PREFACE TO THE SECOND EDITION

The first edition of the Ashtavakra Samhita went out of print about five years ago. The persistent demand for the book from the public makes us bring out this second edition. We hope that the book will continue to have its fascination for readers interested in pure Vedanta.

15th August, 1953

Publisher
TRANSLATOR'S 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 were 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

The Ramakrishna Mission
Institute of Culture,
Calcutta, January 1, 1940
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 is definitely 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 made to go 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-apperance 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 Gaudapāda and Sankarācharya 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 (Shruti), logic (Yukti) and self-realization (Atmānubhūti). 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 organ, 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.3). 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 Yugasutra (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'etre of moral discipline, which is emphasized with so much vigour in the Śastras.

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 onslaughts 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 Jiva 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 Ekajivavāda (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 Ekajivavāda (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 \textit{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 (\textit{Pratibhasika}) and the conventional (\textit{Vyavaharika}) 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 \textit{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 (\textit{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 Gaudapâda’s Kârikâs, which promulgate the doctrine called Ajâtavâda (the doctrine of no creation), which obliterates the line of cleavage between the Prâtibhâsîka and the Vyâvahârîka 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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ERRATUM

Read *Tranquillity* as headings for Ch. XVIII.
CHAPTER I

INSTRUCTION ON SELF-REALIZATION

जनक उवाच।
कथं ज्ञानमचार्यति कथं मुक्तिभविष्यति।
वैराग्यं च कथं प्रारम्भेत्रुहि मम प्रभो॥१॥

जनक: Janaka Ṛvaḥ said:
कथं How (सोकः: man) ज्ञानम् knowledge अवाप्रोति 
acquires कथं how मुक्ति: liberation भविष्यति will be 
कथं how वैराग्यम renunciation आतं is secured च and 
प्रभो O Lord एतद् this मम me बृहि tell.

Janaka asked:

1. How can knowledge\(^1\) be acquired? How can liberation\(^2\) be attained? How is renunciation\(^3\) 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 उपाचरः

मुक्तिमिच्छिसि चेततात विषयायु विषयबन्धजः

श्रमार्जनेशयतोपसतं पीयुषबन्धजः ॥२॥

अष्टावक्र: Ashtávakra Ṛvaḥ said:

तात्र O child चेतु if (ले you) मुक्तिम् emancipation इच्छिसि wish (तहि then) विषयायु the objects of the senses विषयबन्धजः like poison लज्ज shun श्रमार्जनेशयतोपसतं forgiveness, sincerity, kindness, contentment and truth पीयुषबन्धजः like nectar सज seek.

Ashtávakra replied:

2. If you aspire after liberation, my child, shun the objects¹ of the senses as poison and seek forgiveness, sincerity², kindness, contentment and truth³ 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 पुर्थ्वी न जलं नापिन्ने वायुचोरिन्ने वा भवान्।

एष्य साक्षिणमात्मां चिदौर्यं बिद्रितं मुक्ते॥३॥

भवान् You पुर्थ्वी earth न not जलं water न not अध्या: fire न not वायु: air न not वा: ether न not वा: or ( ले you ) मुक्ते for liberation आत्मानां Self एष्य of these साक्षिण witness चिदौर्य consciousness itself बिद्रि know.

3. You are neither earth, 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 वैहें पृथक्कण्ठय पवित्र स्वदेश तिरस्कृति ।
अधुलेघ हनुली शान्ति: कन्यामुखूच्चे समविष्टिं ॥३॥

यदि If ( in you ) वैहें body पृथक्कण्ठय separating विकल्प in Intelligence विश्राम्य resting तिरस्कृति remain ( तवहि then तस्म यह ) अधु लेघ now एव even हुली happy शान्ति: peaceful कन्यामुखूच्चे free from bondage समविष्टिं 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.

[4 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.]
5. You do not belong to the Brâhmana or any other caste or to any Ashrama.\(^1\) You are not perceived\(^2\) by the eyes. Unattached, formless and witness of all are you. Be happy.\(^3\)

\(^1\) *Ashrama*—the four well-known stages of a Hindu’s life prescribed by the scriptures,—Brahmacharya (Student Life), Gârhashthya (Householder’s Life), Vânaprastha (Forest Life) and Sannyâsa (Life of Renunciation).

\(^2\) *Perceived* etc.—i.e. never an object of sense-knowledge.

Neither caste, Ashrama 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,¹ pleasure and pain,² 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 कर्तात्मक्यम् नाम महाकुक्ष्यमाहिदंशितः।

नाहं कर्तात्मिकं विश्वासामृतं पीत्वा सुखी भव॥८॥

अहं I कर्ता doer इति this अहं मामात्मक्यम् नाम महाकुक्ष्यमाहिदंशितः: bitten by the great black serpent of egoism (तमस् you) अहं I कर्ता doer न not इति such विश्वासामृतं nectar of faith पीत्वा 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 विश्वुद्वैपो ज्ञातं निश्चयवहितः।

प्रज्ञाल्याज्ञानगहनं वीतशोकः सुखी भव॥८॥
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.]

Surely one who considers oneself free 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.

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.
ourselves as the eternally free Self, the binding thought will vanish and we shall realise that we were ever free.]

अत्मा साक्षी विस्मु: पूर्ण एको मुक्तिधिविदक्रियः।
अस्ख्यो निस्प्रहः शान्त्व भ्रामः संसार्वावनिचः॥१२॥

आत्मा Self साक्षी witness विस्मु: all-pervading पूर्णः
perfect एकः one मुक्तः free चित्तव Intelligence अक्रियः ac-
tionless अस्ख्यः unattached निस्प्रहः desireless शान्तः
quiet भ्रामः through illusion संसार्वावनिचः of the world हृ
as if ( भवतिः 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.]

कृष्टस्य बोधमहेत्तमात्मानं परिभाषाय ।
आभासोऽवै भ्रमं मुक्ता मायं बाध्यमयात्तर्मः॥१३॥

अहम् I आभास: reflection (of Self) ( इति this ) अभ्रमं
illusion मुक्ता giving up बाध्यमय external अथ then आन्तरं
internal मायं identifications (of the Self) ( च and मुक्ता relinquishing ) कृष्टस्य immovable बोधमय Intelligence अङ्गेत् non-dual आत्मानं Self परिभाषाय 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\(^2\) self (individual soul)."

\(^1\) *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).

\(^2\) *Reflected etc.*—finite consciousness which according to a school of Advaitins is the reflection of the Self in the mind.]

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.

\(^1\) *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.]
निःसङ्गः निर्विक्योऽसि त्वं स्वप्रकाशो निरक्षः।
अयमेव हि ते बन्धः समाधिमनुनिष्टिः॥१५॥

लं You निःसङ्गः unattached निर्विक्यः actionless स्वप्रकाशः self-effulgent निरक्षः without blemish असि are अयम् this एव indeed हि surely ते your बन्धः bondage (यत् that त्वं you) समाधिम् meditation अनुतिष्टिः practise.

15. You are unattached, actionless, self-effulgent and without any blemish. This indeed is your bondage¹ 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.]

त्यो व्यासमिदं विश्वं त्वरिः प्रोतं यथार्थम्।
शुद्धज्वलसङ्गपस्तन्त्र मा गमः शुद्धचित्तात्म॥१६॥

इदं This विश्वं universe त्यो by you व्यासं pervaded त्वरिः in you प्रोतं diffused ( च and ) त्वं you यथार्थम् really शुद्धज्वलसः Pure Consciousness by nature (असि are) शुद्धचित्ताः little-mindedness मा not गमः attain.
16. You pervade¹ this universe and this universe exists² 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.]

(तव you ) निर्पेक्ष: unconditioned निर्विकार: immutable निर्म: devoid of bulk and form शीतलाशय: of cool disposition अगाधज्ञ: of unfathomable intelligence अकुल: unperturbed (अति are अत: so तव you ) चिन्मात्रचासन: desiring for Intelligence alone भव be.

17. You are unconditioned, immutable, formless, unimpassioned,¹ of unfathomable² 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.]
साकारमूलतं विद्वि निराकारं तु निध्वलम् ।
पत्तत्त्ववोपदेशोऽनु पुनर्भवसममवः ॥१८॥

साकारम् That which has form अन्तः unreal विद्वि
know निराकारं the formless तु but निध्वलम् permanent
t Temporary (विद्वि know) एततत्त्ववोपदेशों by this instruction about
truth पुनर्भवसममवः possibility of rebirth न not (अस्ति is )

18. Know that¹ which has form to be
unreal and the formless² to be permanent.
Through this spiritual instruction you will
escape³ 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 identifica-
tion 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.]

थथ्यावाद्यङ्गमध्यस्थे रूपेन्नत्त: परितत्त्वृ सः ।
तथ्यावास्सिन्न शरीरेः परिति: परमेश्वरः ॥१६॥

यथा As एव just आद्यङ्गमध्यस्थे existing in a mirror
रूपे in an image अत्य: within परिति: without तु and स:
that (आद्यः mirror वर्तते exists ) तथा so एव just अस्सिन्न
in this शरीरे in the body अत्य: inside परिति: outside
(च and ) परमेश्वर: the Supreme Lord ( वर्तते exists. )

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 योम वहिर्न्तयथा घटे।

नित्यं निरन्तरं वहं सर्वभूताणां तथा॥२०॥

यथा As the same एकं the same सर्वं all-pervading योम ether घटे in a jar वहिं: outside अन्तं: inside (च and बर्तते exists) तथा so नित्यं eternal निरन्तरं all-pervasive वहं Brahman सर्वभूताणां in all things (बर्तते exists).

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

THE DISCIPLE'S JOY AT SELF-REALIZATION

जनक उवाचः

अहो निर्जनः शान्तो बोधोऽहं प्रकटते: परः

एताबन्तः कार्यः मोहेनैव विहस्तितः: ॥१॥

जनक: Janaka उवाच said:

अहो O अहं I निर्जनः: spotless शान्तः: calm प्रकटते: of

Nature परः beyond बोधः: Consciousness (अस्मि am)

अहम् I एताबन्तः this much कार्यः time मोहेन by illusion

एव only विहस्तितः: duped (आसम् 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 Ashtâvakra, 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.]
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.]

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

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

2 Now—after being instructed by Ashtâvakra.]

यथा न तोयतो मित्यास्तरऽः फेनुबुद्धे:।
आत्मनो न तथा मित्येच्यं विश्वमात्मचिन्हिन्तम्॥४॥

यथा As तयता: waves फेनुबुद्धे: foam and bubbles (च and) तयता: from water न not भिन्ना: different तथा so आत्मचिन्हिन्तं emanating from the Self विश्वम् universe आत्मन: from the Self न not भिन्नम् different.

4. As waves, foam and bubbles are not different from water, even so the universe¹ emanating from the Self is not different from it.

[¹ Universe etc.—According to Advaita philosophy, the Ātman 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 I.verse 10].
5. As cloth when analysed is found to be nothing but thread, even so\(^1\) this universe, duly considered, is nothing but the Self.

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

\textit{वर्णिते कस्या तेन व्याप्ति शैक्षरा।}

\textit{तथा बिश्वं मधी कल्पतं मया व्याप्तं निर्मातरं।}
6. Just as sugar generated in sugar-cane juice is wholly pervaded by it (juice), even so the universe produced in me¹ is permeated by me through and through.

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

¹ Me—my real nature, i.e. the Self. In the subsequent verses also the 'I' and 'me' mean the Self and not the Jiva.]

आत्माशानामाज्जननाति आत्माशानामा भास्ते ।
रज्ज्वशानामदिश्राविति तज्ज्वशानामहास्ते न हि ||७||

आत्माशानात् From the ignorance of the Self ज्ञान world भाविति appears आत्माशानात् from the knowledge of the Self न not भास्ते appears हि verily रज्ज्वशानात् from non-cognition of rope अहि snake भाविति appearsतज्ज्वशानात् from the recognition of that न not भास्ते 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.]

प्रकाश: मे निजं रूपं नातिरिक्तस्य तत:  
यदा प्रकाशते बिश्वं तदाहं मासं पर्य हि ॥६॥

प्रकाश: Light is my own nature अहं ततः  
from that अतिरिक्त: different न not अस्मि अम मया when  
बिश्वं universe प्रकाशते manifests तदा then अहम I एव  
alone हि surely भासे 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, there-  
fore, implies really the manifestation of the Self.]

अहो विकलितं विश्वमः बारी भासते ।  
रूपं श्रुतं फणी रज्जो वारिण्यं करं यथा यथा ॥६॥

अहो O यथा as श्रुतं in the mother of pearl रूपं silver  
रज्जो in the rope फणी snake सुधर्यं करं in the sunbeam वारि  
water (भासते appears तथा so) अज्ञानात through ignorance  
विकलितं imagined विश्व universe मयं in me भासते 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 sunbeam.

\(^1\) Silver etc.—All these three are classical examples of Adhyāśa—superimposition through illusion.

\(^2\) Water—refers to mirage.]

मत्तो चिनिन्तन्त विश्वं मयेष्व हयेष्वति ।
मुद्रि कुम्भो ज्ञेते वीचि: कनके कटकं यथा ॥१०॥

यथा As कुम्भ: jug मुद्रि in clay वीचि: wave ज्ञेते in the water कटकं bracelet कनके in gold ( ल्यम् एति dissolves तथा so) मत्त: from me चिनिन्तन्त emanated.विश्व universe मधि in me एव सुरेय ल्यम् dissolution एति 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.
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 महं बिनाशो यस्य नास्ति मे ।
रघुनान्दस्तम्ययां जगव्यऽपि तिष्ठत: ॥१२॥

अहो Wonderful अहं I रघुनान्दस्तम्ययां from Brahmā down to the clump of grass जगव्यऽपि when there is destruction of the world अपि even तिष्ठत: existing यस्य whose मे my बिनाशः destruction न not अर्थी is (तसे to that) महं to myself नमः adoration.

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

[¹ Myself—in the absolute sense.]

अहो अहं नमो महामेकोर्ह देहवानपि ।
कचिद् गण्ता नागण्ता व्याप्ति विभववस्थितं ॥१२॥

अहो Wonderful अहं I महं to myself नमः adoration देहवान अपि having a body अपि even अहम् ¹एकः single (अस्मि am) (अहं I) कचिद् anywhere न not गण्ता going (कुतः: from anywhere) न not आगण्ता coming (अहं I) कविश्रं universe व्याप्ति pervading अवस्थित: existing (अस्मि 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 Ātman which is ever immutable.]

अहं अहं नमो महं दक्षो नास्तीह मतस्मः |
असंस्फृष्ठ शरीरेण जैन विश्व निरं धृतम् ||१३||

अहं Wonderful अहं I महं to myself नमः adoration इह in this world मतस्मः like me दक्षः capable न not अस्ति is जैन for शरीरेण with the body असंस्फृष्ठ without touching निरं ever विश्व universe (मया by me) धृतम् is borne.

13. Wonderful am I! Adoration to myself! There is none¹ 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 महां यस्य मे नास्ति किंचन ।
अथवा यस्य मे सर्वं यदाध्यज्ञयंगोचरम् ॥१४॥

अहो Wonderful अहं I यस्य whose मे my किंचन anything न not अस्ति is अथवा or यत् which वाक्यमनस्सोचरं within the range of speech and mind (तत् that) सर्वं all यस्य whose मे my (तस्मै to that) महां 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.

\(^1\) 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.

\(^2\) All etc.—Because the Self has created the universe and supports it.

\(^3\) Thought etc.—This phrase refers to the phenomenal nature of the universe,—for only phenomena can be thought and spoken about.]

श्यां श्रेयं तथा श्यां त्रितयं नास्ति वास्तम् ।
अज्ञानाद्वाति यज्ञेन सोहमस्मिन निर्जनः ॥१५॥

श्यां Knowledge श्रेयं knowable तथा as well as श्यां knower त्रितयं triad वास्तव in reality न not अस्ति is यत्र where इद् this (त्रितयं triad) अज्ञानात् through ignorance भावति appears निर्जनः stainless सः that अहम् I अस्ति am.
15. Knowledge,¹ knower and knowable—these three do not in reality exist. I am that stainless² (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.]

वैविद्यूतम्भो दुःखं नान्यतर्यासित भेषजम् ।
स्थितमेंतन्त्रशा सर्वं एकोधां चिन्तात्लोकसः।

अहो Oh दुःखं misery वैविद्यूतम्भं having duality as root (अस्ति is) अहम् I एक one चिन्तात्लोकसः bliss अयतः pure (अस्तिक्षम am) एतत् this सर्वं all दुःखं visible object स्त्रया unreal (अन्यतः अस्तित्व is इति बोधात् except this knowledge) तस्य of that दुःखः of misery अन्यतः other भेषजम् remedy न not अस्तित is.

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 (upon myself). Constantly reflecting in this way, I am abiding in the Absolute.  

[1] Limitation—viz., egoism, mind, body, etc.  

18. I have neither bondage nor freedom. The illusion having lost its support has ceased. Oh, the universe, 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.

*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.*

*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.*

**Sahasrāraṁ dviṁ bhir ātmanām mānī bhir ātmaṁ ca tattvātmam kuryatāyaḥ**

इदं This सश्रीरं with the body विष्णु universe न not किष्ठात anything आत्मा Self शुद्धचिन्तामां Pure consciousness alone च and ( भवति is) इति this (मया by me) निष्ठितं known for certain तदं so अध्यज्ञना now कस्मिन् on which क्षणम् imagination (स्मात् 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 now¹ can imagination² be possible?

¹ *Now—When ignorance has been destroyed.*
² *Imagination—i.e. of the universe and the body.*
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.]

