ASHTAVAKRA SAMHITA

Text with Word-for-word Translation, English Rendering and Comments

By

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MAYAVATI, ALMORA, HIMALAYAS
PREFACE

The Ashtavakra Samhita was first published month by month in the Prabuddha Bharata from January, 1929 to December, 1931. It has since been slightly revised and is now published in book form with an Index. Previous to this two editions of this work with the text in Canarese script and the English rendering only of the present translator was brought out from the palace of the Maharaja of Mysore. We are deeply indebted to Mr. V. Subramanya Iyer, B.A., ex-Registrar of the Mysore University, for his keen interest in the present work and for going through the whole of it and making valuable suggestions for its improvement. Our profound gratitude is also due to Dr. Satkari Mookerjee, M.A., Ph.D., Lecturer in Sanskrit, Philosophy and Pali in the Calcutta University, for thoroughly revising the previous Introduction. It is hoped that the book will prove useful to the interested readers in acquainting them with the cardinal principles of Advaita Vedanta.

NITYASWARUPANANDA

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INTRODUCTION

The *Ashtavakra Samhita*, or *Ashtavakra Gita* as it is sometimes called, is a short treatise on Advaita Vedanta, ascribed to the great sage Ashtavakra. Very little definite is known about Ashtavakra. His work does not in any way enlighten us or give any clue to his identity. It is presented as a dialogue between him and Janaka. But is this Janaka the same as is met with in the *Ramayana* of Valmiki and the *Brihadaranyaka Upanishad*? Nor is it certain that our author is the same Ashtavakra as that of the *Mahabharata*. But most probably they are identical; for they all exhibit the same profound knowledge of Brahman.

A very interesting story is related about Ashtavakra in chapters 132-134 of the Vana Parva of the *Mahabharata*. Ashtavakra was born of Kahor and Sujata. While Ashtavakra was still in his mother’s womb, Kahor was once reciting the Vedas sitting beside his wife. To their great surprise, the child in the womb suddenly cried out: “Father, even lying in my mother’s womb I have already learnt all the Vedas through your grace. But I regret that you often make mistakes in your recitation.” Kahor took this as a grave insult and cursed him saying that he would be born with eight parts of his body deformed. Accordingly in course of time the child was born with a twisted form and was named Ashtavakra (Eight-curved). One day Kahor went
to the court of Janaka to beg money from the King. The King had at that time in his court a great scholar called Vandi, son of King Varuna. He was profoundly versed in the Vedas. Kahor was called to a debate by him, was defeated and thrown into the sea, to be engaged as a priest in a sacrifice performed by Varuna. When Ashtavakra grew to be a lad of twelve and heard of the sad plight of his father, he repaired to the court of Janaka in company with his maternal uncle Shvetaketu. Being a mere boy he was not at first allowed entrance into the court, but when he gave proof of his extraordinary learning in the Shastras, he was cordially welcomed. He at once sought out his father's opponent, Vandi, and entered into a debate with him. A wonderful controversy ensued, and the boy of twelve defeated the foremost scholar of the court of Janaka. He rescued his father from the grip of Varuna. Kahor was highly satisfied with his son and asked him to bathe in the river Samanga, and lo, he came out of the waters with all his limbs made straight. But his name continued the same for ever.

The present work is not a philosophical treatise in the technical sense of the term. It does not care to call in aid the intellectual resources, which are the only stock-in-trade of all philosophical dissertations. We find in it on the contrary an unfoldment of the ultimate Truth, which is the final objective of philosophy, but which for ever eludes its grasp. Philosophy and even Vedanta qua philosophy can only
produce an intellectual conviction, which falls far short of the direct realization of the Truth, for which the spiritual aspirant must undergo a course of Sādhanā under the guidance and supervision of the Guru, who has himself gone through the grind and envisaged the Truth face to face.

Monistic Vedanta has uniformly discarded the world of sense and intellect and all that revolves round the conception of dualism as an unmitigated illusion, for which there is no logical or ontological justification. All attempts at a rationalization of the world-appearance together with the fundamental datum of logical thought, viz., the ego, are bound to end in a cul de sac and a confession of failure. The failure of logic is not due to the limitations of the human intellect, but to an intrinsic defect, which vitiates the very nature of objectivity. This is the burden of the Upanishads, and the entire Vedantic philosophical literature, from the earliest writings of Gaudapâda and Sankarâcharya down to the latest polemical works of Sriharsha, Chitsukha and Madhusudana Saraswati, are occupied with the task of proving the unreality of the objective world by appeal to logic and authority alike.

Vedanta philosophy admits threefold criterion of Truth, viz., authority (Shrutī), logic (Yuktī) and self-realization (Atmānubhuti). Authority is equated with self-realization and is valid only because it embodies the results of realization by seers of Truth, which are always open to attestation by the self-realization of the coming seekers of Truth. The approach of Vedanta is thus seen to be rational in the
sense that it is not in conflict with the demands of reason. But it also recognizes the limitations of reason and transcends the same by the help of a supra-rational organon called self-realization, which directly intuits the Truth. Reason is a helpful guide up to a certain limit, but it is after all a negative instrument and its findings are bound to be negative in character. It helps us to discard and to negate what is untruth, but for the realization of the positive Truth it is incompetent and inadequate. Philosophy, which absolutely relies upon reason as the only dependable organon, has not been successful in its positive findings, which have remained debatable points and have failed to command universal acceptance.

The superiority of Vedanta lies in the fact that while it fully utilizes the resources of reason, it at the same time corrects and supplements the results attained by that means by a supra-intellectual organon, which does not contradict the findings of reason but supplements them by its positive discoveries. The discoveries of this supra-rational intuition satisfy the demands of reason in full. The tremendous hold of Vedanta upon the intellectuals of India is due to this secret of reconciliation of reason with supra-rational intuition. Undisciplined reason has got its idiosyncrasies, which lead to clash and conflict and so stands in need of being checked by a corrective, which is supplied by the supra-rational power of intuition in man. This recognition of the inadequacy of unaided reason must not be interpreted as an advocacy of the anti-intellectual and anti-rational approach. Vedanta is thoroughly rational, and where reason comes to a
standstill, it goes beyond by the light afforded by the supra-rational organ. The falsity of everything that presents itself as an other to consciousness is the conclusion which is deduced by the application of this triple criterion, and the philosophical literature of Vedanta is occupied with this task.

This fundamental proposition forms the starting-point of enquiry in the Ashtavakra Samhita and is not the conclusion aimed at. The aim is realization of the Truth and not a rational defence of the same. The Self alone is real and all not-Self is appearance. The false identification of the Self with the not-Self is the cause of bondage. Bondage is thus due to ignorance of the real nature of the Self and freedom is attained as soon as the ignorance disappears on the dawn of self-realization. The disappearance of ignorance automatically entails the disappearance of the not-self, which is its product. The existence of an other is the cause of all our worry and unhappiness. When the Self is realized as the only reality, difference and distinction vanish like the mist before the sun and freedom is attained. In point of fact freedom is the very essence of the Self and loss of freedom is only a case of forgetting. This truth is illustrated by the maxim of the gold chain round the neck. A man carries the gold chain on the neck, but forgets its presence, feels miserable and casts about for its recovery. Somebody reminds him of the presence of the chain on his own person and he recovers it and feels happy. Such is the case with us all. We feel miserable because we do not realize the freedom
that is ours and through ignorance feel that we are in bondage.

To the question of Janaka as to how can freedom be achieved, the answer given by Ashtavakra is simple. "Know the Self as Pure consciousness, the unaffected witness of the phenomenal world, and you will be free" (I.8). In reality the Self is always free and freedom is not attained, but simply realized and discovered. The impediment to self-realization and freedom is our pre-occupation with the objective world, which inevitably leads to conflict of interests and consequently to feud, jealousy, revenge and moral depravity. The result is the erection of fictitious barriers between man and man. To get rid of these barriers of separation and the obsessions fostered by the possessive instinct it is necessary to cultivate an attitude of detachment and to culture the moral virtues of charity, forgiveness, sincerity and love of truth. The moral discipline liberates the mind from the octopus of sense-objects and diverts it inwards. The inward diversion of the mind will enable the aspirant to realize his independence and detachment from the network of relations, which constitute the phenomenal world. So long as the mind sees another self, there is bondage. Freedom consists in seeing nothing but the Self in everything. The Self is the Brahman, the undivided and undifferentiated Consciousness-Existence-Bliss and is not to be confounded with the ego. The ego is consciousness limited and distorted by the mind as light is distorted by the prism. As soon as a person effects his liberation from the snares
of the ego, he becomes Supreme Bliss, to which there is no limit.

The teaching of the Ashtavakra Samhita is simple, direct in its appeal and unhesitating in its delivery. It goes into the heart and the very contemplation of it gives even a matter-fed mind a foretaste of the bliss of freedom. Freedom and bondage are purely the creations of ideation. “One who considers oneself free is free indeed and one who considers oneself bound remains bound” (I.11). Here a simple formula is prescribed as the means of escape—think yourself to be free, the eternal unlimited consciousness-bliss and you will be free and happy. The joy of self-realization is depicted in soul-stirring language. The description is graphic and stimulates contemplation. The disciple realizes that it is his own self that sustains and illumines the universe. The whole universe belongs to him, or rather hangs as a floating appendage to his being. The unity of the Self with all that exists is realized. In fact nothing exists but the Self and the lingering trail of objectivity vanishes on the disappearance of ignorance. The multiplicity of selves too is an equally unmitigated appearance. There is neither a plurality of objects nor of subjects. There is only one subject or rather no subject.

The self-existent infinite consciousness plays the rôle of a number of subjects through its false identification with the mind-organs, which are the creations of the resourceful Maya. The Maya is the prius of the phenomenal world—the principle of unreason, the fountain-head of irrationality, the Enchantress of infinite resources. There is no escape from her hyp-
notic influence save through knowledge. But there is a silver lining to every cloud. The Maya is not the Satan of Semitic conception. She is not the Absolute Evil, and is possessed of a redeeming feature in her character. She is the embodiment of science and reason also. This provides an outlet. Science kills nescience, reason kills unreason, and both being embedded in the self-same Principle, called variously Maya, Prakriti or not-Self, the latter carries in its own self the secret of her death. This truth has been graphically described by Vyāsa in his Bhāshya on the Yoga-sūtra (I.12). “The mind is like a river with two opposite courses—one moving towards the good and the other towards the evil. The good one moves in the channel of discrimination and leads to liberation. The evil one moves in the channel of non-discrimination and leads to bondage. By dispassion the evil course is arrested and the practice of discrimination sets free the good course.” This gives the raison d’être of moral discipline, which is emphasised with so much vigour in the Shastras.

The necessity of detachment, which was alluded to in the very commencement of the work (I.2.), is emphasized in the third chapter. The craving for the objects of the senses, it is declared, lasts only so long as there is ignorance of the beauty of the Self. But the bubble of the world-order is pricked as soon as the surpassing beauty of the Self is realized (III.4). In the fourth chapter the Self is spoken of as the unrivalled lord of the universe, who is absolutely free from fear. This aspect of fearlessness has been repeatedly emphasized in the Upanishads and was the
perpetual burden of the teaching of Swami Vivekananda. It is Vedanta pre-eminently of all systems of philosophy that can make us free from fear, be it from death or from tyranny. Vedanta is the only philosophy that will satisfy the aspirations of mankind for all time. Chapter V speaks of the fourfold way to self-realization and Chapter VI emphasizes the unreality of the outer world, both sentient and insentient. Chapter VII is the reaffirmation of the Truth through the self-realization of the disciple. Chapter VIII makes an advance upon the position attained. The realization of the unreality of the objective world is only a preparation for the similar realization in respect of the inner psychological world. The psychological world is as much an illusory appearance as the objective world. The mind and the ego are primarily responsible for bondage, since they obstruct the vision of the infinitude of the Self. In the next two chapters the intellectual and ethical worlds also are declared to be unreal accretions and the temptation for virtue is shown to be an obstacle to higher realization. The values of life, economic, moral and aesthetic, are not ultimate verities and they hold the field so long as consciousness is in the grip of desires. Chapter XI deals with the cultivation of moods, which enable the aspirant to withstand the onsloughts of fortune—the good and the evil alike. The next three chapters affirm the futility of the intellectual, aesthetic and moral disciplines, which become a hindrance to the aspirant after liberation as he advances in the
course of his Sādhanā. Even the striving for liberation ceases when the goal is reached.

Chapter XV is unsurpassable for the sublimity of its language and teaching alike. The disciple is exhorted to realize that “It is verily through your ignorance that the universe exists. In reality you alone are. There is no Jīva or Ishwara other than you” (XV. 16). This takes us to the acme of perfection and to the highest point of realization. One may feel tempted to read in these utterances the anticipation of the doctrine known as Ekajīvavāda (the doctrine that only one individual subject exists). But it would be more correct to consider the deliverances of this kind as proceeding from the transcendental point of view. The absolute identity of the Self and the negation of a second Principle, spiritual or material, are the cardinal principles acknowledged by monistic Vedanta in all its schools. The recognition of values and the ethical and intellectual disciplines are valid only provisionally, that is to say, in the lower plane of reality, where the influence of Avidyā is in force. But when the Avidyā is destroyed together with its satellites, there is no experience of a second entity even in the phenomenal plane. In other words, the phenomenal world disappears with the cessation of its cause.

The later doctrines of Ekajīvavāda (one subjectivity) and Ajātavāda (no creation) also seek to emphasize the unreality of the phenomenal world and the reality of the Self alone. There is absolutely no difference of opinion among the teachers of monistic
Vedanta with regard to this supreme truth. The denial of extra-subjective existence to the phenomenal world is only a case of emphasis. And even when the provisional validity and extra-subjective reality of the phenomenal world is admitted by the author of the Vivarana and his followers, there is no room for mistake that these grades of reality have only a relative validity and they do not posit a second reality parallel to or alongside of the Self. The admission of grades in reality, lower and higher, is a methodological device and is a concession to lower intellects. It is always recognized that the apparent (Pratibhāsika) and the conventional (Vyāvahārika) orders of reality are rather phases of unreality, as absolute reality is denied to them. All things other than the Self are only an appearance, no matter however persistent and consistent some of them may appear to be. The admission of provisional reality is not in conflict with the central doctrine of Vedanta that only one Self exists, as the reality accorded to the phenomenal world is only vicarious, it being recognized that it shines in borrowed light and apart from the substratum of the Self over which it appears it has no existence whatsoever.

Chapter XVIII is like the last chapter of the Bhagavad-Gita a resumé of the previous teachings. It is the summing up of the findings at the end. In it the nature of the liberated soul, who is still in life (Jivanmukta), is described. To such a blessed person the world of plurality and the gradations of values have lost all their pretensions. The phenomenal world stands exposed and the Maya is checkmated.
The glowing poetry and the rapturous language of this chapter can come forth only from a person who has lived through these experiences. They do not fail to evoke response even from persons who are in the shackles of the world. They appeal with a force and a charm that are irresistible for the time being. The last two chapters give a reaffirmation of the truths inculcated in the previous chapter through the realization of the disciple himself.

The Ashtavakra Samhita bears close affinities to the Bhagavad-Gita and seems to be the product of the same age. We find in it the same forceful, simple, unlaboured diction and the same ring of sincerity and truth. No recourse is had to the logical weapons, which were forged in later times to counteract the attacks of rival philosophers. There is absolutely no trace of wavering allegiance, no intellectual or linguistic elaboration, and no weakness in its deliverances. Without entering into chronological controversy, which has very seldom proved profitable in the field of Indology, it may be put forward as an indisputable proposition that the work is older than Gaudapāda’s Kārikās, which promulgate the doctrine called Ajātavāda (the doctrine of no creation), which obliterates the line of cleavage between the Prātibhāsika and the Vyāvahārika planes of reality. One may find in the present work the germs of these extremist theories. In our judgment the parallelisms, which are by no means pronounced, are capable of a satisfactory explana-
tion, if approach is made from the transcendental point of view.

The *Ashtavakra Samhita* played a rather important part in the early life of Swami Vivekananda. In the first days of his acquaintance with Sri Ramakrishna the Swami was in intimate touch with the Brahmo Samaj and was under the influence of its ideas and teachings. At that time he would not believe in Advaita at all. But at the very first sight Sri Ramakrishna had seen into his inmost being and found that of all his disciples the Swami was pre-eminently monistic in temperament, though he himself was unconscious of it at that time. The Swami would naturally resist any monistic teaching from his Master. But Sri Ramakrishna overcame this difficulty in a clever way. He had in his room a copy of the *Ashtavakra Samhita*. He would often ask the Swami to read it out to him. After reading a verse or two the Swami would refuse to proceed further, and say that it was a sin to call man God. But the Master would induce him to read on by saying that he was not insisting on his accepting this teaching but only asking him to read it out to him. This was one of the ways in which the Swami was taught Advaita, and this book came to have a great influence on his life.

Swami Vivekananda laid great emphasis on Advaita and often declared that it would become the future religion of mankind. He called upon the world
to come under its banner and enjoy its inexhaustible blessings. We can do no better than repeat the same call with all the emphasis at our command.

Calcutta, January 1, 1940.
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ASHTAVAKRA SAMHITA
CHAPTER 1

INSTRUCTION ON SELF-REALIZATION

जनक उवाच

carṇa jñānamvāpaṁtít kārṇa muktīṁbhavīty

cārīgaṁ v ca kārṇa prāstamētānḥ brūḥi mams prasmo

Janaka: Janaka uvacah said:

kathā. How (loke. man) jñānāṁ knowledge bhavānīti acquires kathā. how muktī: liberation bhavīty will be kathā how cārīgām renunciation praśam is secured v ca and praśam O Lord ēvaṁ this sam me brūḥi tell.

Janaka asked:

1. How can knowledge be acquired? How can liberation be attained? How is renunciation possible?—Tell me this, O Lord.

[1] Knowledge—Realization of the identity of the individual self and Paramātman or Brahman which is Existence, Knowledge and Bliss absolute.

2 Liberation—Freedom from ignorance, all bondages and limitations,—the effect of Knowledge mentioned above, i.e. the complete destruction of all misery and attainment of supreme bliss.

3 Renunciation—Non-attachment to the enjoyment of the objects of this world as well as of the world beyond. This forms the most important of
the four qualifications required of an aspirant for the knowledge of Brahman,—the other three qualifications being (i) discrimination between the real and the unreal, (ii) acquisition of the six cardinal moral virtues—regulation of mind, regulation of the sense-organs, etc., and (iii) intense longing for liberation.]

अष्टावक्र उवाच I
मुक्तिलिङ्गति केतात विषयानु विष्कर्त्यज I
क्षमाज्ञात्यातोपत्तत्त्वं शीघ्रवच्छन्न ||२||

पदावर्तः Ashtavakra Uvach said:
तात O child चैल if (ल you) मुक्तिनृ emancipation इक्ष्मी wish (तहि then) विषयानु the objects of the senses विषयत् like poison वन शुन ज्ञात्यातोपत्तत्त्वम् forgiveness, sincerity, kindness, contentment and त्रित्य वृगत्वा like nectar वन seek.

Ashtavakra replied:
2. If you aspire after liberation, my child, shun the objects\(^1\) of the senses as poison and seek forgiveness, sincerity, kindness, contentment and truth\(^2\) as nectar.

\(^1\) Objects etc.—Attachment to worldly objects is a great bar to spiritual progress and hence they should be shunned as bitter poison. The implication is that we should drive away all such ideas as “this is mine”, “that is mine”, which spring from the identification of Self with body, mind, etc.
The giving up of external objects implies also the necessity of controlling the sense-organs.

2 Sincerity—“To be one in mind and speech”, as Sri Ramakrishna used to put it. He spoke very highly of this virtue as an essential of spiritual discipline.

3 Truth—This virtue also was greatly emphasized by Sri Ramakrishna and was looked upon by him as a precious possession of a spiritual aspirant.

It should be noted here that the cultivation of these virtues implies the control and purification of the internal sense, mind, so that it may reflect more and more of Divine light.

This verse mentions the negative and positive practices of a spiritual aspirant. Giving up attachment for worldly things is the negative practice and cultivation of the moral virtues is the positive.

न पृथ्वी न जल नाभिन् वायुधोऽन् वा भवान्।
एषां साक्षिणमात्मानं चिदूपं चिदं सुक्तवे॥३॥

भवान् You पृथ्वी earth न not जल water न not भार्षिः fire न not वायु: air न not दृश्य: ether न not वा or (ले you) सुक्तवे for liberation बामानस् Self एषां of these साक्षिण witness चिदूपं consciousness itself चिदम know.

3. You are neither earth¹, nor water, nor fire, nor air, nor ether. In order to attain liberation, know the Self as the witness of all these and Consciousness itself.
[1 Earth etc.—These are the five elements constituting our body and mind with which we identify our Self and become miserable. But our self which is the witness and eternally distinct from body and mind which are its objects, is Consciousness itself. Our liberation lies in knowing the Self as such.]

यदि देहं पृथक्कृत्य चिति विश्राम्य तिष्किसि।
अधुनैव सुखी शान्तो बन्धुमुक्तो भविष्यसि॥४॥

यदि If (य you) देहं body पृथक्कृत्य separating चिति in Intelligence विश्राम्य resting तिष्किसि remain (तहि then तम् you) बाध्या now एव even सुखी happy शान्त: peaceful बन्धुमुक्तः free from bondage भविष्यसि will be.

4. If you detach¹ (yourself from) the body and rest in Intelligence, you will at once² be happy, peaceful and free from bondage.

[1 Detach etc.—Herein lies the essence of Advaita Sādhanā. By identifying the Self with the body which is not-Self and thus ascribing to Self the limitations of the body, such as birth, death, old age, disease, etc., we suffer all kinds of misery. The Self is really not the body. So if we can but get rid of this identification, we shall at once be conscious that we are Chit and thus become happy and free from bondage.

² At once—i.e. the very moment the Self is known as distinct from body, because the Self is never really affected by body and mind,—they merely hide its glory even as clouds hide the sun.]
न त्वं विश्रादिको बणोऽनाश्रयी नामकोचरः।
असहृदयसि निराकारो विवस्मादो वसुभीभव॥५॥

ल You विश्रादि: with Brâhmana at the beginning वशे: caste न not अश्रयी belonging to an अश्रया न not अश्रयाचरः visible to the eyes न not (ले you) असहृदयसि: unattached निराकारः formless विवस्मादो witness of all वसुभी happy भव be.

5. You do not belong to the Brâhma- mana or any other caste or to any अश्रया। You are not perceived¹ by the eyes. Unattached, formless and witness of all are you. Be happy.²

¹ Āshrama—the four well-known stages of a Hindu’s life prescribed by the scriptures,—Brahmacharya (Student Life), Gârha-sthâya (Householder’s Life), Vânaprastha (Forest Life) and Sannyâsa (Life of Renunciation).

² Perceived etc.—i.e. never an object of sense-knowledge.

Neither caste, अश्रया or any such thing can be predicated of the Self. The Self therefore has no obligation to perform duties pertaining to them. One must realize oneself as above such obligations,—as unattached, formless, etc.

³ Happy—i.e. by realizing yourself as formless etc.]
6. Virtue and vice, pleasure and pain, are of the mind, not of you, O all-pervading one. You are neither doer nor enjoyer. Verily you are ever free.

[1 Virtue and vice—These spring respectively from our right and wrong actions (both moral and ceremonial), which are possible only when we think ourselves as doers.

2 Pleasure and pain—effects of virtue and vice on the mind.

Virtue and vice, pleasure and pain are all mental. We identify ourselves with the mind and hence these are also wrongly ascribed to the Self.]
7. You are the one seer\(^1\) of all and really ever free. Verily this alone is your bondage\(^2\) that you see the seer as other than such.

\(^1\) One seer—i.e. you are the only subject, the entire universe being the object.
\(^2\) Bondage—It consists in regarding the eternal subject, the Witness of the universe, the Self, as belonging to the objective world.]

अहं कर्तर्वे यहां मानमहाकुण्यापिष्टिः।

नाहं कर्तर्वे विश्वासांतु पीतवं सुखी भव ||८||

\(^8\) I kartha doer इति this चहमागमहाकुण्यापिष्टिः bitten by the great black serpent of egoism (लब् you) चहं
I kartha doer न not इति such विश्वासाण्तं nectar of faith पीतवा drinking सुखी happy भव be.

8. Do you who have been bitten by the great black serpent\(^1\) of the egoism “I am the doer”, drink the nectar\(^2\) of the faith “I am not the doer”, and be happy.

\(^1\) Black serpent—because egoism causes spiritual death.
\(^2\) Nectar—It revives, and removes all pain. Even so, destruction of egoism revives spiritual consciousness and frees one from worldly misery.]

एको विशुद्धवोधोड्डहमिति निष्ठ्रयवहिना।

प्रज्वाल्यात्मानगहहं वीतशोकः सुखी भव ||८||
9. Burn down the forest\(^1\) of ignorance with the fire of the conviction, “I am the One\(^2\) and Pure\(^3\) Intelligence”, and be free from grief and be happy.

\[^1\] *Forest*—As one cannot see one’s way in the forest, even so ignorance obstructs the vision of Truth.

\[^2\] *One*—because nothing exists except the Self.

\[^3\] *Pure*—Self-effulgent. Our present consciousness is not pure, as it always has a not-Self as its object.]

यत्र विश्वमिदं भाति तत्परं रज्जुसार्ववतः।
अनन्दपरमानन्दः स बोधस्तवं सुखं चर॥ १०॥

यत्र (बीघे) In which (Consciousness) विश्व universe रज्जुसार्ववत् like a snake in a rope कल्पित imagined भाति appears (स: that बीघ: Consciousness) अनन्दपरमानन्दः Bliss—Supreme Bliss (भवति is) स: that बीघ: Consciousness तम् you (भवि are) सुखं happily चर live.

10. That (Consciousness) in which this universe appears being conceived like\(^1\) a snake in a rope, is Bliss—Supreme Bliss. You are that Consciousness. Be happy.

\[^1\] *Like etc.*—This is a famous analogy of Advaita Vedánta. In the dark of night a rope is mistaken
for a snake which has no other reality than the rope itself. The rope does not really become a snake. Even so this universe has no real existence. It is the Self—pure Consciousness and Supreme Bliss—in which this universe is imagined to exist through ignorance. Consciousness which is the substratum of the universe remains eternally pure and unaffected. We are that Consciousness. Therefore we must cease identifying ourselves with any of these superimposed phenomena and thus be happy.]

\textit{सुकामिमानी मुक्तो हि बल्दो बद्धाभिमानयिष्ठ} ।
\textit{किंवद्वल्लोह सत्कर्यं याम मतिः सा गतिभवेत}।११॥

\textit{हि} Surely सुकामिमानी one who considers oneself free मुक्तः free बद्धाभिमानी one who considers oneself bound भविष्यत् and बल्दः bound या as मतिः the thought सा so गतिः attainment भविष्यत् is इत्यादि in this world इत्यादि this किंवद्वल्लोहi popular saying सच्चा true.

11. One who considers oneself free is free indeed and one who considers oneself bound remains bound. “As one thinks, so one becomes,” is a popular saying in this world, which is too true.

[This is a very significant utterance pregnant with an invaluable instruction for Self-realisation. In reality the Self is ever free, it never enters into a state of bondage. It is our ignorance that we think ourselves bound; and this thought makes our bondage persist and continue. If however we constantly think
ourselves as the eternally free Self, the binding thought will vanish and we shall realise that we were ever free.]

आत्मा साची विसुः पूर्ण एको मुक्तिहिद्रकियः ।
असद्गे निस्पूहः शान्तो भ्रमात् संसारवाचानि ॥१२॥

चाचा Self साची witness विसुः all-pervading पूर्णे: perfect एक: one मुक्त: free चित् Intelligence बक्त्रिय: actionless बक्त्रः unattached निस्पुः desireless शान्त: quite भ्रमात् through illusion संसारवाचान् of the world इव as if (अवतिर is).

12. The Self is witness, all-pervading, perfect, One,¹ free, Intelligence, actionless, unattached, desireless and quiet. Through illusion it appears as if of the world.²

¹ One—bereft of all differentiation from like or unlike objects and all attributes.
² Of the world—bound by the desires of the world and involved in the cycle of birth and re-birth,—unlike what has been described of the Self in this verse.]

कृतस्यं बोधमहैतमात्मां परिभाषय ।
आभासोहेत्रं शरम मुक्तः भावं बाणयमथान्तरम् ॥१३॥

श्रद्धम् I आभास: reflection (of Self) (इति this) शरम मूल हम internal भाव identifications (of the Self) (च and मुक्ता relinquishing) कृतस्य immovable बीच Intelligence श्रद्धे नon-dual खास्मान Self परिभाषय meditate.
13. Meditate on the Atman as immovable, Intelligence and non-dual, having given up external\(^1\) and internal self-modifications and the illusion "I am the reflected" self (individual soul)."

\[1 \text{External etc.—identification of the Self with the physical and mental conditions such as, "the body is mine" etc. (external) and "I am happy" etc. (internal).}\]

\[2 \text{Reflected etc.—finite consciousness which according to a school of Advaitins is the reflection of the Self in the mind.}]\]

\[\text{देहाभिमानपार्थीति चार वद्योऽसि पुत्रक ।}\
\text{वोधोऽहं ज्ञानव्यत्क्तय सुखी मये ॥१४॥}\
\]

(हि O) पुत्रक child (ले you) देहाभिमानपार्थीति by the noose of body-consciousness चिर long चद bound भाव are (चत: so) पुत्रक I बीष्म: Intelligence (इलि this) ज्ञानव्यत्क्तय with the sword of knowledge ते that निष्ठान्वितting off सुखी happy मये be.

14. My child, you have long\(^1\) been in the noose of body-consciousness. Sever it with the sword of the knowledge "I am Intelligence" and be happy.

\[1 \text{Long—i.e. from the beginning of time. It may be noted that though ignorance is without a beginning, it ends with the dawn of Knowledge.}]\]
निष्क्रिये निषिद्धिः।
लयमेव हि ते वन्यः समाधिमनुतिष्ठिषि॥१५॥

15. You are unattached, actionless, self-effulgent and without any blemish. This indeed is your bondage\(^1\) that you practise Samâdhi.

\[^1\] Bondage etc.—The Self is really ever free and without any action. Yet we betake ourselves to Samâdhi (suppression of mind) and similar other practices. Such attempts presuppose the thought that we are bound, and so long as we continue to think ourselves bound, Freedom is impossible. Ashtâvakra wants us to give up this thought altogether. For as he has said previously, one who considers oneself free is free indeed as surely as one who looks upon oneself as bound remains bound.]

tvya vyanatamid visshva tvarya proet yatharthta:
shubhnujmsukhastvan ma gam: shudchinchitam

This विश्वः universe लय by you व्यासं pervaded लयमेव हि ते वन्यः समाधिमनुतिष्ठिषि॥१५॥ लयमेव हि ते वन्यः समाधिमनुतिष्ठिषि॥१५॥

This विश्वः universe लय by you व्यासं pervaded लयमेव हि ते वन्यः समाधिमनुतिष्ठिषि॥१५॥

This विश्वः universe लय by you व्यासं pervaded लयमेव हि ते वन्यः समाधिमनुतिष्ठिषि॥१५॥

This विश्वः universe लय by you व्यासं pervaded लयमेव हि ते वन्यः समाधिमनुतिष्ठिषि॥१५॥
16. You pervade\(^1\) this universe and this universe exists\(^2\) in you. You are really Pure Consciousness by nature. Do not be small-minded.\(^3\)

\(^1\) *Pervade etc.*—The Self is the substance of the universe.

