

## ASHTAVAKRA SAMHITA.

### PREFACE

This book is meant for those who want to realize truth. It teaches this great lesson: Any term you use, you get only a thought, you never get an ultimate truth or reality. Gita means song; Samhita means treatise; you may call Ashtavakra by either term. It is a teaching given to King Janaka by the sage Ashtavakra. It is said in Puranas that he learnt this knowledge in his mother's womb. This is symbolical and means that a man may grasp it at any time, any age, if he has the capacity; i.e. it really depends on his inborn natural capacity to understand. It opens by asking how can knowledge be acquired. This shows it is not for those who want anything less than that. It is not a book for those who want cock-and-bull stories, who want to be promised liberation in the next world and not in this one, who want liberation merely by bathing in Ganges or going to Kailas.

Ashtavakra Gita does not give details so much as hints regarding the path and goal of attainment. This is a book which is formulated as a kind of self-examiner, to test oneself to discover how near to Gnana one has approached and to know what progress has already been made on the path and what still remains to be done. It sets up a criterion for self-judgment.

Ashtavakra Gita's latter chapters emphasize that the Gnani does work, is ever active and does not sit still in Ashrams, forests, etc. The sage, the man of knowledge though living like an ordinary man, is contrary to him. Ashtavakra went to the Himalayas for a period. This book deals only with the last stage, the highest view. Ashtavakra himself was a married man.

ASHTAVAKRA GITA is more advanced than Bhagavad Gita. For it says: "The man of knowledge is devoid of thought even when engaged in thought." Why? Because he has no aham, no egoism, no 'I'.

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(VSI)(Advaita Ashrama)

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Chapter 1 **How To Attain Jnana**  
(Instruction on Self Realization)

Janaka said:

<sup>1</sup>1-1. How can knowledge be acquired? How can liberation be attained? How is renunciation possible? Tell me this, O Lord.

(VSI)1-1. How can knowledge be acquired? How can liberation be attained? How is renunciation possible? Tell me this, O Master.

"Nothing like knowledge etc." –Ch.4:38 of Gita. How can knowledge be acquired? Gnanam is the last thing. How is Gnana to be acquired is the last question to be asked. Karma, Bhakti, Gnan, each is called Yoga whereas real gnana is no a yoga as such as there is no two. c.f, Asparsa yoga. But everyone will use the word Gnana. (Anything you do, you get yoga and in this sense connection). That Gnana was also called yoga whereas in real Gnana, there is no yoga, as there is no two. Gnana is impossible without a knowledge or science, Kshetra and Kshetragna. Study, analysis, scientific knowledge or Nature or Prakriti before knowledge or Purusha or Kshetragna could be had. The mind is so weak. It cannot think of or combine the knowledge of Kshetra and Kshetragna which is Gnan. The whole Gita is an inquiry into the nature of Gnanam--Astvam, Brahma. As a step to knowledge, renunciation is required, and what is Vairagya? It consists in the desire to know the Truth.

Astavakra replied:

1-2. If you aspire after liberation, my child, shun the objects of the senses as poison and seek forgiveness, sincerity, kindness, contentment, and truth as nectar.

(VSI)1-2. If you aspire after liberation, my child, shun the objects of the senses as poison and have forgiveness, sincerity, kindness, contentment, and truth as nectar.

You must be desirous of knowing the Truth, consider the truth as nectar. Truth is the most distasteful, bitter and unpleasant thing; but there cannot be any question of "satisfactions" in Truth.

"Is it truth" does the question occur to anyone? Imagination is rubbish. To imagine truth is not enough, know things as they are. "Know Me in Truth" (Tattva). The doers, the body, ego, the attributes have nothing to do with Me--the Truth. Let bitterness be treated as Nectar.

Gnan is only for the man who wants truth, whatever it may be, satisfaction or dissatisfaction. What you do not like may contain the truth. (the urine you hate, but reflection tells you that it contributed to the sweetness of the mango), What is meant by "likes and dislikes" except with reference to your ego and body? You hate the thing, you love it the next moment! 'Contentment' because if you have a desire for anything, (it will be a second thing) and you cannot be contented. Unless you have "kindness" you will not overlook the faults of others, you will not be able to look at another, as not separate from you.

nectar - This book is only for those who seek the truth as though it were nectar.

1-3. You are neither earth, nor water, nor fire, nor air, nor space. In order to attain liberation, know the Self as the witness of all these and as Consciousness itself.

(VSI)1-3. You are neither earth, nor water, nor fire, nor air, nor space. In order to attain liberation, realize yourself as the seer of all these and Consciousness itself.

The thought of the seer comes only when you inquire into the seen. I see these things. Where are they? Why did I not see them till now? Seeing depends on the seen. Subject-object relation, the Drik Drsyā Viveka is the first thing. Sakshi has no meaning unless you have sakshyam (the seen); "knower" is an idea to get rid of another idea "known"; then knower will completely disappear when Gnan alone is left. (Gnan per se).

“Consciousness” means that which is aware--‘knowing’ is relative.

1-4. If you detach yourself from the body and rest in Consciousness, you will at once be happy, peaceful, and free from bondage.

(VSI)1-4. If you aside the idea of the body and rest in the Absolute Intelligence, you will at once be happy, peaceful, and free from bondage.

You can never set aside the body from the mind. You can't say this is my mind and this is my body. It can only be done mentally. The mind must be so trained as to detach the body. There is no such thing as separating it. c.f. verse 15. "This indeed is your bondage that you practice Samadhi." c.f. Katho. Up. "I do not want Halva (sweetmeat) or any satisfactions but only truth.

Love of truth alone characterizes Ramakrishna: If you mentally say that body is an object, it is something seen, then it is detachment.

Bondage - Thinking that you are the body, and thus suffering with it.

1-5. You do not belong to the Brahmana or any other caste or to any Ashram. You are not perceived by the senses. Unattached, formless, and witness of all are you. Be happy.

(VSI)1-5. You do not belong to the Brahmana or any other caste or to any Ashram. You are not visible to the eyes. Unattached, formless, and witness of all are you. Be happy.

This is a tremendous sloka. Cease to think that you are a Sanyasin. Have no cloth-complex: rise above cloth, body, and I-complexes.

Athivarnashrami (above caste), varna and ashrama is truth; invisible to the eyes; witness of all; otherwise you will not have the idea of Atman. "Truth" and other things don't go together. All religions take you to me; but they don't know me in Truth." (Gita). My 'I' is gone to myself and to others also: I have seen the death of many.

Happiness comes only when you will feel detached from the Drsyam.

1-6. Virtue and vice, pleasure and pain, are of the mind, not of you, 0 all-pervading one. You are neither doer nor enjoyer. Verily you are ever free.

(VSI)1-6. Virtue and vice, pleasure and pain, are of the mind, not of you, 0 all-pervading one. You are neither doer nor enjoyer. Verily you are ever free.

Virtue and vice are all seen and known. All-pervading one - When you are witnessing all. The ego is the doer and the enjoyer: and my 'I' - the Atman. You are all pervading. All pain is object to you. My pain comes to me when I am attached to my body. Keep away from your ego and then you realize that you are all-pervading, everywhere.

That witness is untouched, and yet pervading? How. In that state you, the witness is not confined to any particular 'I' or body "Vibhu" means pervading i.e. not limited to anything, not even to space.

1-7. You are the one seer of all and are really ever free. Verily this alone is your bondage that you see yourself not as the seer but as something other.

(VSI)1-7. You are the one seer in all and are really ever free. Verily this alone is your bondage that you see the seer as other than such.

You are only 'One.' Why or How? The word seer is got at by eliminating the seen. Man has never seen two seers; if there be two one becomes the drsyam to the other.

You think you are other than the seer and this is bondage. You think the seer is the Ego; you are mistaking Atman, Sakshin, for the Ego which appears and disappears. This is the great stumbling block of the West. They think that when ego is not, nothing remains. But when you are thinking of the 'I' or ego there must be the thinker, Atman, Sakshin. This is directly opposed to all other systems. How do you talk of Jiva unless there is somebody which sees it as known?

Analyze the whole of mental experience or psychic experience. Psychology does not go beyond what is seen. But who sees this analysis? That which is conscious or aware of the relation between subject and object is the Atman. It is that of which each one is absolutely certain and yet it cannot be proved. It is swatapramana - Self-evident.

The seer can never be something known. The Jiva, being known, cannot be the seer. Whatever is seen or known is taken to be real. It may be God himself. That is the error. Therefore you can't say any object or idea is real, since they appear and disappear--even the idea of God. It is certain Christ appears, what becomes of Him when you see Him disappear; how can he be Permanent. If Christ disappears even for a second, how can he be permanent? When angels differ, what are we poor mortals to do!

"I am right and you are wrong" is a wrong, unfair attitude.

1-8. Do you who have been bitten by the great black serpent of the egoism "I am the doer", drink the nectar of the faith "I am not the doer," and be happy.

(VSI)1-8. You who have been bitten by the great black serpent of the egoism "I am the doer", drink the nectar of the faith "I am not the doer," and be happy.

i. The real is with the ego. Have you eliminated the I is the question. The 'I' is the fallacy behind "I have seen God." Your I becomes the authority and therein lies the error.

ii. Aham (ego) is error, Naham (non-ego) is truth. Why should you rely on Aham, for Aham appears and disappears--c.f. Sushupti--deep sleep.

iii. "I am the doer" How do you know you are the doer? Look at the impertinence of man. How did the mind or will lift this veil. Prove that. How did the will move the hand? Prove. Science cannot prove it. None does, and therefore it is not the truth. Be honest. Are you the doer of anything? No. Not at all; you are only the knower in truth.

What is the relation between mind and matter? Who can answer it. There is the difficulty. Do not assert anything for which there is no proof. Don't say "I am the doer"; inquire, do vichara, whether the idea of your being the doer is true and you find that you can't in truth. Say that you do or do not do. See the absurdity of the ego's position. This is Maya. Hence we say "not this", "not this" ego. I am only the Drik. Note the distinction between Vyvaharika (relative) and Paramarthika (absolute). Ashtavakra deals with the ultimate truth.

This is what is meant by removing one idea (thorn) by another, when you find contradiction, (1) even from the point of view of Vyvaharika -Naham Kartha-I am not the doer. (2) Even from the point of view of the Ultimate Naham Kartha "I am not the doer" holds true. This is what is meant by removing one idea (thorn) by another idea (thorn)--the doer idea to be removed by the "non-doeer" idea--and all ideas to be given up ultimately.

1-9. Burn down the forest of ignorance with the fire of the conviction "I am the One, and Pure Consciousness", and be free from grief and be happy.

(VSI)1-9. Burn down the wilderness of ignorance with the fire of the knowledge "I am the One, and Pure Intelligence", and be free from grief and be happy.

Knowledge tells you "I am the one." The ego 'I' with which you start, why is there this 'I' if it is not real, but Mithya (unreal)? Here is a difficulty in thinking, c.f. You see the serpent in the rope. How did the wrong

impression (that snake exists) come to the existence of snake? It is because of the ego, I, the unreal Aham which is mistaken for the Permanent Self.

Why does the snake appear to be existing for the time being. You can't say snake does not exist unless you see it is only a rope.

This 'I' is also part of the 'self', 'I and not I' both are Brahman; Existence and non-existence are only in Brahman and Reality. This verse goes to the root of the matter. Even Avidya, Maya, Agnana are only Brahman. c.f. dream mountain. There is the existence of the mountain, because it is all Manas (mind).

You are that 'I'. Burn the lower I, and then you know sarvam kalvidam Brahma, -all is Brahman-. All this is Brahman 'I'. Everything is Brahman is the last stage. Man is Brahman. Brahman does not change. Hence I am the one pure Intelligence, and then alone you can be free of grief and be happy.

Be happy" --is also Brahman; grief is also Brahman. Why should not we have grief? When we understand this there is no difference between happiness and grief and both are thrown out. Happiness means getting rid of grief. Get rid of grief and get rid of happiness too! c.f. (illustration). In deep sleep we don't want happiness or grief. Why, you don't have any second thing. To know that everything is Brahman in the waking state is the end of Vedanta. For this, get rid of duality. c.f. This is Gnan etc. p.70/71. When all the forms are taken away you get the idea of Brahman and when you again get the forms you know they are all Brahman. All the objects are of one substance. (c.f. in waking, charcoal diamond, carbon and sugar) c.f. You experience non-duality in sushupti (deep sleep) and if you know it, even when you come to the waking, the duality--the non-dual knowledge will become permanent..Ojas. "Everything emanates from consciousness and goes back to consciousness."..Max Planck.

Science or inquiry means to eliminate name and form. There is no question of destruction of snake or rope, from the point of view of Truth. If you see anything in waking it is Brahman. If you see anything in dream it is Brahman. If you don't see anything in deep sleep, it is Brahman. i.e. Mind with or without ideas is Brahman. You mention Sat-chit-ananda when you are talking of religion, not philosophy. "It cannot be touched by tongue." and hence beyond happiness and misery.

Interpretation means 'I' and I am right or you are wrong and hence the unreliability and error in opinion and interpretation.

The stage in which you think that what you imagine is truth, is ignorance; it is the wilderness of ignorance, and you are caught in the wilderness of thought--where to go, which thought to follow up; ignorance means "do not know the way out."

