:prakāsasāmīnmoḥsvapnajādyavivarjitaḥ
daśāṁ kāmipī samprāpto bhaved galitamānasaḥ

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

yasya bodhodaye tāvatsvapnavad bhavati bhramaḥ
tasmai sukhaikarūpāya namaḥ śāntāya tejase

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

arjayitvākhilān arthān bhogānapnoti puṣkalan
na hi sarvaparityājantareṇa sukhī bhavet
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.

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?

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.
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.

By the simple elimination of delusion and the recognition of one's true nature, those whose vision is unclouded live free from sorrow.
Knowing everything as just imagination, and himself as eternally free, how should the wise man behave like a fool?

Knowing himself to be God and being and non-being just imagination, what should the man free from desire learn, say or do?
Considerations like "I am this" or "I am not this" are finished for the yogi who has gone silent realising "Everything is myself".

न विक्षेपो न चैकाग्र्यं नातिबोधो न मृदता ।
न सुखं न च वा दुःखं उपशान्तस्य योगिनः ॥ १८-१० ॥

na vikṣepo na caikāgryam nātibodho na mūḍhata
na sukham na ca vā duḥkham upaśāntasya yoginah

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

स्वाराज्ये भैक्षुवृत्तो च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥ १८-११

svārājye bhaikṣavṛttau ca lābhālābhe jane vane
nirvikalpasvabhāvasya na višeṣo'asti yoginah

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

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

There is nothing needing to be done, or any attachment in his heart for the yogi liberated while still alive. Things are just for life-time.
There is no delusion, world, meditation on That, or liberation for the pacified great soul. All these things are just the realm of imagination.

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.

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

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।
उदारस्तु न विक्षिष्टः साध्याभावात्क्रोति किम् ॥ १८-१७ ॥

dṛṣṭo yenātmavikṣepo nirodham kurute tvasau
udārastu na vikṣiptah sādhyābhāvātkaroti kim

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?

धीरो लोकविपर्यस्तो वर्तमानोपि लोकवत् ।
नो समाधिं न विक्षेपं न लोपं स्वस्त्य पद्यतिः ॥ १८-१८ ॥

dhīro lokaviparyasto vartamāno'pi lokavat
no samādhiṁ na vikṣepaṁ na lopāṁ svasya paśyati

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

The wise man who just goes on doing what presents itself for him to do, encounters no difficulty in either activity or inactivity.
nirvāsano nirālambah svacchando muktabandhanaḥ
kṣiptah saṁskāravātena ceṣṭate śuṣkaparṇavat

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

असंसायस्य तु क्वापि न हर्षो न विषादिताः
स शीतलहमना नित्यं बिदेह इव राजये ॥ १८-२२॥

asamsārasya tu kvāpi na harṣo na viśāditā
sa śītalahamanā nityam videha iva rājaye

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

कुत्रापि न जिहासाति नाशो वापि न कुत्राचित्
आत्मारामस्य धीरस्य शीतलङ्गच्छतरात्मनः ॥ १८-२३॥

kutrāpi na jihāsāsti nāso vāpi na kutracit
ātmārāmasya dhīrasya śītalācchatarātmanaḥ

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

"This action was done by the body but not by me."The pure natured person thinking like this, is not acting even when acting.
atadvādīva kurute na bhavedapi bāliśaḥ
jīvanmuktaḥ sukhi śrīmān samsarannapi śobhate

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.

nāvicārasuśrānto dhīro viśrāntimāgataḥ
na kalpate na jāti na śṛṇoti na paśyati

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

asamādheravikṣepān na mumukṣuṁ chetaraḥ
niścitya kalpitaṁ paśyan brahmaivāste mahāśayaḥ

asamādheravikṣepān na mumukṣūrna cetaraḥ
niścitya kalpitaṁ paśyan brahmaivāste mahāśayaḥ
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.