\(^2\) *Exists etc.*—The universe cannot exist without the Self as its substratum.

\(^3\) *Small-minded*—unlike your true nature described in the verse.]

निरपेक्षो निर्विकारो निर्मितः शीतलाशयः।

अगाधवुद्धिरसुचुषो मव चिन्मात्रवासनः।\(\text{॥१७॥}\)

(लं You) निरपेक्ष: unconditioned निर्विकारः immutable निर्मितः: devoid of bulk and form शीतलाशयः: of cool disposition अगाध: unconditioned वुद्धिः of unfathomable intelligence अस्तः unperturbed (स्ति are घटते so लं you) चिन्मात्रवासनः desiring for Intelligence alone मव be.

17. You are unconditioned, immutable, formless, unimpassioned,\(^1\) of unfathomable\(^2\) intelligence and unperturbed.\(^3\) Desire for Chit alone.

\(^1\) *Unimpassioned*—Because the heat of passions cannot reach the Self.

\(^2\) *Unfathomable*—Because Chit or Intelligence is above the limitations of relative knowledge.

\(^3\) *Unperturbed*—unaffected by any external or internal phenomena.\]
18. Know that\(^1\) which has form to be unreal and the formless\(^2\) to be permanent. Through this spiritual instruction you will escape\(^3\) the possibility of rebirth.

\(^1\) *That etc.*—i.e. body etc.  
\(^2\) *Formless*—i.e. the Self.  
\(^3\) *Escape etc.*—The round of birth and rebirth that one goes through is solely due to one’s identification of the eternal Self with body, mind, etc. and is destroyed by the knowledge of the true nature of the Self, which has been described in the preceding verses.]

19. Just as a mirror exists within and without the image reflected in it, even so
the Supreme Lord exists inside and outside this body.

[The idea is: The image in the mirror has no real existence. It is a mere appearance. Only the mirror exists. Even so, body, mind, etc. have no real existence. It is only by being superimposed on the Self that they appear to exist. Just as the reflection cannot affect the mirror, so body, mind, etc. cannot affect the Self.]

एकं सर्वं गतं ज्योत बहिर्न्तर्यथा घर्ते ।
नित्यं निरंतरं ग्रहं सर्वभूतगणे तथा ॥२०॥

यथा As एक the same सर्वं all-pervading ज्योत ether घर्ते in a jar बहिः outside भास्कः inside (च and वर्तते exists) तथा so नित्यं eternal निरंतर all-pervasive ग्रहं Brahma भूतगणे in all things (वर्तते exists)

20. As the same all-pervading ether is inside and outside a jar, even so the eternal, all-pervasive Brahma exists in all things.
CHAPTER II

THE DISCIPLE’S JOY AT SELF-REALIZATION

जनक उवाच।

अहो निर्जनं शान्तो बोधोऽहं प्रकृते स्वः।

पताखन्तः कारण मोहनेव चिडोऽवितः।॥१॥

जनक: Janaka Uvaca said:

चः O चः I निर्जनं: spotless शान्तं: calm प्रकृते: of Nature पर: beyond वैधं: Consciousness (चब्बि am)

‘चः I एतरः this much कालं time मोहनं by illusion यथो only विडोऽवितं: duped (चाक्षम् was).

Janaka said:

1. O, I am spotless,¹ tranquil,² Pure Consciousness and beyond Nature. All³ this time I have been duped by illusion.⁴

[Having attained spiritual illumination through the instructions of Ashtāvakra, Janaka now expresses his joy of Self-realization in the following verses.

¹ Spotless—free from all attributes.
² Tranquil—beyond any change.
³ All etc.—Until I received instructions from my Guru.
⁴ Illusion—i.e. of identifying the Self with body, mind, etc.]
यथा प्रकाशयायमेवको दैहमेनं तथा जगतः।
�तो सम जगतसर्वमथवा न च किंचन ||२॥

यथा (As षष्ठि I) एकः alone एवं this दैह स्वयम
illumine तथा so जगतः universe ( प्रकाशयायमि illumine )
अतः therefore सर्व एवं all जगतः universe सम mine भवति or च
certainly किंचन anything ( सम mine ) न not.

2. As¹ I alone reveal this body, even so do I reveal this universe. Therefore² mine is all this universe, or verily nothing³ is mine.

¹ As etc.—Without the light of the Self, the body and the universe, being material, could not be revealed.

² Therefore etc.—Because the light of the Self manifests the universe and thus makes it exist. It is superimposed on the Self.

³ Nothing etc.—Because from the absolute standpoint, the universe is non-existent.]

सशरीरमहो विश्वं परित्याज्य मयाधुन।
कुतस्थित् कौशलादेव परमात्मा विलोकयते ||३॥

षष्ठि O अपवान now सशरीरं with the body विश्व universe
parițjya leaving कुतस्थित् through some कौशलादेव skill
eव only परमात्मा Supreme Self मया by me विलोक्येति is
visualized.

3. O, having¹ renounced the universe along with the body, I am now² perceiving
the Supreme Self through wisdom (received from my Guru).

\[1 \textit{Having etc.—after knowing them to be unreal as they appear and in reality no other than the Self itself.} \]

\[2 \textit{Now—after being instructed by Ashtavakra.}] \]

\begin{quote}
यथा न तोयतो भिन्नात्मास्तर्क्षुः फैनवृद्वुद्रः।
आत्मनो न तथा भिन्न विश्वात्मात्मविनिर्विनं सर्वम्॥१४॥

dr  As तरंगाः waves फैनवृद्वुद्रः foam and bubbles (and) तीव्रताः from water न not भिन्ना: different तथा so भाव-विनिर्विनं emanating from the Self विश्वम् universe भावन: from the Self न not भिन्नस् different.
\end{quote}

4. As waves, foam and bubbles are not different from water, even so the universe\(^{1}\) emanating from the Self is not different from it.

\[1 \textit{Universe etc.—According to Advaita philosophy, the \textit{Atman} is also the material cause of the universe, just as earth is the material cause of a pot. The pot is nothing but the earth with name and form superimposed on it. So is this universe but the Self with name and form superimposed on it. Just as waves, foam and bubbles are nothing but the sea, and are non-different from it, so the universe is but the Self, non-different from the Self. Cf. note 1 verse 10}. \]
तन्तुमात्री भवेदेव पत्रो यद्रिंचारितः।
आत्मतन्मा त्रिभुवन तद्विभूय विचारितम् ||१५॥

पर: Cloth विचारितः analysed ( सन् being) यद्वत् as तन्तुमात्र: thread only even certainly भवेद is तद्वत् so इदं this विश्व universe विचारितं considered ( सन् being ) शाश्वतन्मा त्रिभूमि nothing but the Self इव certainly (भवेद् is).

5. As cloth when analysed is found to be nothing but thread, even so this universe, duly considered, is nothing but the self.

[^1 Even so etc.—A cloth is made of thread, and is nothing but thread. Yet we falsely think it to be something separate and different from the thread. The universe is constituted of Self only, it is nothing but Self. Yet we look upon it as separate from the Self. This is an illusion. We find out our mistake regarding cloth through a little reasoning. We have similarly to get rid of our illusion regarding the universe.]

यथेवेद्धिते कल्पता तेन व्याप्तैव शर्करा।
तथा विश्वं मयि कल्पतं मया व्याप्तं निर्न्तरम् ||१६॥

वथा As इव just इत्यद्य in the juice of the sugarcane श्रव्य produced शर्करा sugar तेन ( सनं) with that (juice) व्याप्त pervaded इव wholly (भवति is) तथा so मयि in me कृप्य produced विश्व universe मया by me शिष्णु through and through व्याप्त pervaded (भवति is).
6. Just as sugar generated in sugar-cane juice is wholly pervaded by it (juice), even so the universe produced in me is permeated by me through and through.

[The verse illustrates the all-pervasiveness of the Atman.

^ Me—my real nature, i.e. the Self. In the subsequent verses also the ‘I’ and ‘me’ mean the Self and not the Jiva.]

अत्माज्ञानाजगद्धाति अत्मज्ञानाच भासते ।
रज्ज्वज्ञानाद्हिमाति तज्ज्ञानाद्वास्ते न हि ॥७॥

अत्माज्ञानात् From the ignorance of the Self जगद् world भाति appears अत्माज्ञानात् from the knowledge of the Self न not भासते appears हि verily रज्ज्वज्ञानात् from non-cognition of rope शब्दः snake भाति appears तज्ञानात् from the recognition of that न not भासते appears.

7. The world appears from the ignorance of the Self and disappears with the knowledge of the Self, even as the snake appears from the non-cognition of the rope and disappears with its recognition.

[ An illusion persists only so long as we do not recognize the object on which the illusion has been superimposed. The example of the snake in the rope is pertinent in this connection. When we know the rope, the snake-knowledge vanishes. Even so, the world does not really exist, yet appears as existing through ignorance and disappears with the knowledge]
of the Self on which the illusion of the world is imposed.]

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्यहं ततः ।
यदा प्रकाशते विश्वं तदाहुभासं एव हि ॥८॥

प्रकाशः Light से my निजं own रूपं nature बहुं I ततः from that भाविन्तः different न not भविः am यदा when विश्वं universe प्रकाशते manifests तदा then प्रहस्तः I एव alone हि surely हासि shine.

8. Light is my very nature and I am no other than that. When the universe manifests itself, verily then it is I that shine.

[¹ When etc.—The nature of the Self is Chit, Pure Consciousness, which makes possible knowledge of the phenomenal world. The world itself is material and has no consciousness of its own by which to reveal itself. It cannot be known unless the light of Self illumines it. The manifestation of the world therefore implies really the manifestation of the Self.]

अहो विकलिपैं विश्वमञ्जानान्मयि भासते ।
रूपं शुक्को फणी रज्जो वारि श्रूय्यकरेय यथा ॥६॥

चंद्री O यथा as शुक्को in the mother of pearl रूपं silver रज्जो in the rope फणी snake श्रूय्यकरेय in the sunbeam वारि water (भासति appears तथा so) भविन्तः through ignorance विकलिपः imagined विश्वं universe मनि in me भासति appears.
9. O, the universe appears in me being conceived through ignorance, even as silver\(^1\) appears in the mother-of-pearl, snake in the rope and water\(^2\) in the sun-beam.

\(^1\) *Silver etc.*—All these three are classical examples of Adhyâsa—superimposition through illusion.
\(^2\) *Water*—refers to mirage.

मण्डो विनिर्गतं विश्वं मय्येव लघुमैष्वति ।
मृदि क्षम्यो जले जीवदि कनके कटकं यथा ॥१०॥

यथा As क्षम्य: jug बरि in clay जीवदि: wave जलि in the water कटकं bracelet कनके: in gold ( लघुम् परती dissolves यथा so ) मृदि: from me विनिर्गतं emanated विश्व universe सधि in me एव surely लघुम् dissolution प्रयत्ति will go to.

10. Just\(^1\) as a jug dissolves into earth, a wave into water or a bracelet into gold, even so the universe which has emanated\(^2\) from me will dissolve\(^3\) into me.

\(^1\) *Just etc.*—All these three are examples of material cause. The Ātman is the material cause of the universe which comes to be through the superimposition of name and form on the Ātman. With the dawn of Knowledge name and form vanish and only the Ātman remains, even as a wave becomes water when its name and form vanish.
\(^2\) *Emanated*—being conceived through ignorance as mentioned in the previous verse.
3 Dissolve—when Self-knowledge will be attained and the universe will be merged in Self from which it was projected through ignorance.

अहो अहं नमो महां विनाशो यस्य नास्ति मे।
ब्रह्मादिस्तम्यपर्यन्तं जगत्त्वाते श्चित्तः। ||११||

चत्री: Wonderful अहं I ब्रह्मादिस्तम्यपर्यन्तं from ब्रह्मादिस्तम्यपर्यन्तं down to the clump of grass जगत्त्वाते when there is destruction of the world चपि even चषितः: existing यस्य whose मे my विनाश: destruction न not चषिः is (तबे to that) मद्य to myself नम: adoration.

11. Wonderful am I! Adoration to myself¹ who know no decay and survive even the destruction of the world from ब्रह्मादिस्तम्यपर्यन्तं down to the clump of grass.

[¹ Mysel—in the absolute sense.]

अहो अहं नमो महामेकोशः देहवानिप।
कचिन्न गन्ता नागन्ता व्यायय विश्ववस्थितः। ||१२||

चत्री: Wonderful अहं I मद्य to myself नम: adoration देहवान्: having a body चपि even ब्रह्मस् I एकः single ( चषि am ) ( अहं I ) कचिन्न anywhere न not गन्ता going (हत: from anywhere) न not बाग्नता coming (अहं I ) विश्व universe व्याय pervading चषितः: existing (चषि am).

12. Wonderful am I! Adoration to myself who, though with a¹ body am one,² who neither go anywhere nor come from
anywhere but abide pervading the universe.

[1 A body—The body implies not only the gross one but also the subtle. Five sheaths or bodies are generally spoken of.

2 One—The ego is constantly undergoing change owing to the changes in the body. It is changing its nature every moment, and thus a new ego springs every moment. But transcending all these changes abides the Atman which is ever immutable.]

अहो अहं नमो महां दक्षो नास्तीह मत्सम्।
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम्॥१३॥

परं प्रलोकाति स्वयम् नमस्ते नमः: adoration
इन this world नमस्म: like me चब्जः capable न not
भक्ति is येन for शरीरे च with the body पस्नूः च without
touching चिरं ever विश्वं universe (नमस्ते by me) धृतम् is
borne.

13. Wonderful am I! Adoration to myself! There is none so capable as I, who am bearing the universe for all eternity without touching it with the body.

[1 None etc.—The verse describes the infinite power of the Self. Ordinarily in order to bear anything one has to do it with one’s limbs. The thing borne must necessarily be of a limited weight and magnitude, and it cannot be borne for a long time. But it is quite different with regard to the Self. It is bearing this infinite universe for all
eternity even without taking the help of any instrument such as the body. Infinite and wonderful must be its capacity.]

अहो अहं नमो मद्यं यस्य मे नास्ति किंचन I
अथवा यस्य मे सर्वं यद्राज्ञमनसगोचरयम् \(\text{॥१४॥}\)

Wonderful चर्म I यस जिसे मी my किंचन anything न not भक्ति is यथवा or यत् which वाक्यनर्थोऽर्थे within the range of speech and mind (तत् that) सर्वं all यस जिसे मी (तत् to that) मद्यं to myself नम: adoration.

14. Wonderful am I! Adoration to myself who have nothing\(^1\) or have all\(^2\) that is thought\(^3\) and spoken of.

\[\text{\(^1\) Nothing—spoken from the standpoint of the Self when nothing exists except the Self. Or it may mean that the Self being unattached, nothing belongs to it.}
\[\text{\(^2\) All etc.—Because the Self has created the universe and supports it.}
\[\text{\(^3\) Thought etc.—This phrase refers to the phenomenal nature of the universe,—for only phenomena can be thought and spoken about.} \]

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति चास्तवम् \(\text{॥१५॥}\)

Knowledge ज्ञेयं knowable तथा as well as ज्ञाता knower त्रितयं triad वास्तवं in reality न not भक्ति is यथा where यद्य this (तित्वम् triad) भद्रानाल्क्त through ignorance भावति appears निर्ज्ञन: stainless स: that चहम् I चस्मि am.
15. Knowledge,\(^1\) knower and knowable—these three do not in reality exist. I am that stainless\(^2\) (Self) in which this triad appears through ignorance.

\(^1\) *Knowledge etc.*—The universe from the epistemological standpoint consists of these three elements—the knower, the object of knowledge and the act of knowledge. We consider ourselves through Māyā or ignorance as the first of these three,—the knower. In reality we are above all these three. We are not a factor of this triad, but That itself on which this triad rests,—the Self. Supreme realization consists in breaking the tangle of this triad and going beyond it.

\(^2\) *Stainless*—Free from the defects of the material world.]

\[\text{छेत्तमूलमहो दुःख नान्यचत्स्यास्ति मेषज्ञ} \]
\[\text{दुःखमेतत्त्वाः सर्व एकोहं चिद्रेवाणमः:॥१६॥} \]

चः अहं दुःखे अभावे अस्मितमूलं भावे अघो विचित्रविच्छेदिनः अन्वितं न अपंग्यविद्यान्य+ भावे अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं अपितं

16. Oh, duality is the root of misery. There is no other remedy for it except the realization that all objects of experience are false and that I am one and pure, intelligence and bliss.
17. I am Pure Intelligence. Through ignorance I have imposed limitation\(^1\) (upon myself). Constantly reflecting in this way, I am abiding in the Absolute.\(^2\)

\(^1\) Limitation—viz., egoism, mind, body, etc.

\(^2\) Absolute—where duality vanishes and the Self shines in its pristine glory.

18. I have neither\(^1\) bondage nor freedom. The illusion\(^2\) having lost its support has ceased. Oh, the universe,\(^3\) though existing in me, does not in reality so exist.
Neither etc.—The Atman is eternally free. It is never really bound, it only appears to be so.

2 Illusion etc.—We think ourselves bound and seek liberation. This is only an illusion which has its basis in the ignorance of our true nature. When by constantly reflecting on the pure nature of the Self this ignorance is destroyed, the illusion loses its support and vanishes.

3 Universe etc.—When from the relative standpoint the universe is considered to exist, it has its basis in me who am Brahman itself. But from the absolute standpoint, there is no universe. I alone am.]

सशरीरमिदं विश्वं न किश्विदिति निश्चितम्।
शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कङ्खानाणुषया॥१६॥

इति This सशरीरं with the body विश्वं universe न not किश्विद् anything भावमा Self शुद्धचिन्मात्र: Pure consciousness alone च and ( स्वस्वसि is ) इति this ( मया by me ) निश्चितं known for certain तत् so चतुर्मा now कङ्खिन्य on which कल्पना imagination ( खाल् can be).

19. I have known for certain that the body and the universe are nothing and that the self is only Pure consciousness. So on which now^1 can imagination^2 be possible?

[^1 Now—When ignorance has been destroyed.
[^2 Imagination—i.e. of the universe and the body.]
20. Body, heaven and hell, bondage and freedom, as also fear, all these are mere imagination. What have I to do with all these—I whose nature is Chit?

[The idea is: So long as we consider body, heaven, hell, etc. to be real, we are impelled to act in relations to them. But the nature of the Self is absolute knowledge; and only within relative knowledge the ideas of heaven, hell, etc. are possible. Therefore these have no reality to one who has attained Self-knowledge; and such a one has nothing to do with them.]
21. O, I do not find any duality. Even the multitude of human beings, therefore, has become like a wilderness.\(^1\) What\(^2\) should I attach myself to?

\(^1\) Wilderness—In the wilderness we feel absolutely alone. The consciousness of aloneness comes to one who has reached the Advaita state. Though apparently there may be a crowd of men, really he is conscious only of the One.

\(^2\) What etc.—As there is nothing real besides myself to what should I attach myself?]

नाहं देहो न मे देहो जीवो नाहमहं हि चित्र ।
अयमेव हि मे वन्य आसीत् या जीविते स्थूला ||२२||

चं इ देहः body न not मे my देहः body न not बहः I जीवः finite self न not बहः I हि surely चित्र intelligence जीविते to life या that स्थूलः desire (आसीत् was) अयम् this पव alone हि surely मे my वन्य: bondage आसीत् was.

22. Neither am I this body, nor am I embodied. I am not Jiva,\(^1\) I am Chit. This indeed was my bondage\(^2\) that I had thirst for life.

\(^1\) Jiva—refers to finite self. The Self identifying itself with egoism etc. is designated as Jiva.

\(^2\) Bondage etc.—The Self is Consciousness (Chit) and therefore beyond birth and death. Hence to desire to live is to deny our real nature. This ignorance is bondage.]
23. Oh, in me, the limitless ocean, diverse waves of worlds are produced forthwith on the rising of the wind of the mind.

[The Self has been likened to a limitless ocean where waves are produced when there is wind. There is no creation in the infinite Self. It is only when through ignorance egoism etc. come into existence that the manifold universe seems to present itself.

The material of all worlds is the Self itself, just as the waters that make the waves are the ocean itself. The wind creates forms; similarly it is mind that gives form to the formless Chit.]

24. With the calming of the wind of the mind in the infinite ocean of myself,
the ark of the universe of Jiva¹ the trader, unfortunately meets destruction.²

[*¹ Jiva etc.—Jiva is a trader; his Karmas are his commerce; and good and bad fruits are his profit and loss. The world is his mercaantman in which he carries on his trade.

² Meets destruction—vanishes. The universe and the Jiva manifest themselves with the manifestation of the mind. With the destruction of the latter, the former are also destroyed.*]

मय्यनन्तमहामोभावावान्यं जीववीचयः ।
उधन्ति प्रलति खेललिति प्रविषलित स्वभावतः ॥२५॥

शास्त्रव्यं Wonderful भावमहाम्मोभाव्य in the limitless ocean मति in me जीववीचयः the waves of individual selves स्वभावत: according to their nature उधन्ति rise प्रलति strike खेललिति play प्रविषलिति enter ( च and ).

25. How wonderful! In me, the shoreless ocean, the waves of individual selves rise, strike (each other), play (for a time) and disappear,¹ each according² to its nature.

[*¹ Disappear—When ignorance is destroyed and Karma is worked out.

² According etc.—according to the state of the ignorance and Karmas of the Jivas.*]
CHAPTER III

TEST OF DISCIPLE'S SELF-REALIZATION

अष्टावक्र उवाच

अचिनाशिनमात्मानमेकं विज्ञाय तत्स्वतः।
तवात्माच्छस्य धीरस्य कथमर्याज्जने रत्ति:॥१॥

अष्टावक्रः Ashtâvakra उवाच said:

आत्मानं Self तत्स्वतः in its true nature अचिनाशिनम् indestructible एवं one knowing अचिनाशिनम् of the knower of Self धीरस्य of one who is serene तव your कथं how रत्ति: in the acquisition of wealth attachment ( भक्ति is ).

Ashtâvakra said:

1. Having known yourself as really indestructible and one, how\(^1\) is it that you, serene and knower of Self, feel attached to the acquisition of wealth?

[Janaka is not yet fully established in the state of Self-realization. Ashtâvakra is therefore testing him and pointing out the anomalies of his behaviour in order to improve him.

\(^1\) How etc.—A man of Self-realization knows himself to be perfect, immortal and all-in-all and does not want anything. How can he long for wealth?]
तथाज्ञानाद्धो श्रीतिर्विषयश्रमगोचरे ।
शुकेष्ठिनस्तो तोभो यथा रजतविष्मि ॥२॥

चर्च को Alas yathā as yathā: of pearl-oyster यज्ञांत दः from ignorance रजतविष्मि: illusion of silver (शति being caused) लोभः greed (भवति is तथा so) भावाज्ञानात् from ignorance of the Self विषयश्रमगोचरे in the objects of illusory perception श्रीतिः attachment (भवति is).

2. Alas, as greed arises from the illusion of silver caused by the ignorance of mother-of-pearl, even so arises the attachment to the objects of illusory perception from the ignorance of the Self.

[Ashtâvakra is pointing out to Janaka that his attachment to the things of the world is due to the ignorance of their true nature, for nothing but the Self really exists, the objects of the senses being only an illusion. When the Self is truly known, our attachment to the so-called sense-objects ceases, even as our greed of silver ceases when the mother-of-pearl is known.]

विश्वं स्फुरति यथेऽदं तर्जना इव सागरे ।
सोहमस्मीति विज्ञाय कि दीन इव धावसि ॥३॥

सागरे In the ocean तर्जना: waves इव like यथा where इव this विश्व universe स्फुरति appears स: that भवति I भवि am इव this विज्ञाय knowing किं why दीन poor इव like (ले you) धावसि run.
3. Having known yourself to be That in which the universe appears like waves on the sea, why\(^1\) do you run about like a miserable being?

\[^{1}\textit{Why etc.}--\text{All our fear, misery, helplessness or want proceed from the conception of the universe as other than our own self. As the waves are no other than the sea itself, even so the universe is nothing but our own self. One attaining such knowledge should become serene, fearless and self-contained.}\]

\[\text{श्रुत्वापि शुद्धचेतन्यमात्मानमलिङ्गसुन्दरः।}

\[\text{उपस्थ्येक्षत्वनासन्तस्तो मालिन्यचिक्ष्यति।॥८॥}\]

\[\text{भात्मानं Self शुद्धचेतन्यं Pure Consciousness भातिसुन्दरं surpassingly beautiful शुल्का hearing भष्प even (जन: person कथ how) उपस्थ्येक्षे to generative organs भात्मानसंस्तस्त दै deeply attached (सन् being) मालिन्यम् impurity भातिसुन्दरं attains.}\]

4. Even after hearing oneself to be Pure Consciousness and surpassingly beautiful, how\(^1\) can one be attached to lust and thus become unclean\(^2\)?

\[^{1}\textit{How etc.}--\text{Self-knowledge and lust cannot exist together. He who has known the Self cannot find any other thing beautiful and attractive. Lust is coveting the body.}\]

\[^{2}\textit{Unclean}--\text{Lust creates and increases the body-consciousness and is an unclean condition of mind. It clouds spiritual consciousness.}\]
सर्वभूते चात्मानं सर्वभूतानि चात्मनि।
मुनेज्ञानं आध्ययं ममत्वमुनुवर्तते॥५॥

सर्वभूते In all things भावानं Self सर्वभूतानि all things च also क्षानि in Self च and जानति knowing मने of the sage नमल्लैं egoism अनुवर्तते continues (इति this) आध्यययम् wonderful.

5. It is strange that the sense\(^1\) of ownership should continue even in the sage who has realized the Self in all and all in the Self.

\(^1\) Sense etc.—It arises out of the sense of duality in which the true nature of the Self is unknown and other things are considered to be existing outside oneself and there is a desire to possess them.

आस्थित: परमात्मैतं मोक्षार्यंचि व्यवस्थित:।
आध्ययं कामच्चशंगो विकल्प: केलित्विक्षिया॥६॥

परमात्मैतं In supreme non-duality आस्थित: abiding मीरायं in the end of liberation व्यवस्थित: fixed चप鱼类 even (जान: man) कामच्चशंग: subject to lust (सन् being) केलित्विक्षिया by the practice of amorous pastimes विकल्प: weakened (इति this) आध्ययम् wonderful.

6. Strange that abiding in the supreme non-duality and intent on liberation, one should yet be subject to lust and be unsettled by the practice of amorous pastimes!
7. It is strange that knowing lust to be an enemy of Knowledge, one who has grown extremely weak and reached one's last days, should yet be eager for sensual enjoyment.

8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the transient and who longs for emancipation, should fear emancipation itself.

[^1] *Emancipation*—should be afraid of losing their so-called individuality. Vide Mândukya Kârikâ ॥ ॥ भगवद्गः भगवदः भगवदः ॥
9. But\(^1\) feted and feasted or tormented, the serene\(^2\) person ever sees the absolute Self and is thus neither gratified nor angry.

\(^1\) But—From verse 1 to verse 8 of this chapter the anomalous conditions of the half-hearted Sâdhaka have been described. Ashtâvakra has pointed out therein the contradictions of his life and practice, indicating that true Self-knowledge there was not yet.

From the 9th verse on, the mind and practice of a true Jnâni are being pointed out.

\(^2\) Serene—One whose mind is not agitated even when there are causes to make it so.

Cf. Gita II. 56, 57; VI. 7; V. 20.

चेष्टनां शरीरं स्वं पश्यत्तत्त्वशारीरवत् ।
संस्तवे चापि निन्दायां कथं क्रुद्धेवेत् महाशयः ॥१०॥

महाशयः The high-souled one \(वे\) own शरीरम् body भविष्यति like another's body चेष्टानं acting पश्यति sees ( तथात् so \(मे\) he ) संस्तवे in praise निन्दयां in blame \(च\) and चापि even कथं how क्रुद्धेत् should be disturbed.
10. The high-souled person witnesses his own body acting as if it were another’s. As such, how\(^1\) can he be disturbed by praise or blame?

\[^1\] *How etc.*—Praise and blame have always reference to one’s behaviour which is expressed through bodily actions. But if one finds one’s bodily and mental actions to have no connection with one-self, one is not affected by praise or blame.

The Jñâni finds that the mind and the body and their activities to be different from the Self. Cf. Gita III. 27-28.]

मायामात्रमिद्विश्वे पश्यन् विगतकौतुकः ।
अपि सत्सनः स्तुत्यैं कर्य त्रस्यति धीरघ्वः॥१५॥

This *विश्वे* universe मायामात्रे mere illusion पश्यन् seeing विगतकौतुकः: with curiosity gone धीरघ्वः one of steady mind सत्सनः death सत्सनः approaching \( \textit{सति being} \) अपि even कर्य how त्रस्यति fears.

11. Realizing this universe as mere illusion and losing\(^2\) all interest therein, how can one of steady mind fear\(^2\) even the approach of death?

\[^1\] *Losing etc.*—One cannot have any interest in a non-existent thing.

\[^2\] *Fear etc.*—The Self is eternal,—birthless, deathless. Births and deaths are really illusory phenomena. A knower of Self, therefore, has no reason to be afraid of the dissolution of the body, by which the Self is not affected in the least. Cf. Gita II. 18-18.]
निस्पुर्भ मानसं यस्य नैराश्येॅपि महात्मनः।
तस्यात्मकःतुःस्य तुप्पा कैन जायते॥१२॥

वस्य नैराश्ये in disappointment भविः even मानसं mind निःस्पुर्भो free from desire महात्मनः of great-souled भावतुःस्य of him who is satisfied with Self-knowledge तस्य his कैन with whom तुप्पा comparison जायते can be.

12. With whom can we compare that great-souled one, contented with the knowledge of Self, who is desireless\(^1\) even in disappointment?

\(^1\) Desireless etc.—Even in disappointment the ordinary man cannot give up his desire. On the other hand, he often sticks faster to it. Such, however, is not the case with the man of realization. He cannot really have any disappointment, because he has no desire. But even when there are causes for disappointment (for he also engages in action and may sometimes fail), he remains unaffected,—he does not stick to his desires and suffer.]

स्वभावादेव जानानो द्वाश्यमेततत्त विश्वन ।
इद्दं ग्राहमिदं त्याज्यं स किं पक्ष्यति धीरधी:॥१३॥

एतत् This द्वाश्य object of perception स्वभावादेव in its nature एव verily न not विश्वन anything ( इति this ) जानानो knowing धीरधी: steady-minded च: that ( जन: man ) इद्दं this शाश्व acceptable इद्दं this व्याख्यम् rejectable ( इति this ) किं why पक्ष्यति sees.
13. Why should that steady-minded one who knows the Object\(^1\) to be in its very nature nothing\(^2\), consider this fit to be accepted and that fit to be rejected?

\[^1\text{Object—} \text{the internal and external universe.}\]

\[^2\text{Nothing—in an absolute sense. The Self alone is existent. Everything else is really non-existent and is but an illusory superimposition on the Self. Hence the wise become unattached to the objects of the world and neither hanker after those objects which give pleasure nor shun those which give pain.}\]

अन्तःस्त्यकक्षायस्य निर्हंद्रस्य निराशिष्ण्:।
यदृढःख्यागतो भोगो न दुःखाय न तुष्ये॥१४॥

अन्तःस्त्यकक्षायस्य Of one who has given up worldly attachment from the mind निर्हंद्रस्य of one who is beyond the pairs of opposites निराशिष्ण्: of one who is free from desire यदृढःख्यागत: coming as a matter of course भोगः experience दुःखाय for pain न not ( भवति is ) तुष्ये for pleasure ( च and ) न not ( भवति is ).