Hence "burn down the wilderness," lest you should get into it again, to burn down all thoughts, ideas, that cause confusion and ignorance; ignorance is always a wilderness to be burnt down by Gnan fire. Any fool can say it is his karma. But prove it. How are the people the better for it.

Let the thoughts come and go and don't worry about them since they are not Truth.

1-10. You are that Consciousness, Bliss—Supreme Bliss, in and upon which this universe appears superimposed, like a snake on a rope. Live happily.

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

Ashtavakra is not a systematic course, but he occasionally takes jumps. The dream illustration where you have the whole universe is reduced to ideas and the ideas are in the mind only.

The whole world is in Me not anywhere else, and then what will you feel sorry for?

1-11. He who considers himself free is free indeed, and he who considers himself bound remains bound. "As one thinks, so one becomes," is a popular saying in this world, and it is quite true.

(VSI)1-11. One who considers oneself free is free indeed, and he who considers himself bound remains bound. "As one thinks, so one becomes," is a popular saying in this world, which is true.

When you have reached the stage where the thought of your bondage comes to you, you are bound. This is what is meant by Bandha (bondage). Bondage is an idea, and if you are bound to that idea, you are bound; but bondage idea too goes. Bondage and freedom are only imaginations. It is my kalpana or thought that binds or releases me; which comes and goes, when you say "I am free."

Why should you be attached to a thought? It makes you bound only. Why should a thought have rule over me? If you identify yourself with any gneyam (drsya) you go astray, you seem bound or free, you will think yourself otherwise than the Drik.

"Aham Brahma Asmi". Repeat. I, the Drik is not, (that which makes you) think you are so and so. Even here the Seer is ONE.

The One is more important than the Aham in Aham Brahma Asmi. Unless you are the One there is no end to misery, jealousy and so on. So says Vedanta.

1-12. The Self is witness, all-pervading, perfect, One, free, Consciousness, actionless, unattached, desireless, and quiet. Through illusion It appears as if It is of the world (i.e. subject to the ever-repeating cycle of birth and death).

(VSI)1-12. The Self is witness and all-pervading, perfect, one, free, Intelligence, actionless, unattached, desireless, and quiet. Through illusion it appears as of the world.

If you want to be desireless there must be one only. Duality in any form means presence of desire. Perfect = no want. All-pervading = no limit.

Chit = intelligence. Actionless - Because action brings satisfaction and dissatisfaction. Unattached is possible only when there is One only.

If you have two, there will always be attachment. "Get attached"; Why should I be detached? Let us ask that question to the dualists. They will simply say: "If you are attached, you will be punished by God."

But dualism is pleasant, where you can get what satisfies you; but when you get dissatisfaction you would want to go beyond.

"through illusion" - through your imagination.

Meditate = persevere to think that any thought is duality

1-13. Having given up external and internal self-modifications and the illusion I am the reflected (individual) self meditate on the Atman as immutable, Consciousness, and non-dual.

(VSI)1-13. Think deeply on the Atman as immovable Intelligence and non-dual, having given up external and internal modifications and the illusion that you are the reflected self.

Give up the illusion that you are the Atman, ego. All this world is a modification of yourself, external or internal, hence self-modifications, "Having given up" means "detach yourself"; if there are two it is impossible to give up attachment.

(Individual Soul) Jiva is only reflected self, i.e. that which has been produced by your thought. Reflection brings on Jivahood. Mental modifications, internal and external is "self modifications." Ahbhasu means thought only.

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

(VSI)1-14. My child, you have long been caught by body-consciousness. Sever the trap with the sword of the knowledge "I am Intelligence", and be happy.

You can't understand all this, if you have Dhehabimana (body-consciousness); Cut asunder this body-idea even if it be for a second, you get at truth immediately. You think you are within the body,--i.e. the mind is within body.

In deep sleep there is no body consciousness, but there is no great virtue by going to sleep but it gives a sure clue to analysis.

“I” by itself is only imagined and hence unreal. To give up body consciousness is a step to realize truth. That is all, c.f. Drik Drsyā Devrbhimane etc.

1. Ego is dying every moment. 2. External body is dying every moment. 3. Who or what that sees it is the Truth (Chit).

At no moment can we free ourselves from the thought of the world. You are caught in it, tied up in it. Sever it.

“I” is Mind or Chit in Reality; and repeat "I am Intelligence." That is the first discipline. c.f. Kshehe, etc.

Panchadeshi page 5 verse 9.

At no time can you say, "there is no change." How can you rely on this constantly changing body and nature.

Intelligence sees the changes. Intelligence is thus the more permanent thing. Anything connected with body will make you unhappy. Don't rely on body.

We see death everywhere, and knowing that we are dying everywhere (why be attached to body).

Nothing is continuing for ever. Everything known is changing. "Death and life both exist in the body" says the Upanishad, how are you to separate them is the problem.

1-15. You are unattached, actionless, self-effulgent, and without any blemish. This indeed is your bondage that you practise meditation.

(VSI)1-15. You are unattached, actionless, self-effulgent, and without any blemish. This indeed is your bondage (through ignorance) that you practice samhadi. (suppression of thoughts)

Sloka 1-15 means "This is your ignorance, that you expect to get Brahman thro' yoga." Had the yogi practiced Samadhi only for discipline, and had he known that he must go beyond it for Truth then it would have been alright.

c.f. Gita 12-19 "He who has no dwelling place, he whose mind and buddhi is steady, I am be loved of him, he is my devotee."

Anitheyā - homeless and steady-minded. “I” and “me” must go and sannyas is a discipline. Ripe sanysi has no fixed abode.

Thoughtful Hindus were not idiotic. We positively say that Buddha was right so far as he went. Sankara said “I agree with Buddha so far.” That everything (seen) is changing.

When you are not bound at all, you think you are bound, and you practice Samadhi; this indeed is bondage.

If you analyze, you understand that you are intelligence--chit, you are not the ego, and you are not the body.

Both body and ego are Drsyam (the seen) only. How can Drsyam come near you. "near" has no meaning in relation to drik. Near has meaning only in reference to things seen, the Drsyam alone.

Man knows only One mind, not my mind, or your mind.

Sloka 1-15 points out that those who are trying, who are making the attempt, to get Brahman will not get it.

"This is your bondage that you practice samadhi." it says. Hence yoga cannot yield Brahman even if you go on trying a whole lifetime. It will come only by intelligence. Yoga is for preliminaries.

Even in projecting, that is Adhyasa or Aropa. Why are you fond of telling lies? And thus you are fond of Samadhis! Yoga Nidra i.e. artificially created Sleep.

"Practice" is an action in reference to a second thing, Drsyam, when there is no second thing at all in Truth.

Verse 15: In "This is your bondage, that you practice meditation" the original Sanskrit term used here for meditation is samadhi. Bondage means bondage to ignorance. For that is the yogi thinking of when he sits down to meditate? He is thinking of his body because he wants to sit still, sit in a quiet place, etc. and what is he thinking of when he comes back from Samadhi? He has to think of body again, and of the world. Hence he does not reach an unchangeable truth.

1-16. You pervade this universe and this universe exists in you. You are really Pure Consciousness by nature. Do not be small-minded.

(VSI)1-16. You pervade this universe and this universe exists in you. You are really Pure Consciousness. Do not be small-minded.

"You think you are confined within his body, when you pervade this universe and this universe exists in you." Next world, you want only to enjoy the eternal Sabbath. It is desire that makes you want worlds; but all worlds are as ephemeral as the desires. How do you know that you pervade the universe and that the universe is dream.

(1) We can understand it from the dream experience, where the Seen objects are all mind, the seer only.

(2) And in the waking state, systematic inquiry is necessary.

(3) Though everything exists in you, you are pure. How do you know that you are pure?

(4) Do not be small-minded, (small-mindedness is falsehood and a lie but go to truth) that you are the body. Do not say "I am five feet." You are Chit, Mind. How can you measure it. How big is your mind? Can you show? No. Science says "prove."

How far my mind goes, and how far your mind goes none can tell. And hence it is small-mindedness, false, untrue, a lie, give it up and betake yourself to truth--that you are "pure and conscious." And here the negative way of proving is adopted.

1-17. You are unconditioned, immutable, formless, of cool disposition, of unfathomable intelligence, and unperturbed. Desire Consciousness alone.

(VSI)1-17. You are unconditioned, immutable, formless, unimpassioned, of unfathomable intelligence and unperturbed. Desire for Chit alone.(or direct thy thoughts towards the Absolute Intelligence alone.

"unimpassioned" because there is no thought, no second thing.

"unperturbed" - there is no measurer.

The Ego is making all differences.

1-18. Know that which has form to be unreal and the formless to be permanent. Through this spiritual instruction you will escape the possibility of rebirth.

(VSI)1-18. Know that which has form to be unreal and the formless to be permanent. Through this instruction leading to truth you will escape the possibility of rebirth.

The unreal is that which is constantly going away. There is no permanent entity as unreal. Whatever is perceived is an entity and it is changing.

Changing means what you thought was existing has ceased to exist. Form = External forms, internal forms = ideas, imagination. That which has form = both internal and external which constitute Drsyam.

The Formless means the Witness, Drik.

1-19. Just as a mirror exists within and without the image reflected in it, so the Supreme Self exists inside and outside this body.

(VSI)1-19. Just as a mirror exists within and without the image reflected in it, so the Supreme Lord exists inside and outside this body.

Body is a reflection in the mirror (chit). The body is in you. The real you is in the Atman--the Supreme Lord, the Witness and not the ego. (This is only an illustration - c.f. Prahladha, seeing Brahman in the pillar). Prove that the Supreme Lord is in this paper. How do you know Atman is everywhere? This is philosophy.

In the waking state my mind sees the paper, I do not see my mind in the paper. Herein comes the need for science and we have the 13th Chapter of the Gita: The knowledge of Kshetra and Kshetragna is knowledge. Have a knowledge of matter, external world its changes, how changes in matter or nature occur, whence is what and what is the essence of Kshetra, the paper, what are its properties, what effects arise from what causes and



then afterwards you ask who is Kshetragna, the knower. Then you will know that Kshetragna is in this paper. This is what is meant by Akritva drisyā vilāyam, Drg Drsyā Viveka, etc.

Existence is only possible to be proved in the Drsyam world. We have to start with Drsyam: start with Kshetra and again, "any causality" has reference only to Kshetra.

No one can prove that God exists outside from the point of view of Truth; from the point of view of religion it is alright. If Supreme Lord is everywhere, you must see Him everywhere. Why don't you see it. You start 'I' or 'you' and go to the imprisoned "Supreme Lord"--In sloka 15, 'you' was used.

I You Supreme Lord Brahman

1-20. Just as the same all-pervading space is inside and outside a jar, so the eternal, all-pervasive Brahman exists in all things.

(VSI)1-20. Just as the same all-pervading ether is inside and outside a jar, so the eternal, all-pervasive Brahman exists in all things.

Kshetra if duly analysed is found to be Atman. The first step is science. Fundamental characteristics of every entity: Asthi - reality, can be arrived at by Reasoning. Existence is a fundamental attribute of awareness. 'is' (1) in external word (2) in mind as in 'I have an idea'. When you think of an object, it becomes an idea, a thought, which is known.

"Bhathi" = I apprehend = become aware of; shines; entities come into your notice.

Why does your mind think? Nama, rupa (name and form) may change, and yet you know gold exists.

Priyam = want to know, what a thing is. Hence Asthi Bhati Priyam is the first step, and it is only in reference to the Ego- Aham.

Beyond the ego, Asthi, Bhati Priyam cannot be applied to that which sees all, which is in everything, which is not an object, the Atman. Asthi bhati priyam is another form of Sat-chit-anandam. That which is beyond Sat is Atman or Brahman.

To make, you, drawn towards, attached to Brahman, such terms as Asthi Bhati priyam, Sat-chit-ananda are used in place of relativity when the mind is at the stage of running after something pleasing, satisfying. The reason is human mind is always craving for something. And he is promised Anandam. Note the words Avidya, Ajnanam in regard to these all mean this. This sloka says "Brahman" pervades everything. Brahman is the highest truth; even the term "Supreme Lord". Brahman-word is first used in 20. Brahman is Atman, ego body etc. Different pillow covers -- contents the same cotton. Even the cover is cotton. If you have got doubts test you may. "Brahman exists in all things." The material of the jar, the contents of the jar, the environment of the jar--everything is in Brahman. Lose the idea of separateness, distinctions.

How are you to do it is said in the next chapter. To understand 'in', science is needed. With science alone can there be philosophy; without science only religion.

The easiest in the world is to see God: c.f. Bala Yogi--of three years old! We don't decry them. They have their uses. Millions find solace in them. Let them. But their point is not truth.

## Chapter 2 State of Realization

(Joy of Self Realization)

Janaka said

2-1.Oh, I am spotless, tranquil, Pure Consciousness, and beyond Nature. All this time I have been merely duped by illusion.

(VSI)2-1.Oh, I am spotless, tranquil, Pure Consciousness, and beyond the objective world. All this time I have been merely duped by illusion.

I was thinking I was Ego, body, mind, but I am only that which is conscious of all these.

'I' is used here because you are most interested in that 'I' but it is shown that 'I' Aham comes and goes and that which is permanent is I-consciousness; beyond Prakriti-para or apara - physical and mental Prakriti (nature): (Study both psychology and physics and chemistry.)

"All this time" because I have been duped that I am the ego, body, mind etc. which comes and goes.

