

अष्टावक्रगीतम्

ASHTAAVAKRAGEETAM

Translation and Explanation

by

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ASHTAAVAKRAGEETAM

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ASHTAAVAKRA GEETAM

INTRODUCTION

Ashtaavakra Geetam or the Song of Ashtaavakra is a scripture explaining the abstract truths of Brahman. It also guides the student after Knowledge towards his goal of realization, by instructing clearly, what method is to be followed and what method is to be avoided.

This scripture is in the form of a dialogue between Sage Ashtaavakra, the son of Kahola, and Janaka, the king of Videha.

King Janaka is the father of Seetaa and also a Raajarshi, a Royal Sage.

He is well-known for his respect for Sages and scholars with expertise in scriptures.

He was very closely associated with Sage Yaajnavalkya and Sage Ashtaavakra; and relished listening to their talks on Brahman-Knowledge.

This is one such wonderful dialogue that took place between king Janaka and Sage Ashtaavakra who had a deformed body by a curse.

This scripture goes by the name of 'Ashtaavakra Samhita' also.

One such dialogue is found in the great scripture Tripura Rahasyam also, where Goddess Tripuraa explains to Ashtaavakra the difference between just the dry intellectual understanding of Brahman and the actual realization state of Brahman.

अष्टावक्रगीतम्

CHAPTER ONE

जनक उवाच

Janaka spoke

{WHAT IS LIBERATION? HOW LIBERATION IS TO BE ATTAINED?}

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति
वैराग्यं च कथं प्राप्तं एतद्ब्रूहि मम प्रभो ॥१-१॥

*How does one acquire Knowledge, How will he be liberated,
how does one get endowed with dispassion, tell me this O Lord!*

(What is the true Knowledge?)

How does it differ from all other Knowledge-forms that we acquire in the world?

What is the meaning of liberation? What does one get freedom from?

Is liberation a state to be attained like a heaven above?

Is it the cessation of all the perceived worlds?

What happens to a person who is liberated?

Does he become nothingness or some indefinable empty state where nothing is there?

And, how does one acquire dispassion?

Does dispassion involve renouncing the family, circle of friends, house, comforts and living in a forest?

What is true dispassion? What is to be renounced actually?)

अष्टावक्र उवाच

Ashtaavakra spoke

{DISCIPLINES TO BE FOLLOWED BY A MUMUKSHU}

मुक्तिमिच्छसि चेत्तात विषयान्विषवत्त्यज ।
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥१-२॥

*Dear one! If you desire liberation,
then throw away the sense pleasures like poison.
Consume the qualities of
forbearance, straightforwardness, kindness, contentment, and truth (honesty)
like nectar.*

(Dear Janaka! I will explain to you what is liberation, and what is the Knowledge required for it; but, before that, you have to purify the mind of all the taints.

A mind corrupted with desires, anger, arrogance, hatred, attachment, can never understand the instructions about the Reality.

Brahman-Knowledge is a very abstract subject and needs utmost concentration and understanding power. Therefore, you have to practice these above-mentioned disciplines, if you are truly interested in attaining the liberation, and are a 'Mumukshu' (seeker after Moksha).

First of all, start controlling the mind that rushes after the sense pleasures.
 At the beginning, forcefully avoid the physical contact of the sense objects.
 Then slowly train the mind to discard the sense pleasures naturally, like one avoids the poison even it is mixed with the tastiest ingredients.
 Later your mind will naturally stop running after the pleasures, once it finds peace in the silence acquired by knowledge.
 To help in this sense-control, practice qualities like forbearance etc.

KSHAMAA/Forbearance

Forbearance is not just the patiently bearing of insults or offences.
 It is a quality you maintain towards the 'perceived world' itself.
 Do not react to each and every object and person in a burst of emotion of hatred or attachment. Do not give way to anger or depression, when things go bad. Do not feel excited about the joys brought by the world.
 Remain unbothered about every event, good or bad; and bear with patience.
 Act; do not react like an earthworm does to a pin-prick!
 Pause a second before you utter any word; or do any action.
 Let not the inert brain oozing with chemicals decide your actions and words.
 'You' with discrimination faculty, decide what the brain should produce as words and actions. This is forbearance of the excellent type.

AARJAVAM/Straightforwardness

Straightforwardness is not exposing whatever thoughts run in your mind.
 That is utter stupidity!
 Not acting with deceit and pretence is known as straightforwardness.
 Do not be a pot of poison with a nectar-mouth.
 Be honest in your approach to anybody.
 Do not hide your selfishness and meanness in words.

DAYAA/Kindness

Be kind to all; but with discretion.
 Do not hurt any animal or human through words, or actions.
 Offer a helping and wherever needed, as per your capacity.
 Do not act rude, self-conceited, and arrogant towards other human beings, and hurt them in any way, whether they are your own family members or strangers.
 Do not eat the flesh of other species of your own planet; it is the most disgusting act ever! Any living thing with a developed brain which wants to survive should not be hurt wantonly. Every life-form is sacred.
 Unless you have to save your own body from other animals and other human-shaped animals, there is no need of hurting them in any way.

TOSHA/Contentment

Be content; but do not kill your natural ambitions of the world and neglect the goals that are to be achieved through your natural talents.
 Do not hanker after properties, gold, money just to possess them as 'your glory'.
 Be content with just what you actually need. Whatever objects you possess more than that serve your requirements should be given off to the other needy ones.
 Be content in wealth; but never be content with Knowledge of any kind.
 Earn wealth slowly as if you are going to live forever; gather knowledge fast, as if you are going to die tomorrow. Knowledge alone will follow you after the death of the body also; not the wealth.
 Knowledge alone keeps your brain healthy; not the wealth of the three-worlds also.

Always feel happy with what you have.

Be happy that you have properly functioning eyes, ears, skin, tongue, nose; some do not even have that fortune. Be happy that your brain is able to function properly and you can still read something; some do not even have that fortune. Be happy that you have thought of liberation itself; some people do not even know of that word at all.

Just be cheerful and happy, that you are alive and conscious; that alone is your natural quality as Aatman, the individual self.

And do not practice these qualities as a forced discipline dumped on you by a tyrant master. Develop these qualities as if you are consuming nectar through each such act.

Remember that the more you have these qualities to their perfection, the more you are reverting back to your immortal self naturally.

Sense pleasures lead you towards destruction of body, mind and life.

The qualities mentioned above lead you towards immortality, at the same time making you a revered personality of the society.)

{ YOU ARE NOT THE PHYSICAL FORM MADE OF ELEMENTS }

न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।
एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥१-३॥

*You are not the body made of elements like earth, water, fire, air and sky.
If you want liberation,
understand the Self as the witness-state of the nature of conscious-understanding.*

(The first lesson in 'Jnaana Yoga path' is the understanding that 'you' are not the physical body, or the image you see in the mirror.

As long as you are identified with the physical form, you are said to be bound.

It is incorrect knowledge. The right knowledge is that you are not this inert physical body made of elements (*rather moving-atoms in the modern vocabulary*).

Then what is the real 'I'?

The search for this answer is Mumukshutva; and realizing it as an ascertained knowledge is known as Moksha.

Like understanding the sky-space as not made of blue colour, like understanding that sun does not move, but the earth-sphere only goes round the sun, you have to understand that the body is not the real 'I', but something else.

What is this 'something else'?

Dear Janaka! I will give you the answer; but it cannot be grasped by you just by listening to it; you have to analyze yourself and find the answer after a prolonged Vichaara process (thinking with the intellect).

You are of the form of pure knowledge only which as the 'understanding consciousness', is revealing this perceived world of senses.

This alone stays as a witness to all the actions of the mind, and is not affected by the 'perceived world'. It is formless; and cannot be seen in a mirror or grasped by senses; or described by words; or meditated upon like a god-form.

'That Thou art'!)

{INSTANT LIBERATION THROUGH KNOWLEDGE}

यदि देहं पृथक्कृत्य चित्ति विश्राम्य तिष्ठसि ।
अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥२-४॥

*If you can separate yourself from the body
and stay rested in the Chit-state;
now itself, at this very instant,
you will be in the state of tranquil bliss and be freed of the bondage.*

(Liberation-state is just the state of complete understanding of the truth as firm ascertainment. Now you are very much ascertained about the body as the real 'I'.

You can never think of yourself as other than the body made of the five elements.

The very idea of non-identification with the body may sound like a death-knell to you.

If, now at this instant you can destroy the idea-'I am this body with a name'; and stay as the conscious principle only, formless and nameless, with the complete absence of thoughts- then you can consider yourself as liberated.

That is all that you have to do; burn off the age-old habit of considering yourself as the inert body; and be what you are, the taintless state of Knowledge-awareness.

All your problems that are connected to this ego and the world will be instantly destroyed like a cotton fluff caught in a forest blaze.)

{YOU ARE THE WITNESS-AWARENESS}

न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः ।
असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥१-५॥

*You do not belong to any Varna of Brahmin or anything.
You do not belong to any stage of life like householder etc.
You are not this body which is captured by the senses.
You are untouched by anything. You do not have a form.
You are the witness of the entire perceived phenomenon called 'Vishva'.
Understand this and remain blissful.*

(Let us analyze what is the main identity crisis you have in this world-existence.

You believe first of all that you are born to some parents, and carry the gene identity of some class like Brahmin etc; and that you belong to some family tree.

The truth is; you are not the body; and you do not belong to any class or *Varna* also.

You identified with a body believe that you had a childhood; that you became a youth; studied well; then got married; and so on. You believe that you belong to one of the Ashrams or stages of life as Brahmachari (celibate student), or Grhastha (householder acting as a proper member of the society).

You actually belong to no such category of life.

You are the changeless state; how can you go through various stages of life along with the changes undergone by the body?

How do you know even the existence of the body?

Through the medium of senses only!

You see your body (below the neck); you touch the limbs; you smell it; you can taste it also; you can hear sounds from it also as speech. When you look at the mirror, you see an image; and believe that your body is similar to that reflection seen in the mirror. You are well-ascertained that this collective information produced by your senses is the 'I'!

How ridiculous! How can an object of Knowledge be you who are the subject?

You are not a body that is tainted by the contact of the objects of the world.

You are like space; untouched by anything; untainted by anything!

You do not have a form that can be perceived by senses; you cannot even be imagined by the mind in any form.

This world around is 'Vishva'; a continuous change of patterns.

Change is synonymous for the term world. This Vishva is a form of change.

You are the changeless one who can perceive this changing pattern called Vishva.

You are the pure awareness that is without a form and name; but is aware of all forms and names. If you realize this truth and understand the truth of the real 'I', you are liberated at this very instant.)

{ YOU ARE ALWAYS LIBERATED }

धर्माधर्मो सुखं दुःखं मानसानि न ते विभो ।
न कर्तासि न भोक्तासि मुक्त एवासि सर्वदा ॥१-६॥

*Hey All pervading one!
You are not bound by Dharma and Adharma.
You do not get tossed by pain or pleasure.
You do not have a mind also along with the intellect, ego etc.
You are not a doer of any action.
You do not enjoy any experience.
You are always free.*

(You (Janaka), I (Ashtaavakra), are all mind-made concepts.

There is only the conscious awareness shining as you, I, and all.

I actually am in essence the all-pervading Chit, the principle of Knowledge which shines as me and you and others.

You are also the same principle which shines as you and me and others.

It is like the one sun reflected in many pots of water as reflections.

Our minds are like pots, which contain the reflection of Chit-sun as the limited 'I'.

Chit is the consciousness which understands the perceived as the perceived.

Hey All-pervading Chit!

What rules can bind you as duties and limit your existence?

What is good or bad for you, who are all?

When you are the very form of bliss, what pains and pleasures can be experienced by you as outside of you?

You do not have a mind, intellect, or ego as your limbs. You are formless.

You do not create a world; because you are not a doer of any action.

You do not experience anything also; because you are not a Jeeva.

All these words- Jeeva, mind, intellect, form, name, bondage, liberation are all words coined by the ignorant. There is nothing else other than you.

There is no one that is bound; there is no one that has to attain Moksha.

There is only the Chit-state! Nothing else!

{ WHY ONE IMAGINES BONDAGE? }

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा
अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥१-७॥

*You are one and one only; and are the perceiver of all.
You are always free of all superimpositions.
This is your bondage that you see a 'perceiver' as another one.*

(There does not exist, any manifoldness.
Names and forms are mind-made.
Objects perceived are just sense-perceptions.
There is only the Chit-state; and that is you.
My form as Ashtaavakra; and your form as King Janaka, both are just mind-made imaginations.
Chit alone perceives the world through the imagined mind-states of you and me.
The world of objects is nothing but an appearance superimposed on emptiness of Knowledge.
There is no second one that exists, other than the Chit-expanse.
Bondage is just the idea of seeing yourself as Janaka, the king of Videhaa.
Kill the superimposition of 'I' ness on the form captured by senses.
There is only the 'you' left back as the essence of all Knowledge.)

{ YOU ARE NOT THE DOER OF ANY ACTION }

अहं कर्तृत्यहंमानमहाकृष्णाहिदंशितः ।
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥१-८॥

*You are bitten by the poisonous black serpent called 'I am the doer'
which gives rise to the ascertained form of ego.
'I am not the doer'; drink this nectar of ascertained realization and be blissful.*

(If 'I' am the Chit-state why do I not realize it to be so? – If this is the question that rises in the mind, then listen, I will tell you why it is so.
You are unnecessarily attaching this pure real 'I' to every action of the body, mind and intellect; and are falsely imagining that you think with the mind, deliberate with the intellect, and act with the body.
You are like a person bitten by a poisonous serpent, and are having the hallucinations of suffering in a world.
The serpent is actually the idea 'I am the doer'.
You are the changeless, motionless Chit. You never swerve from that Supreme state.
Your mind has produced the 'Ahamkaara', the ego, by adding 'I' to all the imagined actions; and has fooled you.
Understand that you are not the doer of anything; and that you do not experience any pain or pleasure as result of actions. Remain blissful in your true state.)

{DESTROY THE IGNORANCE}

एको विशुद्धबोधोऽहं इति निश्चयवह्निना ।
प्रज्वालयाज्ञानगहनं वीतशोकः सुखीभव ॥१-९॥

*With the fire called the ascertained realization of
'I am one only, of the nature of taintless pure knowledge'
burn of the dense forest of ignorance.
Be blissful, with all pains gone.*

(Understand the truth that you are not the body that is an object of your own senses. Ponder again and again, till you understand the truth. When the fire of Knowledge blazes high, the huge world-forest made of your own imagined concepts, will burn to ashes instantly.)

{SEE THE ROPE; NOT THE SNAKE}

यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् ।
आनन्दपरमानन्दः स बोधस्त्वं सुखं भव ॥१-१०॥

*This Vishva shines forth like a snake imagined in a rope.
You are the Knowledge-essence of the nature of extreme bliss of the Supreme kind'.
Realize this and be blissful.*

(A man sees a rope dangling from the tree branch in darkness; mistakes it to be a snake and is frightened. If he could see the rope, he would stop seeing the snake; and will be free of the fear.
Seeing the snake in the rope is bondage.
Realizing it to be the rope is liberation.
Seeing the perceived world as real is bondage.
Seeing no perceived at all; but only being aware of the Knowledge-shine is liberation.
The one who sees the rope and the one who sees the snake is the same.
You are the very same Brahman shining as the knowledge of Jagat.
Realize this and be in the blissful state of your true essence.)

{WHAT YOU THINK; THAT YOU ARE}

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥१-११॥

*A person who is freed of the ego is free;
a person who is bound by the ego is bound.
This saying is indeed true that,
what the mind believes in, that alone a person is.*

(Liberation and bondage have a very thin line between them, as differentiation.
If you realize you are free; you are free.
If you believe that you are bound; you are bound.
What makes you think that you are bound?
It is the ego, the Abhimaana – 'self-estimation' - you have developed about yourself, based on the body-identity.

This Abhimaana – ‘self estimation’ – is made up of only the possessions you have; it is a heap of ‘mine’s you have as ‘you’.

Body is mine; mind is mine, intellect is mine, family is mine, wife is mine; husband is mine; son is mine; daughter is mine; friend is mine; house is mine, duties are mine...and .. so on...!

If all these things that are ‘yours’ as ‘your belongings’, are completely removed off, then instantly you become a ‘no-one’. You are lost! You have no identity at all!

Free yourself of this ego; and know your true essence, which possesses nothing; but is the support of the entire perceived.

Stay as the true Self; nothing binds you anymore.)

{ WHO AM I? }

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।
असङ्गो निःस्पृहः शान्तो भ्रमात्संसारवानिव ॥१-१२॥

*Self is the witness, is all pervading, complete,
one, free, and does not own any action.
It is untouched by anything; is without wants; is quiet;
and acts like a person stuck in the world-existence,
because of delusion.*

(‘Aatman’ is the essence that is the real ‘I’, like liquidity is the essence of water; or the heat is the essence of fire.

It is the witness-awareness that is aware of the ‘perceived world’. This Knowledge essence shines forth as all the objects of the world; and so is all- pervading.

It is complete, because it is not in need of any outside object as support.

As the essence of all knowledge, it is not tainted by the objects of knowledge.

It is the most tranquil state because it is free of the perturbation called the ‘perceived’.

Why this Supreme Aatman is deluded into believing itself to be another?

It is because it has the Knowledge of delusion also; and that Knowledge shines as the bound Jeeva.)

{ CONTEMPLATE THROUGH VICHAARA }

कूटस्थं बोधमद्वैतमात्मानं परिभावय ।
आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥१-१३॥

*Contemplate on the Self as
the one established as the central essence of all,
of the form of knowledge alone, and non-dual.
Get rid of the superimposed state of the delusion called ‘I’,
and understand the outside to be within you only.*

(Aatman is the immovable and changeless.

That is what perceives the world as ‘you’ the limited Jeeva-state.

It is not divided as the world; but understands the divided world as knowledge.

That which understands all the objects of Knowledge is Aatman; and that is the true essence in all. This Aatman is not inside your body like a streak of light or an apparition. There is no outside of you or inside; both are just ideas imagined by the mind. Body is also an imagined identity. Aatman is not inside anything. It is all!

Aatman is the very shine of consciousness because of which the world gets perceived.

The very outside is within the Knowledge essence called Aatman.
Aatman is the thing which deliberates; that thing which breathes.
 Aatman is a synonymous word for Brahman. Both words refer to the same Reality.
 Brahman is the sunlight spread out all over; Aatman is the sunlight inside a house.
 Sunlight knows no divisions. Reality is not divided as Brahman and Aatman.)