अहो जनसूक्ष्मतः व ब्रैंत तत्ततो मम ।
अरण्यमिच संख्रुतस्य रति करवाण्यहम् ॥२१॥

अहो Oh द्वेष दuality न not पश्चात: seeing मम my जनसूक्ष्मतः in the multitude of human beings अपि even अरण्यमिच wilderness इत्य as if संक्रामतं become अहं I के where रति attachment करवाणि should do.
21. O, I do not find any duality. Even the multitude of human beings, therefore, has become like a wilderness.¹ What² 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 my self to what should I attach myself?]

नाहं देहों म में देहों जीवों नाहमध्ये हि चित्।
अयमेव हि में बन्ध आसीत् या जीवितेः स्मृत्तः॥२२॥

अहं देहः body न not म में my देहः body न not अहं I जीवः finite self न not अहं I हि surely चित् intelligence जीविते to life या that स्मृत्तः desire ( आसीत् was) अयम् this एव alone हि surely मे my बन्धः 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 bondage² 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.]
अहो भूवनक्षोएविच्छिन्नेद्वाराष्ट्रवादृक्ष समुल्लिथतम् ।
मध्यनन्तमहाम्मोभी चित्तवाते समुदयते॥२३॥

अहो Oh अन्तमहाम्मोभी in the limitless ocean मध्य
in me चित्तवाते the wind of the mind समुदयते rising
( सति being) विचित्रे: diverse भूवनक्षोएः waves of worlds
वारा इत्यदृश्यन् immediately समुल्लिथतम् are produced.

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.]

मध्यनन्तमहाम्मोभी चित्तवाते प्रशाम्यति ।
अभाव्याधीचारणम् जगत्यो विन्द्वरः॥२४॥

अन्तमहाम्मोभी In the limitless ocean मध्य in me
चित्तवाते the wind of the mind प्रशाम्यति ceasing जीवाणिजः:
of the embodied self, the trader जगत्यो: the ark
of the universe अभाव्याधी through misfortune विन्द्वरः:
apt to be destroyed (भवति becomes).

24. With the calming of the wind of the mind in the infinite ocean of myself,
the ark of the universe of Jīva¹ the trader, unfortunately meets destruction.²

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

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

मध्यनन्तमहामोघाय अध्यं जीववीचयः ।
उच्चन्ति प्रवत्ति खेलन्ति प्रविष्णन्ति स्वभावतः ||२५||

आध्यं Wonderful अन्तमहामोघाै in the limitless ocean मध्य in me जीववीचयः the waves of individual selves स्वभावतः according to their nature उच्छन्ति rise प्रवत्ति strike खेलन्ति play प्रविष्णन्ति 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.

²According etc.—according to the state of the ignorance and Karmas of the Jivas.]
CHAPTER III
TEST OF DISCIPLE'S SELF-REALIZATION

अष्टावक्र उवाच

अविनाशिनमातमानेकं विज्ञाय तत्त्वतः ||
तत्त्वात्मःस्य धीरस्य कथमथा ज्ञाने रति: || १ ||

अष्टावक्र: Ashtavakra उवाच said:

आत्मां Self तत्त्वत: in its true nature अविनाशिनमु इndestructible एकं one विज्ञाय knowing आत्मःस्य of the knower of Self धीरस्य of one who is serene तव your कथं how अथां ज्ञाने in the acquisition of wealth रति: attachment (अपि is).

Ashtavakra said:

1. Having known yourself as really indestructible and one, how 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. Ashtavakra 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?]
अत्माणानां हृद प्रीतिविषयभ्रमगोचरे || २ ||
शुचेक्रेणानां लोभो यथा रजतविषयं || २ ||

अहो Alas yatha as śuchē: of pearl-oyster abhājant: from ignorance rājatvibhṛme illusion of silver (satī being caused) lōmbhā: greed (bhavati is tatha so) aṭmaṇānāt from ignorance of the Self viṣayabhṛmatvānāhre in the objects of illusory perception prītī: attachment (bhavati 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.

[Asṭāvakra 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 यवेदं तर्ज्जु इव सागरे ।
सोऽहमस्वरूपिति विज्ञाय फ़ि दीन इव धारवसि || २ ||

सागरे In the ocean tarjju: waves īv like yatra where īv this viśve universe sūratī appears s: that antah. īv ātmam ātmaṁ this viśve knowing kīṁ why dīnā: poor īv like (tāṁ you) dāravasi run.
3. Having known yourself to be That in which the universe appears like waves on the sea, why do you run about like a miserable being?

[¹ Why etc.—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.]

श्रुतवापि शुद्धचेतन्यमात्मानमतितिसुन्दरम् ।
उपस्थेत्त्यन्तरसंस्को मालिन्यमधिगच्छति || ४ ||

अत्मानं Self शुद्धचेतन्यं Pure Consciousness अतिसुन्दरं surpassingly beautiful शुन्या hearing अपि even ( जन: person कथं how) उपस्थे to generative organs अत्यन्तसंस्कः deeply attached ( सन् being) मालिन्यम् impurity अधिगच्छति attains.

4. Even after hearing oneself to be Pure Consciousness and surpassingly beautiful, how can one be attached to lust and thus become unclean²?

[¹ How etc.—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.

²Unclean—Lust creates and increases the body-consciousness and is an unclean condition of mind. It clouds spiritual consciousness.]
सर्वभूतेऽसु चातमान न सर्वभूतानि चातमानि ।
सुनेज्जानंत आश्चर्यं ममत्वमं तु वच्चति ॥ ५ ॥
सर्वभूतेऽसु In all things आत्मानं Self सर्वभूतानि all things च also आत्मनि in Self च and जानतः knowing सुनेः of the sage ममत्वम् egoism अनुवलते continues (इति this) आश्चर्यम् 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.]

आस्थितः परमाद्वैतं मोक्षार्थं विन्मस्थितः ।
आश्चर्यं कामवश्च चिकलः केलिनिष्ठया ॥ ६ ॥

परमाद्वैतं In supreme non-duality आस्थितः abiding मोक्षार्थं in the end of liberation व्यवस्थितः fixed अविन even (जनः man) कामवश्च subject to lust (सन्ते being) केलिनिष्ठया by the practice of amorous pastimes विकलः weakened (इति this) आश्चर्यम् 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.

["Emancipation—should be afraid of losing their so-called individuality. Vide Māndukya Kārikā अमये भयदर्शिनः ।"]
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 Sādhaka have been described. Ashtāvakra 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 Jnāni 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.]

चेष्टमान्ं शारीरं स्वं पश्चात्यन्यशारीरिकरत् ।
संस्तवे चापि निन्दायां कर्यं क्षुभ्येत् महाशयं ॥ १० ॥

महाशयं: The high-souled one's own शारीरम् body अन्यशारीरिकरत् like another’s body चेष्टमान्ं acting पश्चाति sees (तस्मात तस्मात so स: he) संस्तवे in praise निन्दायां in blame च and अपि even कर्यं how क्षुभ्येत् 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 \textit{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 oneself, one is not affected by praise or blame.}

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

\[\textbf{मायामात्रमं विश्वं पश्यन् विगतकौतुकः।}
\]

\[अपि सञ्चिहिते मृत्यूं कर्थं सत्यति धीरति:।॥ ११ ॥
\]

\[This विश्व universe मायामात्र mere illusion पश्यन् seeing विगतकौतुकः with curiosity gone धीरति: one of steady mind मृत्यूं death सञ्चिहिते approaching (सति being) अपि even कर्थ how सत्यति fears.\]

11. Realizing this universe as mere illusion and losing\(^1\) all interest therein, how can one of steady mind fear\(^2\) even the approach of death?

\[\textit{Losing etc.—}{One cannot have any interest in a non-existent thing.}

\[\textit{Fear etc.—}{The Self is eternal,—birthless, deathless. Births and deaths are really illusory phenomena. A knower of Self, therefore, has no reason to be afraid of the dissolution of the body, by which the Self is not affected in the least. Cf. Gita II. 18-18.}\]
निःस्फूर्त मानसं यस्य नैराश्येवः पि महात्मनः।
तस्यात्मानंतरस्य तुज्ञना केन जायते॥ १२॥

यस्य Whose नैराश्ये in disappointment अपि even मानसं mind निःस्फूर्त free from desire महात्मनः of great-
souled आत्मानंतरस्य of him who is satisfied with Self-
knowledge तस्य his केन with whom तुज्ञना 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?

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

स्वभावाद्वै जानानो दृश्यमेतस्म किष्कन ।
इदं प्रायत्नेदं त्याज्यं स किं पश्चाति धीरंधी॥ १३॥

एतत् This object of perception स्वभावात् in its nature एव verily न not किष्कन anything (इति this) जानानो knowing धीरंधी: steady-minded स: that (जनः man) इदं this प्रायत्नेदं acceptable इदं this त्याज्यं rejectable (इति this) किं why पश्चाति 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?

\(^1\) *Object*—the internal and external universe.

\(^2\) *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.]

अन्तस्त्यक्षकायस्य निद्रेन्द्रस्य निरांशिषः ।
यद्यश्यायागतो भोगो न हुःखाय न तुषये ॥ १४ ॥

अन्तस्त्यक्षकायस्य Of one who has given up worldly attachment from the mind निद्रेन्द्रस्य of one who is beyond the pairs of opposites निरांशिषः of one who is free from desire यद्यश्यायागतः coming as a matter of course भोगः experience हुःखाय for pain न not (अवतिः is) तुषये for pleasure (च and) न not (अवतिः 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.

\(^1\) *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

अष्टावक्र उवाच

हन्तात्मकस्य धीरस्य खेलतो भोगलीख्या

न हि संसारवाहीकैनूँहैं सह समानता ॥ १ ॥

अष्टावक्र: Ashtávakra उवाच said:

हन्त Oh भोगलीख्या with the game of enjoyment खेलत: playing धीरस्य of the man of understanding आत्मकस्य of the knower of Self सुझः deluded संसारवाहीकैं: the oxen of the world सह with समानता equality or similarity न not हि surely (अस्ति is).

Ashtávakra said:

1. Oh, the man of understanding, the knower of Self who\(^1\) plays the game of life has no similarity to the deluded beasts\(^2\) 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.]

यत्वेद्द भेष्टाश्च दीनाः: जकाचाः सघनेवता: ॥

अहो तत्र स्थितो योगी न हर्षमुखगच्छति ॥ २ ॥
अहो सुकायः: beginning with Indra सवैंवतः: all
gods यन्तः which state प्रेप́वः: hankering after दीनः:
unhappy (हर्दन्ते become) तत्त्र there स्थितः: abiding
योणी Yogi हस्तं elation न not उपस्थतति attains.

2. Oh, the Yogi does¹ not feel elated
abiding in that state² which Indra and all
other gods hanker after and become
unhappy.³

¹ Does etc.—Because he feels that to be only
natural to himself. We feel elated only when any-
thing unaccustomed, yet much-coveted, happens to
us. But Satchidánanáda 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.]

तत्ज्ञस्य पुरुष्यपापाम्यां स्पष्टोऽहन्तवे जायते।
न ह्याकाशस्य द्रूमेन दृश्यमानापि सक्षर्ते: || 3 ||

तत्ज्ञस्य Of one who has known That अन्तः: inside
पुरुष्यपापाम्यां with virtue and vice स्पष्टः: touch हि surely
न not जायते is हि as आकाशस्य of the sky द्रूमेन with
smoke सक्षर्ते: contact दृश्यमाना appearing अपि even न
not( जायते exists).

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.
4. Who can prohibit that great-souled one who has known this entire universe to be the Self alone, from 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.]
renouncing desire and aversion सामध्यं strength (भवति is).

5. Of the four\(^1\) kinds of created beings from Brahmâ down to the clump of grass, it\(^2\) is the wise one alone who is capable of renouncing desire and aversion.

\(^1\) *Four etc.*—namely, Jarâyujâ (born from uterus), Andaja (born from egg), Svedaja (generated by warm vapour or sweat) and Udbhijja (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 Brahmam, 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.

\[
\text{आत्मानमहिमं कधिक्रजानाति जगदीश्वरं । ।}
\text{यद्रीचि तत् स कुर्हे न भयं तस्य कुञ्जचित् \| ॥ ६ ॥}
\]

कक्षित् Scarcely one आत्मानम् Self अद्वयं non-dual जगदीश्वरं lord of the universe जानाति knows स: he यत् which वेत्ति knows तत् that कुर्हे does तस्य his कुञ्जचित् anywhere भयं fear न not (अति 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\textsuperscript{1} and has\textsuperscript{2} no fear from any quarter.

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

\textsuperscript{2}Has etc.—Because he sees nothing outside himself.]
CHAPTER V

FOUR WAYS TO SELF-REALIZATION

अष्टावक्र उवाच ।

न ते सत्तौद्धित जबलगि कि शुद्धस्वयमस्विनिच्छसि ।
सत्तौद्धिःप्रचं कुर्व्वेरनेवमेव लघुं व्रज ॥ १ ॥

अष्टावक्र: Ashtavakra उवाच said:

ते Your केन with anything अपि verily रहः contact न not अस्ति is (अतः so) शुद्धः pure (तः you) किं what त्यज्यु to renounce ह्येच्छसि wish सत्तौद्धिःप्रचं dissolution of the complex कुर्व्वेन effecting एवम् thus एव surelyलयं Dissolution व्रज attain.

Ashtavakra 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.¹

¹ 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 exist,—the Absolute.]

उदैति भक्तो विस्वे वारिष्ट्रिव बुद्वुदः ।
इति बाल्वेकमात्मानमेवमेव लयं व्रज ॥ २ ॥

वारिष्ट्रे: From the sea बुद्वुदः bubbles इव like भक्तः from you विस्वे universe उदैति rises इति thus आत्मानम् Self एकं one जाना knowing एवम् in this way एव वरिष्ट्रे verily लयं Dissolution व्रज attain.

2. The universe rises from you like\(^1\) bubbles rising from the sea. Thus\(^2\) know the Atman to be one and enter even thus into (the state of) Dissolution.
[\(^1\) Like etc.—thus showing that the reality of the phenomenal world is no other than the Self itself.]

\(^2\) Thus—The knowledge that \textit{Atman} alone exists negates the phenomenal world and thus the Absolute is realized.\]

\textit{प्रत्यक्षमण्यवस्तुत्वादिब्रह्म नास्त्यमऽऽते त्वचि ।}

\textit{रज्जुसर्पः इच्छा व्यक्तमेवमेव लघं वजः ॥३॥}

\textit{रज्जुसर्पः:} The snake in the rope \textit{इच्छा} like \textit{व्यत्तं} manifested विद्यम् universe प्रत्यक्षम् visible \अपि though \अवस्थतः on account of being unsubstantial \अमऽऽते pure त्वचि in you न not आस्ति is \एवम् thus \एव verily लघं \textit{Dissolution वजः} attain.

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.

\[^1\textit{Manifested etc.}—This classical example of the snake in the rope indicates that the universe which has been superimposed on the Self is really non-existent.\]

\[^2\textit{Pure}—The illusion of the world can never affect the Self.\]

\[^3\textit{Thus}—having known the universe to be non-real.]\]
पूर्ण: Perfect समदुःखुः: to whom misery and happiness are the same आशानेराश्योः: in hope and despair सम: same समजीवित्मुः: to whom life and death are the same सत्त: being (त्वम् you) एवम् thus एव verily लघ्यं 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 Ātman 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

अष्टवाक्र उवाच

आकाशज्वलनलोकं घटवत् प्राकृतं जगत्।

इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लघः॥१॥

अष्टवाक्र: Ashtavakra उवाच said:

अहम् महाकाृत्ते लिखे space अमेद्यम् limitless प्राकृतः phenomenal जगत् world घटवत् like a jar इति this ज्ञानं Knowledge ( that is ) तथा so एकत्रिक्य of this लघः: relinquishment न not ग्रहः: acceptance न not लघः: dissolution( न not ज and भविति is ).

Ashtavakra said:

1. Boundless as space am I. The phenomenal\(^1\) world is like\(^2\) a jar. This\(^3\) is Knowledge. So\(^4\) it\(^5\) has neither to be renounced nor accepted\(^6\) nor destroyed.\(^7\)

\(^1\) Phenomenal—Prakrita—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 Ashtavakra 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 Atman 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 सं प्रपञ्चो वीचिस्तिमः  ।
इति भ्रान्तं तथैतत्त्वं न त्यागो न प्रहो लयः ॥२॥

स: That अहं I महोद्धिः ocean इः like (असिं am)
प्रपञ्चः phenomenal universe वीचिस्तिमिः like the wave (भवति is) इति etc. as before.
2. That I am like 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 शुक्लस्मिनाशो रूपविद्वद्ववकल्पना।
इति ज्ञानं तथैतस्य न त्यागो न प्रहोऽचयः।॥३॥

श: That अहं I शुक्लस्मिनाशः like mother-of-pearl (अस्मि am) विद्वद्ववकल्पना the world-projection रूपवत् like silver (सत्त्विः is) इति etc. as before.

3. That I am like mother-of-pearl; and the world-projection is like 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 भवि।
इति ज्ञानं तथैतस्य न त्यागो न प्रहोऽचयः॥३॥

अहं I वा indeed सर्वभूतेषु in all beings (अस्मि am) श्यो and सर्वभूतानि all beings मयि in me (सत्त्वि are) इति etc. as before.
4. I\textsuperscript{1} am indeed in all beings and all\textsuperscript{2} beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

\textsuperscript{1} I etc.—I am the inner substance of all beings.