21. You cannot have the idea of reality without having the complimentary idea of unreality. Both rise and fall together. Therefore Brahman is neither real nor unreal.

2-2. As I alone reveal this body, even so do I reveal this universe. Therefore mine is all this universe, or verily nothing is mine.

(VSI)2-2. As I as knower alone reveal this body, even so do I reveal this universe. Therefore mine is all this universe, or verily nothing is mine.

mine - because everything is myself.

What is it that makes the body exist for you? It is awareness. Likewise with mind and universe. "Mine is all this Universe." The whole universe is mental; it is in mind; world is a concept, and the idea is in "me!"

Daily the 'I' is thought to be confined to the body; but know that the mind can't be confined to body etc. Think of it and then you come to know Mind is all this Universe.

"Verily nothing is mine" If you have universe in the mind, in Brahman; what is there to say that this is mine when there is nothing beside Brahman; when whatever is, is myself. c.f. deep sleep illustration, when everything is converted into mind.

Hence "All is mine" meaning;"nothing is mine". If God is everything, how can there be anything other than God. Hence Mounam (silence) is explained as Shantoyam Atman--Silence is this Name.

Therefore if God is everything, then there is nothing else than God. Lectures limit God: If you want to avoid conditioning God, either "keep quiet" or admit "non-duality." There is no room for two in this world; so death comes. God can't tolerate two persons hence death.

2-3. Oh, having renounced the universe, together with the body, I now perceive the Supreme Self through the secret of wisdom.

(VSI)2-3. Oh, having renounced the universe, together with the body, I now perceive the Supreme Self through wisdom received from my Guru.

Universe - as something separate. "Give up the idea of difference" That is what is meant by "Renounce" That is the value of Sanyas.

Renunciation must be the renunciation of the idea of separateness or difference.

Now what about the body? Body too is Brahman, for the Gnani, as the Universe, is equally Brahman. i.e. renounce the body as separate from Brahman.

Heaven and hell are side by side. Separation is agnan. Hence you have been asked to eat Brahman, drink Brahman, if you think you are eating payasam (pudding) you are in hell, in ignorance, in Agyan.

"Through wisdom" --i.e. wisdom consists in knowing Truth, that "All is Brahman," nondual. Mukti is always there and yet you don't know it, c.f. Gita 13-50. Sankara's commentary, "But to those whose reason, Buddhi, has turned away from external phenomena, who have secured the grace of the Guru and attained the serenity of the self (manas), there is nothing else so blissful, so well-known, so easily knowable, and quite so near as Brahman. Accordingly, the knowledge Brahman is said to be immediately comprehended and unopposed to Dharma. (Opposition is only duality.)

To think one's own body is an idea is a very difficult matter, and unless this is realized, you can't have any glimpse of truth. Hence Dehabhimana galithe etc. When the body is felt to be an idea, the whole universe naturally becomes an idea. Men of faith have so much of faith, that they will say that mountain is walking. Of course, faith is necessary at a certain stage. But faith is like poison at another stage.

2-4. As waves, foam, and bubbles are not different from water, so the universe emanating from the Self is not different from It.

(VSI)2-4. As waves, foam, and bubbles are not different from water, so the universe emanating from the Self is not different from It.

deals with the question of causality. "Universe emanating from the Atman" means universe being the effect from the Atman is not different from it. Analysis shows it. Analysis needs thinking. Wave has form; but where is the form in water? Where did the form come from? All that we can say is that the water (sea) is not different from the 'wave'. The world is the same as Atman, as sea produces waves, so Atman produces the world.

How are we to know this. Refer to V.5.

2-5. As cloth, when analysed, is found to be nothing but thread, so this universe, when analysed, is nothing but the Self.

(VSI)2-5. As cloth, when analysed, is found to be nothing but thread, so this universe, when duly considered, is nothing but the Atman.

analysed - there must be scientific analysis in the modern way.

this - not the world seen in dream or samadhi but this external world.

The method of analysis is the essence of scientific method, meaning 'inquiry.' Science tells you ultimately matter is a concept, and further we go, it is only an idea, a thought of the mind or Atman (in philosophy.) When you do not fully inquire, you can't know that this world is nothing but Atman. And those who do not want science, inquiry, advise people to resort to caves. Sarvan Khalvidam Brahma. If everything is Brahman, how can you give up anything? Can you give up anything? We ask (when we are talking of truth). (We admit retirement makes the mind calm. Do those who live in caves understand that the whole world is Atman?) Brahmaganam is quite different from Sadhanas and practices. That is the point.

Talking of the highest Brahman and then opining that you need not inquire is meaningless nonsense. Even as a method to get at Brahman analyze the universe. Talking is different from realization.

2-6. Just as sugar generated in sugar-cane juice is wholly pervaded by that juice, so the universe produced in me is permeated by me through and through.

(VSI)2-6. Just as sugar generated in sugar-cane juice is wholly pervaded by it (juice), so the universe produced in me is permeated by me through and through.

This can be understood only through the illustration of Jagrath, Swapna, Sushupti (waking, dream and deep sleep). The body is Pancha Bhouthikam, constituted of five elements. The elements become the body, the body becomes the five elements. All that is in dream, the body, ego, other objects etc. are in me, they are pervaded by me, through and through.

In waking all the five elements are pervading this body of mine just as they pervade the whole universe.

"Through and through" jug in water inside, outside, in and through the jug too. You have the mind only in dream.

Every day you have a taste, and you have a religion! There it is!!

2-7. The world appears from the ignorance of the Self and disappears with the knowledge of the Self, just as the snake appears from the non-cognition of the rope and disappears with its recognition.

(VSI)2-7. The world appears owing to the ignorance of the Self and disappears with the knowledge of the Self, even as the snake appears from the non-cognition of the rope and disappears with its recognition.

appears - as different from yourself.

The moment you know that the whole world is Atman, there is no snake. If you know the self, everything is

only Atman. The world is Atman but you have mistaken it for something else. You think you are imprisoned within this body; but really the self, mind, atman, awareness is within and without the body. Hence widen your heart, mind, your self.

2-8. Light is my very nature; I am no other than light. When the universe manifests itself, verily then it is I that shine.

(VSI)2-8. Light is my very or inmost nature; I am no other than that. When the universe manifests itself, verily then it is I that shine.

"Light is my very nature" means "I am of the nature of knowing"

Existence of God means my mind is thinking of God. God depends on Me thus.

Why should sloka 5 speak of "this universe" if it is of no consequence? It is the essence of philosophy--that is the relevancy. It is this Universe that bothers you, and so stand on this universe with a firm foot and inquire; Don't fly to Atman, kicking this universe behind! That is not the way to Brahmagnanam, to truth.

Till we know Atman, we have only the mind and its ideas. If you do not go even to ideas, it is Realism. If you stop at ideas, it is only vijnanavada or Idealism or Hegelianism.

If you go beyond ideas and mind, it is nothing but Atman. 13th chapter of Gita says only this: "inside and outside Prakriti (Nature) everywhere is only Atman."

Light - Knowledge, the capacity to know, the mind itself lights up, i.e, makes you aware, of any thought, idea or object.

"When this universe manifests itself, verily it is I that shine. I am the seer, and what appears is myself. c.f. dream experience.

Analyze the universe in the waking state and then you will understand this.

We mistake body to be matter and everything else as mind. Johnson (Samuel) thinks his body is matter; he could not understand that his body is an idea. Everything else is Brahman except you woman and me, says Lekraj! If everything is Brahman why do you want anything.

2-9. Oh, the universe appears in me, conceived through ignorance, just as silver appears in the mother of pearl, a snake in the rope, and water in the sunbeam.

(VSI)2-9. Oh, the universe appears in me, conceived through ignorance, just as silver appears in the mother of pearl, a snake in the rope, and water in the sunbeam.

You see water when there is a reflection of the light on the sand. Mirage. In dream everything is in me, because the universe of dream is in my mind, and yet different, likewise in the waking state, the whole universe only appears in me only--use your commonsense in the waking state. Because we are attached to body we think the Universe to be real and not an appearance is in dream.

Vikalpitham - idea, imagined.

The little insanity which is ever present in all imaginations is what Vedanta calls Agnan. Be truthful with a vengeance! That is the only condition for Vedanta. Otherwise, have anything you like and be happy, but don't mislead others. "Rupyam Sukthow," the point here is that what you have (in this universe) is only an appearance, since it changes every second, at no time is it unchanging; then where has it gone? Science is more powerful than theories. One bomb thrown will convince you most than anything else. Rupyam sukthow - as silver appears in the Mother of pearl for the time being.

Science wants to know how the changes happen. How do you know this is a mirage, this is only a silvery appearance in the pearl except through science, inquiry.

Is body Mithya (illusion)? Is eating illusion? To say so is easy but to know it is difficult.

2-10. Just as a jug dissolves into clay, a wave into water, or a bracelet into gold, so the universe which has emanated from me will dissolve into Me.

(VSI)2-10. Just as a jug dissolves into earth, a wave into water, or a bracelet into gold, so the universe which has emanated from me will dissolve into Me.

into me - just as in dream.

This is absolutely avastatraya. Dissolution of the universe, daily, in sleep, in me, as it has emanated from and in Me, in the making. c.f. 4 padas illustration of the Upanishads. The waking is converted into dream state and the dream is converted into sleep. We do not know this because we do not know that matter is an idea and again we are afraid that our body will go, our ego will go. How can we tolerate it. Death is the cure for it.

In 10 there is an appeal to your personal experience. Ideas become realities--that is the doctrine. c.f. The engineers conceived the idea first and then they take the form of the building. You have some ideas, and you go on thinking birth after birth, you get them realized or concretized. Thought becomes actuality. That is Karma. As you think so shall you reap.

2-11. Wonderful am I! Adoration to myself who know no decay and survive even the destruction of the world, from Brahma down to a clump of grass.

(VSI)2-11. Wonderful am I! Adoration to myself who know no decay and survive even the destruction of the world, from Brahma down to a clump of grass.

The wonder consists in the disappearance of the Universe in Me. It starts with the Universe. I survive even the destruction of the world, because I witness the death of other things. Hence "wonderful am I". All religion is swallowed up by me and all religion equally emanates from me. And hence "I must be worthy of adoration." I have not seen my death. I see only the death of others.

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

(VSI)2-12. Wonderful am I! Adoration to myself who, though with a body, am One, who neither go anywhere nor come from anywhere but abide pervading the universe.

I am the One witness neither going or coming--going and coming are ideas only in Me.

If you confine yourself to waking state only, science is necessary to understand that ultimately everything is idea, imagination only. "Pervading the universe" i.e. wherever the ideas go; the ideas do not go anywhere; they are only in your mind only. Thus you pervade the universe. This verse too ends with the term "universe". The universe is the hinge.

There is no part of the universe in which you are not, the mind is not. Then how can you speak of the universe at all?

Imagination itself is Mind, Brahman; and where Brahman alone is in mind and ideas and universe. Where is the universe then?

"Philosophy is not, as the naturalist is inclined to think, mere word-spinning, nor verbal acrobatics but an intellectual necessity." F.R. Thompson.

"We have had enough of authority. Realization comes from thinking. The glory of man is that he is the thinking being."

"Have something to say for yourself. Do not cling to old superstition. Be ever ready for new truths. Each man is perfect by his nature. Prove that God is living."

"Gnan teaches that the world should be renounced but not abandoned. Sympathize with those who cannot follow reason. Great dangers lie in authoritarianism. Vedanta teaches that realization consists 'here and now.' Make your children strong, from their very childhood, let them stand on their own legs, bold all-conquering and let them learn the glory of the soul which Vedanta alone teaches.

"There is no such thing as cause and effect."

"I cannot take belief as a basis. That is atheism."

"Where no bondage (Agnam) there is no cause and effect." -Europe cannot understand this.

It has become a part of our nature to quote authorities.

The free never became bound. No bondage, no liberation.

"It is illogical to ask how the free became the bound." How did Maya come?

Science and religion are both helps to get us out of bondage."(Swami Vivekananda) i.e. Kshetra and Kshetragna

"only religion is the more ancient and we have the superstition that religion is holy."

"In nature there is no such division as internal and external." ..Swami Vivekananda

c.f. Gita 13-30. Science is to show the oneness.

c.f. page 25 - As cloth when analysed etc.

"Be steady in the pursuit of Truth"--then alone is this possible - c.f. Those who are not strong cannot have it.

says Katha Up.

The disentangling of cause and effect is a huge problem in mental thinking. Buddhi functions only where there is duality. Briha.Up. is the greatest book in the world. Mandukya is sarva vedanta sara samgraham (the essence of the epitome of all Vedas). c.f. How Vedanta is taught in the Chandogya Upanishad.

The first thing a child thinks, What is it?

It is based on genuine psychology. What is the first thought of the child? Even when the child is three years old, it does not think of "I or me." They talk as third persons, pointing out with their fingers. What is it they point out to? They point to the body only. The external or the objects of Drsyam first attracts the mind.

It is our surroundings, environments, objects again seen, which tell you that you are awake, i.e. object produces a reaction in you.

Without Mithya or Maya or Drsyam, Drik is very difficult to explain. If you think any thought, you are obliged to think in terms of objects, or Drsyam. This is Maya.

The value of Maya--this drsya reaction consists in making you think of Atman or Brahman. Thus Maya serves as a stepping stone toward truth.

