

Ashtavakra Gita

Translated by Akhandanand Saraswati

The Easiest of the Easy

Raja Janak had gone to get the darshan (see with reverence) and Satsang (listen to spiritual discourses) of Mahamuni (great sage) Ashtavakraji. He had put his left foot in the stirrup, and was about to mount his horse and return to the Capital of his country, when he heard Ashtavakraji's deep, grave voice. 'O King! You are the nitya-shuddha-buddha-mukta-adviteeya chid-brahm (eternal-pure-enlightened-liberated-non-dual consciousness that is the Brahman). You are wandering aimlessly in this world of birth and death. This is a jungle of agnaana (ignorance; lack of true Gnan). It is separate from you. It is amangala (inauspicious). Set fire to the jungle of agnan! No raaga (attachment), no bhaaga (portions), no sangraha (accumulation), no tyaga (renouncing). Only you; nothing but you exists.'

Raja Janak stood, stupefied with wonder. What was this? 'I am the adviteeya Brahman? What great good fortune! I am blessed!'

This King's life attained its goal as a human being. Nothing was left for him to know, do, leave, or obtain. He became free of all doubts and fears. The imaginary covering that had hidden true Gnan from him since time immemorial was removed in an instant. The eternally established, non-attached nature of the Atma manifested. When no other exists, who will he have attachment or detachment for?

My eyes fell on 'Shri Ashtavakra Gita' when I was still a student. It is so simple and so beautiful! I derived great pleasure by reading the shlokas aloud. Truly, Satya (the ultimate, irrefutable Truth) is avakra (straight; not twisted or complicated); it is not bent. It contains no trickery; nor is there any trickery in its ascertainment. It has no kind of illusionary or natural knots. It is completely free of the links, twists and severing of the ashtadhaa prakriti (Nature with its eight facets – the five elements, mind, intellect and subtle ego of individuality).

While studying the Upanishads a person has to be alert and attentive to understand the purport. The big books like 'Advaita-Siddhi', 'Chitsukhi', 'Khandan Evem Dhikkara' confuse us with arguments and counter-arguments. Our mind wanders off occasionally. The Ashtavakra Gita, however, illuminates the spiritual seeker's heart instantaneously, and reveals the rasa (essence of sweetness) of the pristine experience to the form of our svaroop (essence; basic nature).

I had heard one more story.

Raja Janak was asleep in his palace; he had a strange dream. In the dream he was a poor beggar. He had not eaten for three days. Somehow, he procured a little rice and dal. He began to cook them in a clay pot, but two bulls began to fight nearby, and broke the pot. Raja Janak woke up. The dream vanished. The palace, bed, and luxuries were all the same as before he went to sleep.

The question rose in his mind, 'Is this Satya, or was the dream Satya?'

Learned people began to come to Janak's Court to ponder on this question, but none could give a satisfactory answer. Ultimately Ashtavakra Mahamuni came. He had a twisted body. His appearance was peculiar and he walked with a limp. A ripple of laughter passed through the Courtiers at the figure he made. Even Raja Janak could not stop himself from smiling.

Ashtavakraji asked the Court, in his deep, grave voice. 'Who are you laughing at? There is no difference in the way all forms are created from the five elements, atoms, Prakriti (Nature) and the Parabrahm (the supreme Brahman that is the substratum of all that exists). The basic matter is the same.

If you are laughing at the Parameshwara, who is the creator, then His creation and skill is meant to be seen and appreciated. There is no reason to laugh at Him.'

Everyone became serious at once. This awkward looking youth had amazed everyone. The truth is that Gnan does not depend on any shape or form; nor is it controlled by any particular individual. Gnan is svayamprakaasha (self-illuminating).

The fact was that there was a need for learned people in Varun loka (the realm of Varun Devta, the presiding deity of water). Varun had sent one of his most learned scholars to Janak's Court. He would engage other scholars in shaastraartha (theological debates) on the condition that the loser would be drowned. Varun's men would take learned men respectfully to the assembly. Ashtavakra's father, Kahol Rishi was among those who had been defeated and drowned. When Ashtavakraji came to know of this, he came to Raja Janak's Court. The question under discussion was, 'Is this Satya or was that (dream) Satya?' The learned Pundits had not been able to answer this question.

Ashtavakraji declared, 'Neither is this Satya, nor is that Satya. Both svapna (the dream state) and jaagrita (the waking state) are established in that adhishtaana (substratum) which is illuminated by the effulgence that is svayama-prakaasha (self-illuminating). Only that substratum is Satya. The Sat (pure existence), and chit-prakaasha (the pure consciousness that illuminates) are one, and that is our own Atma. This, that, I and you, are all futile; they are mithya (relative truths).'

The Yagya of Varun Loka had been completed. Kahol Rishi was freed. The whole hall resounded with cries of 'Mahamuni Ashtavakra ki jai – Glory to Ashtavakra Mahamuni!'

It is the same Ashtavakra Muni who spoke this Gita to Raja Janak.

By giving deep thought to the questions and answers given in the Ashtavakra Gita, it becomes clear that both the Guru and the shishya (disciple) are Tattvagna (knowing the essence of the Brahman).

It is with the purpose of giving salvation to the jigyaasu (seekers of the Truth) that an imaginary difference is created between the Guru and the shishya, to describe the sookshma vastu (the subtle object that is the Atma or the Brahman). It is important to keep in mind that to obtain Tattvagnan (Gnan about the Tattva – the essence of the Brahman) the jigyaasaa (desire to know the Truth) of the shishya and the samaadhaana (satisfactory explanation; clarification) of the Guru are absolutely essential.

If a shishya goes on thinking about the vishaya (objects of the senses) his thoughts will not touch or see the Tattva. The vishays are the cause of bondage. The more tyaga (giving up) of

vishays a person does – the more a person bound by sense objects gives them up – the more firmly will he be seated in his own svaroopaa (essence; true form).

Only a person who does tyaga gets the Gnan of the Atma, because the Atma that is left after everything else is given up, is the parama-pada (supreme state of existence). No matter how much adhyaasa (superimpositions connected to something) of good and bad is done on the adhishtan (that is the Atma or the Brahman), the adhishtan neither opposes nor blocks the vishays that are superimposed on it. In the same way, a person should develop kshamaa (forgiveness), and saralataa (being straightforward) towards those who commit some offence against them in worldly interaction.

Dayaa (compassion) means to not be hard-hearted towards anybody, thinking them to be separate from our Atma. Like the Brahman, we should have shaanti (inner peace), santosha (contentment), and abaadhita satyataa (existence that cannot be negated). The saadhanaa (effort for spiritual progress) is done with keeping in mind the experience that Gnanis have had. The purport of this that if the antahkaran (fourfold mind; subtle body) is pure, a person can get Tattvagnan by just doing shravana (listening to spiritual discourses that state that the Atma and the Brahman are one, non-dual and the substratum of everything).

Ashtavakra Muni said, ‘Know that you are the saakshee (witness) of the panchabhoota (the five elements, of which everything is made). This is the one and only method by which you can get mukti (liberation from the cycle of rebirth). Understand that the word ‘sakshi’ means that you experience the world through your indreeya (sense organs). Your mind tells you that this is good and this is bad; this is mine and this is somebody else’s. Water and clay are the gnaana (knowledge) given by the indreeyas. The Gnan of what is right and what is wrong; what is mine and what is yours, is given by the mana (emotional mind).

Kaama-krodha (desire-anger) etc are saakshee-bhaasya (known by the sakshi). Svapna (the dream state) and sushupti (the deep sleep state) are also known only by the sakshi. The sakshi sees them without the use of the senses or the mind; meaning, they are experienced without the use of any karan (instruments).

The subjects that have been handed down to us by tradition – or are written in the Shastras – are unseen, imagined objects. They are experienced when the antahkaran-vritti (the mental inclination) is tadaakaara (identifies with that form). That is why knowledge of the past, future and present, the things that are far or near, gross or subtle, and everything that is experienced in the antahkaran that is connected to them, is through imagination. It is the same regarding para-loka (the realms after death) and the Ishwara.

Under the circumstances, these are experienced by the mind that is the witness, and when the vritti (mental inclination; thoughts) identifies with them, their sattaa (existence; reality) and sfoorti (pulsation) seems to be separate only because of a bhraanti (mistaken understanding) based on avidyaa (lack of Gnan; nescience).

Although the objects seen to be separate, they are not separate from the chinmaatra vastu (the object that is pure consciousness; the Atma). Meaning, nothing that is seen as separate is actually separate; it is the Atma; the Brahman.’

Ashtavakra Muni said, ‘Don’t do dhyana (meditation) of any vastu (object). Don’t try to go into a Samadhi. Don’t do any research about any other. Know your Self. Investigate what your Self is. Mukti (liberation from rebirth) is not a paroksha (unseen) object; neither does it come from anywhere, nor does it go anywhere, and it is not found anywhere either. It is not

given by anybody. You only have to come to the conclusion about what your true swarup is. Decide that you are the nitya (eternal), shuddha (pure), buddha (enlightened), mukta (liberated) adviteeya (non-dual) Brahman. Nothing else exists.

The word "I" is used for the sake of vive`ka (to discriminate, to separate for the sake of clarification). In the experience of an enlightened Mahatma, there is no such thing as a separate "I", object, or vaakyaanvaya (the Aham cannot be broken up). Everything is an experience without the duality of he, who experiences, and that, which is experienced. This is an advaitya Satya – a non-dual truth. The way Ashtavakra Muni described it, is so lucid that it would be difficult to find such clarity elsewhere.

A jigyaasu (seeker of Truth) should always be alert. Grammatically, the word 'saakshee' means saakshaat drashta – one who has actually witnessed. Understand the meaning of saakshaat.

You need eyes to see the appearance of any object. You need the buddhi (intellect) to know whether the eyes are weak, strong, or blind. The one who knows whether the buddhi is shaanta (at peace), e`kaagra (focused), vikshe`pa (having some disturbance), sushupta (slumbering) etc does not obtain this information through any instrument; he just knows.

What is the experience of this svayamtaa (just knowing)? It would be foolish to just think that he is the sakshi. It is pure imagination to think, 'he is the sakshi'.

To say, 'I am the sakshi' means that the first impression of 'I' being an individual has become mixed up with the sakshi. Therefore, 'sakshi' is not a sthiti (state; condition); it is a method of vive`ka (discrimination; separating).

When you see yourself as the sakshi of the antahkaran (fourfold mind; subtle body) that imagines time and space, the variety, expanse, and eternal existence, all these three will become moorcchhita (unconscious). Moorcchhita means an insensate object that has been superimposed on our Atma. In such a state, a jigyasu gets the bhram (wrong understanding) that his vritti (mental inclination; thought) of being the drashta (the one who sees) does not remain steady; or, that his mental state is not that of being a drashta.