\textsuperscript{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 ।

मय्यन्तमहाम्भोधी बिब्यष्टिः इतस्तत: ।
भ्रमित्व स्वान्तवालेन न ममास्त्यसहिष्ष्णुता ॥१॥

जनक: Janaka उवाच said:

अवन्तमहाम्भोधी In the boundless ocean मथि in me
बिब्यष्टिः: the ark of the universe स्वान्तवालेन by the wind
of its own nature इतस्तत: hither and thither भ्रमित्व
moves मय्य my असहिष्ष्णुता impatience न not अस्ति 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 भावस्तत्रान्ते निरञ्जने |

इत्यतःकोर्पस्पृहः शान्ति एतदेवाहमास्थितः ||३॥

आत्मा Self भावेषु in the objects न not (अस्ति is) भाव: object अनन्ते limitless निरञ्जनेन stainless तत्र in that (Self) नो not (अस्ति is) इति so (आत्मा Self) अस्तकः unattached अस्पृहः desireless शान्ति tranquil (अस्ति is) एतद् this एव alone अहम् I आस्थितः 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.]
अहो Oh अहं I चिन्मात्रं Conscience itself एव surely जगत् world इन्द्रजालम् like a magic show अतः so मम my कुः where कथं how हैयोपादेयकल्यणा thought of the rejectable and the acceptable (स्वात् can be).

5. Oh, I am really Consciousness 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. 18.]
CHAPTER VIII

BONDAGE AND LIBERATION

अष्टाध्याय: उवाच

तदा कथो यदा चित्तं फिष्किद्राम्भितं शोचति।
किष्किद्राम्भितं गृहाति फिष्किद्रृत्यातिं कुप्यति॥१॥

अष्टाध्याय: Ashtāvakra उवाच said:

यदा When चित्तं mind किष्किद्रतं anything वायुिति desires शोचति griefs किष्किद्रतं anything मुख्ति rejects गृहाति accepts किष्किद्रतं anything हृद्यति feels joy for कुप्यति feels angry for ( च and ) तदा then वन्य: bondage (अस्ति 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 मुक्ति यदा चित्तं न वायुिति न शोचति।
न मुख्ति न गृहाति न हृद्यति न कुप्यति॥२॥

यदा When चित्तं mind न not वायुिति desires न not शोचति griefs न not मुख्ति rejects न not गृहाति accepts न not हृद्यति 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 सत्कं कास्यपि हृद्धिषु
तदा मोक्ष्यो यदा चित्तमस्तकं सर्वहृद्धिषु॥३॥

यदा When चित्तं mind कास्य अथि to any one हृद्धिषु the sense-organs सत्कं attached तदा then बन्ध: bondage यदा when चित्तं mind सर्वहृद्धिषु in all the senses असत्कं un-attached तदा then मोक्ष: 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.]

\[
\text{यदा नाहं तदा मोक्षः यदाहं बन्धनं तदा ।}
\text{मत्वेति हेल्या किष्किष्त् मा गृहाण विमुख् मा ॥८॥}
\]

\[
\text{यदा When अहं I न not तदा then मोक्षः liberation यदा when अहम् I तदा then बन्धनम् bondage इति thus मला thinking हेल्या easily किष्किष्त् anything मा not गृहाण accept मा not विमुख् reject ( वा or ).}
\]

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 ।

ऋताक्रते व द्वन्द्वानि कदा शान्तानि कस्य वा ।

एवं भालेह निर्वेदाद्वच त्यागपरोऽभवति ॥१॥

अष्टावक्र: Ashtāvakra said:

ऋताक्रते The done and the not done द्वन्द्वानि pairs of opposites च and कदा when कस्य whose वा or शान्तानि ended (भवति are) एवं thus ज्ञाता knowing हूँ in this निर्वेदाद्वच through indifference त्यागपर: intent on renunciation अत्रती desireless (lit., one not observing any vow or performing religious rite or ceremony) भव be.

Ashtāvakra said:

1. Duties done and not done as well as the pairs of opposites—when¹ do they cease and for whom? Knowing thus, be intent on renunciation and desireless² 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.]

कस्यापि तात धन्यस्य लोकचेष्टाबलोकनात् ।
जीवितेऽच बुभुक्षां च बुभुत्सोपशामं गताः ||२||

तात Child कस्य whose श्री तस्मि even धन्यस्य of the blessed one लोकचेष्टाबलोकनात् by observing the ways of men जीवितेऽच desire to live बुभुक्षां desire to enjoy बुभुत्सोपशामं desire to know च and उपशामं cessation गताः attained.

2. Rare indeed, my child, is that blessed person whose desire for life, enjoyment and learning have been extinguished by observing¹ 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.]
3. A wise man becomes quiet by realizing that all\(^1\) this is vitiated by the threefold\(^2\) 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.]

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 महर्षोणां साधृणां योगिनां तथा ।
दृष्टं निरंदेशमापनः को न शास्यति मानवः ||५||

क: What मानवः man महर्षोणां of great seers साधृणां of saints तथा as well as योगिनां of Yogis मतं opinion नाना diverse दृष्टं seeing निरंदेशमापनः indifference आपचः attained (संते being) न not शास्यति attains peace.

5. What man is there, who having observed the diversity\(^1\) of opinions among the great seers, saints and Yogis, and become completely indifferent (to learning) does not attain quietude\(^2\)?

\(^1\) 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.
**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 मूर्तिपरिव्रावं चैतन्यस्य न किं गुरुः ।
निर्वेद्यसमतायुक्तवा यस्तार्थयति संस्कृतेऽ ||6||

य: Who निर्वेद्यसमतायुक्त by indifference, sameness and reasoning चैतन्यस्य of Pure Consciousness मूर्तिपरि-
ङ्गने realization of the true nature कृत्वा gaining संहरें जाने man ) तार्थयति saves स: he किं (interrogative) गुरुः 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, equanimity**¹ 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.

²He 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

Look upon the modifications of the elements as nothing in reality but the primary elements themselves and you will be free from bondage and abide in your true self.

\[1 \text{ 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.}

\[2 \text{ Free etc.—Bondage consists in attraction to the body and things of the world, which are but different modifications of the primary elements. Freedom lies in foregoing that attraction.} \]
Desire alone is the world. Do you, therefore, renounce all those. The renunciation of that (i.e. the world) follows the renunciation of desire. Now you may live wherever you are.

[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.

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

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

QUIETUDE

अष्टावक्र उचाच I

विहाय चेरिएँ काममथः चानर्थसङ्कुल्मोऽ
धर्ममपेतयोहैतुः सर्वभानादनः कुरः II 11

अष्टावक्र: Ashtâvakra उचाच said:

वेरिएँ Enem y काममथः desire अनर्थसङ्कुल्मो full of mischief अर्थः worldly prosperity च and एततः of these two हेतुः cause धर्मम् good work अपि also विहाय forsaking सर्वभान everywhere अनादरः disregard कुरः do.

Ashtâvakra 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. 37-48 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 *summum 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."

स्थ्रेण्द्रज्ञालवनः पश्च्य दिनानि त्रीणि पश्चा वा।
भिन्नश्चविधायावदायादिसम्पदः॥२॥

त्रीणि Three पश्चा five वा or दिनानि days (स्थायिन्यः: lasting) भिन्नश्चविधायावदायादिसम्पदः: friends, lands, wealth, houses, wives, presents and such other good fortunes स्थ्रेण्द्रज्ञालवनः like a dream or a juggler's show पश्चा 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\(^1\) there is desire there is the world. Betaking yourself to firm\(^2\) non-attachment, go beyond desire\(^3\) 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.]

**रत्न रत्न भवेतृण्णा संसारं चिद्रि तत्त्व वै।**

**प्रोद्वेद्यार्यमाधिन्त्य बीततृण्णा: छुङ्ची भवः ॥२॥**

Wherever desire is there there is indeed world know (अतः: so) firm non-attachment adopting free from desire \(छुङ्ची\) happy

\(\text{तुर्श्नामात्रात्मको बन्यस्तत्रायो मृक्ष उच्यते} \)

**भावासंसक्मात्रेण प्रासिद्धिगृहुः ॥३॥**

\(\text{वन्य: Bondage तुर्श्नामात्रात्मक: consists in desire alone}

\(\text{तत्त्वाः destruction of that मृक्ष: liberation उच्यते is called}

\(\text{भावासंसक्मात्रेण by non-attachment to the world alone}

\(\text{छुङ्चुः: constantly प्रासिद्धिः joy from Attainment (भवति}

\(\text{is} \))
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.]

तचेकश्वेतन: शुद्धो जर्ष विभवसतत्तथा।
अविद्यापि न किञ्चितस्ता का बुद्धत्ता तथापि ते ||५||

तं यूएन एक: ओने चेतन: इंटेलिजेंस शुद्ध: पर ( असि are ) विश्व उनर्षे जर्ष देवो इंटेलिजेंस तथा और असतु न्यून-स्तता ( असत्त्व is ) अविद्या इंटेलिजेंस अपि also न not किञ्चित anything ( भवति is ) तथा अपि yet ते your का what सा that बुद्धत्ता 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 खुतः कल्याणि शरीराणि सुखानि च
संस्कारणि नष्ठानि तव जन्मनि जन्मनि॥३॥

संस्कारणि Attached अपि though तव your राज्य king-
dom खुतः sons कल्याणि wives शरीराणि bodies सुखानि pleasures च and जन्मनि जन्मनि birth after birth नष्ठानि 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 commonsense 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?]
अथर्थेन कामेन सुखःतेनापि कर्मणां ।
एश्यं संसारकान्तारे न विद्यान्तमभूत्मन: ||८||

अथर्थेन With prosperity कामेन with desire सुखःतेन कर्मणां with pious deed अपि and अर्थ no need संसारकान्तारे in the dreary forest of the world मनः mind एश्यं from these विद्यान्तम repose न not अभूत 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 Kāma as ideals of life and emphasizing Moksha.]

छतं न कर्ति जन्मानि कायेन मनसा गिरा ।
दुःखमायासदं कर्मेन तद्वा पुरुषर्मयताम् ||८||

( तें You ) कायेन with body मनसा with mind गिरा with speech कर्ति how many जन्मानि births न not दुःखं painful आयासदं involving difficulty कर्म work कर्तं did तत् so अथ to-day अपि even उपर्याप्ताम् 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

भावाभाविकारश्च स्वभावादिति निदर्शी
nिनिविकारो गतिः छुख्खे नैव रोप्योप्यायति।।

अष्टावक्र: Ashtâvakra उवाच said:

भावाभाविकार: Existence, destruction and change च (expletive) स्वभावात् from nature (जानते are) इति this निदर्शी one who has known for certain निविकार: unperturbed गतिः free from pain (सन् being) छुख्खे easily एव (expletive) उपायायति 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.

¹Existence 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.]

ईश्वरः सर्वनिर्माता नेहान्य इति निध्ययी।
अन्तर्गृहितसंबंधः शान्तः कापि न सञ्ज्ञते॥२॥

ईश्वरः Brahman सर्वनिर्माता creator of all इह here अन्य: other न not ( अस्ति is ) इति this निध्ययी one who has known for certain अन्तर्गृहितसंबंधः with all desires gone from within शान्तः calm (सम्भेष) क अपि in anything whatsoever न not सञ्ज्ञते 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 सम्प्रदः काठे दैवदेवतिः निध्ययी।
तुसः स्वस्येनित्रिको नित्यं न वाच्छति न शोचिति॥३॥
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 desire\(^2\) 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.

शुखदुःखे जन्ममृत्यू देवादेवाति निधयि ।
साध्यादेवी निरायास: कुर्वर्षेषु न लिप्यते ॥१॥

शुखदुःखे Happiness and misery जन्ममृत्यू birth and death देवादेवाति through fate एव certainly (भवन्ति are) इति this निधयि one who has known for certain साध्यादेवी not finding it possible to accomplish निरायास: inactive (सन् being) कर्मेऽर्थ doing अपि even न not लिप्यते is attached.
4. Knowing for certain that happiness and misery, birth and death are due to one’s fate, one comes to see that it is not possible to accomplish the desired things and thus becomes inactive and is not attached even though engaged in action.

[Fate—past Karma.

As all that happen in life, are determined by past Karma, we are not free to do everything, however much we may desire them.

Inactive—internally.

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 हुःखं नान्यथे हेति निध्वयी।
तया हीनः सुखी शान्तः सर्वेऽत्र गलितस्युहः॥५॥

Here हुःखं misery चिन्तया through care जायते is produced न not अन्यथा otherwise इति this निध्वयी one who has known for certain तया हीनः devoid of that सुखी happy शान्तः peaceful सर्वेऽत्र everywhere गलितस्युहः: rid of desires (भवति is).

5. One who has realized that care (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.]

\textit{नाहि देहो न में देहो बोधोःहमिति निष्क्रयः ।
कैल्यमिव संप्रासो न स्मरत्युक्तं हृतम् \|३१\|}

अहं मे देहः body न not मे my देहः body न not अहं I बोधः Intelligence is this निष्क्रयः one who has realized कैल्यमिव the state of Absoluteness संप्रासो attained हृत as if अखंत what is not done हृत what is done न not स्मरति 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.

\textit{\textsuperscript{2} 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.}]}

\textit{\textsuperscript{3} Pure—Attachment begets impurity; but attachment is not possible for such a one as is mentioned in the first note.}

\textit{\textsuperscript{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

कायङ्कुल्यासहः पूर्वः ततो वाणिज्यस्तराःहः।
अथ चिन्तास्तरस्तम्भैवेदमेवाहमास्थितः।॥१॥

जनकः जानका उवाच said:

(अहूः I) पूर्वः at first कायङ्कुल्यासहः intolerant of physical action ततः then वाणिज्यस्तराःहः intolerant of extensive speech अथ चिन्तास्तरस्तम्भैवेदमेवाहमास्थितः thus एवम् thus एव verily आस्थितः abide.

Janaka said:

1. First I became intolerant\(^1\) of physical\(^2\) action, then of extensive speech and then of thought. Thus\(^3\) 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.
3 Thus—devoid of any action—physical, vocal or mental; i.e. in a state beyond relativity]

श्रीत्यभावेऽश्वादेंद्रूश्यत्वेऽचात्मन: ।
विक्षेपैकाग्रहद्य एवमेवाहमास्थितः ॥२॥

श्रीत्यभावेऽ—of sound etc. श्रीत्यभावेऽ for want of affection or attachment आत्मनः of Self आत्मनः being no object of perception च और विक्षेपैकाग्रहद्यः with the mind freed from distraction and one-pointed अहम् I एवं thus एव वरिष्ठेति abide.

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.]

समाध्यात्मादिविशिष्टाः व्यवहारः समाध्ये।
एवं विलोक्य नियममेवमेववाहमास्थितः।॥३॥

In distraction caused by superimposition etc., samādhi for concentration व्यवहारः: activity (भवति is) एवं thus नियम rule विलोक्य seeing अहम I एवम: thus एव verily आत्मितः abide.

3. Effort is made for concentration when there is distraction of mind owing1 to superimposition etc. Seeing2 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.]

हेयोपदेयविरंदेवं हर्षविषादयोः।
अभावाद्य हे ब्रह्मवेचमेववाहमास्थितः।॥४॥

हे 0 ब्रह्मन् Brahman हेयोपदेयविरंदेव, owing to the absence of the rejectable and the acceptable एवं as
well as हर्षनिषादनी : of joy and sorrow अभावात् because of absence अव to-day अहम् I एवम् thus एव verily आस्थित: abide.

4. Being devoid of the sense of the rejectable and the acceptable, and having no joy and sorrow, thus, 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.]

आधमानाघ्रम्य ध्यानं चित्तस्वीकृतवर्जनम्।
विकल्पं मम कृत्स्वतैरनैवभावाभास्ति: ॥५॥

आधमानाघ्रम्य Stage of life or no stage of life ध्यानं meditation चित्तस्वीकृतवर्जनम् renunciation of what is accepted by the mind एते: by these मम my विकल्पं distraction वीत्यrieving एवम् thus एव verily अहम् I आस्थित: abide.

5. A stage of life or no stage of life, meditation, renunciation of the objects of the mind,—finding them causing distractions to me, thus 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), Gârhashthya (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.]

कर्मोऽस्मातनम्भा नाध्यास्योपपरस्तथा ।

तुष्या सम्मयगिदं तत्त्वमेवेवाहामास्थित: ॥६॥

Yatha eva even as कर्मोऽस्मात् performance of action अज्ञानात् from ignorance (भवति is) तथा so uparam: cessation (अज्ञानात् सम्बन्धित्) इति this तत्त्वं truth सम्पूर्णतः fully तुष्यā knowing अहम् I एवमू thus eva verily आस्थित: 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.]
असिन्यो विचिन्तमानोऽपि विचिन्ताहृं भजत्यसि।
स्यक्षव तद्वावलं तस्मादोषेमेवाहमास्यति्॥८॥

अचिन्त्यं The unthinkable चिन्तमानं: thinking अपि
even असि ( जना: ) तhat (man) चिन्ताहृं a form of
thought bhavati has recourse to तस्माद so तद्: that भावं
thought तर्जना giving up अहम् I एवम्: thus एव certainly
आहिष्ठत: abide.

7. Thinking on the Unthinkable One, one betakes oneself only to a form of
thought. Therefore giving up that
thought, thus 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,—that
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. A
higher state than meditation or contemplation is
indicated, not a lower state.

3 Thus—beyond thought.]

एवेमेव तृत्य येन स्तृतायोऽभेदस्व।
एवेमेवस्वभावो यः स्तृतायोऽभेदस्व॥८॥

येन By whom एवम् thus एव even तृत्य is accom-
plished स: असि he तृत्य: fulfilled भेदतृत् becomes यः who
8. Blessed is the man who\textsuperscript{1} has accomplished this. Blessed is he who\textsuperscript{2} is such by nature.