Thus Maya or Drsya is the point with which we are to start. What is it that sees, that wants, that sees, etc--the chain of inquiry proceeds till you come to the Drik. What is it that derives satisfaction?

When you get disappointed with body you go to the seer of the body. Science can't go further. It is based on genuine psychology. Kshetra is the first thing for Gnan.

"The end and aim of all sciences is to find unity." Swami Vivekananda (though science does not find it).

Science forces you to attain unity. This is best illustrated in Brihadaranyaka.

Then we come to the Brihadaranyaka position. "What is that One?" How do I get the idea of unity, when we are in and fond of variety, manifoldness? How do we come to unity idea.

Supposing there is only one thing, we have; or suppose we have only "whiteness"--could you have an idea of unity or whiteness? When there is one whiteness, Vedanta asks "Could you have any sense of the idea of the color itself?

Every idea implies a contradiction and your idea of variety too. Color is understood as contrasted with colorlessness. Variety is understood in contradiction to unity.

Hence analyze the world as a piece of cloth is analysed and is found to be cotton--so do with the universe, drsyam, Maya, and then you arrive at the conclusion that it is all mind, Atman, non-dual Brahman.

Hence don't take anything for granted. A guru is needed to direct you, to tell you whether you have gone to the truth, real Benares, and Kailas. We don't depend on intuition.

And Ashtavakra and its scientific, analytic method, which seeks only Tatvam and not matam or intuitions.

The Truth is found only in the Unity of Experience--Kshetra and Kshetragna, that Kshetra is from Kshetragna; when you know Kshetra and Kshetragna together, you have "gnana." You must have the sraddha to get to the very root of the matter; don't say "I know, I know" c.f. Gita 13th chap. verse 15 and 30. Sraddha is preparation for such and hence its importance.

It is necessary and natural for the human mind to proceed from Kshetra, Drsyam, objects, body; but go ahead. No use of starting with Soul, God etc. in philosophy. It is all religion, intuition, imagination, non-scientific. c.f.

Upanishads, how Indra taught. Water is Brahman etc. Fire is Brahman, till you come to whatever you see is Brahman.

Kshetragna is not to be imagined, but proved, realized. Do not assume Kshetragna, as the Dwaitins hold. If you give up Kshetra, you will have religion. If you have Kshetra, you will get truth.

Panchadeshi and Vivekachudamani also insist on the study, and analysis of Drsyam i.e. science has utmost value. c.f. Ashtavakra, page 20-33 which deals with Kshetra the universe. If you give up Kshetra, you will have only religion, if you have Kshetra, it is philosophy. Only after 33, have you 'I'--"Glorious am I, Salutations unto me" the Drik, the Atman--non-dual--Unity in Brahman.

Always ask for proof if you want to know Vedanta. The strength of all religions is that you can't disprove their dogmatic statements. But Vedanta wants you not to believe anything without proof.

c.f. Madhu Vidya of Brih.Up. "Show here." Proof is possible in Drsyam. Page 396-404. This is "Madhu" for that etc. that all are interdependent i.e. even in drsyam ultimately, there is one substance.

How to verify or prove. Ashtavakra deals with it.—"As cloth when analysed...so when Drsyam is analysed it resolves into Drik. The Universe idea must be there, before 'I' can come in--i.e. Only in Kshetra does the ego exist.

Kshetragna is derived from the Kshetra or Drsyam or body. Know Kshetra, and then know the knower of Kshetra. Give up Universe and there is no philosophy.

2-13. Wonderful am I! Adoration to myself! There is none so capable as I, who am bearing the universe for all eternity without touching it with the body.

(VSI)2-13. Wonderful am I! Adoration to myself! There is none so capable as I, who am bearing the universe for all eternity without touching it with the body.

"for all eternity" - in contrast to the ephemerality of objects seen, the Seer ever remains there.

Who are you? I who am bearing the Universe, without touching it with the body. Does the snake touch the rope in the "rope/snake"? It is only your imagination--or mirage-water in the sandy plain or just like a dream.

2-14. Wonderful am I! Adoration to myself who have nothing or all that is thought and spoken of.

(VSI)2-14. Wonderful am I! Adoration to myself who have nothing or all that is thought and spoken of.

All that is thought of and spoken of (i) I am imagining a body. I have created a God and am doing Namaskar. i.e. Jivatma and Paramatma (Soul and God). (ii) The whole world is my creation i.e. Prakriti. All three--Jiva, Paramatman and Prakriti,--all are Prakriti, Maya, drsyam. c.f. In dream everything is Kshetra.

The Kshetra is to be converted into Kshetragna, and then the adoration to "Myself".

2-15. Knowledge, knower, and the knowable -these three do not exist in reality. I am that stainless Self in which this triad appears through ignorance.

(VSI)2-15. Knowledge, knower, and the knowable -these three do not exist in reality. I am that stainless Self in which this triad appears through ignorance.

Gnanam. (i) Consciousness or knowledge of an idea or object, Drsyam (ii) That which is gna (essence of Kshetra) or the essence of knower, essence of your dream--is mind. e.g. lion, running, and your fear, all are mind or Gna swarup only.

"Knowledge, knower and knowable"--do not really exist in truth; for all the Triputi, i.e. knower knowledge and known, disappear in deep sleep.

How do you know reality? All are thoughts, ideas, you have to know and secondly that all ideas disappear in sleep; hence they are not the reality.

2-16. Oh, the root of misery is duality. There is no other remedy for it except the realization that all objects

of experience are unreal and that I am pure, One, Consciousness, and Bliss.

(VSI)2-16. Oh, duality is the root of misery. There is no other remedy for it except the realization that all objects known are unreal and that I am the One, all pure Intelligence and Bliss.

2-17. I am Pure Consciousness. Through ignorance I have imposed limitations upon myself. Constantly reflecting in this way, I am abiding in the Absolute.

(VSI)2-17. I am Pure Intelligence. Through ignorance I have imposed limitations upon myself. Constantly reflecting in this way, I am abiding in the Absolute.

intelligence - i.e. knowing, awareness this way - this is given as a practical exercise to achieve Gnana.

2-18. I have neither bondage nor freedom. Having lost its support, the illusion has ceased. Oh, the universe, though existing in me, does not in reality so exist.

(VSI)2-18. I have neither bondage nor freedom. The illusion, having lost its support, has ceased. Oh, the universe, though existing in me, does not in reality so exist.

in me -in the atman as in a dream.

in reality - but as an appearance, an idea.

2-19. I have known for certain that the body and the universe are nothing and that the Self is Pure Consciousness alone. So on what is it now possible to base imagination?

(VSI)2-19. I have known for certain that the body and the universe are nothing and that the Atman is only Pure Intelligence. So on which now can superimposition be possible?

Nothing - not realities (this does not mean non-existent!)

Intelligence - undifferentiated mental, i.e. cannot be perceived even internally as an object.

possible - How can ideas be superimposed when there is no basis for them, when there is no second thing to receive them? As in a dream the superimposition of world is not real because Atman is everywhere.

2-20. Body, heaven and hell, bondage and freedom, as also fear, all these are mere imagination. What have I to do with all these-I whose nature is Pure Consciousness?

(VSI)2-20. Body, heaven and hell, bondage and freedom, as also fear, all these are mere imagination. What have I to do with all these-I whose nature is Chit?

Body - materialism; hell- religion; fear - of death; Imagination i.e. ideas, mental constructions, which come and go, unreal.

Chit - i.e. their seer, their knower, Mind.

2-21. Oh, I do not find any duality. Even the multitude of human beings, therefore, has become like a wilderness. To what should I attach myself?

(VSI)2-21. Oh, I do not find any duality. Even the multitude of human beings, therefore, has become like a wilderness. What should I attach myself to?

beings - this includes himself.

become - only when he thinks about it.(not suddenly).

Wilderness: where there are no signs or paths and only confusion arises.

Better translation of verse 2-21:

Even when I am in the midst of a multitude of human beings, even then I do not find any duality for I know all these bodies to be only mind ultimately.



2-22. I am not this body, nor have I a body. I am not jiva, I am Pure Consciousness. This indeed was my bondage that I had thirst for life.

(VSI)2-22. Neither am I this body, nor is the body mine. I am not jiva, I am Chit. This indeed was my bondage that I had thirst for life, the life of the ego and the body of which the seed is the I; or that I was attached to embodied existence.

Jiva - the personality.

Chit - The seer of the personality; or consciousness, without reference to object.

thirst for life - i.e. the life of the ego and the body of which the seed is the I.

2-23. Oh, in me, the limitless ocean, on the rising of the wind of the mind, diverse waves of worlds are produced forthwith.

(VSI)2-23. Oh, in me, the limitless ocean, diverse waves of worlds are produced forthwith on the rising of the wind of the mind, that which moves mind or that which produces worlds as in dream.

Mind - as soon as thoughts come.

wind of the mind - that which moves the mind, or that which produces worlds as in dream.

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

(VSI)2-24. With the calming of the wind of the mind in the infinite ocean of myself, the ark of the universe of jiva the trader, unfortunately meets with destruction. The ego and its world of objects are created by the mind, as in dream, and must vanish when the mind is still.

trader - sea-traveling merchant. destruction: i.e. the ego disappears, (as in sleep)

The ego and its world of objects are created by the mind, as in dream, and must vanish when mind is still.

2-25. How wonderful! In me, the shoreless ocean, the waves of individual selves, according to their nature, rise, strike each other, play for a time, and disappear.

(VSI)2-25. How wonderful! In me, the shoreless ocean, the waves of individual selves, rise, strike each other, play for a time, and disappear, each according to its nature

Strike - the movement, conflict and changes among individuals constantly occurring. Similarly ideas in dream are created and dissolved after being active for a while. disappear - individuals are daily being born and daily dying like ideas in the mind; nature - there is immense variety in Nature

### **Chapter 3: Seekers Steps** (Test of Self Realization)

Astavakra said:

3-1. Having known yourself as really indestructible and One, how is it that you, knower of the Self and serene, feel attached to the acquisition of wealth?

(VSI)3-1. Having learnt the concept of yourself as really indestructible and One, how is it that you, serene knower of the Self, feel attached to the acquisition of wealth?

Self - You know intellectually what are the characteristics of Self but you have yet to consistently realize them. There are two stages or knowing it, first forming an idea, second, becoming identified with it.

wealth - It is not enough to read books, not enough to interpret scriptures, one must fearlessly apply one's knowledge.

3-2. Alas, as greed arises from the illusion of silver caused by ignorance of the mother of pearl, even so arises attachment to the objects of illusory perception from ignorance of the Self.

(VSI)3-2. Alas, as greed arises from the illusion of silver caused by the ignorance of the pearl oyster, even so does the attachment to the objects of illusory perception arise from the ignorance of the Self.

silver: the ignorance arises from twofold cause, first, the silver is regarded as a second thing, second, you have the desire for silver.

3-3. Having known yourself to be That in which the universe appears like waves on the sea, why do you run about like a miserable being?

(VSI)3-3. Having known yourself to be That in which the universe appears like waves on the sea, why do you run about like a miserable being?

That - Brahman is indescribable by any other word than That.  
appears - Though the waves appear to be different from the sea, in essence they are the same. The men appear different from each other, in essence they are not: they are one.

being - Just as the waves are still water, whether they sink and disappear or rise and are active, so everything is Brahman whether it is seen or not, kept or lost, gained or not gained.

3-4. After hearing oneself to be Pure Consciousness and surpassingly beautiful, how can one yet be deeply attached to sensual objects and thus become impure?

(VSI)3-4. After hearing oneself to be Pure Intelligence and surpassingly beautiful, how can one yet be deeply attached to lust and become unclean?

beautiful - no flaw, no defect exists there, hence it is the most attractive of all.

lust - lust is connected with that part of the body that is most unclean.

unclean - fall into ignorance and duality?

Ashtavakra himself when a student once had some thoughts of a woman being beautiful and suddenly awakened asking himself, "I am a seeker after Brahman above all else. Why then am I making more of sex?" He analysed himself and thus checked the beginning of lust. He then decided to marry so as to confine his sex thoughts to one person only, and from that point to strive for gnana and final conquest of sex.

3-5. It is strange that the sense of ownership should still continue in the wise one who has realized the Self in all, and all in the Self!

(VSI)3-5. It is strange that the sense of ownership should still continue in the sage who has realized the Self in all, and all in the Self!

Sage - This refers to the so-called sages, who are really yogis and mystics, who are the heads of ashrams and institutions or organizations, who pretend to be indifferent to money, world etc. but through agents or sarvadiikaris continue to own possessions.

Self: He has not gained the highest realization, but is trying to get it. Hence he is occasionally troubled by lapses into regarding possessions and women not as ideas, but as realities. He knows the truth intellectually and has only partially realized it. He is still in the stage of a seeker. He is not a Gnani.

3-6. It is strange that one abiding in the supreme non-duality and intent on liberation should yet be subject

to lust and weakened by the practice of amorous pastimes!

(VSI)3-6. It is strange that abiding in the supreme non-duality and intent on finding liberation, one should yet be subject to lust and unsettled by having recourse to amorous pastimes!

abiding: One who is still a seeker, but knows truth intellectually.

Unsettled: unsettled mentally.