{GET RID OF THE WRONG IDENTITY}

देहाभिनमानेन चिरं बद्धोऽसि पुत्रक ।
 बोद्धोऽहं ज्ञानखड्गेन तन्निष्कृत्य सुखी भव ॥१-१४॥

*Dear son! For long, you have been fettered by the identity
 you have superimposed on a physical body.
 Slice it off with the sword of Knowledge; and remain blissful.*

(This false identity can be destroyed only through the Vichaara process.
 Analyze again and again, how you are chained by the idea of the body being you.
 Understand that you are not the body perceived by the senses. How can you, who understands the existence
 of the 'perceived world', be an inert body made of elements?)

{MEDITATION CANNOT GIVE YOU KNOWLEDGE}

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।
 अयमेव हि ते बन्धः समाधिमनुतिष्ठति ॥१-१५॥

*You are bereft of all contact; you are free of all actions;
 you are self-shining and taintless.
 Your bondage is that you try to meditate on this!*

(How can you reach the state of Brahman by thinking or meditating on it?
 What magical chant has the power to bring in the Knowledge of Brahman?
 You in reality are untouched by anything; and cannot do any action at all.
 You are immovable and without limbs.
 How can you realize this by trying to contact it with the mind?
 How can the Brahman be understood through the action of contemplation?
 How can the Self-shining thing be seen in a vision as light or god?
 How can the taintless thing be tainted by a thought rising from the mind?
 How can the inert mind ever think of that formless one?
 Mind is the name given to the process that collects all the sense-perceptions to make a story out of them. It
 is just a tool of imagination. It uses the brushes of senses and paints a beautiful world of sound, colour etc.
 Its nature is to lie!
 How can it ever see the truth of Brahman?
 The very foolish act of meditating on Brahman done by you proves that you are bound.)

{ YOU ARE OF PURE KNOWLEDGE NATURE }

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।
शुद्धबुद्धरूपस्त्वं मा गमः क्षुद्रचित्तताम् ॥१-१६॥

*The Vishva is pervaded by you.
It is woven all over by you as Knowledge, actually.
You are of the nature of pure knowledge.
Do not take resort to wretchedness of the mind.*

(How is the world pervaded by you?

Each and every object that you see is a tiny bit of Knowledge you shine as.

The tree in front of you exists because you know it as a tree.

The stone in front of you exists because you know it as a stone.

Everything exists because you know it as so.

You know divisions; and the division is there as your shine of knowledge.

That is why you are said to be all-pervading.

The world you see is a world woven by you, like a spider makes a web around it with its own threads.

The only thing you do not 'perceive' is your own self.

You are the perceiver of all; you cannot be perceived by any; for, there exists no second person to see you.

All the others with form and name shine as your knowledge; you as a name and form shine as their knowledge.

But the true seer who is shining in all as their every essence is the Brahman; the form of all Knowledge.

That alone is; not the manifold set of beings.

Realize this; and remain quiet as the very awareness of all.

Do not fall into the chasm dug by the mind, which imagines various modes of action to give you liberation.

It is a cheat; never believe it ever. It can survive only on actions. It will prompt you to do more actions only, even if it is the Self you are after!)

{ YOU ARE CHINMAATRAM }

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।
अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१-१७॥

*You are without any wants;
you are changeless; you are full; and are the abode of coolness.
You are the profound depth of knowledge.
You are unperturbed.
Remain with the one thought of Chinmaatram alone.*

(When the real 'you' is everything that shines as the world, what want can be there?

Why should an ocean ask for any water?

You are changeless; not the changing physical body.

You are already complete; all the joys you experience in the world are actually an infinitesimal drop of your own blissful state.

Knowledge can only know; it cannot suffer; so it is always cool; and not affected by any suffering imagined by the mind.

You are 'Chinmaatram'; Knowledge alone: Consciousness alone!)

{YOU ARE THE FORMLESS REALITY}

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।
एतत्तत्त्वोपदेशेन न पुनर्भवसंभवः ॥१-१८॥

*Understand the one with the 'form' as a lie (impermanent).
Formlessness is the stable state.
When you realize this great truth, there is no occurrence of birth again.*

(How can one differentiate between the unreal and the real?

All that has name and form is a mind-production.

Whatever the senses bring in as knowledge of touch (solidity), sight, sound, smell, taste etc, the mind collects them all to create a picture of a solid object inside a box of space and time. Whatever the senses contact is a lie; for there is nothing out there as solid object but the revelation of sense-perceptions.

If all these senses and the mind were non-existent, where is the world?

Only the *Knowledge of all* is left back without the shine of the world.

This Knowledge of subtle form alone is the Reality.

This Knowledge-principle is not in any space or time; it has no form; it does not increase or decrease; it does not change.

Even birth and death are just concepts known by the perceiving mind.

That which is born must die; of course.

How can that, which knows death as knowledge can ever die?

Aatman is birthless; deathless.

That alone you are!)

{MIRROR AND THE REFLECTION}

यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः ।
तथैवाऽस्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥१-१९॥

*Just like when the image is reflected in the mirror,
the inside and outside of the image is mirror only,
so also, the Supreme Lord is outside and inside of the body.*

(Brahman state is like a mirror which can shine as reflections only.

Mirror's very nature is to shine as reflections.

The reflection in the mirror also is made of mirror only; it has no separate existence outside of the mirror.

The manifoldness of reflections seen in the mirror is actually not there at all; mirror alone exists as all the reflections.

The mirror is both inside and outside of the reflections.

Rather, there is no inside and outside at all in the mirror.

Vishva is the manifold reflection shining in the Knowledge-mirror of Brahman. Brahman alone 'is' all the perceived forms that exist inside and outside, and 'is' also the inside and outside.)

{POT AND SPACE}

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।
नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥१-२०॥

*In the pot, the all-pervading space is inside and outside;
the eternal, undivided Brahman is in all the hosts of beings.*

(An empty pot divides the space into two as it were; one, the pot-space; another, the outside space. There is a space inside; and there is space outside.

But, are there actually two divided space-parts as inside and outside?

The outside space alone is the inside space also.

The outside space has no inside and outside; it is all the spaces inside all the pots;

It is not divided by pots. It is one and pervades all pots.

Brahman is like the space which pervades all pots.

Each pot is like a Jeeva made of space, which imagines itself to be the inert clay-form called the body.

If the space-Jeeva trapped inside the body-pot can understand that it is the space which pervades all, then he is said to be liberated.

But actually, the outer space is not bound by a pot.

So who is bound? No one!

The idea of bondage is the bondage!

Understand this truth; that is liberation for you!)

(Janaka practiced all the disciplines suggested by the Sage; did the Vichaara process; and understood the truth somehow.)

CHAPTER TWO

जनक उवाच

Janaka spoke

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः।
एतावन्तमहं कालं मोहेनैव विडम्बितः ॥२-१॥

*Aha! I am taintless, peaceful, and of the form of knowledge.
I am beyond the inert-state (of the body).
All this time, I was getting deceived as it were by the delusion.*

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।
अतो मम जगत्सर्वमथवा न च किंचन ॥२-२॥

*Just like I alone reveal the body (through the senses),
so is the entire world revealed by me (through the senses).
Therefore, this whole world is mine (as my Knowledge-shine);
or nothing at all (since it is imagined by the mind).*

सशरीरमहो विश्वं परित्यज्य मयाधुना ।
कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥२-३॥

*Discarding now the entire Vishva along with the body,
(as mind-created only)
the Supreme Self gets seen by me with some subtle talent only
(as a subtle understanding).*

यथा न तोयतो भिन्नास्तरङ्गाः फेनबुद्बुदाः ।
आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥२-४॥

*The waves, foam and bubbles are not different from the ocean waters.
This Vishva which is shining forth from me,
is not different from the Self.*

तन्तुमात्रो भवेदेव पटो यद्वद्विचारितः ।
आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥२-५॥

*When analyzed well through the thinking process,
the cloth gets understood as threads only.*

*When the Vishva gets analyzed well through the thinking process,
it is understood as made of just Self alone.
(Knowledge-bits interwoven)*

यथेवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।
तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥२-६॥

*The sweetness of the sugar
pervades the entire juice extracted from the sugarcane.*

*The Vishva which is extracted out of me
is pervaded by me all over, without a gap.*

आत्माऽज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।
रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥२-७॥

*The world shines when bereft of the Knowledge of the Self.
It does not shine when endowed with the Knowledge of the Self.
The snake is seen because of not knowing the rope.
When the rope is understood, the snake does not get seen.*

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।
यदा प्रकाशते विश्वं तदाहं भास एव हि ॥२-८॥

*My real form is the shine of this world alone.
I am not different from this world.
When the world shines like this (as all names and forms),
I alone actually shine as all this (as their knowledge).*

अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।
रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥२-९॥

*The world shines in me
as a perturbation tainted by superimpositions because of ignorance,
like the silver in the conch-shell,
like the serpent in the rope, like the water in the hot sun of the desert.*

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।
मृदि कुम्भो जले वीचिः कनके कटं यथा ॥२-१०॥

*The world shines out of me; and dissolves into me only,
like the pot into the clay, the wave into the water, the bangle-shape into the gold.*

(The Knowledge shines out as the objects of the world; and getting understood by me, they dissolve into me again.)

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।
ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥२-११॥

*Aha! The wondrous 'I'! Salutation to me!
(There is no other Supremacy other than me!)
There is no destruction for me at all.
Even when the entire world from Brahmaa to the pillar perishes,
I stay as I am.*

(Everything is an object of knowledge with the beginning and end as its innate nature.
I who know them, have no beginning or end.
Everything can rise up and fall down like waves in an ocean.
'I' the ocean of Consciousness never can cease to be.)

अहो अहं नमो मह्यं एकोऽहम् देहवानपि ।
क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥२-१२॥

*Aha! The wondrous 'I'! Salutation to me!
I am one only, though with a body (called Vishva).
(The entire world is a pot-body of Brahman, known as Viraat).
I do not go anywhere; nor arrive anywhere;
and stay pervading the entire Vishva.*

अहो अहं नमो मह्यं दक्षो नास्ति मत्समः ।
असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥२-१३॥

*Aha! The wondrous 'I'! Salutation to me!
There is no one as talented as me
(because)
I do not touch anything with my body (which is formless shine only);
yet hold the world for ever (as its support).*

अहो अहं नमो मह्यं यस्य मे नास्ति किंचन ।
अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥२-१४॥

*Aha! The wondrous 'I'! Salutation to me!
Nothing belongs to me! (There is nothing that is separate from me).
Or, rather everything seen by the mind and speech is mine.
(I am all; and all the names and forms are mine.)*

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम् ।
अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥२-१५॥

*The knowledge of the object, the object known, and the Knower of the object;
this tri-fold unit is not real at all.
(It exists because of delusion.)
Where everything of this world shines forth because of ignorance,
I stay taintless.*

द्वैतमूलमहो दुःखं नान्यत्तस्याऽस्ति भेषजम् ।
दृश्यमेतन्मृषा सर्व एकोऽहं चिद्रसोऽमलः ॥२-१६॥

*Alas! Suffering rises from the idea of duality.
There is no medicine to cure it at all.
The 'perceived' is unreal.
I am the one taintless essence of Knowledge-consciousness.*

बोधमात्रोऽहमज्ञानादुपाधिः कल्पितो मया ।
एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥२-१७॥

*I am of the form of Knowledge alone.
I have conceived superimpositions through ignorance.
When I stay in this realized state through Vichaara,
I stay always in the unperturbed Knowledge state.*

न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्तो निराश्रया ।
अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥२-१८॥

*I have no bondage; no liberation; or delusion.
I am the tranquil state which does not need any other support.
Aha! The world stays in me only;
or rather, it does not exist in me at all (since it is unreal).*

सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।
शुद्धचिन्मात्रात्मा च तत्कस्मिन्कल्पनाधुना ॥२-१९॥

*I have understood for sure that this Vishva, along with the body
is nothing at all (and made of sheer emptiness).
I am the pure consciousness as my essence.
Why should I falsely imagine something in it (as a world)?*

शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।
कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥२-२०॥

*The body made of elements;
the heaven and hell as rewards for my actions;
the bondage and liberation states;
fear of the worldly existence and the future births;
all these are just imaginations only.
What have I to do with them, as I am of the nature of pure Knowledge only?*

(I know of the body as an object of Knowledge only; but I am not the body.
Heaven and hell are my imaginations only.
As I am not the doer of any action, I do not experience heaven or hell as rewards of my actions.
I am not bound; I do not get liberated.
I have no fear of the 'perceived' for it is just the Knowledge that shines forth from me. Jeeva-ness is also
just an imagination only. I am just the changeless state of pure consciousness.)

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।
अरण्यमिव संवृतं क्व रतिं करवाण्यहम् ॥२-२१॥

*Aha! I cannot see any duality even when in the midst of a crowd of people.
Everything looks like a stretch of forest without anyone.
What attraction can I have for anything?*

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।
अयमेव हि मे बन्ध आसीद्या जीविते स्पृहा ॥२-२२॥

*I am not the body. (Knowledge has no form).
I do not own a body.
(Knowledge does not own anything it knows. It is all.)
I am not a Jeeva.
(Knowledge of Delusion alone shines as Jeeva.)
I am Chit (the essence of all Knowledge)!
This alone was my bondage, that I was attached to the life (believing it to be real).*

{MIND IS TO BE BROUGHT UNDER FULL CONTROL}

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।
मय्यनन्तमहाम्बोधौ चित्तवाते समुद्यते ॥२-२३॥

*I am the endless stretch of Knowledge-ocean.
When the mind-storm blows, alas,
varied forms of turbulent waves rise up in me, immediately (as perceived objects).*

मय्यनन्तमहाम्बोधौ चित्तवाते प्रशाम्यति ।
अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२-२४॥

*I am the endless stretch of Knowledge-ocean.
When the mind-storm quietens down,
the ship called the world belonging to the Jeeva-merchant,
perishes in the ocean as if by misfortune.*

मय्यनन्तमहाम्बोधावाश्चर्यं जीववीचयः ।
उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२-२५॥

*I am the endless stretch of Knowledge-ocean.
It is amazing that the Jeeva-waves
rise up, hit each other, jump wildly, and fall back into the ocean,
by the very nature of the ocean.*

(Ashtaavakra continues his instructions to remove some lingering subtle Vaasanaas in the king's inner mind.)

CHAPTER THREE

अष्टावक्र उवाच

Ashtaavakra spoke

{DESIRES BLOCK THE PATH OF KNOWLEDGE}

अविनाशिनमात्मानं एकं विज्ञाय तत्त्वतः ।

तवात्मज्ञानस्य धीरस्य कथमर्थार्जने रतिः ॥३-१॥

*After realizing the truth of the one imperishable essence which shines as all,
and after you are identified with that essence as the Self
through the practice of Knowledge,
and when you have courageously come out of it all,
why then should you show interest in the acquirement of wealth?*

आत्मज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।

शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥३-२॥

*If one does not know the true essence within,
then, there rises the attraction for sense objects which are just delusory appearances.
It is equal to getting fooled by the silver-shine
by not knowing the conch-shell that is really there.*

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।

सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥३-३॥

*Vishva (perceived world) rises with its manifoldness, like waves rising in the ocean.
After realizing the truth of 'I am that',
why then are you after the acquirement of wealth like a wretched person?
(Why act like a rich man begging for alms by forgetting your enormous wealth?)*

श्रुत्वापि शुद्धचैतन्य आत्मानमतिसुन्दरम् ।

उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥३-४॥

*After hearing about the truth of the true essence (Aatman),
which is pure Knowledge-consciousness and is the most beautiful,
you are still showing extreme infatuation
for the joys of the lower regions of the body
and are becoming filthy
(by longing for the company of women who are shapes made of flesh and blood only)!*

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
मुनेर्जानत आश्चर्यं ममत्वमनुवर्तते ॥३-५॥

*It is indeed a matter of surprise that
even in an ascetic given to the silence of the mind (Muni),
who sees his own essence in all and all in his own essence,
there lingers still the idea of possession!*

(He is also attached to his water-pot, grass-mat and Kaupeena (loin cloth)!

आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः ।
आश्चर्यं कामवशगो विकलः केलिशिक्षया ॥३-६॥

*When engaged in the 'Vichaara' of the Supreme state of non-duality,
and also while preparing oneself in disciplined ways in order to attain Moksha,
it is indeed surprising that one is tossed about by desires,
and is wastefully exerting oneself in earth-enjoyments
(by losing control over the senses).*

उद्धृतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः ।
आश्चर्यं काममाकाङ्क्षोत्कालमन्तमनुश्रितः ॥३-७॥

*It is indeed surprising that
when one is beset with the death of the body at any moment,
one still hankers after the sense objects,
and holds on to the enemy of Knowledge (desire) like a weak person!
(How stupid one can be!)*

इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः ।
आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ॥३-८॥

*It is indeed surprising that
for a person, who has developed dispassion for the pleasures here and hereafter,
and who can discriminate between the stable and unstable states,
and who desires Moksha,
Moksha itself proves to be a frightening aspect!*

(Why is a man who wants Moksha afraid of Moksha itself?

Because he does not understand what Moksha is actually!

He imagines that he may not be able to enjoy any sense pleasure, if he attains the Moksha state!

He imagines that he will be stuck to some emptiness and exist as emptiness forever! He imagines that Moksha puts an end to all; his own identity!

He is stuck between the attraction of the world; and the forced Moksha as a goal of his life. He falls into sense pleasures again and again, because the taste for them lingers in his mind as Vaasanaas, the subtle unmanifest desires.)

{JEEVANMUKTA/ LIBERATED WHILE LIVNG}

धीरस्तु भोज्यमानोऽपि पीड्यमान्योऽपि सर्वदा ।
आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥३-९॥

*Whereas a courageous man
who has conquered all the desires and fears (of the mind),
is aware of the truth of his own essence, and so, never gets elated or irritated,
though encountered with all the pleasures and pains at all times.*

(A man of wisdom, who has destroyed all his Vaasanaas completely, is no more affected by the events of the world, good or bad.

There is no desire in his mind; so there is no anger or disappointment also.

He retains no fear of the good or bad results that actions may bring; for he never has the doership while doing any action. He sees everything as the shine of the Self only!

How can you want anything, when everything is the Self?

How can you get angry, when everything is the Self?)

चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत् ।
संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः ॥३-१०॥

*He sees his own moving body as another person.
How can that noble one get disturbed by praises or blames?*

(A man of wisdom, has completely destroyed his identity with the body; he has no mind-imagined ego also. He sees his own body as an object perceived by senses.

When there is no one existing there as a body or ego, what can blames or praises do to that all-pervading Aatman?)

मायामात्रमिदं विश्वं पश्यन्विगतकौतुकः ।
अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः ॥३-११॥

*Having lost all curiosity about the world (for varieties of new enjoyments),
observing the world as a mind-made illusion only;
how can the courageous man endowed with true Knowledge,
get agitated even if death is ready to swallow off the body?*

(When the pot breaks, space does not get destroyed. The space which was inside and outside continues to be the same. It is never divided; and is not destroyed by the destruction of the pot.

Similarly, when the body dies, Aatman which is all pervading as Knowledge does not die. It continues to be the same.

What can happen to Aatman, if the body made of imagination dies?

Reality never ceases to be!)

निःस्पृहं मानसं यस्य नैराशयेऽपि महात्मनः ।
तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥३-१२॥

*Who can understand the mind of that great one, who is satisfied in his own Self,
whose mind stays without any want,
even when met with hopeless circumstances?*

स्वभावादेव जानानो दृश्यमेतन्न किंचन ।
इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥३-१३॥

*How can the courageous man endowed with true Knowledge,
who knows that by his very nature, that this 'perceived' is nothing,
differentiate between that which is to be accepted, or that which is to be rejected?
(He is equal-minded towards everything.)*

अन्तस्त्यक्तकषायस्य निर्वन्द्वस्य निराशिषः ।
यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥३-१४॥

*For that Knower of Self, who has completely renounced all the taints of the mind,
who is without the affection of dualities, and who has no desires at all,
the pleasures of life, which come along the course of life,
do not cause any pain when absent; nor do they cause any joy when present.*

CHAPTER FOUR

जनक उवाच
Janaka spoke

हन्तात्मज्ज्ञानस्य धीरस्य खेलतो भोगलीलया ।
न हि संसारवाहीकैर्मदैसह समानता ॥४-१॥

*True indeed!
For a courageous Knower of Self, who is sporting among the sense objects,
(without getting affected),
there is no comparison with the fools who carry the burden of Samsaara
on their minds.*

यत्पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः ।
अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥४-२॥

*The Yogi, who is in the supreme state
which even all the gods like Indra struggle to reach,
never can find any joy in the sense objects.
(He knows that the sense objects do not contain anything called joy within them.)*

तज्ज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।
न ह्याकाशस्य धूमेन दृश्यमानापि सङ्गतिः ॥४-३॥

*The sky covered by the smoke is untouched by it even when seen to be in contact.
So also, the merit and demerit of the actions connected to objects,
does not taint the inner peace of the Knower of Aatman.
(Though he is doing actions, he does not have the doership at all.)*

आत्मेवैदं जगत्सर्वं ज्ञातं येन महात्मना ।
यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः ॥४-४॥

*The great one knows the entire world as his own essence;
and stays as his natural self.
Who can restrain his conduct in any way?
(What is there other than the Chit-state as a second one?)*

आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।
विज्ज्ञस्यैवहि सामर्थ्यमिच्छानिच्छाविवर्जने ॥४-५॥

*This perceived world contains four types of species
(crawling, swimming, flying, walking)
from the pillar to the Brahmaa (Creator) level.
The Knower has to move among all these varied levels of beings.
He alone has the capacity to reject both the liked and disliked.
(When he is all as Knowledge, what object can he like or dislike?)*

आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरम् ।
यद्वेत्ति तत्स कुरुते न भयं तस्य कुत्रचित् ॥४-६॥

*Very rarely can some one realize the non-dual essence within
as the Supreme Lord of the Creation (Brahman-state which is all).
For a person who is established in this understanding,
there is no fear from anything.*

CHAPTER FIVE

अष्टावक्र उवाच
Ashtaavakra spoke

{MELT OFF INTO YOURSELF}

न ते सङ्गोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि ।
संघातविलयं कुर्वन्नेवमेव लयं व्रज ॥५-१॥

*You cannot be tainted by any contact. You are extremely pure.
Why should you renounce anything?
Dissolve the friction of contact; and become one with the essence of all.*

(What is there to renounce for a person who is all?
Renunciation is possible, only when something is possessed by a person.
When there is one Consciousness alone without the second, what is there to renounce?
Do not get fooled by the reality of the objects around.
Do not prove their reality by the idea of renunciation.)

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।
इति ज्ञात्वैकमात्मानं एवमेव लयं व्रज ॥५-२॥

*The Vishva rises from you (Aatman), like bubbles from the ocean.
Know that the essence of all is one only; and become one with the essence of all.*

प्रत्यक्षमप्यवस्तुत्वाद्द्विश्वं नात्यमले त्वयि ।
रज्जुसर्प इव व्यक्तं एवमेव लयं व्रज ॥५-३॥

*Though the world is directly perceived by the senses; it is made of emptiness only, and not real.
It does not exist at all in your taintless state.
Remove it off, like removing the snake from the rope; and become one with the essence of all.*

समदुःखसुखः पूर्णः आशानैराशयोः समः ।
समजीवितमृत्युः सन्नेवमेव लयं व्रज ॥५-४॥

*Equal in pains and pleasures; complete (without wants);
equally treating fulfilments and disappointments;
equally observing the states of birth and death; become one with the essence of all.*

CHAPTER SIX

जनक उवाच

Janaka spoke

{LAYA/THE MELTED STATE OF ONENESS}

आकाशवदनन्तोऽहं घटवत्प्राकृतं जगत् ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥६-१॥

*I am endless like the space.
The world is just an inert appearance seen by senses.
This is the true Knowledge.
Therefore, there is no renouncing, or accepting any other thing.
This is the state of oneness.*

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥६-२॥

*I am the huge ocean.
This world made of the five elements is like the waves.
This is the true Knowledge.
Therefore, there is no renouncing, or accepting any other thing.
This is the state of oneness.*

अहं स शक्तिसङ्काशो रूप्यवद्विश्वकल्पना ।
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥६-३॥

*I am like the conch-shell
where the imagination of the world shines forth like the silver.
This is the true Knowledge.
Therefore, there is no renouncing, or accepting any other thing.
This is the state of oneness.*

अहं सर्वभूतेषु सर्वभूतान्यथो मयि ॥
इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥६-४॥

*I am in all as their essence; and everything is in me as my essence.
This is the true Knowledge.
Therefore, there is no renouncing, or accepting any other thing.
This is the state of oneness.*

CHAPTER SEVEN

जनक उवाच

Janaka spoke

{I AM EQUAL AND STAY TRANQUIL}

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।
भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥७-१॥

*I am the endless stretch of ocean.
The ship of Vishva floats on me,
moves all over from here to there and there to here,
blown by the inner storm (of mind).
In no way it disturbs my inner calmness.*

(How can a tiny ship floating on the ship disturb the calmness of the huge ocean?
How can the 'perceived world' disturb me, the enormous ocean of knowledge?)

मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।
उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥७-२॥

*I am the endless stretch of ocean.
Let the world-wave rise or fall as my own nature.
Nothing increases or decreases in me.*

(I am the essence of all Knowledge. Some tiny portion of that Knowledge appears as the world I see. It never affects my completeness in any way.)

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।
अतिशान्तो निराकार एतदेवाहमाथितः ॥७-३॥

*I am the endless stretch of ocean.
The world is just a refined imagination.
I am always in complete tranquil-state; formless; and remain as that only.*

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।
इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥७-४॥

*Aatman is not inside the objects. Objects are not in the taintless, endless Aatman.
Therefore, I am not attracted to anything; and have no desires.
I am quiet; and remain as that only.*

(I am not the ego connected to all objects; nor are they mine in any way as my belongings. I am all that shines and am not different from them.
Ocean is not attracted by the waves; so also I am not attracted by the waves.)

अहो चिन्मात्रमेवाहं इन्द्रजालोपमं जगत् ।
इति मम कथं कुत्र हेयोपादेयकल्पना ॥७-५॥

*I am just the pure Knowledge-consciousness alone.
This world is just an illusion as if of a sorcerer.
When I am like this,
where is the place for the imagination of something to be rejected or accepted?*

CHAPTER EIGHT

अष्टावक्र उवाच
Ashtaavakra spoke

{ BONDAGE AND LIBERATION }

तथा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।
किञ्चिन्मुञ्चति गृह्णाति किञ्चिदुष्यति कुप्यति ॥८-१॥

*That is the state of bondage,
when the mind wants something and feels dejected,
when it rejects something and accepts something;
when it hates something and gets irritated at something.*

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।
न मुञ्चति न गृह्णाति न हृष्यति न कुप्यति ॥८-२॥

*That is the state of liberation,
when the mind does not want anything and does not feel anxious about it,
when it does not reject, accept, feel happy, or is irritated.*

तदा बन्धो यदा चित्तं सक्तं काश्चपि दृष्टिषु ।
तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥८-३॥

*That is the state of bondage,
when the mind is stuck to some perception as real (and is affected).
That is the state of liberation,
when the mind is detached from all the perceived (knowing its unreal nature.)*

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।
मत्त्वेति हेलया किञ्चिन्मा गृहाण विमुञ्च मा ॥८-४॥

*When 'I' is not there, it is Moksha. When the 'I' is there, it is bondage.
Understand this, and do not accept anything or reject anything.*

CHAPTER NINE

अष्टावक्र उवाच

Ashtaavakra spoke

{RENUNCIATION/DISPASSION}

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।
एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥९-१॥

*For which person has the dual states of 'work done, work not done',
ever ceased to be?*

*Understand this truth, and stop engaging in worthless enterprises.
Renounce the wasteful ventures through the development of dispassion.*

कस्यापि तात धन्यस्य लोकचेष्टावलोकनात् ।
जीवितेच्छा बुभुक्षा च बुभुत्सोपशमः गताः ॥९-२॥

Dear one!

*the desire to live, the hunger and curiosity about things (seeking new enjoyments),
subside off for some blessed one only,
who has understood the meaninglessness of it all,
by observing the wasteful affairs of the world.*

अनित्यं सर्वमेवेदं तापत्रितयदूषिमत् ।
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥९-३॥

*All this is transitory,
and tainted by three types of scorching pains
(Aadyaatmika, AadhiBhautika, AadhiDeivika)
(mind-ailments, body-pains and random calamities).
It is without essence (no true joy in it);
blameworthy (brings harm);
and lowly (inert matter).
Thus he decides, and makes his mind quiet.*

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।
तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥९-४॥

*When or in which age of the body, the dualities (mentioned above)
have spared men from suffering?
Ignoring them; and acting according to what life brings in its course,
one should strive for the goal of Moksha.*

नाना मतं महर्षीणां साधूनां योगिनां तथा ।
दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥९-५॥

*Observing how there are different theories and opinions
maintained by great Rishis, saints, and Yogis;
which person will not get dispassion and remain quiet?*

(How many great ones have struggled to understand the Reality behind the transitory world? Should not one develop dispassion by such study, and strive for Moksha himself?)

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।
निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥९-६॥

*After explaining the true form of the Conscious-expanse (Chit),
if one (realized Knower) takes you across the worldly existence
through the methods of dispassion and equanimity,
is he not the greatest guide you can ever have?*

पश्य भूतविकारान्स्त्वं भूतमात्रान् यथार्थतः ।
तत्क्षणाद्बन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥९-७॥

*Look at the shapes made of elements as elements only, as they really are.
Instantly, you will be freed of the bondage;
and will remain as your true self.*

(There is no joy found in any of the inert objects of the world. Senses just bring to the mind, the knowledge of their shape, sound etc.

Mind alone imagines the joy; and superimposes the quality of joy on the sense objects. When your mind naturally stays quiet without turning outward, then you are not bound anymore.)

वासना एव संसार इति सर्वा विमुञ्च ताः ।
तत्त्यागो वासनात्यागास्तिस्तिरदय यथा तथा ॥९-८॥

*The worldly existence is just the Vaasanaa-created fields.
Understand this; and remove all of them.
Renunciation of Vaasanaas alone causes the true renunciation as and when.*

(Vaasanaas are the lingering taste one has for sense pleasures.

Forced abstinence from pleasures is not the true renunciation.

Unless Vaasanaas are not destroyed through the Vichaara process, one cannot be said to have renounced anything.)

CHAPTER TEN

अष्टावक्र उवाच
Ashtaavakra spoke

{GET RID OF 'TRSHNAA', THE THIRST FOR PLEASURES}

विहाय वैरिणं काममर्थं चानर्थसंकुलम् ।
धर्ममप्येतयोर्हेतुं सर्वत्रादरं कुरु ॥१०-१॥

*Get rid of the enemy called 'Desire'.
Renounce also the desire for acquiring excessive wealth
which brings about much harm.
Accept the discipline for getting rid of them everywhere (at all times),
so as to be free of them.*

स्वप्नेन्द्रजालवत्पश्य दिनानि त्रीणि पञ्च वा ।
मित्रक्षेत्रधनागारदारदायादिसंपदः ॥१०-२॥

*Look at friends, fields (lands), money-bank, wife, relatives and wealth,
as illusory objects seen in the dream, or magic show;
and lasting for just three or five days only.*

(Nothing stays as it is, in this ever-changing pattern of the perceived.
World is like the momentary grandeur of objects presented by a magician on a stage.)

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।
प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखीभव ॥१०-३॥

*Wherever there is thirst for pleasures,
understand that alone to be the worldly existence (that is trapping you).
Take shelter in mature dispassion.
Be free of thirst for pleasures; and be happy.*

(Dispassion in the mind, though experiencing the sense objects, is the mature practice. Outwardly keeping away the objects, and thinking of them in the mind is hypocrisy.)

तृष्णात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।
भवासंसक्तिमात्रेण प्राप्तितृष्टिर्मुहुर्मुहुः ॥१०-४॥

*Thirst for pleasures alone is bondage.
Destruction of that is said to be the liberation.*

*Only through a detachment attitude
towards the world and the objects of the world,
can the ever continuous bliss be obtained.*

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा।
अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥१०-५॥

*You are one, the conscious principle, and pure.
The world with its objects is inert and unreal.
Avidyaa is not there at all for you.
How can the eager nature to enjoy pleasures be there for you?*

(How can Knowledge have 'absence of Knowledge' (Avidyaa)?
How can the bliss-source of the world ever want bliss from the emptiness of the world?)

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।
संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥१०-६॥

*Due to the attachment for the kingdoms, sons, wives, bodies, and pleasures,
you have wasted countless lives.*

(Do you want to waste more lives, still seeking them?
Even after enjoying these pleasures in so many lives, you have not attained any satisfaction yet. How can you alleviate your thirst in the mirage waters ever?)

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।
एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥१०-७॥

*Enough of hoarding wealth and enjoying pleasures!
Enough of doing meritorious actions to get the very same pleasures!
The mind did not find rest in this wilderness of the world, through these!*

कृतं न कति जन्मानि कायेन मनसा गिरा ।
दुःखमायासदं कर्म तदद्याप्युपरयताम् ॥१०-८॥

*How many lives have passed already,
engaged in doing the same tiresome works with the body, mind and word!
At least now give them all up.*

CHAPTER ELEVEN

अष्टावक्र उवाच

Ashtaavakra spoke

{STATE OF A JEEVANMUKTA}

भावाभावविकारश्च स्वभावादिति निश्चयी
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥११-१॥

*“The changes observed in the world as ‘presence and absence of objects’
is caused by one’s own nature (of Knowledge shine).
(You alone know of their absence and presence.)”
Ascertained in this truth,
one remains peaceful without any change
and is removed of all sorrows.*

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।
अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते ॥११-२॥

*“Ishvara, the Supreme Lord of all;
the maker of everything is no one else (but the Self).
(There is no separate Creator.)”
Ascertained in this truth,
one remains peaceful with all desires dissolved;
and never struggles to fulfil them anymore.*

आपदः संपदः काले दैवादेवेति निश्चयी ।
तृप्तः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥११-३॥

*“Whenever prosperities and calamities are met with,
they are the shine of the Chit alone.”
Ascertained in this truth,
he remains always contented; his senses remain withdrawn into the Self;
and he never desires anything nor does he worry about not their non-fulfilment.*

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।
साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥११-४॥

*“Happiness and sorrows, birth and death are the shine of the Chit alone.”
Ascertained in this truth,
he has nothing more to achieve; has nothing to struggle for;
and is not tainted by any action he performs as a part of the life-course.*

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।
तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥११-५॥

“Sadness rises because of worries only and not by anything else.”
Ascertained in this truth,
he is freed of worries; remains happy and peaceful;
and stays with all desires dissolved.

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।
कैवल्यं इव संप्राप्तो न स्मरत्यकृतं कृतम् ॥११-६॥

“I am not the body; the body is not mine; I am of the form of Knowledge alone.”
Ascertained in this truth,
having attained as it were the lone state of all things gone;
he never remembers anything done or not done.

आब्रह्मस्तम्बपर्यन्तं अहमेवेति निश्चयी ।
निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्वृतः ॥११-७॥

I am all that is there from the pillar to Brahmaa onwards (as their perceiver).
Ascertained in this truth,
he remains in the undisturbed state; clean (in the mind); peaceful;
and free of all ideas of attainment and non-attainment.

नाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥११-८॥

“This world is not any surprising thing; it is not anything at all.”
Ascertained in this truth,
he remains without Vaasanaas;
and is of the form of some quivering consciousness only.

CHAPTER TWELVE

जनक उवाच
Janaka spoke

{I STAY AS I AM}

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः
अथ चिन्तासहस्तस्मादेवमेवाहमास्थितः ॥१२-१॥

*I am removed from the actions of the body at first. (I am not the doer of actions.)
Then, I am removed of the extension of speech. (I am not the one who talks.)
Then, I am removed of all thoughts. (I am not the one who thinks.)
In this manner, I am as I am (silent and motionless).*

(Whenever the actions of the body, mind and speech go on, I practice the method of separating myself as an observer of those actions.
I try to be just aware of these actions, and watch these actions as done by a live inert machine. After a prolonged practice, this becomes my natural state, where I always stay as a witness only, and never the doer of any action.)