\textsuperscript{1} *Who etc.*—Who has realized the Self through Sādhanā as beyond all actions, physical and mental.

\textsuperscript{2} *Who etc.*—indicates a higher stage. The absolute state is natural to him now.]
CHAPTER XIII

Happiness

जनक उवाच ।

अकिंच्छन्म प्रेयों चर्मापि दुर्लभम ।
त्यागाद्यः विहायाभ्यास्तहमसि यथानुभूम ॥१॥

जनक: Janaka उवाच said:

अकिंच्छन्म Originating in one who is without anything स्वास्थ्यं tranquility कौपीनत्वेव अपि even दुर्लभं rare अस्मात् therefore त्यागाद्यातमिथ्र renunciation and acceptance विहाय giving up अः I यथानुभूः happily आसि live.

Janaka said:

1. The tranquillity\(^1\) that springs in one who\(^2\) is without anything, is rare even\(^3\) when one possesses but a loin-cloth. Therefore,\(^4\) giving up renunciation and acceptance, I live happily.

\(^1\) Tranquillity etc.—literally Swâsthya 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.]

कृष्णापि खेदः कायस्य जिञ्ज्ञा कृष्णापि खिच्चते ।
मनः कृष्णापि तस्य्रः पुरुषार्थे स्थितः खुशम् ॥१॥

कृष्ण अपि Somewhere कायस्य of body खेदः distress (भवति is) कृष्ण अपि somewhere जिञ्ज्ञा tongue खिच्चते is fatigued कृष्ण अपि somewhere मनः mind (खिच्चते is tired ) तद्व तस्य्रः तस्य्रः the foregoing (अहीं I ) पुरुषार्थेः in life’s goal खुशम् happily स्थितः established (अस्मि 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.

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.]

इति किमपि नैव स्वाधिक्षत्य तत्क्षतः ]

यदा यत्कर्त्तमायावति ततुक्षत्वास्ये यथासुखम् ॥३॥

( आत्मना By the Self ) तत्क्षतः in reality किमपि anything whatever न not एव certainly इति done स्वाधिक्षत्य is this स्वाधिक्षत्य thinking fully यदा when यद्य what कर्त्तम् to do आयावतिः comes तत्तु that हृत्त्वा doing ( अहं I ) यथासुखम् happily आसे live.

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.

\(\text{[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.}

\(\text{2 Do—being devoid of the ego and feeling un-attatched. The body and mind do the works, the Self remaining unattached.}\)
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.]

कर्मेणेक्षःक्ष्यिनिवन्ध्यमावः देहस्थयोगिनः ।
संयोगायोगाविरहादहमास स्थातुष्मू ॥४॥

कर्मेणेक्षः क्ष्यिनिवन्ध्यमावः: States of insisting upon action or inaction देहस्थयोगिनः: the Yогis who are attached to the body (भवनि अर्) आहं १ संयोगायोगाविरहाद owing to the absence of association and dissociation यथातुष्मू happily आसे live.

4. The Yогis who are attached to the body insist upon action¹ or inaction. Owing to the absence of association² and dissociation,³ 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 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.

अर्थानियोऽ मे स्थिता गत्वा न शयनेत्वा।
लिङ्गुः गच्छन् स्वपनः तस्माद्हज्ञाते यथासुखम् ||५||

स्थिता By staying मे my अर्थानियोऽ good or evil न not (स्त: are) गत्वा by going शयनेत्वा by sleeping वा or न not (मे my अर्थानियोऽ good or harm स्त: are) तस्मात् so अहं I लिङ्गुः staying गच्छन् going स्वपनः sleeping यथासुखम् happily आसे 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.

स्वपतो नास्ति मे हारिः सिद्धियर्येवतो न वा।
नाशोह्यासौ विहायास्माद्हज्ञाते यथासुखम् ||५||
स्वपन: Sleeping मे मे द्वारा: loss न not अस्ति is ग्रहणः striving या or ( मे my ) सिद्धि: success न not ( अस्ति is ) अस्मात् so नाशोद्वारी loss and elation विद्याय foregoing तथा I यथास्वल्पः happily आस्खे live.

6. I do not lose by sleeping¹ or gain by striving. So giving up (thoughts of) loss² and elation³ 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.]

हुन्साद्वस्थापनियम् मार्गाध्याया भूविश्वा।
शुभाशुभे विद्यायास्मादहम्मले यथास्वल्पः ॥७॥

भावेषु In (different) conditions हुन्साद्वस्थापनियम् irregularity of the forms of pleasure etc. भूविश्वा: abundantly आलोकय observing अस्मात् so आंधैः I शुभाशुभे good and evil विद्याय renouncing यथास्वल्पः happily आस्खे live.

7. Observing again and again the fluctuations¹ of pleasure etc. under different conditions, I have renounced² 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

प्रक्त्या शून्यचित्तो यः प्रमादाद्वारभावनः।
निद्रितो बोधित इव श्रीणसंस्मरणो हि स: ||१२||

जनकः Janaka उवाच said:

वः Who प्रक्त्या by nature शून्यचित्तः empty-minded प्रमादात् through inadverrence भावभावः thinking of objects निद्रितः asleep बोधितः awake इव as if स: he हि verily श्रीणसंस्मरणः 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 inadverrence, 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 Samskāras 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 Prārabdha 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 विषयदस्यवः ।
क शास्त्रं क च विज्ञानं यदा मे गलिता स्थूलः॥२॥

यदा When मे my स्थूलः desire गलिता dropped down (तदा then) मे my क where धनानि riches क where मित्राणि friends क where विषयदस्यवः 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 Jnâni. And the other is an indirect knowledge of the spiritual realities, but having now directly experienced them, he does not want it.]

\[\text{भिन्नतेः साक्षिपूर्वे परमात्मनि भेज्वरे ।} \]
\[\text{नैराष्ट्रे बन्धोमोक्षे च न चिन्ता सुक्ष्ये मम ॥} \]

साक्षिपूर्वे Self who is the witness ईश्वरे Lord च and परमात्मनि the Supreme Self विश्वाते ( सति ) having been realized बन्धोमोक्षे in bondage and liberation च and नैराष्ट्रे desirelessness ( सति being ) सुक्ष्ये for emancipation मम my चिन्ता anxiety च not ( अस्ति is )

3. As I have realized the Supreme Self who is the Witness and the Lord, and
have 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 Ātman. A man of Self-realization transcends all consciousness of bondage and freedom. An ignorant man alone wants to shake off bondage and attain emancipation.]

अन्त: विकल्पश्चारिण: बहि: स्वच्छन्द्वचारिण:।
श्रान्तस्युष्ण दशास्तास्तास्ताहुशा प्रश्न जानते ||६||

अन्त: Within विकल्पश्चारिण: devoid of uncertainty बहि: outside श्रान्तस्य इव like a deluded one स्वच्छन्द्वचारिण: moving at his own pleasure ता: ता: such and such दशास्तास्तास्ताहुशा: conditions ताह्या: 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

अष्टावक उवाच

यथात्योपदेशेऽनुतारः सत्स्वाधिमानः।
आजीवमपि जिज्ञासुः परस्तत्र विमुस्ताति॥१॥

अष्टावकः Ashtâvakra उवाच said:

सत्स्वाधिमानः A man of pure intellect यथात्था in whatever manner उपदेशेऽनुतारः (स्वातः becomes) gains his end परः the other आजीवम् throughout life जिज्ञासुः desirous to know अपि even तत् there विमुस्ताति 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 Atman. Only a purified intellect can conceive it.

6 Therein—in the realization of the Self.

7 Enquiring—seeking to know Brahman.]

मोक्षो विषयवैरस्यं बन्धो वैषयिको रस्तः ।
एतावदेष विज्ञानं यथेच्छसि तथा कृतुः॥२॥

विषयवैरस्यं Distaste for the sense-objects मोक्षः liberation ( भवति is ) वैषयिकः: relating to sense-objects रसः pleasurable attachment बन्धः bondage ( भवति is ) एतावदेष of such kind एव verily विज्ञानं Knowledge ( भवति is ) यथा as ( तथम you ) इच्छसि wish तथा so कृतु 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.]
अन्य This knowledge of the truth वामिप्राहः- 
महोदयं eloquent, wise and active जन मूकजड़ल्लसं 
mute, inert and inactive करोति makes अतः बुद्धिसः 
by those who want to enjoy त्यसः is shunned.

3. This knowledge of the Truth makes¹ an eloquent, wise and active person mute, inert and inactive. Hence it is that it is shunned² by those who want to enjoy the world.

¹Makes 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.

²Shunned—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.
4. 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 Free—do not depend on or are conditioned by anything.

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

[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 चात्मानि ।
विज्ञाय निरहंकारो निरम्मत्त्वं सुखीं भव॥६॥

सर्वभूतेषु In all beings आत्मां Self सर्वभूतानि all beings च also आत्मनि in Self विज्ञाय knowing निरहंकार: free from egoism निरम्मत्त्वं: free from the sense of ‘mine’ तवं 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.

विभवं स्वरति यज्ञेदं तर्कुप्रव इत्यसागरे ।
तस्यमेव न सन्देहाधिन्धृत्तं विज्ञरो भव॥७॥
(हे O) चिन्तूङ्ते Intelligence itself यज्ञ in which इद्र्
this विनं द universe सागरे in the ocean तरङ्ग: waves इव
like स्फूर्ति is manifested तत्त त that त्वम् you एव verily
( भवतिं are ) न not सन्देहः doubt ( ते you ) विज्ञवः free
from fever भव be.

7. O you Intelligence, you indeed are
that in which the universe\(^1\) manifests itself
like waves on the ocean. Be\(^2\) you free from
fever\(^3\).

\(^1\) 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 igno-
rance of the true nature of the universe.]

आद्भूत तात आद्भूत नात्र मोहं कुरुष्य भोः ।
झानस्वतःपो भगवानात्मा तवं प्रकटे: परः ॥८॥

तात Child आद्भूत have faith आद्भूत have faith भो:
O you ज्ञात्र in this मोहें mistake न not कुरुष् make ते
you झानस्वतः: Knowledge itselfभगवान् lord आलं Self
प्रकटे: than Nature पर: greater ( असि are ).

8. Have\(^1\) faith, my son, have faith.
Never\(^2\) delude yourself in this. You are
Knowledge itself, you are the lord, you are the Self, and you are superior \textsuperscript{2} to Nature.

\textsuperscript{1}[\textit{Have etc.}—Ashtāvakra is impressing the true nature of the Self on the mind of the disciple.

\textsuperscript{2}\textit{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.

\textsuperscript{3}\textit{Superior etc.}—Unaffected by Nature and controlling it.]

\begin{quote}

gुणः संबंधितो देहस्तिष्ठत्यायाति याति च।

आत्मा न गन्ता नागन्ता किमेनमुशोचिसि॥६॥

gुणः With the organs of senses संबंधितः together देहः body आयाति comes तिष्ठति stays याति goes च and आत्मा Self च not गन्ता goes च not आगन्ता come किम् why एमू this अतुशोचिसि lament.

9. The body together with the organs of senses comes, stays and goes. The Self\textsuperscript{1} neither comes nor goes. Why do you then mourn it\textsuperscript{2}?

\textsuperscript{1}\textit{Self etc.}—The Self is beyond the body and does not partake of its nature. The body changes, the Self does not.

\textsuperscript{2}\textit{It}—the changes of the body, such as death. Cf. Gita ii. 13 and 18.]
10. Let the body last to the end of the Kalpa (cycle) or let it go even to-day. Where 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. Vivekachudāmani 560—564; Gita ii. 17.]

11. Let the waves of the universe rise or fall of their own accord in you who are the infinite Ocean. That means no gain 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.]

तात चिन्मात्राः प्रोक्ति न ते मित्रमिदं जगत्।
अतः कस्य कथं कृत्र हेयोपदेयकल्पना ॥१२॥

तात Child ( ले you ) चिन्मात्राः Pure Intelligence itself असि are इद्य this जगत् world ते from you भिन्न different न not ( स्थविति is ) अतः therefore कस्य whose कथं how कृत्र where हेयोपदेयकल्पना the thought of the rejectable and the acceptable ( स्थविति 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?
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.

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.

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. Ashtâvakra urges us to outgrow the present limited and distorted vision.

एकसिस्मिन्ये शान्ते विद्राकाशेः पमले त्यथि ।
कृतो जन्म कृतः कर्मेः कुतोऽहंकार एव च ॥१३॥

एकसिमन् One of the undecaying शान्ते calm विद्राकाशे the space which is Intelligence अमले pure (च and ) त्यथि in you जन्म birth कृतः from where कर्म action कृतः from where अहंकार egoism एव even कृतः wherefrom च and (अभवित is ).

13. Wherefrom will there be birth, action and even egoism for thee who art one, immutable, calm, the space of Intelligence and pure?

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 Akâsha, because like Akâsha it is all-pervasive and unaffected. Also, all perception requires as an essential factor the existence of Akâsha. Therefore, three different Akâshas have been conceived: (1) Mahâkâsha, the great space, which is our ordinary space, in which we perceive external objects; (2) Chittâkâsha, the mental space;—everything that we imagine, dream or supersensibly perceive is in the mental space; and (3) Chidâkâsha, 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 Akâshas, 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 super-imposed 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.]

15. Completely give up such distinctions as ‘I am He’ and ‘I am not this.’
Consider all 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]

तबेवाज्ञानो विश्वं त्वमेकः परमार्थंः ॥
त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कड़वन् ॥१६॥

tva: Your. एवः verily अज्ञानतः: through ignorance विश्वः universe ( भवति is )परमार्थं: in reality त्वम्: you एकः one तवतः: than you अन्यः: other कान: any संसारी transmigratory ( Jiva ) न notअस्ति is (त्वत्तः: अन्यः: कड़वन्) असंसारी non-transmigratory (transcendental Self) न not (अस्ति is ) चान्त.

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-Samsāri (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.’

\[ श्रान्तिमात्रमिदं विभवं न किश्चिदिर्दिति निध्वयी। \\
परिष्टितं स्नृतिमात्रो न किश्चिदिज्ञ शाम्यति।।१७॥ \]

इति This विभवं universe श्रान्तिमात्र मere illusion किशिद्
anything न not इति this निध्वयी one who knows for
certain निध्वयी desireless स्नृतिमात्र Inteligence itself
( कथा being) किशिद् anything न not (अस्ति exists) इति as
if शाम्यति 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 as¹ if nothing
exists.

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

\[ एक एव भवामोधावापीदस्ति भविष्यति। \\
न ते बन्धोस्तिस्तैः मोक्षो चा क्षतक्षयः: सुखं चर॥१८॥ \]

भवामोधातै In the ocean of the world एकः one एव
only अस्ति is अस्ति will be ते your बन्धः
bondage मोक्ष: liberation वा or न not अस्ति is क्रुद्धः contented सुखं happily चर 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 सदृशयं विकल्पान्त्यं चित्तं शोभयं चिन्मयं ।
उपशाम्य सुखं तिदं स्वात्मन्यानन्दविवर्ग्ये ॥ १६॥

चिन्मयं O Pure Intelligence संक्तविचित्त्यां by affirmation and negation चित्तं mind मा not शोभय disturb उपशाम्य be calm आनन्दविवर्ग्ये embodiment of bliss स्वात्मनि in your own self सुखं happily तिदं 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.]
त्यजेव ध्यानं सर्वं न मा किष्किष्कित्तिदि धारय।
आत्मा तथा मुक्तं प्राप्ति किं विमुख्य करिष्यसि॥२०॥

सर्वं In every way ध्यानं thinking एव even त्यज give up हृदि in the mind किष्किष्कित्तिदि anything मा not धारय hold लम्भ you आत्मा Self (तत्त: therefore) मुक्तं free एव even वरिष्ठ अति are विमुख्य thinking किं this 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 उचाये

आचरणम् भ्रमण या तत्त्व नानास्त्राण्यने कथा: ।
तथापि न तत स्वास्थ्यं सर्वसिद्धास्त्वे ॥१॥

अष्टावक्र: Ashtavakra Ucayya said:

tat Child nanashtraणि diverse scriptures अनेकस्तं many times आचरणम् speak भ्रमण या or तथापि still सर्वसिद्धां through forgetting all खचृते except तत your स्वास्थ्यं Self-abidance न not ( अस्ति is).

1. My child, you may often speakustain upon various scriptures or hear them. But you cannot be established² in the Self unless you forget³ 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.

3 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 कुरु विष्णि तथापि ते |
चित्तं निरस्तस्वाःशामत्यथैर रोचविष्णिति॥२॥

विष्णु O Sage भोगं enjoyment कर्म work समाधिः mental concentration वा or कुरु do तथापि yet ते your चित्तं mind निरस्तस्वाः with all desires extinguished अत्यं ते that which is beyond objects रोचविष्णिति will like.

2. O Sage, you may enjoy,\(^1\) or work, or practise mental concentration. But your mind will still yearn\(^2\) for That\(^3\) which is beyond all objects and in\(^4\) which all desires are extinguished.
[1 *Enjoy etc.*—All these occupations indicate that the Self has not yet been realized.

2 *Yearn etc.*—The mind cannot have lasting satisfaction in enjoyment etc.

3 *That etc.*—The Self is meant. It is above all quests of life and mind.

4 *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.]