Pastimes : Indian sastras say there are seven kinds of sex intercourse, even looking at a woman for instance, or merely thinking of her, just as modern psycho-analysis declares. Even smiling at her is a kind, even memory of sex intercourse is a kind.

3-7. It is strange that knowing lust to be an enemy of Knowledge, a man who has grown extremely weak and reached his last days, should yet be eager for sensual enjoyment!

(VSI)3-7. It is strange that knowing lust to be an enemy of Knowledge, a man who has grown extremely weak and reached his last days, should yet be eager for sexual enjoyment!

enjoyments: Lust is so difficult to overcome that mere intellectual knowledge of Vedanta is not enough; you must practice every day the Oneness, the non-duality wherein sex, as a second thing vanishes, otherwise lust won't go.

3-8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the transient, and who longs for emancipation, should yet fear dissolution of the body!

(VSI)3-8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the transient, and who longs for emancipation, should yet fear emancipation itself because he will lose his ego!

itself, - (add) because he will lose his ego. Gaudapada also brings out this point. He wants pseudo-emancipation where the I is satisfied, like the dualists.

3-9. Feted and feasted or tormented, the serene person ever sees the Absolute Self and is thus neither gratified nor angry.

(VSI)3-9. Feted and feasted or spurned, the serene person ever sees the Absolute Self and is thus neither gratified nor angry.

tormented: all these things are only the mind's picture. It is the Mind that has appeared in these forms. The sage recognizes all of them as being only Brahman.

serene - highly intelligent one.

angry - both these emotions are based on duality.

3-10. The high-souled person witnesses his own body acting as if it were another's. As such, how can he be disturbed by praise or blame?

(VSI)3-10. The high-souled person witnesses his own body acting as if it were another's. As such, how can he be disturbed by praise or blame?

another's: This is the universal gnana-yoga practice exercise given to all beginners to get rid of body-idea. The other exercise to see all bodies as Mind, as Self, is much more advanced. In dream we may have different appearing bodies, such as king, etc. thus showing us our bodies objectively. So we have to regard our body as somebody else's, that we are looking at it as an outsider. Vedantically, the body is a drsyam as much as anything else.

3-11. Realizing this universe as mere illusion and losing all curiosity, how can one of steady mind yet fear the approach of death?

(VSI)3-11. Viewing this universe as mere illusion and losing all wonder thereat, how can one of enlightened mind fear even the approach of death?

illusion - appearing to be real. Maya such understanding can come only when you know world to be mental, otherwise it is impossible.

steady - A seeker may occasionally feel the world is idea, unreal, etc. but he often lapses therefrom: this is not enough. He must steadily, permanently, regard the world for what it is.

3-12. With whom can we compare that greatsouled one who is content with Self-knowledge and does not hanker even after liberation?

(VSI)3-12. With whom can we compare that greatsouled one who is content with Self-knowledge and does is desireless even in disappointment?

3-13. Why should that steady-minded one who knows the object of perception to be in its very nature nothing, consider one thing acceptable and another unacceptable?

(VSI)3-13. Why should that steady-minded one who knows the object of perception to be in its very nature nothing, consider this fit to be accepted and that fit to be rejected?

nothing: nothing real, nothing other than Brahman

rejected: It is impossible to reject anything, as all is Brahman; we can get rid of Brahman. However the seeker may get up such a code, whilst he has not attained, for practical but not philosophical purposes.

3-14. He who has given up worldly attachment from his mind, who is beyond the pairs of opposites, and who is free from desire-to him no experience coming as a matter of course causes either pleasure or pain.

(VSI)3-14. To him who has given up worldly attachment in his mind, who is beyond the pairs of opposites, and who is free from desire-any experience coming as a matter of course does not cause either pleasure or pain.

in his mind: renunciation should be mental, otherwise it indicates that you are deluded into believing the body to be real, not an idea.

pairs of opposites: If you have duality, you will always be faced by pairs of opposites. Only in non-duality is one exempt from them.

desire- because desire means duality.

course - does not seek them out or run after them.

#### **Chapter 4: Seekers Experience** (Glorification of Self Realization)

Janaka said:

4-1. Oh, the man of understanding, the knower of the Self, who plays the game of life has no similarity to the deluded beasts of burden of the world.

(VSI)4-1. Oh, intelligent-minded the knower of Self, who plays the game of enjoyment has no similarity to the deluded beasts of the world.

enjoyment: If pleasant things come to him, he accepts them and enjoys them but all the same he sees through their unreality. He does not run after them like the deluded who take them to be real and hence strongly want them.

4-2. Oh, the yogin does not feel elated abiding in that state which Indra and all other gods hanker after and thus become unhappy.

(VSI)4-2. Oh, the Yogi does not feel elated abiding in that position which Indra and all other gods hanker after or not attaining it become unhappy.

Yogi- He does not get carried away by extremes, nor jubilating if he becomes a king and not feeling depressed if he does not, because he knows everything to be Brahman. Hence he remains even, calm.

4-3. Surely the heart of one who has known the Self is not touched by virtue and vice, just as the sky is not touched by smoke, even though it appears to be.

(VSI)4-3. The heart of one who has known That is not touched by virtue and vice, just as the sky is not touched by smoke, even though it appears to be.

virtue - Virtue implies vice, when you think of one you have to think of the other, hence duality. Virtue is the thorn to pull out another thorn of vice. But both are Brahman to the sage who has risen to the level of non-duality.

4-4. Who can prevent that great-souled one, who has known this entire universe to be the Self alone, from acting spontaneously?

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

alone: The sage identifies himself with everything.

pleases - He will not live in such a way as to show that he has changed or to distinguish himself from the rest. Doing "as he pleases" means he takes the greatest pleasure in doing good and in making others happy. He does not want anyone to recognize that he is a gnani. The word here given as 'pleases' in the Sanskrit is passing, not active, so it means not deliberate purpose but acceptance calmly.

4-5. Of the four kinds of created beings, from Brahma down to a clump of grass, it is the wise one alone who is capable of renouncing desire and aversion.

(VSI)4-5. Of the four kinds of created things, from Brahma down to a clump of grass, it is the wise one alone who is capable of renouncing desire and aversion.

kinds: The four kinds of origin, seed, eggs, etc, indicating the four groups of plants, insects, animals and man.

aversion: Because such differences indicate belief in duality. How can the sage give anything up when he knows all to be Brahman? He is always equal-minded.

4-6. Rare is the man who knows the Self as One without a second and as lord of the universe. He does what he considers worth doing and has no fear from any quarter.

(VSI)4-6. Rare is the man who knows the himself as One without a second, the lord of the universe. He does what he knows and has no fear from any quarter.

second: like himself.

Universe: The two things--self and universe--must be there and yet you must see the oneness only. He identifies himself with both God and world, he is both God and world.

knows: He acts according to his knowledge of external matters, or as he feels inclined to do.

The meaning of the first sentence (of verse 6) is: "The non-dual atman is the same as the universe."

## Chapter 5: Nature of the Universe

### (Four Ways to Dissolution)

Astavakra said:

5-1. You are free from contact with anything whatsoever. Therefore, pure as you are, what do you want to renounce? Destroy the body-complex and in this way enter into the state of dissolution.

(VSI)5-1. You have no attachment with anything whatsoever. Therefore, pure as you are, what do you want to renounce? Destroy the body-complex and even thus enter into the state of dissolution or thy own Self.

contact - as pure mind, as drik, you have no relation with drsyam, you are non-dual.

Dissolution: When you know universe to be an idea, you are dissolving it into your mind; it is not the blankness of samadhi, not-seeing the world, not sleep. World is Brahman and must be seen as such.

Complex: of material things, the totality of the world; have no relation with drsyam, you are non-dual.

5-2. The universe rises from you like bubbles rising from the sea. Thus know the Self to be One and in this way enter into the state of dissolution.

(VSI)5-2. The universe rises from you like bubbles rising from the sea. Thus know the Atman to be One and enter even thus into the state of Dissolution.

universe - The philosopher has to deal with the universe and explain it, not refusing to see it. Here it is explained.

bubbles - dream world rises out of deep sleep, and the waking world out of dream, just as bubbles rise from water; hence universe is like a bubble (but even the bubbles are Brahman, never forget).

Dissolution: The next stage is to know the essence of all ideas, Atman. Here you find yourself in the universe and vice versa. World is Brahman hence indissoluble, so it is your ideas of it that dissolve, not the universe in itself.

5-3. The universe, because it is unreal, being manifested like the snake in the rope, does not exist in you who are pure, even though it is present to the senses. Therefore in this way enter into the state of dissolution.

(VSI)5-3. The universe, being manifested like the snake in the rope, does not exist in you who are pure, even though it is present to the senses, because it is unreal. Thus verily you enter into the state of dissolution of all forms into their primal Element, of the idea of the reality of the world's form.

senses : like the snake in the rope, it has an appearance and is therefore not to be denied.

unreal - laya. Science has proved world is maya: it is a fact, not belief.

dissolution (add) of all forms into their primal element, of the idea of the reality of the world's form.

5-4. You are perfect and the same in misery and happiness, hope and despair, and life and death. Therefore in' this way enter into the state of dissolution.

(VSI)5-4. You are perfect and equanimous in misery and happiness, hope and despair, and life and death. Therefore even thus do you attain the state of dissolution in the universe and not away from it, as in samadhi or the next world.

death - These are the inseparable dualities of life but when you see yourself in them and then in yourself you keep your equanimity.

Dissolution (add) in the universe and not away from it, as in samadhi or the next world.

## Chapter 6: What is Real Knowledge (The Higher Knowledge)

Janaka said:

6-1. Boundless as space am I, and the phenomenal world is like a jar; this is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

(VSI)6-1. Boundless as space am I. The phenomenal world is like a jar in space. This is Knowledge. So it has neither to be renounced by asceticism nor accepted as real nor dissolved in samhadi.

space - The self is indescribable but as an illustration only, it is likened to space.

jar - This is to show that the I is greater than the world, if you think in terms of space: but note that the world is not ignored all the same.

renounced - as different from Me.

dissolved - because it is yourself.

"This is knowledge: it has neither to be renounced nor accepted nor destroyed" refers to the world. Nothing need be given up. The absence of the world is not Gnan, knowledge. That is merely Yoga or sleep. The world must be seen before knowledge can be got. The world must be seen to be an idea, and to achieve this you must first examine, see the world. Yogi is only a practitioner, is following a useful lower stage, but he can't get knowledge. His flashes of illumination are mere steps, not the Gnan.

6-2. I am like the ocean and the universe is like the wave; this is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

(VSI)6-2. That I am like the ocean and the phenomenal universe is like the wave. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

Phenomenal : "the world of nature" in original.

This verse thinks in terms not of space, as previous one, but of substance. Of what stuff am I made? This can be learnt by knowing, analyzing the phenomenal world, and finding it to be the same stuff as yourself.

6-3. I am like mother of pearl and the illusion of the universe is like silver; this is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

(VSI)6-3. I am like the pearl-oyster; and the world-ideation is like the superimposed idea that it is silver. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

Mind creates the form of the world, the senses see it, the I sees it, yet it is only idea.

Hence world-existence needs no explanation when it is unreal, uncreated, uncaused. Hence futility of seeking cause.

6-4. I am indeed in all beings, and all beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

(VSI)6-4. I am indeed in all beings, and all beings are in me. This is Knowledge. So the universe has neither to be renounced nor accepted nor destroyed.

in me - similar sentence in Gita. This is the last stage which is beyond all religion, all yoga.

accepted: acceptance can only occur when a second thing is recognized.

## **Chapter 7: Practical Life and Knowledge** (Nature of Self Realization)

Janaka said:

7-1. In me, the boundless ocean, the ark of the universe moves hither and thither impelled by the wind of its own inherent nature. I am not impatient.

(VSI)7-1. In me, the boundless ocean, the ark of the universe moves hither and thither impelled by the wind of its own nature. I am not impatient.

thither: i.e. appears and disappears daily as I sleep or wake.

nature - The same substance appears in various forms, according to the combinations it passes through.

impatient - knowing he is the changeless Brahman he is ever calm

7-2. In me, the limitless ocean, let the wave of the world rise or vanish of itself. I neither increase nor decrease thereby.

(VSI)7-2. In me, the limitless ocean, let the wave of the world rise or vanish of itself. I neither increase nor decrease thereby.

Itself - the gnani does not mind this because he knows that everything which comes and goes is still himself, Brahman, he never loses sight of this fact.

thereby - My mind does not grow when it becomes the Himalayas in dream nor does it diminish when it becomes a seed seen in dream. Similarly in waking: there is the indestructibility of atoms energy, etc.

thereby - The gnani does not mind this because he knows that everything which comes and goes is still himself, Brahman, he never loses sight of this fact.

7-3. In me, the boundless ocean, is the imagination of the universe. I am quite tranquil and formless. In this alone do I abide.

(VSI)7-3. In me, the boundless ocean, is the imagination of the universe. I am highly tranquil and formless. In this alone do I abide

Abide: - on the atman, which is immortal, do I rely.

imagination: either in the sense that scientific analysis of sense-perception shows or in the sense that dream experience reveals; i.e. a construction of the mind.

7-4. The Self is not in the object, nor is the object in the Self which is infinite and stainless. Thus It is free from attachment and desire, and tranquil. In this alone do I abide.

(VSI)7-4. The Self is not in the objects, nor is the object in That which is infinite and stainless. Thus It is free from attachment and desire, and is tranquil. In this alone do I abide.

objects: when you think only of their forms, you are on an inferior viewpoint; there is no separate object in reality.