14. He who has given up worldly attachment from his mind, who is beyond the pairs\(^1\) of opposites, and who is free from desire,—to him any experience\(^2\) coming as a matter of course does not cause either pleasure or pain.

\[^1\text{Pairs etc.—such as, happiness and misery, heat and cold, etc.}\]
Experience—object of experience. All our pleasures or pains arise from contact of the senses with pleasure-giving or pain-producing objects which makes us attached to the former and hate the latter. But they cannot produce any pleasurable or painful sensations if we have neither attraction nor repulsion for them, and allow them to come as a matter of course.]
CHAPTER IV

GLORIFICATION OF SELF-REALIZATION

अष्टाध्यायः उदाहरणः

हन्तात्मजस्य धीरस्य खेलतो भोगलीक्षया

न हि संसारवाहीकैमूँहः सह समानता ||१||

षष्टाध्यायः: Ashtâvakra Udvach said:

हन्त Oh भोगलीक्षया with the game of enjoyment
खेलत: playing धीरस्य of the man of understanding
शास्त्रस्य of the knower of Self मूँहः deluded संसारवाहीकैः: the oxen of the world सह with समानता equality or
समानता similarity न not हि surely ( अस्सि is ).

Ashtâvakra said:

1. Oh, the man of understanding, the
knower of Self who¹ plays the game of life
has no similarity to the deluded beasts² of
the world.

¹ Who etc.—Because the enjoyment of the world
is like play to a man of realization who is unattached
to it, and is not affected by it.

² Beasts etc.—men attached to the world and
buffeted by its joys and miseries. They cannot look
upon the world as a play.]

यत्पद्य प्रेप्तते दीनः: शक्तियः सर्वदेवताः

अहो तत्र श्यितो योगी न हर्षसुपपगच्छति ||२||
2. Oh, the Yogi does not feel elated abiding in that state which Indra and all other gods hanker after and become unhappy.¹

¹ Does etc.—Because he feels that to be only natural to himself. We feel elated only when anything unaccustomed, yet much-coveted, happens to us. But Satchidānanda is our very being and is nothing unaccustomed to the knower of Self.

² State—The Absolute Existence-Bliss Supreme.

³ Unhappy—Because they cannot attain It.]

3. The heart of one who has known That is not surely touched by virtue and vice, just as the sky is not touched by smoke, even though it appears to be.
GLORIFICATION OF SELF-REALIZATION

आत्मैवेद्व जगत्सर्वे ज्ञातं येन महात्मणा।
यहुच्छया वर्षमानं तं निषेधं श्रमेत कः॥४॥

Which by which महात्मणा by the great-souled one
इद्ध this सबे all जगत् universe भावा Self एव alone ( तलित this ) ज्ञातं is known तं him यहुच्छया according as he
likes वर्षमानं remaining कः who निषेधं to prohibit चमेत can.

4. Who can prohibit that great-souled one who has known this entire universe to be the Self alone, from¹ living as he pleases?

¹ From etc.—The man of Supreme Realization is beyond all scriptural injunctions. He is supremely indifferent to all the prescribed laws of conduct. For these all are formulated for ignorant minds. That, however, does not mean moral anarchy. For it is said in the scriptures that the man of realization does not stoop to evil actions, as all evil propensities (Samskāras) are annihilated before the highest state of realization is reached. As Sri Ramakrishna puts it: An expert dancer never takes a wrong step.

आत्मस्तत्सब्धपर्यं भूतयामे चतुर्विंशे।
विश्वयैव हि सामर्थ्यमिच्छानिच्छानिविवज्जने॥५॥

From Brahmā down to the clump of grass चतुर्विंशे of four kinds भूतयामे in all beings विश्वयैव of the wise one एव alone हि surely इच्छानिच्छानिविवज्जने in
renouncing desire and aversion सामयं strength ( भविति is ).

5. Of the four¹ kinds of created beings from ब्रह्माद down to the clump of grass, it² is the wise one alone who is capable of renouncing desire and aversion.

¹*Four etc.*—namely, जरायुजा (born from uterus), अन्दाज (born from egg), स्वेदाज (generated by warm vapour or sweat) and उद्भिज्जा (sprouting up). Here it means the entire creation comprising also gods and other subtle beings.

²*It etc.*—As long as a man is ignorant of the true nature of himself and the universe, he must have desires and aversions. Certain things he will consider good and desirable and others opposite. But one who has known himself and the world as ब्रह्मण, sees only one and has therefore no special likes or dislikes. He takes things playfully. He may seem attached to one thing one moment, but the next moment he may totally forget it.

आत्मानमद्यं कष्टिज्ञानातिं जगद्विश्वरं।
यद्वेषिति तत् स कुश्ते न भर्यं तस्य कुश्चित्त्॥२०॥

कष्टित् Scarcelty one जानाति Self अद्वित्य non-dual जगद्विश्वर lord of the universe जानाति knows स: he यथौ which वेदि knows तत: that कुश्ति does तस्य his कुश्चित् anywhere भर्यं fear न not ( भविति is ).
6. Rare is the man who knows the Self as One without a second as well as the lord of the universe. He does what he knows\(^1\) and has\(^2\) no fear from any quarter.

\[^1\textit{Knows}—\text{considers worth doing. A knower of Self has no duty, as ordinary men have, compelled by environments and their own limitations.}\]

\[^2\textit{Has etc.}—\text{Because he sees nothing outside himself.}\]
CHAPTER V

FOUR WAYS TO SELF-REALIZATION

अष्टावक्र उवाच

न ते सज्जोडस्ति केनापि किं शुद्धस्त्यकुमिमिच्छिसि
सज्जातवित्थं कुर्वन्नेवमेव घण्य ब्रज ॥१॥

अष्टावक्र: Ashtâvakra उवाच said:

ते Your कैन with anything जपिं verily सज्जः contact न not बलिः is ( भल: so ) शुद्धः pure ( लं you ) किं what ब्रजुः to renounce इच्छिः wish सज्जातवित्थं dissolution of the complex कुर्वन् effecting एवम् thus एव surely ब्रज Dissolution ब्रज attain.

Ashtâvakra said:

1. You have no contact with anything whatsoever. Therefore, pure as you are, what do you want to renounce? Destroy the complex and even thus enter into (the state of) Dissolution.

[This chapter describes four different ways for the realization of the absolute state. The first verse speaks of being Asanga, unattached; the second of looking upon the universe as the same reality as the Self—there is only one Ātman; the third of considering the phenomenal universe as illusory; and the]
fourth of remaining unaffected by the phenomena of the universe, internal and external. Any of these four outlooks will lead to the realization of the Absolute.

1 *What etc.*—We renounce what we are attached to. But the pure Self is unattached.

2 *Complex*—the aggregate of the body, mind, intellect, the senses, etc. We are at present identifying the Self with all these and thus making them exist. This identification prevents us from realizing the Self. The moment we shall destroy this identification, we shall merge in the Absolute.

3 *Thus*—by destroying the complex.

4 *Dissolution*—The state in which no phenomena exists,—the Absolute.]

उद्देशि भवतो विश्वं चारिधेरिव बुद्धुबदः ।
इति ज्ञात्वेकमात्मानमेवमेव लघं वज || २ ||

वारिष्ठः: From the sea बुद्धुदः: bubbles द्रव्य like भवतः: from you विश्वम् universe उद्देशि rises इति thus ज्ञात्वेकमात्मानम् Self एकं one ज्ञाता knowing एवम् in this way एव verily लघं Dissolution वज attain.

2. The universe rises from you like bubbles rising from the sea. Thus know the Ātman to be one and enter even thus into (the state of) Dissolution.
3. The universe, being manifested\(^1\) like the snake in the rope, does not exist in you who are pure,\(^2\) even though it is present to the senses; because it is unreal. Thus\(^3\) verily do you enter into (the state of) Dissolution.

\(^1\) *Manifested etc.*—This classical example of the snake in the rope indicates that the universe which has been superimposed on the Self is really non-existent.

\(^2\) *Pure*—The illusion of the world can never affect the Self.

\(^3\) *Thus*—having known the universe to be non-real.]
पूर्णे आशानैराष्ट्रयोः समः।
समजीवितमुत्त्युः सन्नेवमेव लघुं व्रज।॥४॥

पूर्णे: Perfect समजुःखुः: to whom misery and happiness are the same भाशानैराष्ट्रयोः: in hope and despair समः: same समजीवितमुत्युः: to whom life and death are the same सन्: being (लम् you) पवम्: thus पव verily लघुं Dissolution व्रज attain.

4. You are perfect and equanimous in misery and happiness, hope and despair, and life and death. Therefore even thus do you attain (the state of) Dissolution.

[Verses 1—3 deal with the dissolution of the external world. This verse deals with the dissolution of the internal world—the world of thought and feelings. We are affected by joy and sorrow, hope and despair, and life and death as long as we consider ourselves as imperfect, as other than the Self. The moment we know ourselves as the Atman which alone is perfect, we go beyond all pairs of opposites and are unaffected by them and thus realize our free nature.]
CHAPTER VI

The Higher Knowledge

अष्टावक्र उवाचः

आकाशवदन्तो ह घटवत्स्त्राकृतं जगत्।
| इति ज्ञानं तत्वात्स्य न त्यागो न प्रहो तयं। ||१||

षटावक्रे: Ashtâvakra उवाच said:

चब्बैस् ई आकाशवत्स्त्राकृतं जगत् घटवत्स्त्राकृतं जगत्।
| इति य ज्ञानं तत्त्रात्स्य न त्यागो न प्रहो तयं। ||१||

Ashtâvakra said:

1. Boundless as space am I. The phenomenal world is like a jar. This is Knowledge. So has neither to be renounced nor accepted nor destroyed.

[¹ Phenomenal—Prâkrita = evolved out of Prakriti.
² Like etc.—Just as a jar contains a space which is the same as the infinite space, so the universe with its manifold name and form, contains a reality which is identical with the Atman.
³ This etc.—The sage Ashtâvakra speaks in this chapter of a higher outlook. In the previous chapter he spoke of Laya, of the need and methods of going
beyond the relative consciousness into the Absolute. But even this attempt at Laya rises out of a vestige of ignorance; for the pure Self was never at any time bound. Here he speaks of that higher outlook to which the universe and its consciousness is no longer a bondage and does not, therefore, require to be transcended. That is to say, the universe, to this view, reveals itself as being of the same substance as the Ātman itself. All is now the Self. As Sri Ramakrishna said, till we have reached the roof, we negate the stairs as something other than the roof, but when we have reached the roof, we find that the stairs and the roof are of the same material.

4 So—When this Knowledge has been attained, there is then only the one Self; the question of renouncing, accepting or destroying anything does not arise.

5 It—the phenomenal world.

6 Accepted—We then do not feel attached to the world.

7 Destroyed—We then do not require to negate it as something other than Atman.]

महोद्धिरिवाहं स प्रपञ्चो वीचित्रतिमिः ।
इति ज्ञानं तथैतत्स्य न त्यागो न यहो लयः पूर्वः॥ १२॥

Ś: That भवं I महोद्धिष्ठ: ocean चव like ( भव्यि am) प्रपञ्चः phenomenal universe वीचित्रतिमिः like the wave ( भवलि is ) इति etc. as before.
2. That I am like\(^1\) the ocean and the phenomenal universe is like the wave. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

\(^{[1]}\) *Like etc.*—This example makes clearer the oneness of the Self and the universe,—both same substance like ocean and its wave.]

अहं स शुक्तिसङ्ग्राशोऽर्थ्यवधिश्वकल्पना ।
इति ज्ञानं तथैतस्य न त्यागो न गृहो लवः ॥३॥

स: That बहुः I शुक्तिसङ्ग्राश: like mother-of-pearl (शयं am) विश्वकल्पना the world-projection कथौत् like silver (भवति is) इति etc. *as before.*

3. That I am like mother-of-pearl; and the world-projection is like\(^1\) silver. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

\(^{[1]}\) *Like etc.*—The reality behind the silver-illusion is the pearl-oyster. Even so the reality of the universe is the Self itself.]

अहं वा सर्वभूतेषु सर्वभूतान्यथो मधि ।
इति ज्ञानं तथैतस्य न त्यागो न गृहो लवः ॥४॥

चतुः I वा indeed सर्वभूतेषु in all beings (शयं am)
वषो and सर्वभूतानि all beings मधि in me (सन्ति are) इति etc. *as before.*
4. I am indeed in all beings and all beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

[\(^1\) I etc.—I am the inner substance of all beings.

\(^2\) All etc.—I am the substratum of the universe.

This verse also indicates that the reality of the Self and of the phenomena are not different. The Atman is both the contained and the container of the universe.]
CHAPTER VII

DISCIPLE'S REALIZATION

जनक उवाच ।

मथ्यन्तमहाभोधोऽधिस्मृतुष्टतः ।
भ्रमति स्वात्मवात्तेन न ममास्त्यसहिष्णुता ॥१॥

जनक: Janaka उवाच said:

चनन्तमहाभोधः In the boundless ocean मध्य in me
विश्वपोतः: the ark of the universe स्वात्मवात्तेन by the wind
of its own nature इतस्ततः: hither and thither भ्रमति
moves सम my भ्रमिष्णुता impatience न not चलि is.

Janaka said:

1. In me, the boundless ocean, the ark of the universe moves hither and thither impelled by the wind of its own nature. I am not impatient.¹

¹ Impatient—affected.

When the wind rises in the ocean, it tosses a ship hither and thither and even sends it down through its impact. But the ocean is not affected by the movements of the ship. Even so, the universe which rests on the reality of the Self is ever changing under the impulsion of its inherent laws. But the changing world does not affect the Self in the least.]
2. In me, the limitless ocean, let the wave of the world rise or vanish of itself. I neither increase nor decrease thereby.

[1 Of itself—by its own nature. A wave is no other than the water of the ocean itself; only name and form have been added; there is no increase of substance. Even so is the world; its reality is Brahman itself. So when the world appears, name and form are superimposed on the reality of Brahman; and when it disappears, name and form vanish. The reality is ever the same.]

3. In me, the boundless ocean, is the imagination of the universe. I am highly
tranquil and formless. In this¹ alone do I abide.

¹ This—namely, the Knowledge that the world is merely an appearance and that the Self in which it appears remains ever calm and formless.]

नात्मा भावेषु नो भावम्यानन्ते निरक्षने।
इत्यस्कंकोपस्थः शान्त एतदेवायामास्थितः।१||

चाला Self माविल in the objects न not ( भक्ति is) भाव: object भावन्ते limitless निरक्षने stainless तब in that (Self) नो not ( भक्ति is) इति so ( भावमा Self ) भक्षक: unattached अस्त्रूः desireless शान्त: tranquil ( भक्ति is ) एतत् this एव alone भास्मः I भास्मितः abide.

4. The Self¹ is not in the object nor² is the object in That which is infinite and stainless. Thus It is free from attachment and desire and tranquil. In this alone do I abide.

¹ Self etc.—The Self is all-pervasive and infinite and cannot therefore be contained by finite objects, such as body, mind, etc.

² Nor etc.—in an absolute sense; for the Self is infinite, i.e. cannot have anything to do with any finite object, and stainless, i.e. cannot have any marks of limitation.

The Self is neither the container nor the contained, for nothing else really exists. The world appears through ignorance.]
�हो चिन्मात्रमेवाहिमिन्द्रजालोपमं जगत्।
अतो मम कथं कुञ्ज हेरोपादेयकल्पना ||५||

भष्यो Oh भष्य I चिन्मात्रे Conscience itself एव surely जगत् world इन्द्रजालोपम्य like a magic show भवं so मन my कुञ्ज where कथं how हेरोपादेयकल्पना thought of the reject-able and the acceptable ( सात् can be ).

5. Oh, I am really Conscience itself. The world is like a juggler’s show. So how and where can there be any thought of rejection and acceptance in me?

[A man of Self-realization looks upon this world as a juggler’s show, false and illusory and having no existence even when it is visible to him. As such, he can have no attraction or repulsion for any object whatsoever of the world. Cf. III. 13.]
CHAPTER VIII

BONDAGE AND LIBERATION

अष्ठावक्र उवाच

तदा बन्धे यदा चित्तं विपश्चिद्रामृष्टि शोचति।
विपश्चिद्रमृष्टि गृहाति विपश्चिद्रपृष्टि कुप्यति॥१॥

अष्ठावक्र: Ashtāvakra uvāc said:

तदा When चित्तं mind विपश्चिद्रा anything शोचति desires
विपश्चिद्रा anything शोचति मुख्ति rejects गृहाति
विपश्चिद्रा anything गृहाति मुख्ति accepts शोचति
विपश्चिद्रा anything शोचति कुप्यति feels joy for कुप्यति feels
विपश्चिद्रा anything कुप्यति angry for ( च and ) तदा then बन्धे: bondage ( बन्धि is ).

Ashtāvakra said:

1. It is bondage when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.

तदा सुक्षियंद्रा चित्तं न वाल्स्ति न शोचति।
न मुख्ति न गृहाति न हृष्टि न कुप्यति॥२॥

तदा When चित्तं mind न not वाल्स्ति desires न not
शोचति grieves न not मुख्ति rejects न not गृहाति accepts
न not हृष्टि feels joy न not कुप्यति is angry तदा then
मुक्ति: freedom.
2. Liberation is attained when the mind does not desire or grieve or reject or accept or feel happy or angry.

[Desiring, grieving, etc., are the modifications of the Chitta, the mind-stuff, which may be likened respectively to ripples and a lake. The bottom of the lake is, as it were, our own true self. We can catch a glimpse of the bottom only when the water is calm and clear and there are no waves. If the water is muddy or agitated, the bottom will not be seen. Likewise as long as there are mental modifications which are possible only so long as we identify ourselves with them, we cannot see the Self and are in ignorance and bondage. But when the mind is calm and free from such modifications, we realize our true nature and thus attain liberation. Vide Patanjali's Yoga Sutras I. 2.]

तदा बन्धो यदा चित्तं सकं कामपि दृष्टिष्टु ||
तदा मोक्षो यदा चित्तमस्तकं सवृद्धिष्टु ||३१||

तदा When चित्तं mind कामु भवि to any one दृष्टिष्टु the sense-organs सकं attached तदा then बन्धः bondage यदा when चित्तं mind सवृद्धिष्टु in all the senses बन्धकं un-attached तदा then मोक्षः liberation.

3. It is bondage when the mind is attached to any particular sense-organ. It is liberation when the mind is not attached to any of the sense-organs.
[In the preceding two verses, bondage and freedom have been explained as identification with and dissociation from the internal, mental modifications. Here they are being explained in reference to external objects.

1 Sense-organ—Drishti means sight or the sense of seeing, and hence any instrument of perception,—any sense-organ. Cf. Gita II. 67.]

यद्र नाहं तद्र मोक्षो यद्राहं वन्न्यं तद्रा।
मत्वेति हेल्या किच्छित् मा गुहाण विशुच्च मा॥४॥

यद्र When ष्ट्टहं I न not तद्र तद्रa then मोक्ष: liberation यद्र when ष्ट्टहम् I तद्र then वन्न्यम् bondage वैतिस thus मल्ला thinking हेल्या easily किच्छित् anything मा not गुहाण accept मा not विशुच्च reject ( वा or ).

4. When there is no ‘I’, there is liberation; when there is ‘I’, there is bondage. Considering thus, easily refrain from accepting or rejecting anything.

[Egoism is bondage, constituting as it does the identification of the Self with body, mind, etc.; and ego-lessness is liberation. When there is no ego, there is no identification of the Self with mind, body, etc., and the Self is realized as one without a second pervading the whole universe. Having this knowledge one becomes perfectly tranquil and free from desire or aversion for anything.]
CHAPTER IX

Detachment

अष्टावक्र उवाच ।
कऽताक्षरे च द्वेषानि कद्व शान्तानि कस्य वा ।
एवं ज्ञातवेह निर्वेदाद्व त्यागपरोद्वति ||१||

अष्टावक्र: Ashtāvakra उवाच said:
कऽताक्षरे The done and the not done द्वेषानि pairs of opposites च and कद्व when काव्र whose वा or शान्तानि ended (सबलि are) एवं thus ज्ञातवेह knowing एव in this निर्वेदाद्व through indifference त्यागपर: intent on renunciation जन्मती desireless (lit., one not observing any vow or performing religious rite or ceremony) सब be.

Ashtāvakra said:

1. Duties done and not done as well as the pairs of opposites—when do they cease and for whom? Knowing thus, be intent on renunciation and desireless through complete indifference to the world.

[¹ When etc.—Our life is a mixture of opposites—joy and sorrow, success and failure, good and evil, and the like. And we have always preferences, which
cause us to choose certain things to be done and avoid other things. Hence our conception of duty. So long as we consider this world to be real, we cannot escape the pairs of opposites and eradicate the sense of duty. The only way out of this state of things is to realize the hollowness of the world, and renounce it.

2 *Desireless.*—Lit., one not performing a religious rite or observing a vow. Such performance or vow presupposes desire for earthly or heavenly prosperity. Hence desireless.]

कस्त्रापि तात धन्यस्य ठोकचेतार्थातोकरात्

जीवितेच्छा बुभुक्षा च बुभुस्तोपश्यं गताः \[॥२॥\]

तात Child कस्त्रापित जीवितेच्छा बुभुक्षा च बुभुस्तोपश्यं गताः attained.

2. Rare indeed, my child, is that blessed person whose desire for life, enjoyment and learning have been extinguished by observing the ways of men.

[\[1\] *Observing etc.*—Some people learn from observation the hollowness of the world, that is, by observing the sufferings of others, they realize that the world cannot give eternal happiness. Others who are dull-witted get this lesson only after plunging in the world and experiencing for themselves the ills of life. Verses 3, 4, and 5 inculcate dispassion for life, enjoyment and learning respectively.]
अनित्यं सर्वं सर्वमेवेदर्तं तापचितयुक्तिंतम्।
असारं निन्दितं हैयमिति निधित्यं शाम्यति॥३॥

इदं This इदं all भनिल्य' transient वापचितयुक्तिंतम् vitiated by threefold misery भस्त्र unsubstantial निन्दितं contemptible हैयम् rejectable इति this निधित्य knowing for certain ( ज्ञानी a wise one ) शाम्यति becomes calm.

3. A wise man becomes quiet by realizing that all¹ this is vitiated by the threefold² misery and is transient, unsubstantial, contemptible and worthy to be rejected.

¹ All etc.—All phenomena.

² Threefold etc.—viz. those that pertain to mind and body, those that are caused by animate and inanimate objects and those that are caused by cosmic forces like floods, earthquakes, etc.]

कोृसौ काहो वयः किं वा यत्र द्वन्द्वानि नो नृणाम्।
तान्युपेक्ष्य यथाप्राप्तवर्तिः सिद्धिमवाप्यायात्॥५॥

यद Where द्वन्द्वानि pairs of opposites नी not ( सल्लि are ) चत्र that काल: time क: what वयः age वा or किं what ताहि those उपेक्ष्य quitting यथाप्राप्तवर्तिैः one who rests content with what comes of itself सिद्धिम् perfection अपाध्यायात् attains.

4. What is that time or that age in which the pairs of opposites do not exist
for men? One who quitting those is content with what comes of itself attains perfection.

[No time or age can be imagined, in which there will be unalloyed good and joy, unattended by evil and sorrow. We cannot, therefore, hope to gain infinite joy and peace in course of life’s process. We have to realize this supreme fact and seek another means of attaining peace. It is to go out of the process of relative life, to remain unaffected by and unattached to the experiences of life, to remain indifferent to them. Cf. Gita II. 14.]

नाना मतं महर्षिणां साधूनां योगिनां तथा |
ढ़ूण्ठ निःर्वेदमापनं: को न शास्यति मानवः ||५||

क: What मानवः man महर्षिणां of great seers साधूनां of saints तथा as well as योगिनां of Yogis मत opinion नाना diverse हृष्टा seeing निःर्वेदम् indifference भाप्त्र: attained ( चन्द: being ) न not शास्यति attains peace.

5. What man is there, who having observed the diversity of opinions among the great seers, saints and Yogis, and become completely indifferent (to learning) does not attain quietude?

[1 Diversity etc.—Referring to the different schools of philosophy, the sumnum bonum of life being different according to the different schools. Cf. Gita II. 42-43. Vivekachudamani 58-61.]
2 Quietude.—Those that have attained complete indifference to the worldly objects and are solely intent on Self-realization, are sure to be endowed with this rare quality of mind. It is a necessary concomitant of renunciation.]

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।
निर्वैदसमतायुक्तवा यस्तार्थविति संस्कृते: ॥६॥

य: Who निर्वैदसमतायुक्तवा by indifference, sameness and reasoning चैतन्यस्य of Pure Consciousness मूर्तिपरिज्ञानं realization of the true nature कृत्वा gaining संस्कृते: from metempsychosis ( जनं man ) तार्थविति saves य: he किं (interrogative) गुरु: spiritual guide न not.

6. He who gains a knowledge of the true nature of Pure Consciousness by means of complete indifference to the world, equanimity¹ and reasoning, and saves others from the world,—is he² not really the spiritual guide?

¹ Equanimity—in friendship and enmity, happiness and misery, and the like.

² He etc.—The previous verse disqualifies Rishis, Sadhus and Yogis with their various opinions as spiritual guides. The present verse shows that a man who has realized the Truth himself can alone be a spiritual guide. Not merely learned opinions, but actual practice and realization are the sine qua non of a Guru.]
The modifications of the elements in reality nothing but the primary elements and at once you are free from bondage (being) abiding in your own nature will be.

7. Look upon the modifications\(^1\) of the elements as nothing in reality but the primary elements themselves and you will at once be free\(^2\) from bondage and abide in your true self.

[^1] Modifications etc.—viz. the body, mind, senses, etc. In reality all these are nothing but the five basic elements, differing only in the patterns of combination. It is these patterns of combination that make us consider one thing as beautiful and another as ugly, and thus desire the one and avoid the other. But the moment we shall feel all things to be the same, all likes and dislikes will vanish, and we shall be free.

[^2] Free etc.—Bondage consists in attraction to the body and things of the world, which are but different modifications of the primary elements. Freedom lies in foregoing that attraction.]
वासना Desire एवं surely संसारः world इति so ततः those सभोः all विमुच्छ renounce वासनान्यागात् from the renunciation of desire तत्त्वातः renunciation of that (भवति is) पद्य now स्थितिः remaining यथा where तथा there (भवति is).

8. Desire¹ alone is the world. Do you, therefore, renounce all those. The renunciation² of that (i.e. the world) follows the renunciation of desire. Now³ you may live wherever you are.

¹ Desire etc.—Because it is desire that binds us to the world and makes us think it as real, and thus subjects us to the rounds of births and rebirths. The moment we shall be free from desire, the reality of the world will vanish and there will be no more reincarnation.

² Renunciation etc.—Because desire is the root cause of the world.

³ Now etc.—One having renounced desire is completely free and can live anywhere one pleases. It will not affect him.]
CHAPTER X

QUIETUDE

अण्जावकः उवाच ॥

विहाय वैरिणं काममयं च अर्थसंहुलम् ॥

धर्ममप्येत्योहितं सर्वं त्रानांदं कुरु ॥१॥

वैरिणम् Enemy कामं desire अर्थसंहुलम् full of mischief चं worldly prosperity चं and एतत् of these two हेतुः cause चं good work चं also विहाय forsaking सर्वं everywhere भनंदं disregard कुरु do.

Ashtâväkra said:

1. Be indifferent to everything having given up Kâma (desire) the enemy,¹ Artha (worldly prosperity) which² is attended with mischief as well as Dharma³ (good works) which is the cause of these two.

¹ Enemy—Because desire for sensual enjoyments obstructs the attainment of Knowledge and binds the soul to the world. Cf. Gita III. 37-43 with the verses 1-6 here.

² Which etc.—Because the acquisition and preservation of wealth are attended with difficulties, and are harmful to our higher nature.
3 Dharma etc.—Dharma is good work both secular and religious, especially the latter. By performing rituals as prescribed in the scriptures, we earn religious merit which confer on us worldly prosperity as well as sensual enjoyment.

Dharma, Artha and Kāma are the three ends of a common man’s existence. But in order to attain Moksha, liberation, which is the sumnum bonum of life, one has to renounce all these three objects. The Absolute can never be reached as long as there is the least speck of desire. And without desire all these three ends are meaningless. Hence the necessity of renouncing these, so that our eyes may be opened to the Supreme Self.]

स्वप्नेन्द्रजालवत् पश्च दिनानि त्रीणि पश्च वा।
मित्रक्षेत्रथनागारदार्धायादिसम्पदः ||२||

Three अढ़स five वा or दिनानि days (खाविन्य: lasting) बितौविदनागारदार्धायादिसम्पदः friends, lands, wealth, houses, wives, presents and such other good fortunes स्वप्नेन्द्रजालवत् like a dream or a juggler’s show अढ़स
see.

2. Look upon friends, lands, wealth, houses, wives, presents and such other good fortunes as¹ a dream or a juggler’s show, lasting² three or five days.

[¹ As etc.—i.e. unreal.
² Lasting etc.—i.e. very transitory.]
3. Know wherever there is desire, there is the world. Betaking yourself to firm non-attachment, go beyond desire and be happy.

[1 *Wherever etc.*—Analysis shows that our knowledge of, and entanglement in, the world has desire for its root and basis. The moment one is completely freed from desire the world vanishes.

2 *Firm*—indicates an attitude of absolute non-attachment to the objects of enjoyment even when they are in one's possession.

3 *Desire*—for those objects that are yet to be obtained.]

बन्धनसंसारकिमात्रेण प्राप्तितुष्टिमुद्रिष्टुः

Bondage consists in desire alone; destruction of that is liberation. Liberation is called by non-attachment to the world alone constantly joy from Attainment (is).
4. Bondage\(^1\) consists only in desire and its\(^2\) destruction is said to be liberation. By non-attachment to the world alone is attained constant joy of the realization (of the Self).

\(^1\) *Bondage etc.*—See note 1, last verse.
\(^2\) *Its*—of desire.]

त्वमेकःह्येत्तन: शुद्धो जड़ं विश्वमसत्तथा।
अविद्यापि न किष्चिद्रस्या का वृष्ट्स्या तथापि ते॥५॥

लं You एकः चैतनः Intelligence शुद्ध: Pure (चिन्त are) विश्वः universe जड़ं devoid of intelligence तथा and भस्तुः non-existent (चलि is) अविद्या Ignorance शपि also न not किष्चिद्रस्या anything (भवति is) तथा शपि yet वे your का what सा that तुष्ट्सा desire to know.

5. You are One, Pure Intelligence. The universe is non-intelligent\(^1\) and unreal. Ignorance also is not anything. Yet what desire to know can there be for you?

[That the Self which is One, Intelligent and Pure is the only thing to be known has been emphasized here. We should not desire to know what is not absolutely real. And it is the Self alone which is such, while the world that is apparently presented to us and Ignorance that causes the appearance, are not really existent. The knowledge of the Self, therefore, should be the end and aim of our life,
which alone will put an end to desire that constitutes bondage as mentioned in the previous verse.

1 Non-intelligent—According to Vedânta philosophy, the conscious principle in nature is the reflection of Brahman Itself. All consciousness is of Self; all non-self is thus non-intelligent.]

राज्यं सुता: कठवाणि शरीराणि सुखानि च।
संसास्यापि नप्रानि तव जन्मनि जन्मनि ||५॥

संसास्य Attached though though your राज्य kingdom सुता: sons कठवाणि wives शरीराणि bodies सुखानि pleasures च and जन्मनि जन्मनि birth after birth नप्रानि have been lost.