All this is due to lack of vichaara (profound thinking that leads to understanding or the correct conclusion). The state of being a drashta is not for being – not for sustaining a vritti – it is only a support for separating the drishya (that, which is perceived) from the Atma. Once the vive`ka (the discrimination of that, which is seen being separate from the one who sees; i.e., the drishya being separate from the drashta) is achieved, the only thing that exists is the self-effulgent, non-dual Brahman, which is indicated by the general separation of the atyantebhaava, meaning, it is devoid of general differences.

Furthermore, Samadhi is needed to free the antahkaran from sankalpa (resolves), vikalpa (doubts), vaasanaa (avid desires), vikshe`pa (disturbances), etc. However, no Samadhi is necessary to make the che`tan (consciousness) that is the substratum of the antahkaran, an experience, because its essence is, itself, experienced.

Samadhi is an obstacle in obtaining the experience of the Tattva; it is not an aid. When there is no vritti, there is no feeling of renouncing anything, or of the one who renounces. Therefore, Samadhi cannot remove agnaana (ignorance; nescience). There is a kartrivta (feeling of being the doer of the karma) in the practice of Samadhi (that I am the karta of the Samadhi). Samadhi does not have the capacity to even remove this feeling of being the karta.

This being the case, the urge for Samadhi is in considering the antahkaran to be 'I' or 'mine'. Furthermore, the urge to attain a Samadhi is itself, a granthi (imaginary knot that binds us to agnan).

Very well; come! I have given up the insistence on the state of being the drashta. There is no need for a Samadhi either. However, there should be chintana (giving serious thought to achieving enlightenment), isn't it?

Well, Sir, tell me whether 'Satya' comes within the ambit of chintan.

Chintan is such that it will mold whatever you focus on in the form of the Satya; you will begin to think that what you think, is Satya.

Chintan is useful for removing the internal urge for external objects, but it is not required to obtain the experience that the Atma is the Brahman. Chintan is always about another, about something that is yet to be obtained. When there is no dvaita (duality) anywhere, where is the scope for chintan?

What is the highest, best, superlative and complete swarup of Gnan? It is that, in which there is no aham (I) who is the gyaataa (knower), and no idam (this; something separate from I) that is known. This Gnan is called 'pragnaana'.

Pragnan means the Gnan that is absolutely free of any connection with the upaadhee (superimposition) in the form of our antahkaran. It is our own swarup – it is that, which is indicated by the word 'tvam' (you; the Atma). It is this that is the saakshaat (incarnate) Brahman, the Brahman that has no bhe`da-che`da (differences-separateness), vishe`sha (difference), maayaa (deceit), avidyaa (nescience), or dvaita (duality).

There is no saakshaatkaara (direct personal experience) of the Brahman. It is the Self that is known, when the bhram (wrong understanding) of a-saakshaatkaara (absence of a direct personal experience) is removed.

How wonderful! How marvelous! The Atma is shuddha (pure), adviteeya (non-dual), and gnaana-svaroopaa (the form of Gnan). It is the shuddha chidvastu (the object that is pure consciousness), chinmaatras (nothing but consciousness). There is not even a whiff of duality in it.

I did not know my Self, and so I believed the body to be the Atma. The body is a separate object. It lacks consciousness. It is a conglomeration of several substances. An assembled object can never be the Atma, but I believed this body to be my Atma. I imagined my senses to be my eyes, and created a great group of separate beings. To believe the gross body to be the Atma and look through the window of this body, and see the enormous variety outside, is the sport of moha (deluded thinking).

All the differences of the jeeva (Atma attached to a body; an individual) and the jagat (world) are because we believe ourselves to be a separate body. Everything is seen because of the effulgence of the Atma, including the aakaasha (space; ether). The Atma is the chidaakaasha (the space within, which is pure consciousness, and in which everything is perceived). So, in which part of it is this prapancha (interactive world composed of the five elements and five senses) present?

There is no jeeva, there is no jagat; they are all perceptions. Nor do they have anyone who controls them. Duality is seen, but so what? Is everything that is seen real? There is no such rule that whatever is seen has to be real. The blueness of the sky is a clear example.

The Gnan that gives sattaa (existence) and sfurti (pulsation) is also the foundation of its priyataa (being dear). That sattaa, sfurti and priyata can never be separate from that Gnan. This means that what is perceived by the Atma is aatma-svaroopaa (the form of the Atma; not separate from it). It is all pragnaana (filled with the pragnan); it is the Atma. The perception is the Atma. Then, what is all this?

It is the Atma.

Very well; then, what is the bhram (wrong understanding)?

Bhram is to believe the objects to be separate; it is an 'ultra buddhi' (an intellect that is going in the wrong direction). It is a bhram to believe our Atma to be some other.

It is true that things are seen to be separate. A shadow is seen, but is it separate from the object it belongs to? It is only the body, not the Atma. The whole world – including the body – is the Atma. The imagining of its birth, sustenance, and destruction is also the Atma. The ripples of the Gnan-swarup Atma are also Gnan-swarup. The jeeva, jagat, Ishwara (the Brahman with attributes), all seem to be ullaasamaatra (only splendor); but are, actually, the Atma.

All right; what is this vyaktittva (individuality)?

Vyaktittva means paricchinnattva (being separate). Unless a person has a feeling that he is a separate individual, he will not have any awareness of the prapanch. The senses in the physical form make us aware of the prapanch through sound, vision, etc.

Appropriate and inappropriate actions are done through the organs of action. The praana (life spirit) gives the ability to move. The mana (emotional mind) gives names to objects. The buddhi (intellect) that contains sanskaara (subtle subconscious impressions) imagines Dharma (righteousness) and adharma (that, which is contrary to Dharma), and anukoola-pratikoola (favorable-unfavorable). Where is all this?

It is in the vyaktittva.

What is the root of vyaktittva?

It is the bhram that the seen anaatmaa (that, which is not the Atma) is the Atma. The root of bhram is the agnaana (lack of Gnan) about our swarup.

Actually, there is no such thing as agnan. However, as long as a person has the aham-bhaava (feeling of being a separate 'I') he has the perception, 'I do not know myself as the Brahman.'

Whatever the perception may be, its object is mithyaa (a relative truth). The brahmaatmaikya gnaana (the Gnan that the Brahman and the Atma are one) is useful only after agnan is removed. Otherwise, the difference between Gnan and agnan is also imagined in our swarup.

The shuddhi (purification) of the individuality is essential when the person is in a state of agnan.

What is this shuddhi?

The shuddhi is when you see with vive`ka (discrimination) that the objects of which you are a sakshi are not your swarup. None of the objects are sukha (perfect contentment), nor che`tan (consciousness), nor do they have an abaadhita (that, which cannot be negated) sattaa (existence). Since they have no sattva-mahattva (truth-validity), there is no need to have raaga-dve`sha (attachment-aversion) for any of them. A person becomes free of worries as soon as raaga-dvesha is removed. Let what happens happen. Let what is seen be seen. There is no need to think about – or meditate on – the things that are seen. To free yourself from the prison of your individuality your heart should be filled with mumukshaa (desire to be free from the cycle of rebirth). You should listen to the discourses of a Sadguru (Guru established in the Satya) about the akhandaartha (the infinite Brahman), and do manana (meditation) about it.

For a virakta (having renunciation) mumukshu (one who has a wish to be free of the cycle of rebirth) who also has a teevra (acute) jigyaasaa (desire for the Truth), the mere hearing of Vedanta is sufficient.

For a person who has doubts it is necessary to do manan. And, a person who has viparyaya (negative thinking) needs to do nididhyaasana (bring the mind back repeatedly to the object of meditation).

Avidya is removed when a person obtains Tattvagnan. What happens to the vyaktittva after that? It remains, like the individuality in a dream. It is a temporary perception. It is neither ahead nor behind, neither far nor near, neither self nor other. Vyaktittva means only a perception. What are the good and bad qualities that should be in a man seen in a dream? It is meaningless prattle to talk about what his past and future lives would be like. A person will never reach an end to laments if he takes interest in such worthless chit-chat.

Therefore, the individuality is perceived, like someone seen in a dream. To give any importance to it is an obstacle in obtaining the vilakshana (indescribable) sukha of jeevanamukti (enlightenment), or parama (supreme) svaatantraya (independence).

The difference of saadhaka-baadhaka (helpful-obstructive) is also a miracle of vyaktittva; the individuality. Anything separate or different is a miracle of vyaktittva. It has no real existence that is separate from the Atma's pure consciousness, which is the substratum of all that exists.

‘Aatmaive`dam sarvam’ (know that everything is the Atma).

‘Brahmaive`dam sarvam’ (know that everything is the Brahman).

‘Sa e`ve`dam sarvam’ (know that everything is That – the Brahman).

‘Aham e`ve`dam sarvam’ (know that everything is my Self).

When I first developed an inclination for Vedanta, there were two books I found particularly interesting. One was the Ashtavakra Gita and the other was the Mandukya Karika. I learnt almost all the shlokas in both books by heart. After I became a Dandiswami, my supremely

dear Atma, Dandiswami Shri Prabodhananda Saraswati would listen to my discussions on the Ashtavakra Gita. This translation was done at his behest.

The language and style of this book is so simple that no commentary is required. However, Shri Pitambarji and Shri Jivanvidyasagar have written commentaries in Sanskrit. Shri Jalim Singhji's Hindi commentary is also well-known. This Hindi translation had been lying with Shri Dandiswami for over forty years. A copy of it was with me. It was printed by Shri B.B.Gupta and his son-in-law, Shri Vinod Besval. May Bhagwan always inspire them to undertake such auspicious tasks.

It is my firm conviction that jigyasus who study it with earnestness and an open mind, with a desire to experience the oneness of the Brahman and the Atma, will find this book to be an invaluable raamabaana (the unfailing arrow of Shri Rama). They will definitely attain the eligibility for the parama-pada (supreme state) through this book. The bhram of the asakshatkaara (not experiencing) of the param-pada that is always with us, will also be removed by absorbing the contents of the Ashtavakra Gita.

Om Shantih Shantih Shantih.

Chapter 1

1.

Janak said, 'My revered Guru, you have the capacity to enlighten me. What is the method for obtaining Gnan? By what method will I get mukti (liberation from the cycle of rebirth)? Please Grace me by telling me these things.'

2.