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।
विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥१२-२॥

*As I am no more attracted to the sense objects like sound etc,
and since the Self is not an object of sight,
I stay as I am,
as the single minded consciousness of the Self
being removed of all disturbances.*

(I have practiced strict discipline of sense control first, abstaining physically from all objects. Then I understood the empty nature of sense objects through the Vichaara process (thinking and analyzing about their empty nature).
Now even when I enjoy the sense objects, I do not find any essence in them. I move mechanically among the objects like moving among empty clouds of no essence.
The sense objects do not affect me any more.
I do not develop the Vaasanaas also as the lingering taste of the sense pleasures.
I have also understood that the body which I used to identify with as myself is not the real 'I'. The physical body is inert and is an object of sight for me.
I cannot be my own object of Knowledge, like the sense of sight cannot see itself.
Now I am able to maintain the continuous awareness-state throughout the day and night. I am always alert to the actions of the body, mind and speech.
Never do I swerve from my stable state of awareness.
I remain silent amidst the 'perceived objects' made of sound etc.
I now understand that sound, taste etc do not exist in the sense perceived objects.
Sound, taste etc exist in me only as the Knowledge of sound, taste etc.
I act as a witness to all these sense-experiences also.
I see the sound also as silence only.
I remain undisturbed at all times.
I stay as I am, the silent state which is always awake.)

समाध्यासादिविक्षिप्तौ व्यवहारः समाधये ।
एवं विलोक्य नियमं एवमेवाहमास्थितः ॥१२-३॥

*Observing that
the (world) activities superimposed on the Self and
the state of complete withdrawal from all perturbations,
is the same, I stay as I am.*

(I do not have the need to do any contemplation practice at regular hours.
I do not have to practice any hard ascetic disciplines also.
I am always in the silent Self-state even amidst the noisy hubbub of the world.
I do not have to meditate on myself as an object of Knowledge, like a fool.
All the actions whether it is the contemplation-practice, or sense-enjoyment, both are inert emptiness states
for me. I do not have to do any action to be aware of myself.
Action is contradictory to my nature.
I do nothing; so I stay as I am.)

हेयोपादेयविरहादेवं हर्षविषादयोः ।
अभावादद्य हे ब्रह्मन् एवमेवाहमास्थितः ॥१२-४॥

*Hey Brahman!
Since I have renounced all thoughts of likes and dislikes,
and because of the absence of joy and apprehension both,
I stay as I am!*

(When there is nothing outside of me as a separate thing, what is there to like or dislike? What joy or
sadness can be attached to inert objects of the world?
Every object, every experience is a Knowledge-shine of me only!
I am all-pervading as the Knowledge of all.
I am the essence of all.
All are in me and I am in all.
I am as I am!)

आश्रमनाश्रमं ध्यानं चित्तस्वीकृतवर्जनम्
विकल्पं मम वीक्ष्यैतरेवमेवाहमास्थितः ॥१२-५॥

*I stay as I am like another one, observing (my past efforts)
when the perturbed state of renunciation of all things coveted by the mind,
when I worried about belonging or not-belonging to any (stage of life).*

(I now watch the body and actions of the ego as watching another person's actions.
I watch the meaningless actions I did, in order to understand the true 'I'!
I watch how foolish of me it was to abstain from physical objects which were just empty images! What was
I abstaining from, when there was nothing at all there?
What did I try to renounce, when I possessed nothing; and nothing was there outside of me? All those
perturbed states of ignorance, where abstinence and renunciation took place, look like the actions of a child
to me.
To what stage of a life can the Self belong to?
I am just the awareness that witnesses the story of life narrated by the mind.
I am just the awareness that witnesses the pictures of the world drawn by the senses.
I just as aware; never think, or talk or do actions of any sort.

I am not celibate student, or a house-holder, or a recluse also.
 Why should I renounce the kingdom also, when nothing is there as an outside world except as the empty
 expanse of Knowledge?
 What matters if the sense objects are enjoyed or not enjoyed?
 What is good or bad? What is to be sought or rejected? What is auspicious or inauspicious? What is
 bondage or liberation, for whom?
 I am the unperturbed state which understands the world as my knowledge shine only.
 I stay as I am!)

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा
 बुद्ध्वा सम्यगिदं तत्त्वं एवमेवाहमास्थितः ॥१२-६॥

*I have detached myself from the 'doership' of
 all the performance of actions I was engaged in through ignorance;
 and understanding the truth of my true essence,
 I stay as I am.*

(I was never bound; and all the actions I did to get liberation also are a form of ignorance only. I am
 detaching from that all. I have not attained anything newly.
 I was always as I am.)

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।
 त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥१२-७॥

*When thinking about the unthinkable one,
 the mind is engaged in thinking only.
 I will even stop thinking about that; and stay as I am.*

(What meaning is there in contemplating on myself with closed eyes, seated in a lotus posture, inside a dark
 cave?

Will the Self vanish off, if I open the eyes?

Will the Self vanish off, if I do not contemplate on it with effort?

Will the Self vanish off, if the 'actions of sense enjoyments, talking, walking' go on?

Will the Self vanish off, if I engage the mind busily in attending to the affairs of the kingdom?

Mind is made to think; it is its nature; it will attend to the affairs of the kingdom, by its very capacity to
 think.

Why should I imagine the absence of the Self, when the mind and body are engaged in worldly affairs?

Why should I expect the mind to be always chanting the Mantra 'I am Brahman'?

Why should I remember myself forcefully?

Why should I remember me? When is the time I am not there?

How can I think about the unthinkable one through a process of meditation, Japa or any penance-act?

Any thought or action cannot make one reach the Supreme state, even if it is an action of sitting in
 meditation-practice for hours! It is sheer hypocrisy!

I stay as the awareness of all actions.

If I stay as witness only, of the mind and its thinking, I stay as I am.

It does not matter to me, whether the mind is busy in thinking about the kingdom, or sleeping after the
 exhaustive work.

I watch the states of waking up, dream, and sleep of the mind as a witness only.

I am not bothered about what quivering is happening in the mind as images and life-stories. I stay as a
 witness only; as awareness only; as silence only!

एवमेव कृतं येन स कृतार्थो भवेदसौ ।
एवमेव स्वभावो यः स कृतार्थो भवेदसौ ॥१२-८ ॥

*He, who follows this method, attains the fulfilment of his life.
He, whose nature is this, attains the fulfilment of his life.*

(He who understands this stays as a liberated while living.

The world does not vanish off; the body does not evaporate off; life does not end off; when Self-Knowledge is attained.

Instead, the liberated Yogi's awareness continues even after the death of the body, with the same Knowledge he had gained.

He does not get forced to take another birth in some unknown world as a human or a rat or a dog or a tree. His Vaasanaas which produce such lives remain dead.

The Yogi is free; very very free!

He is free to have an identity like Shiva or Vishnu, or no-identity like Siddhas, or remain as just awareness of oneself, with all the bliss of the entire perceived phenomena as his state!

His state is like the sweetness of the sugar cane juice, after the plant has been crushed and discarded as worthless.)

CHAPTER THIRTEEN

जनक उवाच

Janaka spoke

{BLISSFUL STATE OF SELF}

अकिंचनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मादहमासे यथासुखम् ॥१३-१॥

*'Staying as one's essence where nothing exits',
is difficult to attain even if one is an ascetic wearing only the Kaupeena.
Therefore, I will discard both renunciation and acceptance.
I will stay in my natural state of bliss.*

(Reaching the state of the Supreme silence and bliss is not possible, just by wearing a loin cloth and living as a recluse in a cave.

Even a recluse who has renounced everything of the world will have the ego that he has renounced all, and is greater than all. Even if he owns no other physical object, other than his Kaupeena (loin-cloth), he will be attached to that at least.

Renunciation of objects and family physically is not the true renunciation.

Renunciation of the Vaasanaas, the lingering taste for pleasures alone is the true renunciation. A man without Vaasanaas is not affected by his house, family, or the objects of the world.

There is no need to renounce anything, or accept anything newly (as a discipleship to some Guru) to attain the state of the Supreme.

Renounce the renunciation itself, as there is nothing outside of Aatman to renounce.)

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खेद्यते ।
मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥१३-२॥

*The body gets tired anywhere. (It is action-bound.)
Tongue also gets tired. (It is taste-bound.)
Mind also gets tired. (It is thought-bound.)
Therefore, I will renounce and be happy in the fulfilled state of liberation.*

(Where can you run away, to escape the so-called 'perceived world'?
Go to a forest, or a cave, or a hill, or an Ashram of a reputed Guru!
You still need food to maintain the body; studies to engage the mind; and other necessities like water, roof etc.
Why not stay in the comfort of home, where you do not have to worry about food and other bodily needs, and so easily spend time in the practice Vichaara?
You cannot stop the body from moving, or breathing, or sitting or standing, wherever you run off to!
You cannot be without the basic necessity of survival, namely food.
Tongue is always in want of food.

You cannot keep the mind without thoughts even if you go to the end of the universe.
Mind has to think; its nature is to think; and it will think inside a dark cave also, even if you close your eyes and sit in a lotus posture.

Any perceived pattern of the world is binding as long as you see the 'perceived' as real. When once you understand all the perceived world patterns as pictures drawn on emptiness, where is the need to run away?

Wherever you are, in whatever situation of the life-story, be just a witness of the actions of the body, mind and tongue.
Let the body do the actions it is used to.
Let the mind do the thinking to attend to world-affairs.
Let the tongue have the food which keeps the body healthy without diseases.
You cannot stop their functioning to reach the Aatman-Knowledge.

Be aware and conscious as a witness to whatever actions are done by them, without a bother; like a man supervising the perfect workings of machines.)

कृतं किमपि नैव स्यादिति संचिन्त्य तत्त्वतः
यदा यत्कर्तुमायाति तत्कृत्वाऽऽसे यथासुखम् ॥१३-३॥

*There is nothing that is called action done by me.
(I stay as I am, as the conscious awareness.)
With this understanding by the realization of the truth,
I keep doing what is to be done, as and when needed,
(according to my character-role in life),
and will stay in my natural state of bliss.*

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।
संयोगायोगविरहादहमासे यथासुखम् ॥१३-४॥

*Karma and non-Karma concepts are the bindings stuck to Yogis,
who are with the idea of body-identity.
I will just stay in the natural blissful state of mine,
getting rid of both joining and separation.*

(What is Karma or no-Karma for the all-pervading Aatman?

Karma Yoga, abstaining from the doership of the work (Naishkarmya), doing actions yet not doing; all these words have no meaning for me now.

Only when you are still in the idea that you own a body and mind; and the work done by the body or mind has to be renounced; then and then only, you have to worry about Karma and Naishkarmya concepts. I see no body or mind! I see no action also.

I see only Knowledge shining as all.

I am the knowledge of the action too! Where is the doership to renounce?)

अर्थानर्थो न मे स्थित्या गत्या न शयनेन वा ।
तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥१३-५॥

*There is no gain or loss of any sort when I stay, walk, or sleep.
Therefore, staying, walking, or sleeping,
I will just stay in the natural blissful state of mine.*

(What if I stay inside a house filled with people, or in a desolate forest?

What if the body walks in a forest-path, or in a busy road?

What if the mind sleeps, or dreams, or wakes up?

What if the body stands, or sits?

I am just as I am shining as all!)

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।
नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥१३-६॥

*I do not incur any harm if I sleep (refrain from actions);
nor do I gain anything, if I engage in any effort.
Without bothering about loss or the joy of achievement,
I will just stay in the natural blissful state of mine.*

सुखादिरूपा नियमं भावेष्वालोक्य भूरिशः ।
शुभाशुभे विहायास्मादहमासे यथासुखम् ॥१३-७॥

*After observing much the rules that govern the events as joy and sorrow,
(and understanding that the joys and sorrows are imagined by the mind),
I have renounced all ideas of auspiciousness and inauspiciousness.
Therefore, I will just stay in the natural blissful state of mine.*

CHAPTER FOURTEEN

{I DO NOT NEED LIBERATION ALSO}

जनक उवाच

Janaka spoke

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः ।
निद्रितो बोधित इव क्षीणसंस्मरणे हि सः ॥१४-१॥

*If one is by nature empty-minded,
and has thoughts about objects (while engaged in works) only by chance,
he has no memories of his past, like a person woken up from sleep.*

(How can one do actions and still be aware of the Aatman?
Are you not already doing actions, with the 'I' as the centre of your existence?
When you have existed as the 'not-I'?
Without meditation on the 'I', without any chant or a Guru to spoon-feed you the idea, you have always
been living as the 'I' only.
That same I will continue to be the silent existence.
The only difference between the ignorant man and the Knower is that their ideas about this 'I' are different.
The fool acts like the insane, and thinks that he is the inert body.
The Knower knows that he is just what he is; the understanding consciousness.
The fool sees divisions. The fool believes that solid objects alone fill the world.
The wise one knows that solidity is also just a sense perception.
He does not get fooled by senses.
The very understanding power called Chit shines as the misconceived knowledge of the ignorant; and the
correct knowledge of the Knower.
They can do the same actions, walk the same road, eat the same food, talk the same thing; but the ignorant
lives in a real world made of real objects; and the wise one is alone as himself.
When he does any work, he performs them to the utmost perfection.
His nature is to shine as perfection.
Of course the mind and body will be busy when doing a work.
Concentrating only on that particular job at hand in a fully absorbed state, as if in meditation, forgetting the
entire perceived world, he completes the work to the best of his ability; and he is not bothered about results.
Results will be perfect if the job is perfect. It is the rule that governs the world.
Even if the results are not good by any chance happening, he will not bother.
Why bother about what happens in a dream?
The world including the ego, body, mind is the dream of Chit!
The Knower performs the actions as if asleep; unaffected and unbothered.
After the job is over, the brain will naturally store the memories that are needed for the life-story.
He will forget all and attend to the next job, which is like another meditation session for him; a full
absorption session as his own awareness-state.
Every moment, the Knower is in the absorbed state of Chit; be it a work, or be it an enjoyment to be gone
through!
Every moment is fresh; new; joyful; and full absorption into himself without the disturbance of the
'perceived'!
His existence is an ever-flowing river of joy.)

क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः ।
क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा ॥१४-२॥

*Where the riches, where the friends,
where are those thieves namely sense-objects,
where the scripture, where the knowledge,
when my desire is completely dissolved?*

(I own nothing! Nothing looks valuable to me. Everything is just the sense-perception only, be it the gold or the dust.

Gold also is a shine as my understanding power.

Dust also is a shine as my understanding power.

Everything is just an object of Knowledge, and does not exist separately out of me.

Knowledge and the object known are the same.

There are no divisions in knowledge; for division also is an object of knowledge!

There is no delusion in Knowledge, because delusion is also an object of knowledge.

Sense objects cannot steal off my mind anymore like petty thieves; for I have subdued the mind, their leader.

Mind does not get attracted by the sense objects anymore. It just does the minimal job of revealing the objects; and nothing more. It stays always empty of thoughts; and thoughts rise only when willed by me, the Supremacy.

Why should I study any scripture anymore?

What is there to achieve any more?

What knowledge is there outside of me?

What is there to desire, or want?

There is only the Self, the empty expanse of Knowledge!)

विज्नाते साक्षिपुरुषे परमात्मनि चेश्वरे ।
नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥१४-३॥

*When the witness in the embodied state,
the Supreme Self, the Lord of all has been realized as the Self,
I have no need to think about bondage and liberation,
or about attaining liberation also.*

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचरिणः ।
भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥१४-४॥

*The Knowers have no agitation at all within.
In the outside (when attending to world affairs), they behave freely as they like.
(No rules bind them.)
They are in the state of intoxication as it were, (lost in some secret unique joy).
They can be recognized by the same type of Knowers only.*

(What joy does a JeevanMukta enjoy?

How can it be explained in words?

It is not a joy defined by a chemical secretion in the brain.

The joy of the world is mostly, the relief from pain; possession-joy; imagined joy; conceit-joy; wealth possession joy; eating joy and the joy even of 'I am eating'.

What is defined as joy in the world is just a joy born out of greed, arrogance, self-conceit, possessions, self-glory, etc.

What is defined as joy in the world is the humor where the human laughs at his own stupid actions as jokes. Loud laughter, grin, smile; all these exhibit the inert action of the brain and get defined as joy.

A knower does not laugh like an insane or keep grinning all the time. His bliss is not expressed outside at all, except as the calmness and coolness he exhibits in his actions. Like a lover enjoying the sweetness of the beloved's memory silently, without expressing it outwardly, the Knower is secretly lost in that unique bliss.

His bliss is not visible outside.

Whether he has to cry at a life-situation, or get angry for a wrong-doing, he is still secretly in the state of bliss only.

Outside stories of the world does not affect this blissful state of his at all.

The bliss is stuck; immovable; unchangeable and eternal.

This Bliss is the true 'I'.

How can the ignorant men, who catch on to inert objects as inert egos, ever understand the joy of a Knower which is never found even in Indra's heaven!

A knower alone knows what the other Knower's bliss-state is!)

CHAPTER FIFTEEN

अष्टावक्र उवाच

Ashtaavakra spoke

{ YOU ARE OF THE FORM OF BLISS }

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।

आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१५-१॥

A man of clear thinking,

attains the fulfilment of his life even through a little instruction here and there.

A person, who is striving all through his life to attain the knowledge of the Reality,
gets only the incorrect knowledge of the Supreme.

(A man who has no irrational beliefs and irrational concepts of deities, who can approach any proper instruction with an open mind; who can analyze the instruction with his intellect to find the validity in it; such a man does not have to read all the philosophies and scriptures of the world to understand the Reality.

A few words are enough! He will do the thinking himself and get the answer!

Whereas the ignorant man who believes that Moksha is a state to be attained through hard penance and abundant studies, wastes his whole life in outward actions of seeking Gurus, studying all philosophies of all thinkers, does austerities, visits holy places, seeks saints, except doing the one important thing- Vichaara, which alone has the power to bestow Knowledge.)

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।

एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥१५-२॥

Moksha is disinterest in sense-pleasures.

Bondage is the taste connected to sense objects.

This is the right understanding. Act in whatever way you want to.

(Actions of abstinence and austerities never bring Moksha nearer in any way.)

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम्
करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥१५-३॥

*A person, who is enterprising, intelligent and has the talent of good speech,
becomes dumb, inert and lazy because of this Self-Knowledge.
That is why the people, who are eager for the enjoyment of the world, reject it.*

(Why people fear the word Moksha?

They think that a person desiring Moksha will not attend to the family any more; may resign his job; go and get stuck to some Guru and his ashram; may run away; may not act responsible; may sit off at home with closed eyes in lotus posture blabbering some Mantra; stop eating normal food, and eat only fruits and leaves; may stop loving the family members; may become an inert useless member of the society and so on!