6. Kingdom, sons, wives, bodies and pleasures have been lost to you birth after birth, even though you were attached (to them).

[That the world is false has been mentioned in the previous verse. The idea is dilated upon here.

The second line of the verse gives a common-sense reason why we should have recourse to renunciation. Such is the transitory nature of worldly things that even when we love them dearly, we cannot retain them long,—they get lost and thus cause us suffering. This process has been repeated life after life. What then is the use of being attached to such things?]
अलमर्थोन कामेन सुकुलेनापि कर्मणा !
एभ्यं संसारकान्तारे न विध्रान्तमभूम्ननः ||७||

चतुष्यन With prosperity कामेन with desire सुकुलेन कर्मणा with pious deed चपि and चल no need संसारकान्तारे in the dreary forest of the world मनः mind एभ्यं from these विध्रान्त reposed न not भसूति was.

7. Enough¹ of prosperity, desire and pious deed. The mind did not find repose in these in the dreary forest of the world.

[¹ Enough etc.—See note 3, verse 1 of this chapter.

Ashtāvakra is again maintaining the worthlessness of Dharma, Artha and Kâma as ideals of life and emphasizing Moksha.]

कृतं न कति जन्मानि कायेन मनसा गिरा !
टुङ्कमायासदं कर्मं तद्व्यष्टुपरम्यताम् ||८||

( लं You ) कायेन with body मनसा with mind गिरा with speech कति how many जन्मानि births न not टुङ्कमायासदं painful शाब्दय सदं involving difficulty कर्म एव work चतुं did तत् so चतुं to-day चपि even उपर्युपताम् cease.

8. For how many births have you not done hard and painful work with your body, mind and speech! Therefore cease at least to-day.
We have our present body and misery as a result of our actions in the past incarnations. This process will continue so long as we continue to act and shall go from birth to birth. To escape misery for ever, we must cease from worldly activity at once.

Ashtâvakra indicates that our past actions entailing so much labour and suffering have not given us any lasting happiness. Why should we then continue our worldly actions?
CHAPTER XI

Wisdom

अष्टावक्र उवाच |
भावाभाविकारक खभावादिति निष्ठायीं |
निर्विकारो गतक्रेशः सुखेनेवपशाम्यति ||११||

अष्टावक्र: Ashtâvakra उवाच said:

भावाभाविकारः Existence, destruction and change च (expletive) समानार् from nature ( जाते are ) इति this निष्ठायीं one who has known for certain निर्विकारः unper-
turbed गतक्रेशः free from pain ( सन् being ) सुखेन easily एव (expletive) उपशाम्यति finds rest.

Ashtâvakra said:

1. One who has realized that existence,¹ destruction and change are in the nature of things, easily² finds repose, being unperturbed and free from pain.

¹ Existence etc.—Everything exists, changes and is destroyed. This is the nature of everything. Nothing is permanent.

² Easily etc.—If one is impressed by the evanescent nature of things, one is no longer attached to them, and thus finds peace. All mental disturbance
and pain are caused by our attachment to transitory objects.]

ईश्वर: सर्वनिर्माता नेहान्य इति निष्ठयी ।
अन्तर्गतिस्वरूप्यः शान्तः कापि न सज्जते ॥१॥

ईश्वर: Brahman सर्वनिर्माता creator of all उह here अन्य: other न not ( शलि is ) इति this निष्ठयी one who has known for certain अन्तर्गतिस्वरूप्य: with all desires gone from within शान्त: calm ( सन् being ) क भविः in anything whatsoever न not रज्जते is attached.

2. Knowing for certain that Ishwara is the creator of all and that there is none else here,¹ one becomes peaceful² with all his desires set at rest within and is not attached to anything whatsoever.

[¹ Here—in the universe.

² Peaceful etc.—Desires arise from thinking that there are other things and existences outside oneself. We covet and want to enjoy them. But when we know that the universe is made up of the Self (Brahman)—there is only Self and nothing else—and is created and controlled by the Self, that feeling of otherness goes and there is no desire and hence there is peace.]

आपदः सम्पदः काले द्वातेवेति निष्ठयी ।
तृतः स्वस्थेन्द्रियो नित्यं न वाच्छति न शोचिति ॥३॥
In time भावनः adversities सम्पदः: prosperities दैवात् through fate एव certainly ( भवनि are ) इति this नियमः one who has known for certain निया ever बसः contented खस्तद्रियः with all the senses controlled ( सन् being ) न not वास्तवः desires न not शीचति grieves ( च and ).

3. Knowing for certain that adversity and prosperity come in (their own) time through fate,¹ one is ever contented, has all his senses in control and does not desire² or grieve.³

¹ Fate—the mysterious power of Karma.
Whoever realizes that his present life with all its vicissitudes is the result of his past Karma, is not affected by the changes of fortune.

² Desire—for what is not attained.
³ Grieve—for what is lost.]

सुखदुःखें जन्ममृत्यूं दैवादेवति निययः।
साध्याद्रशीं निरायासः कुर्वञ्जि पि न लिप्यते ॥७॥

सुखदुःखें Happiness and misery जन्ममृत्यूं birth and death दैवात् through fate एव certainly ( भवनि are ) इति this नियमः one who has known for certain साध्याद्रशीं not finding it possible to accomplish निरायासः inactive ( सन् being ) कुर्वञ्जि doing चपि even न not लिप्यते is attached.
4. Knowing for certain that happiness and misery, birth and death are due to one’s fate,¹ one comes to see that it² is not possible to accomplish the desired things and thus becomes inactive³ and is not⁴ attached even though engaged in action.

¹ Fate—past Karma.
² It etc.—As all that happen in life, are determined by past Karma, we are not free to do everything however much we may desire them.
³ Inactive—internally.
⁴ Not etc.—All actions do not necessarily entail bondage upon us. Only when they are performed with attachment and egoism, they do so. But having transcended the ego and all attachment through the realization of the Self, a man can easily be engaged in action and yet remain unattached and free.]

चिन्तया जायते दुःखं नान्यथेहैति निश्चयी।
तथा हीनं सुखी शान्तं सर्वेऽन्तरगतिस्पृह।॥५॥

इत्यहां दुःखं चिन्तया through care जायते is produced न not अन्यथा otherwise इति this निश्चयी one who has known for certain तथा हीनं: devoid of that सुखी happy शान्तं: peaceful सर्वेऽन्तर everywhere गतिस्पृह: rid of desires ( भवति is ).

5. One who has realized that care² (alone) breeds misery in this world and
nothing else, becomes free from it, and is happy, peaceful and rid\(^2\) of desires everywhere.

\([^1] Care etc.—The preceding two verses indicate that suffering comes through Karma and is thus inevitable. If, however, we can detach our mind from it when it comes, it will not affect us. By dwelling on it, we intensify it.\]

\([^2] Rid etc.—One who is detached, gets rid of desires.\]

नाहं देहो न मे देहो बोधोहमिति निध्वयी।
कौटल्यमिव संप्रासो न स्मरत्यञ्जतं क्रतम्।॥६॥

चहं देहः बोध न not मे my देहः body न not चचं I बीधः Intelligence इति this निध्वयी one who has realized कौटल्यां the state of Absoluteness संप्रास: attained इति as if इति what is not done क्रत what is done न not खरति remembers.

6. “I am not the body nor is the body mine. I am Intelligence itself”—one who has realized this for certain, does\(^1\) not remember what he has done or not done as\(^2\) if he has attained the state of Absoluteness.

\([^1] Does etc.—Work pertains to body and mind alone and not to Self. He who has attained Supreme Knowledge, does not identify himself with the body and mind. Therefore he has no connection with any
work. He does not think of what he has done and what he has not done, as ordinary people do.

As etc.—For the fruit of the realization of Self while in the body is the same as it will be after the destruction of the body.]

आत्मांस्तः पर्ययंतमहमेवेति निद्रध्यये।

निर्विकल्प: शुचि: शान्ति: प्राताप्रासविनिवृत्त: ॥७॥

From Brahmā down to the clump of grass चहस् I एव verily (चक्रम am) दृति this निद्रध्यये one who knows for certain निर्विकल्प: free from conflict शुचि: pure शान्ति: peaceful प्राताप्रासविनिवृत्त: turned away from what is attained and not attained (भविति is).

7. “It\(^1\) is verily I from Brahmā down to the clump of grass,”—one who knows this for certain, becomes free\(^2\) from the conflict of thought, pure\(^3\) and peaceful and turns\(^4\) away from what is attained and not attained.

[\(^1\) It etc.—i.e. I am everything, the universal existence.

\(^2\) Free etc.—Because mental determination or indetermination is impossible for him who is the cosmic existence itself. He has nothing to determine about.

\(^3\) Pure—Attachment begets impurity; but attachment is not possible for such a one as is mentioned in the first note.

\(^4\) Turns etc.—Because there is then nothing to attain. Only the One exists.]
8. One who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and Pure\(^1\) Intelligence, and finds peace as\(^2\) if nothing exists.

\(^{1} Pure\ etc.—Because then there will be no relative knowledge, the mind refusing to relate itself to phenomena.

\(^{2} As\ etc.—Though, while living in the body, he may perceive the existence of the universe, yet his inner peace will be that of the absolute state in which nothing but the Self exists.]
CHAPTER XII

DISCIPLE’S REALIZATION

जनक उवाच

कायक्ष्ट्यासह: पूर्वं ततो वाग्चिस्तरासहः ।
अथ चिन्तासहस्तस्तस्मादेवेवाहमास्थितः ॥१॥

जनक: Janaka उवाच said:

(पहें) पूर्वः at first कायक्ष्ट्यासहः: intolerant of physical action ततः then वाग्चिस्तरासहः: intolerant of extensive speech अथ चिन्तासहः: intolerant of thought (भभवस् became) तथात् so भभवस् I एवम् thus एव verily भाषितः abide.

Janaka said:

1. First I became intolerant\(^1\) of physical\(^2\) action, then of extensive speech and then of thought. Thus\(^2\) verily do I therefore abide.

[In the eight verses of this chapter the disciple expresses the state of his highest realization.

\(^1\) Intolerant—that is to say, detached, the mind having completely turned away from deed, word and thought, which all belong to the relative plane.

\(^2\) Physical etc.—The beginning of discipline was made with the gross. Then the subtler obstructions were controlled.
Thus—devoid of any action—physical, vocal or mental; i.e. in a state beyond relativity.

श्रवणे न अभविते, विद्याश्रवणे न अभविते.

**2.** I having no attachment for sound\(^1\) etc. and the Self\(^2\) also not being an object of perception, I have my mind free\(^3\) from distraction and one-pointed. Even thus\(^4\) do I abide.

\(^1\) Sound etc.—i.e. all perceivable objects, all things of the universe.

\(^2\) Self etc.—Perception is possible only in a state of relativity. The Self is absolute. There cannot be a knower of it. Hence it cannot be an object of perception.

\(^3\) Free etc.—Attachment for the objects of the senses distracts our mind and prevents it from being turned towards the Self. As I have no attachment for the objects of the senses, and as the eternal Self is not an object of perception, being beyond mind and speech, I am free from all distractions.
Thus—as the absolute Self, beyond all distractions and relativities.]

समाध्यासादिविकित्तिस्व ज्यवहारः समाधये ।
एवं विलोक्य नियमसदेवमेवाहमास्थितः ॥३॥

समाध्यासादिविकित्तिस्व In distraction caused by superimposition etc. समाधये for concentration ज्यवहारः activity: ( भावति is ) एवं thus नियमं rule विलोक्य seeing ब्रह्म I एवम् thus एव verily आस्थितः abide.

3. Effort is made for concentration when there is distraction of mind owing\(^1\) to superimposition etc. Seeing\(^2\) this to be the rule, thus verily do I abide.

\(^1\) Owing etc.—as in the case of the average man. The ideas of body, mind, egoism, etc., have been superimposed on him. His mind is distracted. He requires to make efforts to concentrate his mind.

\(^2\) Seeing etc.—The necessity of concentration arises only in a state of ignorance and is meaningless to one who is established in the absolute state of the Self. The rule prescribing concentration does not apply to him.]

हैयोपदेयविरहादेवं हर्षविषाद्योः ।
अभावाद्य है प्रहसेवमेवाहमास्थितः ॥४॥

है O प्रभावः Brahman हैयोपदेयविरहात् owing to the absence of the rejectable and the acceptable एवं as
well as चर्चविषाद्यः of joy and sorrow चामवात् because of absence धाते to-day चढः I पववः thus एव verily भाषितः abide.

4. Being devoid\(^1\) of the sense of the rejectable\(^2\) and the acceptable, and having no joy and sorrow, thus,\(^3\) O Brahman, do I abide to-day.

\(^1\) Devoid etc.—Acceptance or rejection, and joy or sorrow are possible only when we identify ourselves with the body and mind which create distinctions. But the Self is one, perfect and all-pervasive, and has therefore nothing to lose or gain, and thereby suffer misery or feel happy.

\(^2\) Rejectable etc.—i.e. evil and good, unpleasant and pleasant.

\(^3\) Thus—as perfect and all-pervasive.]

आत्मानाश्च क्ष्यानं चिन्तस्वीकरणवर्जनमुः
विकल्पं मम बीक्ष्येैऽर्धेविश्वास्यितः ||५||||

भाष्यमानायम् Stage of life or no stage of life ध्यानं meditation चिन्तस्वीकरणर्जनं renunciation of what is accepted by the mind एवः by these सम my विकल्पं distraction बीक्ष्य seeing पववः thus एव verily चढः I भाषितः abide.

5. A stage\(^1\) of life or no stage of life, meditation, renunciation of the objects of the mind,—finding\(^2\) them causing distractions to me, thus\(^3\) verily do I abide.
Stage—refers to the traditional four stages of life prescribed by scriptures with their graded duties and modes of living,—Brahmacharya (student life), Sårhastrhya (life of a householder), Vânaprastha (hermit’s life) and Sannyâsa (life of one who completely renounces the world and its attachments).

Finding etc.—All these have reference to body and mind. But the Self transcends them both. Hence all those are distractions to a man of Self-knowledge.

Thus—beyond any stage of life etc.]

कर्मानुशठा-मञ्जरायितेवोपरमस्तथा ।
बुधवा सम्बन्धितं तत्त्वमेवजेवाहमास्यति: ॥६॥

चेतां प्रति even as कर्मानुशठा performance of action चेतानां from ignorance (भवति is) तथा so उपर्यु cessa- tion (अश्रानां भवति) इदं this तत्व真理 सम्बन्ध fully बुधवा knowing ष्ठम् I एवं thus एव verily अस्स्यति abide.

6. The cessation1 from action is as much an outcome of ignorance as the performance thereof. Knowing this truth fully well, thus2 verily do I abide.

[ Cessation etc.—Both performance of and cessation from work presuppose the consciousness of the ego and the external and internal worlds, and this is ignorance.

Thus—in Self in which there can be no question of action or cessation from it.]
अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यस्तै।
त्यवसन्त त्याकं तस्मादेवमेवाहमास्थित: ॥७॥

The unthinkable चिन्त्यमान: thinking अपि even असौ ( जन: ) that ( man ) चिन्तारूपं a form of thought भजति has recourse to तथासूत्र so तत् that भावनं thought यथा giving up चहस्य इ एवम् thus एव certainly चास्थित: abide.

7. Thinking¹ on the Unthinkable One one betakes oneself only to a form of thought. Therefore giving² up that thought, thus³ verily do I abide.

¹ Thinking etc.—The Self is not an object of thought but beyond it. Meditating on It is therefore nothing but creating a certain mode of mind,—this is not Brahman. To realize Brahman, one must go beyond the limitations of the mind and become Brahman Itself.

² Giving etc.—becoming Brahman Itself. higher state than meditation or contemplation indicated, not a lower state.

³ Thus—beyond thought.]

एवमेव कर्तं देव स कृतायथो भवेद्यः ॥
एवमेवख्यातः यः स कृतायथो भवेद्यः ॥८॥

By whom एवम् thus एव even कर्तं is accomplished य: शयो he कृतायथः fulfilled भवे becomes य: who
8. Blessed is the man who has accomplished this. Blessed is he who is such by nature.

[\textit{Who etc.}—Who has realized the Self through \textit{S\=adhan\=a} as beyond all actions, physical and mental.

\textit{Who etc.}—indicates a higher stage. The absolute state is natural to him now.]
CHAPTER XIII

Happiness

जनक उवाच ।

अकिञ्जनभवं स्वास्थ्यं कौपीन्तवेऽपि दुर्लभम् ।
त्यागादाने विह्यायास्मादहमासे यथासुखम् ॥१॥

जनक: Janaka उवाच said:

अकिञ्जनभवं Originating in one who is without anything स्वास्थ्यं tranquillity कौपीन्तवेः in the state of having a loin-cloth शि पि even दुर्लभेः rare शि अलय थे re therefore त्यागादाने renunciation and acceptance विह्याय giving up शि I यथासुखम् happily आसे live.

Janaka said:

1. The tranquillity¹ that springs in one who² is without anything, is rare even³ when one possesses but a loin-cloth. Therefore⁴ giving up renunciation and acceptance, I live happily.

¹ Tranquillity etc.—literally Swāsthyā means the state of being established in one’s Self.

² Who etc.—Who, being established in the perfection of the eternal Self, knows himself as distinct
from everything of the world and is, therefore, completely unattached.

This spiritual tranquillity is uncaused. It is not a product like the joy of health, riches, beauty or fame. It is inherent in the eternal Self. So long as we are attached to even the slightest thing, the eternal Self and its joy cannot be realized.

3 *Even etc.*—A very high state of renunciation and spiritual realization is indicated. Even the wearing of the loin-cloth is indicative of the relative consciousness.

4 *Therefore etc.*—Renunciation also presupposes egoism and attachment. True happiness, therefore, consists in realizing a still higher state.]

कुत्रापि लेदः कायस्य जिह्वा कुत्रापि खिघ्यते ।
मनः कुत्रापि तत्स्यत्त्वा पुरुषार्यं स्थितः सुखमः ॥२॥

कुत्रा भषिः Sometimes of body लेदः distress ( भवति is ) कुत्रा भषिः somewhere जिह्वा tongue खिघ्यति is fatigued कुत्रा भषिः somewhere मनः mind ( खिघ्यति is tired ) तत् this व्यक्तः foregoing ( चच्चं I ) पुरुषार्यं in life’s goal सुखं happily स्थितः established ( भवति am ).

2. There is trouble of the body¹ somewhere, trouble of the tongue² somewhere and trouble of the mind³ somewhere. Having renounced these, I live happily in life’s⁴ supreme goal.
Happiness

[1 *Body*—in the practice of penances.

2 *Tongue*—in the study of scriptures etc.

3 *Mind*—in meditation etc.

The application of body, speech and mind for Self-realization presupposes imperfection,—the Self has not yet been realized. This is the period of struggle. Complete inactivity comes with complete Self-realization.

4 *Life’s etc.*—i.e. Self-realization or Moksha.]

क्षतं किमपि नैव स्थादिति सन्धिन्यं तत्त्वं।
यदा यत्कर्त्तुमायाति तत्कर्त्तव्यं यथासुखम् ॥ ३१॥

( बाबुरा By the Self ) तत्त्वं in reality किमपि anything whatever न not एव certainly क्षतं done स्थाति is सन्धिन्यं thinking fully यदा when यत् what कर्त्तुम् to do मायाति comes तत्त् that कर्त्ता doing ( भर्तृ I ) यथासुखम् happily भावि लील.

3. Fully realizing that nothing\(^1\) whatsoever is really done by the Self, I do\(^2\) whatever\(^3\) presents itself to be done and live happily.

\(^1\) *Nothing etc.*—Because whatever is done is done by the body, mind and the senses accompanied by the ego. The Self is beyond all these.

\(^2\) *Do*—being devoid of the ego and feeling unattached. The body and mind do the works, the Self remaining unattached.
3 *Whatever etc.*—For so long as one lives in the body one has to do some activities, at least such as eating, sleeping, etc. Cf. Gita iii.8, second half.]

कर्मनैष्कार्यंनिर्बन्धमाचा दैहिकस्थयोगिनः।
संयोगायोगविरहाद्हमासे यथासुखम्। ॥४॥

कर्मनैष्कार्यं निर्बन्धमाचा: States of insisting upon action or inaction दैहिकस्थयोगिनः: the Yogi who are attached to the body (भवलि आरे) बहुः I संयोगायोगविरहात् owing to the absence of association and dissociation यथासुखम् happily भासे live.

4. **The Yogi**s who are attached to the body insist upon action or inaction. Owing to the absence of association and dissociation, I live happily.

[^1] _Action etc._—Prescriptions for action or inaction are true only of those who have still the body-idea. To one who is without it, these are meaningless. So long as we are not completely released from the body—idea, i.e. have not fully realized the Self, we have to follow certain prescribed rules, forbidding certain actions and prescribing certain other actions by way of discipline. When the Self is realized, such rules have no meaning.

[^2] _Association_—with the body.

[^3] _Dissociation_—from the body.

One is so completely established in the Self, that even when one uses the body for performing action
as are referred to in the previous verse, one is not affected any way. The association with the body is quite voluntary and under control. There need not, therefore, be also any undue emphasis on dissociation, for there is really no association at all.

अथर्विन्देवोऽन मे स्थित्या गत्या न शयनेन वा |
तिष्ठनं गच्चनं स्वपनं तस्माद्हेमास्य यथासुखम् ॥५॥

By staying मे my भर्गोन्योः good or evil न not ( से: are ) गत्या by going शयनेन by sleeping वा or न not ( मे my भर्गोन्योः good or harm से: are ) तत्थात् so अर्थ I तिष्ठन staying गच्चनं going स्थितं sleeping यथासुखम् happily चाहे live.

5. No¹ good or evil accrues to me by staying, going or sleeping. So I live happily whether² I stay, go or sleep.

¹ No etc.—Good and evil are products of action done by the body and mind. The results of action do not affect one who is not attached to the body and mind.

² Whether etc.—For so long as one is in the body, one does such actions. But they make no difference to his inner consciousness, as they do in the case of the ordinary man or the imperfect Yogi.
6. I do not lose by sleeping or gain by striving. So giving up (thoughts of) loss and elation I live happily.

[1 *Sleeping*—that is, when inactive.
2 *Loss*—of pleasure on account of the non-acquisition of anything.
3 *Elation*—due to the acquisition of worldly things.]

7. Observing again and again the fluctuations of pleasure etc. under different conditions, I have renounced good and evil and am happy.

[1 *Fluctuations etc.*—due to their instability. Pleasure and pain are not stable, but change con-
stantly with the change of circumstances. Cf. Gita ii.14.

2 Renounced etc.—Good and evil are associated in our mind with happiness and sorrow. We seek the good and avoid the evil in order to be happy. But one who has realized that happiness and sorrow are really products of circumstances and change with their changes and are not of the eternal Self, does no longer care for good or evil and remains established in the Self, in which alone there is real and absolute happiness.]
CHAPTER XIV

Peace

जनक उवाच ।

प्रकृत्या श्वेतचित्तो यः प्रमादाद्वाचभावनः ।

निद्रितो वोधित इव धीर्षिणसंसर्गो हि सः ॥१॥

जनक: Janaka उवाच said:

व: Who प्रकृत्या by nature श्वेतचित्त: empty-minded प्रमादाद्वाच through inadvertence भावभावन: thinking of objects निद्रितो asleep वोधित: awake इव as if स: he हि verily धीर्षिणसंसर्ग: one whose recollections (of worldly life) are exhausted.

Janaka said:

1. He verily has his recollections¹ (of worldly life) exhausted,² who is empty-minded³ by⁴ nature, who thinks⁵ of objects through inadvertence, and who is as⁶ it were awake though asleep.

¹ Recollections etc.—i.e. life of the senses implying the pairs of opposites, bondage of Karma and consequent birth and rebirth.

² Exhausted—For him recollections of worldly life are destroyed for ever. Their forces have no longer any hold on him.
3 Empty-minded—devoid of any desires or Samskâras and knowledge of objects, but full of the luminous consciousness of the Self alone.

4 By etc.—in reality.

5 Thinks etc.—So long as his body remains, he becomes casually conscious of the phenomenal world, due to the remnants of Karma, called Prârabdha Karma, which still continue to function. But such consciousness of objects should not be considered as the same as the ordinary man’s consciousness of them, it is so superficial and flimsy with the man of realization. It is only accidental and does not leave any effect behind. Hence, in reality he is empty-minded.

6 As etc.—Sleep generally clouds our consciousness. But the man of realization is ever full of the knowledge of the Self and it is not obstructed even if he be physically asleep.]

क धनानि क मित्राणि क मे विषयद्वस्वः ।
क शास्त्रं क च विज्ञानं यदा मे गलिता स्पृहा ॥ २ ॥

यदा When मे my स्पृहा desire गलिता dropped down (तदा then) मे my क where धनानि riches क where मित्राणि friends क where विषयद्वस्वः robbers in the forms of the sense-objects क where शास्त्रं scripture क where विज्ञानं knowledge च and.
2. When my desire\(^1\) has melted away, where are my riches, where the friends, where the robbers\(^2\) in the forms of the sense-objects, where\(^3\) the scriptures and where knowledge\(^4\)?

\(^1\) *Desire*—for the objects of enjoyment in this world or the next.
\(^2\) *Robbers etc.*—Because the objects of the senses rob us of the perception of the Self.
\(^3\) *Where etc.*—Scriptural injunctions are only for those who are still in ignorance. They are of no use to a man of Self-realization. Cf. Gita ii.46.
\(^4\) *Knowledge*—secular as well as scriptural. The one is derived from worldly experience and is therefore of no use to a Jñâni. And the other is an indirect knowledge of the spiritual realities, but having now directly experienced them, he does not want it.]

विज्ञाते साक्षिपुरुषे परमात्मणि चेत्तवे ।
नैराश्ये वन्धमोक्षे च न चिन्ता मुक्ते मम \(॥\) \(३\) \(॥\)

साक्षिपुरुषे Self who is the witness इंद्रीः Lord च and परमात्मणि the Supreme Self विज्ञाते (वशि) having been realized वन्धमोक्षे in bondage and liberation च and नैराश्ये desirelessness (वशि being) सुत्त्वे for emancipation मम my चिन्ता anxiety न not (वशि is)

3. As I have realized the Supreme Self who is the Witness and the Lord, and
have\(^1\) lost all desire for bondage and liberation, I feel no anxiety for emancipation.

\(^1\)Have etc.—because of the realization of the eternal, ever-free and ever-blissful Âtman. A man of Self-realization transcends all consciousness of bondage and freedom. An ignorant man alone wants to shake off bondage and attain emancipation.]

अन्तर्विकलप्यान्यस्य बहि: स्वच्छन्दचारिणः।
भ्रान्तस्येव द्वाश्च नास्तास्तास्तास्तात्ततः एव जानते॥४॥

चः: Within विकल्पश्चास् devoid of uncertainty बहि: outside भ्रान्तः एव like a deluded one स्वच्छन्दचारिणः: moving at his own pleasure तः: तः: such and such दश: conditions ताद्धश: those like him एव surely जानते know.

4. The different conditions of one who within is devoid\(^1\) of doubts but without moves\(^2\) about at his own pleasure like a deluded person, can\(^3\) only be understood by those like him.

\(^1\)Devoid etc.—He has perfect Knowledge. He possesses the whole and complete Truth. He is, therefore, free from all doubts and uncertainties.

\(^2\)Moves etc.—One who has attained Self-knowledge is no longer bound by man-made laws
for the regulation of his conduct which sometimes appears as unbecoming and wrong.

3 Can etc.—A man of realization alone can understand the ways of another man of realization. The average man who estimates people by their outward conduct, can never understand men of Self-knowledge, for their external ways are no clue to their inner illumination.]
CHAPTER XV

KNOWLEDGE OF THE SELF

अष्टावक्र उवाच ।
यथातथोपदेशों क्रतार्थः सत्त्वबुद्धिमान् ।
आजीविकपि जिज्ञासुः परस्तत्र विसुध्धिति ॥१॥

वचनावली: Ashtâvakra उवाच said:

सत्त्वबुद्धिमान् A man of pure intellect यथातथा in whatever manner उपदेशिन् by instruction क्रतार्थः (स्यात् becomes) gains his end पर: the other भाजीवसः throughout life जिज्ञासुः desirous to know भपि even तब there विसुध्धिति is bewildered.

Ashtâvakra said:

1. A man of Pure¹ Intellect gains² his end even by instruction casually³ imparted. The other⁴ is bewildered⁵ therein⁶ even after enquiring⁷ throughout life.

¹ Pure etc.—Self-knowledge instantaneously dawns upon one who has his intellect completely purified by undergoing the necessary disciplines and endowing himself with four qualifications required of him (see note 3, verse 1, Chap. I). ‘Pure’ indicates that the intellect has been freed from the elements of Rajas and Tamas, and is full of Sattva.
2 Gains etc.—by the realization of the Self.

3 Casually etc.—whenever and in whatever manner instructions on the Self are imparted to him by the Guru. A little instruction is enough for a qualified disciple.

4 Other—who is not qualified and has not got rid of Rajas and Tamas.

5 Bewildered—because an unqualified aspirant misconceives the nature of the Ātman. Only a purified intellect can conceive it.

6 Therein—in the realization of the Self.

7 Enquiring—seeking to know Brahman.]

मोक्षः विषयवैरस्यं वन्धो वैपरिको रसः ।
पताबद्वेद्व विज्ञानं यथेक्यं तथा कुरु॥२॥

विषयवैरस्य Distaste for the sense-objects नीचे: liberation (भवति is) वैपरिक: relating to sense-objects रसः pleasurable attachment वन्धः bondage (भवति is) पताबद्वेद्व of such kind एव verily विज्ञानं Knowledge (भवति is) यथा as (लम् you) इच्छसि wish तथा so कुरु do.

2. Distaste for sense-objects is liberation; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.

[Ashtāvakra tersely describes the essential nature of liberation and bondage, and points out the sole duty of the aspirant. Cf. x.4.]
3. This knowledge of the Truth makes\(^1\) an eloquent, wise and active person mute, inert and inactive. Hence it is that it is shunned\(^2\) by those who want to enjoy the world.

\(^1\) Makes etc.—The passage should not be understood literally. All our talks, knowledge and activities have some attainable objects in view. When one realizes the Self who is the All and the Whole, nothing remains to be attained, and hence all talking, knowing and doing cease. One then appears as silent, inert and inactive. This is a sign of the highest realization. Mere outward silence and inactivity are nothing. These must be the outcome of deep realization.

\(^2\) Shunned—because worldly or heavenly enjoyment is impossible in that high spiritual state. The mentality of a worldly person is diametrically opposed to that of a Knower of Self.

न त्वं देहो न ते देहो भोका कर्ता न वा भवान्।
चिद्दूर्पोऽसि सदा साक्षी निरपेक्षः सुखं चर॥१४॥
You are not the body, nor is the body yours, nor are you the doer or the enjoyer. You are Intelligence itself, the eternal Witness and free.\(^1\) Go about happily.

\(^{1}\textit{Free—do not depend on or are conditioned by anything.}\)

\[\begin{align*}
\text{रागवृषो मनोधर्मों न मनस्ते कदाचन} & \ \\
\text{निर्विकल्पोपिति वोधात्मा निर्विकारः सुखं चर} \ \\
\text{51.}
\end{align*}\]

Attachment and abhorrence are attributes of mind. The mind is never yours. You are free from conflict, Intelligence itself and changeless. Go about happily.

\[\text{The aspirant should not either love or hate. To do so is to identify one’s self with the mind and} \]
thus lose the awareness of one’s true Self. Here by love only narrow, selfish love is meant and not universal love which grows only out of a true knowledge of the eternal Self.]

**सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।**
**विज्ञाय निरहंकारो निर्ममस्तवं सुखी भव ||६||**

सर्वभूतेषु In all beings चात्मानं Self सर्वभूतानि all beings च also चात्मनि in Self विज्ञाय knowing निरहंकार: free from egoism निर्ममस्तव: free from the sense of ‘mine’ ले you सुखी happy भव be.

6. **Realizing**¹ the Self in all and all in the Self, free from egoism and free from the sense of ‘mine’, be you happy.

¹ *Realizing etc.—* When one realizes the Self, one actually feels that he is the essence and reality of all things and that all things exist in him. Our present consciousness of the limitation of our own self and of our separateness from all other beings and things, is due to our identification with the mind which with its categories of time, space and causation has created the variegated forms. Disidentify yourself with the mind, and these forms will vanish and only the One will remain, which is both yourself and the whole universe.]

**विश्वं स्फुरति यतदं तर्का इव सागरे ।**
**तत्त्वमेव न सन्देहात्मिनूर्तं विज्ञरो भव ||७||**
Intelligence itself विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः तद्विज्ञानं विन्दुः

7. O you Intelligence, you indeed are that in which the universe manifests itself like waves on the ocean. Be you free from fever.

[^1 Universe etc.—The universe is the same as the Self.

[^2 Be etc.—When one realizes that one is the same as the universe, one does not hanker after its joys or is any way entangled by it.

[^3 Fever—the fever of worldliness—desires for its joys gross and subtle, and fear and ignorance about it,—all the complications that arise out of the ignorance of the true nature of the universe.]

श्रद्धस्वता श्रद्धस्वता नात्र मोहं कुश्च्च भोः।
श्रान्वस्यूऽमोऽभगवानात्मा तवं प्रकटे परः ॥८॥

तात Child श्रद्धाः have faith श्रद्धाः have faith भी: O you भव in this मोहं mistake न not कुश्च्च भो make ले you ज्ञानस्वरूपः Knowledge itself भगवान् lord भावा Self प्रकटे: than Nature परः greater ( भसि are ).

8. Have faith, my son, have faith. Never delude yourself in this. You are
Knowledge itself, you are the lord, you are the Self, and you are superior to Nature.

[1 *Have etc.*—Ashtávakra is impressing the true nature of the Self on the mind of the disciple.

2 *Never etc.*—Till one has actually realized the Self, one finds it hard to believe that the Self is really what the sages describe it to be and that the universe is really nothing.

3 *Superior etc.*—Unaffected by Nature and controlling it.]

गुणे: संबिधितो दृष्टिष्ठत्यायाति याति च।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥१६॥

गुणे: With the organs of senses संबिधित: together दृष्टिष्ठ: body भावाति comes विद्यिति stays याति goes च and भावामा Self न not गन्ता goes न not भागलता come किंस् why एनम् this बनुशोचसि lament.

9. The body together with the organs of senses comes, stays and goes. The Self neither comes nor goes. Why do you then mourn it?

[1 *Self etc.*—The Self is beyond the body and does not partake of its nature. The body changes, the Self does not.

2 *It*—the changes of the body, such as death. Cf. Gita ii. 13 and 18.]
१०. Let the body last to the end of the Kalpa (cycle) or let it go even to-day. Where¹ is there any increase or decrease in you who are Pure Intelligence?

[¹ Where etc.—The conditions of the body make not the slightest difference to the Self. Therefore fear not death. Cf. Vivekachudâmani 560—564; Gita ii.17.]

११. Let the waves of the universe rise or fall of their own¹ accord in you who are the infinite Ocean. That means no gain² or loss to you.
[In the preceding verse, complete disidentification with the body and its changes is preached. In the present, complete disidentification with the universe is enjoined.

1 *Own etc.*—The universe is endlessly going from creation to creation with a period of dissolution between. But that should not affect the Self. The Self is beyond time and causation. Creation and dissolution are in time. We must not think ourselves as their creature, but above and beyond them.

2 *Gain etc.*—Just as waves when they rise do not add to the ocean, or take away from it when they subside, so the creation of the universe which is really the same as the Self, does not add anything to the Self, nor does it take anything away from it when it is dissolved.]

तात् चिन्मात्रांनावसिष्णै न ते मित्रमिदं जगदृ।
अत: कस्य कथं कुःत्र हेयोपदेयकल्पना इवै॥१२॥

तात् Child (ते you) चिन्मात्रांनावसिष्णै Pure Intelligence itself शस्ति are इद् this जगदृ world ते from you मित्रमिदं different न not (भवति is) भवत: therefore कस्य whose कथं how कुःत्र where हेयोपदेयकल्पना the thought of the rejectable and the acceptable (भवति is).

12. My child, you are Pure Intelligence itself. This universe is nothing different¹ from you. Therefore² who will accept³ and reject? And how and where would he do so?
[\(^1\) Different etc.—When we try to grasp the reality of the universe, we find it to be our own self, which is Pure Intelligence itself.

\(^2\) Therefore etc.—If we know the universe as the Pure Intelligence and as our self, the distinctions of good or bad in the universe cannot arise. Only “I” exist. I cannot reject or accept myself. There is also no instrument,—the mind—for such rejection or acceptance. And there is no space or reality outside me from where I can accept or where I can reject.

\(^3\) Accept etc.—This transcendental attitude is possible only when we realize the universe as the Self. So long as we know it as phenomenal, there must be necessarily the distinctions of good and evil. Ashtavakra urges us to outgrow the present limited and distorted vision.]

एकस्मिन्भव्यं शान्ते चिदाकाशेऽस्मले त्वयि ।
कुतो जन्म कुत: कर्म कुतोशंकार पव च ॥१३॥

एकशिन् One भव्यं undecaying शान्ति calm चिदाकाशेऽ the space which is Intelligence शान्ति pure ( च and ) त्वयि in you जन्म birth कुत: from where कर्म action कुत: from where शंकार: egoism एव even कुत: wherefrom च and ( भव्यिः is ).

13. Wherefrom will there be birth,\(^1\) action\(^2\) and even egoism\(^3\) for thee who art one, immutable, calm, the space\(^4\) of Intelligence and pure?
[\(^1\) Birth—One who is self-existent and immutable, cannot be born.

\(^2\) Action—Action also implies change and the desire to gain something which is not in one’s possession. But the man of realization knows himself as the Self which is calm and perfect.

\(^3\) Egoism—Therefore there cannot be any sense of the ego also in him; it results from our identification of ourselves with body and mind. But he perceives himself to be the “space of Intelligence” in which there is no trace of duality or variety,—he is pure.

\(^4\) Space etc.—Space is here identical with the Chit. Chit has been conceived as Ākāsha, because like Ākāsha it is all-pervasive and unaffected. Also, all perception requires as an essential factor the existence of Ākāsha. Therefore three different Ākāshas have been conceived: (1) Mahākāsha, the great space, which is our ordinary space, in which we perceive external objects; (2) Chittākāsha, the mental space;—everything that we imagine, dream or supersensibly perceive is in the mental space; and (3) Chidākāsha, the Intelligence space, the space in which the Self perceives itself; here space is not anything different from the perceiver and the perceived as in the other two Ākāshas, for in Self-perception, it is all one, there is neither subject nor object; hence here space is identical with the Self. Really speaking, in Self-perception there is no space; but the word ‘space’ is used to extend the analogy of the other two kinds of perception to Self-perception.]
14. In whatever you perceive you alone appear. Do bracelets, armlets and anklets appear different from gold?

[Advaita Vedânta holds that the Self is the only reality and the universe is no other than the Self itself,—only names and forms have been superimposed on it. Just as the reality of gold ornaments is gold itself and nothing but gold, so is the universe nothing different from the Self. The Self alone exists.]
Consider all\(^3\) as the Self and be desireless and happy.

[One should not think that one is only the Transcendental Reality and one is not the universe. As explained in the preceding verse, the universe is also the Self.

\(^1\) He—the transcendental Self.

\(^2\) This—the universe.

\(^3\) All—both the transcendental and the relative reality.]

तवेवाज्ञानतो विश्वं त्वमेकः परमार्थं: ॥
त्वचोज्ज्वल्यो नास्ति संसारी नासंसारी च काल्यं ॥१६॥

तव Your एव verily ज्ञानत: through ignorance विश्वं universe (त्वत्ति is ) परमार्थं: in reality लम् you एक: one लम: than you अन्य: other कथन any संसारी trans-
migratory (Jiva) न not भविष्यति is (त्वत्ति: अन्य: कथन:) संसारी non-transmigratory (transcendental Self) न not (भविष्यति is ) च and.

16. It is verily through your ignorance that the universe exists. In reality you alone are. There is no Jiva or Ishwara other than you.

[So long as the universe exists we have to conceive the Self in two aspects. In one aspect it is the transmigratory one (Jiva, going from birth to death and death to birth,—Samsâri), and in another aspect,
it is A-Samsâri (God, beyond the cycle of birth and death, eternal and unchanging). But when the universe no longer exists as different from the Self, this distinction vanishes, and this idea of difference, as has been said, exists in our ignorance. When we are rid of this ignorance, the idea that the universe is different from us disappears. So in fact, 'you alone are.'

भ्रातिमात्रमिदं विश्वं न किशिदिति निश्वयी ।
निर्वासनं स्फूर्तिमात्रो न किशिदित्व शास्त्वति ॥९६॥

इत्यद् This universe भ्रातिमात्रम मere illusion किशिद् anything न not इति this निश्वयी one who knows for certain निर्वासनं: desireless स्फूर्तिमात्र: Intelligence itself (सन्न being) किशिद् anything न not (अस्ति exists) इत्यद् as if शास्त्वति finds peace.

17. One who knows for certain that this universe is but an illusion and a nothing, becomes desireless and Pure intelligence, and finds peace as if nothing exists.

[1 As etc.—See Note 2, Chapter XI, verse 8.]

एक एवं भवाम्मोधावासीदुस्ति भविष्यति ।
न तेः बन्धोदस्तिः मोक्षो चा कृत्संगत्यं सुखं च चर ॥९६॥

भवाम्मोधी In the ocean of the world एकः one एव only भावौतिः was अस्ति is भविष्यति will be ते your वनः;
bondage मौल: liberation वा or न not भलिं is ०कत्तक्य: contented सुखं happily जर move.

18. In the ocean of the world One only was, is and will be. You have neither bondage¹ nor liberation. Live contented² and happy.

¹ Bondage etc.—Bondage or freedom cannot be predicated of the Self which is One without a second, and which alone exists for all times.

² Contented—One who has all his desires fulfilled, therefore desireless.]

मा सहुष्ठपविकलपाभ्यं चित्तं क्षोभय चित्मय ।
उपशाम्य सुखं तिष्ठ खात्मन्यानन्दविश्रो हि ॥१६॥

चित्मय O Pure Intelligence संक्रम्यविकल्पाभ्यं by affirmation and negation चित्तं mind मा not चीभय disturb उपशाम्य be calm खात्मन्यानन्दविश्रो ये embodiment of bliss खात्मनि in your own self सुखं happily तिष्ठ abide.

19. O Pure Intelligence, do not disturb your mind with affirmation and negation. Be¹ calm and abide happily in your own self which is Bliss itself.

¹ Be etc.—Be free from affirmations and negations,—such ideas as ‘I shall do this,’ ‘I shall not do this,’ etc.]
त्यजेऽ ध्यानं सर्वं मा किष्ठिदृढ़ि धारय।
आत्मा तव मुक्त पवाचि किं विमुक्त्य करिष्यसि॥ २०॥

सर्वं In every way ध्यानं thinking एव even ध्यान give up हदि in the mind किष्ठिदृढ़ि anything मा not धारय hold लम् you भावो Self (ततः therefore ) मुक्त: free एव verily भसि are विमुक्त्य thinking किं what करिष्यसि will do.

20. Completely give up even contemplation and hold nothing in your mind. You are verily the Self and therefore free. What will you do by thinking?

[¹ What etc.—Being the Self itself and therefore eternally free, there is no need of your thinking of anything, either for attaining freedom or achieving mundane objects.

Ashtāvakra instructs the aspirant to dwell in the consciousness of the eternal Self.]
CHAPTER XVI

Special Instruction

अष्टावक्र उवाच ।
आचक्ष्य भस्यु वा तत्त नानाशास्त्राःपनकशः ।
तथापि न तच स्वास्थ्यं सर्वबिच्छिन्नरणाहुः॥१॥

एष्टावक्रः Ashtâvakra Uvâch said:
तत्त Child नानाशास्त्राः diverse scriptures वनकशः many
times भाषाचल speak मेघु hear वा or तथापि still सर्वबिच्छिन्नरणाहुः
through forgetting all छहे except तव your स्वास्थ्यं Self-
abidance न not ( छलि is ).

1. My child, you may often speak\(^1\) upon various scriptures or hear them. But you cannot be established\(^2\) in the Self unless you forget\(^3\) all.

[The key-note of the Advaita Vedânta is that the Self alone exists and that all else is false, unreal. The unreal, manifold universe is constantly engaging our mind and hence we cannot have the knowledge of our Self. To be fully established in one's Self, the condition must be reversed.

\(^1\) Speak etc.—The Shruti has repeatedly said that “the Self is not to be realized by the power of speech,
by a vast intellect or by the study of the Vedas.” It is a question of actual experience and not of mere intellectual knowledge.

2 *Established etc.*—when the self will know the Self and nothing else. In our present condition, we are not in our own self. We are conscious only of the body and mind and the various things of the world. Wherever our self-consciousness is, there we are.

2 *Forget etc.*—That is, one must be conscious of the Self alone and should perceive everything else as nothing but the Self itself. This is a state which is attained by destroying ignorance which is the cause of the manifold universe. A deep sleep state or a similar condition induced artificially, in which all is forgotten, is not meant.]

भोगं कर्म समाधिः वा कृष्ण विष्णु तथापि ते ।
विष्णु निरस्तस्तवाशमत्यथ रोचविष्ण्वति॥२॥

विष्णु O sage भोगं enjoyment कर्म work समाधिः mental concentration वा or कृष्ण do तथापि yet ते your विष्णु mind निरस्तस्तवाशमत्यथ with all desires extinguished चत्वर्धः That which is beyond objects रोचविष्ण्वति will like.

2. O Sage, you may enjoy,¹ or work, or practise mental concentration. But your mind will still yearn² for That³ which is beyond all objects and in⁴ which all desires are extinguished.
[\textsuperscript{1} \textit{Enjoy etc.}—All these occupations indicate that the Self has not yet been realized.

\textsuperscript{2} \textit{Yearn etc.}—The mind cannot have lasting satisfaction in enjoyment etc.

\textsuperscript{3} \textit{That etc.}—The Self is meant. It is above all quests of life and mind.

\textsuperscript{4} \textit{In etc.}—Therefore, it cannot be realized until all desires have been destroyed. The state of Self-knowledge does not permit the existence of any desire in the mind.]

\textbf{शब्दः} All \textit{आयासात्} from effort \textit{दुःखी} miserable \textit{कश्चन} anyone \textit{एव} this \textit{न not} \textit{जानाति} knows \textit{भवेन} this \textit{उपदेशेन} by instruction \textit{एव} verily \textit{धन्यः} blessed one \textit{मित्तिस्} emancipation \textit{प्राप्तः} attains.

3. All are unhappy because\textsuperscript{1} they exert themselves. But none knows this. The blessed one attains emancipation through\textsuperscript{2} this very instruction.

[\textsuperscript{1} \textit{Because etc.}—All exertion presupposes desire—the desire to attain things not possessed at present. Desire, both satisfied and unsatisfied, is the cause of misery. Satisfied desire brings on at first satiety and afterwards more desires and so the chain is lengthened. The unhappiness of unsatisfied desire is obvious.
2 Through etc.—This instruction is enough; for if anyone carries it out in life, that is to say, becomes inactive inwardly by eradicating all desires which are the spring of action, one attains Self-knowledge. Outwardly however he may or may not be active. He does not engage himself in any work prompted by inner desires under any case.]

ब्यापारी खिद्यते यस्तु निमेषोन्मेष्योरषि।
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचितु।॥६॥

व: Who ह (expletive) निमेषोन्मेष्यो: of closing and opening the eyelids ब्यापारिः in the activity शपि even खिद्यते feels pain तस्य of that धुरीणस्य of the master idler सुखं happiness (भवति is) न not भवस्य of other कस्यचित् of anyone.

4. Happiness belongs to that master idler¹ to whom even² the closing and opening of eyelids is an affliction, to none³ else.

¹ Master idler—The man of Self-realization, who is completely inactive, i.e. indifferent and unattached to work.

² Even etc.—This also presupposes some body-consciousness. The man of Self-knowledge feels even that little body-consciousness as a limitation and painful. Even this activity is not willed by him. He is quite indifferent and unattached even to this trifling activity of the body.
None etc.—One must be absolutely detached from body and mind to be truly happy.]

When mind is freed from the pairs of opposites in work of religious merit, prosperity, sensual enjoyment and spiritual emancipation becomes.

5. When the mind is free from such pairs of opposites as ‘this is done’ and ‘this is not done’, it becomes indifferent to religious merit, worldly prosperity, sensual enjoyment and liberation.

[Such etc.—The idea of duty is meant.

Indifferent etc.—One who has gone beyond all idea of duty, does not care for the fourfold object of life.

The sense of duty arises from desire. Without desire, no duty. The four objects of life presuppose desire without which they are meaningless. Even liberation is not an object of desire with one who has attained true Knowledge.]
विरक्ते विषयद्वेष्या रागी विषयलोलुपः ।
श्रद्धोष्कविविधतां न विरक्ते न रागवानृ।

विषयद्वेषा One who abhors the objects of the senses
विरक्त: unattached ( भवति is ) विषयलोलुप: one who covets
sense-objects रागी attached ( भवति is ) श्रद्धोष्कविविधोऽन: one
without acceptance or renunciation तु but विरक्त: unattached न not रागवानृ attached न not ( भवति is ).

6. One who abhors the sense-objects, becomes non-attached,¹ and one who covets
them, becomes attached to them. But he² who does not accept or reject, is
neither unattached nor attached.

¹ Non-attached—and therefore renounces. This
attempt at avoiding shows that one has not realized
all as the Self.

² He etc.—A higher state is that in which all is
realized as Self and therefore there is no thought of
accepting or rejecting anything.]

हेयोपाद्यता तावत् संसारविटपंकुरः ।
स्युहा जीवति यावदै निर्विचारदशास्त्रपदम्॥७॥

शावल् As long as निर्विचारदशास्त्रं the abode of the
state of indiscrimination स्युहा desire जीवति lives तावत्
so long वै indeed संसारविटपंकुरः the branch and the
sprout of the world हेयोपाद्यता the sense of the
acceptable and the rejectable ( जीवति lives ).
7. As long as desire which\(^1\) is the abode of the state of indiscrimination continues, there will verily be the sense of attachment\(^2\) and aversion, which is the branch\(^3\) and sprout of the (tree of) Samsâra.

\(^1\) Which etc.—Desire robs us of the power of understanding the true nature of the world. It makes us consider the unreal to be real and the real to be unreal. When desire goes, all things appear to us as they really are.

\(^2\) Attachment etc.—wanting certain things and rejecting others.

\(^3\) Branch etc.—The trunk and the root of the tree of Samsâra (the phenomenal life with all its subjective and objective implications) is ignorance. Desire which makes us want certain things and reject others, is as it were its branches and sprouts which make the tree grow more and more. One desire leads to another and thus Karma grows complex and leads us from birth to death and from death to birth.\]

भ्रूच्छी जायते रागो निक्षुच्छी क्रेष एव हि।
निक्षुङ्ग्गो बालवध्वीमानेवभेव व्यवस्थित: ॥९॥

भ्रूच्छी In activity रागः attachment निक्षुङ्ग्गो in abstention क्रेषः aversion एव surely हि verily जायते is born धीमान् the man of wisdom बालवध्वः like a child निक्षुङ्ग्गः free from the pairs of opposites (सन् being ) एवम् thus एव verily व्यवस्थितः established.
8. Activity\(^1\) begets attachment, abstention\(^2\) from it aversion. The man of wisdom is free from the pairs of opposites like a child, and he lives\(^3\) on verily as such.

\(^1\) Activity etc.—conscious or deliberate activity prompted by desire and not all activity.

\(^2\) Abstention etc.—The idea of abstention arises from the consideration that certain things and actions are harmful,—hence the feeling of aversion. To be above such attachment and aversion is higher.

\(^3\) Lives etc.—Not only is he free from the pairs of opposites inwardly, but his outward life is also like that of a child,—playful without any set purpose. This is the highest spiritual state—that of a Paramahamsa.]

हातुमिच्छति संसारं रागी दुःखजिह्वया।
वीररागो हि निन्दुः:खस्तस्मिन्नपि न खिद्यति॥७॥

रागी One who is attached दुःखजिह्वया wishing to avoid sorrow संसारं world हातुम् to renounce इच्छति desires वीररागो: one who is free from attachment हि indeed निशुः:ख: free from sorrow ( भवति is ) ( स: he ) तवमिन् there भषि even न not खिद्यति feels miserable.

9. One who is attached to the world wants to renounce it in\(^1\) order to avoid sorrow. But one\(^2\) without attachment is
free from sorrow and does not feel miserable even there.\(^3\)

\(^1\) _In etc._—thinking that the cause of sorrow is in the world.

\(^2\) _One etc._—It is not the world but attachment to it that is the root of all miseries. Free from attachment, one can live as happily in the world as anywhere else.

\(^3\) _There—in the world._

रस्याभिमानो मोक्शेषुपि द्विदपि ममता तथा ।

न च ज्ञानी न च योगी केवलं दुःखभागस्य ॥१०॥

वस्त्र Whose नीचे in liberation पण even भभिमानः
egoistic feeling (or self-conceit) तथा s\(\tilde{\imath}\) also द्वी in body पण even ममता sense of ‘mine’-ness (ownership)
( भक्ति is ) चासै he ज्ञानी wise न not च (expletive) योगी
Yogi न not वा or केवलं only दुःखाक sufferer of misery ( भक्ति is ).

10. He who has an egoistic\(^1\) feeling even towards liberation and considers even the body as his own, is neither a Jnâni nor a Yogi. He only suffers\(^2\) misery.

\(^1\) _Egoistic etc._—The word Abhimâna can be differently interpreted. It may mean simply a reference to egoism, or it may mean actual self-conceit. In the former sense, the verse would mean: Knowledge, Jnâna, is a state of complete elimination of the ego. So long as one thinks, ‘I shall be free,’ or ‘I am free,’ he holds on to the ego, and has thus neither
true Jnâna nor Moksha. In the latter sense, one may become proud of his spiritual achievements. Such pride is, of course, the very antithesis of Jnâna. Similarly of Yoga and of the attachment to body.

2 *Sûfiers etc.*—Because to think that one has Jnâna or Yoga and yet be full of egoism is a sad state of delusion and begets misery.]

हरे यद्युपदेशं ते हरि: कमलजोड़िपि वा।
तथापि न तव स्वास्थ्यं सर्वविभारणाणादृते ॥११॥

यदि If हर: Shiva हरि: Hari कमलजन: Lotus-born (Brahmâ) वा or भरि even ते your उपदेशं instructor (भवति becomes) तथापि yet सर्वविभारणात् चहति without forgetting all तव your खास्यं establishment in Self न not (भवति is ).

11. Let even¹ Hara, Hari or the lotus-born Brahmâ be your instructor, but² unless³ you forget all, you cannot be established in the Self.

¹ *Even*—indicating that instruction by such instructors must be generally very efficacious.

² *But*—Even such potent instruction will fail if the supreme condition is not fulfilled.

³ *Unless etc.*—This is the supreme condition: One must be aware of the Self only, of nothing else. To be aware of anything else is to create a division in one’s consciousness which means we have not realized the Self which is non-differentiated Pure Consciousness.]
CHAPTER XVII

THE TRUE KNOWER

अष्टावक्र उवाच ।

तैन ज्ञानफलं प्राप्तं योगाम्यासफलं तथा ।

रूपः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ||१७||

षष्ठावक्रः Ashtâvakra उवाच said:

"Who सु (expletive) दमः contented स्वच्छेर्न्द्रियः with senses purified (सन् being) नित्यमथः ever प्रकाकी alone रमते enjoys तैन by him ज्ञानफलं the fruit of Knowledge तथा as well as योगाम्यासफलं the fruit of the practice of Yoga प्राप्तं is gained."

Ashtâvakra said:

1. He has gained the fruit of Knowledge as well as of the practice of Yoga, who, contented¹ and with purified² senses, ever enjoys³ being alone⁴.

¹ Contented—wanting nothing, knowing oneself as all.

² Purified etc.—not being attached to any object. So long as the senses are attached to their objects they are impure.

³ Enjoys—his own Self which is all.
4 Alone—as he is the whole universe and there is nothing else than he.

न कदाचिन्तत्वसिन् तत्वज्ञो हन्त खिद्धति ।
यत प्रकोण तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥ २॥

हन्त Oh चिंतन् this जगति in world तत्त्वज्ञ knower of Truth कदाचित् ever न not खिद्धति feels misery यत: for प्रकोण alone तेन by himself चर्म this ब्रह्माण्डसम्पूर्ण the circular universe पूर्णम् filled.

2. Oh, the knower¹ of Truth is never miserable in this world, for the whole universe is filled by himself alone.

[¹ Knower etc.—The sense of misery is possible only with the perception of duality. When one perceives nothing but himself in the whole universe, he cannot be touched by any sorrow.]

न जातु विषया: केतिपि खाराम हर्ष्यन्त्ययमि ।
सालकीपल्लर्ग्रीतमिभेम निम्बपश्ववा: ||३॥

निम्बपश्ववा: Leaves of the Neem tree सालकीपल्लवग्रीतिलoving the leaves of the Sallaki tree इसस् elephant दृव as भयी those के भयि any विषया: objects खाराम one delighting in Self जातु at any time न not हर्ष्यन्त्यि please.

3. No¹ sense-objects ever please him who delights in Self even as the leaves of
the Neem tree do not please an elephant who delights in the Sallaki leaves.

[1 No etc.—The objects of the senses lose all their charm for one who has realized the ultimate perennial source of absolute bliss in Self and the nothingness of the sense-objects.]

यस्तु भोगेषु शुचेषु न भवत्यधिवासिता।
असुचेषु निराकारङ्ग्षी ताहृशो मधुरलङ्ग्षे: ||६||

व: Who तु (expletive) शुचेषु enjoyed भोगेषु in objects of enjoyment भवत्यधिवासिता coveter न not भवति is शुचेषु in things not enjoyed निराकारङ्ग्षी not desiring (भवति is च and ) ताहृशो: such a one मधुरलङ्ग्षे: rare in the world.

4. Rare in the world is he who does not covet1 things which he has enjoyed or does not desire things which he has not enjoyed.

[1 Covet etc.—Once we have enjoyed a thing, an impress is left in the mind and that makes us desire for the thing again and again. Only Self-knowledge can rid us of this attraction.]

बुधुबुधिः संसारे मुमुश्युरपि द्रुश्यते।
भोगमोक्षनिराकारङ्ग्षी चिरः हि महाशयः ||५॥

च: Here संसारे in the world बुधुबुधः one who desires worldly enjoyments मुमुश्यः one who desires liberation
also Ṛgveda is seen Śāṅkaraṇātrāka Ṛṣi not desirous of enjoyment or liberation नहः भवत्: the great-souled one हि but विश्ल: rare.

5. One desirous of worldly enjoyment and one desirous of liberation are both found in this world. But rare is the great-souled one who¹ is not desirous of either enjoyment or liberation.

¹ Who etc.—Even the desire for liberation is imperfection, for it implies the consciousness of bondage. Absolute Knowledge is not yet, so long as this desire is there.]

धर्मर्थेकाममोक्षेषु जीविते मरणे तथा ।
कस्याप्युदारविचित्स्य हैयोपादेयता न हि ॥६॥

कस भवि Certain broad-minded person हि indeed धर्मर्थेकाममोक्षेषु in Dharma, Artha, Kāma and Moksha तथा as well as जीविते in life मरणे in death (च and ) हैयोपादेयता sense of the rejectable and the acceptable न not (अस्ति is ).

6. It is only some broad-minded person who has neither attraction for, nor aversion to, Dharma, Artha, Kāma and Moksha as well as life¹ and death.

¹ Life etc.—A man of Self-knowledge is ever conscious of himself as eternal. He has no body-idea. Life and death are meaningless to him.]

\[1\]
7. The man of Knowledge does not feel any desire for the dissolution of the universe or aversion to its existence. The blessed one, therefore, lives happily on whatever subsistence comes as a matter of course.

[1 Does etc.—Because he perceives the universe as the Self itself. As long as there is ignorance, one looks upon the world as the root of all his miseries and tries to shun or destroy it so to speak. But with the birth of the Knowledge of the Self, his vision is changed and everything appears as the Self alone.

2 Blessed—Such a person is indeed blessed.

3 On etc.—Because he cannot make any effort for his subsistence owing to his ego having been completely annihilated.]
8. Being fulfilled by this\(^1\) Knowledge\(^2\) and with his mind\(^3\) absorbed, and contented,\(^4\) the wise one lives happily, seeing,\(^5\) hearing, touching, smelling and eating.

\(^1\) This—as indicated in the present chapter.

\(^2\) Knowledge—i.e. of the Self.

\(^3\) Mind etc.—The mind is immersed in the glory of Self-Knowledge and its resultant blessings.

\(^4\) Contented—Because nothing remains to be attained.

\(^5\) Seeing etc.—It is not external behaviour that demarcates a man of Knowledge from an ordinary human being. The former may have everything in common with the latter except the feeling of ‘I-ness’ and ‘mine-ness’.

श्रृण्या दृष्टिवृया वेष्ठा विकल्पानीन्द्रियाणि च

न स्पृहा न विरक्तिवर्या क्षीणसंसारसागरे \||१॥

चीर्षसंसारसागरे In one for whom the ocean of the world has dried up स्पृहा attachment न not विरक्ति: non-attachment वा or न not ( चति is तथा his ) दृष्टि: look शृण्या vacant वेष्ठा action यथा to no purpose इन्द्रियाणि senses विकल्पानि inoperative ( च and ).
9. There is no attachment or non-attachment in one for whom the ocean\(^1\) of the world has dried\(^2\) up. His look is vacant,\(^3\) action purposeless\(^4\) and the senses inoperative.\(^5\)

\(^1\) Ocean etc.—The world (life of birth and rebirth) is likened unto an ocean. When one falls in an ocean, he is buffeted and carried hither and thither by its waves and finds it hard to reach the shore and there is untold suffering. In the Samsâra, Karmas and desires move us hither and thither, we suffer greatly and cannot reach the certitude of Self-knowledge.

\(^2\) Dried etc.—When one is free from ignorance and its resultant Karmas and desires. One then realizes the Self.

\(^3\) Vacant—Because he has no motive whatsoever inside.

\(^4\) Purposeless—Because his actions have no end in view.

\(^5\) Inoperative—Because his senses no longer receive any impression from the objects presented to them,—they do not act like the senses of an ordinary man.]