THAT - when you think of them as being non-separate from That.

attachment, desire, - Those are dependent on duality.

7-5. Oh, I am really Consciousness itself. The world is like a juggler's show. So how and where can there be any thought of rejection and acceptance in me?



(VSI)7-5. Oh, I am really Intelligence itself. The world is like a juggler's show. So how and where can there be any thought of rejection and acceptance in me?

Show - those that do not know the truth, think it is real.  
Intelligence - pure awareness, devoid of all objects.

## **Chapter 8: Bondage and Liberation** (Practical Life and Knowledge)

Astavakra said:

8-1. It is bondage when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.

(VSI)8-1. It is bondage when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.

bondage - to ideas, its own imagined creations  
anything - because such action implies belief in duality.

8-2. Liberation is attained when the mind does not desire or grieve or reject or accept or feel happy or angry.  
(VSI)8-2. It is liberation is attained the mind does not desire or grieve or reject or grab or feel happy or angry, i.e. when it is in oneness.

angry - i.e. when it is in oneness.  
This verse can be interpreted in two ways, first yogic, ethical, or mystic; second philosophic or truth. In the latter, giving up desire is giving up a second thing.

8-3. It is bondage when the mind is attached to any sense experience. It is liberation when the mind is detached from all sense experiences.

(VSI)8-3. It is bondage when the mind is attached to any particular senses. It is liberation when the mind is attached to any of the senses.

bondage: i.e. to a second thing.  
attached, - through the aham, the I.  
senses - i.e. sense-objects, whether internal imaginations or external objects. Thus the senses operate both internally and externally.

8-4. When there is no 'I', there is liberation; when there is 'I', there is bondage. Considering thus, easily refrain from accepting or rejecting anything.

(VSI)8-4. When there is no 'I', there is liberation; when there is 'I', there is bondage. Considering thus, easily refrain from accepting or rejecting anything.

liberation: this word is interpreted by religious men as after-death heaven, mystics interpret it as samadhi, but in Vedanta "liberation" means Gnanam.

anything - Every kind of like or dislike is based on the ego, for it means "I like this" or "I dislike that." People take the 'I' as standard of reference. They feel the external world is there: consequently "Where there the I, there is bondage, when there is no I, there is liberation." Liberation here means knowledge of truth!

## Chapter 9: Detachment

(Detachment)

Astavakra said:

9-1. Duties done and not done, as well as the pairs of opposites-when do they cease and for whom? Knowing this, be desireless and intent on renunciation through complete indifference to the world.  
(VSI)9-1. Duties done and not done as well as the pairs of opposites-when do they cease and for whom? Knowing this, be desireless through complete indifference to the world.

indifference - The yogis misinterpret this to be running away, but philosophic interpretation is keeping the idea of the I out of life.

9-2. Rare indeed, my child, is that blessed person whose desire for life, enjoyment, and learning have been extinguished by observing' the ways of men.

(VSI)9-2. My child, who is that blessed person who desires to live, to enjoy and to know have been extinguished by observing' the ways of men and their worthlessness or by observing the world show.

men (add) and their worthlessness.

He rates life at its proper value by having seen its transiency, etc.

9-3. The wise man becomes calm by realizing that all verily is vitiated by the threefold misery and is transient, unsubstantial, and contemptible, and should be rejected.

(VSI)9-3. A wise man becomes quiet by realizing that all this is vitiated by the threefold misery and is transient, unsubstantial, and contemptible, and worthy to be rejected.

quiet - because no effort is needed for attainment as it is not a second thing.

Where there is only One you may remain inwardly quiet but outwardly active in service, that is helpful to others. This is not to be confused with Yogic quietism.

threefold: - mental, physical and cosmic, (beyond man's control such as earthquakes)

unsubstantial - only an idea: as the mango eaten yesterday has no more 'substance' for you, being only a memory-idea.

contemptible - the uglinesses in life arouse disgust.

9-4. What is that time or that age in which the pairs of opposites do not exist for men? One who, quitting those, is content with what comes of itself attains perfection.

(VSI)9-4. What is that time or that age in which the pairs of opposites do not exist for men? One who, quitting those, is content with what comes of itself quits these and attains perfection.

men - Only when you know the truth which can happen at any age do these opposites get transcended. Man gets tired of the dualities of life, discovering them to be ideas only, appearances which come and go and rests satisfied with Atman.

of itself - He is contented with the rewards which come for his work, whether they are insufficient or not.

perfection:- He does not run away from men and the world. That is the first ascetic stage. He accepts them, in this second stage, but remains indifferent.

9-5. What man is there who, having observed the diversity of opinions among the great seers, saints, and yogins, and become completely indifferent to learning, does not attain quietude ?

(VSI)9- 5. What man is there, who having observed the diversity of opinions among the great reputed Rishee-seers, saints, and yogis, and become completely indifferent to their opinions and attain quietude ?

seers - Even Muhammad, Jesus and Buddha's teachings show diversity of opinion.

yogis - all these are mistaken by popular belief for gnanis, whereas they are only holders of opinions. (Matams) quietude: He no longer wants to trouble himself with these contradictions and thus gets peace of mind.

Verse 5 is one of the most important verses in the book and indeed in all Indian philosophy.

None of these see the Truth, so it is useless to quarrel with them, better to sit quietly in their presence and not to argue; better still, to stay at a distance and join no party.

9-6. He who gains knowledge of the true nature of Pure Consciousness by complete indifference to the world, by equanimity, and by reasoning, and saves himself from the round of birth and rebirth is he not really the spiritual guide?

(VSI)9-6. He who gains a clear knowledge of the true nature of Pure Consciousness by means of complete indifference to the world, by equanimity, and by reasoning, and saves others from sufferings of the world--- is he not really the guide?

indifference: when the mind remains the same at all times, you thus help to get rid of ego, when there is no worldly attachment, you are less attached to the I.

9-7. Look upon the modifications of the elements as nothing in reality but the primary elements themselves and you will at once be free from bondage and abide in your true self.

(VSI)9-7. Look upon the modifications of the elements as nothing in reality but analyze them into the primary elements themselves and you will at once be free from bondage and abide in your true self.

better translation:- "Look upon the modification of the elements as well as the primary elements as nothing in reality but Brahman. Immediately you will abide in the true self."

elements - the five elements: earth, water, air, fire and space.

bondage - body is nothing but the elements, and these ultimately are but ideas of the Atman.

Self - all the elements--light, water, sun, etc. can be found in dream. So what are they? Ideas.

What are ideas? Mind itself. What is mind? Self.

9-8. Desires alone are the world. Do you, therefore, renounce them all. The renunciation of desire is the renunciation of the world. Now you may live anywhere.

(VSI)9-8. Desire alone is the world. Do you, therefore, renounce all those. The the renunciation of the world follows renunciation of desire. Now you may live wherever you are. i.e you may remain in the world merely to work out the remainder of your karma.

Desire - Original word is Vasana, desires of previous lives continued into the present: parental instinctive propensities: tendencies as a result of past attachments.

renunciation: - knowing the world is imagination.

Desire - It is enough to renounce desires inwardly: this is equivalent to ascetic running away from the world. desire depends upon egoism; it implies I.

## 10: Peace (Rest)

(Quietude)

Astavakra said:

10-1. Cultivate indifference to everything, having given up *kama* (desire) which is the enemy, *artha* (worldly prosperity) which is attended with mischief, and *dharma* (performance of good works) which is the cause of these two.

(VSI)10-1. Be indifferent to everything, having given up *kama* (desire), the enemy, *artha* (worldly riches) which is attended with mischief, and *dharma* (good deeds) which is the cause of these two.

indifferent - do not get attached.

mischief - which prevent one from attaining the goal; also which bring suffering in the reaction later.

Dharma- religious duty also.

10-2. Look upon friends, lands, wealth, houses, wives, presents, and other such marks of good fortune, as a dream or a juggler's show, lasting only a few days.

(VSI)9-2. Look upon the transiency of friends, lands, wealth, houses, wives, presents, and such other good fortunes, as a dream or a juggler's show, lasting three or five days.

days - even the happiest men must die; all is short-lived.

show - The knower of the truth is never duped by good fortune, but others are; he realizes that it is passing away but they never think of it.

10-3. Know that wherever there is desire there is the world. Betaking yourself to firm non-attachment, go beyond desire and be happy.

(VSI)10-3. Know the troubles and worries of world (Samsara) to be indeed wherever there is desire. Betaking yourself to firm non-attachment, being freed from desire and be happy.

desire: getting attachment: attachment - believing the world to be real, or incapacity to see it is idea.  
non-attachment - my house, my wife, etc. is the egoistic attachment to be got rid of. You have to attain the stage where the world, your possessions and properties, are all seen as idea.  
happy - Even though you realize world to be dream, idea, do not make yourself miserable on that account.

10-4. Bondage consists only in desire, and the destruction of desire is said to be liberation. Only by non-attachment to the world does one attain the constant joy of the realization of the Self.

(VSI)10-4. Bondage consists only in desire, and its destruction is called liberation. By practicing non-attachment to the world is attained constant satisfaction from the realization (of the Self.)

Bondage: - when you think there is a second thing, you are in bondage for belief in the presence of other things causes desire for them.

Joy - satisfaction - absence of illusion and the troubles bred by it.

10-5. You are One, Pure Intelligence. The universe is non-intelligent and unreal. Ignorance also is no real entity. What can you yet desire to know?

(VSI)10-5. You are One, Intelligent and Pure. The universe is non-intelligent and non-existent. Even ignorance is not anything. Yet what desire to know (anything) can there be for you?

non-existent: It is disappearing every moment. It is seen, just as a mirage is seen, that is undesirable, but it is changing and going every flash of a second.

Ignorance: - Till you know that world is self, there is duality. Once you know this, then even the word know loses its meaning, for there is no second thing to be known. Hence its opposite, ignorance, becomes just as meaningless.

you - when you know that there is nothing different from you

10-6. Kingdoms, sons, wives, bodies, and pleasures have been lost to you birth after birth, even though you were attached to them.

(VSI)10-6. Kingdom, sons, wives, bodies, and pleasures have been lost to you birth after birth, even though you were attached (to them.)

Hence understand that what you possess or enjoy in this birth will also go; hence be detached from them and be attached to Atman only. But even those who don't believe in rebirth, can understand that dream possessions seemed quite real, but where is that reality now? And as life is but a dream, i.e. idea, the same argument remains.

10-7. Enough of prosperity, desires, and pious deeds. The mind did not find repose in these in the dreary forest of the world.

(VSI)10-7. Enough of prosperity, desires, and even pious deeds. The mind did not find repose in these in the dreary wilderness of the world, in any of them.

deeds: done with the hope of reaching heaven, or even taking sanyas.

world - so long as it had a desire for anything for there can be no peace so long as there is duality.

10-8. For how many births have you not done hard and painful work with body, with mind, and with speech! Therefore cease at least today.

(VSI)10-8. During so many incarnations you have not done hard and painful work or actions with body, with mind, and with speech! Therefore rest in Brahman, in non-duality at least today.

work- Alternative reading - Although you have so many births and performed so many duties, still you are not satisfied.

Speech - And yet you have no peace: And even in this birth you find the same lack of repose.

For nobody ever has perfect satisfaction in a world of duality, because the second thing is impermanent, it will go on changing. Hence desire is never fulfilled perfectly.

## **Chapter 11: Wisdom in Life**

(Wisdom)

Astavakra said:

11-1. He who has realized that change in the form of existence and destruction is in the nature of things, easily finds repose, being unperturbed and free from pain.

(VSI)11-1. One who has realized that existence, non-existence and change are in the nature of things, easily finds repose, being unperturbed and free from pain.

things: necessarily unpreventable and uncontrollable when you regard the world as a world of multiplicity and duality. The mind must work in this way when it takes up such a standpoint. But when it views all as Brahman only, then all these things disappear.

pain - because pain is caused by having the idea of two.

11-2. He who has known for certain that Isvara is the creator of all and that there is none else here, becomes peaceful with all his inner desires set at rest, and is not attached to anything whatsoever.

(VSI)11-2. Knowing for certain so that you can prove it to others that Isvara is the creator of all and that

there is no other here, one becomes peaceful with all his inner desires set at rest within and is not attached to anything whatsoever.

all - This is put in for those of religious temperament only. That it refers to Ishvara as Brahman is indicated by the qualifying words "there is no other here."

certain - Many mystics feel these things intermittently, but retain no permanent attitude because gnana is absent. Certitude comes only from knowledge. The first step in Vedanta is to make sure that what you know is truth. Hence this means knowing so that you can prove it to others.

whatsoever - because there is no second thing for him.

11-3. He who has known for certain that adversity and prosperity come in their own time through the effects of past actions is ever contented, has all his senses under control, and neither desires nor grieves.

(VSI)11-3. Knowing for certain that adversity and prosperity come in their own time through fate one is ever contented, has all his senses under control, and does not desire or grieve.

come - they come and go because they are only ideas, and it is the nature of ideas to appear and disappear. They are Maya, because Nature is Maya.

fate - i.e. whether you, the ego, like it or not; through the nature of things beyond your control.

control -- because the senses give the wrong idea of the reality of objects. Hence sense control is an attitude which treats them with indifference, as though they were unreal.