Ashtavakra said, 'My dear King! If you want mukti, give up the vishaya (objects of the senses) as though they were visha (poison). And, bring into your life the qualities of kshamaa (forgiveness), saralataa (straightforwardness), dayaa (compassion), santosha (contentment) and satya (truthfulness), as though they were amrita (the elixir that bestows immortality).'

3.

You are not the prithivee (earth), nor jala (water), nor agni (fire), nor vaayu (wind), nor aakaasha (space; ether). If you want to be the saakshee (witness) of all these, know that you are the chit-svaroopaa (the form of consciousness).

4.

If you separate your gross physical body, and establish your Self in the chit-swarup Atma (if you give up identifying with that, which is not the Atma), you will at once become free of all bondage. You will become sukhi and shaanta (perfectly contented and tranquil).

5.

You are not of any varna (the four classes of Brahmin-the scholar, Kshatriya-the warrior, Vaishya-the trader, and Shudra-the laborer). You are not of any aashrama (stages of life like the Brahmchari-celibate student, Grihastha-married householder, Vanaprasthi-retired person who turns towards spirituality, or Sanyasi-a Monk). Nor are you drishya (something perceived by the senses). You are the asanga (unconnected to anything), niraakaara (formless), vishva-saakshee (witness of the whole world). Therefore, become sukhi.

6.

You are ananta (endless). Dharma-adharma (Dharma, and that which is contrary to Dharma), and sukha-dukha (happiness and sorrow) are only related to your mind, not to you. You are neither a kartaa (doer) nor the bhoktaa (the one who has the experiences). Your essence is nitya-mukta (eternal – liberated).

7.

You are the one and only drashtaa (the one who sees) of the whole world that is the drishya (seen). And, you are always and totally mukta. Your bondage is only that you consider the drashta to be separate from your Self; because the drashta will become that, which is seen, if it is separate from the one who sees.

8.

The ego is the great serpent that makes you believe, 'I am the karta.' You have been stung by this serpent. Take a sip of the faith of the amrita, 'I am not the karta,' and become sukhi.

9.

To think, 'I am one and I am pure knowledge,' is a decision. It is a fire with which you should burn the forest of agnaana (ignorance; lack of Gnan about the Tattva). This will make your life free of sorrow. Do this, and become sukhi.

10.

The Atma is the adhishtaana (substratum), on which this whole world is imagined the way a coiled snake is imagined in a coiled rope. The bodha svaroopta (the form of knowledge) that is aananda-paramaananda (bliss-supreme bliss) is you. Therefore, move about with sukha.

11.

The chitta (mental inclination; thought) that has the subtle ego, 'I am mukta,' is mukta; and the chitta that has the subtle ego, 'I am baddha (bound) is bound.' The proverb, 'Jaisee mati vaisee gati' (you are what you think) is true.

12.

The Atma is the sakshi, vibhu (all-pervading), poorna (complete in itself), adviteeya (non-dual), mukta (liberated) che`tan (conscious), nishkriya (inactive), asanga (unattached), nispriha (desireless), and shaanta (tranquil). It seems to be sansaaree (of the interactive world); the one who does, experiences, comes and goes, because of bhram (wrong understanding).

13.

It is a bhram to think, 'I (the karta and bhokta) am the jeeva (Atma attached to a body; an individual), the chidaabhaasa (an illusion of the pure consciousness). Let go of this wrong belief. Let go of the perceived external and internal differences. Experiencing your Self as the adviteeya bodha-svaroopta (the form of knowledge) and kootastha (unchanging; unaffected Atma).

14.

My son! You have been caught in the snare of de`haabhimaana (the subtle ego of believing yourself to be the body), since time immemorial. 'I am the bodha-swarup' is a sword made of Gnan. Use this to cut away the false belief, and be sukhi. (That, which is removed by Gnan is mithyaa – it is a relative truth; therefore the bondage is mithya.)

15.

You are asanga (unattached), akriya (inactive), svayam—prakaasha (self-effulgent), and therefore, svatah-shuddha (naturally pure). Your bondage is that you do an anushtaana (religious ritual with a specific purpose) of Samadhi. (The swarup is the Self is the substratum of everything. It is self-established. It is not something to be procured or attained.)

16.

This entire drishya prapancha (the interactive world that is seen) is filled with you (the way cloth is filled with the warp and woof of thread), and is actually you. You are the shuddha-buddha (pure-enlightened) swarup of the world. Don't be kshudra-chitta (consider yourself small).

17.

Don't depend on any other, don't be vikrita (distorted) in any way. Don't bother about the drishya padaartha (seen objects). Let what happens happen. Keep your antahkaran (fourfold mind; subtle body) calm. Let nobody guess the depth of your buddhi (intellect; thinking). Let your buddhi be focused on the ananta (infinite). Don't allow anything to agitate you. Have nishthaa (faith) only in the chit-svaroopta (the form that is pure consciousness), not in the actions of the vritti (mental inclinations; thoughts).

18.

Understand that an object which is related to a form (whether it is imagined or experienced by the senses) is mithya (because form itself is mithya – it is a relative truth – so any object that has a form will definitely be mithya). If the snake that is imagined in a coiled rope is mithya, the rope in which the snake perceived, is the substratum; it is not the support of the snake. That, which is free of form and anything related to a form, is achala (unmoving; steady).

19.

Just as the form seen in a mirror is nothing but the mirror, inside or outside, the body, too, is only the Paramatma inside and outside. (It is a mere perception, like the reflection in a mirror. The world and this body are perceptions in the unchanging Sacchidananda – Sat = pure existence, Chit = pure consciousness, Ananda = pure bliss – that is the Atma-Tattva.

20.

Just as the all-encompassing space is inside and outside a pot, the Brahman is inside and outside everything that is seen. The Brahman is not affected by space, time and matter. It is free of the differences of sajaateeya (of the same group), vijaateeya (of another group) and svagata (within itself). (Just as a pot has no significant existence in the view of infinite space, the perceived objects have no significance in the Brahman.)

Chapter 2

1.

It is a marvel! It is a wonder! I am the shuddha (pure), shaanta (tranquil) gnaana-svaroopaa (form of Gnan), and I am far beyond Prakriti (Nature). It was agnan that kept me ensnared in the trammels of this world for so long.

2.

I alone am the one who illuminates the whole world in the same way as I alone illuminate this body. The whole world – including my body – is that, which is illuminated; and I alone am the illuminator. Therefore, this whole world is mine (it is agnan to think that only one body is mine), or else, nothing is mine.

3.

It is strange that I have given up my body and the entire drishya jagat (perceived world), and am having the darshan (see with reverence) of the Paramatma at this very moment, by some indescribable ability. (It is a skill to be able to negate the drishya. The knowledge of the self-established drashtaa – the one who sees – is His darshan.)

4

Just as waves, foam and bubbles are not separate from the water, the drishyamaana (visible) prapancha (interactive world) is not separate from the atma-sattaa (the existence of the Atma), because it is seen by the Atma. (That, which is illuminated, is dependent on the source of illumination.) The existence that is dependent on any other is actually mithya – a relative truth.

5.

When you give it some thought, you realize that cloth is nothing but thread; it is not separate from the thread from which it is made. Similarly, when you give it some thought, you realize that this whole world is nothing but the Atma-satta.

6.

Just as sweetness is imagined in the juice of sugar cane, and it pervades the sugar cane, this whole world is imagined in me, and is pervaded by me. (The tongue is an upaadhee – a superimposition – in the experience of sweetness; therefore, its sattaa – existence – is dependent, and hence, mithya. The experience of the Satya is not dependent on any indreeya or upadhi, in the form of a vritti – mental inclination. Therefore, it is self-established and all-pervading.)

7.

The world is perceived as Satya because of not knowing our Self; once you know your Self, the world no longer seems real. A coiled rope is mistaken for a snake, but when you obtain the knowledge that it is actually a coiled rope, the snake no longer seems real.

8.

Gnan is my own swarup; I am not separate from Gnan. Whenever this world is illuminated, it is by my effulgence (the existence of Gnan) that all the different objects are perceived. The shuddha (Gnan) that is independent of the gne`ya (that, which is known) is our swarup.

9.

It is a wonder that just as silver is perceived in a sea shell, a snake is perceived in a coiled rope, and water is perceived in sun rays, this world that is imagined due to agnan is perceived in my Self.

10.

Just as a pot, merges into clay, a ripple merges into water, and a bangle merges into gold, this world that is illuminated by me will merge into me.

11.

I am dhanya (the form of wonder) and worthy of respect, because I will never be destroyed. The whole world – from Brahma to a blade of grass – may be destroyed, but I remain.

12.

I am dhanya (blessed) and worthy of respect, because even though I have a gross physical form, I am adviteeya. Neither do I go anywhere, nor do I come from anywhere. I pervade the whole world, and I remain.

13.

I am dhanya and worthy of respect. Nobody is as clever as me, because I have no contact with my body, and I have upheld the world since the beginning of time.

14.

I am dhanya and worthy of respect, because nothing belongs to me; or else, everything that is the object of speech and the mind belongs only to me.

15.

Gnan, gneya, and the gnaataa (knower) are not really three. They seem to be three, due to agnan about the adhistaana (substratum; the Atma). This agnan is maayaa-mala (the impurity of Maya, the Ishwara's power of illusion). I am the shuddha Brahman that is free of this maya-mala.

16.

I am, actually, bodha-svaroopaa (the form of Gnan). I have imagined the upadhi because of the agnan of my swarup. (I believed the mithya drishya to be the Satya, and identified with it.) By thinking this every day, it becomes evident that my state is in the nirvikalpa (free of doubts). The nishthaa (faith) of my chitta gets settled in the nirvikalpa.

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18.

I have never had bandhan (bondage), or mukti (liberation). What a surprising thing it is that even though the whole world is perceived in me, it is actually not in me. The bhraanti (false belief) is quieted because it has no aashraya (refuge). (False understanding has no connection of taking refuge, or being the refuge, with the shuddha Atma.)

19.

It is certain that this whole world, including my gross physical body, has no reality. The Atma is shuddha chinmaatra (consciousness), so in what is the world imagined? (It is not imagined in anything.)

20.

This gross physical body, Swarga, Narak, bandhan, Moksha, and bhaya (fear) are all imagined. That being the case, does any duty or obligation remain for my chidaatmaa (Atma that is pure consciousness)?

21.

The surprising factor is that I see no dvaita (duality) even in a crowd of people. Everything seems to be a lonely forest. Who am I to feel love for?

22.

Neither am I the body, nor is the body mine. I am not even a jeeva. I am shuddha che`tan (consciousness). My bondage was only that I wanted to stay alive (remain bound to the belief of this mithya life).

23.