न जागरितं न निद्राति नोन्मीठति न मीठति।
अहो परद्वशा कापि चरतेते मुक्केवेतसः II.60 I

( ज्ञानी The wise one) न not जागरितं keeps awake
not \text{ not } \text{ नीर्द्राति \text{ not } जान्मीलति \text{ opens eyes} \text{ न not } \text{ मीलति \text{ closes eyes} \text{ बल्हे \text{ ओह} \text{ सुन्त्वेतवः \text{ of a liberated soul \text{ उष्णिष्ठिः \text{ anywhere \text{ परदशा \text{ supreme condition \text{ वर्तते \text{ is.}}}}}}}}}}$$

10. The wise one neither\textsuperscript{1} keeps awake nor sleeps, neither opens nor closes his eyes. Oh, the liberated soul anywhere\textsuperscript{2} enjoys the supreme condition.

\textsuperscript{1} \textit{Neither etc.—A liberated soul may not be called awake as he does not seek the objects of the world and perceive them as we do. He is dead to the relative world. He may not also be called sleeping as he is ever conscious of the Self pervading the universe.}

\textsuperscript{2} \textit{Anywhere—under all conditions.}

\text{सर्वचः} \text{ दृश्यते} \text{ स्वस्थः}; \text{ सर्वचः} \text{ विमलाशयः};
\text{ समस्तवासनामुक्तः} \text{ मुखः}; \text{ सर्वचः} \text{ राजते} \text{॥११॥}

\text{सुन्तः} : The liberated person \text{ सर्वचः} always \text{ स्वस्थः} abiding in Self \text{ सर्वचः} always \text{ विमलाशयः} pure in heart ( \text{ च} \text{ and} ) \text{ दृश्यते} is seen \text{ सर्वचः} under all conditions \text{ समस्त-}\
\text{वासनामुक्तः} \text{ freed from all desires ( \text{ सन्} \text{ being} ) राजते \text{ lives} \text{ ( \text{ च} \text{ and} )}.}

11. The liberated person is always\textsuperscript{1} found abiding in Self and pure\textsuperscript{2} in heart, and he lives freed from all desires under all conditions.

\textsuperscript{1} \textit{Always—under all circumstances, good and evil.}

\textsuperscript{2} \textit{Pure etc.—not attached to any worldly object.}
12. Seeing, hearing, touching, smelling, eating, taking, speaking and walking, the great-souled one, free from all efforts and non-efforts, is verily emancipated.

[True knowledge does not necessarily consist in the cessation of action but in the absence of attachment. The knower of the Self, therefore, even if he acts, does not in reality act. He is ever free, though his behaviour may seem the same as that of others. He is above action and inaction. Cf. Gita v. 8-10.]

13. The liberated one neither slanders nor praises, neither rejoices nor is angry,
neither gives nor takes. He is free\(^1\) from attachment to all objects.

\(^1\) *Free etc.—* He has no special liking for anything. This idea of sameness under all conditions is detailed in the succeeding verses.]

सानुरागां विचयं दुःखा मृत्युं वा समुपस्थितम्।
अविहृतमना: स्थितो मुक्त एव महाशयः॥१५॥

सानुरागा Loving विचय woman चल्युं death समुपस्थित near at hand चा or दृश्य seeing महाशय: the great-souled one अविहृतमना: unperturbed in mind स्थित: self-poised (च and तिथि remains च: he ) मुक्त: emancipated एव indeed.

14. The great-souled one is not perturbed and remains self-poised both\(^1\) at the sight of a woman full of love and of approaching death. He is indeed\(^2\) liberated.

\(^1\) *Both etc.—* Two opposite cases are cited,—most pleasant and most terrible. The liberated one remains the same under both these conditions.

\(^2\) *Indeed etc.—* Such equanimity is a true sign of liberation.]

खुशे दुःखे नरे नारायं समपत्सु च विपत्सु च।
विशेषे नैव धीरस्य सर्वत्त्मसमदर्शिनः॥१५॥
Everywhere: of one seeing the same
of the steady one: in happiness, in misery
in man, in woman: in prosperity (expletive)
in adversity: speciality
not (bhavati is).

15. The sage who sees the same everywhere, makes no difference between happiness and misery, man and woman, and prosperity and adversity.

[¹ Makes etc. —He is not affected by the ‘pairs of opposites.’]

न हिंसा नैव कारण्यौ नौद्दत्यन्त न च दीनता ।
नाध्यर्य नैव च क्षोभः: श्रीणासंसरणे।।१६।।

One whose worldly life is exhausted: one who is not man: desire to harm: mercy: and verily

16. In the wise one whose worldly life is exhausted and who is no longer a man, there is neither any desire to harm nor compassion, neither insolence nor humility, neither wonder nor mental disturbance.
1. **Worldly etc.**—He is no longer bound by ignorance which causes the rounds of birth and death. He is illumined and has destroyed bondages of desire and Karma.

2. **No etc.**—He has transcended the limitations of human nature. Though living in a human body, he is divine.

3. **Neither etc.**—These opposites do not exist in him. He is above them.

न मुक्ते विषयद्रेष्टा न वा विषयमिलुपः
असंसक्षमना नित्यं प्राताप्रातासमुपाश्यते ||१७||

मुक्तः The liberated one विषयद्रेष्टा abhorrent of the objects of the senses न not विषयमिलुपः craving for the objects of the senses न not वा or (भवति is स: he) नित्यं ever असंसक्षमना: with a detached mind (सन् being) प्राताप्रातां the attained and the unattained उपाश्यते enjoys.

17. The liberated one neither¹ abhors the objects of the senses nor craves them. Ever with a detached mind he enjoys² the attained³ as well as the unattained.

¹ **Neither etc.**—Because abhorrence and craving are both due to attachment, from which a liberated soul is ever free.

² **Enjoys etc.**—Attachment is the source of enjoyment to ordinary people. They therefore enjoy a thing which actually comes into their possession.
The liberated ones, however, ever free as they are from attachment, do not care for the attainment of the things of the world, and are ever happy even without anything.

"Attained etc.—They enjoy whatever comes to them without any effort on their part. But they are not attached to it. And if certain things do not come into their possession, they do not mind. They are quite unaffected."

\begin{center}
\text{समाधानाः समाधानहिताहितविकल्पना: ।
शून्यचित्तो न ज्ञाति कैवल्यमिव संस्थितः ॥१८॥}
\end{center}

\begin{center}
\text{शून्यचित्त: One of vacant mind (शानी sage) समाधानाः समाधानहिताहितविकल्पना: the alternatives of contemplation and non-contemplation, good and evil न not ज्ञाति knows (स: he) कैवल्यम् the state of Absoluteness संस्थित: abiding इत्य as it were.}
\end{center}

18. The sage of vacant\(^1\) mind knows\(^2\) not the conflict of contemplation and non-contemplation, good and evil. He abides\(^3\) as it were in the state of Absoluteness.

\begin{center}
\text{[\(^1\) \textit{Vacant}—indifferent to the world. No desire or thought arises in his mind. It is filled with the consciousness of \textit{Atman} alone.}
\end{center}

\begin{center}
\text{[\(^2\) \textit{Knows etc.}—Because all such conflicts arise only in connection with the relative life and world which he has transcended.}
\end{center}
3 Abides etc.—He lives in the same way as if he were in the state of Absolute Consciousness.

निम्नमो निरह्वारो न किल्लिठ्इतिनिष्ठितः ।
अन्तगङ्गितासर्वः कुर्वचापि करोति न ||१६||

( The man of Knowledge ) निम्नम: devoid of the feeling of ‘mine-ness’ निरह्वार: devoid of the feeling of ‘I-ness’ किल्लिठ् anything न not ( भनि is ) इति this निष्ठित: knowing for certain अन्तगङ्गितासर्वः with all desires gone from within ( सन् being ) कुर्वचापि though न not करोति does.

19. Devoid of the feeling of ‘mine-ness’ and ‘I-ness’, knowing for certain that nothing is, and with all his desires set at rest within, the man of Knowledge does\(^1\) not act though he may be acting.

[\(^1\) Does etc.—Action, as we ordinarily understand it, presupposes the sense of egoism on the part of the doer. A man of Knowledge, however, transcends this sense of egoism. All his actions, therefore, though appearing as those of ordinary people, are not essentially on a par with them. His actions do not produce any binding effects, while those of others entail new and fresh bondages on the agent. Cf. Gita III. 27-28.]

मनःप्रक्षाशस्मोहस्मप्रजाध्विवर्जितः ।
दशां कामपि संप्रातो भवेद्विनितमानसः ||२०||
Free from the display of the mind, delusion, dream and dullness with the mind melted away (jaani sage) kaam phapi indescribable dasha condition bhavat attains.

20. An indescribable state is attained by the sage whose mind has melted away and who is free from the display of the mind, and from delusion, dream and dullness.

[A man of Self-knowledge has his mind completely purged of all delusion, inertia, etc., that obstruct the vision of the Reality. In such a state of the mind all its functions, Vrittis, cease to operate and it is as good as destroyed. Then the final realization bursts forth of which no description is ever possible.]
CHAPTER XVIII

PEACE

अष्टावक्र उचाच |

यस्य बोधोद्ये तावत् स्वप्नवृत्तिः भ्रमः |
तसः सुखैकहृदय नमः शान्ताय तेजसे ||१२||

अष्टावक्र: Ashtâvakra उचाच said:

यस्य Of which बोधोद्ये with the dawning of knowledge तावत् all भ्रम: delusion ख्यातः like dream भ्रमणति becomes सुखैकहृदय which is bliss itself by nature शान्ताय calm तेजसे effulgence तथां to That नमः salutation.

Ashtâvakra said:

1. Salutation to That which is bliss itself by nature, calmness,¹ and effulgence,² with³ the dawning of the knowledge of which all delusion⁴ becomes like a dream.

¹ Calmness—the Transcendental in which there is no change.

² Effulgence—The Ātman is self-effulgent: Nothing else can perceive It. Unknowable though, It can be known to Itself by Itself.

³ With etc.—The world which now appears so real to us, changes its nature with the realization of the Self, and appears unreal as a dream. It then
loves all its charms and attractions for us, even as the alluring visions in a dream cease to have any charm for us in our waking state.

\textit{4 Delusion—the phenomenal universe which is illusory.}

अर्जित्वा खिलानथान् भोगानाग्राहति पुष्कलान्,
न हि सर्वपरिवर्त्यागमन्तरेण सुखी भवेत्।

( कष्ठित् One ) भस्मज्जात् all भर्यान् worldly objects
भर्जितवा acquiring पुष्कलान् abundant भोगान् enjoyments
भागीति attains सर्वपरिवर्त्यागमन्तरेण without the renunciation
of all हि surely सुखी happy न not भवेत् becomes.

2. One gets abundant enjoyments by acquiring all worldly objects. Surely\textsuperscript{1} one cannot be happy without renouncing all.

\textsuperscript{1} \textit{Surely etc.—That renunciation alone removes all fear and makes us truly happy is very beautifully illustrated by Bhartrihari in a verse in his Hundred Verses on Renunciation. It says: “In enjoyment, there is the fear of disease; in social position, the fear of falling off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foes; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of the world pertaining to men are attended with fear; renunciation alone eliminates all fear.”}
Sense-enjoyment and true happiness do not go together. They are contradictory.]

कर्त्तव्यं ज्ञात: ।
कुत: प्रशासनयूषधारासारस्ते सुखम् ॥३॥

कर्त्तव्यं: ज्ञात: प्रशासनयूषधारासारस्ते: Of one whose heart’s core has been scorched by the heat of the sun of the sorrow of duty प्रशासनयूषधारासारस्ते=without the torrential shower of the ambrosia of tranquillity कुत: how सुखम् happiness ( स्वात: is ).

3. How can one whose\(^1\) heart’s core has been scorched by the heat of the sun of sorrow arising from duty, enjoy happiness without the continuous shower of the ambrosia of tranquillity\(^2\)?

\(^1\) Whose etc.—Duty, as it is ordinarily understood, is nothing but slavery in the form of virtue. It is the morbid attachment of flesh for flesh, the absurd greed for gold and gain or other worldly things to which we feel attached. Only those who consider the world as real, find that they have things to do, duties to fulfil. The sense of duty, therefore, arises ultimately from illusion. And it makes us stick to the relative life, subjecting us to all the miseries of the world. This scorches our innermost soul.

\(^2\) Tranquillity—When the Vrittis of the mind have subsided—the mind has been freed of desires, then the relative life loses its grip on us. We feel that the world is ephemeral and we have nothing to do in
or with it. *Then* comes real happiness. This calmness is like ambrosia which pours like rain to revive the parched-up heart.]

भवोऽयं भावनामात्रो न किष्ठितः परमार्थतः ||

नास्त्यभावः ख्मावानाम् भावाभावविभाविनाम् ||धे||

This भवः universe भावनामात्र: mere thought परमार्थतः in reality किष्ठित् anything न not भावाभावविभाविनामात् that cognize existence and non-existence ख्मावानाम् of the self-existing entities भावः non-existence न not भस्ति is.

4. This universe is but a state\(^1\) of consciousness. In reality it is nothing. Those self-existing\(^2\) beings that cognize both existence\(^3\) and non-existence, never cease to be.

\(^1\) *State etc.*—The universe has no independent existence of its own. It is only the projection of the mind. The moment we bring about a change in our consciousness, the universe changes.

\(^2\) *Self-existing etc.*—The Jivas who are none else than Brahman, are meant. The objective world derives its existence from the subject, but the subject, from none—it is self-existent.

\(^3\) *Existence etc.*—of the Object.

The world changes and is ephemeral. But the soul that experiences its existence and also transcends it, is eternal.\]
न दूरं न च स्न्योचाल्यां वमेवात्मनः पदम।
निनिविष्कर्मं निरायासं निनिविष्कर्मं निरुपनम। ॥५॥

निनिविष्कर्मं Absolute निरायास निनिविष्कर्मं immut-
able निरुपन spotless चालनः पदं the nature of the Self
dूरं far न not स्न्योचाल् due to limitation बच्चं attained
न not च and एव verily.

5. The nature of the Self which is
absolute, effortless¹ immutable, and spot-
less,² is verily neither³ far away nor⁴
atained because of limitation.

¹Effortless—Being one without a second, the Self
has nothing to exert for. It is ever inactive—calm
and serene.

²Spotless—beyond all attributes. The spots are
adjuncts to which the Self is absolutely unrelated.

³Neither etc.—The Âtman is all-pervasive and
therefore nearest of the near.

⁴Nor etc.—like any other sense-object, which is
attained because it is limited and different from us.
The Âtman is infinite and our very self and so cannot
be attained. It is ever attained.]

व्यामोहात्रमात्रबिरतौ खशुपादानमात्रतः ।
वीतशोकाग्राजन्ते निरावरणदृष्ट्यः ॥६॥

निरावरणदृष्ट्य: Those whose vision is unveiled व्यामोह-
मात्रबिरतौ as soon as illusion ceases खशुपादानमात्रतः as soon
as the Self is appreheended बौद्धिकां: with sorrows dispelled विराजन्ति exist.

6. No sooner is the Self apprehended on the cessation of illusion than they with their² vision unobstructed live with their sorrows dispelled.

[¹ Illusion—ignorance which prevents us from seeing that Brahman is everything.

² Their—i.e. their vision of the Self being not obstructed by ignorance.]

समस्तं कल्पनामात्मात्मा मुक्तं सनातनं ।
इति विज्ञाय धीरो हि किमभयस्यति वाल्वात् ॥८॥

समस्तं All कल्पनामां mere imagination भावम् Self मुक्तं: free सनातनं: eternal इति this विज्ञाय knowing धीरः: the wise one हि indeed किं (interrogative) वाल्वत् like a child भयस्यति acts.

7. Knowing all as mere idea and the Self as free and eternal, does the wise one act like¹ a child?

[¹ Like etc.—ignorantly. A child is completely ignorant. The fact is, for the man of realization there is neither any world nor any action.]

आत्मा ब्रह्मति निष्क्रियत्व भावाभावो च कल्पितो ।
निष्कामः किं विज्ञानाति किं बृत्ते च करोति किम् ॥८॥
8. Knowing for certain that one’s self is Brahman and that existence\(^1\) and non-existence are figments, what\(^2\) should one who is free from desire, know, say or do?

\(^1\) *Existence etc.*—Relative existence and non-existence are not true of the Atman. It transcends them both, and is the locus of all such conceptions which give reality and unreality to so-called existences.

\(^2\) *What etc.*—To one who has attained Self-knowledge nothing else remains to be known. He becomes fulfilled, free from desire. Worldly things appear to him contemptible, having neither reality nor unreality. Bereft of egoism as he becomes, he knows not, says not, and acts not, though he may be apparently doing all these.]

अयं सोहमयं नाहिमिति कृपणा विकल्पना: ।
सर्वमात्मेति निश्चित्य तूष्णीमूर्तस्य योगिन: ॥६॥

सर्वम् All अयं Self इति this निश्चित्य knowing for certain तूष्णीमूर्तस्य become silent योगिन: of the Yogi पचं इ: this indeed पश्चाय I सर्वम् this खं I न not इति such विकल्पनाः thoughts चौषा: annihilated (भवल्ल्यि become ).
9. Such thoughts\(^1\) as 'this indeed am I' and 'this I am not' are annihilated for the Yogi who has become silent by knowing for certain all as Self.

\[1\textit{Thoughts etc.—With the dawn of Self-knowledge—when all is revealed as Self and nothing but Self—all dual conceptions vanish. The Yogi then realizes that he is all.}\]

न विक्षेपो न चैकाम्यं नातिबीतिः न मूढता।
न सुखं न च वा दुःखमुप्पशांतस्य योगिः।||१०||

उपशांतस्य Who has become tranquil योगिः of the Yogi विक्षेपं distraction न not एकायं concentration न not च and भविष्यम् excess of knowledge न not मूढता ignorance न not सुखं pleasure न not दुःखं pain न not च (expletive) वा or ( भविष्यम् is ).

10. The Yogi who has attained tranquillity, has no\(^1\) distraction, no concentration, no excess of knowledge,\(^2\) no ignorance, no pleasure, or no pain.

\[1\textit{No etc.—A Yogi with control over his senses has his mind in a perfectly balanced and tranquil state. No distraction whatsoever, therefore, can affect his equanimity. He has a perfect poise.}\]

\[2\textit{Excess etc.—there is neither increase nor decrease in his knowledge.}\]
11. The dominion of heaven or mendicancy, gain or loss, society or solitude, make no difference to the Yogi whose nature is free from conditions.

[¹ Dominion etc.—To feel different under these different conditions is possible only for one whose mind is conditioned, bound and limited by the relative consciousness. When one has transcended that state of consciousness, extremes of fortune make no difference to him. Even though he may be conscious of them, they appear to him unsubstantial, shadowy.]
12. Dharma (ritualistic or meritorious works), Artha (worldly prosperity), Kâma (sense-enjoyment), or discrimination has no significance for the Yogi who has transcended such dual notions as ‘this is done’ and ‘this is not done.’

[\textsuperscript{1} Dual etc.—The relative consciousness is infested with the pairs of opposites, of which the sense of ‘done and not done’ is typical. We are always active under the impulse of desire, securing some objects of desire and seeking others. This desire is at the root of all Dharma, Artha and Kâma, and also of discrimination—for were we not bound and blinded by desire, there would be no necessity for us to discriminate the real from the unreal; the unreal would simply not exist for us. One free from the pairs of opposites has, therefore, no use for Dharma, Artha and Kâma.]

कृत्यं किमपि नेवास्ति न कापि हृदि रञ्जना ।
यथा जीवनमेवेह जीवनमुक्तस्य योगिनः ||११.३||

\textit{Jeevanmuktaa} Liberated while living योगिन: of the \textit{Yogi}
किम् जयं कर्मं धृतं न not चक्षु is हृदि at heart का अनि
any रञ्जना attachment न not (चक्षु is चक्षु कामः his duty)
इह in this world यथा जीवनम् pertaining to life एव only.

13. The Yogi who is liberated\textsuperscript{1} while living, has neither\textsuperscript{2} any duty nor any
attachment at heart. His actions in this world pertain only to life.

[1 Liberated etc.—The Jivanmukta is one whose ignorance with all its modifications has been completely eradicated and who, rid of all bondages, abides in the Absolute Self. His is a state in which “the knots of his heart are torn asunder, all his doubts are removed and the effects of his actions are destroyed by the realization of the Supreme One.” The Upadesha Sâhasri of Sankarâchârya describes his state thus: “The knower of Self is indeed he and no other, who does not see in the waking state as in the state of sleep, who being one without a second does not perceive duality even though he may do so, and who is inactive even if he may be acting.”

2 Neither etc.—Because with the attainment of liberation, the Yogi gets rid of the dual notions of ‘I’ and ‘mine’ and consequently along with them all attachment and sense of duty, that spring from them. Not that all physical actions necessarily cease for a liberated soul, but that they are no longer impelled by the feeling of egoism.

3 Actions etc.—A very important fact of the life of the liberated is mentioned in this verse. So long as the liberated one lives, he is found to act. Yet he is said to be inactive. This apparent contradiction is explained here. The Yogi is internally free. He does not feel any desire for anything or need to do anything. But the very fact that his body still exists shows that there is some force holding the
body. It is the Prârabdha Karma of the Yogi. This Karma continues to operate. The Yogi is not affected but some bodily actions and also some actions on the surface mind go on, until the Prârabdha Karma is worked out and the body drops off, when there is absolute emancipation for the Yogi. The man of realization from his standpoint has neither a body, being beyond body idea, nor Prârabdha. It is our explanation, who in our ignorance see him as having a body and as being active. That is why the Yogi’s action has been called Yathâjivanam, ‘pertaining to life only.’

क मोहः क च वा विश्वं क तद्वाचानं क मुक्तता ।
सर्वाः प्रक्षेपसीमायां विद्यान्तस्य महात्मनः ॥१४॥

सर्वाः प्रक्षेपसीमायां On the border of the world of desires विद्यान्तस्य resting महात्मनः of the great-souled one मोहः delusion च where च (expletive) विश्व universe च where तद्वाचानं meditation of That च where मुक्तता liberation च where च or.

14. Where is delusion, where is the universe, where is meditation of That, or where is liberation for the great-souled one who¹ is beyond the world of desires?

¹ Who etc.—In other words, who is abiding in Self.

The idea is this: Truly speaking, existence is one. It is only desire that demarcates it and creates the illusion of the relative world and along with it
the necessity of getting out of it and of having recourse to meditation and all that. The moment one is freed from desire, the illusion of the universe with all its consequences (i.e. meditation, liberation, etc.) vanishes.

\[ \text{वेन विश्वमिदं दुर्गं स नास्तीति करोतु वै।} \\
\text{निर्वासनः किं कुश्ते पश्यन्तिपि न पश्यति॥१५॥} \\
\]

\[ \text{वेन By whom दुर्गं this विश्व universe दुर्गं is seen सः he ( विश्व universe ) न not भस्ति is दुर्गं this करोतु may do वै (expletive) निर्वासनः one who is desireless किं what कुश्ते has to do सः he पश्यन् seeing भस्ति even न not पश्यति sees.} \]

15. He\(^1\) who sees the universe, may try to deny it. What has the desireless to do? He sees\(^2\) not even though he sees.

\(^1\) \text{He etc.—Really the universe is not as we see and feel it, which we do under the sway of desire. One who finds the phenomenal world, must try to negate it, for he is still in ignorance. One who is beyond desire, has nothing to do with it.} \\

\(^2\) \text{Sees etc.—To a man of realization the universe appears as unsubstantial and illusory. He cannot, therefore, be said to be seeing the universe as we understand it, i.e. as real and substantial.} [
१६. He¹ who has seen the Supreme Brahman, meditates, ‘I am Brahman.’ What would he who has transcended all thought think, when he sees no second?

¹ He etc.—A very subtle distinction has been made here. When one sees Brahman, evidently then he has not reached the highest state and realized his identity with Brahman. The dual consciousness—I and Brahman—is still there, making it possible for him to meditate, ‘I am Brahman.’ But when the highest state is reached, identity is established, the dual consciousness is totally destroyed and no such meditation is possible.]

\[ दृश्ये येनात्मविक्षेपो निरोधं कः काँते त्वस् । \\
उदारस्तु न विचित्तः साध्याभावात्करोति तिम् ॥१७॥ \]

१६. By whom भावाविचिप: self-distraction दृश्ये: is seen खसै व इन्द्रियं कः काँते practises control उदारः: the noble-minded one तु but विचित्तः distracted न not (भवति is स: he ) साध्याभावात् having nothing to accomplish किं what करोति does.
17. He, indeed, controls\(^1\) himself, who sees distraction in himself. But the great\(^2\) one is not distracted. Having nothing to accomplish,\(^3\) what would he do?

\(^1\) Controls etc.—Distraction, outward or inward, in any form, is caused only by the identification of the Self with the non-self, which is due to ignorance. It has, therefore, no place in the man of Self-knowledge. Controlling the mind etc. is meaningless to him.

\(^2\) Great etc.—One who perceives the Self as One without a second.

\(^3\) Accomplish—by way of getting rid of duality and its concomitant distraction.]

भीरो दोकविपर्यस्तो वर्त्तमानोऽपि दोकवत्।

न समाधिं न विच्छेदं न श्रेयं खस्य पश्यति॥१८॥

Like an ordinary man वर्त्तमानः existing भिष even भीर: the man of Knowledge दोकविपर्यस्तः contrary to the ordinary man (सः he) खस्य of his own समाधिं concentration न not विच्छेदं distraction न not श्रेयं stain न not पश्यति sees.

18. The man of Knowledge, though\(^1\) living like a common man, is contrary to him. He sees\(^2\) neither concentration\(^3\) nor distraction nor defilement of his own.

\(^1\) Though etc.—His external behaviour seems like that of other people, but there is a fundamental
difference between their outlooks. Ordinary people look upon the world as real and substantial and behave accordingly, but the man of Knowledge knows and feels it as illusory and unsubstantial and his behaviour with it is only apparent. His actions are no longer voluntary but are impelled only by the momentum of the effects of those actions that are responsible for his life in this world. His body drops off as soon as those effects are exhausted.

2 *Sees etc.*—For he sees nothing but the Self which is pure intelligence.

3 *Concentration*—As long as there is distraction, concentration is resorted to as an aid to Self-realization; but after Self-knowledge has been attained, it is no longer needed. Distraction, then, there is none and he abides in Absolute Existence.]

भावाभावविषीणो यस्तृततो निर्वासनो वुचः ।

नैव किंचिवः कर्तं तेन लोकुष्कस्या विकृत्वं ॥१६॥

य: Who भावाभावविषीण: devoid of existence and non-existence वुचः satisfied निर्वासन: free from desire वुचः wise लोकुष्कस्या in the sight of the world विकृत्वं acting तेन by him किंचिवः anything एव even न not कर्म दोष done.

19. He who is devoid of existence and non-existence, who is wise, satisfied, and free from desire, does nothing even if he may be acting in the eyes of the world.

[¹*Devoid etc.*—i.e. beyond the relative world which is a mixture of existence and non-existence. It
is said to be existent as it is perceived in ordinary consciousness but to be non-existent as it is lost in superconsciousness. Knowing the nature of the world, the man of Knowledge is quite unconcerned with it.

\(^2\) Satisfied—in Self.

\(^3\) Does etc.—Actions are no longer actions when they are not accompanied with the feeling of egoism. The man of Knowledge is absolutely free from it. He does not identify himself with his actions. He is, therefore, really inactive, even though he may seem to be acting. Cf. Gita IV. 20-21.]

प्रकृति वा निःसृति वा नैव धीरस्य हृदयं हः ।

यदा यत्तक्षरुमायाति तत्त्वत्त्वा नित्यत्वः सुखम् ॥२०॥

\(\text{When वन् what कर्त्तर् to do भावति comes वन् that कला doing सुखः happily नित्य: living धीर्यो of the wise one प्रह्वृत्ति in activity वा (expletive ) निःशृति in inactivity वा or हृदयं: uneasiness न not एव surely (भक्ति is ).}

20. The wise one who lives on happily doing what\(^1\) comes to him to be done, does\(^2\) not feel\(^3\) troubled either in activity or in inactivity.

\(^1\) What etc.—as a matter of course on account of Prârabdha.

\(^2\) Does etc.—Because he no longer engages himself in any action or refrains from it out of his own will. Voluntary actions breed unhappiness when they
are frustrated or impeded. Devoid of the feeling of egoism, he is the same in activity and inactivity.

3 Feel etc.—Durgraha is literally cramp or spasm.]

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तवन्यन् ।
क्षितः संस्कारचातेन चेर्ते शुष्कपर्णवतः ||२१॥

निर्वासन: Desireless निरालम्बः independent स्वच्छन्दः free
मुक्तवन्यन्: free from bondage (जन: man) संस्कारचातेन by
the wind of the effects of past actions क्षितः cast (सन्
being ) शुष्कपर्णवत् like a dry leaf चेर्ते moves.

21. Blown by the wind of the Sams-kâras, the desireless, independent, free, and liberated person moves about like a dry leaf.

[1 Free—from passions.
2 Liberated—from all bondages.
3 Moves etc.—Just as a dry leaf is blown by the wind hither and thither without any choice of its own, even so the man of Knowledge is guided by his Prârabdha without the least vestige of egoism in him.]

असंसारस्य तु कापि न हर्षों न विषादिता ।
स शीतलमना नित्यं विदेहूँ इव राजते ||२२॥

संसारस्य Of one who has transcended worldly existence तु (expletive) का चाप anywhere हर्ष: joy न not
विषादिता sorrow न not ( चक्षु is ) निबंध ever शीतलभना: cool-minded स: he विदेह: one without a body चव as if राजते exists.

22. There is no¹ joy or sorrow for one who has transcended worldly existence. Ever with a serene² mind, he lives like one without a body.

¹ No etc.—Both joy and sorrow are different modifications of the uncontrolled mind and originate from desire for relative things, which is at the root of worldly existence. Therefore one who has transcended worldly existence has gone beyond both joy and sorrow.

² Serene—which does not give rise to any modifications whatsoever.]

कुच्चापि न जिहासास्ति नाशो वापि न कुञ्जचित् ।
अत्मारामस्य धीरस्य शीतलाच्छल्लातरत्मनः ॥ २३॥

Who delights in Self शीतलाच्छल्लातरत्मन: whose mind is calm and pure धीरस्य of the wise man कुच्चापि anywhere जिहासा desire to renounce न not कुञ्जचित् anywhere नाश: loss वा or चपि even न not ( चक्षु is ).

23. The wise man whose delight is in Self and whose mind is calm and pure, has no¹ desire for renouncing whatsoever nor² does he feel any loss at any place.

¹ No etc.—One who has still the consciousness of the reality of the worldly objects and sees and
feels them as other than the Self, may desire to renounce them; but for one who delights in Self and Self alone and has transcended desire itself, renunciation is meaningless.

Nor etc.—Though the wise one feels no need to renounce, it does not mean that he holds on to worldly objects. He neither holds on to, nor renounces, anything. He lives like a dry leaf moved by the wind, sometimes like a prince having plenty, sometimes like a beggar denuded of all. In the latter case, he does not feel any sense of loss.]

प्रक्त्या शून्यचित्तस्य कुर्वतोदस्य यद्वस्थया ।
प्राक्त्यस्येव धीरस्य न मानो नावमानया ||२४||

प्रक्त्या Naturally शून्यचित्तक्ष of vacant mind यद्वस्थया out of his own will कुर्वत: acting धीरस्य wise भास्य of this one प्राक्त्यस्य इक्क like an ordinary man मान: honour न not भवमानया dishonour न not ( चक्ति is ).

24. Naturally of a vacant\(^1\) mind and acting\(^2\) as he pleases, the wise one is not\(^3\) affected by honour or dishonour like an ordinary man.

\(^1\) Vacant—Because no modifications arise in his mind.

\(^2\) Acting etc.—See note 2 of verse 18 of this chapter.