11-4. He who knows for certain that happiness and misery, birth and death are due to the effects of past actions, does not find anything to accomplish, and thus becomes free from care and is not attached even though engaged in action.

(VSI)11-4. Knowing for certain that happiness and misery, birth and death are due to one's fate, karma; and coming to see that it is not possible to accomplish all that is desired one becomes inactive and is not attached or stained even though engaged in action.

certain - see sloka 100(2nd line of this page)

11-5. He who has realized that it is care and nothing else that breeds misery in this world, becomes free from it, and is happy, peaceful, and everywhere rid of desires.

(VSI)11-5. One who has realized that care breeds misery in this world and nothing else, becomes free from it, is happy, peaceful, and rid of desires everywhere.

care - keeping the I as the root, instead of treating it as idea, of action.

Keep the ego out of activity-root by understanding its illusoriness.

11-6. 'I am not the body nor is the body mine. I am Consciousness itself'-he who has realized this for certain does not remember what he has done or not done as if he has attained the state of Absoluteness.

(VSI)11-6. 'I am not the body nor is the body mine. I am Intelligence itself'. One who has practiced and realized this for certain does not remember what he has done or not done as if he has attained the state of Absoluteness, non-dual truth or uncontradictable calm.

done - he looks on I as fleeting, appearing and disappearing, in the midst of activity: he regards all his actions as ideas, also.

Absoluteness : non-dual truth or uncontradictable calm.

11-7. 'I am indeed in everything, from Brahma down to a clump of grass '-he who knows this for certain

becomes free from conflict of thought, pure and peaceful, and free from care for what is attained and not attained.

(VSI)11-7. It is verily I from Brahma down to a clump of grass -one who knows this for certain becomes free from the conflict of thought, pure and peaceful, and turns away from what is attained and not attained.

conflict : contradictions inherent in untruth.

11-8. He who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and Pure Consciousness, and finds peace as if nothing exists.

(VSI)11-8. He who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and Pure Intelligence, and finds peace as if nothing exists.

Intelligence - mind, awareness.

as if - not that the world disappears for him. He sees the world exists but by inquiry discovers that it really appears to exist. The mirage which is known for what it really is, still appears to you. Only you are no longer deceived.

## Chapter 12: Steps Leading to Wisdom

(Abiding in the Self)

Janaka said:

12-1. I became intolerant first of physical action, then of extensive speech, and then of thought. Thus therefore do I firmly abide.

(VSI)12-1. First I became intolerant or disinclined to physical action, then of extensive speech, and then of thought. Thus verily do I therefore abide.

intolerant: detach myself from: it is the getting rid of the sense of physical reality.

speech - semantic self-restraint in words, owing to their ambiguity and incompleteness.

thought - because they are all drsyam, I do not allow them to interfere with my knowledge of the existence of the Drik. Here Janaka as the student, begins to review the progressive stages of his development, first through yoga, then philosophy.

12-2. Having no attachment for sound and other sense objects, and the Self not being an object of perception, my mind is freed from distraction and is one-pointed. Thus therefore do I firmly abide.

(VSI)12-2. I have no attachment for sound, etc., and the Self also not being an object of perception, I have my mind free from distraction and one-pointed. Even thus do I abide.

one-pointed - in the Drik.

this verse is for the lower stage which makes yogic concentration the highest goal.

12-3. An effort has to be made for concentration when there is distraction of mind owing to superimposition etc. Seeing this to be the rule, thus do I firmly abide.

(VSI)12-3. Effort is made for concentration when there is distraction of mind. Seeing this to be the rule of Nature, thus verily do I abide.

Those who cannot concentrate perfectly do well in going to Ashrams or Kailas to learn and practice yoga, as a stage for here they will be free from distractions. But the few who are so gifted as to have the natural capacity to concentrate, do not need to do this and need not go through a yoga course.

12-4. Having nothing to accept and nothing to reject, and having neither joy nor sorrow, thus, sir, do I now firmly abide.

(VSI)12-4. Being devoid of the sense of rejectable and acceptable and having no joy or sorrow, thus, O Brahman, do I abide today.

sense - being devoid of the sense of I, which causes likes and dislikes  
acceptable - Because I think of everything as being Brahman.

12-5. A stage of life or no stage of life, meditation, control of mental functions-finding that these cause distraction to me, thus verily do I firmly abide.

(VSI)12-5. A stage (order) of life or no stage of life, meditation or renunciation of the objects of the mind-finding all that these to cause only distractions in me, verily do I abide.

life: Whether one is a householder or a sanyassin.  
Meditation - At set fixed times for discipline.  
these - they concern the body only.

12-6. Abstention from action is as much the outcome of ignorance as the performance of action. Knowing this truth fully well, thus do I firmly abide.

(VSI)12-6. The cessation from action is as much the outcome of ignorance as the performance of thereof. Knowing this truth fully well, thus do I abide.

action - this is proper at the earlier stages only, for disciplinary purpose.  
performance: Nothing must be done by the Gnani(specially) because all acts are the same to him--Brahman. The key to understand that whatever is done to the ego, whether it be action or its cessation, is ignorance. The presence or absence of I makes the difference.

12-7. Thinking on the Unthinkable One, one only has recourse to a form of thought. Therefore giving up that thought, thus do I firmly abide.

(VSI)12-7. Thinking on the Unthinkable One, one betakes oneself only to a form of thought. Therefore giving up that thought, thus do I abide.

thought. - The mind can only yield ideas, which are imaginations. This applies both to God and objects, all being drsyam.

12-8. Blessed is the man who has accomplished this. Blessed is he who is such by nature.

(VSI)12-8. Blessed is the man who has accomplished this permanently through practice. Blessed is he who is such by nature.

Blessed: Nothing more is to be achieved by him, hence perfect satisfaction.

accomplished - after having passed through the various stages of development in the course of time.

nature - who has made it a natural state or alternatively, who are born so and manifest it at an early age.

### **Chapter 13: Bliss** (Happiness)

Janaka said:



13-1. The tranquillity which is born of the consciousness that there is nothing but the Self is rare even for one who wears but a loin-cloth. Therefore, giving up renunciation and acceptance, I live happily.

(VSI)13-1. The poise of Mind that springs in one who is without anything is rare even for one who possesses nothing but a loin-cloth. Therefore, giving up renunciation and acceptance, I live happily.

Mind - egolessness, resulting in not being influenced by one thing or another.

loin cloth - even Sanyassis who have given up everything may lack the permanent serenity that knowledge alone gives so long as the I is present. Everything external may be sincerely renounced and yet the ego may not leave a man.

13-2. There is trouble of the body here, trouble of the tongue there, and trouble of the mind elsewhere. Having renounced these, in life's supreme goal I live happily.

(VSI)13-2. There is trouble of the body somewhere, trouble of the tongue somewhere, and trouble of the mind somewhere. Having renounced these, I live happily in life's supreme goal.

body - physical illness.

tongue - words spoken for which you are sorry later or alternatively words spoken against you in criticism.

mind - mental anxieties.

happily - the only thing to be relied on is the drik because it is permanent. There is no special happiness: only the absence of misery, cares and anxieties.

tongue -(alternative meaning) Hence look upon all speech as Drsyam. What has become of all the words? They vanished somewhere.

13-3. Fully realizing that nothing whatsoever is really done by the Self, I do whatever presents itself to be done and so I live happily.

(VSI)13-3. Fully realizing that nothing whatsoever is really done by the Self, I do whatever presents itself to be done and live happily.

Self - because I am only the witness.

13-4. The yogins who are attached to the body insist upon action or inaction. Owing to the absence of association and dissociation, I live happily.

(VSI)13-4. The yogins who are attached to the body insist upon action and inaction. Owing to the absence of association and dissociation, I live happily.

Action - set in one place, go to Kailas, build an ashram etc.

inaction : refusal to do anything for the world.

dissociation - the I and its preference or dislikes.

13-5. No good or evil accrues to me by staying going, or sleeping. So, whether I stay, go, or sleep: I live happily.

(VSI)13-5. No good or evil accrues to me by staying going, or sleeping (or) I gain and lose nothing by sitting, moving or sleeping, So I live happily whether I stay, go, or sleep.

sleeping: because the ego is absent.

13-6. I do not lose by sleeping nor gain by striving. So, giving up thoughts of loss and elation, I live happily.

(VSI)13-6. I do not lose by sleeping nor gain by striving. So, giving up thoughts of loss and elation, I live

happily.

striving : because both are Brahman to the Gnani, so he preserves mental poise amid loss or gain.

13-7. Observing again and again the inconstancy of pleasure and pain under different circumstances, I have renounced good and evil, and I live happily.

(VSI)13-7. Observing again and again the fluctuations of pleasure, etc under different conditions, I have renounced good and evil, and am happy.

fluctuations- even millionaires are subject to changes of fortune.

evil - given up the I. Good is a drsyam which disappears like other ideas.

happy - untouched by ego

## **Chapter 14: Bliss Tested**

(Tranquility)

Janaka said:

14-1. He verily has his recollections of worldly life exhausted, who is empty-minded by nature, who thinks of sense-objects involuntarily, and who is, as It were, awake though asleep.

(VSI)14-1. He verily has his worldly life exhausted, who has mind emptied of worldly thought by nature, who thinks of objects through inadvertence, and who is as it were awake though asleep.

life - Thinking the phenomena to be real, for even the Gnani has worldly thoughts only he knows them to be unreal.

thoughts ---inadvertence - even gnani has thoughts but he regards them as drsyam; they come of their own accord, so he lets them come.

asleep: he does not see drsyam as real, hence is asleep to their reality.

14-2. When desire has melted away, where then are my riches, where my friends, where are the robbers in the form of sense-objects, where the scriptures, and where knowledge?

(VSI)14-2. When my desire has melted away, where are my riches, where my friends and the robbers in the form of sense-objects, where are scripture, and knowledge implying known and unknown?

away - When ego has vanished

robbers - sense-objects take away the mind, awareness, from the Real.

scripture - all scriptures are but ideas.

knowledge (add) implying knower and known!

14-3. As I have realized the Supreme Self who is the Witness and the Lord, and have become indifferent to both bondage and liberation, I feel no anxiety for emancipation.

(VSI)14-3. As I have realized the Supreme Self who is the Witness and the Lord, and have lost all desire for bondage and liberation, I feel no anxiety for liberation.

bondage - the thought of bondage arises when you still think of the I.

Liberation : the thought of liberation only arises when the thought of bondage has been. Knowing the truth, both thoughts disappear.

14-4. The different conditions of one who within is devoid of doubts but outwardly moves about at his own

pleasure like a deluded person, can only be understood by those like him.

(VSI)14-4. The different conditions of one who within is devoid of doubts but who without moves about at his own pleasure like a deluded person, can only be understood by those like him. Only Gnanis know other gnanis, for they alone possess the experience to enable them to do so.

conditions : different thoughts, moods.

Pleasure: has no fixed restrictions or rules governing his life.

Person - other people will think he does not possess Gnana. It certainly does not mean that he acts like a fool.

doubts - when there is no second, there is nothing for the Gnani to doubt.

Only Gnanis can know other Gnanis for they alone possess the experience to enable them to do so.

## **Chapter 15: Self-realization**

(Knowledge of the Self)

Astavakra said:

15-1. A man of pure intellect realizes the Self even by instruction casually imparted. A man of impure intellect is bewildered in trying to realize the Self even after enquiring throughout life.

(VSI)15-1. A man of pure intellect has his life's object fulfilled even by instruction casually imparted. The other is bewildered there even after enquiring throughout the whole life.

intellect - Buddhi sharpened and purified of ego.

imparted - his sharpened intelligence catches at once the ideas and truths expounded by guru for the first time to him.

other - The man who is mentally unfit for Vedanta may have to prepare himself slowly by stages because his mind is too dull or too egoistic, if he spends a lifetime he may not understand his studies, but may wrongly think he does.

15-2. Non-attachment for sense-objects is liberation; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.

(VSI)15-2. Distaste for sense-objects is liberation; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.

please - The Gnani has perfect freedom. Nevertheless he will not do immoral things because he feels that he is living for the benefit of others.

15-3. This knowledge of the Truth makes an eloquent, wise, and active person mute, inert, and inactive. Therefore it is shunned by those who want to enjoy the world.

(VSI)15-3. This knowledge of the Truth makes an eloquent, intellectual, and active person mute, inert, and inactive. Therefore it is that it is shunned by those who want to enjoy the world of sense.

mute - because other people can't understand if he talks highest truth, he generally keeps quiet about it: similarly it is often dangerous. (c.f. Socrates)

15-4. You are not the body, nor is the body yours; you are not the doer nor the enjoyer. You are Consciousness itself, the eternal Witness, and free. Go about happily.

(VSI)15-4. You are not the body, nor is the body yours; nor are you the doer nor the enjoyer. You are Intelligence (Consciousness) itself, the eternal Witness, and you are free. Get along happily.

body - because, as Drik Drsyam Viveka explains, it is a drsyam which is going and you are noting its changes.

15-5. Attachment and abhorrence are attributes of the mind. The mind is never yours. You are Intelligence itself, free from conflict, and changeless. Go about happily.

(VSI)15-5. Love and hatred are attributes of the mind. The mind is never yours. You are free from conflict, Intelligence itself and changeless. Go about happily.

mind - Because they appear together in pairs.

yours - because you are witnessing its various conditions.