अयासात् सकलो दुःखी नैनं जानाति कथनः
अनेनेवोपदेशेन धन्यः प्राप्तेऽति निमृत्तिम् ||33||

सकलं: All आयासात् from effort दुःखी miserable कथनः anyone एव this न not जानाति knows अनेन this उपदेशेन by instruction एव verily धन्यः blessed one निमृत्तिम् emancipation प्राप्तेऽति attain.

3. All are unhappy because¹ they exert themselves. But none knows this. The blessed one attains emancipation through² this very instruction.

[¹ *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.
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.]

व्यापारे बिखवते यस्तू निमेषोन्मेषयोयरपि।
तस्यालस्यज्ञेयवर्षरस्य सुखं नास्यस्य कस्यचित् ॥४॥

य: Who न (expletive) निमेषोन्मेषयो: of closing and opening the eyelids व्यापारे in the activity अपि even बिखवते feels pain तस्य of that आलस्यमूढ़ीणस्य of the master idler सुखं happiness (भवति is) न not अन्यस्य 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.
3 *None etc.*—One must be absolutely detached from body and mind to be truly happy.

द्वे कतःैव नेति हंसेमुळं यत्म मनः।
धर्मार्थाय कामरोक्ते निरपेक्षं तत्त भवेत्॥५॥

यदा *When* मनः *mind* ह्वं त्वस्विद न न *not* (ह्वं मूर्ति *this* ह्वं *done* ह्वं *from* the pairs of opposites मुक्तं स्वरूपः *freed is*) तदा *then* (मनः *mind*) धर्मार्थाय कामरोक्ते in work of religious merit, prosperity, sensual enjoyment and spiritual emancipation निरपेक्षं indifferent भवेत् 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.]
चिरस्त्रो विषयक्षेत्रा रागी विषयजलोकुपः ।
प्रहमाःश्रविहीनस्तु न चिरस्त्रो न रागवान् ॥६॥

विषयक्षेत्रा One who abhors the objects of the senses
चिरस्त्रः unattached (भवति is) विषयजलोकुपः one who covets
स्रज्येद्वृत्तिः sense-objects रागी attached (भवति is) प्रहमाःश्रविहीनः one
विषयक्षेत्रा न without acceptance or renunciation तु but चिरस्त्रः
न without unattached न not रागवान् 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.

हेयोपादेयताता ताबलं संसारविट्पांकुरः ।
स्पृःहा जीवति यावधै निरिन्धारद्वास्पदमु ॥७॥

याबलव As long as निरिविचारद्वास्पदः the abode of the 
state of indiscrimination स्पृःहा desire जीवति lives ताबलव, 
so long बै indeed संसारविट्पांकुरः the branch and the 
sprout of the world हेयोपादेयता 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.]

प्रभृतः जायते रागो निक्रुचो द्रेष एव हि ।

निक्रुच्यो बालवद्रीमानिवेश व्यवस्थितः॥८॥

प्रभृतः In activity रागः attachment निक्रुचः in absten-\( े\) त्वः aversion एव surely हि verily जायते is born धीमानः the man of wisdom बालवद्रः like a child निक्रुचः\( े\) free from the pairs of opposites (सन्त बिंग) एवमृ 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 दुःखितायथा ।
चीतरागी हि निन्दुःखस्तस्मिन् न विचारति ||६||

रागी One who is attached दुःखितायथा wishing to avoid sorrow संसारं world हातुम म to renounce इच्छति desires चीतरागी: one who is free from attachment हि indeed निन्दुःख: free from sorrow (सचि is) (स: he) तस्मिन् there अपि even न not विचारति 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.\textsuperscript{3}

\textit{[\textsuperscript{1}In etc.—thinking that the cause of sorrow is in the world.\textsuperscript{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.\textsuperscript{3} There—in the world.]}

\begin{quote}
\textbf{वस्त्राभिमानः मोक्षेिः पि देहेिः पि ममता तथा ।
न च ज्ञानी न च योगी केवलं हुःखमाक्षोऽहि।१०॥}
\end{quote}

\begin{quote}
	extit{वस्त्र Whose moksha in liberation अपि even अभिमान: egoistic feeling (or self-conceit) तथा so also देहे in body अपि even ममता sense of ‘mine’-ness (ownership) (अल्ल्य is) अल्ल्य he ज्ञानी wise न not च (expletive) योगी Yogi न not च or केवलं only हुःखमाक्ष sufferer of misery (भवति is).}
\end{quote}

\textbf{10. He who has an egoistic\textsuperscript{1} feeling even towards liberation and considers even the body as his own, is neither a Jñâni nor a Yogi. He only suffers\textsuperscript{2} misery.}

\textit{[\textsuperscript{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, Jñâna, 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 Jñāna nor Moksha. In the latter sense, one may become proud of his spiritual achievements. Such pride is, of course, the very antithesis of Jñāna. Similarly of Yoga and of the attachment to body.

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

हरे यदुपदेशा ते हरि: कमलजोगिपि वा ।
तथापि न तव स्थायिं सर्वविस्मरणात्तः ||१९१||

यदि If हर: Shiva हरि: Hari कमलजः Lotus-born (Brahmā) वा or अपि even ते your उपदेष्ठ instructor (भवति becomes) तथापि yet सर्वविस्मरणात्तः without forgetting all तव your स्थायिं establishment in Self न not (भवति is).

11. Let even1 Hara, Hari or the lotus-born Brahmā 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

अद्वाक उवाच।

ten ज्ञानवल्पं प्राप्तं योगाश्वस्तफलं तथा।
तुस: स्वच्छेन्द्रियो नित्येकाली रमते हु य: ||१॥

अद्वाकः Ashtāvakra उवाच said:

व: Who हु (expletive) हु: contented स्वच्छेन्द्रिय: with senses purified( सन being ) नित्यम् ever एकाकी alone रमते enjoys तेन by him ज्ञानवल्पं the fruit of Knowledge तथा as well as योगाश्वस्तफलं the fruit of the practice of Yoga प्राप्त is gained.

Ashtāvakra 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.

¹Contended—wanting nothing, knowing oneself as all.
²Purified etc.—not being attached to any object. So long as the senses are attached to their objects they are impure.
³Enjoys—his own Self which is all.
⁴
4. *Alone*—as he is the whole universe and there is nothing other than he.

न कादाचिज्जगत्यस्मिन् तस्वच्चः हन्त्त बिधाति ।

यत् एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलं ॥२॥

हन्त्त Oh अस्मि this जगतिः in world तत्क्रि: knower of Truth कदाचित्त ever न not बिधाति feels misery यत्: for एकेन alone तेन by himself इदं this ब्रह्माण्डमण्डलं 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: केवल स्वारामं हर्ष्यन्त्यममि ।

संहकीपल्यातम्येव निम्बपल्या: ॥३॥

निम्बपल्या: Leaves of the Neem tree संहकीपल्यात मोहita loving the leaves of the Sallaki tree हेर्मू elephant इव as अमी those के अपि any विषया: objects स्वारामं one delighting in Self जातु at any time न not हर्ष्यन्त्यमि 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.]

बस्तु मोगेशु शुचेशु न भवत्यधिवासिता ।
अमुकेशु निराकाराध्वै तादृशो महादूर्लभः ॥५॥

व: Who हु (expletive) शुचेशु enjoyed मोगेशु in objects of enjoyment अधिवासिता coveter न not भवति is अमुकेशु in things not enjoyed निराकाराध्वै not desiring (भवति is च (and) तादृशः such a one महादूर्लभः: rare in the world.

4. Rare in the world is he who does not covet 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.]

बुयुष्कुर्दिः संसारे मुयुष्कुर्दिः द्वस्यते ।
मोगमोक्षनिराकाराङ्क्तिः चिरलो हि महादशयः ॥५॥

इदेः Here संसारे in the world बुयुष्कु: one who desires worldly enjoyments मुयुष्कु: one who desires liberation
अपि also is seen भोगमोचनिराकादिन: not desirous of enjoyment or liberation महाशय: the great-souled one हु but विरल: 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 who 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.]

धर्मार्थेऽकाममोक्षेऽ जीविते मरणे तथा ।
कस्त्यायुधद्विचित्तस्य हेयोपादेयता न हि ||६||

कस्य अपि Certain उदारचित्तस्य of a broad-minded person हि indeed धर्मार्थेऽकाममोक्षेऽ in Dharma, Artha, Kâma and Moksha तथा as well as जीविते in life मरणे in death (च and ) हेयोपादेयता sense of the rejectable and the acceptable न not (अति is).

6. It is only some broad-minded person who has neither attraction for, nor aversion to, Dharma, Artha, Kâma 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.]
वाण्छा न विश्वविषये न द्वेषस्तुपय च स्थितोऽ
यथा जीविक्य तस्मादन्य आस्ते यथासुखम् ||७||

(शान्ति: Of a man of Knowledge) विश्वविषये in the
dissolution of the universe वाण्छा desire न not तथय
its स्थिती in existence द्वेष: aversion न not (अस्ति is) च
and तस्मात so अन्य: the blessed one यथा जीविक्यa with
whatever living comes of itself यथासुखम् happily आस्ते
lives.

7. The man of Knowledge does¹ not
feel any desire for the dissolution of the
universe or aversion to its existence. The
blessed² one, therefore, lives happily on³
whatever subsistence comes as a matter of
course.

¹Does 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.

²Blessed—Such a person is indeed blessed.

³On etc.—Because he cannot make any effort for
his subsistence owing to his ego having been com-
pletely annihilated.]

कृतार्थोऽद्वैन ज्ञानेनत्येवं गर्भितधी:- कृति ।
पश्यन्ते भ्रमवन स्पृहान्त जितेन्द्रियास्ते यथासुखम् ||८||
8. Being fulfilled by this Knowledge and with his mind absorbed, and contented, the wise one lives happily, seeing, hearing, touching, smelling and eating.

[\textsuperscript{1} \textit{This}—as indicated in the present chapter.

\textsuperscript{2} \textit{Knowledge}—i.e. of the Self.

\textsuperscript{3} \textit{Mind etc.}—The mind is immersed in the glory of Self-Knowledge and its resultant blessings.

\textsuperscript{4} \textit{Contented}—Because nothing remains to be attained.

\textsuperscript{5} \textit{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’.

शून्या दृष्टिकृत्य चैद्या विकलानीन्द्रियाणि च।
न स्युहा न विरक्तिवा द्रीणसंसारसागरे ॥१॥

क्षीणसंसारसागरे In one for whom the ocean of world has dried up स्युहा attachment न not विरक्ति: non-attachment वा or न not (अस्ति is his) दृष्टि: look शून्या vacant चैद्या action कथा to no purpose इन्द्रियाणि: senses विकलानि inoperative (च and ).
9. There is no attachment or non-attachment in one for whom the ocean\textsuperscript{1} of the world has dried\textsuperscript{2} up. His look is vacant,\textsuperscript{3} action purposeless\textsuperscript{4} and the senses inoperative.\textsuperscript{5}

[\textit{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 Samas\textasciitilde{a}ra, Karmas and desires move us hither and thither, we suffer greatly and cannot reach the certitude of Self-knowledge.

\textsuperscript{2} \textit{Dried etc.}—When one is free from ignorance and its resultant Karmas and desires. One then realizes the Self.

\textsuperscript{3} \textit{Vacant}—Because he has no motive whatsoever inside.

\textsuperscript{4} \textit{Purposeless}—Because his actions have no end in view.

\textsuperscript{5} \textit{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 जागर्ति न निद्राति न नौनमीठति न मीठति ।
अहो परदशा कापि वर्तते मुरुचेत्तस: ||१०||

(जानी The wise one) न not जागर्ति keeps awake
10. The wise one neither\(^1\) keeps awake nor sleeps, neither opens nor closes his eyes. Oh, the liberated soul anywhere\(^2\) enjoys the supreme condition.

\(^1\) *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.

\(^2\) *Anywhere*—under all conditions.

The liberated person always abiding in Self always pure in heart (च and) under all conditions freed from all desires (स्थित राजते) lives (च and).

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

\(^1\) *Always*—under all circumstances, good and evil.

\(^2\) *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 free¹ 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 खियं हृद्धृ नृत्यूं वा समुपस्थितम् ।
अविह्रलमाना: स्वस्थ्यो मुक्तपति महाशर्यः ||१४||

सानुरागां Loving खियं woman नृत्यूं death समुपस्थितं near at hand वा or हृद्धृ seeing महाशर्यः the great-souled one अविह्रलमाना: unperturbed in mind स्वस्थ्य: self-poised (च and विद्यति remains स: he ) मुक्त: emancipated एव indeed.

14. The great-souled one is not perturbed and remains self-poised both¹ at the sight of a woman full of love and of approaching death. He is indeed² 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.

सुखे दुःखे नरेन नार्यां सम्पत्तु च विपत्तु च ।
विशेषे नैव धीरस्य सर्वंत्रसमगुर्धिनम् ||१५||
Everywhere समस्तिं: of one seeing the same शीर्षकः of the steady one मुखः in happiness हुः: in misery नरेः in man नाराः in woman समपत्तः in prosperity च (expletive विपत्तः in adversity च and विशेषः speciality न not एव वरिष्ठ (भवति is).

15. The sage who sees the same everywhere, makes[1] 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 नैष कारणं नौजवत्यं न च दीनता ।
नायत्यं नैष च श्रीमोः शीर्षणसंसरणं जरै ॥१५॥

शीर्षणसंसरणं One whose worldly life is exhausted अवरे one who is not man (विद्वजः in the wise one) हिंसा desire to harm न not कारणं mercy न not एव वरिष्ठ desire औजवत्यं insolence न not दीनता humility न not च and आयत्यं wonder न not श्रीमोः mental disturbance न not एव verily च and (अस्ति is).

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 Karmā.

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 सुक्तो विषयवेद्ध्या न वा विषयवोप्लुप्पः।
असंसक्तमना नित्यं प्राताप्रास्तुपाश्च ते ॥१७॥

सुक्तः The liberated one विषयवेद्ध्या abhorrent of the objects of the senses न not विषयवोप्लुप्पः craving for the objects of the senses न not वा or ( संति is स: he ) नित्यम् ever असंसक्तमना: with a detached mind ( सन्न being) प्राताप्रास्तु the attained and the unattained उपाधुते enjoys.

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

3 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.]

शमाधानात्समाधानहिताहितविकल्पनाः ||
शूल्यचित्रो न जानाति कैवल्यमिव स्थितिः ||८॥

शूल्यचित्र: One of vacant mind (शानी sages) समाधाना-समाधानहिताहितविकल्पना: the alternatives of contemplation and non-contemplation, good and evil न not जानाति knows (स: he) कैवल्यम् the state of Absolute-nessसंस्थित: abiding इव as it were.

18. The sage of vacant¹ mind knows² not the conflict of contemplation and non-contemplation, good and evil. He abides³ as it were in the state of Absoluteness.

¹ Vacant—indifferent to the world. No desire or thought arises in his mind. It is filled with the consciousness of Atman alone.

² Knows etc.—Because all such conflicts arise only in connection with the relative life and world which he has transcended.
3 Abides etc.—He lives in the same way as if he were in the state of Absolute Consciousness.]

निर्ममो निरहुझ्यारो न किंचिदिति किम्बितः!
अन्तगृहितसम्बन्धः कुर्वचन्ति करोति न || १६ ||

( ज्ञाति The man of knowledge) निर्मम: devoid of the feeling of ‘mine-ness’ निरहुझ्यारः devoid of the feeling of ‘I-ness’ किंचिदिति anything न not (अस्ति is) इति this किम्बितः knowing for certain अन्तगृहितसम्बन्धः with all desires gone from within (सन्त being) कुर्वचन्ति doing अपि 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 does1 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.]

मनःप्रकाशसम्मोहस्वप्नज्ञानविचार्जितः!
दृष्टां कामिष् संप्रासो भवेत्स्विटमानसः || २० ||
मनःप्रकाशसम्मोहस्मन्त्राविविवजितः Free from the display of the mind, delusion, dream and dullness गक्षितमालसः with the mind melted away (ज्ञानी sage) कामृ अपि indescribable दशा condition संप्रातः भवेत् 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

अष्टाभक उवाच ।

वस्त्र बोधीदये तावतू स्वप्नजनकांश ।

तस्मात् सुखैका ज्ञात्य नमः शान्ताय तेजसः ॥ १ ॥

अष्टाभक: Ashtâvakra uvâch said:

वस्त्र Of which बोधीदये with the dawning of knowledge तावतू all स्वप्नजनकांश delusion स्वप्नजनकā is like dream सवलति becomes सुखैका which is bliss itself by nature ज्ञात्य calm तेजसे effulgence तस्मात् to That नमः salutation.

Ashtâvakra said:

1. Salutation to That which is bliss itself by nature, calmness,¹ and effulgence,² with the dawning of the knowledge of which all delusion³ becomes like a dream.

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

² Effulgence—The Atman 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
loses 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.

4 Delusion—the phenomenal universe which is illusory.]

अज्ञातित्वात्रिष्णान्तर्यानं भोगात्माप्रोति पुष्कलान्।

न हि सर्वपरिश्वाणामन्तरेण सुखी भवेत् ॥१२॥

(कबित्त One) अखिलानं all अर्थात् worldly objects अज्ञातित्वा acquiring पुष्कलान् abundant भोगान् enjoyments आप्रोति attains सर्वपरिश्वाणामन्तरेण without the renunciation of all हि surely सुखी happy न not भवेत् becomes.

2. One gets abundant enjoyments by acquiring all worldly objects. Surely¹ one cannot be happy without renouncing all.

¹ 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 foemen; 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.