यस्यान्तः स्यादहंकारो न करोति करोति सः ।
निरहंकारधीरिणः न किंचिदकृतं कृतम् ॥ १८-२९॥

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

नोद्विन्मः न च सन्तुष्टमकर्तृ स्पन्दवर्जितं ।
निराशं गतसान्देहं चित्तं मुक्तस्य राजते ॥ १८-३०॥

The mind of the liberated man is not upset or pleased. It shines unmoving, desireless, and free from doubt.
निर्ध्यातुं चेष्टितुं वापि यचित्तं न प्रवर्तते ।
निरनिमित्तामिदं किंतु निर्ध्यायेति विचेष्टते ॥ १८-३१ ॥

nirdhyātum caṣtītum vāpi yaccittam na pravartate
nirnimittamidām kimtu nirdhyāyeti viceṣṭate

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

तत्त्वं यथार्थमाकर्णर्थ मन्दः प्रामोति मृढतां ।
अथवा याति संकोचमृढः कोऽपि मृढवत् ॥ १८-३२ ॥

tattvāṁ yathārthamākarnya mandāḥ prāpnoti mūḍhatāṁ
athavā yāti samkocamamūḍhah ko'pi mūḍhavat

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

एकायता निरोधो वा मृढेरभ्यस्ते भ्रशं ।
धीरा: कृत्यं न पश्यति सुपास्वस्वपदे स्थिता: ॥ १८-३३ ॥

ekāgratā nirodho vā mūḍērābhvyasate bhṛśam
dhīrāḥ kṛtyam na paśyanti suptavatsvapade sthitāḥ
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.

अप्रयत्नात प्रयत्नाद्वा मूढो नामोति निर्वृत्तिः
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृत्तः

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

शूद्दं बुद्धं प्रियं पूर्णं निष्प्रपंचं निरामयं
आत्मानं तं न जानन्ति तत्राभ्यासपरा जना

People cannot come to know themselves by practices - pure awareness, clear, complete, beyond multiplicity and faultless though they are.
The stupid does not achieve liberation even through regular practice, but the fortunate remains free and actionless simply by discrimination.

The stupid does not attain Godhead because he wants to be it, while the wise man enjoys the Supreme Godhead without even wanting it.
nirādhārā grahavyagrā mūḍhāḥ samsārapoṣakāḥ
etasyānarthamūlasya mūlacchedaḥ kṛto budhaiḥ

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.

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

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

क्व निरोधो विमूढस्य यो निर्वन्ध्य करोति वै ।
स्वारामस्येव धीरस्य सर्वदासावकृत्रिमः ॥ १८-४१ ॥

kva nirodho vimūḍhasya yo nirbandham karoti vai
svārāmasyaiva dhīrasya sarvadāsāvakṛtrimaḥ

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.

भावस्य भावकः कश्चिन् न किंचिद् भावकोपरः ।
उभयाभावकः कश्चिद् एवमेव निराकुलः ॥ १८-४२ ॥
bhāvasya bhāvakaḥ kaścin na kiṁcid bhāvakoparah
ubhayābhāvakaḥ kaścid evameva nirākulaḥ

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.
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.

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.
viṣayadvīpino vīkṣya cakitāḥ śaranārthinaḥ
viśanti jhaṭiti krodham nirodhaikāgrasiddhayē

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

निर्वासनं हरि द्रश्या तूष्णैं विषयदंतिनः ||

palāyante nā śaktāste sevante kṛtacāṭavaḥ

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

न मुक्तिकारिकां धत्ते नि: शद्धो युक्तमानसः ||

na muktikārikāṁ dhatte niḥśaṅko yuktamānasah

paśyan śṛṇvan śṛṣan jighrannaśnannāste yathāsukham
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.

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.

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

When one sees oneself as neither the doer nor the reaper of the consequences, then all mind waves come to an end.
The spontaneous unassumed behaviour of the wise is noteworthy, but not the deliberate purposeful stillness of the fool.

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.

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.
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.