I am an infinite ocean. When the wind of my chitta begins to move in me, the waves of seen objects rise up (the entire drishya prapanch – the perceived world – is an expansion of my resolves).

24.

I am an infinite ocean, the world is a ship, and the jeeva is a trader. When the misfortune of the jeeva quiets the wind of the chitta (the resolves), the ship of the jagat (world) is destroyed.

25.

It is very surprising that in the great ocean that I am, there are many waves, in the form of jeevas that rise up in me. They crash against each other, they ripple and merge into the ocean. (This is an indication of the upadhi of the form of the antahkaran.)

Chapter 3

1.

You have obtained the essence of the knowledge of the adviteeya (non-dual), avinaashee (indestructible) Atma. You are an Atmagnya (one who knows the Atma). You are dheera (resolute). Then, why are you involved in earning wealth?

2.

A person who does not know a sea shell is greedy for the silver in it. In the same way, a person who does not know his own swarup gets deluded into being attracted by sense objects.

3.

'I am the adhishtaana chaitanya (the consciousness that is the substratum), the sea on which the world is seen like waves.' Knowing this, why are you running hither and thither like some impoverished beggar, seeking sense objects?

4.

'I am the extremely beautiful, pure consciousness.' Having heard this from your Guru and the Shastras, if a person is addicted to the sensual indulgences of the janane`ndriya (organs of reproduction), he gets malinataa (sullied)

5.

It is very surprising that even the mind of a person who knows that all the drishya padaartha (seen objects) are in him, and he is in them, has the vive`ka (discrimination), has mamataa (emotional attachments). This should never be the case.

6.

The advaya-vastu (non-dual object; the Atma) has no bhe`da (differences) of sajaateeya-vijaateeya-svagata (of the same group, of a different group, within itself). When a person has nishthaa (faith) in this, and has reached a firm conclusion of the nitya (eternal), mukta (liberated) swarup of the Atma, it is extremely surprising that he is enslaved and troubled by kaama (lust) due to past habits.

7.

Kama is the enemy of Gnan. Everything connected to the body is trapped by death. It is extremely surprising that in spite of knowing this, you become weak and yearn for bhoga.

8.

It is very surprising that a person who has given up all interest in the bhogas of this world and other realms, and has developed the ability for the vivek of nityaanitya (the eternal and the transient), is also afraid of losing awareness of the vishaya (sense objects).

9.

A dheera person always has aatma-drishti (sees everything as his Atma), whether he is offered bhoga or abused. Neither does he feel pleased nor angry.

10.

A Mahatma uses his body with the same attitude as the use of other people's bodies. Why should such a person feel agitated, whether he is praised or criticized?

11.

A sthitapragna (enlightened person) feels no surprise about anything. He considers the world to be a magic show. Why should he be afraid when faced with death?

12.

A Mahatma's chitta-vritti (mental state) is not disturbed even by the prospect of Moksha or a nirvikalpa Samadhi (total absence of awareness). He feels aatma-gnaana-tripti (the contentment of the Gnan that he is the Atma). Who can compare with such a Mahatma?

13.

Why should a sthitapragna, who knows that the perceived world has no real substance, start thinking about what is worth accepting and what is worth giving up?

14.

Once a person has washed away the colors of desire from his antahkaran, driven out dualities like sukha-dukha, and is untouched by any whiff of hope or yearning, he remains unmoved by sukha and dukha, whether his praarabdha (fruits of past actions) bring him bhoga or not.

Chapter 4

1.

It is true that even a sthitapragna aatmagnaani (one who knows that he is the Atma) sometimes indulges in bhoga as a frolic. However, he cannot be compared to the foolish people who carry the burden of the sansaara (interactive world).

2.

It is extremely strange that a Tattvagnani does not have the vikaara (mental distortions) like joy, when he is established in the position of enlightenment – a state that even Indra and other Devtas long for.

3.

The sky may look as if it is covered with smoke, but it is not so. Similarly, a Tattvagna may seem to be involved with punya-paapa (spiritual merit and sin) on the surface, but he remains untouched by them.

4.

Who can stop an enlightened Mahatma – who has had a saakshaatkaara (direct personal experience) of the Tattva, that the whole world is the form of the Atma – from behaving as he pleases?

5.

In the entire Creation – from Brahma to the smallest blade of grass – a Tattvagna alone has the shakti (power) to give up ichhaa (desire) as well as anichhaa (lack of desire). (People attached to sense objects cannot give up desire, and Yogis cannot give up their wish to attain Samadhi, where no desire exists. A Tattvagna is established in a state where he knows that both states are mere perceptions.)

6.

Only some rare person has the realization that the Atma and the Brahman are one. Therefore, he can do anything. He has nothing to fear anywhere.

Chapter 5

1.

You have no adhyaasa (false identification) with any object. You, yourself, are pure; then, what do you want to let go of? Using vichaara (deep analytical thought) let go of the vyashti (individual) and samashti (collective; all) shareera (bodies) and become mukta.

2.

All the drishya padaartha (seen objects) rise up from you the way drops of water rise up in the sea. As you gradually obtain the realization that only one aatma-sattaa (the existence of the Atma) is real, become nirvikalpa (free of doubts and dualities), shanta, and mukta.

3.

Even though the world is seen clearly, it is absolutely non-existent in you shuddha swarup. It is like mistaking a coiled rope for a snake. Come to this conclusion and become mukta.

4.

You are poorna (whole; complete in yourself). Know this, and know that sukha-dukha, aashaa-niraashaa (hope-hopelessness), jeevana-mrityu (life-death) etc are equal; and become mukta.

Chapter 6

1.

'I am like infinite space, and the gross world is like a pot.' (When you think of infinite space, a pot can't be calculated as being a measurable part of it.) That being the case, there is neither giving up, nor accepting the world, nor merging. This is Gnan. (From the viewpoint of infinite space, limited space does not exist.)

2.

'I am like the ocean, and the prapancha (interactive world) is like the waves in it.' This is Gnan. That being the case, neither is the prapancha given up, nor is it accepted; nor does it have any form. (From the viewpoint of the cause, the effect is not separate from it.)

3.

'I am like a sea-shell, and the world has been imagined in me like the silver in a sea-shell.' This is Gnan. That being the case, neither is the world to be given up, nor to be accepted; nor does it merge. Here, the jagat (world) is indicated as being the vivarta (mutation) of the Atma. The purport is that the feeling of cause and effect – caused by bhram (mistaken understanding) are non-existent.

4.

'I am in all beings, and all beings are in me. (like the silver seen in a sea-shell).' This is Gnan. That being the case, what will be the giving up, accepting, or merging of the jagat? (Only the Atma exists.)

Chapter 7

1.

I am the endless ocean in which the boat of this world is driven hither and thither by the wind of the mind. This does not irritate me.

2.

The waves of this world may or may not rise in the endless ocean of my existence; they are neither beneficial nor harmful for me.

3.

This whole world is imagined in the endless ocean of my existence. I am absolutely tranquil, and free of name or form. This is my firm conviction.

4.

I am not the Atma in this shareer, or anything else. Neither are any of these in the ananta (infinite), shuddha (pure) Atma that I am. (the shareer and the Atma have no relationship like pervading-pervaded, because there is no duality.) Therefore, there is no aasakti (emotional attachment) in me, no sprihaa (covetousness). I am completely undisturbed and tranquil. This is my firm conviction.

5.

How surprising it is that I am only chitsvaroopa (the form of pure consciousness), and this world is like a magic show – an indrajaala. That being the case, why should I imagine anything to be worth renouncing or accepting?

Chapter 8

1.

When the chitta desires something, grieves for someone, catches, or lets go of something, and becomes angry or pleased with something – that is when the person is bound.

2.

When the chitta is free of desire, grief, renunciation, acceptance, joy and anger, it is mukta (liberated).

3.

When the chitta is attached to anything that is seen in this world, the person has bondage. When the chitta has no attachments, the person has Moksha.

4.

When the ahambhaava (identification) with the vyashti-samashti (individual-collective whole) is negated, there is Moksha. Wherever there is ahambhava, there is bondage. Know this and neither catch nor give up any expectation.

Chapter 9

1.

Who has ever succeeded in quieting dvandva (dualities) like 'I did this; I did not do this'? Know this, and stop worrying about such matters. Become tyaaga-paaraayana (inclined towards renunciation). Don't take any vrata (pledge for asceticism). Don't have any urge for doing or not doing anything concerning the drishya. The fruit of Gnan is anaagraha (lack of strong urges).

2.

It is a rare Mahapurusha who, seeing the dazzle of society, finds all desires to live, indulge in, or know the interactive world leaving him. (A Gnani has no feeling of having any obligation, obtaining things, having Gnan, or having an individual personality.)

3.

This whole world is sullied with mental, divine, and natural suffering. It is transient. It has no substance. It is worth criticizing and giving up. Realize this, and be at peace.

4.

Is there ever a time or condition when people are not troubled by dualities like the cold-heat, joy-sorrow, etc? So, ignore them, and proceed in life, accepting what comes. Only a person who does this attains success.

5.

Which profound thinker, who hears the conflicting opinions of the Rishis, Sadhus, and Yogis, fails to lose interest in them? Such a person become tranquil.

6.

A person who attains Gnan about the swarup of chaitanya (consciousness) loses interest in the world and develops equanimity; and he helps others to cross over the ocean of this world. Is such a person not a Gnani?

7.

See only the panchabhoota (five elements) in the senses and the sense organs that are the vikaara (distortions) of the panchabhoot. You will immediately become free of bondage, and established in your swarup. (As soon as your focus shifts from the anaatmaa – that, which is not the Atma – the Atma becomes established in its own form, realizing that the anaatmaa is asat – it is not Satya.)

8.

Vaasanaa (avid desires) are the sansaara (interactive world). Give them up. The tyaaga (giving up) of the sansara is possible only by giving up vasanas. The person then becomes aloof from the condition of the body, antahkaran (mind), and the sansara.

Chapter 10

1.

Wealth is the cause of many ills. Kaama (desire) and bhoga are your enemies; and Dharma (instituted religion) is the cause of both. Let go of them all. Develop indifference for worldly things.

2.

Friends, land, wealth, palace, women, heirs, and other assets are like a dream or an illusion that last for a few days. See things thus, and understand this.

3.

Sansara is where trishnaa (longing) is. (The triad of the one who desires, the desire itself, and the desired object, is the sansara.) Take the aashraya (refuge) of a praudha (mature) vairagya (detachment) and give up trishna. Become sukhi and free of cares.

4.

