

I AM SHIVA COMPARISON CHART

Ashtavakra Gita	The Heart of Awareness	Ashtavakra Gita	A Duet of One	Bitten by the Black Snake	Astavakra Samhita	Ashtavakra Gita	Ashtavakra Gita	Ashtavakra Gita
John Richards	Thomas Byrom	Bart Marshall	Ramesh S. Balsekar	Manuel Schoch	Ananda Wood	Hari Prasad Shastri	Akhandanand Saraswati	Vedic Scriptures
Janaka said: In my unblemished nature there are no elements, no body, no faculties, no mind. There is no void and no despair. 20.1	1. I am fulfilled. The elements of nature, the body and the senses, what are they to me? Or the mind? What is emptiness or despair?	Janaka said: 20.1 Where are the elements, the body, the organs, the mind? Where is the void? Where is despair? My nature is transparent clearness.	Where are the elements, where is the body, where are the organs, and where is the mind? Where, indeed, is the void, or despair? – for Me who am without the slightest taint by nature? (285)	You are the clear space of awareness, pure and still, in whom there is no birth, no activity, no I.	20.1 Where are the five world elements, where are the senses, where the mind? Where blank and empty nothingness, where hopelessness of dark despair? No trace of them is ever present in my own true nature, found uncompromised by any taint of world or personality.	1. In my perfect being (Atman), neither the elements, nor the body, nor the sense-organs, nor the thinking principle, nor the void, nor despondency, exist.	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)?	King Janaka says: In stainless Self, there are no five matter-elements or body, no sense organs or mind, no emptiness or despair. 1
For me, free from the sense of dualism, there are no scriptures, no self-knowledge, no mind free from an object, no satisfaction and no freedom from desire. 20.2	2. What are the holy books, or knowledge of the Self, or the mind, even when it is free of the senses? Or happiness, or freedom from desire? I am always one without two.	20.2 Where is scripture? Where is Self-knowledge? Where is no-mind? Where is contentment and freedom from desire? I am empty of two-ness.	Where are the scriptures, and the knowledge of the Self? Where is the mind detached from the sense objects, and where is contentment? Where is desirelessness? – for Me who has transcended the duality of opposites? (286)	You are one and the same, you cannot change or die.	20.2 What are the scriptures, and their many schools of analytic thought? What is discernment of self-knowledge? What then mind bereft of objects? What contentment is thus found, in freedom from desiring? Now that I've lost all sense of opposites, what can these be to me?	2. What need is there for desirelessness or contentment, or what meaning have the Scriptures, Self-Knowledge, and the mind and its objects, to me, who am without a sense of duality?	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)?	For me who is ever free from dualism, there are no scriptures or self-knowledge, no attached mind, no satisfaction or desirelessness. 2
There is no knowledge or ignorance, no "me," "this," or "mine," no bondage, no liberation, and no property of self-nature. 20.3	3. Knowledge or ignorance, freedom or bondage, what are they? What is "I," or "mine," or "this"? Or the form of the true Self?	20.3 Where is Knowledge and ignorance? Where is "I"? Where is "this"? Where is "mine"? Where is bondage and liberation? Self has no attributes.	Where is the knowledge, and where is ignorance? Where is I, and where is 'this is mine'? Where is bondage, and where is liberation? How can there be any attribute to my Self-nature? (287)	The world only arises from ignorance, you alone are real.	20.3 What is true knowledge, and what ignorance? What this called 'I' or 'mine'? What then is bondage, and from it what liberation can be found? Of my true nature, what one form defines it in particular, so that it's rightly recognized?	3. What is Knowledge, what is ignorance, what is the limited ego, or "I", "This", or "Mine", what is bondage or freedom, to me, where is the definition of the Self?	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?	There is no knowledge or ignorance, no 'me', 'this' or 'mine', no bondage or liberation, and no characteristic of self-nature. 3