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

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.
कर्तन्यतैव संसारो न तां पर्यन्ति सूर्यः।
शून्याकारा निराकारा निर्विकारा निरामयः॥ १८-५७॥

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 no such thing.

अकुर्वन्नपि संक्षोभाद्व्ययः सर्वत्र मूढ़ीः।
कुर्वन्नपि तु कृत्यानि कुशालो हि निराकुलः॥ १८-५८॥

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

सुखमास्ते सुखं शेते सुखमायाति याति च।
सुखं वक्ति सुखं भूमध्ये व्यवहारंपि शान्तिः॥ १८-५९॥
sukhamāste sukham śete sukhamāyāti yāti ca
sukham vakti sukham bhumkte vyavahāre'pi śāntadhiḥ

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.

स्वभावाव्यस्ते नैवार्तिर्लोकद्र व्यवहारिणः।
महाहृद इवाकोभ्यों गतक्लेः स शोभते॥ १८-६०॥

svabhāvādyasya naivārtirlokovad vyavahāriṇaḥ
mahāhṛda ivākṣobhyo gataklesaḥ sa śobhate

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.

निवृत्तिरिपि मूढस्य प्रवृत्ति रूपजायते॥
प्रवृत्तिरिपि धीरस्य निवृत्तिफलभागिनी॥ १८-६१॥

nivṛttirāpi mūḍhasya pravrṛtti rupajaya
t pravrṛttirāpi dhīrasya nivṛttiphalabhāgini
Even abstention from action leads to action in a fool, while even the action of the wise man brings the fruits of inaction.

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.

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 should be thought.
सर्वारंभेषु निष्कामो यश्रेत् बालवन् मुनि: ।
न लेपस्तस्य शुद्धस्य क्रियमाणोपि कर्मणि ॥ १८-६४॥
sarvārambheṣu niśkāmo yaścare bālavan munih
na lepastasya śuddhasya kriyamāṇopī karmanī

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.

स एव धन्य आत्मजः सर्वभावेषु यः समः ।
पश्यन् श्रुत्वन् स्पृशन् जिघ्रञ्ज्ञ अश्रक्षस्तर्प्वमानसः ॥ १८-६५
sa eva dhanya ātmajñaḥ sarvabhāveṣu yah samaḥ
paśyan śṛṇvan śṛṣvan jighrann aśnannistasrmanasah

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.

क्ष संसारः क चाभासः क साध्यं क च साधनं ।
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥ १८-६६॥
kva samsāraḥ kva cābhāsaḥ kva sādhyāṁ kva ca sādhanam
ākāśasyeva dhīrasya nirvikalpasya sarvadā
dūṣyati tatra yad gacchati satyam
ānātman ca nirdvānam labdhvajāṁ sāmyak ca

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?

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.

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.
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.

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?

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

For him who shines with the radiance of Infinity and is not subject to natural causality there is neither bondage, liberation, pleasure nor pain.
buddhiparyantasamsāre māyāmātram vivartate
nirmamo nirahārmāro niṣkāmaḥ śobhate budhaḥ

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.

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.

nirōdhadīni karmāṇi jahāti jadadhiyātāti

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

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.

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.
क तमः क प्रकाशो वा हानं क च न किंचन ।  
निर्विकारस्य धीरस्य निरांतरस्य सर्वदा ॥ १८-७८ ॥

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

क धैर्यं क विवेकित्वं क निरांतरतापि वा ।  
अनिर्वच्यस्वभावस्य निःस्वभावस्य योगिनः ॥ १८-७९ ॥

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

न स्वर्गो नैव नरको जीवन्मुक्तिन चैव हि ।  
बहुनात्र किमुक्तेन योगदद्ध्या न किंचन ॥ १८-८० ॥

na svargo naiva narako jīvanmuktirna caiva hi bahunātra kimuktena yogadrṣṭyā na kimcana
There is neither heaven nor hell nor even liberation during life. In a nutshell, in the sight of the seer nothing exists at all.