Trishna is the only cause of bandhana (bondage). Moksha is the name of its destruction. As soon as you become detached from the drishya-varga (everything that is known by the senses) you start feeling fulfilled and blissful.

5.

You are One, and you are shuddha che`tan (consciousness). This world is jada (insensate) and asat. The well-known avidyaa (nescience) of the jigyaasu (seeker of the Truth) is nothing. Then, what is the object you wish to know?

6.

Your attachment to the Kingdom, son, women, your body, and sukha, has continued for several lifetimes, but these never endured. They were all destroyed.

7.

You have achieved wealth, indulgences, and punya karma (actions of spiritual merit). Discontinue these activities. This world is like a dense forest in which these saadhana (methods for spiritual progress) give no shanti.

8.

Nobody knows how many lifetimes you have spent in troublesome rituals, using your body, mind and speech. Now, at least, give them up!

Chapter 11

1.

From bhaava (physical existence) to abhaava (physical absence), and from abhava to bhava, there are vikaara (distortions) that occur in Nature (like the states of waking dreaming, and deep sleep, from birth to death, Creation to Dissolution and back to Creation). A person who comes to this conclusion becomes free of vikaras and kle'shas (suffering). He needs to make no effort to obtain shanti.

2.

The Ishwara (the Brahman with attributes) is the only Creator of everything. There is no other Creator. Once a person has come to this conclusion, all his expectations are dissolved, and he becomes shanta. He has no worldly attachments.

3.

Aapatti (problems) and sampatti (wealth) come in time, given by the daiva (destiny created by past actions). A person who comes to this conclusion always feels contented, and his indreeya (senses) are always in a healthy state. Neither does he have any desire for things he does not have, nor does he grieve over what has gone. (The first shloka is about svabhaavavaada – the principle of Nature, and the second is about eeshvaravaada – the principle of the Ishwara, and the third shloka is about taking refuge in daivavaada – the Devta, and get the feeling of being the akartaa – 'I am not the doer', and a mind that is free of tension.)

4.

When a person decides that sukha-dukha, and janma-mrityu (birth-death) are given by the Devta, he sees nothing as worth working for. He makes no effort, and gets no satisfaction in doing anything. (Duty becomes a labor.)

5.

'It is worry that causes dukha in this world, otherwise there is no dukha.' When a person comes to this conclusion, he becomes free of worries. He becomes sukhi and shanta. He has no urge to obtain anything.

6.

'I am neither the de'ha (body) nor is the deha mine. I am the pure form of Gnan.' When a person comes to this conclusion, it is as though he has obtained a state of Kaivalya (being one with the universe, which is his natural state). Such a person never remembers what he did or did not do.

7.

When a person decides, 'Everything is my Self, from the Brahman to the smallest blade of grass,' he becomes free of resolves and doubts, pure and at peace. He remains tranquil, whether he gets something or not.

8.

This world is full of surprising things, but it is nothing. When a person realizes this, all his desires turn into ashes. He is a mere pulsation, as though he is nothing. He feels that nothing is real, and he becomes shanta. His life is sfoortimaatra – it is merely an inspiration; it is free of desire.

Chapter 12

1.

First, there is intolerance for physical activity. Then, there is intolerance for excessive talk, and after that, intolerance for worrying about anything. Therefore, I am established in my Self. (When the kaarya – effect, which is the action – is given up, the need for the kaarana – cause – becomes clear, and the person reaches a state that is free of resolves.)

2.

I am established in my Self, because I have no inclination for the objects of the senses. The Atma is not something that can be seen. Because of this, I remain focused even when I see causes for mental distortions. (Inclinations do not identify with sense objects on their own; and there is no need for them to take on the form of the Atma.) So, I remain at peace.

3.

I have seen the rule that people try to attain Samadhi because of mental disturbances caused by samyak adhyaasa (total superimposition of the external world on the substratum that is the Atma). That is why I remain unaffected. (There is no Samadhi if there is no mental disturbance.)

4.

O Janaka, I am established in my Self because there is nothing that is tyaaaja (to be given up), graahya (to be accepted); no harsha (joy) and no vishaada (sorrow) for me.

5.

‘This is an aashrama (stage in life) and this is tyaaga (renouncing) of the ashram. This is dhyana and this is vikshep. This is worth thinking about and that is not.’ All these create only dilemmas, so (I remain aloof from them) I remain established in my Self.

6.

Just as a karmaanushthaana (religious ritual) is done by agnan, its tyaga is also done by agnan. Knowing this essence, I remain established in my Self (unconcerned about activity or withdrawing from activities.)

7.

Even by doing chintan (thinking deeply) upon the Atma-Tattva that is achintya (beyond thought), it becomes the form of our thinking; so, I am established in my self-established swarup.

8.

Whoever has molded himself thus by regular practice becomes fulfilled. A person to whom this is natural is already fulfilled.

Chapter 13

1.

The feeling of well-being that comes from knowing that nothing exists except the Atma, is not attained easily even by renunciates who wear only a loin-cloth. That is why I have given up both tyaga and grahan, and lead a carefree life.

2.

Sometimes the body suffers, sometimes the tongue suffers, and sometimes the mana suffers. This is why I have let go of all these, and am sukhi in my Self. (If you think about worldly interaction, there is some dukha everywhere, so you should shift your focus away from it.)

3.

The karmas done by the body or the antahkaran are nothing; they are mere perceptions. I have come to this conclusion. I do whatever task that comes before me, and remain happy.

4.

Whether you make a resolve to do some karma, or give it up, this subtle vanity is for a saadhaka (spiritual seeker) who identifies with his body. I am not united with anyone (because no other exists). That is why I am always sukhi.

5.

Neither am I benefited, nor am I harmed by sthiti (the present state), gati (the movement), or shayana (sleeping), so I remain happy, whether I sit still, move about, or sleep.

6.

Neither am I harmed by sleeping, nor do I benefit by achieving anything through effort, so I give up all thought of gain and harm, and remain happy.

7.

There is no rule about any object or condition containing sukha or dukha. I have seen this repeatedly. That is why I give up thinking about the shuddha and ashuddha (impure), and remain happy.

Chapter 14

1.

A person, whose mind is naturally disinclined towards the objects of the senses, and he gets involved in them absentmindedly, is like a man who is lethargic in his actions because he has just awoken from a deep sleep. Such a person is actually free of the interactive world.

2.

Since my desires are destroyed, the wealth, friends, and senses that are like robbers who steal our peace of mind, are all meaningless for me. Let alone everything else, even the Shastras and vignaana (applied Gnan) have no meaning for me.

3.

The pure tvam-padaartha (the 'You' factor, meaning the Atma) and the pure tat-padaartha (the 'That' factor, meaning the Brahman) are both the one sakshi. Once this is known, the belief in worldly bondage and Moksha is destroyed. Then, why should I be worried about Mukti?

4.

When a person's heart is free of all doubts and dualities, but he seems to be bhraanta (having a deluded understanding) to the people of this world, his indefinable condition is understood only by those who are in a similar state.

Chapter 15

1.

A saattvika (having lofty tendencies) person can obtain enlightenment even with a brief elucidation, but a person who lacks this quality remains trapped in moha (deluded thinking) even if he tries all his life to understand the ultimate Truth.

2.

When vishaya (sense objects) lose their appeal, that is Moksha. To take pleasure in sense objects is bondage. This is the sum of vignana. Know this, and do what you want.

3.

Tattvabodha (knowledge of the Tattva) makes a speaker stop speaking, makes an intelligent person inanimate, and makes a hard-working person indolent. Therefore, anyone who desires bhoga should give it up.

4.

Neither are you the body, nor does the body belong to you. You are not the karta, nor are you the bhokta. You are the sakshee (witness) that remains unaffected. Be happy; free of expectations.

5.

Raaga-dve`sha (attachment-aversion) are the dharma (intrinsic nature) of the mana (emotional mind), and the mana was never yours, anyway. You are free of doubts and distortions; you are the essence of Gnan. Live happily

6.

Be happy in the knowledge that you are in everything, and all things are in you. Be free of worldly attachments. (Where there is a feeling of an aadhaara – a support – and aadhe`ya – the supported, the Atma is like the rope that is seen; like the snake perceived in a coiled rope due to faulty understanding.)

7.

O, you are the essence of chit (consciousness) that is the substratum in which this vishva (world) is seen, like waves in the sea. There is no doubt about this, so be vijvara (free of all worries).

8.

My son! Have shraddhaa (faith), have shraddha. Make no mistake about this. Your shuddha swarup is beyond Prakriti (the laws of Nature); it is only pure Gnan. It is the tat-pada (the status of 'That', meaning the Brahman). You are the Atma (free of the impositions of Ishwara and the jeeva).

9.

This body is created in the guna – the tendencies – of sanskaara (subtle subconscious impressions), vasanas, indreeyas, vrittis, and the praana (life spirit); and it is this that comes and goes (in this world). The Atma neither comes nor goes (it is not born, and it does not die). So, why do you grieve for the body?

10.

Whether this de`ha (body) survives this kalpa (eon), or dies today, you are the chit-svaroop (form of consciousness). How can you be harmed by what happens to the body?

11.

You are the infinite ocean and the world is like a small wave in it. It may rise up naturally, or not rise up at all. The movement of the water does not affect you in any way.

12.

My son, you are the chit-swarup. This world is not separate from you. That being the case, who, where, and why will any feeling arise, about anything being worth accepting or giving up?

13.

You are the chidaakaasha (the space that is consciousness). You are indestructible, tranquil, and unsullied. There is no janma (birth) in you, no karma, and no ahankaara (pride) in you.

14.

Whatever you see is an object that is a form of your own Self. Are ornaments like bangles, armlets and anklets separate from the gold they are made of?

15.

Let go of the decision, 'I am this, I am that, I am not that'. Everything is the Atma. Know this for certain, and be free of resolves. Be sukhi.

16.

This world seems real because of your agnan about your own swarup. You alone are the paramaatha (highest truth). There is no sansaaree jeeva (Atma attached to a body that interacts in this world) and no asansaaree (the Ishwara who is not of the interactive world), that is separate from you.

17.

'This world is only a bhraanti (mistaken understanding). Actually, nothing exists.' Once a person reaches this conclusion, all his desires are destroyed; he is only a sfoorana (pulsation). He experiences liberation from worldly existence.

18.

Only one existed and only one will exist, in the ocean of this world. You have neither bondage nor Moksha. You are fulfilled. Live happily in this world.

19.

You are the chit-swarup. Don't agitate your chitta (mind) with resolves and dilemmas. Rise above them, and remain tranquil. Be established and happy in your Atma, which is the swarup of anand.

20.