They are not to be blamed.

The ignorant idiots who seek Moksha do all this; and have brought about a complete wrong understanding to the word 'Moksha'.

The others, who observe them, avoid Moksha like a virus; like an infection, which when sought, will make them also irresponsible and idiot-like.

Why renounce any outward thing at all?

Live a normal life surrounded by family and friends; do any work that you are already used to; attend to your duties normally like any other person; do not waste time in forced meditations and Guru-worships.

Think; think; think; whenever the mind is free of jobs, think as if the answer of finding the reality is the cure for all your sufferings.

Whenever engaged in mechanical actions done by organs of action, think, think, and think. Think what the true 'I' is!

Analyze the objects and discover them as made of sense-perceptions only.

There is nothing out there as a world; it is sheer emptiness; so empty that even emptiness is not there as anything.

Find out what Vaasanaas lingering in your mind still, and destroy them through reasoning. Be a good father; a good husband; good wife; good son; and a good member of the society.

Moksha does not mean sitting like an idiot.

Moksha means that you are the most perfect evolved person of the world; like a Rama; like a Krishna.

Rama realized when he was fifteen years of age.

Krishna realized when he was eight years of age.

They did not live in caves with closed eyes sitting on a lotus posture.

They did not sit off in the comfort of their Guru's ashrams, living a lazy life.

They were the best of hard workers.

A 'Mukta' is not a Zombie; but the best of humans revered by even by Gods.)

न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥१५-४॥

*You are not the body; you do not have a body;
you are not an enjoyer of anything; you are not a doer.
You are of the form of Chit.
You are always the witness of all.
You are removed of all desires.
Move about happily.*

रागद्वेषौ मनोधर्मो न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥१५-५॥

*Attraction and repulsion are the qualities of the mind.
You do not have a mind at all.
You are unperturbed. You are of the nature of Knowledge.
You are changeless.
Move about happily.*

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥१५-६॥

*Know your essence in all and all the beings as your essence.
Remain without the ego. Have no idea of possessions.
Remain in the blissful state.*

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।
तत्त्वमेव न संदेहश्चिन्मूर्ते विज्वरो भव ॥१५-७॥

*The world shines forth (as Knowledge-bits) like waves in the ocean of Knowledge.
You are that alone. There is no doubt.
Hey Chit-form! Be freed of the fever of worldly existence.*

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।
ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥१५-८॥

*Have trust my dear Janaka, have trust.
Do not feel doubtful about this at all.
You are of the form of Knowledge.
You are the Supreme with powers.
You are the essence of all. You are beyond the inert nature (body).*

गुणैः संवेष्टितो देहस्तिष्टत्यायाति याति च ।
आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥१५-९॥

*The body is enveloped fully by the three Gunas of Sattva rajas and Tamas.
It stays, comes and goes.
(It was born; stays for some time and dies.)
Aatman does not go or come.
(Atman is not born; it does not die; it is always as it is.)
Why do you lament about it?
(Why do you cry about the body which has the natural quality of perishing?)*

देहस्तिष्टतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।
क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः ॥१५-१०॥

*Let the body stay till the end of the Kalpa; or let it die off today itself!
When you are of the form of Knowledge-expanse alone,
what gain or loss is there for you?*

(You as a witness-awareness have the knowledge of the birth and death of the body.
You do not get born or die.
Knowledge is pure and untainted by that which it knows.
Knowledge of fire does not burn you, the Knowledge form.
Knowledge of death does not bring death to you, the Knowledge form.)

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।
उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥१५-११॥

*You are the endless stretch of the ocean (of consciousness).
Let the Vishva-wave rise up or fall back into the ocean;
no gain or harm is there for you because of that.*

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।
अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१५-१२॥

*Dear one! You are of the form of Chit-expanse alone.
This world is not different from you.
Therefore,
for who, how, where is the imagined ideas of rejection and acceptance?*

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।
कुतो जन्म कुतो कर्म कुतोऽहंकार एव च ॥१५-१३॥

*When you are the one, changeless, tranquil, taintless expanse of Chit,
where is the birth, where is Karma, where is even the Ahamkaara (ego)?*

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।
किं पृथक्भासते स्वर्णात्कटकाङ्गदनुपुरम् ॥१५-१४॥

*Whatever you perceive, you alone shine there.
Do the varied shapes of Kataka, Angada (types of bracelets), and anklets
shine separately from gold?*

(Object of Knowledge is not different from the Knower of the object.)

अयं सोऽहमयं नाहं विभागमिति सन्त्यज ।
सर्वमात्मेति निश्चित्य निःसङ्कल्पः सुखी भव ॥१५-१५॥

*'I am this' 'I am not this'; renounce such ideas of difference.
Be ascertained that you are the essence of all.
Remain without any imagined conception.
Be blissful in your natural state.*

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।
त्वत्तोऽन्यो नास्ति सम्सारी नासंसारी च कश्चन ॥१५-१६॥

*Because of your ignorance only, this world exists.
(Knowledge of ignorance shines as the world.)
You are actually one only. There is no other one than you.
There is no one stuck to the world, or freed of the world.*

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।
निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१५-१७॥

*'This world is just a form of delusion; there is nothing else.'
With this ascertainment, remain without any Vaasanaa,
as just a conscious-burst only.
The Vishva subsides off as nothing.*

एक एव भवाम्भोधावासीदस्ति भविष्यति ।
न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१५-१८॥

*One alone existed in the Bhava-ocean, is and will be.
You do not have bondage; or liberation.
With the fulfilment state, move happily.*

मा संकल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।
उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१५-१९॥

*Hey you of the nature of Chit!
Do not have agitations in the mind about
the conceptions (you have about the world)
and their turning otherwise (bringing in disappointments).
Quieten down.
Remain happy, in the blissful state of one's own essence.*

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्धृदि धारय ।
आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥१५-२०॥

*Stop the thoughts from going all over.
Hold nothing in the mind.
You are the essence of all. You are already liberated. Why feel doubtful?*

CHAPTER SIXTEEN

अष्टावक्र उवाच
Ashtaavakra spoke

{FORGET EVERYTHING}

आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१६-१॥

*Talk or listen to various scriptural doctrines.
Even then, you cannot rest in your true essence,
except by forgetting all.*

(Forget that you are the body; forget that you are the mind; forget that you are the doer; forget that the sense objects have the quality of joy; forget the unreal ego.
They are all misconceptions and wrong understanding only.)

भोगं कर्म समाधिं वा कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाशामत्यर्थं रोचयिष्यति ॥१६-२॥

*Enjoy the pleasures, or stay absorbed in contemplation, hey wise one.
Even then, when the mind is without desires only, it will be very pleasing state.*

(Let the outside be whatever the senses present as; what matters!
Whether you want to sit in contemplation or go about the world as a normal being; it is your choice only.)

If you have desires lingering in the mind, contemplation is of no use at all.
If you do not have desires lingering in the mind, world-connected jobs do not affect you at all! Why run away from them to sit inside a dark cave?
Contemplation can be the way of life for a Yogi, though engaged in numerous works.)

आयासात्सकलो दुःखी नैनं जानाति कश्चन ।
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥१६-३॥

*Everyone suffers because of engaging in tiresome (ascetic) activities.
(doing action to get the action-less Aatman state)
No one seems to understand this.
(That is why Moksha seems to be far away somewhere!)
By (following) this instruction, the blessed one will attain the restful state.*

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥१६-४॥

*He who feels even opening and closing the eyes as some effort,
that one alone, who is foremost of the lazy ones, is happy; none else.*

(You do not have to do even that much effort as closing and opening the eyes, to be your true self; not even that much effort of crushing a single petal of the most delicate flower. You are already liberated; you are already that.

Why should you want to attain it through Gurus, studies, ascetic practices, meditation sessions etc? Why do you need any action at all to know who you really are?

Just stay as you are! Just be! Do nothing!

Be the laziest one; do not think also!

Remain silent as the silence itself.)

इदं कृतं नेति द्वन्दैरुक्तं यदा मनः ।
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥१६-५॥

*When the mind is free of the dual states of 'this is done' 'this is not done',
then it will be unbothered about the four goals of human life - Dharma, Artha, Kaama and Moksha.*

विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥१६-६॥

*A man of dispassion hates sense pleasures.
A man filled with desires indulges in sense pleasures.
He who is free of both attraction and repulsion
is neither a man of dispassion, nor a man with desires.
(What should he renounce, or what should he seek?)*

हेयोपादेयता तावत्संसारविटपाङ्कुरः ।
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥१६-७॥

*The acceptance and rejection ideas exist as long as
the Samsaara-tree is sprouting with desires;
till one is not maintaining any thoughts about them at all.*

(Is there any meaning in renouncing the waters of the mirage?
What is there to renounce at all?
Know that it is mirage; that is all! Waters cease to be!)

प्रवृत्तौ जायते रागो निर्वृत्तौ द्वेष एव हि ।
निर्वृत्तौ बालवद्दीमान् एवमेव व्यवस्थितः ॥१६-८॥

*For a man of the world, desire rises.
For a man who turns away from the world, hatred alone remains.
(Both are ignorant idiots.)*

A wise man stays without both aspects, like a child only, indifferent to everything.

(Should you give that much reality to the objects of the world, that you make effort to renounce them?
Do you have to kill the imagined ghost with an imagined sword?
Do you have to kill the snake seen in the rope, to be not bitten by it?)

हातुमिच्छति संसारं रागी दुःखजिहासया ।
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥१६-९॥

*A man who has desires about the world,
wants to renounce the world in order to escape the pain.
(Sudden rise of dispassion when met with deaths and diseases is not true dispassion.)*

*A man without desires is without pains.
(Dispassion rises from the knowledge of the emptiness of the objects in the world.)*

Even if pains are met with, he does not feel sad.

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१६-१०॥

*He who is attached to liberation, who is possessive also about his body,
is not a Knower, not a Yogi,
but just a person who suffers throughout.*

(Rising Kundalinee, practicing Chakra methods, negating the objects through 'Neti Neti' (not this; not this) method, meditation sitting in prescribed postures at prescribed times; bathing in freezing waters etc, are just bodily actions, proving the idea of the body as real.

How can you attain the body-less state of Aatman through body-actions of any sort?

Aatman cannot be seen as light flashes; or felt as bodily horripilation; or meditated upon as an object of meditation.)

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।
तथापि न तव स्वाथ्यं सर्वविस्मरणादृते ॥१६-११॥

*Even if Hara instructs you, or even Hari or the lotus-born,
even then, you cannot rest in your essence,
unless everything (all the heap of misconception) is forgotten.*

CHAPTER SEVENTEEN

अष्टावक्र उवाच

Ashtaavakra spoke

{THE STATE OF A MUKTA}

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।
तृप्तः स्वच्छेन्द्रियो नित्यं एकाकी रमते तु यः ॥१७-१॥

*He alone has attained the fruit of Knowledge,
and also the fruit of practicing the knowledge path,
when he is seen as content (has no wants);
when his senses remain clean always (not running after inert objects);
and he enjoys the lone-ness of the Self.
(always is in the awareness of his existence)*

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥१७-२॥

*Ah! The Knowers of the truth never feel sad anytime in this world;
because the entire sphere of Brahmaanda is filled by that 'One' only.*

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।
सल्लकीपल्लवप्रीतमिवेभं निंबपल्लवाः ॥१७-३॥

*None of the sense pleasures give joy to a person absorbed in the bliss of the Self,
like the elephant which relishes the (delicious) leaves of the Sallaki creeper,
cannot relish the (bitter) lime leaves.*

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिता ।
अभुक्तेषु निराकांक्षी तादृशो भवेद्दुर्लभः ॥१७-४॥

*He who does not develop the lingering taste from pleasures enjoyed,
and is not bothered about the pleasures that are not enjoyed, is rare to find.*

(Pleasures of the senses acting like viral diseases cause these two side-effects in those who contact them. If you enjoy any sense pleasure, the taste lingers; and you want the same experience again, and again. This is known as Vaasanaa. If not enjoyed, you spend your time thinking about them, get irritated and angry that you do not have them; take to wicked paths to fulfil them; and are destroyed forever.

Actually, there is no pleasure in any sense object; it is just that the mind believes idiotically that it is feeling happy by the contact of the sense objects.

The silence it obtains by the fulfilment of desire is defined as joy by the ignorant.

This joy is actually the agitation-less state of the mind.

This you can get without the contact of the sense objects also.

This the Jnaani knows very well.

He has no Vaasanaas; no desires. He is the happiest of all!

Such men of wisdom are very rare in this world!)

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।
भोगमोक्षनिराकांक्षी विरलो हि महाशयः ॥१७-५॥

*In this world, one can see a man hungry for pleasures;
and a man after Moksha also.
A noble man, who is not interested in both enjoyment and liberation,
is hard to find.*

(For a man with the true understanding of Reality, there is no enjoyment got by the contact of sense objects; and no fulfilment that he has to reach as liberation also.)

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥१७-६॥

*For a man whose state is the expansive state of Knowledge,
there is no feeling of acceptance and rejection about the fourfold goal of life,
and also about life or death.*

(A Knower does not belong to any station of life; he has nothing to fulfill as his life-long goals. He has nothing to renounce, nothing to accept.
He just attends to whatever duty he finds himself in, and does that work to the best of his ability. He will cry when necessary; laugh when needed; be angry also when he has to face an evil; will love also when wanted.
Inside, he will be unperturbed like an actor donning different costumes on a stage.
Even emotions become a tool in the hands of a Yogi.
A realized person is not an inert, no emotional, smile less person; nor is he an insane person laughing like mad.
He is the best of the humans; who has the highest Knowledge ever.
He alone knows who he is; and is Brahman in person.)

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥१७-७॥

*He does not have the desire for the end of the world;
he does not hate also its existence.
The blessed one just feels happy in whatever state he is in.*

(A Knower sees no world at all; he sees only Knowledge shining as Knowledge.
The knowledge of the world shines as its beginning and end also.
Why should he want it to exist or not-exist, when the world is not there at all?
Whatever life-scene is there in whatever form; he stays there happily, like living inside a dream-world; but awake fully.)

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन्नास्ते यथासुखम् ॥१७-८॥

*Having attained the best of fulfilments through the realization of true knowledge,
with the mind in a dissolved condition,
the best of achievers stays blissful in his own Self,
when seeing, hearing, touching, smelling, and tasting.*

(Does the Knower act with a mind?

Mind gets the name Manas; because it vibrates as agitations (Manana).

Thoughts are need not be in language at all times.

Thoughts just represent the restless state of the mind.

It is just the continuous vibrating consciousness you have as the mind.

Mind is the capacity of Chit-state to connect the sense perceptions and produce an idea of object with some name attached to it.

Mind is the object-maker; it is the world-maker.

It is a ghost that rises as desires, wants, Vaasanaas, likes, dislike, attachment, hatred, ego etc. This ghost is non-existent in a Knower.

So how does he see the world without this agitation-state called the mind?

He just sees the world, like one sees lions and tigers in the floating clouds; as not real.

His dead mind now exists like a burnt snake; pure and powerless.

It brings in the sense-information as usual; gives the story also; but waits for the Master to take action. It has no say in anything. It has no work also as such.

It stays empty of all quivering. It is without agitations of any sort.)

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥१७-९॥

*(For a Knower here on earth) all that is seen is empty;
and all the actions of the restless senses appear wasteful.
There is no desire; and no dispassion,
in this dried up ocean of worldly existence.*

(World for a Knower is a canvas of emptiness filled with the paintings drawn by senses; not real at all!

And the colours? They are supplied by the mind plentifully.

All the stories belong to the mind-author only, the excellent liar!)

न जागर्ति न निद्राति नोन्मीलति न मीलति ।
अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥१७-१०॥

*He does not keep awake; does not sleep; does not open or close the eyes.
Aha! Some unique state belongs to the one who is free of the mind.*

(He is not awake to the reality of the perceived world, as seen by the ignorant.

He does not sleep; because he never forgets himself, like the ignorant do while asleep.

He does no actions; not even the closing or opening of the eyes.

He is a witness only!

He sees even when the eyes are closed! He is wide awake.

He is asleep even when the eyes are open! He is unaffected by the 'perceived'.

How can his state get explained in words?)

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥१७-११॥

*He always sees everything established in his true essence.
He acts with a taintless mind.
He is freed of all Vaasanaas.
The free one shines everywhere as the very essence of all.*

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गृहणन् वदन् व्रजन् ।
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१७-१२॥

*Even while seeing, hearing, touching, smelling, tasting, taking, saying, and moving,
he is free of wants and no-wants.
That noble one is indeed free.*

न निन्दति न स्तौति न हृष्यति न कुप्यति ।
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१७-१३॥

*He does not blame; does not praise;
does not feel overjoyed; does not get angry;
does not give; does not accept.
He is free and finds no interest anywhere.
(What is there to drink in the mirage river?)*

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥१७-१४॥

*Looking at the woman who approaches him with love (enjoyments);
or looking at death that is in proximity (calamities),
he does not get agitated.
(He remains equal in all situations; and acts in the needed way.)
That noble one is free and remains established in the Self.*

सुखे दुःखे नरे नार्यां संपत्सु विपत्सु च ।
विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥१७-१५॥

*For the courageous one who has equal vision everywhere,
there is no difference seen in happy occasions and difficult situations,
in men, in women, in prosperities, and in calamities.*

न हिम्सा नैव कारुण्यं नौद्धत्यं न च दीनता ।
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणे नरे ॥१७-१६॥

*For a man, for whom the Samsaara has dried up,
there is no violent nature, no kindness, no arrogance, no wretchedness,
nothing of surprise, nothing to feel depressed about.*

न मुक्तो विषयद्वेषटा न वा विषयलोलुपः ।
असम्सक्तमना नित्यं प्राप्ताप्राप्तमुपाश्रुते ॥१७-१७॥

*The liberated one is not a hater of pleasures;
not also the one who drowns in pleasures.
He is always with a detached mind;
treats equally that which is obtained and that which is not obtained.*

समाधानासमाधानहिताहितविकल्पनाः
शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१७-१८॥

*The man with his mind empty of all imaginations,
does not know of stable or unstable states of the mind;
does not know the good or bad of anything.*

He stays as he is in the state which is left over, with all things gone off.