कर्त्तव्यकुटः: कमात्तैण्डवालादयावान्तपतम: ।
कुटः प्रशमपीयूषवारास्तुस्म्येकाम्॥३॥

कर्त्तव्यकुटः: कमात्तैण्डवालादयावान्तपतम: Of one whose heart’s core has been scorched by the heat of the sun of the sorrow of duty प्रशमपीयूषवारास्तुस्म्येकाम् कुटः without the torrential shower of the ambrosia of tranquillity कुटः: how सुखं happiness (स्वाति is).

3. How can one whose 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 ॥

[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. \textit{Then} comes real happiness. This calmness is like ambrosia which pours like rain to revive the parched-up heart.]

अर्थस्य भावनामात्रे न फक्कितू परमार्थत: ||

नास्त्यत्माः स्वभावाःनां भावाभावविभाविनाम् \textit{॥4॥}

\textit{अर्थ} This universe भावनामात्रे mere thought परमार्थत: in reality फक्कितू anything न not भावाभावविभावि विनां that cognize existence and non-existence स्वभावाःनां of the self-existing entities अभाव: non-existence न not आस्ति is.

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

\textsuperscript{[1} \textit{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.}

\textsuperscript{2} \textit{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.}

\textsuperscript{3} \textit{Existence etc.—of the Object.}

The world changes and is ephemeral. But the soul that experiences its existence and also transcends it, is eternal.\textsuperscript{]}
न दूरं न च सद्भोचाल्लोऽवातमः पदम्रू
निनिविकल्पं निरायासं निनिविकारं निरःजनमम् ॥५॥

निनिविकल्पं Absolute निरायासं effortless निनिविकारं immutable निरःजनमं spotless आत्माम् पदं the nature of the Self दूरं far न not सद्भोचाल्लोऽवातम् due to limitation लक्ष्यं attained न not च and एव meaning निरायासं verily.

5. The nature of the Self which is absolute, effortless¹, immutable, and spotless,² is verily neither³ far away nor⁴ attained 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 Atman 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 Atman is infinite and our very self and so cannot be attained. It is ever attained.

व्यामोहमात्रविरतो स्वसूपदानमाचत: ।
वीतशोका विराजमानं निराघरणदृष्टय: ॥६॥

निराघरणदृष्टयः Those whose vision is unveiled व्यामोह- मात्रविरतो as soon as illusion ceases स्वसूपदानमाचत: as
soon as the Self is apprehended वौतशोकः with sorrows dispelled बिराजन्ते exist.

6. No sooner is the Self apprehended on the cessation of illusion than they with their^2 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 कल्पनामात्रमातमो मुक्तं सनातनं।
इति विज्ञाय धीरो हि किमभयस्यति बालवत्॥७॥

समस्त All कल्पनामात्रं mere imagination आत्मा Self मुक्तं free सनातनं eternal इति this विज्ञाय knowing धीरो the wise one हि indeed किं (interrogative) बालवत् like a child अभ्यस्यति 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 ब्रह्मेऽति निधित्य साधामाभौ च कतिपयः।
निष्कामः कि विज्ञानाति कि ब्रह्मेऽति किमू च करोति किमू॥८॥
अत्मम् Self नहं ब्राह्मण भावाभावो existence and non-existence कल्पिताः imagined च and ईति this निदिश्यते knowing for certain निष्कामः one who is free from desire किं what विज्ञानाति knows किं ब्रह्मेऽ तैहे says किं what करोति does च and.

8. Knowing for certain that one’s self is ब्राह्मण and that existence and non-existence are figments, what should one who is free from desire, know, say or do?

[1 Existence etc.—Relative existence and non-existence are not true of the अत्मनम्. 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.]

अथ लोकस्य मन्यनाथभिन्नता श्रीणा विकल्पना: ।
सर्वमाल्मिति निदिश्यत्य वृण्वीम्यूतस्य योगिन: ॥१६॥

स्वर्गम् All अत्मम् Self ईति this निदिश्यते knowing for certain वृण्वीम्यूतस्य become silent योगिनः of the Yogi अयं स: this indeed अयम् I अयम् this अहं I न not ईति such विकल्पना: thoughts श्रीणा: annihilated (भवन्ति 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.

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

न विश्वेषो न चैत्यायं नातिबोधो न सूहताः
न छुंखं न च वा दुःखमुक्षान्तत्स्य योगिनः \(1\)०

उपशान्तस्य Who has become tranquil योगिनः of the Yogi विश्वेषेण distraction न not एकाभ्यं concentration न not च and अतिबोधेन excess of knowledge न not सूहताः ignorance न not छुंखं pleasure न not दुःखं pain न not च (expletive) वा or (भवति 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.

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

\(^{\text{[2} \text{Excess etc.—there is neither increase nor decrease in his knowledge.}}\)
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.]

This क्रतम् done इदं this न not (क्रतम् done ) इति this इदं from the pairs of opposites मुक्तस्य free योगिनः of the Yogi क where वर्तमान Dharma क where अर्थं Artha क where कामं Kama क where विवेकं discrimination च also वा or.
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.’

[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 नैवासित्वं न कापि हृदि रक्षना।
व्यथाजीवनमेवेह जीवनमुक्तस्य योगिनः ॥१३॥

कीर्तिन्नुक्तस्य Liberated while living योगिनः of the Yogi किमू अपि any कृत्यं duty न not अस्ति is हृदि at heart का अपि any रक्षना attachment न not (अस्ति is अस्त्य occupies his duty) हृद in this world व्यथाजीवनम् pertaining to life एव only.

13. The Yogi who is liberated1 while living, has neither2 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 Sūhasri of Sankarāchārya 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 Prārabdha 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 Prārabdha 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 Prārabdha. 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 Yathājīvanam, ‘pertaining to life only.’

क मोहः क च वा विश्वं क तद्धानं क मुक्तता ।
सर्वेष्वकुल्पितीमयां विश्वान्तस्य महात्मनः॥१४॥

सर्वेष्वकुल्पितीमयां On the border of the world of desires विश्वान्तस्य resting महात्मनः of the great-souled one मोहः delusion क where च (expletive) विश्वे universe क where तद्धानं meditation of That क where मुक्तता liberation क where वा or.

14. Where is delusion, where is the universe, where is meditation of That, or where is liberation for the great-souled one who 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.]

\[15\]. 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.

\[^1\] 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.

\[^2\] 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.]
16. He 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.]
17. He, indeed, controls himself, who sees distraction in himself. But the great one is not distracted. Having nothing to accomplish, 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.]

भोज्यो लोकविषयस्तो वर्त्तमानोपि लोकवत्।
न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति॥१८॥

लोकवत् Like an ordinary man वर्त्तमान: existing अपि even धीरः the man of knowledge लोकविषयस्तत्र contrary to the ordinary man (सः he) स्वस्य of his own समाधिं concentration न not विक्षेपं distraction न not लेपं stain न not पश्यति sees.

18. The man of Knowledge, though living like a common man, is contrary to him. He sees neither concentration 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 See 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.]

भावाभावविहीनो यस्तःतो निर्वासनो बुधः ||

नेव किमिष्टत कतं तेन लोकद्वष्या बिकृतेता ॥१६॥

Who भावाभावविहीन: devoid of existence and non-existence तुः satisfied निर्वासन: free from desire बुधः wise लोकद्वष्या in the sight of the world बिकृतेता acting तेन by him किमिष्टत anything एव even न not कृतम् done.

19. He who is devoid¹ of existence and non-existence, who is wise, satisfied,³ and free from desire, does² 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.]

प्रबृत्तिः वा निबद्धत्वो च नैव धीरस्य दुःखः ।

यदा यत्कर्त्तामायाति तत्कर्त्ता वितितः सुखम् ॥२०॥

यदा When यत्त what कर्त्ता मू to doआयाति comes तत्त that कर्त्ता doing सुखं happily यिततः living धीरस्य of the wise वा one प्रबृत्तिः in activity वा (expletive) निबद्धत्वा in inactivity वा or दुःखः uneasiness: न not एव surely (असति 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 Prārabdha.

\(^2\) 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.

निर्विकालनो निरालमः स्वच्छन्दो मुक्तवन्ध:।
क्षित: संस्कारवाते चेत्ते शुक्पर्णवत्॥ २१॥

निर्विकालनः Desireless निरालमः independent स्वच्छन्दः free मुक्तवन्धः free from bondage ( जनः man ) संस्कारवाते by the wind of the effects of past actions क्षितः cast ( सन्त बिंग ) शुक्पर्णवत् like a dry leaf चेत्ते moves.

21. Blown by the wind of the Samskāras, the desireless, independent, free,¹ and liberated² person moves³ 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 Prārabdha without the least vestige of egoism in him.]

असंसारस्य तु कापि न ह्यों न विपादिता।
स शीतलमना नित्यं चिदं इच्छ राजते॥ २२॥

असंसारस्य Of one who has transcended worldly existence तु (expletive) क अपि anywhere ह्यों joy न not विपादिता sorrow न not ( अस्ति is ) नित्यं ever शीतलमना:
cool-minded स: he विदेहः one without a body इव 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.—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.]

कुञ्जापि न जिहासात्स्ति नाशो वापि न कुञ्जचित्।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मन: || २३ ||

आत्मारामस्य Who delights in Self शीतलाच्छतरात्मनः whose mind is calm and pure धीरस्य of the wise man कुञ्जापि anywhere जिहासा desire to renounce न not कुञ्जचित् anywhere नाश: loss वा or अष्टि even न not अस्ति is.

23. The wise man whose delight is in Self and whose mind is calm and pure, has no¹ desire for renouncing anything whatsoever nor² does he feel any loss anywhere.

¹ No etc.—One who has still the consciousness of the reality of 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.

2 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.]

प्राकृत्या शून्यचित्तस्य कुर्वतोरस्य यदृच्छया ।
प्राकृत्स्येऽधीरस्य न मानो नाबवमानता ॥ २४ ॥

प्राकृत्या Naturally शून्यचित्तस्य of vacant mind यदृच्छया
out of his own will दृष्टः acting धीरस्य wise अस्य of this
one प्राकृत्या इस like an ordinary man मान: honour न not
अभमानता dishonour न not (अस्ति is).

24. Naturally of a vacant¹ mind and
acting² as he pleases, the wise one is not³
affected by honour or dishonour like an
ordinary man.

[¹ Vacant—Because no modifications arise in his
mind.

² Acting etc.—He works like a master, and not
like a slave. He is not impelled by any personal
motives for work.

³ Not etc. Because he does not identify himself
with the relative aspects of his being, in reference to
which alone honour or dishonour arises.]
क्रतं देखेन कर्मेवं न मया शुद्धुपिणा।
इति चिन्तानुरोधो यः कुर्वेश्वरपि करोति न ॥ २५ ॥

क्रतं: Who क्रतं this कर्म work देखेन by the body क्रत done शुद्धुपिणा of pure nature मया by me न not (क्रतम्
done) इति चिन्तानुरोधो conforming to such thoughts (स: he) कुर्वेश्वर acting अष्टि even न not करोति 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.

[¹ Does etc.—See note 3 of verse 19 of this chapter. Cf. Gita III. 27-28; V.8-9.]

अतिदावीव कुर्वेते न मवेदद्यपि बालिष्ठः।
जीवनन्मुकः लुकी श्रीमानं संसर्गमिपि शोभते॥ २६ ॥

अतिदावीव: One who is liberated even while living लुकी like one who does not say that कुर्वेते acts अष्टि even though बालिष्ठ: dullard न not मवेदद्य is (स: he) संसर्गमिपि being in the world अष्टि even लुकी happy श्रीमान्
blessed शोभते flourishes.

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.

[¹ 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.

2 Fool—For though seemingly alike, the fool is below the normal level, whereas the Jivanmukta is above it. The extremes often look alike.

3 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.]

नानाविचारस्थानत: धीरो विध्वंसतिमागतः ।

न कल्पते न जानाति न श्रणोति न पश्यति ॥ २७ ॥

नानाविचारस्थानत: Tired with diverse reasonings विध्वंसतिमृ repose आगतः attained धीर: the wise one न not कल्पते thinks न not जानाति knows न not श्रणोति 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 internal and external activities, and thus enjoys supreme bliss in Self.]

अस्मायेवविशेषपाच मुसूदुन्ते चेतरः ।

निष्ठित्य कालिथं पश्यन्ते ब्रह्मवास्ते महाशयः ॥ २८ ॥
महाशयः The man of tranquillity असामाधे: owing to the absence of Samâdhi अविशेषान्त for want of distraction सुगंधः aspirant for liberation न not इतरं: the reverse च and न not (भवति is सब all) कपिलिन्दिगमत (इति this) निधिश्च न know for certain पत्थर् seeing (अपि even स: he) वर्गः Brahman एव as आस्ते लives.

28. Being beyond Samâdhi and distraction, the man¹ of tranquillity is neither² an aspirant for liberation nor the reverse.³ Having⁴ ascertained the universe to be a figment, even though he sees it, he exists as⁵ 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, as a consequence of his past Samskâras, he continues to see the universe with all its ramifications, 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.]

प्रस्यानं: स्वाद्द्वारो न करोति करोति सः ।
निरहद्वारधीरेन न किंशिर्द्वहतं छतमम् ॥ २६ ॥
TRANQUILLITY

Whose **egoism** within **not** is **acts** ( **not** ) **acts** by the wise one who is **not** **wrong** done.

29. **He** who has **acts 1** even though he does not act. **The wise** who is **does** not do **wrong**.

†1 Acts—mentally.

‡ Act—Physically.

Egoism is really the mainspring of all our actions, internal and external. We may refrain from physical actions but not from 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.

3 deed—The sage cannot, in fact, do any wrong, being free from egoism and all sin and impurity. All his actions ever tend to benefit the world.

30. **The mind of the liberated one is neither** troubled nor pleased; it is inac-
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 does not have.

2. Nor etc.—Pleasure arises from getting what we want. The emancipated mind does not want anything.

3. Inactive.—i.e. without motive. Ordinarily 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.]

निर्ध्यांतु चेष्टितं चापि यथितं न प्रवचेते ।
निर्मिष्ठानेन किन्तु निर्यष्ठाति विचेष्टेते ॥ ३१ ॥

यथितं Whose mind निर्ध्यांतु to meditate चेष्टितं to act वा अथिन or else न not प्रवचेते exerts किन्तु but इद्द्वस this निर्मिष्ठाने without any motive निर्यष्ठाति meditates विचेष्टेते 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 Prārabdha Karmas persist, and his life continues till they are completely exhausted. During this latter period of life, his actions are entirely guided by his Prārabdha without the least vestige of egoism or any motive in him. Sometimes he is found active and sometimes meditative and inactive; internally, however, his condition is always one of absolute freedom.]

तत्त्वं यथार्थेश्याकर्ण्य मन्त्रः प्रामोतार्थू नूढताम् ।
अभ्याय्याति स्थूलोचमस्नूढः कौः पि स्नूढवत् ॥ ३२ ॥

मन्त्र: A dull-witted person यथार्थ real तत्त्वम् truth आर्य्याः hearing मुङ्कां bewilderment प्रामोति gets भवन्ता or कः अवि some अमूढः wise man मुङ्कवत् like a dull person स्थूलोचमाः आयाति withdraws within.

32. A dull-witted person becomes bewildered
d on hearing the real truth, or

some sharp-witted man withdraws within
himself like 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 it. Devoid of such qualifications, he 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 clearly brings out the constitutional defect in 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 Âtman.” (II. 4. I).

3 Like etc.—i.e. becomes inactive like a dull person. The dull person however is internally quite active with all his sense-cravings functioning, while the wise man is not active even internally being without desires.]

एकाग्रता निरोधो चा मूडतःस्वस्यस्यले भृगुश्रामू।

धीरा: क्रयं न पश्यन्ति षुष्णवलः स्वपदेः स्थिता: || ३२ ||

मूडः: By the ignorant एकाग्रता concentration निरोधः control of the mind वा or श्रामू repeatedly अभ्यस्तते is practised षुष्णवलः like persons in sleep स्वपदेः in their real Self स्थिता: abiding धीरा: the wise क्रयं anything to be done न not पश्यन्ति see.
33. The ignorant constantly take to the practice of concentration and control of the mind. The wise abiding in their real Self, like 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 and mind. 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.]

अप्रयज्ञात् प्रयज्ञात् मूडो नाप्रोति निर्वृतिम्।
तत्त्वनिर्वृत्यमात्रेण प्राप्तो भवति निर्दृतः॥ ३४ ॥

मूडः The ignorant person अप्रयज्ञात् from inaction प्रयज्ञात् from action वा or निर्वृति peace न not आप्रोति attains प्राप्त: the wise one तत्त्वनिर्वृत्यमात्रेण merely by the ascertainment of truth निर्दृतः: happy भवति becomes.

34. The ignorant person does not attain peace either by inaction 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 all mental and bodily activities. Such devices do not help. The state of Self-knowledge is a state of inner illumination.]
In this world men though taking to diverse practices do not know the Self which is pure, intelligent, beloved, perfect, beyond the universe and free from any taint.

¹ _Men etc._—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. Ignorant persons do not know this and therefore love, and become attached to, things other than the Self.
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.]

यत्: As यत्: the ignorant person ब्रह्मन भविष्यम् to become इत्यत् desires (तत्: so) तत् That न not आप्रोत्ति attains धीरे: the wise one हि surely अनिच्छन् without desiring धारिन् even परब्रह्मस्वरूपम् enjoying the nature of the Supreme Brahman (भविष्यति becomes).

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 this: 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. Therefore, as long as this desire remains, 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 to be so.]