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

The dispassionate does not praise the good or blame the wicked. Content and equal in pain and pleasure, he sees nothing that needs doing.
dhīro na dveṣṭi samsāramātmānam na didṛkṣati
harṣāmarṣavinirmukto na mṛto na ca jīvati

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.

niḥsnehaḥ putradārādau niṣkāmo viṣayeṣu ca
niścintaḥ svaśarīre'pi nirāśaḥ śobhate budhah

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.

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Peace is everywhere for the wise man who lives on whatever happens to come to him, roaming wherever he pleases, and sleeping wherever the sun happens to set.

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.

akīṁcanaḥ kāmacāro nirdvandvaśchinnasamśayaḥ
asaktaḥ sarvabhāveṣu kevalo ramate budhaḥ
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.

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 hard have been rent asunder, and he is freed from greed and blindness.

Who can compare with that contented, liberated soul who pays no regard to anything and has no desire left in his heart?
तबञ्जुवाभ बूऩततवाभतऩ मो तनष्काभ् स शोबते ।
बावेषु गलिता यस्य शोभनाशोभना मति: ॥ १८-९१ ॥

bhikṣurvä bhūpatirvāpi yo niśkāmaḥ sa śobhate
bhāveṣu galitā yasya śobhanāśobhanā matiḥ

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

क्व स्वाच्छन्द्यं क्व संकोच् क्व वा तत्त्वविनिश्चयः ।
निर्य्याजार्जुनभूतस्य चरितार्थस्य योगिन: ॥ १८-९२ ॥

kva svācchhandyaṁ kva saṁkocaḥ kva vā tattvaviniścayaḥ
nirvājarjavanabhūtasya caritārthasya yoginaḥ
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.

अत्मविश्राणितं निराशेन गतार्तिना 
अन्तर्यदं भूयेत तत्त कथं कस्य कथयते 

dåtmaviśrântiḥ nîrâśena gatârthinå
antaryadanaubhûyeta tåt katham kasya kathyate

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?

सुप्ते औ न सुषुप्ते च स्वप्ने औ नातः 
जागरे औ न जागरी धीरस्त्रुः पदे पदे

supto'pi na suṣuptau ca svapne'pi śayito na ca
jāgare'pi na jāgarti dhīrastraḥ pade pade

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.
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.

Neither happy nor unhappy, neither detached nor attached, neither seeking liberation nor liberated, he is neither something nor nothing.
Not distracted in distraction, in mental stillness not poised, in stupidity not stupid, that blessed one is not even wise in his wisdom.

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.

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

न धावति जनाकीणं नारण्यं उपशान्तधीः ।
यथातथा यत्रत्र सम एवावतिष्ठते ॥ १८-१०० ॥

na dhāvati janākīrṇam nāranyam upaśāntadhīḥ
yathātathā yatrataatra sama evāvatiṣṭhate

A man at peace does not run off to popular places or to the forest. Whatever and wherever, he remains the same.
Chapter 19

Janaka uvāca

Janaka: 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.

क धर्म: क च वा काम: क चार्थ: क विवेकिता ।
क द्वैतं क च वाच्यं स्वमहिम्नि स्थितस्य मे ॥ १९-२॥

kva dharmaḥ kva ca và kāmāḥ kva cārthāḥ kva vivekītā
dvaitam kva ca và dvaitam svamahimni sthitasya me
For me, established in my own glory, there is no religion, sensuality, possessions, philosophy, duality or even non-duality.

क भूतं क भविष्यद् वा वर्तमानमपि क वा ।
क देश: क च वा नित्यं स्वमहिमि स्थितस्य मे॥ १९-३ ॥
kva bhūtam kva bhavisyaḥ vā vartamānamapi kva vā
kva deśaḥ kva ca vā nityam svamahimni sthitasya me

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

क चात्मा क च वानात्मा क शुभं कशुभं यथा ।
क चिन्ता क च वाचिन्ता स्वमहिमि स्थितस्य मे॥ १९-४ ॥
kva caṭmā kva ca vānātmā kva śubham kvāśubham yathā
kva cintā kva ca vācintā svamahimni sthitasya me

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.