(World that is perceived is a dream-state imagined by the mind.
This dream-state has broken off for the Knower.
Like the objects of the dream-world dissolve into emptiness when one wakes up, this world has turned empty for him. He just is as he is; the woken up consciousness.
He sees nothing but himself.
What is good or bad in emptiness?
What is there to contemplate upon?
He is forever the contemplative state of Chit, shining as the world.
He is in the state of 'SahajaSamaadhi'; a natural state of contemplation.
He has no need to seek separate hours of contemplation to think about his essence.
He is always what he is; the empty expanse of Chit.
A JeevanMukta is the term given to Chit which knows the truth of itself.
Jeeva is a name given to Chit which does not know the truth of itself.
Both are Brahman!
As a Jeeva, Chit dreams that it is bound.
As a Mumukshu, Chit dreams of liberation.
As a Mukta, Chit is what it is; dreamless; it knows that it never dreamt anything!)

निर्ममो निरहंकारो न किंचिदिति निश्चितः ।
अन्तर्गलितसवाहः कुर्वन्नपि करोति न ॥१७-१९॥

*He has no idea of possessions. He has no ego.
He is ascertained that nothing is there.
He has dissolved all the desires in the mind.
Though doing, he does not do anything.*

मनःप्रकाशसंमोहस्वप्नजाड्यवर्जितः ।
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥१७-२०॥

*He is free of
the brightness (revelation of the world),
confusion (anxieties), dream (imagination), and inertness (non-conscious nature)
and all those agitations that belong to the mind.*

He has dissolved his mind; and stays in some indefinable state.

CHAPTER EIGHTEEN

अष्टावक्र उवाच

Ashtaavakra spoke

{ WISE ONE SUCCEEDS/THE FOOLISH ONE FAILS }

यस्य बोधोदये तावत्स्वप्नवद्भाति भ्रमः ।
तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥१८-१॥

*Salutations to that form of bliss, the tranquil lustre,
when at the rise of the Knowledge of which,
the delusion appears like a Svapna.*

अर्जयित्वाखिलानर्थान्भोगानाप्नोति पुष्कलान् ।
न हि सर्वपरित्याजमन्तरेण सुखी भवेत् ॥१८-२॥

*After hoarding a lot of wealth,
one has access to abundant pleasures of senses, (believing it to be happiness.)
By renouncing all from within only (not physically but mentally),
does a man get real happiness.*

कर्तव्यदुःखमार्ताण्डज्वालादग्धान्तरात्मनः ।
कुतः प्रशमपीयूषधारासारामृते सुखम् ॥१८-३॥

*Where can one get the joy of the downpour of the nectar of tranquil state,
(called Brahman-state)
when his mind is burning in the blazing flames of the hot sun of pain
connected to the duties one is bound to?*

(As long as one laments about the duties that bind the ego and does not let go of the 'doership' idea, how can he be free of them?

To quote an example-

A monkey saw a hollow with a tiny opening containing a lot of groundnuts. He squeezed his hand through the hole and grabbed the nuts. But his hand had swelled up now with the groundnuts. He could not take it out of the tiny hole.

Either he had to drop the nuts to free his hand; or be stuck there with his hand trapped inside the hole.

A worldly man who desires Moksha is like that monkey only.

He cannot drop the duty-sense; nor can he be free ever of worries!)

भवोऽयं भावनामात्रो न किञ्चित्परमार्थतः ।
नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥१८-४॥

*This worldly existence that is perceived all around is
nothing but the imagination of the mind; and not in any way real.
For those who are in the knowledge of their true nature,
and who understand the truth of the existence and non-existence of objects,
there is never a cessation of existence.*

(Presence and absence of objects also are some form of knowledge only.
Nothing comes or goes; but only the knowledge of their presence or absence is there.
Like the objects perceived in the dream, the objects of the waking state world also appear from emptiness;
and dissolve into emptiness.

How can the one who knows the presence and absence of things cease to be ever?
A dream character in a dream may vanish off; but not the one who is awake!)

न दूरं न च संकोचाल्लब्धमेवात्मनः पदम्।
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥१८-५॥

*The state of the Aatman (true essence of all)
is without any perturbation; is not tiring; is formless; and faultless.
It is not obtained by reaching far or by contracting oneself.*

(Aatman is not somewhere in a self-made heaven where nothing exists.
Aatman is not just the point within a body also.
Aatman is everything that you see as any object, including the body which you identify with. A
JeevanMukta is not the form and name of some Jeeva 'which has become Brahman'. JeevanMukta is a
state of pure Knowledge where Brahman shines out without the knowledge of delusion.
That place, where a JeevanMukta seems to exist as if is, Brahman shining as Brahman. JeevanMukta is a
Brahman who has woken up from the dream.
There is no one there; just the emptiness shining as emptiness, empty of emptiness also; and the most
blissful state ever!)

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।
वीतशोको विराजन्ते निरावरणदृष्टयः ॥१८-६॥

*Those who have the vision freed of covering (of all superimpositions),
shine forth like kings, freed of all suffering.
(They are no more the wretched Jeevas running after mirage-pleasures.)*

*They have just removed the delusion;
and have the vision of their own true essence as all.*

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥१-७॥

*Everything is of the nature of imagination.
(Bondage and liberation are imagined concepts.)
The true essence of all is always free and always there.
(The true essence of all is already in the freed state.)*

*When the courageous one with stabilized intellect has understood this,
what more practice he has to do like an immature child?*

(Why should a Mukta do any meditation or contemplation, or worship any deity,
and for what purpose? What more has he to achieve yet?
If he still does that, he is only trying to fool others and himself also.)

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।
निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥१८-८॥

*When one has the ascertainment that Aatman alone is Brahman;
and the existence/non-existence of objects is
just a conception imagined by the mind;
when he is freed of all desires;
what will he understand anything as (another),
what will he do (for gaining what achievement),
or what will he say (as explanation of his state)?*

अयं सोऽहमयं नाहं इति क्षीणा विकल्पना ।
सर्वमात्मेति निश्चित्य तूष्णींभूतस्य योगिनः ॥१८-९॥

*For the Yogi who is absorbed in his own essence as Chit,
who sees the Self in all, and is silent within,
the imagined ideas of 'I am so and so' 'this is not how I am'
are completely destroyed.*

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

*For the Yogi who has reached the quiet state of the Self,
there is no agitation of any sort (he has no desires);
no intense meditation of anything (there is no object of meditation);
no excessive knowledge (knows just his true essence);
no foolishness (of believing in the reality of the world) also.*

स्वराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥१८-११॥

*For the Yogi,
whose very nature is the state of undisturbed tranquillity,
there is no difference seen in ruling a kingdom, or begging alms for livelihood;
there is no difference in gain or loss of anything;
there is no difference seen when amidst the crowd of people,
or when in a forest that is empty of people.*

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥१८-१२॥

*For the Yogi,
who is free of all dual-states of the 'perceived' as, 'this is done' 'this is not done', what meaning is there in
Dharma (prescribed duty),
what is there to be attracted to (as giving joy),
what wealth he has to acquire (when he is the essence of all),
what discrimination is needed anymore
(when there is no manifoldness at all)?*

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।
यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥१८-१३॥

*For the Yogi, who is liberated while living,
there is no duty to be completed,
there is no colour of joy also in the heart when amidst sense objects.
He lives just as he is used to.*

(Sense objects are like garments dyed with cheap ingredients.
Touch them a little, and immediately the mind is tainted with that colour.
Mind is tainted with the Vaasanaa of any object it comes into contact with.
A JeevanMukta's mind is extremely pure. It is so pure that when in contact of the sense objects, they evaporate into nothingness.
A JeevanMukta is not bound by duty-sense; he has no duty to perform also.
The main duty of every Jeeva is to know the true essence within.
He, who has fulfilled that duty, has no other duty to perform.
The ego which was bound by the duties has vanished like the ghost at the touch of a sacred magic wand.
There is no one there as a JeevanMukta at all.
Only the Chit, which shines as all, keeps shining as before.
Others may see a form as a JeevanMukta; but actually no one is there as a JeevanMukta. It is sheer emptiness shining as Brahman.)

क्व मोहः क्व च वा विश्वं क्व तद्द्वयानं क्व मुक्तता ।
सर्वसंकल्पसीमायां विश्रान्तस्य महात्मनः ॥१८-१४॥

*For that noble one,
who is resting beyond the heap of all conceptions (called the world),
where is the delusion (of reality seen in the objects),
where is the world at all (which has just turned into just some knowledge shine),
what is there to meditate upon (as a practice done within limited hours),
what meaning is there in attaining a liberation-state,
(which is also an imagination of the mind)?*

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।
निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥१-१५॥

*The ignorant intelligent man who sees the world (as real),
let him take the trouble of making it disappear
(with all his manifold practices of Samaadhi and penance)!
What will the one freed of all Vaasanaas do?
He does not see anything (as the world at all), though seeing!
(He sees himself shining as the Knowledge of all!)*

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।
किं चिन्तयति निश्चिन्तो दिवतीयं यो न पश्यति ॥१८-१६॥

*Let him who sees the Supreme Brahman (as an object of knowledge),
(and believes Brahman to be an object of contemplation),
meditate as 'I am Brahman'.
(He has two concepts yet; as the 'I' and the 'Brahman'!)*

*What will a person who has no thoughts at all, meditate upon,
when he sees no second thing at all?*

(What should he contemplate upon, when there is no 'I', and no 'Brahman' also, but only the silence supreme?)

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१८-१७॥

*He, who sees his mind as disturbed, let him strive for its control.
The Yogi who is the state of the Knowledge expanse,
is not disturbed at all in any way.
How can he do anything, when there is nothing at all to do?
(What will he strive to do?)*

धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत् ।
नो समाधिं न विक्षेपं न लोपं स्वस्य पश्यति ॥१८-१८॥

*The wise one who has realized the excellent Knowledge,
whose state is completely contradictory to the state of the ignorant lot;
outwardly acts like the others;
yet sees no contemplation state of his, or disturbed state of his,
or any defect of his.
(He is Brahman alone!)*

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।
नैव किञ्चित्कृतं तेन लोकदृष्ट्या विकुर्वता ॥१८-१९॥

*A Knower is without the concepts of presence or absence of objects,
is always satisfied, is completely without Vaasanaas,
has understood the truth,
does not do anything at all,
even if others see him as weird and absorbed in the action,
(instead of contemplating on Brahman).*

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठते सुखम् ॥१८-२०॥

*There is no pressure of any sort for the Knower,
whether he is inclined towards the world or turned away from the world.
Whatever he wants to do, he does that and remains happy.*

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥१८-२१॥

*He is without Vaasanaas, is without support, is free to act anyways,
and is freed of bondage.
When blown by the storm of Samsaara, he acts like the dried up leaf.*

(When living in the world, he just accepts whatever the perceived scene is, without likes or dislikes, like a leaf carried anywhere in the storm, accepts its position in any place.)

असंसारस्य तु क्वापि न हर्षो न विषादिता ।
स शीतलमना नित्यं विदेह इव राजते ॥१८-२२॥

*For him who sees no world at all,
there is nothing to feel joyous, nothing to feel depressed about.
His mind is always cool (without the heat of agitations).
He shines like a king as if, since he is outside of the body-fetters.*

कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् ।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥१८-२३॥

*For that Knower of Brahman,
who is always in the non-ceasing enjoyment of Self-state,
whose mind is cool and pristine pure,
there is nothing to reject, and no loss also from anywhere.*

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।
प्राकृतस्येव धीरस्य न मानो नावमानता ॥१८-२४॥

*For the wise one with courage,
who is in his natural state,
who is naturally endowed with an empty mind,
who performs actions that come to his lot as and when,
there is no sense of honour or insult.*

कृतं देहेन कर्मदं न मया शुद्धरूपिणा ।
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥१८-२५॥

'The work has been done by the body only; not by me of the nature of purity.'
He who controls his thoughts like this,
does not do anything at all,
even if he performs all the actions pertaining to his life.

अतद्वादीव कुरुते न भवेदपि बालिशः ।
जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ।

He does actions like an ordinary man who does not know of the truth;
but he is not an ignorant idiot also.
The one, who is liberated while living
is happy, being endowed with all auspiciousness;
and shines forth in the tranquil state, though attending to the worldly affairs.

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।
न कल्पते न जानाति न शृणोति न पश्यति ॥१८-२७॥

After having engaged in various types of analyzing processes,
the wise one has attained at last the supreme restful state.
He no more imagines;
does not know anything; does not hear anything; does not see anything.

असमाधेरविक्षेपान् न मुमुक्षुर्न चेतारः ।
निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥१८-२८॥

He is not sitting in contemplation at all; so he is not a seeker of liberation.
His mind is undisturbed; so he is not the ignorant worldly man also.
He has the ascertainment of the right knowledge.
He sees the world as an imagination only.
That noble one is Brahman alone.

यस्यन्तः स्यादहंकारो न करोति करोति सः ।
निरहंकारधीरेण न किंचिदकृतं कृतम् ॥१८-२९॥

He, who has Ahamkaara within,
even if he does not do any action, still performs action.
(His mind is always agitated with desires and attachments.)
The wise one who is without Ahamkaara,
does not do anything, even when he does actions.
(He is the silent witness of all his actions.)

नोद्विग्नं न च संतुष्टमकर्तृ स्पन्दवर्जितम् ।
निराशं गतसंदेहं चित्तं मुक्तस्य राजते ॥१८-३०॥

*The mind of a liberated one shines forth with utmost purity.
It is never is haunted by apprehension; it never is overjoyed also.
It owns no doer-ship in any action. It is free of all agitation and desires.
No doubts linger any more there.*

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।
निर्निमित्तमिदं किंतु निर्ध्यायेति विचेष्टते ॥१८-३१॥

*His mind does not engage in meditation or engage in any action.
As there is no purpose to be achieved,
it engages in meditation also and in action also.*

(His mind is not inclined towards meditation like a spiritual person; nor does it incline towards action like the worldly ones.

What can he meditate on, as there is nothing to meditate upon?

What action can he do when he has no limbs, and has no result to be obtained by any action? Yet, he is always meditating as it were.

He is in such an absorbed state of the Self, that he does not see any world at all.

What can the Brahman-state meditate upon? What action can the changeless one do?
It is itself the state of meditation; it is itself the state of action.)

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।
अथवा याति संकोचमूढः कोऽपि मूढवत् ॥१८-३२॥

*When the instruction about the truth of Brahman is explained,
the dull-minded person listens to it and is bewildered.
(He understands nothing at all; or rather imagines the word Brahman to be the God.)
The intelligent one also shrinks off like a fool.
(His ego shrinks off; and he stays as the essence itself.)*

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।
धीराः कृत्यं न पश्यन्ति सुप्तवत्स्वपदे स्थिताः ॥१८-३३॥

*The fools practice single-mindedness and cessation of thoughts, again and again.
The intelligent ones see no such action; and remain in their own Self, as if asleep.*

(What is the use in practicing meditation or abstinence from sense objects, if one does not understand the truth through the thinking process of Vichaara?

How can forced control without intelligence bring about the rise of knowledge?

Suppression of desires without knowledge; and forcibly sitting at one place to concentrate on anything will bring about failure only.

The intelligent who have understood the truth as a realization, do not do any effortful control of senses; nor do they try to do effortful meditation.

They stay as the silent Self-state, as if asleep, unaware of the existence of the world.)

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥१८-३४॥

*The fool never attains the blissful state,
by making effort or by not making effort either.*

*The wise man attains the tranquil state
by just the ascertained understanding of the truth.*

(A fool, who believes that 'Moksha' is a state like a heaven that has to be obtained through the performance of meritorious deeds, chants and meditation, can never attain it, even if he makes a lot of effort. Or he may give it up as beyond his capability.

He never tries to understand the abstract truth any time.

For him, any result can be achieved only through some action.

The wise man, on the other hand, just refrains from all actions of the body and the mind, and stays as the understanding only.

He succeeds because he has understood rightly what Self-state is!)

शुद्ध बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥१८-३५॥

*The people who practice various methods like meditation etc,
do not ever understand the truth of the Self,
which is the pure knowledge form, pleasant and complete.*

(You can never 'know' Brahman as an object of Knowledge.

By going through the hardship of the body or mind, the bliss of the Self cannot be experienced ever.

The complete state is attained, only by remaining as completeness, without aspiring for any fulfilment.)

नाप्नोति कर्मणा मोक्षं विमुढोऽभ्यासरूपिणा ।
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥१८-३६॥

*The foolish one cannot attain liberation through the practice of any action.
He alone is indeed blessed,
who remains liberated through the acquirement of knowledge alone,
and is freed of all actions.*

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥१८-३७॥

*A fool does not attain the state of Brahman,
because he wants to 'become' that.
Without wishing for anything,
the wise one stays as the form of Para Brahman only.*

(The fool thinks that he is a bound Jeeva; and tries to 'become' the Brahman by chanting 'I am Brahman', as if they are two separate states, one higher and the other lower, and the lower will become the higher by the recitation of the Mantra.

How can you who are Brahman in essence 'become' Brahman?
Where is the two-ness?
You have to stay as you are! Do not even 'think' that there is Brahman.
Just be! That is all there is to it!

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।
एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥१८-३८॥

*The fools are support-less; are stuck to sense objects alone;
and well-maintain their worldly existence only.
The wise completely cut off the roots of this worldly existence, the cause of all harms.*

(The ignorant need the assurance of world-existence continuously.
They have to exist as the ego always, to maintain the world thought.
They hold on to the world and the world holds on to them.
For them liberation is the cessation of their existence along with the world.
They cannot ever bear such a thought of all things going off into nothingness.
They cannot remain without actions.
Their minds survive, only by existing as anxieties and desires.
How can they ever understand the truth of the Brahman?)

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥१८-३९॥

*The fool never attains the quietness of the mind,
because he makes effort to quieten it.
The wise one ascertains the truth, and always is with a quiet mind.
(He makes no effort at all.)*

क्वात्मनो दर्शनं तस्य यदृष्टमवलम्बते ।
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥१८-४०॥

*Where can be the vision of the Self for the ignorant fool,
who is supported by the perceived?
(If the 'perceived' is seen as real, there is no vision of the Self.)
The wise do not see the 'perceived';
they see only the Self which is changeless.*

(The ignorant see a solid world made of solid objects.
They believe in the solid body as themselves.
They cannot for a moment exist without the thought of the world.
Even the word 'Moksha' frightens them, for they are afraid that they have to go somewhere where the world is not there at all!
The body, house, family, wealth etc, are their only supports.
Without them they are dead almost.
How can they understand the Self-state which is not solid, and which is formless?
Whereas, the wise man sees the world itself as Aatman; and instantly is in the Moksha state. He is like a person who sees only the sugar in the variedly shaped sugar dolls; the ignorant man does not see the sugar; but sees only the shapes as real.)