\(^3\) Not etc.—Because he does not identify himself with the relative aspects of his being, in reference to which alone honour or dishonour may be done.]
Who does this work by the body done of pure nature by me not (done) conforming to such thoughts (he) even not acts.

25. One who acts in conformity with such thoughts as “this is done by the body and not by me, the pure Self”—such a one, even though acting, does not act.

[Does etc.—See note 3 of verse 19 of this chapter. Cf. Gita III. 27-28; V. 8-9.]

One who is liberated even while living like one who does not say that acts even though being in the world happy blessed.

26. The Jivanmukta acts like one who does not say that he is acting so; but he is not, therefore, a fool. Even though in the world, he looks happy and blessed.

[One etc.—i.e. a fool. An ordinary, intelligent man is conscious of the motives and aims of his actions, he can specify them when asked. Not
so a fool. A Jivanmukta also acts without any set purpose or motive.

Fool—For though seemingly alike, the fool is below the normal level, whereas the Jivanmukta is above it. The extremes often look alike.

Even etc.—Even though in the world, he is not of the world,—hence his happiness and blessedness. There is no harm in being in the world if one is not attached to it. It is only attachment that binds us and makes us unhappy.

नानाविचारसुश्रुणान्तो धीरो विश्रान्तिमागतः न
कल्पते न ज्ञातिन्तर्भं भ्रष्टोति न पश्यति ॥२७॥

नानाविचारसुश्रुण: Tired with diverse reasonings विश्रान्तिम् repose भागत: attained धीर: the wise one न not कल्पते thinks न not ज्ञातिन्तर्भं knows न not भ्रष्टोति hears न not पश्यति sees.

27. The wise one who, weary of diverse reasonings,¹ has attained repose, neither² thinks nor knows nor hears nor sees.

¹ Diverse etc.—in search of Truth, which he found at last as above all reasoning.

² Neither etc.—refrains from all sorts of internal and external activities, and thus enjoys supreme bliss in Self.]

अस्माप्तेरविश्वेषप्राप्त मुमुक्षुर्म चेतरः

निष्ठित्य कल्पितं पश्यन् ब्रह्मैवा स्वाते महाशयः ॥२८॥
महाशाश्वः:  The man of tranquillity शस्माधि:  owing to the absence of Samâdhi बनिविष्वात् for want of distraction सुसंबुधः aspirant for liberation न not तन: the reverse च and न not ( भवति is सवँ all ) कल्लितं फिगमेंt ( देखि this ) निखिल Knowing for certain पन्नं seeing ( बनि even च: he ) ब्रह्मन एव as भास्वी lives.

28. Being beyond Samâdhi and distraction, the man\(^1\) of tranquillity is neither\(^2\) an aspirant for liberation nor the reverse.\(^3\) Having\(^4\) ascertained the universe to be a figment, even though he sees it, he exists as\(^5\) Brahman Itself.

\(^1\) Man etc.—The condition of the Jivanmukta is implied.

\(^2\) Neither etc.—Because the desire for liberation and consequently the attempt to gain Samâdhi no longer exist with the dawn of Self-knowledge.

\(^3\) Reverse—i.e. bound.

\(^4\) Having etc.—Even though he continues to see the universe with all its ramifications as a consequence of his past Samskâras, he finds it shadowy and unsubstantial.

\(^5\) As etc.—Untouched by the actions of his mind and his senses and unaffected by the universe, i.e. in the Absolute State.]

यस्यान्तः स्वाद्वहुक्ताः न करोति करोति सः ।
निरहुक्तारघीरेण न किञ्चिद्वक्तं क्तमु॥२६॥
Whose \textit{सन्तुष्ट्कर्त्ता} within \textit{सन्तुष्ट्कर्त्ता} egoism त्वात् is \textit{ष}: he not करोति acts ( भविष्य though ) करोति acts \textit{निराऴर्भिरिः} by the wise one who is free from egoism किन्तु any धर्मा wrong deed न not क्षतम् is done.

\textbf{29.} He who has egoism in him, acts\textsuperscript{1} even though he does not act.\textsuperscript{2} The wise one who is free from egoism, does not do any wrong deed.\textsuperscript{3}

\textsuperscript{1} \textit{Acts}—mentally.
\textsuperscript{2} \textit{Act}—Physically.

Egoism is really the mainspring of all our actions, internal and external. We may refrain from the physical actions but not from the mental ones, as long as there is egoism in us. It is only with the destruction of the sense of egoism that true inactivity comes.

\textsuperscript{3} \textit{Deed}—The sage really cannot do wrong, being free from egoism and all sin and impurity. All his actions ever tend to benefit the world.]

\textbf{30.} The mind of the liberated one is neither\textsuperscript{1} troubled nor\textsuperscript{2} pleased; it is inact-
tive, static, desireless, and free from doubts.

[1] *Neither etc.*—All our worries and anxieties arise out of worldly preoccupations, which the mind of the liberated has not.

2 *Nor etc.*—Pleasure arises from getting what we want. The emancipated mind does not want anything.

3 *Inactive*—i.e. without motive. Such actions arise out of a sense of want and identification of oneself with the body and lower mind.

4 *Static*—Because there is no Vritti in a mind which has become the Absolute Itself.

5 *Desireless*—Because the liberated one sees no duality which alone gives rise to desires and doubts.

All these epithets are applicable to him alone who has realized the Self and the illusoriness of the world.]

निध्यातः चेष्टितः चापि यष्टितं न प्रवर्तते ।
नितिमित्तमिदं किन्तु नित्यायाति विचेष्टते ॥३१॥

यष्टितं Whose mind निध्यातः to meditate चेष्टितः to act चापि or else न not प्रवर्तते exerts किन्तु but इद्देन this नितिमित्तमिदं without any motive नित्यायाति meditates विचेष्टते acts (च and ).

31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.
[The idea is this: The mind of the liberated one is absolutely freed from egoism and consequently from all inclinations and disinclinations which are generated by it. But his body does not drop off immediately after the attainment of Knowledge. His Prârabdha Karmas persist, and his life continues till they are completely exhausted. During this latter period of life, his actions are entirely guided by his Prârabdha without the least vestige of egoism or any motive in him. Sometimes he is then found active and sometimes meditative and inactive; internally, however, his condition is always one of absolute freedom.]

तत्त्वं यथार्थमाकर्ष्या मन्दः प्रामृतिः मृदुतामः।
अथवायात्ति सक्षोचचमृदुः कोऽपि मृदुवतः॥३२॥

मन्दः A dull-witted person यथार्थे real तत्त्वम् तथाकर्ष्ये
hearing मृदुता bewilderment प्रामृतिः gets भयवा or कः भपि
some भमृदुः wise man मृदुवतः like a dull person सक्षोचचम्
भावानि withdraws within.

32. A dull-witted person becomes bewildered\(^1\) on hearing the real truth, or some\(^2\) sharp-witted man withdraws within himself like\(^3\) a dull person.

\(^1\) Bewildered etc.—Because an aspirant for Truth is required to possess certain preliminary qualifications (for which see note 3, verse 1, chapter I) in order to qualify himself even to hear of it. Devoid of such qualifications, one is sure to be bewildered
when he hears it. Only those who have completely purged themselves of all impurities of mind, are fit to hear it and proceed towards its attainment. Cf. Katha 1. 2. 7 and Gita II. 29.

2 *Some etc.*—It has been repeatedly said in the scriptures that Self-knowledge is very very rare in the world. “One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality.” (Gita VII. 3). *Kathopanishad* very nicely brings out the constitutional defect of man and the consequent rarity of Self-knowledge. It says: “The Self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal Self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Atman.” (II. 4. 1).

3 *Like etc.*—i.e. becomes inactive like a dull person. The dull person however is internally quite active with all his sense-cravings while the wise man is not active even internally being without desires.]

एकाश्रता निरोधो वा मूढैरभ्यस्त्यते भृशाम्।
धीरा: कृत्यं न पश्यन्ति सुसवत् खपदे स्थिता: ॥३३॥

मूढः: By the ignorant एकाश्रता concentration निरोधः control of the mind वा or भृशाम् repeatedly भ्रमण स्तः is practised सुसवत् like persons in sleep खपदेः in their real Self स्थिता: abiding धीरा: the wise कृत्यं anything to be done न not पश्यन्ति see.
33. The ignorant constantly take\(^1\) to the practice of concentration and control of the mind. The wise abiding in their real Self, like\(^2\) persons in sleep, do not find anything to be done.

\[1\] *Take etc.*—See note 1, verse 17 of the present chapter.

\[2\] *Like etc.*—During deep sleep we lose all consciousness of our body, mind, etc. Exactly in the same way in the waking state, the wise one remains detached from body-consciousness in the enjoyment of perfect bliss in Self.]

अप्रयजन्तां प्रयजनाद्रा मूढो नाप्राप्ति निर्बृतिम् ।
तत्त्वनिश्चयमात्रेण प्राप्तो भवति निर्बृतः: ||३४||

मूढः: The ignorant person अप्रयजन्तां from inaction प्रयजनाद्रा from action या or निर्बृत्ति peace न not नाप्राप्ति attains प्राप्तो: the wise one तत्त्वनिश्चयमात्रेण merely by the ascertainment of truth निर्बृतः: happy भवति becomes.

34. The ignorant person does not attain peace either by inaction\(^1\) or by action. The wise one becomes happy merely by ascertaining the Truth.

\[1\] *Inaction*—not born of Self-knowledge but engendered by the forced suppression of the mental and bodily activities. Such devices do not help. The state of Self-knowledge is a state of inner illumination.]
तत्त In this world भावसप्त: taking to practices जना: men युग्म pure युग्म intelligent प्रियं beloved पूर्णं perfect अप्रभुन्यं beyond the visible universe निरामयं untainted तस् that भावनां Self न not जानन्ति know.

35. In this world men\(^1\) though taking to diverse practices do not know the Self which is pure, intelligent, beloved,\(^2\) perfect, beyond the universe and free from any taint.

\(^1\)Men ect.—i.e. if not free from attachment to the world.

\(^2\)Beloved—The Self alone is the object of our love. It is only on account of the Self that our love is directed to the other objects of the world. “None, O dear, ever loved the husband for the husband’s sake; it is the Self, for the sake of which the husband is loved.” (Brih. Up. IV. 5. 6). Similar is the case with all human love. Fools do not know this and therefore love and become attached to things other than the Self.
THE TRUE KNOWER

36. An ignorant person does not attain liberation through activity by way of repeated practice. The blessed one, through mere Knowledge, stands free, devoid of all activities.

[¹ Devoid etc.—When Self-knowledge is attained, all physical and mental activities come to an end, because they are the outcome of ignorance.]

37. The ignorant person does not attain to Brahman for he desires to become It. The wise one surely realizes the nature of the Supreme Brahman even without desiring it.

[The idea is: The desire to become Brahman grows out of a sense of separateness from It. It is
a denial of our true nature. We are always Brahman. As long as, therefore, this desire is, the consummation is not possible. One has to eradicate even the desire for freedom in order to attain freedom. We are bound simply because we think ourselves as such.

निराघारा ग्रहण्यश्र युद्धः संसारपोषकः।
पतञ्जानर्थ्यमूलस्य मूलाच्छेदः क्षते बुधः॥३८॥

निराघारा: Supportless ग्रहण्यश्र: eager for attainment युद्धः the ignorant संसारपोषकः sustainers of the world बुधः by the wise पतञ्जानर्थ्यमूलस्य the root of misery पतञ्जान of this मूलाच्छेदः cutting the root बुधः is done.

38. Without\(^1\) any support and eager for the attainment (of freedom), the ignorant\(^2\) only keep up the world. The wise cut the very root\(^3\) of this (i.e. the world) which is the source of all misery.

\(^1\) Without etc.—Self-knowledge is the basis of our true being. The ignorant have it not, and hence they are so called.

\(^2\) The ignorant etc.—by thinking of and behaving with the world as real and so trying to get rid of it. The world is real simply because we think it as such. When our view of it is changed and we look upon it as non-different from the Self, it ceases to bind us.

\(^3\) Root etc.—i.e. ignorance.]
39. The fool \(^1\) desires peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

\[^1\textit{Fool etc.} - \text{We do not find peace simply because we are ignorant of the true nature of the Self which is calmness itself. Desire for peace is the outcome of ignorance. As long as there is desire for peace, there must be ignorance, so peace cannot be attained.}\]

40. Where is Self-knowledge for him whose knowledge depends\(^1\) on the object? The wise do\(^2\) not see this and that but see the immutable Self.
["Depends etc.—is relative and not absolute, i.e. sees duality. Relative knowledge is dependent on three factors—the knower, the known and the knowing; but this triad is lost in the Absolute Knowledge.

2 Do etc.—Because they have transcended relative consciousness in which the manifold appears.]

क निरोधः विमूढःस्य यो निर्मृण्य करोति वेः
स्वारामस्यैव धीरस्य सर्वदा भावकुन्त्रिम्: ||४१||

व: Who वै (expletive) निर्मृण्य करोति strives (तथा that) विमूढः of the deluded one क where निरोध: suppression स्वारामस्य who delights in Self धीरस्य of the wise one षष्ठी that सर्वदा always भावकुन्त्रिम: spontaneous एव surely.

41. Where¹ is control (of mind) for the deluded one who strives for it? It² is indeed always natural with the wise one who delights in Self.

[¹ Where etc.—Perfect control of mind springs from complete detachment from body, mind, etc. It, therefore, negates all forms of activity, which presuppose identification of ourselves with them.

² It—control of mind.]

भावस्य भावक: कष्टिन्न्द्रिष्ठावकोस्परः |
उभयाभावकः कष्टिदेशमेष निराकुलः ||४२||
कथित् Someone साभ्यस्य of existence साभ्य: one who thinks छपर: someone else न किंविक्रावकः one who thinks that nothing is कथित् एव rarely one जनवास्यस्य: one who thinks neither एव thus निराकुलः free from distraction.

42. Someone thinks that existence is and someone else, that nothing is. Rare¹ is the one who thinks neither and is thus calm.

¹ Rare etc.—When one realizes the Self, he attains Unity. No thought whatsoever is possible for him as to the reality or unreality of the world. He is, therefore, perfectly calm and peaceful.

शुद्धमन्द्रयमात्मानं भावयन्ति कुचुद्रः ।
न तु जानन्ति संमोहायाभज्जीवमनिवृत्ता: ||४३||

कुचुद्रः Men of poor intellect भावमानं the Self शुद्धम् pure भद्यं one without a second भावयन्ति think व तु but संमोहात् owing to delusion न not जानन्ति know ( भत: so ) भावयन्ति एव as long as they लिंग as they live भावन्ति: unhappy ( सनि are ).

43. Men of poor intellect think that the Atman is pure and one without a second but do¹ not know It through delusion, and are unhappy as long as they live.

¹ Do etc.—Because the thoughts of purity, unity and Self are inevitably associated with the
thoughts of impurity, variety and non-Self. The Absolute is beyond relative knowledge.]

मुमुख्योरुत्तिरान्तरमतंतरोऽञ विद्यते ।
निरालम्बवाच निष्कामा बुद्धिस्मुक्तस्य संवेदा ॥४४॥

मुमुखी: Of one longing for liberation बुद्धि: intellect चालक्य support चन्द्रिण without न not विद्यते remains मुक्त्स of the liberated one बुद्धि: intellect संवेदा ever निरालम्बा without support निष्कामा free from desire (विद्यते remains) एव surely.

44. The intellect of one who longs for liberation is not non-dependent\(^1\); (but) the intellect of the liberated one is indeed ever self-dependent and free from desire.

\(^1\) Non-dependent etc.—See note 1, Verse 40 of the present chapter.

विषयबद्रीपिनो वीक्ष्य चक्तिता: शरणार्थिनः ।
विश्लिन्ति भद्रिति कोडं निरोधाकाशिष्यद्ये ॥४५॥

विषयबद्रीपिनः: The tigers of sense-objects वीक्ष्य seeing चक्तिता: the frightened शरणार्थिनः seeking refuge निरोधाकाशिष्यद्ये for attaining control and concentration भद्रिति at once कोडः cave विश्लिन्ति enter.

45. Seeing the tigers of sense-objects the frightened ones, seeking refuge, at once enter the cave for the attainment of control and concentration.
Seeing the desireless lion (of man), the elephants of sense-objects quietly take to their heels, and when unable, serve him like flatterers.

[The idea in the preceding and the present verse is this: It is attachment to the sense-objects and not the objects themselves that causes misery. Once free from attachment, one may not shun the world. Even in the midst of worldly objects such a one can live freely and happily quite unaffected.]

Free from doubts whose mind is absorbed (Ja: person) the means of liberation not adopting hearing touching smelling eating happily lives.
47. He who is free from doubts and has his mind absorbed (in the Self), does not resort to the means of liberation. Seeing, hearing, touching, smelling and eating, he lives happily.

[1 Seeing etc.—This even only apparently, as he does not ascribe to himself the functions of the senses. Cf. XVII. 8, 12; XVIII. 65.]

वस्तुध्वन्यमात्रेण शुद्धद्विनिर्माणः ।
नैवाचारमनाचारमौदास्यं वा प्रपययति ||४८||

वस्तुध्वन्यमात्रेण By the mere hearing of Truth शुद्धद्विनिर्माणः unperturbed (जन: person) नैवाचारम् proper conduct नाचारम् improper conduct मौदास्य indifference वा or न not एव indeed प्रपययति sees.

48. He whose mind has been purified and freed from distraction by the mere hearing about the Truth, does not see proper or improper act or inaction.

[1 Whose etc.—This is a rare case of Self-realisation. It is said that no sooner does an aspirant of exceptional merit whose mind has been completely purified by the practice of the four preliminary virtues such as discrimination between the Real and the unreal, etc., hear about the nature of the Self, than the Truth dawns upon him. He has not to
practise the other two methods of Realization—Manana (reflection) and Nididhyâsana (meditation).

2 *Does etc.—Absolutely free from egoism as he is with the dawn of Self-knowledge, he is guided by his Prârabdha alone. The rules of conduct enjoined by the Shâstrás have no meaning for him.*

यदा यत्कर्तुमायाति तदा तत्कुर्स्ते ऋजूः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ||४६॥

यदा When तु which शुभ good वा चचि (expletive) ऋजूः evil वा or चचि even कर्मनु to do भायति comes तदा then ऋजूः guileless person तत् that तुрус्ते does हि for तस्य his चेष्टा action बालवत् like that of a child (भवति is).

49. The guileless¹ person does whatever comes to be done, whether good or evil; for his actions are like those of a child.

¹ Guileless—free from love and hatred.

स्वातन्त्र्यात् सुखमाप्रीति स्वातन्त्र्याहुलभंते परम् ।
स्वातन्त्र्यातिनिर्वृत्तिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ||५०॥

(जन: One) स्वातन्त्र्यात् from freedom सुखम् happiness वाप्रीति attains स्वातन्त्र्यात् from freedom परं the Supreme श्रवति attains स्वातन्त्र्यात् from freedom निर्वृत्तिं tranquillity गच्छति attains स्वातन्त्र्यात् from freedom परं Supreme पदं State (गच्छति attains).
50. Through freedom\(^1\) one attains to happiness, through freedom to the Supreme, through freedom to tranquillity and through freedom to the Highest State.

\(^1\) *Freedom*—from attachment and hatred.

अक्षर्त्वमभोक्तवं स्वात्मनो मन्यते यदा ।
तदा दीपणा भवन्त्वेव समस्ताटिभिष्वत्वः ॥५१॥

যদা When (कवित्त one) स्थान: of one’s own self अक्षर्त्वम् absence of the feeling that one is a doer भोक्तवं absence of the feeling that one is an enjoiner मन्यते perceives तदा then समस्ता: all चित्तहयः the modifications of the mind दीपणा: destroyed भवति become.

51. All the modifications of the mind become destroyed when\(^1\) a man realizes that he himself is neither the doer nor the enjoiner.

\(^1\) *When etc.*—Because it is such feelings as ‘I shall do this,’ ‘I shall enjoy that,’ that give rise to the modifications of the mind.

उच्चूष्ट्राय्कृतिका स्थितिकथास्त्व राजते ।
नतु सस्पृहाच्छिथस्य शान्तिमूद्हस्य क्रत्रिमा ॥५२॥

धीरस्य Of the wise one स्थिति: life उच्चूष्ट्रा unrestrained अकृतिका inartificial भाप though राजते
shines सम्पूर्णिेविचार whose mind is attached मृदु of the fool धिमा feigned शल्लिः calmness तु but न not ( राजते shines).

52. The conduct of the wise one though unrestrained and inartificial shines, but not the affected calmness of the fool whose mind is attached.

चिथःसन्नितं महाभोगैर्विशिष्टं गिरिगहनानम्
निरस्तकल्पना धीरा अवज्जा मुक्तवृज्जयः ||५३||

निरस्तकल्पना: Who are free from imaginings भवज्जा: not bound मुक्तवृज्जय: of unfettered intellect धीरा: the wise ( कदाचित् sometimes) महाभोग: with great enjoy-
ments विखलन्ति sport ( कदाचित् sometimes) गिरिगहनानम् caves of mountains विशल्लि enter.

53. The wise who are free from imagi-
ginings, unbound and of unfettered¹ intellect, (sometimes) sport in the midst of great enjoyments and (sometimes) retire into the mountain caves.

[¹ Unfettered—by egoism.
The wise one remains the same and unaffected in whatever condition he may be.]

श्रीविलिङ्गं देवतं तीर्थमहानं भूपतिं प्रियम्
दुःखा सम्पूर्वं धीरस्यं न कापि हृदि वासना ||५४||
One versed in the Vedas देवता god तीर्थं holy place छन्ना woman सूपति king पिरंy beloved one हृदा seeing सम्पूज्य honouring वीरस्व of the wise one द्रवि in the heart का भपि any वासना desire न not (जावते springs).

54. No¹ desire whatsoever springs in the heart of the wise one on seeing or honouring a man versed in sacred learning, a god, a holy place, a woman, a king or a beloved one.

¹ No etc.—Because he sees the Divine essence in everything, and is perfectly equanimous. Cf. Gita V. 18-19.]

भृत्येः पुत्रेः कर्त्त्रेऽः दौहित्रेऽः श्रापि गोचरणे।
विहस्य धिक्कोतो योगी न याति विक्कति मनाक्।॥५५॥

भवे: By servants पुत्रे: by sons कबड़े: by wives च (expletive) दौहित्रे: by daughter's sons गोकर्षी: by relatives च and भपि also विह्वŚ ridiculing विक्कूः: despised योगी the Yogi सनाक् in the least विक्कतिः perturbation न not याति undergoes.

55. The Yogi¹ is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter’s sons and relations.

¹ Yogi etc.—Because he is completely free from aversion that perturbs the mind.]
56. Though pleased he is not pleased, though pained he does not suffer any pain. Only those like him understand his wonderful state.

[1 *Though etc.*—Pleasure and pain are the different modifications of the mind from which the Self is completely detached. The man of Knowledge, therefore, though outwardly appearing to feel pleasure and pain, is not at all affected by them.

2 *Only etc.*—Because his external behaviour is not so different from that of the ordinary people. Cf. XIV. 4.]

कतन्त्रतब संसारो न तां पश्यति सूरयः
शून्याकाराः निराकाराः निर्विकाराः निरालम्यः ||५७||

कतन्त्रता The sense of duty एवं indeed संसारः world of relativity (भवति is) शून्याकाराः of the form of void निराकाराः formless निर्विकाराः immutable निरालम्यः untainted सूरयः the wise तां that न not पश्यति see.
57. The sense\(^1\) of duty, indeed, is the world of relativity. It is transcended by the wise who are of the form of the void, formless, immutable and untainted.

\[1\text{ Sense etc.—It is from attachment to the worldly objects that the sense of duty arises and binds us more and more to the world, and thus subjects us to the rounds of births and rebirths. (See also note 1, Verse 3, Chapter XVIII.)}\]

अकुर्वत्रापि संखोभावु व्यग्र: सत्त्रच मूदंशीः।
कुर्वत्रापि तु कृत्यानि कुशलो हि निराकुशः \(\|\text{५८}\|\)

मूदंशी: One of dull intellect षड़क्षर्वन् without doing anything चपि even संखीभावात् owing to distraction सत्त्रच at all times व्यम्: agitated (भवति is) कुशल: the skilful one तु but हि surely कृत्यानि duties कुर्वत्रन् doing चपि even निराकुशः unperturbed (भवति is).

58. One of dull intellect, even without doing anything, is ever agitated by distraction; but the skilful one, even doing his duties, is verily unperturbed.\(^1\)

\[1\text{ Unperturbed—Because his mind is ever calm and tranquil owing to the absence of any egotistic feeling even in the midst of activities. Cf. XVIII. 29, 47, 49.}\]

सुखमास्ते सुखं शेते सुखमायाति याति च।
सुखं वक्ति सुखं अरुक्ते व्यवहारेऽपि शान्तिधि। \(\|\text{५६}\|\)
In practical life also (the wise one) sits happily and sleeps happily. He goes and speaks happily and eats happily.

59. Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily and eats happily.

Acting (even) whose through self-possession, verily like ordinary people distress not (he) with sorrows gone vast lake like unagitated shines.

60. He who even in practical life does not, owing to his self-possession, feel distressed like ordinary people, remains unagitated, like a vast lake, with all his sorrows gone.

Of the deluded one inaction even becomes of the wise one
61. Even\(^1\) the inaction of the deluded one becomes action, and even\(^2\) the action of the wise one results in the fruit of inaction.

\[\text{\textsuperscript{1} Even etc.—Because the deluded one, though outwardly inactive, is inwardly most active.}\]

\[\text{\textsuperscript{2} Even etc.—Because the wise one, though he may be outwardly active, is inwardly completely in-active, inasmuch as he is not identified with his body and senses. Cf. Gita IV. 18.}\]

62. The deluded\(^1\) one often shows aversion to his possessions.\(^2\) He\(^3\) whose love for the body has vanished, has neither attachment nor aversion.

\[\text{\textsuperscript{1} Deluded—who identifies himself with his body and is therefore attached to it.}\]
² Possessions—which are the necessary concomitants of attachment for the body.

³ He etc.—Because both attachment and aversion are born of the body-idea.]

भावनाभावनास्तहा दृष्टिमूहस्त्य सर्वेदा।
भाव्यभावनया सा तू स्वस्थस्यादृष्टिरूपिणी॥७३॥

मूढः Of the deluded one दृष्टि: consciousness सर्वेदा always भावनाभावनास्तहा attached to thinking and not-thinking ( भवति is ) लक्ष्यस्य of the Self-possessed one तू but सा that भाव्यभावनया engaged in thinking the thinkable प्रदिश्यमित्वे of the nature of unconsciousness ( भवति is ).

63. The consciousness of the deluded one is always¹ attached to thinking and not-thinking. But that of the wise one, though attended with thinking the thinkable, is of² the nature of unconsciousness.

¹ Always etc.—Because he identifies himself with the mind—the instrument of thinking, and thinks of the objects as real.

² Of etc.—Because the wise one is free from egoism and knows the objects to be unreal, his consciousness is free from such dualities as things known and acts of knowing. He is established in Pure Consciousness, the Self.]
64. The sage who moves like a child without motive in all his observances and is pure, has no attachment even to work that is being done by him.

65. Blessed indeed is that knower of Self, who\(^1\), even though seeing, hearing, touching, smelling or eating, is free from interest and is the same in all conditions.

\(^1\text{Who etc.---Cf. XVII. 8 and 12; XVIII. 47.}\)
Like the sky changeless of the wise one where reflected self where (expletive) round of birth and re-birth where means and.

66. Where\(^1\) is the reflected\(^2\) self, where is the world, where is the end, and where is the means for it for the wise one who is ever changeless like the sky?

\(^1\) Where etc.—For, the realization of the Self as the Infinite One negates the existence of everything else.

\(^2\) Reflected self—The finite individual self is the reflection of the Self in the mind.]

||

\textit{श जयत्यर्षन्न्यासी पूर्णस्वरसचिग्रहः} ||

\textit{अक्क्रिमोदनवचित्रे समाधिर्यस्य चर्वते} ||६७||

Whose in the unconditioned unaffected concentration is that free from all desires who is the embodiment of Infinite Bliss which is his own nature is glorious.

67. Glorious is he who is free from all desires and is the embodiment of Infinite Bliss which is his own nature,—he who has attained natural\(^1\) Samâdhi in the unconditioned.\(^2\)
[1 Natural—not produced as a result of any act; there is not even the effort to renounce as everything is Brahman.

2 Unconditioned—the Absolute Self which is beyond all limitations.]

बहुनात्र क्रिमुक्त्र्य ज्ञाततत्त्वो महाशयः ।
भोगमोक्षानिराकांश्च सदा सर्वेन नीरसः ॥६८॥

Here बहुनात्र much क्रिमुक्त्र्य by saying किं what need ज्ञाततत्त्वo who has known the Truth महाशयः the great-souled one भोगमोक्षानिराकांश्च free from the desire of enjoyment and liberation सदा at all times सर्वेन in all नीरसः devoid of attachment ( सत्तिः is ).

68. In short, the great-souled man who has realized the Truth, is free from the desire of enjoyment and liberation\(^1\) and is devoid of all attachment at all times and in all places.

[\(^1\) Liberation—He is free from the desire of liberation because he knows the Self to be free by nature.]

महादादि जगद्धैतं नाममात्रविज्ञृभिभिमितम् ।
विहाय शुद्धवोधस्य किं कुलयमवशिष्यते ॥६८॥

Manifested through mere name नाममात्रविज्ञृभिभिमितम' beginning with Mahat जगद्धैत्' the phenomenal
existence विद्वान renouncing शब्दीक्षण of one who is Pure Intelligence क्षण which ought to be done किन्तु what भविष्यति remains.

69. What remains to be done by one who is Pure Intelligence,—one who has renounced the phenomenal^ existence beginning with Mahat, which is manifested through mere name?

[1 Phenomenal etc.—The Sâńkhya philosophy holds that Prakriti (the undifferentiated) is the primal cause of this universe. Out of Prakriti evolves Mahat (cosmic intelligence) from which Ahankâra (egoism) proceeds, from that again mind, five organs of sense, five organs of action and five Tanmâtrâs (fine elements) arise, and the five Tanmâtrâs produce five Mahâbhutas (gross elements) which make up this gross material universe. According to the Sâńkhya system, the universe is real, but according to Advaita Vedânta it is unreal and illusory, existing only in name and form, being superimposed on the Self which is the indivisible, infinite One.]

श्रमभूतसिद्ध सर्व फिद्ग्विवास्तीति निश्चयी ।
अवश्यस्फूरणः शुद्धः खमावेनैव शास्यति ||७०||

शदं This सर्व all भमभूत produced from illusion किष्ठित् anything न not भलि exists इति this निश्चयी knowing for certain अवश्यस्फूरणः to whom the Inexpressible is expressed शुद्ध: the pure one खमाविन by nature एव indeed शास्यति enjoys peace.

13
70. The pure\(^1\) one who has known for certain that all this is the product of illusion and nothing exists, to whom the Inexpressible\(^2\) is expressed, naturally enjoys peace.

\[^1\text{Pure—free from ignorance.}\]

\[^2\text{Inexpressible—The Self is beyond mind and speech. It cannot be objectified. The knower cannot be known. But it is self-luminous, as it is Consciousness itself.}\]

शुद्रस्फुरणरूपस्य दृश्यभावमपश्यतः।
क विधि: क च वैराग्यं क त्यागः क शमोजपि चा॥७१॥

शुद्रस्फुरणरूपः Of the nature of Pure Effulgence दृश्यभावम् the objective reality भपश्यतः not seeing (जननः of one) विधि: rule of conduct क where वैराग्यं dispassion क where च and त्यागः renunciation क where शम: restraint of the senses चपि also च or क where.