For him who is always free from individual characteristics there is no antecedent causal action, no liberation during life, and no fulfillment at death. 20.4	4. I am always one. What do I care for freedom in life or in death, or for my present karma?	20.4 Where is the unfolding of karma? Where is liberation-in-life, or even liberation at death? There is only One.	Where is prarabdha-karma? Where is the question of liberation whether in life or at death? – for Me, the ever undifferentiated? (288)	There is no one, not even God, separated from yourself.	20.4 What are these chains of causal action found to carry on from past, through present, into future times? And how can anyone be free at heart, while yet found living in this driven personality? What meaning can there be in freedom which is thought to be attained by body's death, into a state where personality and all its acts (of sensing, thinking, feeling, speaking) seem to be destroyed? For one who knows no differences, knows nothing in particular, how can we rightly understand that such a one has now attained to an undying state of life where peace shines	4. What is prarabdha Karma, what is liberation in life, or liberation at the time of death, to the undifferentiated?	4. Where is the prarabdha-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)?	In unchanging me, there is no fateful actions or liberation during life and no bodiless enlightenment. 4
For me, free from individuality, there is no doer and no reaper of the consequences, no cessation of action, no arising of thought, no immediate object, and no idea of results. 20.5	5. I am always without I, so where is the one who acts or enjoys? And what is the rising or vanishing of thought? What is the invisible world, or the visible?	20.5 Where is the doer or enjoyer? Where is the origin or end of thought? Where is direct or reflected knowledge? There is no person here.	Where is the doer or the enjoyer, where is the cessation of thought, or the rising of thought? Where is the question of true perceiving or faulty perceiving? – for Me who am ever impersonal? (289)	You are pure awareness; the world is an illusion, nothing more.	20.5 Where is there any doer? Where is some personal enjoyer found engaged in doing anything? Where is there any ceasing of activity? If ceasing thus, where does activity subside? How does it keep on sparking out, how found to rise in seeming show? What is immediate knowing? What to me are its results – from where I'm always found to stand, unchanged and utterly impersonal?	5. Where is the doer or the enjoyer, and where is the rising or vanishing of thought? Where is direct perception of Reality, for me, who have cast off individuality?	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.)	Without a nature, there is no doer or reaper of actions, no inaction or action, nothing visible or invisible. 5

There is no world, no seeker for liberation, no yogi, no seer, no one bound and no one liberated. I remain in my own nondual nature. 20.6	6. In my heart, I am one. What is this world? Who seeks freedom, or wisdom, or oneness? Who is bound or free?	20.6 Where is the world? Where is the seeker of liberation? Where is the contemplative? Where is the man of knowledge? Where is the soul in bondage? Where is the liberated soul? My nature is Unity.	Where is the world, and where is the seeker, where is the question of yoga as knowledge, who is in bondage, or who is liberated? – for Me who am non-dual by his very nature? (290)	When you understand this fully, desire falls away, you find peace for indeed there is nothing.	20.6 What is the world? Where is the one who would be free? Where is the yogi? Where the sage who knows correctly? Where is someone bound or freed – to me, who in my own true nature am beyond duality?	6. For me, who am free and above unity and multiplicity, there is no world and no candidate for release. Neither do I recognize the state of contemplation nor the state of Knowledge. The state of bondage and liberation are one to me.	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)?	Established as non-dual reality, there is no world or desire for liberation, no yogi or seer, no-one bound or liberated. 6
There is no emanation or return, no goal, means, seeker or achievement. I remain in my own nondual nature. 20.7	7. In my heart I am one. What is creation, or dissolution? What is seeking, and the end of seeking? Who is the seeker? What has he found?	20.7 Where are creation and destruction? Where is the end and the means? Where is the seeker? Where is attainment? I am One.	Where is creation and where is destruction? What is the end, and what is the means? Where is the question of seeking or achieving? – for Me abiding in my non-dual nature? (291)	In the ocean of being there is only one, there was and there will be only one.	20.7 Where is creation issued forth, and where retraction back to source? Where is achievement to be found? Where any striving to achieve? Where is the seeker, where success – to me, who in my own true nature am beyond duality?	7. Having realized my own nature, the undivided essence, the manifestation and withdrawal of the world no longer exists for me. Where is the goal, and where is the purpose? Where is the seeker, and where is the liberated one?	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)?	Established as non-dual reality, there is no creation or annihilation, what is to be achieved or what are the means, who is seeker and what is achievement. 7