Don't do dhyaana (meditation) anywhere, of anyone. Don't focus on anything in your heart. You are the nitya (eternal), mukta (free) Atma. What will you achieve by thinking?

Chapter 16

1.

My son! You may study many Shastras repeatedly, or listen to discourses upon them, but you will not attain a state of being nisankalpa (free of resolves) which is essential for you to be established in your swarup.

2.

You have discrimination. You may do bhoga (indulge in worldly pleasures), karmas, or Samadhi, but you will experience supreme sukha-shanti only when your mind is free of hoping to get anything (any action, feeling, or state).

3.

Everyone is dukhi because of the habit of the triad of karma, kaarana (instrument of action) and kartaa (the doer), but nobody understands this. A person whose antahkaran is pure gets the highest sukha-shanti merely by getting this teaching.

4.

The man who feels weary about even opening and closing his eyes (considering it to be a lapse in the feeling of being a sakshi if he accepts that he has any duties) is the most indolent person. Only he, and no other, has sukha.

5.

When a person gets free of the duality, 'I did this and I did not do this', he loses interest in the four prurushaartha (principal human achievements) of Dharma, Artha (wealth), Kama (fulfillment of desires) and Moksha.

6.

A virakta (person with renunciation) has an aversion to vishaya (objects of the senses), and a raagee (one who has worldly attachments) longs for them. However, a person who is free of the feeling of accepting and renouncing is neither a virakta nor a raagi.

7.

Avive'ka-dashaa (a state of lacking discrimination) is the refuge of desire. As long as it exists, the difference of what is to be given up and what is to be accepted remains. This is the shoot of the tree called the sansaara (interactive world).

8.

A person gets attached to pravritti (activity) and averse to nivritti (withdrawing from activity), but a person who has vivek remains free from duality, like a child, considering them with equal indifference.

9.

A person who has raaga wants to be free of dukha by giving up the sansara. However, a veetaraaga (one who has no attachments) has no dukha, so he does not feel weary of the world.

10.

A person who has the pride of being a Mukta (liberated soul) and also has mamataa (attachments) for his body, is neither a Yogi nor a Gnani. He is eligible only for dukha.

11.

Even if Shivaji, Bhagwan Vishnu, or Brahma were to give you a sermon, you cannot attain svaroopā-sthiti (the state of being established in your Self) unless and until you forget everything.

Chapter 17

1.

A person who is content within himself, whose indreeyas are pure, and is always happy to be by himself, has attained the fruit of Gnan and the practice of Yoga.

2.

It is a matter of great astonishment that a person who has Tattvagnan never experiences sorrow because this whole universe becomes filled with that One (the Supreme Tattva).

3.

None of the objects of this world have the capacity to give happiness to a person who is aatmaaraama (content within his Self), just as bitter neem leaves lack the capacity to give pleasure to an elephant who has feasted on the sweet leaves of a salla creeper.

4.

A person who has no desire for more pleasures after indulging in some sensual pleasure, and is unperturbed if he gets no worldly pleasures, is a Mahapurush; not easily found in this world.

5.

This world has bubhukshu (hungry people) as well as mumukshu (those who desire Moksha), but the Mahapurush who has no desire for either, is not easily found in this world.

6.

No Tattvagnani whose inclinations are magnanimous, has any feeling of wanting, or wanting to give up, Dharma Artha, Kama, and Moksha, life or death.

7.

Enlightened people have no wish for vilaya (dissolution) or aversion for sthiti (sustenance), and so they are happy with whatever they get in life.

8.

As soon as a person gets the Gnan, 'I am kritaartha (fulfilled)', the inclinations of the intellect are reduced. That is why an enlightened person remains carefree even when looking with the eyes, listening with the ears, touching with the skin, smelling with the nose, and tasting with the tongue.

9.

A person whose ocean (this world) has dried up (because of realizing that it is a mirage) sees the world as shoonya (empty). His efforts are futile, and his indreeyas are vikala (restless), but he has neither any desire nor renunciation for any of them.

10.

He is neither awake nor asleep; he doesn't open or shut his eyes. It is strange, the state of a mukta-chitta (one whose mind is free of inclinations) person is indefinable.

11.

A mukta purush is always serene. His heart is limpid, wherever he goes. He remains untouched by desire. He remains as he is everywhere he goes, looking beatific.

12.

A Mahapurush has the wealth of having made the great decision (that he is the Atma; not the body). While seeing, listening, touching, smelling, indulging, catching, speaking, and walking, he remains free of attachments-aversions, desire, or desirelessness. He is truly mukta (liberated).

13.

A mukta purush has no interest in any perceived object that is like the anaatmaa (that, which is not the Atma). That is why he remains free of nindaa-stuti (criticism-praise), harsha-shoka (joy-sorrow), daana-adaana (giving-not giving).

14.

The Mahapurush who has made the mahaa-nishchaya (great decision that he is the Atma, not the body) remains undisturbed, whether he encounters an attractive woman or death. He remains serene. That person is mukta.

15.

A sthitapragna (one who is established in his self) and samadarshee (who has equanimity for all) person considers sukha-dukha, women-men, wealth-adverse circumstances to be equal.

16.

A person who no longer considers the world to be real has neither violence nor compassion. Neither does his life have a lack of restraint nor does it have a feeling of poverty. He feels no surprise, and he feels no agitation.

17.

A mukta purush has no aversion for vishay, nor is he tempted by them. His mind is not attached to anything. He always enjoys whatever he gets or doesn't get.

18.

When a person's thoughts are blank for the duration of that, which is mithya, and he is established in his kaivalya svaroopaa (non-dual form), that person is unaware of the false imaginings of Samadhi and vikshepa (disturbance), hita-ahita (benefit-harm).

19.

A person whose ahamtaa (subtle ego of individuality) and mamataa (emotional attachments) have been destroyed, and who has reached the decision that nothing exists except his Self, is free of karmas and their fruits, even while he works; because all his hopes and mental states have dissolved in his Self.

20.

A man whose mana (emotional mind) and mental world have lost their reality becomes established in a state that cannot be defined. It can neither be said to be aware of his mana, moha (deluded thinking), or dream state, nor can it be called a jada (insensate) state.

Chapter 18

1.

I bow down to the shaanta prakaasha (tranquil effulgence) that dispels the darkness of bhram as soon as it rises, the way a dream is dispelled as soon as a person awakens. (Prakash means the pure knowledge that is free of the one who has Gnan, and the object of Gnan.)

2.

A person may obtain objects from the whole world, to indulge in sensual pleasures, as much as he can, but nobody can be sukhi without giving them up.

3.

A person whose chitta burns with the raging fire of, 'This is kartavya (to be done)' cannot get the sukha that is obtained only by drinking the amrita (nectar) of giving up all feeling about being the doer of his actions.

4.

This world is only a bhaavanaa (feeling); there is no paramaartha (supreme Truth) in it. The objects that are in-between bhaava (presence) and abhaava (absence) can never be absent. (The absence of what is present, and the absence of what is missing, are both feelings.)

5.

The swarup of the Atma, is neither far nor near; it is always present. (It is your Self.) It has neither vikalpa (doubts) nor vikaara (mental distortions), nor mala (impurities).

6.

As soon as agnan is removed, the person gets the correct knowledge of the swarup, and the curtain that covers his vision is removed. He becomes a Tattvagna, and becomes free of sorrow. He develops a beatific personality.

7.

Everything is kalpanaamaatra (imagined). The Atma is always mukta. A resolute person knows this, so why should he try for it, like a child? (A person puts in an effort to obtain something, or get rid of something. When there is nothing to be obtained or got rid of, why should he make any effort?)

8.

The Atma is the Brahman. Bhava and abhava are imagined. Once a person comes to this conclusion, the triad of bhoktaa (the one who experiences), bhogya (that, which is experienced), and bhoga (the experiencing) are quieted. Then, what is there for a person to know, say, or do?

9.

The imagined, 'I am this; I am not this', have been quieted. Such a person has understood, 'Everything is the Atma,' and is at peace. (Words are where there is pulsation; a person whose mind has no pulsation is silent. Silence is the Atma.)

10.

A Tattvagna who is established in his own swarup has neither vikshe`pa (disturbance) nor e`kaagrataa (concentration). He has neither Gnan nor agnan; neither sukha nor dukha.

11.

The Tattvagna who is naturally nirvikalpa (free of doubts) feels no difference whether he rules a Kingdom, becomes a beggar, has laabha-alaabha (gain-loss), is in a crowd or in a lonely forest. (The nirvikalpa state induced by practice is a superimposition. It is mithya.)

12.

'I have done this; this remains to be done.' When a person becomes free of this duality, he is no longer bound to Dharma, Kama, Artha, or even vivek.

13.

For a jeevanmukta (enlightened) Gnani, there is no kartavya (duty), and no color (preference) in his heart. His state is just to pass the days of his life, accepting what comes.

14.

The Mahatma who is merely a saakshee (witness) rests on the seemaa (border) of all sankalpa (resolves). For him, there is no agnan, no vishva (world), no dhyaana (meditation), and no mukti.

15.

A person who has seen this vishwa may go on saying, 'It doesn't exist; it is not real.' What should a person who has no vishaya-vaasanaa (desire for sense objects) do? He does not see, even while looking.

16.

A person who has seen the Parabrahman can continue to do chintan (think), 'I am the Brahman – Soham! Soham!' A nishchinta (one whose thoughts are quieted), who sees no 'other', has nothing to think about.

17.

A person does nirodha (blocks his thoughts) if he has seen vikshep in his swarup. A Tattvagna never feels disturbed. There is no saadhya (something worth working for); then what is there for him to do?

18.

A Tattvagna is the opposite of worldly people. Even while interacting like other people, he sees neither Samadhi nor vikshep, nor le`pa (a plastering over a surface).

19.

A Tattvagna is free of bhaava and abhaava. He is tripta (fully satisfied), and free of vasanas. It seems to people that he does many good and bad things, but actually he does nothing.

20.

A Tattvagna has no urge for either pravritti (activity) or nivritti (lack of activity). He remains happy whatever comes to him.

21.

A Gnani remains totally free of the bondage of vasanas, aalambana (support), enslavement and agnan. His body is moved by praarabdha (fate created by the actions of past lives); the way dry leaves are moved by a breeze.

22.

A person who is free of the sansaara (interactive world) feels no harsha (joy) or vishaada (sorrow). His mana is always sheetala (cool). Even though he has a body he retains the splendor of a vide'ha (one who has given up identifying with his body).

23.

A person whose mind is sheetal and pure, who has no affection for that, which is not the Atma, and who sees the changes in the world without being affected by them, has no wish to do tyaaga (give up) any object, or obtain anything.