निराधाराः श्रद्धाय भूदाः संसारपोषकाः ||
एतत्त्वानर्थमूलस्य मूलच्छेदः इत्तो वुचः || ३८ ||

निराधाराः: Supportless श्रद्धाय: eager for attainment भूदा: the ignorant संसारपोषकाः sustainers of the world वुचे: by the wise अनर्थमूलस्य the root of misery एतत्व of this मूलच्छेदः: cutting the root इत्तो: 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 to be so. 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.]
न शान्तिः लभते श्रूदे यत: शामितुमिच्छति।
धीरस्तर्वं विज्ञातित्वं सबंदा शांतमानसः॥ ३६ ॥

यत: As मूढः the fool शामितुमो to be calm इच्छिति desires ( तब: so) शान्ति peace न not लभते attains धीरः the wise one तत्वं Truth विज्ञातित्व ascertaining सबंदा ever शांतमानस: of peaceful mind ( भवति becomes).

39. The fool¹ desires peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

¹[Fool etc.—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.]

कात्मनो दर्शनं तस्य यद्दृढ़ग्रामचलम्भते।
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्यथम्॥ ४० ॥

यद्दृढः ( तस्य वदः ) Whose knowledge ( इत्यं object ) अवलंबते depends on तस्य his आत्मानं of the Self दर्शनं knowledge क where धीरो: the wise तं तं this and that न not पश्यन्ति see ( किन्तु but ) अव्यथम् immutable आत्मां Self पश्यन्ति see.

40. Where is Self-knowledge for him whose knowledge depends¹ on the object? The wise do² not see this and that but see the immutable Self.
[1 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 the relative consciousness in which the manifold appears.]

क निरोधो विमुद्धस्य थो निर्बन्धं करोति वै।
स्वारामस्येव धीरस्य सर्वेदास्सावश्रविम्॥ ४१ ॥

य: Who वे (expletive) निर्बन्धं करोति strives (क तस्य that) विमुद्धस्य of the deluded one क where निरोधः suppression स्वारामस्य who delights in Self धीरस्य of the wise one असी that सर्वेदा� always अहंत्रिम् 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 and mind. It, therefore, negates all forms of activity, which presuppose identification of ourselves with them.

² It—control of mind.]

भावस्य भावकः कक्ष्टिः किंच्छ द्राजकोपरः।
उभयाभावकः कक्ष्टिद्वेषमेव निराकुलः॥ ४२ ॥
42. Some think that existence is and others that nothing is. Rare' 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.]
thoughts of impurity, variety and non-Self. The Absolute is beyond relative knowledge.]

मुमुक्षुःथोऽर्धाश्रमांभमत्तर्णेऽनं विवेधते |

निरालम्बैः निष्कामा बुद्धिर्मूर्तिस्य सर्वदा ||४४||

मुमुक्षुः: Of one longing for liberation बुद्धि intellect आलम्बं support अन्तरेण without न not विवेधते remains मुक्षः of the liberated युद्धि: intellect सर्वदा ever निरालम्बै without support निष्कामा free from desire ( विवेधते remains) एव surely.

44. The intellect of one who longs for liberation is not non-dependent’; (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.]

विषयवद्यपिनो धीक्ष्य चविकित्व: शारणार्धिनः |

विशाल्मिति भविते वृष्ट्य निरोधवाक्यात्मिते द्विते ||४५||

विषयवद्यपिन: The tigers of sense-objects धीक्ष्य seeing चविकित्व: the frightened शारणार्धिन: seeking refuge निरोधकाप्रलिप्ते for attaining control and concentration भविते; at once क्रोध cave विशाल्मिति 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.
46. 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 need not shun the world. Even in the midst of worldly objects such a one can live freely and happily quite unaffected.]

न मुक्तिकारिकां धत्ते निष्क्रेण सुक्तामानसः ।
पञ्ज्यनं श्रुण्वनं स्पृश्यनं निजग्रंथत्रास्ते यथार्थकामः ||४७||

निष्क्रेण: Free from doubts सुक्तामानसः whose mind is absorbed (जनः: person) मुक्तिकारिकां the means of liberation न not धत्ते adopt पञ्ज्यनं seeing श्रुण्वनं hearing स्पृश्यनं touching जिज्ञानम् smelling अश्वाणेन eating (स: he) यथार्थकामः happily आस्ते 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.

[‘Seeing etc.—This even only apparently, as he does not ascribe to himself the functions of the senses. Cf. XVII. 8, 12; XVIII. 65.]

वस्तुश्रवणमात्रेण शुद्धृज्ञिनिराकुलः

नेवाचारमनाचारसौदास्य वा प्रपश्यति ||४८||

वस्तुश्रवणमात्रेण By the mere hearing of Truth शुद्धृज्ञ: of purified intellect निराकुल: unperturbed (जन: person) आचारसू proper conduct अआचारसू improper conduct आदास्य indifference वा or न not एव indeed प्रपश्यति sees.

48. He whose mind has been purified and freed from distraction by the mere hearing of the Truth, does not see proper or improper act or inaction.

[‘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 Shàstras have no meaning for him.]

यदा यत्तकः मायाति तदा तत्तुष्यते क्रृजः॥
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥५६॥

यदा When यत्त which शुभम good वा अपि (expletive) अशुभं evil वा or अपि even कर्मं to do आयति comes तदा then क्रृजः guileless person तत् that कर्मः does हि for तस्य his चेष्टा action बालवत् like that of a child ( भवति is ).

49. The guileless person does whatever comes to be done, whether good or evil; for his actions are like those of a child.

[¹Guileless—free from love and hatred.]

स्वात्तन्त्र्यात् सुखमाध्योति स्वात्तन्त्र्यालयंते परम् ।
स्वात्तन्त्र्यार्चिवृति गच्छेत् स्वात्तन्त्र्यात् परमं पदम् ॥५०॥

( जन: One ) स्वात्तन्त्र्यात from freedom छखम् happiness आयति attains स्वात्तन्त्र्यात from freedom परं Supreme कर्मः attains स्वात्तन्त्र्यात from freedom निर्वृति tranquility गच्छेत् attains स्वात्तन्त्र्यात from freedom परं Supreme यद् State ( गच्छेत् 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.

\[\text{\textit{Freedom—from attachment and hatred.}}\]

अक्षुंतक्षमोभोक्तक्षम स्वतांतरैः सम्भवितस्मृतस्य: ||५१||

यदा When (कब्रित, one) स्वतांत्रयम् of one’s own self अक्षुंतक्षमा absence of the feeling that one is a doer अभोक्तक्षमा absence of the feeling that one is an enjoyer मन्यते perceives तदा then सम्भव: all चित्तव्य: the modifications of the mind क्षीण: destroyed भवन्ति become.

51. All the modifications of the mind are destroyed when\(^1\) a man realizes that he himself is neither the doer nor the enjoyer.

\[\text{\textit{When etc.—Because it is such feelings as ‘I shall do this,’ ‘I shall enjoy that,’ that give rise to the modifications of the mind.}}\]

उच्छुच्छलाप्यकृतिका स्थितिधीरस्मय राज्ये।

न तु सर्पचाचिचचत्स्य शापतिमूढस्य कृतिमा ||५२||

धीरस्य Of the wise one स्थितिः life उच्छुच्छला unrestrained अक्तिका inartificial अष्ट राज्ये.
shines सत्याघितिः whose mind is attached मूलस्य of the
tool छत्रिः a feigned शान्ति: calmness हृ but न not (राजते
shines).

52. The conduct of the wise one
shines, though unrestrained and inartificial, but not the affected calmness of the fool
whose mind is attached.

विलसन्ति महामोगिविशान्ति गिरिगंग्रान्।
निरस्तवर्तना धीरा अवदा मुक्तबुद्धिः ||५३||

निरस्तवर्तना: Who are free from imaginings अवदा:
not bound मुक्तबुद्धिः of unfettered intellect धीरा: the
wise (कदाचित् sometimes) महामोगः: with great enjoy-
ments विलसन्ति sport (कदाचित् sometimes) गिरिगंग्रान्
caves of mountain विशान्ति enter.

53. The wise who are free from ima-
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.]

श्रीत्रिवं देयतां तीर्थमङ्गनाम् भूपति प्रियम्।
ढुङ्गा सम्प्रूत्य धीरस्य न कापि ह्रदि चासना ||५४||
अश्वतिष्ण ववत्रतं गोद तीर्थम् स्थलं आज्ञानं वाणिज्ये भूपति किंग प्रियं सूक्ष्मम् अपि वासना वाणिज्ये देवता धृति संसारं हृदा देवता संसारं

54. No 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.]

भूत्ये: पुत्रे: कल्पितः दौहित्रेशापि गोधर्जे: ।
बिहस्य धिक्कुतो योगी न याति विक्रति मनाक्षे॥५५॥

भूत्ये: By servants पुत्रे: by sons कल्पितः by wives च (expletive) दौहित्रे: by daughter’s sons गोधर्जे: by relatives च and अपि also बिहस्य ridiculing विक्रतः despised योगी the Yogi मनाक्षे in the least विक्रतिः 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\(^1\) pleased he is not pleased, though pained he does not suffer any pain. Only\(^2\) 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.]
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.

\[^1\textit{Sense etc.}\text{—It is from attachment to the worldly objects that the sense of duty arises and binds us more and more to the world, and thus subjects us to the rounds of births and rebirths. (See also note 1, Verse 3, Chapter XVIII.)}\]

अकुबंब्रजयि संखोभानि व्यभ्रि सवर्ण मूढध्यि।
कुबंब्रजयि नु इष्ट्यानि कुशालो हि निराकुलः \||५८||

मूढध्यि: One of dull intellect अकुबंबी without doing anything अपि even संखोभानि owing to distraction सवर्ण at all times व्यभ्रि agitated (अवर्ति is) कुशाल: the skilful one नु but हि surely इष्ट्यानि duties कुबंबी doing अपि even निराकुल: unperturbed (अवर्ति 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.\(^1\)

\[^1\textit{Unperturbed—Because his mind is ever calm and tranquil even in the midst of activities owing to the absence of any egotistic feeling. Cf. XVIII. 29, 47, 49.}\]

सुखमास्ते सुखं शोते सुखमायानि यति च।
सुखं बच्चि सुखं मुक्ते व्यवहारार्थिरीव शान्तधीि। \||५६||


Tranquillity

59. Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily and eats happily.

स्वभावाध्ययं नैवात्तिलोकवद्यवहारिणः।
महाहवः यावशोभयो गतःकः सुशोभते॥६०॥

8 यवहारिणः Acting (अपि even) यस्य whose स्वभावाध्ययः through self-possession एव verily लोकवद्यवहारिणः like ordinary people आत्मः distress न not (भवति is सः he ) गतःकः with sorrows gone महाहवः vast lake हृद लिक्षोभः unagitated सुशोभते 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.

निबृत्तिरपि सूतर्स्य प्रवृत्तिपरपायते।
प्रवृत्तिरपि धीरस्य निबृत्तिकथवमागिनी॥६१॥

मूलस्य Of the deluded one निबृत्ति: inaction अपि even प्रवृत्ति: action उपजायते becomes धीरस्य of the wise one
61. With the deluded, even inaction becomes action; and with the wise, even action results in the fruits of inaction.

[\textsuperscript{1} Even etc.—Because the deluded one, though outwardly inactive, is inwardly most active.

\textsuperscript{2} Even etc.—Because the wise one, though he may be outwardly active, is inwardly completely inactive, inasmuch as he is not identified with his body and senses. Cf. Gita IV. 18.]

परिधिनेषु वैराग्यं प्रायो मूर्द्धः हृद्यते |
देहे विगलिताशास्य क राग: क चिरागता \|\|देघ्य]

मूर्द्धः Of the deluded one परिधिनेषु in possessions वैराग्यं aversion प्रायो often हृद्यते is seen देहे in body विगलिताशास्य of one whose attachment has vanished क where रागः attachment क where चिरागता aversion.

62. The deluded\textsuperscript{1} one often shows aversion to his possessions.\textsuperscript{2} He\textsuperscript{3} whose love for the body has vanished, has neither attachment nor aversion.

[\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.

भावनाभावनालक्षण दृष्टिपूर्वक सच्चेदा
भावनाभावनाय सा तु व्यवस्थाभाविक्षिप्तिणी॥६३॥

मृदुश्च Of the deluded one दृष्टि: consciousness सच्चेदा always भावनाभावनालक्षण attached to thinking and not-thinking (मवति is; स्वस्थस्थ of the Self-possessed one तु but सा that भावनाभावनाय engaged in thinking the thinkable अद्वितीयिणी of the nature of unconsciousness (मवति 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 of thought as real.

² Of etc.—Because the wise one is free from egoism and knows the objects of thought 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, even though seeing, hearing, touching, smelling or eating, is free from interest and is the same in all conditions.

[^1 Who etc.—Cf. XVII. 8 and 12; XVIII. 47.]
TRANQUILLITY

65. Where is the reflected self, where is the world, where is the end, and where the means to the end 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.

Reflected self.—The finite individual self is the reflection of the Self in the mind.]

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.]

बहुनाच्च किमुख्येन ज्ञाततत्स्यो महाशयः।
भोगमोक्षनिराकारक्षी सदा सर्वेऽन्न नीरसः॥६८॥

अन्त्र Here बहुना much उचेम by saying किं what need ज्ञाततत्स्य who has known the Truth महाशयः the great-souled one भोगमोक्षनिराकारक्षी free from the desire of enjoyment and liberation सदा at all times सर्वेऽन्न in all places नीरसः devoid of attachment (भवति is).

68. In short, the great-souled man who has realized the Truth, is free from the desire of enjoyment and liberation¹ 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.]

महद्वादि जगद्धैतं नाममात्रविषम्भितम्।
विहाय शुद्धोधरस्य किं कृत्यमवशिष्यते॥६६॥

Maniśmrti विहाय Manifested through mere name महद्वादि beginning with Mahat जगद्धैतं the phenomenal
existence विद्वाय renouncing शुद्धवोधपस्य of one who is Pure Intelligence शुद्ध which ought to be done किम् what अवशिष्यते remains.

69. What remains to be done by one who is Pure Intelligence,—one who has renounced the phenomenal¹ existence beginning with Mahat, which is manifested through mere name?

¹ Phenomenal etc.—The Sânkhya 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, the five organs of sense, the five organs of action and the five Tanmâtrâs (fine elements) arise. The five Tanmâtrâs produce five Mahâbhutas (gross elements) which make up this gross material universe. According to the Sânkhya 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.

अभम्भूतमिदं सर्वं किलेवास्तीति निल्लर्योः
अलूक्यस्फूरणः शुद्धं स्वसावःटेवं शाश्वतिः "अतो"

इदं This सबं all अभम्भूत produced from illusion किलेवं anything न not असि विशिष्ट exists इति this निल्लर्योः knowing for certain अलूक्यस्फूरणः to whom the Inexpressible is expressed शुद्धं the pure one स्वसावःटेवं by nature एव indeed शाश्वतिः enjoys peace.

13
70. The pure\(^1\) one who has known for certain that all this is the product of illusion and that nothing exists, to whom the Inexpressible\(^2\) is expressed, naturally enjoys peace.

\(^1\) Pure—free from ignorance.

\(^2\) 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.]

शुद्धस्फुरणम् प्रस्तुतः द्वित्यभावमविषयत् ।
क विधि: क च वैराग्यं क त्याग: क शमोऽपि वा ||७१||

शुद्धस्फुरणम् Of the nature of Pure Effulgence (द्वित्यभावम् the objective reality अपक्षयम्: not seeing जनस्य of one)विधि: rule of conduct क where वैराग्यम् dispassion क where च and त्याग: renunciation क where शम: restraint of the senses अपि also वा 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?

\(^1\) 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 Māya prevails. The wise one lives without the feeling of 'I-ness,' 'mine-ness,' and attachment.
अश्यं Imperishable गतसङ्गाप्ये free from grief आत्माः
Self पञ्चतः seeing मुने। of the sage क where विश्व knowledge क where च (expletive) विश्वे universe वा or क.
where आह्म देवेः: I am the body मम (देवेः the body is),
mine इतः this वा or.

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?’

निरोधादीनि कर्माणि ज्ञाति जडाधीर्यादि।
मनोरथानां प्रवापांश्र्क कर्तुमामोहित्वत्त्वष्णात् ॥७५॥

यदि If जडाधिः one of dull intellect निरोधादीनि control
etc. कर्माणि practices ज्ञाति gives up (ततः then).
अतत्स्थानाः from that very moment मनोरथानाः desires.
प्रवापानां fancies च and कर्तुः to do आन्मित 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. 38 and 34.

The implication is that Self-knowledge is not a thing to be attained. It already is. Practices of control, therefore, are meaningless.]

मनः: श्रुत्वापि तदंतु न ज्ञाति विमृद्वताम्।
निरिष्काल्ये वहियेतलास्तिरिष्क्यलालस्: ||७६॥

मनः: The dull one that ṛṣṭu Reality श्रुत्वापि hearing अपि even विमृद्वतां delusion न not ज्ञाति gives up वलात् through effort वहि: externally निरिष्काप्य with mental actions suppressed अपि though अन्तः: internally विष्क्यलालस: craving for sense-objects (अभवति: is).

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.]

शान्ताद्वितिकर्मां यो लोकद्वापि कर्मंहि।
वास्मोत्वसरं कर्ति बकुमैव न फिक्ष्यन ||७७॥
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 “I am the doer.”]