For me who am forever unblemished, there is no assessor, no standard, nothing to assess, and no assessment. 20.8	8. I am forever pure. What do I care who knows, what is known, or how it is known? What do I care for knowledge? What do I care what is, or what is not?	20.8 Where is the knower? Where is knowing? Where is the known, or knowledge itself? Where is anything? Where is nothing? I am pure Awareness.	Where is the 'knower', and where the 'means-to-knowledge'? Where is the 'object of knowledge', and where 'objective knowledge'? What is anything, and what is no thing? – for Me who am ever pure? (292)	You are already fulfilled, how can you be bound or free?	20.8 Who is the one correcting knowledge, where the means of such correction, what conclusion thereby reached? And where can there be anything or otherwise not anything, for me who am forever pure.	8. Neither am I Knowledge, the vehicle of Knowledge, nor the object of Knowledge. What is entity or non-entity, to me, who am eternal perfection?	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.	There is no knower or evidence, nothing knowable or knowledge, nothing less or non-less in forever pure Self. 8
For me who am forever actionless, there is no distraction or one-pointedness of mind, no lack of understanding, no stupidity, no joy and no sorrow. 20.9	9. I am forever still. What are joy or sorrow, distraction or concentration, understanding or delusion?	20.9 Where is distraction, concentration, knowledge, or delusion? Where is joy or sorrow? I am Stillness.	How can there ever be distraction or concentration, knowledge or delusion, joy or sorrow? – for Me who am ever without action? (293)	Wherever you go, be happy.	20.9 What is distraction, or what concentration? What dull apathy, or what enraptured fantasy? What is excitement or despair? What can these oppositions be, to me who's always actionless?	9. What are joy and grief, distraction and concentration, dullness and delusion, to me, who am actionless?	9. I am always nirvikaara (free of mental distortions), nispannda (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.)	There is no distraction or focus, no right discrimination or delusion, no joy or sorrow in always action-less Self. 9
For me who am always free from deliberations there is neither conventional truth nor absolute truth, no happiness and no suffering. 20.10	10. I am always without thought. What is happiness or grief? What is here and now, or beyond?	20.10 Where is the relative? Where the transcendent? Where is happiness or misery? I am empty of thought.	Where is the relative or the absolute, happiness or misery? – for Me who am ever beyond any conceptualizations? (294)	Never upset your mind with yes or no.	20.10 What is this world of compromise that trades for objects of desire? What is that true reality which stands beyond all wish and want found driven by mind's fancying? What happy or unhappy state that pulls or pushes mind can be more than a hollow fantasy – to me who always am devoid of calculations in the mind concocted by such fantasies?	10. Being freed from all mental activity, where is relativity, where is transcendence, where is joy, and where is grief, for me?	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.	There is not this world or the other, no happiness or suffering for Self, who is eternally free from thoughts. 10

For me who am forever pure there is no illusion, no samsara, no attachment or detachment, no living organism, and no God. 20.11	11. I am forever pure. What is illusion, or the world? What is the little soul, or God Himself?	20.11 Where is illusion? Where is existence? Where is attachment or non-attachment? Where is person? Where is God? I am Awareness.		Be quiet, you are awareness itself.	20.11 Where are the world's illusory appearances? Where is the ebb and flow of driven change, in which our personalities seem caught as they pass through this made-up world? Where is affection pulling us to get involved with changing things? Where does dislike push us away? Where is there any living person seen as part of larger world? Where any great reality in which all things of world take part? What can such put together show of partial seemings be to me, who am unchanging purity?	11. Being ever perfect, neither Maya nor the world, neither attachment nor detachment, neither Jiva nor Brahman exist in me.	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.)	There is no Maya or world, no attachment or detachment, no living beings or that God for forever pure Self. 11