24.

The dheera (steadfast) person whose chitta is naturally shoonya (empty) does many things because of his parabdha, but he has neither maana (pride), nor apanaama (insult).

25.

'This karma has been done by the shareera (body), not by me. I am the shuddha swarup.' A person who has taken this decision actually does nothing, even when he is working.

26.

A sukhi and shreemaana (filled with inner wealth) jeevanamukta (liberated) person works like someone who works and denies doing any work. He behaves like a vishayee (one who is attached to sense objects), but is not really a vishayi. He obtains extreme splendor, even when involved in worldly activities.

27.

A dheera purush finds vishraama (repose) in his own swarup after undergoing the fatigue of many thoughts. He does no kalpanaa (imagining), nor does he know things. He neither hears, nor sees.

28.

A Gnani purush is not a mumukshu (one who wants to be liberated from the cycle of rebirth), because he has no urge for either a collected chitta or a disturbed one; and so, he is not a vishayi. He has decided, 'Nothing exists except my Self; everything seen is imagined.' Having this viewpoint, he is actually the Brahman.

29.

A person who has ahankaara (pride) may seem as though he is doing nothing, but he is actually doing something. A person who has nirahankaara (no ahankara) is free of karma whether he does some karma or gives up karma.

30.

The chitta of a mukta (liberated) purush has neither udve`ga (agitation) nor santosha (contentment); neither kartritva (the feeling of being the doer) nor spandana (pulsation); neither aashaa (expectation) nor sande`ha (doubt). Truly, such a chitta is beautiful.

31.

The chitta of a jeevan-mukta does not get involved in dhyana or vyavahaara (worldly interaction); in spite of being empty of the causes of activity, he does both dhayan and vyavjar.

32.

A person who lacks intelligence becomes even more moodha (stupid) when he hears a description of the Tattva; or else he moves towards Samadhi. It happens, sometimes, that a

Gnani purush – who is free of doubts and wrong understanding, or even a desire for Samadhi – starts behaving like a moodha.

33.

Moodha people practice e`kaagrataa (concentrating on one subject) and nirodha (blocking the thoughts). The dheera purushas remain established in their swarup, like a person who is sound asleep. They don't consider ekagrata or nirodha something to be done.

34.

A moodha purush cannot obtain shanti by any prayatna (effort) he makes, or by aprayatna (not making any effort). A pragnaavaana (one who has pragna – right understanding) obtains shanti by merely deciding that he is the Tattva.

35.

Those who are engrossed in thinking about the Atma do not know that their shuddha (pure), buddha (enlightened), priya (dear), poorna (complete in itself), nishprapancha (not of the interactive world), and niraamaya (free of afflictions) swarup is the Brahman.

36.

An agnani cannot obtain mukti by the practice of any karma, whereas a Gnani who is free of karmas can obtain mukti by Gnan.

37.

An agnani cannot obtain brahm-saakshaatkaara (a direct personal experience of the Brahman), because he wants to become the Brahman. (Desire is an obstacle in his realizing that he is the Brahman.)

38.

Agnanis get involved in niraadhaara (baseless) aagraha (urges), and nourish the sansara. The Gnanis have uprooted the existence of the sansara that is the cause of all sorrow.

39.

An agnani cannot get shanti because he is attached to a desire for shanti. (Desire is absence of shanti.) A Gnani purush takes a firm decision about the Tattva, and is always at peace.

40.

How can an agnani get atma-sakshatkara, since he accepts the aalambana (support) of the drishya padaartha (objects experienced by the senses)? A Gnani never sees the drishya padaartha; he only sees his own avinaashee (indestructible) swarup.

41.

The chitta of a fool who has strong urges cannot have nirodh. The chitta of a sthitapragna aatmaaraama (content in his Atma) is always and naturally niruddha (free of mental inclinations). (Since the one who has a chitta does not exist, even the chitta does not exist. This is natural nirodh.)

42.

Some people get a bhaavanaa (feeling) that the objects of this world are real, and some believe they are not real. A Gnani purush lets go of both bhaava (presence) and abhaava (absence), and remains carefree.

43.

People who lack buddhi do not obtain the Gnan of their adviteeya (non-dual) swarup, because of their agnan; they merely develop a feeling. They never get peace in their life.

44.

The buddhi of a mumukshu (one who wants to be free of the cycle of rebirth) cannot do without some aalambana (support) or other. The buddhi of a mukta purush is always nishkaama (free of desire) and niraalamba (without any support).

45.

Agnani purush get nervous when they see the vishaya (objects of the senses) that are as strong as an intoxicated elephant. They quickly seek refuge in the cave of the chitta, trying for nirodh or ekagrata.

46.

A Gnani who has no vasana is like a lion. The vishays that are like intoxicated elephants, run away from him. They are unable to influence him in any way. They cajole him and try to serve him.

47.

A Tattvagna purush makes no effort to undertake the methods that give mukti. He remains nishanka (free of doubts). He remains immersed in anand, even when he sees, hears, touches, smells, enjoys and sits.

48.

A purush with a shuddha buddhi becomes niraakula (untroubled) by merely doing shravana (listening to spiritual discourses). Then, he no longer notices aachaara-anaachaara (proper-improper behavior), nor does he notice udaaseenataa (lack of interest).

49.

Whether it is shubha (auspicious) or ashubha (inauspicious), a shuddha buddhi purush does whatever task comes before him, with the simplicity of a child.

50.

Sukha is obtained only by svatantrataa (independence). It is only through svatantrata that the Param Tattva (Supreme Tattva; the Brahman) is obtained. It is only through svatantrata that param shanti is obtained, and the param pada (highest state) is obtained. (Place, time, matter, actions, feelings, conditions, people, the Vedas, the Ishwara, Dharma, and all that is seen, seem to be unreal. The person no longer depends on that, which is not the Atma. That is to be svatantra.)

51.

When a jigyaasu purush decides that he is the akartaa (not the karta) and abhokta (not the one who has bhoga), all vrittis become ineffective.

52.

The sthiti (condition) of a sthitapragna purush is lofty, even when his behavior is uchchhrinkhala (unbecoming; unrestrained), but the shanti or Samadhi of an agnani purush, whose chitta is filled with desires, is artificial.

53.

The sthitapragna purush are free of kalpanaa (imagining things). They are abaddha (not bound), and muktabuddhi (free of mental inclinations). They do vilaasa (enjoy) mahaabhoga (great bhogas), and also go into deep mountain caverns.

54.

A sthitapragna purush shows all respect to the shrotreeya (knower of the Shastras), Devtas, tirtha (places of pilgrimage), women, the Raja, and those who are priya (dear), but there is no vasana in his heart.

55.

Even when mocked by a britai (servant), putra (son), dauhitra (daughter's son), or sagotra (a person of the same lineage), or insulted by them, the chitta of a Tattvagna purush does not get vikriti (have distortions).

56.

People may think he is pleased, but he does not feel pleased; nor is he irritated when people think he is irritated. Only those who are like him can know this amazing state.

57.

It is karttavya-buddhi (thinking that this should be done by me) that is called the sansara. The vidvaana (learned people) don't see it because they are shoonyaakaara (empty of forms), niraakaara (formless), nirvikaara (free of mental distortions), and niraamaya (free of affliction). (They know that they are the Atma, not the body.)

58.

An agnani purush may be physically idle, but his mental restlessness keeps him perplexed. A sthitapragna may keep busy with several tasks, but he is always tranquil.

59.

A sthitapragna purush remains sukhi even in vyavahaara (worldly interaction), is sukhi when he sleeps, and is sukhi when he comes and goes. He is sukhi when he speaks and sukhi when he eats.

60.

A person who remains akshubdha (unruffled), like a mahaahrada (deep lake) while interacting in the world, is a Gnani who is free of dukha. He has a splendid personality.

61.

The nivritti (lack of activity) of a moodha becomes a pravritti (activity). The activity of a sthitapragna gives the fala (fruit) of nivritti.

62.

An agnani purush generally has vairagya (detachment) for parigraha (house and wealth), but a person whose identification with his de'ha (body) has been destroyed has neither raaga (attachment) nor vairagya.

63.

The drishti (viewpoint) of a moodha is always focused on bhaava (presence) or abhaava (absence). The drishti of a Tattvagna purush sees the drishya (objects known by the senses), but does not see them.

64.

A Tattvagna, who behaves like a nishkaama (free of selfish interest) baalaka (child), even when doing important work, is shuddha. He does not get lipta (smeared) by the work he does.

65.

An Atmagnani who remains sama (equipoised) in all situations is dhanya (praiseworthy). His heart is free of desire even when he hears, touches, smells, eats and drinks.

66.

A sthitapragna purush always remains nirvikalpa (free of doubts) like the aakaasha (space). There is no sansara in his viewpoint, and no awareness of it either. Nothing is saadhya (to be achieved) and there is no saadhanaa (effort for achieving the desired object).

67.

A Tattvagna purush is always in an akritrima (not artificial) state of Samadhi, because he is established in his eternal swarup. He has no selfish interest in anything in this world, or in other realms. He is poorna svaananda-gnana (whole, and filled with the anand of the Self).

68.

What is the use of excessive talk? A sthitapragna purush has no aakaankshaa (longing) for bhoga or Moksha. He is always free of raaga-dvesha.

69.

This whole dvaita-roopa jagata (world of seeming dualities) – starting from the Mahattatva (the universal Tattva that gives the feeling of individuality) – is an expanse of names. Once the bodha-svaroopaa (form of Gnan) Tattvagna gives it up (through the method of negation), what need has he to do anything?

70.

This whole world that we see is nothing but a bhrama (false understanding; mirage); it is nothing. The viewpoint of a shuddha purush who has come to this great conclusion becomes empty of even the pulsation of the drishya, and his svabhaava (nature) becomes shanta. (When a person who has obtained Gnan loses awareness of the seen world, that is the experience of the Brahman.)

71.

What rule can there be for a person who is shuddha-sfurana-svaroopaa (the form of pure thoughts), and does not consider the seen world as real? What is vairagya for him? What is tyaga for him? And, what is shanti for him?

72.

One who feels himself to be the form of anand, and does not see Prakriti as anything real, has no bondage. What is Moksha for him? Where does he feel harsha (joy) or vishaada (sorrow)?

73.

Buddhi is the paryavassana (termination) of the sansara. The triad of the boddhaa (knower),

74.

For a Tattvagna who is free of the various taapa (suffering), and conscious of his indestructible swarup, there is no vidyaa (right knowledge) or vishva (the world). He is not concerned with the de`ha (body) or ahamataa-mamataa ('I' – 'mine').