क तमः क प्रकाशो वा हारं क च न किष्ठन।
निरिविकारस्य धीरस्य निरातस्य सबवंदा ||७८||

सबवंदा Ever निरिविकारस्य immutable निरातस्य fearless धीरस्य of the wise one क where तमः darkness क where प्रकाशो light वा or क where हारं relinquishment किष्ठन anything न not च and (सबवंदा 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 स्वर्गोऽनयं नरको जीवनमुक्ति चैव हि ।
बहुनात्र किमुक्ते योगदश्या न किष्कण ||८०||

स्वर्गः Heaven न not नरकः hell एव also न not जीवनमुक्तिः liberation while alive एव even न not न and हि surely अत्र here कि what need बहुता much उत्तेजन by saying योगदश्या in Yogic vision किष्कण anything न not (विचारते exists).

80. There is no heaven, no hell, not even liberation-in-life. In short, nothing exists in Yogic consciousness.

नैव प्रार्थयते खामं नातामेवनात्मुशोचति ।
धीरस्य शीततः चित्तमुत्तेनेव पूर्विम ॥
(सः He) लाभं gain न not प्रार्थयते longs for एव surely अलामेन at non-attainment न not अनुशोचति grieves धीरस्य of the wise one श्रीतमः cool चित्तं mind अनुष्ठेन with nectar एव verily प्रवित्तम् filled.

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 स्तौति विष्कामो न दुःष्टमवि निन्दति ।
समुद्रःखलखस्तुः किष्ठित् क्रत्वं न पश्यति॥८२॥

विष्कामः: One who is free from desire शान्तं one who is gentle न not स्तौति praises दुःष्टमः one who is wicked अपि even न not निन्दति blames तृतः contented समुद्रःखलखः: same in happiness and misery (स: he) क्रत्वं that ought to be done किष्ठित् anything न not पश्यति sees.

82. The desireless one praises not the gentle nor blames even the wicked. Contented and the same in happiness and misery he finds nothing to be done.

भीरो न द्रैष्टि संस्तारामात्मानं न दिदृश्यति ।
हर्षमवशविनिमुखोऽन सृतो न च जीविति॥८३॥
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 Neither etc.—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 Neither etc.—Life and death imply change. The Self being changeless and eternal, the man of Self-knowledge has neither.]

In son, wife and others, free from attachment in the sense-objects, free from desire for his own body, even free from care for his children, free from expectation, the wise one 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.

तुष्टि: सचंत्र धीरस्य यथापतितवत्तेन: ।
स्वच्छन्दं चरतो देशायन्त्रास्तमितशालिन: ||८५||

यथापतितवत्तेन: Who lives on whatever falls to his lot देशाय countries स्वच्छन्दं at pleasure चरत: wandering यत्रास्तमितशालिन: resting wherever the sun sets धीरस्य of the wise one सचंत्र everywhere तुष्टि: contentment (स्वर्ति 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 महात्मन: ।
स्वभावभूमिमित्रवात्रान्तिविस्मृतवृतीपक्षंसंधृते: ||८६||

देह: The body पतमु may fall उदेतु may rise वा or अस्य of thisस्वभावभूमिमित्रवात्रान्तिविस्मृतवृतीपक्षंसंधृते: who has forgotten the entire cycle of birth and rebirth owing to his repose on the foundation of his own being महात्मन: of the great-souled one चिन्ता care न not (स्वर्ति 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]

अकृत्तवनः कामचारो निन्देन्द्रिष्ठिनीरसार्थः ||
अस्तकः सर्वमावेशु केवलो रमते शुभः ||87||

अकृत्तवनः: Without any possession कामचारः moving freely निन्देन्द्रिष्ठः free from the pairs of opposites नीरसार्थः: whose doubts have been rent asunder सर्वमावेशु in all things अस्तकः unattached केवलः alone शुभः: the wise one रमते rejoices.

87. Blessed is the wise one who stands by himself, who is attached to nothing, who is without 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.]
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.

[^1 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.]
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?

जानन्दपि न जानाति पश्चापि न पश्चयति।

ब्रजवेण्यामि न च बृत्ते कोष्यो निर्विसंसनातुैः ॥१०॥

निर्विसंसनातूः बृत्ते Except the desireless one अन्यः other-
कः जानन्दः knowing अपि even न not जानाति knows
पद्यान् seeing अपि even न not पद्यति sees ब्रजवेण्यः speaking
अपि even न not बृत्ते speaks च and.

90. Who but the desireless one knows not though knowing, sees not though seeing, and speaks not though speaking?

भिषुवर्गो भूपतितापि यो निष्कामः स शोभते।

भवेशु बलिता व्रत्य शोभनाशोभना मति: ॥११॥

यस्य Whose भवेशु at things शोभनाशोभना good and evil
मति: view बलिता dropped यः who निष्कामः unattached सः
हे भिषु: mendicant वा whether भूपति: king अपि (exple-
tive) वा or शोभते 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.
[\textit{Whose etc.}—Because he finds the same Atman existing in all, good and evil.]

क स्वाच्छन्द्यं क संद्वोचः क वा तत्त्वविनिष्ठयः।
निव्याजाजवभूतस्य चरितार्थस्य योगिनः॥७२॥

निव्याजाजवभूतस्य Who is the embodiment of guileless rectitude चरितार्थस्य who has attained his desired end योगिनः of the Yogi स्वाच्छन्द्यं wantonness क where संद्वोचः restraint क where तत्त्वविनिष्ठयः determination of Truth क where वा or.

92. \textbf{What}\textsuperscript{1} is wantonness, what is restraint, or \textbf{what}\textsuperscript{2} is determination of Truth for the Yogi whose life’s object has been fulfilled and who is the embodiment of guileless sincerity?

\textsuperscript{1} \textit{What etc.}—The idea of doership 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.

\textsuperscript{2} \textit{What etc.}—Determination of Truth is of no value when It stands self-revealed as one’s \textit{Atman}.]

आत्मविश्वासान्तिनित्येन निराशे न गतानि।
अन्तर्यनामुभूतं तत्कथं कस्य कथयते॥७३॥
Who is contented with repose in the Self whose sorrow is over (अन्तः यत्व जो अनुभूति तद्भवति कथं कथं कथं कथं to whom कथं)

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?

[^How etc.—Because the Self is beyond mind and speech.]

कुस्तोऽपि न कुपतसः च स्वस्वर्णपिः शविषो न च।
जागरेऽपि न जागरिति धीरस्वतः: पदे पदे ॥७४॥

Under all conditions satisfied धीरः the wise one in sound sleep अपि even न not छठः asleep च (expletive) in dream अपि even च and न not शविषः lying जागरेऽ in waking state अपि even न not जागरिति is awake.

94. Not asleep even in sound sleep, not lying even in dream, and not awake even in the waking state, is the wise one who is contented under all conditions.

[^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.

शः सचिन्तोदपि निधिन्त: ज्ञेयन्योदपि निरिन्द्र्यः।
शुद्धिरपि निरुळ्यं: साह्यस्तोर्नहंकृतः॥६५॥

शः The man of Knowledge सचिन्तः: engaged in thought अपि even निधिन्तः: devoid of thought सेन्द्रः: possessed of the organs of sense अपि though निरिन्द्रः: devoid of the organs of sense शुद्धि: possessed of intelligence अपि though निरुळ्यः: devoid of intelligence साह्यः: possessed of egoism (अपि though) अनहंकृतः: devoid of egoism.

95. The 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.

["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.

न सुखी न च वा दुःखी न च विरक्तो न सह्यस्तो।
न मुमुक्षुन्य वा मुक्ता न फिक्षिष्णु न च फिक्षिष्ण॥६६॥

न सुखी न च वा दुःखी न च विरक्तो न सह्यस्तो।
न मुमुक्षुन्य वा मुक्ता न फिक्षिष्णु न च फिक्षिष्ण॥६६॥

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न मुमुक्षुन्य वा मुक्ता न फिक्षिष्णु न च फिक्षिष्ण॥६६॥

न सुखी न च वा दुःखी न च विरक्तो न सह्यस्तो।
न मुमुक्षुन्य वा मुक्ता न फिक्षिष्णु न च फिक्षिष्ण॥६६॥
96. He is neither happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation, neither this nor that.

\[1\textit{Neither etc.}—\textit{Happiness or misery, liberation or bondage, etc.,—none of these can ever be predicated of the Self which is eternally free.}]
[1Is 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.]

मुःको यथार्थितिष्ठस्थः क्रत्तकर्तव्यनिर्वृत्तः।
समः सब्जः वैतुष्णवाच्च स्मरणयक्तं क्रत्तम्॥९८॥

यथार्थितिष्ठस्थः: Abiding in Self in all conditions क्रत्तकर्तव्यनिर्वृत्तः: free from the idea of action and of duty सब्जः everywhere समः same मुः: liberated one वैतुष्णवाच्च owing to desirelessness अक्रत्तं what has not been done क्रत्तं what has been done न not स्मरणि 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 चन्द्रमान्तो नित्यात्मानो न कुप्यति।
नैवोद्विजति मरणे जीवने नाभिन्नति॥९८॥
(ś: He) वन्यमानः praised न not श्रीयते is pleased निन्यमानः blamed न not कृयति is annoyed मरणे at death न not उद्विज्ञति fears एव surely जीवने at life न not अभिन्नति 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 raiser or praise, blamer or blame; nor life or death.]

न भावति जनाश्रेणं नारणयमुपाश्रान्त्वम् ||
वथातथा यज्ञतः सम एवावलित्भे ||१००||

उपाश्रान्त्वम्: The man whose mind is calm जनाश्रेणं crowded place न not भावति runs after अरण्यं forest (अपि even) न not ( भावति runs after ś: he) वथात्थ्या in any way यज्ञतः anywhere सम्: same एव वरी वावलित्भे 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 उचाच ।

tतस्तत्वबिज्ञानसदृश्यं शामादाय ह्रद्योद्रात ।
नानाविषयपरार्थशाश्योद्वर । क्षतो मया ॥१॥

जनक: Janaka उचाच said:

मथा By me तत्तत्वबिज्ञानसदृश्यं the pincers of the knowledge of Truth आदाय taking ह्रद्योद्रात् from the inmost recesses of my heart नानाविषयपरार्थशाश्योद्वरः the extraction of the thorn of the different judgments क्षतः is done.

Janaka said:

1. I have extracted from the inmost recesses of my heart the thorn¹ 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.

¹Thorn 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 धर्म: क च वा काम: क वार्ष्य: क विवेकिता।
क वैतं क च वाड़ैतं स्वामहिष्णि स्थितस्य मे ||२१||

स्वामहिष्णि In my own glory स्थितस्य abiding मे my धर्मः
righteousness के where कामः enjoyment च and क
where वा or अर्थः prosperity च and क where विवेकिता
discrimination क where हैंतं duality क where आहैंतं
non-duality च and क where वा 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 भविष्यदा वर्तमानमधि क वा।
क देशः क चावा नित्यं स्वामहिष्णि स्थितस्य मे ||२२||

स्वामहिष्णि स्थितस्य मे For me abiding in my own glory
भूतं past क where भविष्यत् future क where वा or वर्तमानं
present अपि even क where वा or देशः space क where नित्यं
eternity च and क where वा 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 वानात्मा क शुभं काशुभं यथा।
क चिन्ता क च वाचिन्ता स्वमहिंष्ठि स्थितस्य मे॥५॥

स्वमहिंष्ठि स्थितस्य मे For me abiding in my own glory आत्मा Self च (expletive) क where अनात्मा not-Self च (expletive) क where वा or शुभं good क where तथा as also अशुभं evil क where चिन्ता anxiety क where अचिन्ता 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: स्वमः क सुखुस्तिर्वाच क च जागरणं तथा।
क तुरीयं भयं चापि स्वमहिंष्ठि स्थितस्य मे॥६॥

स्वमहिंष्ठि स्थितस्य मे For me abiding in my own glory स्वमः dream च where सुखुस्तिर्वाच deep sleep क where वा or तथा as also जागरणं wakefulness च (expletive) क where तुरीयं fourth (state) क where भयं fear अपि 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?

[¹ 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 Māṇḍukya Upanishad.*

क दूरं क समीपं च बाह्यं काम्यतरं क च चः।
क स्थूलं क च च च च स्वमहिन्नि स्थितस्य मे ॥५॥

स्वमहिन्नि स्थितस्य मे For me who abide in my own glory दूरं distance क where समीपं near क where च or बाह्यं exterior क where अभयंतरं 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 सूक्ष्मेऽजीवितेऽ च क लोकः कास्यः क लोककिक्तम्।
क लयः क समाधिवां स्वमहिन्नि स्थितस्य मे ॥६॥

स्वमहिन्नि स्थितस्य मे For me who abide in my own glory सूक्ष्मे death क where जीवितं life क where च or लोकः worlds अस्त्य of this क where लोककिक्तं worldly relation क where लयः inertia समाधिः 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 त्रिवर्गकथया योगस्य कथयाप्यङ्कम् \\ अलं विज्ञानकथया विश्वास्त्स्य ममात्मनि ||८||

आलमि In Self विश्वास्त्स्य reposing मम my त्रिवर्गकथया of talking about the three ends of life अलं needless योगस्य of Yoga कथया of talking अपि even अलं needless विज्ञानकथया 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

जनक उवाच \\n
क भूतानि क दैहिको वा केन्द्रियाणि क वा मनः \\
क शून्यं क च नैराग्यं मत्त्वभूते निरिखने ॥१॥

जनक: Janaka उवाच said:

निरखने Taintless मत्त्वभूते in myself भूतानि elements \\
क where दैहिक where वा or केन्द्रियाणि organs क where \\
मन: mind क where वा or शून्यं void क where \\
नैराग्यं 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.]
2. What is scripture, what is self-knowledge, what is mind bereft of objects, what is contentment, or what is desirelessness, to me who am ever devoid of the sense of duality?

3. What is knowledge or what is ignorance, what it ‘I’, what is ‘this’ or what is ‘mine’, what is bondage or what is liberation, what is definableness of the Self?
4. What are Prârabdha ('commenced') Karmas, what 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 18 and note 1 verse 18 in Ch. XVIII.

² What etc.—Jivanmukti, liberation-in-life, is the usual Vedântic ideal and the sumnum 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 Jivanmukti;—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 भोजक निष्क्रियं स्फुरणं क च वा।
कारोश्चं फलं च य निष्क्रमार्थं मे सदा॥५॥

सदा Ever निष्क्रमार्थ impersonal मे for me कर्ता doer क where भोजक enjoyer च (expletive) क where वा or निष्क्रियं cessation of activity (thinking) स्फुरणं rising of thought वा or क where अपरोश्चं direct mental modification क where फलं illumination of the object 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,¹ to me, the ever Impersonal?

¹ Result—i.e. the revelation of an object by consciousness reflected on the mental modification.]
For me who am undivided Essence

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?

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, what\(^1\) is anything or nothing, to me who am ever pure?

\(^1\) *What 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?
10. What is relativity or transcendence, happiness or misery, to me who am ever devoid of thought activity?

क माया क च संसार: क प्रीतिवरिति: क वा ।
क जीवः क च तदुप्रवः सर्वं द्वारा विमलस्य मे ||१०||

सर्वं द्वारा Ever विमलस्य pure मे for me माया ignorance क where संसारः appearance क where च and प्रीति: attachment क where विरिति: detachment क where वा or जीवः Jiva क where तत् that श्रद्धा Brahman क where च and.

11. What is ignorance or appearance, attachment or detachment, Jiva or Brahman, to me who am ever pure?

क प्रदृश्तिनित्वाचिरो क मुक्ति: क च वन्धनम् ।
कुस्तःस्थिनिभिमागस्य स्वस्तःस्य मम सर्वं द्वारा ||१२||

सर्वं द्वारा Ever कुस्तःस्थिनिभिमागस्य immutable and indivisible स्वस्तःs established in Self मम for me प्रदृश्ति: activity निन्दृः inactivity वा or क where मुक्ति: liberation क where वन्धनं bondage क where च and.
12. What is activity or inactivity, liberation or bondage, to me who am ever immutable and indivisible and established in Self?

[\textsuperscript{1} Immutable—Kutastha means ‘remaining like a heap (Kuta)’; hence, immutable and eternal.

Or—Kuta also means a thing which is good to all appearance but evil within. Accordingly it refers to the seed of Samsāra—including Avidyā and other things,—which is full of evil within, designated by various terms such as Māyā etc. Kutastha, therefore, means “That which is seated in Māyā as its locus.’

कोपदेश: क वा शास्त्रं क शिष्यं: क च वा गुरु:।
क चास्तित पुरुषार्थो वा निरुपाचे: शिवस्य मे ||१३||

निरुपाचे: Free from limitation शिवस्य absolute good मे for me उपदेशः instruction क where शास्त्रं scripture क where वा or शिष्यं: disciple क where गुरु: preceptor च (expletive) क where वा or पुरुषार्थं: summun bonum of life च (expletive)क where अस्ति is वा or.

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is the summun bonum of life, to me who am absolute good and free from limitation?
§ चासित क च च च वा नासित कआसित चैकं क च हृयम्।
बहुनान्त्र किमुक्ते किशिवोतिषिष्यते मम।॥१४॥

अस्ति Existing च (expletive) क where न अस्ति not existing च (expletive) क where च or एकं unity च (expletive) क where अस्ति is हृयं duality क where (अस्ति is) च and अग्न here बहुνा much उज्ञेन by saying कि what need मम from me फिबिता anything न not उत्कित्ते emanates.

14. What is existence or non-existence, unity or duality? What to say more, nothing emanates from me.

[The teaching of Advaita is here put 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 extreme form of Advaitism which 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. Ashtâvakra 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 bondage, thought gives emancipation. But true knowledge transcends this cobweb of thought. This is the implication of Ashtāvakra's teaching. In this light, there is no preparation, no fruition in the life of a seeker, but only this understanding. The Ashtāvakra Samhitā gives us this understanding.]
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