क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।
स्वारामस्यैव धीरस्य सर्वदासावकृत्रिमः ॥१८-४१॥

*Where is the control for the fool who controls with effort?
For the wise one who rests in the Self, such a control is always natural.
(The mind in a realized Knower is already subdued and powerless.)*

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोपरः ।
उभयाभावकः कश्चिदेवमेव निराकुलः ॥१८-४२॥

*Some one conceives the existence of the object;
some one else conceives it as nothing.
(Some theory proves that the world is real; some theory proves that void is real.)
Some one (the Knower) does not conceive both.
That is how he stays without agitations.*

(He knows that the world is not real; and he knows that it is not void-ness also.
He realizes the Knowledge alone as the reality.
He knows that the Reality alone shines as the unreal world; and that the world-shine is the very nature of
Chit, the pure consciousness.)

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्ध्यः ।
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥१८-४३॥

*The foolish minded,
contemplate upon the Self which is pure and non-dual.
They never know it at all, all through their lives, because of their misguided ideas;
and never attain the final beatitude.*

(How can you contemplate on the Self as an object of thought?
The ignorant can imagine only; but never realize the truth through understanding.)

मुमुक्षोर्बुद्धिरालंबमन्तरेण न विद्यते ।
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥१८-४४॥

*The mind of a 'seeker of liberation' cannot stay without any support.
The mind of an 'already liberated one' needs no support,
and is free of all desires at all times.*

(A seeker of liberation has to have the world as his support, to seek liberation to be freed of it. Not so for
the liberated one, for he understands the world as an empty expanse of Knowledge alone.
Know that you are liberated; you do not need liberation at all.
Believe that you need liberation; you are always bound.)

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।
विशन्ति झटिति क्रोडं निरोधैकाग्रसिद्धये ॥१८-४५॥

*By the very glance at the tigers called sense objects, the fools are shocked;
and seeking shelter, enter immediately a hollow place,
for achieving success in single-mindedness and control of mind.*

(Observe the foolish engaged in seeking liberation!
See how they pretend to keep away all the sense objects from their sight even.
Look how they outwardly shun all the sense objects like poison.
At the sight of an object that affects their minds, they act shocked and feel offended.
They immediately retire into the darkness of caves (rooms) and try to erase off their desires through
meditation.
What is there to be frightened of a sense object?
What is there to shun it as some inauspicious thing, dragging you away from Brahman?
Observe and analyze the sense object.
It is just a form of Knowledge brought by the senses.
It is Brahman shining as Knowledge.
When you see the emptiness of it all, why shun it?
Do not cherish the desire within and pretend outward dispassion.
Do not run away from it, because it does not exist at all.
If you run away from a ghost, you will never be out of the clutches of ghost.)

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥१८-४६॥

*Looking at the lion (Knower) freed of all Vaasanaas,
the elephants called sense objects run off silently, unable to attack him.
They serve him like slaves.*

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नशन्नास्ते यथासुखम् ॥१८-४७॥

*The one whose mind is absorbed in his true essence,
does not do anything to attain Mukti.
He remains without doubts.
He remains naturally blissful,
while seeing, listening, touching, smelling, and tasting.*

(‘I want to attain Mukti’; this thought itself becomes a big blockage in the path of Mukti. If you want to attain Mukti, understand that you can never attain Mukti at all.
When you with the light of knowledge, are ascertained that liberation does not exist, then you are truly liberated.)

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।
नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥१८-४८॥

*By just listening about the Reality,
the wise one instantly is freed of all anxieties;
and becomes endowed with the purified intellect.
He does not bother about discipline, or lack of discipline;
or does not purposely ignore the objects.*

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥१८-४९॥

*The guileless one does whatever he feels like doing at any time,
auspicious or inauspicious.
His actions are like that of a child.*

(A child has no idea of good or bad; auspicious or inauspicious.
It is happy and plays around without any idea of good or bad.
That is how the mind of a Knower also is!
He has no pretence; is simple hearted like a child.
He loves the entire world as his own Self.
What restriction can be there for such a pure person?)

स्वातन्त्र्यात्सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।
स्वातन्त्र्यान्निर्वृतिं गच्छेत्स्वातन्त्र्यात्परमं पदम् ॥१८-५०॥

*Through dependence on the Self, he attains the bliss;
through dependence on the Self he attains the Supreme;
through dependence on the Self he attains the final beatitude;
through dependence on the Self, he attains the Supreme state.*

(What is Svaatantrya, dependence on the Self; or independence?
A Knower is not dependent on the world for his happiness. He is happy with himself.)

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥१८-५१॥

*When one understands his nature of non-doer ship and non-enjoyer ship,
then all his mind vibrations cease to be.*

उच्छृङ्खलाप्यकृत्रिमा स्थितिर्धीरस्य राजते ।
न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥१८-५२॥

*Though unrestrained,
the natural state of the wise one shines forth as the tranquil state;
not so of the forced pretence conduct of a fool, whose mind is tainted by desires.*

विलसन्ति महाभोगैर्विशन्ति गिरिगहवरान् ।
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥१८-५३॥

*The liberated ones of stabilized intellect,
are the courageous ones who are free of all imaginations.
They engage in great pleasures also; and enter the caves of the hills also.*

(The Knower does not get affected by any 'perceived'.
He is equally happy in a city full of objects and a forest in the hills also.
What matters what the senses paint the world as?
Everything is empty of essence only, like in a dream.
What matters if you see a forest in the dream, or a palace in the dream?
Both experiences are meaningless and unreal.)

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।
दृष्ट्वा संपूज्य धीरस्य न कापि हृदि वासना ॥१८-५४॥

*The Knower never is tainted by a Vaasanaa,
when he sees
a person well versed in Vedas, a god, a holy place,
a beautiful woman, a king, and a friend.
He reveres them all as his own essence.*

(The Knower is not affected by the sight of any person in any rank of the society. For him, every one is the shine of Chit-expanse only. He is equal-minded towards all.
He never reacts to anybody with Vaasanaas of likes and dislikes.)

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥१८-५५॥

*When the servants, sons, wives, grand children, and his own descendents
laugh at him and humiliate him, the Yogi never feels any pinch.*

(It is not that, everyone can grasp the supreme state of the realized Sage.
Realization does not shine like halo around your head; or give you any miraculous powers to exhibit.
Realization is just the true Knowledge of the Reality.
If he tries to explain the Knowledge to his family or friends, they may not understand his words at all.
Stuck to ceremonies, deities and outward show of religion, the people around him may ridicule him, laugh at him or ignore him.
The Yogi remains silent in his own knowledge.
Only another BrahmaJnaani can understand the pure state of another realized person.)

संतुष्टोऽपि न संतुष्टः खिन्नोऽपि न च खिद्यते ।
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥१८-५६॥

*Though laughing in joy, he is not happy.
Though acting sad, he is not sad.
His amazing state is understood, by only those who also stay in that state.*

(Hiding his Knowledge from the ordinary people, he laughs when they laugh; cries when they cry. Actually, any happy event of the world does not increase his inner bliss; and any sad event of the world does not decrease his inner bliss. He is always in the same state of silent bliss; but lives like an ignorant man when among the ignorant.)

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।
शून्याकारा निराकारा निर्विकारा निरामयाः ॥१८-५७॥

*The 'worldly existence' is the other name for 'actions of binding nature'.
The wise ones do not see it at all.
(They exist as just the witness-state of the world.)
They are of the form of emptiness (empty of world-existence);
are formless (not identified with the body);
are without change and afflictions (stay as the Brahman-state.).*

अकुर्वन्नपि संक्षोभाद्व्यग्रः सर्वत्र मूढधीः ।
ब्रुवन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥१८-५८॥

*The foolish minded one, stays drowned everywhere in anxieties,
even if he is doing nothing.
The wise one stays without any anxiety even while engaged in actions;
he is indeed talented.*

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारोऽपि शान्तधीः ॥१८-५९॥

*He stays happily; sleeps happily;
comes happily; goes happily; talks happily; eats happily.
He remains with a quiet mind even while attending to the affairs of the world.*

स्वभावादस्य नैवार्तिर्लोकवद्व्यवहारिणः ।
महाहृद इवाक्षोभ्यो गतक्लेशः स शोभते ॥१८-६०॥

*By nature the wise one has no wants.
When acting like the other people, he shines forth without any anxiety,
like an undisturbed lake.*

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥१८-६१॥

*Even abstaining from actions turns into indulgence in actions, for a fool.
Absorption into actions for a Knower results in abstinence only.*

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।
देहे विगलिताशस्य क्व रागः क्व विरागता ॥१८-६२॥

*Mostly it is seen that the fool abstains from objects (physically, not mentally).
For a man who has no identity with the body itself,
what is interesting, or what is disinteresting?*

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।
भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥१८-६३॥

*The fool's vision is always stuck to,
which object to seek, and which object to avoid.
Absorbed only in that which is to be known,
the vision of the Knower of the Self,
reveals everything as non-existent only.*

सर्वारम्भेषु निष्कामो यश्चरेद्बालवन्मुनिः ।
न लेपस्तस्य शुद्धस्य क्रियमाणोऽपि कर्मणि ॥१८-६४॥

*The silent one lives like a child; and acts without desires in all the enterprises.
Though he does actions, there is not the least taint that gets stuck to the pure one
(as doership.)*

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन्निस्तर्षमानसः ॥१८-६५॥

*The true knower of the Self is blessed indeed, since
he is equal towards all objects, while seeing, hearing, touching, smelling, eating;
and has a mind free of 'thirst for sense pleasures'.*

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥१८-६६॥

*Where is the Samsaara (worldly existence),
what is there as appearance even,
what is there to be achieved as liberation,
or what is there as a method to achieve it,
for a Knower of Self,
who is completely free of all perturbation like the empty expanse of the sky?*

स जयत्यर्थसन्यासी पूर्णस्वरसविग्रहः ।
अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥१८-६७॥

*The true knower of the Self is blessed indeed, since
he has renounced the reality of all objects;
exists as the complete form of joy as the Self;
exists always as his original state of Knowledge;
is the undivided form of Knowledge;
and remains in the absorbed equal state of mind.*

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।
भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥१८-६८॥

*Why say more words?
The noble one who has realized the truth,
has no interest either in enjoyments or in liberation,
and finds no essence anywhere else (other than the Self).*

महदादि जगद्द्वैतं नाममात्रविजृम्भितम् ।
विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥१८-६९॥

*The duality called the world
which is made of principles like Mahat (Great One),
exists just as a name only (in the mind).*

*When the Knower who has realized his nature of Knowledge Essence,
has renounced that so-called name also,
what duty is there for him?*

भ्रमभृतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।
अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥१८-७०॥

*Ascertained of the truth that
'all that is perceived is of the form of delusion only, and nothing actually exists',
the pure one remains quiet within by his very nature,
and stays as the invisible quiver of consciousness.*

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।
क्व विधिः क्व वैराग्यं क्व त्यागः क्व शमोऽपि वा ॥१८-७१॥

*For a Yogi, who is of the form of pure flash of consciousness;
who does not see any object of perception;
what restraint can be there, what dispassion, what renunciation,
and what quietness of the mind also?*

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।
 क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥१८-७२॥

*For the Yogi, who shines as the form of endless expanse of Chit,
 and who does not see the inertness at all,
 what bondage, what liberation, what happiness, what sorrow can be there?*

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।
 निर्ममो निरहंकारो निष्कामः शोभते बुधः ॥१८-७३॥

*Delusion alone, which blocks the truth,
 shines forth as the perceived knowledge called the world.
 The Knower shines without the ideas of 'mine' and 'I' and is free of all desires.
 (He is free of delusion.)*

अक्षयं गतसंतापमात्मानं पश्यतो मुनेः ।
 क्व विद्या च क्व वा विश्वं क्व देहोऽहं ममेति वा ॥१८-७४॥

*For the silent one, who sees his true essence as deathless,
 and is removed of all suffering,
 what is true knowledge, what is the ever changing pattern called the world,
 what is a body or the mine-ness connected to it?*

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।
 मनोरथान्प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणात् ॥१८-७५॥

*If the foolish man of the world,
 who is forcefully controlling his mind, stops that process ever,
 he instantly is flooded by the flow of thoughts and the lamentations of his mind.*

(The fool, who is never given to Vichaara-practice, tries to suppress his desires and wants, by engaging in meditation and concentration methods.

The moment he is out of the meditation seat, his mind is flooded by all desires and wants at once.

What good can a meditation-practice bring, if one is not adept in the Knowledge process?)

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।
 निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥१८-७६॥

*The idiot does not get rid of his foolishness, even when he hears about the Reality.
 (He does not try to do Vichaara.)*

*Effortfully he stays unperturbed for the outside;
 inside he will be flooded with the thoughts of sense pleasures.*

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।
नाप्नोत्यवसरं कर्म वक्तुमेव न किञ्चन ॥१८-७७॥

*The Yogi, who has dissolved his actions through Knowledge,
though engaged in actions in the eyes of others,
never has anything to be achieved through action or words.*

क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।
निर्विकारस्य धीरस्य निरातंकस्य सर्वदा ॥१८-७८॥

*What darkness, what light, what destruction,
what is nothingness also for the wise one,
who is always without any change, and is without any anxiety?*

क्व धैर्यं क्व विवेकित्वं क्व निरातंकतापि वा ।
अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥१८-७९॥

*What courage, what discriminating quality, what is to be without anxieties,
for the Yogi whose nature is beyond the reach of words,
and who has no nature (qualities) also?*

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।
बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥१८-८०॥

*There is no heaven, no hell, there is no JeevanMukti also.
What is there to say much?
In the level of the highest form of oneness, there is nothing at all.*

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।
धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥१८-८१॥

*Never does he covet gain, and never ever laments about the loss;
the mind of a knower is so cold as if filled with nectar.*

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।
समदुःखसुखस्तृप्तः किञ्चित्कृत्यं न पश्यति ॥१८-८२॥

*The desireless Yogi does not praise a saint; nor does he blame a wicked man.
He is always content; treats pleasure and pain equally; and sees no action at all.*

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।
हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥१८-८३॥

*The wise one does not hate the Samsaara;
nor does he desire to have the vision of the Self (as another).
He is completely free of joy and irritation.
He is not dead (though he is dead to the world of objects);
nor does he live (though he appears as a living body to others).*

निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।
निश्चिन्तः सर्वशरीरेऽपि निराशः शोभते बुधः ॥१८-८४॥

*The Knower shines forth,
free of attachment to his wife and sons;
has no attraction for the sense pleasures;
is free of all worries about his body also;
and has no desires at all.*

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।
वच्छन्दं चरतो देशान् यत्रस्तमितशायिनः ॥१८-८५॥

*A Knower who lives as a recluse,
is happy at all circumstances;
acts according to the need of the hour;
moves freely in any country he likes;
sleeps wherever the sun sets at that time.*

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।
स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥१८-८६॥

*The noble one is not worried whether the body falls or rises.
He rests in the land of his own essence;
and has no thoughts about any object of the world.*

अकिञ्चनः कामाचारो निर्वन्द्वश्छिन्नसंशयः ।
असक्तः सर्वभावेषु केवलो रमते बुधः ॥१८-८७॥

*The Knower owns nothing; acts freely;
is free of the dual states; retains no doubts;
is unattached to all the objects; and just remains blissful.*

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।
सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥१८-८८॥

*The wise one shines without the idea of possessions.
He sees the mud lump, stone and gold as the same.
His knots of the heart have been cut off.
He has destroyed all the qualities of Rajas and Tamas.*

सर्वत्रानवधानस्य न किञ्चिद्वासना हृदि ।
मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥१८-८९॥

*He shows no interest in anything.
He retains no Vaasanaa in the heart.
Who can judge the one who has freed himself of the world-shackles,
and is ever-satisfied?*

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।
ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥१८-९०॥

*Though he knows the perceived, he does not know it at all.
Though seeing, he does not see. Though talking, he does not talk.
Who else can be like this except the one who is completely free of all Vaasanaas?*

भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।
भावेषु गलिता यस्य शोभनाशोभना मतिः ॥१८-९१॥

*Be it a beggar or an emperor,
he who is free of desires alone shines forth as the excellent one;
his mind has dissolved off the ideas of good and bad in objects.*

क्व स्वच्छन्द्यं क्व संकोचः क्व वा तत्त्वविनिश्चयः ।
निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥१८-९२॥

*What is freedom of existence, what is withdrawal,
what is the ascertainment of truth, for the Yogi,
who has fulfilled his goal, has no pretence;
and is always honest in his conduct?*

आत्मविश्रान्तितृप्तेन निराशेन गतार्तिना ।
अन्तर्यदनुभूयेत तत्कथं कस्य कथ्यते ॥१८-९३॥

*The Knower is satisfied by resting in the Self alone;
has no desires or wants of any sort.
How to explain to anyone, what he experiences within?*

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।
जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥१८-९४॥

*Though asleep, he does not sleep.
(He is unaffected by the world, like a man in sleep; but is awake to his Self.)
Though dreaming, he is not asleep.
(He is seeing the dream called the world; but he is not in the sleep of ignorance.)
Though awake, he is not awake.
(He is awake to the Self always; but is not awake to the reality of the world.)
The wise one remains satisfied, at each and every state of the mind.*

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।
सुबुद्धिरपि निर्बुद्धिः साहंकारोऽनहंकृतिः ॥१८-९५॥

*The Knower is without thoughts, though thinking;
is without the senses, though seeing the world with his senses;
is without intellect, though with the intellect;
is without the 'I', though with the 'I'.*

न सुखी न च वा दूःखी न विरक्तो न सङ्गवान् ।
न मुमुक्षुर्न वा मुक्ता न किञ्चिन्न च किञ्चन ॥१८-९६॥

*He is not a happy person or a sad person,
or a dispassionate person or a person who is attached to company.
He is not a seeker after liberation; is not liberated;
not anything; not at all anything (that is captured by the senses or mind).*

विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।
जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥१८-९७॥

*The blessed one, when disturbed also, is not disturbed
(while acting in the world).
When in contemplation also (as Brahman-state itself), he does not contemplate
(while acting in the world).
Though inactive, he is not inert.
(He is unaffected by the objects of the world.)
He is not a learned one, though he knows everything.
(He is the knowledge! What is there to learn?)*

मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।
समः सर्वत्र वैतृष्यान्न स्मरत्यकृतं कृतम् ॥१८-९८॥