75.

If an agnani purush gives up the practice of nirodha (blocking thoughts) and other methods of sadhana, he immediately begins to make great plans, and indulge in excessive talk.

76.

An agnani does not give up his foolishness even after being told that the Brahman and the Atma are one. Outwardly, he becomes free of resolves for some time, but the seed of laalasa (longing) remains in his mind.

77.

A person whose desire for work has been dissolved by Atmagnan is not eligible to be commented on, even if others perceive him to be doing something. (He is actually the akartaa, avaktaa, and akaala – meaning, he is not the doer, not the speaker, and he is beyond the limitations of time.)

78.

The sthitapragna, who is always nirvikaara (free of distortions) and niraatanka (untroubled) is no longer bothered about Gnan-agnan, tyaga, any object, or the absence of any object.

79.

The svabhaava (nature) of a sthitapragna is anirvachaneeya (indefinable). In actual fact, he has no svabhava at all. Where are dhairya (fortitude) and vive`ka (discrimination) for him? And, where is even nirbhayataa (being fearless)? (For him, there are no gunas – tendencies – since he has realized that gunas are unimportant.)

80.

For a sthitapragna purush there is no Swarga and no Narak, and no jeevanmukti (being free of identification with the body). What is the use of elaborating on this? From the viewpoint of the vastu-saakshaatkaara (direct personal experience of the Brahman) none of these exist.

81.

The chitta of a sthitapragna is so sheetala (cool and soothing) that it seems to be brimming with amrita (ambrosia). He has no desire for laabha (profit) or regret for loss.

82.

A sthitapragna neither eulogizes an enlightened Mahatma, nor criticize a dushta (wicked person). He remains equal in dukha and sukha. He is content within himself. He feels no obligation to do anything.

83.

A sthitapragna feels no dvesha for this sansara, nor does he desire Atma-darshan (a glimpse of the Atma). There is no harsha or rosha (anger) in him. He is neither mrita (dead), nor jeevita (alive).

84.

A Gnani who feels no sne`ha (attachment) for his putra –daaraa (son-wife), is nishkaama (free of desires) for vishays, and is nishchinta (unworried) about his shareera (body). He has no aashaa (expectation) for obtaining anything. He is splendid.

85.

He sleeps wherever he is, when the sun goes down, wandering as whim takes him. He meets whoever he encounters. A sthitapragna is always content.

86.

A sthitapragna Mahatma takes vishraama (repose) in his svabhaava-bhoomi (his own nature) swarup. He has negated the interactive world He does not care whether his body is destroyed or sustained.

87.

A Gnani is akinchana (not small), kaamaachaara (behaving as he pleases), nirdvandva (free of doubts and dilemmas). He is not aasakta (attached) to any object. He wanders in this world, free of mental distortions.

88.

The hriday-granthi (imaginary knot that binds the Atma to the mind) of a sthitapragna is opened. His Tamo and Rajo gunas (lowly and mixed tendencies) are washed away. He views a clod of earth, stone, and gold with equal indifference. He is nirmama (free of possessive feelings). Actually, only such a man is splendid.

89.

A sthitapragna does not give avadhaana (importance) to any worldly object. His antahkaran is not bound to anything. He is tripta in his self. There is not the slightest vasana in his heart. Who can such a person be compared to?

90.

Who, except a sthitapragna, is free of vasanas, knows and yet does not know, sees but does not see, speaks, but does not speak?

91.

Whether he is a bhikshu (beggar) or a Raja, only the person who is nishkaama (free of desires) is splendid. A person who does not consider anything in this world to be shubha (auspicious) or ashubha (inauspicious) is nishkama.

92.

A Tattvagna is free of crookedness. He is straightforward and fulfilled. For him, where is svachchhandataa (unrestrained behavior), where is sankocha (hesitation), and where is even nishchaya (conclusion) about the Tattva?

93.

A person, who finds vishrama and is tripta in his Atma, has no wish for anything in this world. He has no aarti (distress) – who can explain the amazing experience of his antahkaran?

94.

A sthitapragna is tripta at every step. He is not asleep even when he sleeps. He does not dream even when he is dreaming. He is not jaagrita (awake) even when he is awake.

95

A Tattvagna is nishchinta even when he is thinking. He is nirindreeya (without indreeyas) even when using his senses. He is nirbuddhi (free of the intellect) even though he is intelligent. He is nirahaankaara (free of pride) even when he seems to be proud. (He remains unaffected by what people think of him.)

96.

A Tattvagna is neither sukhi nor dukhi; neither virakta nor attached to anything. He is neither a mumukshu (wanting to be free of the cycle of rebirth) nor a mukta. He is not something, nor is he not-something.

97.

Vikshe`pa (disturbance) does not disturb a Tattvagna. He is not samaadhishtha (immersed in Samadhi) even when he is in Samadhi. He is not jada (insensate) even when he is senseless, and he is not a Pundit even though he has paanditya (great learning).

98.

A Tattvagna remains in his swarup-sthiti (natural state) in all natural or artificially created situations. He is kritakritya (fulfilled), so he is supremely tranquil. He always retains equanimity. He never thinks about what he has done, or not done, because there is no desire of any kind in him.

99.

Accolades don't delight a sthitapragna, nor does criticism anger him. He is not agitated by death, nor does he welcome life.

100.

A sthitapragna does not try to be with a crowd, nor does he wish to go into a lonely forest. He is established in equanimity everywhere, and in all conditions.

Chapter 19

1.

Just as a successful surgeon uses a pincer with great skill, to pull out an arrow imbedded in the stomach, I have used Tattvagnan to remove many kinds of sankalpa-vikalpa (resolves and doubts), and vichaara-mala (impure thinking), and thrown them away.

2.

I am established in my mahimaa (grandeur); where is Dharma for me? Where are Kama and Artha, and where is vivek? All else apart, where are dvaita (duality) and advaita (non-duality) for me?

3.

I am always and eternally established in my mahima. For me, where are the bhoota (past) and bhavishya (future), and the vartamaana (present)? Where is dishaa (the directions)?

4.

I am established in my mahima. For me, where is the existence of aatmaa-anaatmaa (the Atma and that, which is not the Atma), shubha-ashubha (auspicious-inauspicious), and chintan-achintana (thinking deeply – not thinking)?

5.

Where is svapna (the dream state) and where is sushupti (the deep sleep state) for me? Where is jaagarana (the waking state) and where is tureeya (merging into the universal consciousness)? Where is bhaya (fear)? Because, I am established in my swarup.

6.

Where is doora (far) and where is sameepa (near)? Where is baahya (external) and where is aabhyaantara (internal)? Where is sthoola (gross) and where is sookshma (subtle) for me? I am established in the mahima of my swarup.

7.

Where is mrityu (death) and where is jeevana (life)? Where is loka (the world) and where is laukika (of this world)? Where is laya (merging) and where is Samadhi? I am established in my swarup.

8.

Stop talking about Artha, Dharma and Kama. Enough! Talk about Yoga is unnecessary. We have had enough talk about vignaana (Gnan applied in life). I am established in my swarup.

Chapter 20

1.

Where are the panchabhoota (five elements) in my limpid swarup? Where is the de`ha (body) and the indreeya (senses)? Where is the mana and where is the shoonya (emptiness)? And, where, also, is niraashaa (lack of expectations)?

2.

I am completely free of doubts. Where are the Shastras and where is the Atma-vignan? Where is the nirvishayataa (disinterest in worldly objects) of the mana, and where is tripti? For me, what does it mean to be free of trishnaa (longings)?

3.

Where is vidyaa (right knowledge) in my swarup, and where is avidyaa (nescience)? Where is Aham (the subtle pride of individuality), and where is idam (that, which is not the Aham)? Where is mamataa (possessiveness), where is bandhan (bondage), where is Moksha? And, in that, where is there any form?

4.

Where is the praarabdha-karma (actions done due to fate created by past actions) in the unchanging Atma that is free of attributes? Where is jeevan-mukti and where is vide`ha-kaivalya (the non-dual Atma, not attached to a body)?

5.

I am sadaa (always) unchanging and nisvabhaava (free of having any particular nature). Where is the karta in me? Where is the bhokta in me? There is not even a nishkriya sfoornaa (inactive pulsation). Where is the aparoksha (known, but not through the senses) Gnan, or fala-gnaana (Gnan that is the fruit of some action)? (I am not affected by thoughts or the fruits of my actions.)

6.

Where is the loka and mumukshu (one who wants to be free of the cycle of rebirth) in my adviteeya swarup? Where is there any Yogi or Gnani? Where is anyone baddha (bound) or mukta (free)?

7.

Where is srishti (Creation) and where is sanhaara (destruction) in my own adviteeya swarup? Where is saadhya (the goal) and where is the saadhana (effort)? Where is the saadhaka (the one who makes the effort for spiritual progress) and where is the siddhi (success)?

8.

I am totally the shuddha swarup. In me, there is no pramaataa (the one who establishes) and no pramaana (proof); no prame`ya (that, which is established) and no pramaa (the right intellect). There is no thing, and no nothing. All these differences are perceptions – they have no connection to the one who perceives. The one who perceives is not separate from that, which is perceived. Therefore, I am that existence, due to which everything is perceived.

9.

I am always nirvikaara (free of mental distortions), nispananda (free of any pulsation), and nishkriya (free of actions). There is neither vikshep nor e`kaagrataa (concentration) in me. There is neither bodha (knowledge) nor moodhataa (stupidity), no harsha and no vishad. (My

mind is free of thoughts and inclinations because all mental states are connected to something seen, and therefore, are my own swarup.)

10.

I am free of sankalpa, vikalpa, vichar, and bodha; so, there is no vyavahaara (interaction) and no paramaartha (supreme achievement). There is neither sukha nor dukha.

11.

I am always free of all impurities. Where is Maya (the Ishwara's power of illusion) in me? Where is the sansara? Where is raaga and where is vairagya? Where is the jeeva, and where is the Brahman? (All these differences are superimpositions, made for the purpose of explaining things to a seeker of the ultimate Truth.)

12.

I am kootastha (unaffected) and nirvibhaaga (unfragmented; whole). I always remain established in my swarup. Then, what is pravritti-nivritti in me? And, what are mukti and bandhan?

13.

I am Shiva, without any upaadhee (superimposed attributes). For me, what is upade'sha (teaching)? What is the Shastra? What shishya (disciple) and what Guru? Purushaartha (human achievement) does not exist for me.

14.

What is 'is', and what is 'is not' for me? There is neither one, nor two. What is the use of excessive talk? Nothing exists in my swarup.

Om Shantih Shantih Shantih