क स्वप: क सुपुर्णिवा क च जागरणं तथा ।
क तुरियं भयं वापि स्वमहिमि स्थितस्य मे ॥ १९-५ ॥
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.

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

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.
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.

अरं तत्रवगभकथमा मोगस्य कथमाप्यरं ।
अरं तवऻानकथमा तवश्रान्तस्य भभात्मतन ॥

For me remaining in myself, there is no need for talk of the three goals of life, of yoga or of knowledge.
Chapter 20

जनक उवाच ॥
क भूतानि क देहो वा केन्द्रियाणि क वा मनः ।
क शून्यं क च नैराश्यं मत्स्वरूपे निराम्जने ॥ २०-१ ॥

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

क शास्त्रं क्वात्मविज्ञानं क वा निर्विष्णं मनः ।
क तृप्तिः क वितृष्णात्वं गतदन्त्रस्य मे सदा ॥ २०-२ ॥

kva śāstrāṁ kvātmavijñānaṁ kva vā nirviṣayaṁ manah
kva trptih kva vitṛṣṇātvam gatadvandvasya me sadā
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.

क्व विद्या क्व च वाविद्या काहं केवदं मम क वा ।
क्व बन्ध्य क्व च वा मोक्षः स्वरूपस्य क रूपिता ॥ २०-३ ॥

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

क प्रारंभानि कर्माणि जीवनमुक्तिरपि क वा ।
क तदृ विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥ २०-४ ॥

For him who is always free from individual characteristics there is no antecedent causal action, no liberation during life, and no fulfilment at death.
मे, अक्षरात्मक नीति के अंतर्गत, वह नहीं है जो कार्य करता है वा मरण का उत्पादक है। नहीं है कोई अभियोग, नहीं है कोई विचार का उत्पादक, नहीं है कोई समय वाहन और नहीं है कोई परिणाम का अपेक्षाकृति।

कार्य का ऊष्मा और बिंदु नहीं है। नहीं है कोई विचार, नहीं है कोई अभियोग, नहीं है कोई उत्तम और नहीं है कोई परिणाम। कार्य का ऊष्मा और बिंदु नहीं है। नहीं है कोई विचार, नहीं है कोई अभियोग, नहीं है कोई उत्तम और नहीं है कोई परिणाम।

के सृजित: के संहार: के साध्यं के साधनं।
के साधक: के सिद्धिर्मां स्वस्वस्वरूपं हमद्दूहये।
There is no emanation or return, no goal, means, seeker or achievement. I remain in my own non-dual nature.

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

क चैष व्यवहारो वा क च सा परमार्थता ।
क सुखं क च वा दुःखं निर्विम्मिकर्ष्य मे सदा ॥ २०-१० ॥

kva caiṣa vyavahārō vā kva ca sā paramārthatā
kva sukham kva ca vā dukham nirvimmarśasya me sadā

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

क माया क च संसारः क प्रीतिरिक्तिः क वा ।
क जीवः क च तद्भ्राह्म सर्वदा विमलस्य मे ॥ २०-११ ॥

kva māyā kva ca saṁsāraḥ kva prītirviratiḥ kva vā
kva jīvaḥ kva ca tadbrahma sarvadā vimalasya me

For me who am forever pure there is no illusion, no samsara, no attachment or deteachment, no living being and no God.
For me who am forever unmovable and indivisible, established in myself, there is no activity or inactivity, no liberation and no bondage.

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

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

For me who am blessed and without limitation, there is no initiation or scripture, no disciple or teacher, and no goal of human life.
kva cāsti kva ca vā nāsti kvāsti caikāṃ kva ca dvayam
bahunātra kimuktena kimcinnottiṣṭhate mama

There is no being or non-being, no unity or dualism. What more is there to say? Nothing proceeds out of me.