*The liberated one stays as he is, in his own true essence,
is free of actions done for achievements.
He is equal everywhere.
Because of the absence of thirst for pleasures;
he does not retain the memories of actions done or not done.*

न प्रीयते वन्द्यमाने निन्द्यमानो न कुप्यति ।
नैवोद्विजति मरणे जीवने नाभिनन्दति ॥१८-९९॥

*He is not pleased by praises; not irritated by blames;
does not feel anxious about death; nor is joyous about life.*

न धावति जनाकीर्णं नारण्यं उपशान्तधीः ।
यथातथा यत्रतत्र सम एवावतिष्ठते ॥१८-१००॥

*A man of quiet intellect does not seek a crowd or forest.
However, and wherever, he stays equal only.*

CHAPTER NINETEEN

जनक उवाच
Janaka spoke

{ ESTABLISHED IN MY OWN GLORY }

तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।
नानाविधपरामर्शशल्योद्धारः कृतो मया ॥१९-१॥

*Using the tweezers of the correct Knowledge of Reality,
I have removed all the thorns of reflections presented by various philosophies,
from the inside of my heart.*

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।
क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥१९-२॥

*What need of Dharma, what need of Kaama,
what need of wealth (Artha), what need of discrimination,
what need of Dvaita, what need of Advaita,
is there for me who is established in my own glory!*

क्व भूतं क्व भविष्यद्वा वर्तमानमपि क्व वा ।
क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥१९-३॥

*What is past, what is future, what the present also,
what is place, what is eternity,
for me who is established in my own glory!*

क्व चात्मा क्व च वानात्मा क्व शुभं क्वाशुभं यथा ।
क्व चिन्ता क्व च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥१९-४॥

*What is Self, what is non-self,
what is auspiciousness, what is inauspiciousness,
what is thinking, what is non-thinking,
for me who is established in my own glory!*

क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा ।
क्व तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥१९-५॥

*What is Svapna, what is Sushupti, what is Jaagrat, what is Tureeyaa,
what is the fear of worldly existence,
for me who is established in my own glory!*

क्व दूरं क्व समीपं वा बाह्यं क्वाभ्यन्तरं क्व वा ।
क्व स्थूलं क्व च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥१९-६॥

*What is distance, what is nearness,
what is outside, what is inside, what is gross, what is subtle,
for me who is established in my own glory!*

क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकम्
क्व लयः क्व समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥१९-७॥

*What is death, what is life, what are people, what is worldliness
what is dissolving off,
what is the absorbed state of contemplation,
for me who is established in my own glory!*

अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।
अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥१९-८॥

*Enough of the talks of three goals of Dharma, Artha and Kaama,
enough of the practices of the liberation,
enough of instructions on knowledge,
for me who rests in my own essence!*

CHAPTER TWENTY

जनक उवाच

Janaka spoke

{I ALONE AM}

क्व भूतानि क्व देहो वा क्वेन्द्रियाणि क्व वा मनः ।
क्व शून्यं क्व च नैराश्यं मत्स्वरूपे निरञ्जने ॥२०-१॥

*Where are the elements, where is the body, where are the senses, where is the mind, where is emptiness,
where is desirelessness, in my taintless form of Self?*

क्व शास्त्रं क्वात्मविज्ञानं क्व वा निर्विषयं मनः ।
क्व तृप्तिः क्व वितृष्णात्वं गतद्वन्द्वस्य मे सदा ॥२०-२॥

*What meaning is there for words like
scripture, self-knowledge, mind freed of thoughts of objects, satisfaction,
absence of thirst for pleasures,
when I see no dual-states of anything?*

क्व वा विद्या क्व वाविद्या क्वाहं क्वेदं मम क्व वा ।
क्व बन्ध क्व च वा मोक्षः स्वरूपस्य क्व रूपिता ॥२०-३॥

*What is Vidyaa or Avidyaa, what is 'I', 'this' or 'mine'?
What is bondage or liberation?
What is there to realize as my nature which is my own nature?*

क्व प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क्व वा ।
क्व तद्विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥२०-४॥

*Where do I have Praarabdha Karmas?
(results of actions which have started fructifying)
What is JeevanMukti for me?
What is the lone-state of bodiless liberation (VidehaKaivalyam),
when I am free of all divisions?
(Where is the body to be a Videha, the bodiless state?)*

क्व कर्ता क्व च वा भोक्ता निष्क्रियं स्फुरणं क्व वा ।
क्वापरोक्षं फलं वा क्व निःस्वभावस्य मे सदा ॥२०-५॥

*Who is a doer or enjoyer?
What is non-action, and shining forth as something?
What is the indirect state or
what fruit is to be gained, when I have no nature at all?*

क्व लोकं क्व मुमुक्षुर्वा क्व योगी ज्ञानवान् क्व वा ।
क्व बद्धः क्व च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥२०-६॥

*Where is the world?
Who is a seeker after liberation? Who is a Yogi? Who is a Knower?
Who is bound, who is liberated,
when I am the non-dual as my true essence?*

क्व सृष्टिः क्व च संहारः क्व साध्यं क्व च साधनम् ।
क्व साधकः क्व सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥२०-७॥

*What creation, what dissolution?
What is to be achieved, or what means of achieving it?
Who is a Saadhak who wants to achieve it,
what is a Siddhi that gets achieved,
when I am the non-dual as my true essence?*

क्व प्रमाता प्रमाणं वा क्व प्रमेयं क्व च प्रमा ।
क्व किञ्चित् क्व न किञ्चिद्वा सर्वदा विमलस्य मे ॥२०-८॥

*Who understands knowledge (of the world),
what are the means of such knowledge,
what is to be understood, what is knowledge that is understood?
What is something, what is not something,
for me who is always taintless?*

क्व विक्षेपः क्व चैकाग्र्यं क्व निबोधः क्व मूढता ।
क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे ॥२०-९॥

*What disturbance, what single-mindedness,
what is learning, what is foolishness,
what is happiness, what is sorrow,
when I do not do anything anytime?*

क्व चैष व्यवहारो वा क्व च सा परमार्थता ।
क्व सुखं क्व च वा दुःखं निर्विमर्शस्य मे सदा ॥२०-१०॥

*What is this world affair, or what is Reality?
What is happiness, what is sadness,
when I am always free of all deliberations?*

क्व माया क्व च संसारः क्व प्रीतिर्विरतिः क्व वा ।
क्व जीवः क्व च तद्ब्रह्म सर्वदा विमलस्य मे ॥२०-११॥

*What is Maayaa? What is Samsaara?
What is attachment or non-attachment?
What is a Jeeva or what is Brahman,
when I am always taintless?*

क्व प्रवृत्तिर्निवृत्तिर्वा क्व मुक्तिः क्व च बन्धनम् ।
कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥२०-१२॥

*What is interest towards the world or disinterest towards the world?
What is liberation, what is bondage,
when I exist as an immovable principle without divisions,
and am established in my own nature?*

क्वोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।
क्व चास्ति पुरुषार्थो वा निरुपाधः शिवस्य मे ॥२०-१३॥

*What is instruction, what scripture?
Who is Guru, who is disciple?
What is there to be achieved as a human goal,
when I am the auspicious state without any superimpositions?
What is there or not there, what exists as one or as two?
What is there to say anymore?
Nothing ever rises for me at all!*

क्व चास्ति क्व च वा नास्ति क्वास्ति चैकं क्व च द्वयम्
बहुनात्र किमुक्तेन किंचिन्नोत्तिष्ठते मम ॥२०-१४॥

*What is? What is not?
What oneness is there, or what twoness?
Why say more words?
Nothing ever rises out of me.
(Nothing comes out of Brahman as the world.)
(Brahman alone is the world.)*

॥ॐ तत्सत् ॥

ASHTAAVAKRA SAMHITAM

[GIST OF IT ALL IN SIMPLIFIED LANGUAGE]

To explain it all in modern language-

BODHA

The 'World you see' is made of information only.
In Sanskrit, you name it as *Bodha*.

INDRIYAS

What are the tools that bring you this info-collection called the world?
They are referred to by the term 'senses' -*Indriyas*.
Indriya means the servant who serves the Aatman, the Self, the Indra, the ruler of all.

These senses are not physical organs as eye etc.
They are subtle functions of the mind.
Mind uses the senses of knowledge to produce sense information.
Mind uses senses of action for the mechanical processes of walking, talking etc.

BODY/WORLD

Actually physical body is also a 'collection of info' only.
It is an object captured by the senses.
Mind produces the first object of knowledge as the body; and corrupts it with the 'I' concept. That first corruption, acts as the seed of the entire corrupted forest of information called the world.

MANAS/PRAANA

That which operates these senses is also not a physical organ, but some function like agitations, movements that keep on going without a stop.
The power of this movement is known as *Praana*, the power which enables the function of living.
This power of *Praana* which acts as the mind also, (or vice versa also), is again sourced from some 'indefinable something', which is not material or solid.

'THAT SOMETHING'

That something is like some potential state, where any knowledge, any information, any Bodha is ready to rise up as the information perceived by the senses.
This Bodha is right or wrong.

VIDYAA/AVIDYAA

Right information is liberation; wrong information is the 'perceived world'.
Right information is uncorrupted by the mind; and wrong information is corrupted by the mind. First one is Vidyaa; second one is Avidyaa.
Absence of right information is bondage; it is Avidyaa.
When wrong information is discarded, then only you have access to the Right information.
This accessing the Right information is the 'Knowledge path that leads to liberation'.

VICHAARA

If one analyzes properly, this is how the Vichaara process goes on:
Let us start with the object that is in front of you; say a pot.
Is this pot really there or not?
Sense of touch says that it is solid.
Sense of sight says that it is round and endowed with some colour.
Sense of taste says that it is muddy.
Sense of sound says that it makes noise.

Sense of nose says it smells muddy.

Where is the so-called solidity, image etc?

In the mind only!

Mind (the neural function in the brain) alone has the code of sound, code of touch etc to decode (interpret) some object-info from somewhere.

Sound, touch etc reside in the mind; not in the object outside.

These codes of sound etc produce in the mind, the concept of some solid body existing in some outside.

This so-called outside also is information only, as the object's location.

The object is said to exist in some time and space measure; and occupy some place.

If the information of the object is not produced or received, the object is said to be absent.

So you can discard the idea of existence and non-existence of objects as just information of their presence and absence.

At one instance of perception, you receive one set of information only as the perceived (Drshyam). This inert information gets coloured by the agitation process called the mind.

Whatever object is seen, comes with the package information of its origin and future destruction.

Any object of Knowledge has a beginning and end as its innate quality.

We cannot perceive any object or action in this world without the co-related information of beginning and end.

The entire world is just the collection of Knowledge you receive, according to the capacity of your mind (or brain-capacity).

This entire knowledge-information of the world is the Jagat (the patterns which get produced to get destroyed only.)

Each mind has its own idea of the world according to its understanding capacity; like each person sees a different rainbow based on his location in space-measure; but yet a crowd of people seeing different rainbows believe that they are seeing one single rainbow only.

The different world-ideas seen by different minds are understood by everyone as one single solid world under a single sky-roof.

WHO KNOWS IT ALL?

This Knowledge is understood by some one called 'you'.

Who is this 'you'? (or 'I'?)

You cannot be the body, because body is also the information received or produced by the senses, and the story-telling mind.

You cannot be the mind, because it is also the information received or produced by the intellect (the thinking level of the mind).

You cannot be the intellect, because it is also the information received or produced by the intellect (the thinking level of mind).

Intellect itself is the information of its own existence!

Amazing! Is it not?

I AM NOT AN INFORMATION

Any term with meaning (Shabda/Artha) is just information only.

When you are receiving or producing any information, you cannot be the information yourself. So stop producing information or receiving it, to get at yourself!

How?

Start from the outermost point.

SENSE PLEASURES

The objects of the world are the collection of information produced by senses.
Mind adds the qualities of pleasure and pain to them.

Pleasure from sense objects is just the imagined information that belongs to the mind.
So stop running after sense pleasures for getting happiness.

(Actually brain produces some particular chemicals at certain levels, which get interpreted as 'joy' by the humans.

'Joy' experienced by humans here is just a chemical interpretation; not real.

The chemical which makes you happy is called dopamine.

Happiness level raises or lowers according to the level of dopamine produced by the brain.

Any action that gives you joy, including meditation at the highest level, or sadistic murder at the lowest level, is because of this chemical called dopamine.

Objects do not contain the quality of pleasure.

Objects of Knowledge do not contain any pleasure.

Information is just the information of pleasure; not actually the pleasure.

Brain secretes dopamine to deceive you into believing that you are happy.)

FAMILY

Next look at the family and friends!

They are also Bodha-forms only; sense info corrupted as nearest and dearest.

PERCEIVED (DRSHYAM)

All that you see as the 'perceived' is nothing but sense information misinterpreted by the mind.

This mind itself a misinterpreted information.

It does not exist as anything at all; it is just co-related to the perceived.

RENUNCIATION

Reject the perceived world as wrong information.

Reject the body, the 'I' as wrong information.

Ego is also information produced by the mind based on the body-identity.

Ego is a heap of wrong information. It is a story made by the mind! Pure fantasy!

Reject it.

KEVALATVAM

What is left back..?

If the senses and mind were not there at all, where would the world exist?

What is out there as Reality behind the shield of sense information?

There must be something which cannot be converted into any information produced or received by the mind or senses.

It cannot be the information that can be received or produced by the intellect.

What is that, which cannot be any information that can be corrupted by the mind?

It must be something; yet not anything that the mind can grasp.

When the mind is not there at all as agitations, when senses do not receive any information at all, *what is there when nothing is there?*

That something, which is hunger-like, is a potential state of Knowledge; and is the Reality. It is the potential state where any information is possible as a perceived.

Reality is what the world is; just Knowledge essence!
That Knowledge-essence alone swells up as you, I and others.

Jagat is Brahman, the swollen up knowledge.

It is Chit, the Knowledge essence that is in each information-content (object) as its basic ingredient.

Chit alone is Chitta (mind-functions).
Chit alone is the Chetana (perceiving consciousness).
Chit alone is the Chetya (perceived).
Chit alone is as all!
Chit alone is! Chinmaatram is!

FINALLY...

When you discard the information of the physical body, the mind, the senses and still are trying to understand the Reality..., the thoughts stop; even the breath becomes shallow.
The world vanishes.
Just some unique peaceful state rises as a 'nobody'.

A silent state of awareness alone exists, where no information of anything is there, but some state ready to burst forth as information of space, time, objects, you, I etc.

That alone is!

A Knower goes up to this point using the intellect as the ladder.

When he discards the 'information receiving quality of the intellect' also, there rises the absolute state of silence, where no information of anything exists; not even the sense of 'I'.

After this dip into the Supreme silent state of nectar, when the Yogi starts receiving the information-set called the Jagat or world, he never is the same.

He is a JeevanMukta.
He is said to be liberated while living.

NO DEATH

He sees no solid world outside; but only Bodha; knowledge unfolding as objects.
His body also appears for him like some information only; as a 'non-material knowledge-form'.
He sees birth and death as information connected to the body-information.
He does not identify with the body-information.
He does not die ever; for he is just the potential state of all knowledge.
He is the formless state of existence only.
He is no more any object of information; but is the essence of all information.
How can Knowledge of death die ever?

BODHA

Knowledge of death does not die.
Knowledge of birth does not die.
Knowledge of the body is itself not the body.
Knowledge of change is changeless.
Knowledge of the beginning and end is without beginning and end.
Knowledge of ignorance is bondage; knowledge is not bound.
Knowledge of knowledge is liberation; knowledge is not liberated.
Knowledge of Jagat is not the Jagat.
Knowledge is not different from the Known.
Knower is not different from the Knowledge.
There is just the oneness of all!

VISHVAM

The entire world is nothing but a process of information passing through mind-systems and getting corrupted in the process.

Vishvam (the changing pattern called the world) is just the flow of continuous information. It comes out through the mind as the world; goes back to the mind as Vaasanaas (lingering taste for objects); and the world goes on existing without end.

This process never ceases to be.

Perceive; receive; store as Vaasanaas; Vaasanaas again create perceived fields; more information is received; more Vaasanaas get stored; and the world keeps on appearing in minds as agitations.

Like a seed producing thousands of trees forever continuously, the world made of information or Bodha swells up as reality.

There is no one; no person; no god; no world; but just Bodha-ocean rising as the waves of perceptions.

DELUSION

Every one is drowned in the flood of wrong information produced by the mind through the tools of senses.

The deluded ones, who are lost in the mirage of the world, do not know of anything but the solid world they see.

They identify with the information called the body, which comes with the package information of birth and death.

So they get born they think; and they die also; so they think.

KNOWER

A knower on the other hand, stays always in the state of '*no information received or produced*' state of awareness only.

He exists, no more as the information called the body or ego.

He is the essence of the entire perceived phenomena.

He is in the tranquil state, where no corrupted information of the mind is received or produced.

He is not a person; but a state of existence which is the essence of the entire perceived phenomenon.

His mind stays dead, unable to corrupt the information any more.

It is a very pure state of existence; unperturbed, uncorrupted, changeless, endless, beginningless, 'Knowledge alone' state.

It is Chinmaatram! It is Chit alone.

It is the potential state of all information that is there as the world.

To be that is liberation.

Actually no one gets liberated.

But you try to find out what it is; and lose your little ego in it; like a salt doll trying to find the depth of the ocean.

This is said to be the Knowledge-path.

This cannot be attained by receiving the information-content of gods, temples, holy places, gurus, ashrams, scriptures, chants, penance, meditation, Praanaayaama or any such thing involving outward action of body or mind.

Any outward action is information corrupted by the mind.

To not receive or produce information, you must not take recourse to any action, not even meditation.

You can only do Vichaara.

Use the intellect to discard all information of anything and everything; then throw away the intellect also as an information corrupted by the mind; and stay just as silence.

It is indeed a wonderful silence; so cool and so blissful and so peaceful!

This bliss is not induced by the dopamine content of the brain.

A mind trapped in the brain-function can never know of it, like a rock cannot know of consciousness.

SILENCE SUPREME

It is the silence obtained by Yogis, by just melting off the mind in the resonance of Omkaara.

It is the silence that is adored as Aatman by all the Upanishads and Vedaanta scriptures.

It is the silence sought by Devas like Indra also.

Just be that; as the no-information state!

You stand above Gods also who are also just information-contents!

[Blessed is the one who stays as 'That alone']

AUM

[END]