For me who am forever unmovable and indivisible, established in myself, there is no activity or inactivity, no liberation and no bondage. 20.12	12. One without two, I am always the same. I sit in my heart.	20.12 Where is activity or inactivity? Where is liberation or bondage? I am timeless, indivisible. I am Self alone.	Where is activity or inactivity, where is liberation or bondage? – for Me who am ever immutable, indivisible and established in the Self? (296)	Live in the happiness of your own nature, which is happiness itself.	20.12 Where could activity be found to bring about some change? And where could such activity be stopped? Where could it end, producing thus a state of inactivity? Just where could there be freedom then? Where any sense of being bound? What could be action or inaction, feeling bound or feeling free – for me who stands in self alone, forever found unlimited by any change or difference?	12. For me, who am immutable, indivisible, and rooted in the Self, there is neither the path of action, nor of renunciation, neither bondage nor release.	12. I am kootastha (unaffected) and nirvibhaaga (unfragmented; whole). I always remain established in my swarup. Then, what is pravirti-nivritti in me? And, what are mukti and bandhan?	For me who is forever unmovable and indivisible, established in Self, there is no tendency or renunciation, no liberation or bondage. 12
For me who am blessed and without limitation, there is no initiation or scripture, no disciple or teacher, and no goal of human life. 20.13	13. What need is there for striving or stillness? What is freedom or bondage? What are holy books or teaching? What is the purpose of life? Who is the disciple, and who is the master?	20.13 Where are principles and scriptures? Where is the disciple or teacher? Where is the reason for life? I am boundless, Absolute.	Where are spiritual instructions or scriptural injunctions? Where is the disciple, and where is the guru? Where, indeed, is the question of any duty? – for me, the subjective, potential plenum, free from all limitations? (297)	What is the use of thinking?	20.13 Where is there any teaching taught? Where any scriptures, schools of thought? Where a disciple seeking truth? Where any teacher showing truth beyond all personality? Where any purpose served by living, in the world or free of it? What aim or meaning can there be, for me who stands unlimited by any dubious compromise of good shown always mixed with bad in personality and world?	13. I am Shiva, the unconditioned, the absolute Good. What need is there for instruction or scriptural injunction? I am neither Guru nor disciple.	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.	There is no sermon or scripture, no disciple or guru, nothing is to be achieved for ever blissful and non-special Self. 13
There is no being or non-being, no unity or dualism. What more is there to say? There is nothing outside of me. 20.14	14. For I have no bounds. I am Shiva. Nothing arises in me, in whom nothing is single, nothing is double. Nothing is, nothing is not. What more is there to say?	20.14 Where is existence or non-existence? Where is Unity or duality? No-thing emanates from me. No more can be said.	Where is the existence or non-existence? Where is the unicity or duality? In short, it is needless to say anything more, other than that nothing, indeed, emanates from me. (298)	Once and for all, give up meditation, hold nothing in your mind. You are the self, and you are free.	20.14 Where is what's taken to exist? Just where can be what's found unreal? Where is what's one and one alone? Just where can there be that same one plus something else, thus making 'two'? What more is there to say? For me, there truly is no rising up of anything at all. No sense in fact gives rise to any sight, or sound or smell or taste or touch. No mind gives rise to thoughts or dreams. No feelings in the heart give rise to values, meanings, purposes. There is no show apart from self. All show is that and that alone. Just that is all reality, expressed throughout all show of world produced by personality.	14. What need for further declarations? Nothing emanates from me, nor does existence or non-existence, unity or duality, abide in 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.	There is no existence or non-existence, no non-duality or duality. What more is there to say? Nothing arises out of me. 14