71. Rule\(^1\) of conduct, dispassion, renunciation, and restraint of the senses—what are they to one who is of the nature of Pure Intelligence and who does not perceive any objective reality?

\[^1\text{Rule etc.—Rule of conduct, dispassion, etc., are meaningless beyond relative existence which is non-real to the man of Self-knowledge.}\]
72. Where is bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive the relative existence?

73. In the world existing until Self-realization, only Mâyâ prevails. The wise one lives without the feeling of ‘I-ness,’ ‘mine-ness,’ and attachment.
74. To the sage who perceives the Self as imperishable and sorrowless, what is knowledge, what is the universe, or what are the feelings of ‘I am the body’ and ‘the body is mine?’

निरोपादीनि कर्माणि जहाति जडमहीयंदि ।
मनोरथानु प्रहमाध्य कर्तुमामोहल्यतत्त्वणात् ॥७५॥

यदि If जडमही: one of dull intellect निरोपादीनि control etc. कर्माणि practices जहाति gives up (वाद्य then) अतत्ववात् from that very moment मनोरथानु desires प्रहमाध्य fancies च and कर्तुम to do भाव्यतिः begins.

75. No sooner does the man of dull intellect give up the practices of mind-control etc., than he becomes a prey to desires and fancies.

[ It has been repeatedly said that the man of Self-knowledge is completely devoid of dual consciousness and consequently of all efforts at control of the senses, which are but the product of ignorance. The idea contained herein is that for the ignorant person
also, persisting as he does in the dual vision, practices
of control are of little avail, since as soon as there is a
lapse in his practices, he is dragged down to the mire
of desires. Cf. Gitâ III. 33 and 34.

The implication is that Self-knowledge is not a
thing to be attained. It already is. Practices of con-
trol, therefore, are meaningless.]

मन्द:  भूतवापि तद्दृष्टु न जाहाति विमूढताम् ।
निर्विकल्पो वाहिर्यज्ञादन्तविषयलालसः॥७६॥

मन्द: The dull one वस्तु that बल रेयलिटी भूतवा hearing
पित even विमूढताम delusion न not जाहाति gives up बल रात्रि
through effort वाहिर: externally निर्विकल्प: with mental
actions suppressed ( पित though ) फल: internally
विषयलालस: craving for sense-objects ( भवति ).

76. The man\(^1\) of dull intellect, even
hearing the Truth, does not give up his
delusion. Though\(^2\) appearing devoid of
mental activity through effort, he has a
craving for sense-objects lurking within.

\(^1\) Man etc.—Because delusion vanishes only with
Self-knowledge.

\(^2\) Though etc.—Because desire can be got rid of
only by Self-knowledge and not by suppression. Cf.
Gitâ II. 59.]

ज्ञानाद्विधितक्मां यो ठोक्कण्डवापि कर्मचत्।
नामोत्सवर्ततं कर्त्तृं वक्तुमेव न किष्ठन॥७७॥
Who owing to Knowledge whose work has dropped in the sight of the people doing work anything to do not even not opportunity gets.

77. He whose work has dropped with the dawn of Knowledge, does not find any opportunity to do or say anything, even if he be doing work in the eyes of the people.

[¹ Whose etc.—True inaction is not the cessation of activity but the doer’s freedom from the conceit of agency.]

क तमः क प्रकाशो वा हानं क च न विश्वसन ।
निर्विकारस्य धीरस्य निरातांक्ष्य सर्वेदा॥७८॥

Ever immutable fearless of the wise one where darkness where light or where relinquishment anything not and (अभवति is).

78. For the wise one who is ever immutable and fearless, there¹ is no darkness, no light, no relinquishment, nothing whatsoever.

[¹ There etc.—Darkness and light, etc., are possible only in the domain of duality but not where there is but One, the Self.]
79. What is steadiness, what is discrimination, or what is fearlessness to the Yogi who is impersonal and of indescribable nature?

न स्वार्थः नैव नरको जीवन मुक्तनि चैव हि।
बहुलात्र किमुक्ते योगदलविषा न किष्ठन ||८०||

स्वर्गः: Heaven न not नरकः hell एव also न not जीवन मुक्तिः liberation while alive एव even न not च and हि surely षष्ठ here किं what need बहुला much उक्ते by saying योगदल्विषा in Yogic vision किष्ठन anything न not (बिद्वते exists).

80. There is no heaven, no hell, not even liberation-in-life. In short, nothing exists in Yogic consciousness.

नैव प्रारंभते स्वार्थः नालाभशेषो शोचिति।
धीरस्य शीतलं चित्तममुक्तेनैव पुरितम् ||८१||
81. The wise one neither longs for gain nor grieves at non-attainment. His cool mind is verily filled with nectar.¹

¹ *Nectar*—of Immortal Bliss.

न शान्तं स्तैैति निष्कामो न दुःस्मपि निन्द्वति ।
समदु:खसुखस्तः: किषित् कृत्यं न पश्यति ॥८२॥

निष्कामः: One who is free from desire शान्त one who is gentle न not स्तैि praises दुःस्म one who is wicked भपि even न not निन्द्वति blames बस: contented समदुःखसुः: same in happiness and misery (स: he) कृत्य that ought to be done किषित् anything न not पश्यति sees.

82. The desireless one praises not the gentle nor blames even the wicked. Contented and same in happiness and misery he finds nothing to be done.

धीरो नेत्राय संसारमात्रानं: न दिन्द्वश्वति ।
हर्षामयत्वनिर्मुखः: न मृतो न च जीवति ॥८३॥
83. The wise one neither abhors birth and rebirth nor wishes to perceive the Self. Free from joy and sorrow, he is neither dead nor alive.

\[1\text{ Neither etc.}.—\text{The necessity of liberation is consequent upon the idea of metempsychosis. Being the Self already, the man of Self-knowledge has neither metempsychosis nor liberation. He, therefore, does not shrink from the one or desire the other.}\]

\[2\text{ Neither etc.}.—\text{Life and death imply change. The Self being changeless and eternal, the man of Self-knowledge has neither.}\]

**निःश्रेष्ठः पुत्रदारादानि निष्कामो विषयेशु च।**

**निद्धिन्तः खश्तीरिवेदिपि निराशः शोभते दुधः।॥८४॥**

In son, wife and others निःश्रेष्ठ: free from attachment विषयेशु in the sense-objects निष्काम: free from desire खश्तीरिव for his own body दुधि even निद्धिन्त: free from care निराशः free from expectation दुधः the wise one शोभते lives in glory.

84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife and others,
free from desire for the objects of the senses, and free from care even of his own body.

तुषिः सर्वं धीरस्य यथापतितवर्तिनः ।
खच्छन्दं चरतो देशान्यस्तमितशायिनः ॥८५॥

यथापतितवर्तिनः: Who lives on whatever falls to his lot देशान् countries खच्छन्दं at pleasure चरतः wandering यथास्तमितशायिनः resting wherever the sun sets धीरस्य of the wise one सर्वं everywhere तुषिः contentment (भवति is ).

85. Contentment ever dwells in the heart of the wise one who lives on whatever comes to him and wanders about at pleasure, resting wherever the sun sets.

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।
खभासभूमिविश्रान्तिविश्रान्तिविश्राटारोप्संस्थृते: ॥८६॥

देहः: The body पत्तु may fall देहु may rise वा or भय of this खभासभूमिविश्रान्तिविश्रान्तिविश्राटारोप्संस्थृते: who has forgotten the entire cycle of birth and rebirth owing to his repose on the foundation of his own being महात्मनः of the great-souled one चिन्ता care न not (भवति is ).

86. Reposing on the foundation of his own being and forgetting the entire cycle of birth and rebirth, the great-souled
person cares not whether his body dies or is born.

[1 Reposing etc.—The body, mind and the entire world are superimposed on the Self. Changes in the former, therefore, do not affect the man of Self-knowledge. Cf. Gitâ II. 18, 18.]

अकिश्चन: कामचारो निद्रूपश्रिविषवसंशयः।
असतः सवर्माशेषु केवलो रमते वुधः।||८७||

अकिश्चन: Without any possession कामचार: moving freely निद्रूपः: free from the pairs of opposites विद्वमशयः: whose doubts have been rent asunder सवर्माशेषः: in all things असतः: unattached केवलः: alone वुधः: the wise one रमते: rejoices.

87. Blessed is the wise one who stands by¹ himself, who is attached to nothing, who is without² any possession, who moves freely, who is free from the pairs of opposites, and whose doubts have been rent asunder.

¹ By etc.—i.e. aloof as witness.
² Without etc.—The Self being One without a second, the man of Knowledge has nothing else to possess.]

निर्मम: शोभते धीर: समजोघाश्मकाश्च:।
सुभिज्ञाहद्यग्रनयिन्यन्मित्यंतिरजस्तम्।||८८||
Devoid of the feeling of ‘mine’ the knots of whose heart have been completely severed who has been purged of Rajas and Tamas the wise one excels.

88. Glorious is the wise one who is devoid of ‘mine-ness,’ to whom earth, stone or gold is the same, the knots of whose heart have been rent asunder, and who has been purged of Rajas and Tamas.

[^Purged etc.—Sattva, Rajas and Tamas are the three constituents of Prakriti. The whole of internal and external nature is composed of them. Sattva is the principle of knowledge and delight. Rajas is the principle of motivity and pain. Tamas is the principle of inertia and ignorance. When Rajas and Tamas prevail in the mind, it cannot perceive the true nature of the Self. Sattva alone can reflect the self-effulgent Atman. So the mind must be purged of Rajas and Tamas before the glory of Atman may manifest.]

सर्वत्रानवधानस्य न किञ्चिदः दृढः
मुक्तात्मनो विनिपर्य स तु धनं कैन जायते ||८६॥

(केन Whose) दृढः in the heart किञ्चित् any वासना desire न not (केन is तस is that) सर्वत्रानवधानस्य indifferent to all objects विनिपर्य contented मुक्तात्मन: of the liberated तु धनं comparison gāyati is.  कैन with whom
89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything?

ज्ञानकार क ज्ञानी पश्चापि न पश्चापि ।
बुद्धापि न च ब्रूते कोणयो निर्वासनाद्वृते ॥६०॥

निर्वासनान् चतुर् Except the desireless one other क: who ज्ञानदु्ग knowing भवि even न not ज्ञानी knows पञ्जन् seeing भवि even न not पञ्जतिः sees बुद्ध: speaking भवि even न not ब्रूति speaks च and.

90. Who but the desireless one knows not even knowing, sees not even seeing, and speaks not even speaking?

मिश्रविर्ख्य भृपतिवार्णि यो निष्क्राम: च श्रीमते ।
भावेशु गलिता यस्य श्रीमताशीमता मति: ॥६१॥

यस्य Whose भावेश at things श्रीमताशीमता good and evil मति: view गलिता dropped य: who निष्क्राम: unattached इ: he भिन्न: mendicant वा whether भृपति: king भवि (expletive) वा or श्रीमते excels.

91. Be he a mendicant or a king, he excels who is unattached and whose view of things has been freed from the sense of good and evil.
[1 Whose etc.—Because he finds the same Atman existing in all, good and evil.]

क स्वाच्छुद्धं क सद्भोचः क वा तत्तवविनिष्ठयः |
निन्याजाजेवभूतस्य चरितार्थस्य योगिनः ||६२||

निन्याजाजेवभूतस्य Who is the embodiment of guileless rectitude चरितार्थस्य who has attained his desired end योगिनः of the Yogi स्वाच्छुद्धं wantonness क where सद्भोचः restraint क where तत्तवविनिष्ठयः determination of Truth क where वा or.

92. What¹ is wantonness, what is restraint, or what² is determination of Truth for the Yogi whose life’s object has been fulfilled and who is the embodiment of guileless sincerity?

[¹ What etc.—The idea of agency and purposiveness determines one’s ethical conduct. Being established in the Self, the One without a second, the Yogi is devoid of both. His actions, therefore, transcend all ethical implications.

² What etc.—Determination of Truth is of no value when it stands self-revealed as one’s Atman.]
Who is contented with repose in the Self whose sorrow is over (denied by one) within which is experienced that how to whom can be said?

93. How and to whom can be described what is experienced within by one who is desireless, whose sorrow is destroyed, and who is contented with repose in the Self?

[^1 How etc.—Because the Self is beyond mind and speech.]

सुस्तोकपि न सुषुस्तो च स्मरंकपि शयितो न च
जागरंकपि न जागर्ति धीरस्तृतः पदः पदः ||१६४||

पदः पदः Under all conditions satisfied the wise one in sound sleep even not asleep (expletive) in dream even not lying in waking state even not is awake.

94. Not asleep even in sound sleep, not lying even in dream, and not awake even in waking state, is the wise one who is contented under all conditions.

[^1 Not etc.—Sleep, dream and wakefulness, the three states of mind, are illumined by the changeless
Self, standing as the eternal Witness. He who has become established in the Self, therefore, remains unaffected by them.

\[\text{शः सचिन्तोऽपि निष्ठिन्तः सेन्द्रियोऽपि निरिन्दियः।}\\
\text{सूक्तिदिरपि निरूपितः साहङ्गरोऽनहंकृतः॥६५॥}

\[\text{शः The man of Knowledge सचिन्तः engaged in thought अपि even निष्ठिन्तः devoid of thought सेन्द्रियः possessed of the organs of sense अपि though निरिन्दियः devoid of the organs of sense सूक्तिदिरपि निरूपितः devoid of intelligence अपि though निरूपितः devoid of intelligence साहङ्गरः possessed of egoism (अपि though) अनहंकृतः devoid of egoism.}

95. The\(^1\) man of Knowledge is devoid of thought even when engaged in thought, devoid of the sense-organs even though possessed of them, devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.

\[\text{[\text{The etc.—Dwelling ever in the transcendence of Pure Consciousness, the man of Self-knowledge is ipso facto unidentified with the mind and the senses, though he may appear to others to behave like an ordinary man.}]}\]

\[\text{न सुखो न च वा दुःखा न विरक्तो न सहुवान्।}\\
\text{न मुसुख्यन्त्वा मुक्तो न किष्किष्ण न च किष्कन्न।॥६६॥}

(स: हें) सुखी happy न not दुःखी miserable न not च च and विष्णु: unattached न not सहजान्न attached न not वा or मुमुक्षु: aspirant for liberation न not मुक्त: liberated न not वा or किशिन् something न not किश्चिं anything न not च and.

96. He is neither happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation, neither this nor that.

[^1 Neither etc.—Happiness or misery, liberation or bondage, etc.,—none of these can ever be predicated of the Self which is eternally free.]

चिदङ्गेप्रथम न चिन्तित: समाधी न समाधिमान।
जाङ्गेप्रथम न जागो धन्यः पाशिक्त्येप्रथम न पाशिक्तः।॥६७॥

धन्यः: The blessed one विचिन्ते in distraction धन्य even विचिन्त: distracted न not समाधी in meditation (धन्य even) समाधिमान meditative न not जागो in dullness धन्य even जाग: dull not पाशिकते in learning धन्य even पाशिक्तः learned न not.

97. The blessed one is^1 not distracted even in distraction, is not meditative even in meditation, is not dull even in a state of dullness, and is not learned even though possessed of learning.
1 Is etc.—The man of Knowledge is other than what he appears to be. He realizes the Self as distinct from his body and mind, and stands aloof as Pure Spirit. He is unconcerned with all mental operations, not to speak of the physical.

मुक्तो यथास्थितिस्तवस्थः कृतकर्त्तव्यनिर्वृत्तः ।
समः सर्वं वैद्वेद्याच् स्मरत्यक्तं कृतस्मृ ॥६८॥

Abiding in Self in all conditions free from the idea of action and of duty everywhere same liberated one owing to desirelessness what has not been done not what has been done not reflects upon.

98. The liberated one who rests in the Self under all conditions, who is free from the idea of action and of duty, and who is the same everywhere, does not, owing to desirelessness, reflect upon what he has or has not done.

[1 Does etc.—The ego and its offspring, desire, precede all sense of action and duty. Being completely free from them, the liberated soul remains ever unconcerned with all his apparent actions, past, present and future.]

न प्रीयते जन्मानो निन्मानो न कुप्यति ।
नैवोद्हिज्ञति मरणे जीवने नाभिनन्दिति ॥६८॥
(स: वैभवसान: praised न not श्रीवति is pleased निन्दासान: blamed न not हुमाल्ति is annoyed सर्वेण at death न not चिह्निति fears एव surely जीवने at life न not भभिन्नति rejoices.

99. Praised¹ he does not feel pleased, and blamed he does not get annoyed. He neither rejoices in life nor fears death.

¹ Praised etc.—Being ever identified with the Absolute Self, One without a second, there can be for him no praiser or praise, blamer or blame; nor life or death.]

न धातिः जनाकीर्ण नारण्यमुपशान्तिः ।
यथात्यथा यत्तत्त्र सम एवावलित्ते ||१००||

उपशान्तिः The man whose mind is calm जनाकीर्ण crowded place न not धातिः runs after भरणेण forest (घरी even) न not (धातिः runs after स: he) यथात्यथा in any way यत्तत्त्र anywhere सम: same एव verily भवलित्ते lives.

100. The tranquil-minded one runs neither after the crowded place nor after the wilderness. He remains the same in any condition and in any place whatsoever.
CHAPTER XIX

REPOSE IN SELF

जनक उवाच
तत्त्वज्ञानसन्दृश्याद्य हद्योद्रात्।
नानाविधवरामशेषशल्योऽध्यािः कृतो मया ॥१॥

Janaka said:

By me the pincers of the knowledge of Truth taking from the inmost recesses of my heart the extraction of the thorn of the different judgments is done.

Janaka said:

1. I have extracted from the inmost recesses of my heart the thorn of different disquisitions with the pincers of the knowledge of Truth.

[Janaka, the disciple, having heard about bliss in Self and realized the same, is now recounting in the following eight verses his own repose in Self for the satisfaction of his Guru.

1_Thorn etc._—Doubts and disquisitions are always a great obstacle to the vision of Truth causing extreme anguish to the aspiring soul. Just as a thorn is ex-
tracted with a pair of pincers, so the thorn of doubts and disquisitions can be removed by the light of Knowledge transmitted by a true seer.]

क धर्मः क च वा कामः क चार्थः क चिन्वेतिता ।
क दैवतं क च वा दैवतं स्वरमहिष्ठि स्थितस्य मे ||२२||

स्वरमहिष्ठि In my own glory स्थितस्य abiding मे my धर्मः righteousness क where कामः enjoyment च and क where चा or चार्थः prosperity च and क where चिन्वेतिता discrimination क where दैवतं duality क where दैवतं non-duality च and क where चा or ?

2. For me who abide in my own glory, where is Dharma, where is Kâma, where is Artha, where is discrimination, where is duality, and where is even non-duality?

क भूतं क महिष्ठि चर्मानामपि क चा ।
क दैवतं क च वा नित्यं स्वरमहिष्ठि स्थितस्य मे ||३३||

स्वरमहिष्ठि स्थितस्य मे For me abiding in my own glory भूतं past क where महिष्ठि future क where चा or चर्मानामपि present चा orFuture even क where चा or दैवतं space क where नित्यं eternity च and क where चा or ?

3. For me abiding in my own glory, where is past, where is future, where is even present, where is space, or where is even eternity?
क चात्मा क च चावात्मा क शुभं काशुभं तथा ।
क चिन्ता क च चाचिन्ता स्वमधिहिनि स्थितस्य मे ||४॥

स्वमधिहिनि स्थितस्य मे For me abiding in my own glory शान्ति Self च (expletive) क where शान्ति not-Self च (expletive) क where वा or शुभं good क where तथा as also षुभं evil क where चिन्ता anxiety क where षुभचिन्ता non-anxiety च and क where वा or ?

4. Where is Self or not-Self, where likewise is good or evil, where is anxiety or non-anxiety for me who abide in my own glory?

क: स्वम: क सुषुभिर्भा क च जागरण्यं तथा ।
क तुर्यं भयं चापि स्वमधिहिनि स्थितस्य मे ||५॥

स्वमधिहिनि स्थितस्य मे For me abiding in my own glory स्वम: dream क where सुषुभिर्भा deep sleep क where वा or तथा as also जागरण्यं wakefulness च (expletive) क where तुर्यं fourth (state) क where भय fear चापि even (क where) वा or ?

5. Where is dream, where is deep sleep, where is wakefulness, where is the fourth state, and where is even fear for me who abide in my own glory?

[Fourth etc.—The word Turiya literally means fourth. So long as ignorance prevails, the Self is con-
ditioned by three states, wakefulness, dream and deep sleep. With the dawn of Knowledge it attains the fourth state of transcendental bliss. This is said to be the fourth only with reference to the previous three states, otherwise the Absolute is beyond any relational determination. *Vide Mândukya Upanishad.*]

क दूरं क समीपं वा चाहं काभ्यवतरं क वा ।
क स्थूलं क च वा सूक्ष्मं स्वमहिष्नि स्थितस्य मे ॥६॥

स्महिष्नि स्थितस्य मे For me who abide in my own glory दूरं distance क where समीपं near क where च or चाहं exterior क where काभ्यवतरं interior क where च or स्थूलं gross क where सूक्ष्मं subtle च and क where च or ।

6. Where is distance or proximity, exterior or interior, grossness or subtlety, for me who abide in my own glory?

क स्महिष्नि स्थितस्य मे ॥७॥

क लहः क समाधीवर्ग स्वमहिष्नि स्थितस्य मे ॥७॥

स्महिष्नि स्थितस्य मे For me who abide in my own glory लहः death क where समाधीवर्ग life क where च or लहः च where च where लहः worldly relation क where लहः inertia समाधः concentration क where च or ।

7. Where is death or life, where the worlds or the worldly relations, where
diffusion or concentration, for me who abide in my own glory?

[^1 Diffusion—Laya is the lapse of the mind into sleep without resting on the Absolute. It is one of the four obstacles to Samâdhi, the other three being Vikshepa (distraction), Kashâya (torpidity) and Rasâsvâda (enjoyment of Savikalpa Samâdhi).]

अलं त्रिवर्गाकथया योगस्य कथयाप्यत्तमः ।
अलं चिन्ताकथया चिन्तान्तस्य ममात्मम्॥८॥

प्रामाणिः In Self विश्वासस्य reposing मे my विवर्गाकथया of talking about the three ends of life अलं needless योगस्य of Yoga कथया of talking अपि even अलं needless चिन्ताकथया of talking about wisdom अलं needless.

8. For me who am reposing in Self, there is no need of talking about the three ends of life, about Yoga and about wisdom.
CHAPTER XX

Liberation-in-Life

Janaka udāya

क भूतानि क देहो वा कौन्तियाणि क वा मनः।
क शून्यं क च नैराश्यं मतृस्वरूपं निरङ्कने ॥१॥

Janaka udāya said:

निरङ्कने Taintless सत्त्वः in myself भूतानि elements
क where देहः body क where वा or कौन्तियाणि organs क
where मनः mind क where वा or शून्यं void क where
नैराश्यं despair क where च and ?

Janaka said:

1. Where are the elements,¹ the body, the organs, the mind, the void, or despair in my taintless² Being?

[The disciple is now describing in this chapter the state of a free soul which follows, even while in life, from the repose in Self.

¹ Elements—the five primary elements underlying the cosmic evolution are Ākāsa (ether), Vāyu (air), Agni (fire), Ap (water) and Prithivi (earth).

² Taintless etc.—the Absolute which is free from all determinants.]
क शास्त्रं कार्यविद्यानं क वा निर्विषयं मनः ।
क तुसि: क चिंतुष्णतवं गतर्न्द्रस् मै सदा ॥२॥

सदा Ever गतर्न्द्रस्य devoid of the sense of duality मे for me शास्त्र scripture क where भावविद्यानं self-
knowledge क where निर्विषय not reflecting objects मनः ।
mind क where वा or लसि: contentment क where विद्वान desireless क where ?

2. What is scripture, what is self-
knowledge, what is mind bereft of objects, what is contentment, or what is desireless-
ness, to me who am ever devoid of the sense of duality?

क बिब्या क च बाबिब्या काहं केदं मम क वा ।
क बन्ध: क च वा मोक्षः स्वसुपस्य क रूपिता ॥३॥

बिब्या Knowledge क where भविद्या ignorance च (ex-
pletive) क where वा or प्रह ‘I’ क where हि ‘this’ क where मम ‘mine’ क where वा or बन्ध: bondage क where सीमा: liberation च (expletive) क where वा अर्थस्य of the essence of Self रूपिता definableness क where ?

3. What is knowledge or what is ignorance, what is ‘I’, what is ‘this’ or what is ‘mine’, what is bondage or what is liberation, what is definableness of the Self?
क प्रारम्भानि कर्माणि जीवनमुक्तिरपि क वा।
क तदिनेकैवल्यं निरिन्द्रिस्महय सर्वंद्भ इति॥

चर्चासः Ever निरिन्द्रिस्महय of the Undifferentiated प्रारम्भानि
‘commenced’ कर्माणि actions तथा where जीवनमुक्ति: liberation-
in-life भवि even क where वा or तत् that विद्वेद्-
कौक्त्य liberation-at-death क where ?

4. What¹ are Prârabdha (‘commenced’) Karmas, what² is even liberation-in-
life, or what is that liberation-at-death, to the ever Undifferentiated?

¹ What etc.—The fruits of the ‘commenced’ (Prârabdha) actions may be enjoyed only by being born, and are therefore quite inapplicable to the Self which ever is and is never born. Cf. note 3 verse 13 and note 1 verse 18 in Ch. XVIII.

² What etc.—Jivanmukti, liberation-in-life, is the usual Vedântic ideal and the summum bonum. It is attained when ignorance vanishes. In this state the adept realizes his identity of being—the undifferentiated existence.

The author refutes here the conception of Jivan-
mukti;—for to him liberation-in-life is a contradiction and is as much a creation of ignorance as bondage. He denies life itself as well as liberation altogether. Liberation also presupposes bondage; but the Self is ever existent, ever unborn, ever free; It has never been born, never been in bondage. The idea of even
liberation is consequently a serious limitation to the seeker of wisdom, as it screens from him the true nature of the Self.

The same truth applies to liberation-at-death, in which state the Self is permanently dissociated from the body. But the idea of such an emancipation also presupposes the truth of body and that of bondage, and therefore goes direct against the true nature of the Self as described above.]

क कर्ता क च वा भोक्ता निष्क्रियं स्फुरणं क वा
कापरोक्षं फलं वा क निःस्वभावस्य मे सदा ||५||

सदा Ever निःस्वभावस्य impersonal मे for me कर्ता doer क where भोक्ता enjoyer च (expletive) क where वा or निष्क्रिय cessation of activity (thinking) स्फुरणं rising of thought वा or क where अपीच psychic intuition क where फलं immediate perception क where वा or ?

5. What is doer or enjoyer, what is cessation of activity (thinking) or the rising, of thought, what is direct knowledge or its result, to me, the ever Impersonal?

[1 Result—i.e. the total removal of ignorance and the identification of the individual with the Absolute Brahman.]

क लोकः क मुमुक्षुर्वा क योगी ज्ञानवान् क च वा
क बद्धः क च वा मुक्तः स्वस्वरूपेऽहमद्वये ||६||
For me who am undivided Essence
where aspirant for liberation
where or the contemplative man
where the soul in bondage
where the liberated soul
(expletive)

6. What is the world or what is the aspirant for liberation, what is the contemplative man or what is the man of Knowledge, what is the soul in bondage or what is the liberated soul, to me who am non-dual in my nature?

For me who am undivided Essence
projection where retraction where and end where means where and seeker where success where or

7. What are projection and retraction, what are end and means, what are seeker and success, to me abiding in my nature which is non-dual?
8. What is knower, the means to knowledge, the object of knowledge or knowledge, what¹ is anything or nothing, to me who am ever pure?

[¹What etc.—The Self is neither positive nor negative. Positives and negatives are existents, but the Self is Existence.]

9. What is distraction or concentration, dullness or delusion, joy or sorrow, to me who am ever actionless?

¹
Ever निर्विवृद्धि devoid of psychic activity से for me एप: this व्यवस्थान: relativity च (expletive) क where सा that परमार्थता transcendence च (expletive) क where वा or सुख happiness क where दुःख misery च (expletive) क where वा or ?

10. What is relativity or transcendence, happiness or misery, to me who am ever devoid of thought activity?

क माया क च संसारः क प्रीतिविरिन्तिः क वा ।
क जीवः क च तद्वशस्त्र सच्चिदानं विमलस्य मे॥१८॥

सच्चिदा Ever विमलस्य pure से for me माया ignorance क where संसारः appearance क where च and प्रीति: attachment क where विरिन्ति: detachment क where वा or जीवः Jiva क where तत् that ब्रह्म Brahma क where च and ?

11. What is ignorance or appearance, attachment or detachment, Jiva or Brahman, to me who am ever pure?

क प्रवृत्तिनिर्वृत्तिवर्गः क मुक्ति: क च बन्धनम् ।
कुटस्थनिर्विर्भास्य स्वस्थस्य मम सच्चिदा॥१९॥

सच्चिदा Ever कुटस्थनिर्विर्भास्य immutable and indivisible स्वस्थस्य established in Self सम for me प्रवृत्ति: activity निर्वृत्ति: inactivity वा or क where मुक्ति: liberation क where बन्धन bondage क where च and ?
12. What is activity or inactivity, liberation or bondage, to me who am ever immutable\(^1\) and indivisible and established in Self?

\(^1\) Immutable—Kutastha means ‘remaining like a heap (Kuta)’; hence, immutable and eternal.

Or.—Kuta means a thing which is good to all appearance but evil within. Accordingly it refers to the seed of Samsâra—including Avidyâ and other things,—which is full of evil within, designated by various terms such as Mâyâ etc. Kutastha, therefore, means ‘That which is seated in Mâyâ as its locus.’

कोपदेश: क वा शास्त्रं क शिष्यं क च वा गुरुः।
क चास्ति पुरावार्यं वा निरुपाधे: शिष्वस्य मे। ॥१०॥

निरुपाधे: Free from limitation शिष्वस्य absolute good से for me चपदेश: instruction क where शास्त्रं scripture क where वा or शिष्यं disciple क where गुरुः preceptor च (expletive) क where वा or पुरावार्यं summun bonum of life च (expletive) क where शिष्य is वा or ?

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is summun bonum of life, to me who am absolute good and free from limitation?
14. What is existence or non-existence, unity or duality? What to say more, nothing emanates from me.

[The teaching of Advaita has been put here in a nutshell. It does neither assert nor deny. Assertion and denial are creations of thought; but the Self is beyond thought. The Self can neither be posited nor negated.

Ashtâvakra presents here that aspect of Advaitism which is known as Ajâtavâda and does not accept any form of appearance. In fact the question does not arise; for in reality the Self alone exists and therefore the question of position or negation of appearance cannot arise. The position of appearance is creation of ignorance; the negation is also creation of ignorance. Ajâtavâda does not recognise even ignorance, for the assertion of ignorance implies something different from the Self, which is impossible. Nothing can exist outside of the Self. The thought of eman-
cipation is consequent on the thought of bondage. But in truth there is neither bondage nor emancipation. Thought creates bondages, thought gives emancipation. But true knowledge transcends this cobweb of thought. This is the implication of Ashtavakra's teaching. In this light, there is no preparation, no fruition in the life of a seeker, but only this understanding. The Ashtavakra Samhitā gives us this understanding.
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