15-6. Realizing the Self in all and all in the Self, free from egoism and free from the sense of 'mine', be happy.

(VSI)15-6. Realizing the Self in all and all in the Self, free from egoism and free from the sense of 'mine', be you happy.

all - sympathetic feeling with all other human beings.

15-7. You are indeed That in which the universe manifests itself like waves on the ocean. O you Intelligence, be you free from the fever of the mind.

(VSI)15-7. O thou Intelligence, thou indeed art That in which the universe manifests itself like waves on the ocean. Be though free from the fever (unhappiness).

itself - the whole world is appearing and disappearing in the mind.

unhappiness - produced by ignorance.

15-8. Have faith, my son, have faith. Never confuse yourself in this. You are Knowledge itself, you are the Lord, you are the Self, and you are beyond Nature.

(VSI)15-8. Have faith, my son, have faith. Never delude yourself in this. You are Knowledge itself, you are the Lord, you are the Self, and you are superior to Nature.

faith: this does not mean faith in religion or God: it would be better translated as "conviction." It does not also mean faith in Ashtavakra.

this - make sure by doubt or inquiry.

Lord - do not think there is any other God than yourself.

Self - That which is not changing, the Witness

15-9. The body, composed of the ingredients of nature, comes, stays, and goes. The Self neither comes nor goes. Why, then, do you mourn it?

(VSI)15-9. The body, bound up with the organs of senses comes, stays, and goes. The Self neither comes nor goes. Why, then, do you mourn it?

goes - you never see it changing.

15-10. Let the body last to the end of the kalpa (cycle) or let it go even today. Where is there any increase or decrease in you who are Pure Intelligence?

(VSI)15-10. Let the body last to the end of the Kalpa (cycle) or let it go even today. Where is there any increase or decrease in you who are Pure Intelligence?

You remain the same, the looker-on, whatever happens to the body.

15-11. In you who are the infinite ocean, let the waves of the universe rise or fall according to their own nature. That means no gain or loss to you.

(VSI)15-11, Let the waves of the universe rise or fall of their own accord in you who are the infinite Ocean. That means no gain or loss to you.

You are really immutable, no increase or decrease is possible to Brahman, know there can be no gain or loss, no change in it. Hence neither run after anything nor renounce it.

Go to Avastaraya to understand this verse.

Suppose you found a diamond mine in dream: what is the loss or gain to you after you awake and know the truth? When it appeared it was mind, i.e. in you; even when it disappeared, it went back into Mind i.e. into you. Hence it is there always. The essence of things is ever there.

15-12. My child, you are Pure Intelligence itself This universe is nothing different from you. Therefore 2 how and where can anyone have the idea of acceptance and rejection?

(VSI)15-12. My child, you are Pure Intelligence (consciousness) itself. This universe is nothing different from you. Therefore who will accept and reject. And how and where would he do so.

itself - when you analyze everything and yourself to the utmost and you find, just as you can analyze cloth into cotton, both to be mind.

you - everything is one and the same - Brahman.

reject : when there is no such thing as reality.

where - what is the use of hiding in an ashram.

how - how can you divide the atman? How can you say this is Brahman and that is not?

15-13. From where will there be birth, action, and even egoism for you who are One, immutable, calm, stainless, and Pure Consciousness?

(VSI)15-13. Wherefrom will there be birth, action, and even egoism for thee who knowest thou art One, immutable, calm, Intelligence itself and pure?

birth - all is occurring in Brahman;

Everything is Mind.

Intelligence - You cannot deny you are intelligence, because if you do it is intelligence (mind) itself that enables you to do so.

pure- unmixed even with qualities: purity is possible only in non-duality. There is no such thing as a pure God. It is impossible.

15-14. You alone appear as whatever you perceive. Do bracelets, armlets, and anklets appear different from gold ?

(VSI)15-14. In whatever you perceive you alone appear. Do bracelets, armlets, and anklets appear different from gold ?

alone - you do not perceive a second thing. This refutes the dualistic teaching that God puts the universe into your mind.

appear - because everything is a manifestation of your consciousness, hence yourself.

gold - after you have inquired into their nature.

15-15. Completely give up such distinctions as 'I am He' and 'I am not this'. Consider all as the Self and be

desireless and happy.

(VSI)15-15. Completely give up such distinctions as 'I am he' and 'I am not this'. Consider all as the Self and be desireless and happy.

he - as a separate person, for this implies duality. The ego is only an appearance and when analysed, is only the one Mind.

desireless - because there are no two.

happy - because misery comes from duality.

15-16. It is through your ignorance alone that the universe exists. In reality you are One. There is no individual self or Supreme Self other than you.

(VSI)15-16. It is through your ignorance alone that the universe exists. In reality you alone are. There is no jiva or Ishwara other than you.

Ignorance : imagination. It is your mind that makes you think there is a universe different from yourself. But the word 'ignorance' is used in order to induce you to make efforts to get at truth.

Jiva: No such thing as separate souls, which continue after death: this is illusory.

Ishvara: God as creator or ruler or as imagined by Man. This does not mean there is no supreme reality.

15-17. One who knows for certain that this universe is but an illusion and a nothing, becomes desireless and Pure Intelligence, and finds peace as-' if nothing exists.

(VSI)15-17. One who knows for certain that this universe is but an illusion and a nothing, becomes desireless and pure Intelligence, and finds peace as if nothing exists.

illusion: an idea.

nothing - not real; this is not a denial of existence for the words "this universe" admits its presence: it is an assertion of its nature.

as if - it does not mean that you are not talking, eating, waking, working, sensing the world.

All that goes on with the ignorant but you know it for idea.

nothing exists - nothing other than he.

15-18. In the ocean of the world One only was, is, and will be. You have neither bondage nor liberation. Live contented and happily.

(VSI)15-18. In the ocean of the world One only was, is, and will be. You have neither bondage nor liberation. Live contented and happily.

ocean - ocean implies diversity (of waves) always appearing and disappearing yet its water is one, was one, will be one.

was - the absence of a second thing as reality.

Live - live in this world like all men and yet find contentment.

happy: you need give nothing up and whatever happens you know there is no gain or loss. Hence if you know that pleasures are also Brahman, what need for renouncing them? On the other hand, what need for hankering after anything, when all is in yourself?

15-19. O Pure Intelligence, do not disturb your mind with affirmations and negations. Be calm and abide happily in your own self which is Bliss itself.

(VSI)15-19. O Pure Intelligence, do not disturb your mind with thoughts about right or wrong. Be calm and abide happily in your own self which is Bliss itself.

wrong : - this means don't trouble yourself with affirmation of wants or negation of loss, with decisions about this or that.

15-20. Completely give up even contemplation and hold nothing in your mind. You are verily the Self, free. What will you do by thinking?

(VSI)15-20. Give up even contemplating anything hold nothing in your heart. You are verily the Self and therefore free. What will you do by analytical thinking?

anything - Give up even meditation, for that implies a second thing. But there is no second to gain:

heart - But in Sanskrit and English the force of this word is "hold nothing in your mind."

thinking - This applies to Gnani only, not to the seeker. What avail to the man who knows everything to be Brahman, to go on analyzing it.

## Chapter 16: Special Instruction

(Special Instruction)

Astavakra said

16-1. My child, you may often speak upon various scriptures or hear them. But cannot be established in the Self unless you forget all.

(VSI)16-1. My child, you may often speak upon various scriptures or hear them recited. But you cannot be established in the Self unless you forget all.

scriptures: all these are more preliminary steps for mere children and slave mentalities.

established: getting certainty, irrefutable proof, not dogmatic assertion - even of Brahman--is our attitude. self - in the truth.

all: - all scriptures and texts are drsyam: you have to begin by studying them but at this advanced stage they must be dropped, as you must be now thinking always of the Atman as everywhere; the drik rather than the drsyam.

16-2.0 wise one, you may enjoy, or work, or practise mental concentration. But your mind will still yearn for your own true nature which is beyond all objects and in which all desires are extinguished.

(VSI)16-2.0 Sage, you may enjoy, or work, or practice mental concentration. But or only when purged of all desire your mind will still yearn for That which is beyond all objects and in which all desires are extinguished.

concentration - desires may still be left even though you practice yoga.

objects - beyond all drsyam, all imagination and all thinking.

extinguished: because what is the subconscious goal of their search. It can only be Non-duality.

16-3. All are unhappy because they exert themselves. But none knows this. The blessed one attains emancipation through this instruction alone.

(VSI)16-3. All are unhappy because they exert themselves. But none knows this. The blessed one attains emancipation through this instruction alone.

Themselves - including even the yogis. This does not mean sitting still in samadhi.--For exertion implies duality, the recognition of a second thing to be desired. They make an effort to get a thing which is attractive or to get rid of a thing which is unpleasant. But both the gnani and ignorant will be outwardly exerting and acting,

the difference being entirely inward for the gnani will regard the second thing as unreal whereas the ignorant will be captivated by its reality: exertion means seeking the many, seeking the many and not as One. instruction - that non-duality is truth: he who grasps this at once attains freedom. Blessed is he who understands all is Brahman as soon as guru explains, but most chelas have to struggle a long time.

16-4. Happiness belongs to that master idler to whom even the closing and opening of the eyelids is an affliction, and to none else.

(VSI)16-4. Happiness belongs to that master of indifference to whom even the closing and opening of the eyelids is an affliction, and to none else.

indifference - who has the conviction that there is no duality. The indifference of Ramana Maharishi--who does not care what happens to his devotees or ashram, is emphatically not meant.

eyelids - not to be mistaken for yogis, closing their eyes in Samadhi. This implies their mind is on their eye-lids, i.e. the body.

affliction - this eye-lid-movement is natural to man, so that he has become quite indifferent, unobservant of it: his ego does not have to think about it, does not have to make an effort to do it: similarly the seeker has some actual indifference, and does not feel there is something foreign which he has to control. Man does not regard his own eyes as separate from himself; so gnani.

16-5. When the mind is free from such pairs of opposites as 'this is to be done' and 'this is not to be done', it becomes indifferent to religious merit, worldly prosperity, sensual enjoyment, and liberation.

(VSI)16-5. When the mind is free from such pairs of opposites as 'this is done' and 'this is not done', it becomes indifferent to religious merit, worldly prosperity, desire for sensual enjoyment, and liberation.

merit - that which is laid down as duty by scriptures, It is banned because you think you will get something, whether spiritual or material, in return, hence egoism!

liberation: - because these imply duality.

16-6. One who abhors sense-objects becomes nonattached, and one who covets them becomes attached to them. But he who does not accept or reject is neither unattached nor attached.

(VSI)16-6. One who abhors sense-objects avoids them, and one who covets them becomes attached to them. But he who does not accept or reject is neither unattached nor attached.

reject : because he regards both as Brahman; to accept or reject as real is to be in the world of duality

16-7. As long as desire continues, which is the root of the state of indiscrimination, there will verily be the sense of attachment and aversion, which is the branch and shoot of the tree of samsara

(VSI)16-7. As long as desire continues, which is the abode of the state of indiscrimination, continues, there will verily be the sense of attachment and aversion, which is the branch and sprout of Samsara (sorrow and suffering).

indiscrimination: between real and unreal, a discrimination which can only arise after you know for certain world to be idea, that the second thing is only an idea.

16-8. Activity begets attachment; and abstention from it aversion. The man of wisdom is free from the pairs of opposites, like a child, and indeed he lives on like a child.

(VSI)16-8. Activity begets attachment; and abstention from it aversion. The man of wisdom is free from



the pairs of opposites, like a child, and is thus established in the Self above them.

attachment - this does not mean, that 'cavism' is the cure, for then there is attachment to the cave!

child - (a) he does what Nature compels him to do. (b) psychology proves that the ego comes later in life than birth, hence it means here having the mind free from egoism, allowing it freedom.

established - in equilibrium

16-9. One who is attached to the world wants to renounce it in order to avoid sorrow. But one without attachment is free from sorrow and does not feel miserable even in the world.

(VSI)16-9. One who is attached to the world wants to renounce it in order to avoid sorrow. But one without attachment is free from sorrow and does not feel miserable even there.

world - who regards world as real.

Hence the source of sanyas is attachment!

There - in the world. He is in the world but not of it.

16-10. He who has an egoistic feeling even towards liberation and considers even the body as his own, is neither *a jnanin* nor *a yogin*. He only suffers misery.

(VSI)16-10. He who has an egoistic feeling even towards liberation and considers even the body as his own, is neither *a jnanin* nor *a yogin*. He only suffers misery.

feeling - this is the test.

16-11. Let even Hara, Hari, or the lotus-born Brahma be your instructor, but unless you forget all, you cannot be established in the Self.

(VSI)16-11. Let even Hara, Hari, or the lotus-born Brahma be your instructor, but unless you forget all, you cannot be established in the Self.

Hara - Siva : Hari - Vishnu:

forget: You must master the teaching for yourself, by your own thinking your own experiences and thus satisfy your mind, but not the I.

all- get rid of drsyam. Gods are thoughts, idea, drsyam

self - you may learn the doctrines but you will not realize them, i.e. for certain, not by hearsay.

You cannot say how a gnani dresses or moves or works. He is trackless like a fish in water. Common people revere nude yogis because they cannot look into a man's mind, only at his body. So they worship any yogi who looks extraordinary or poses dramatically. The Gnani on the contrary will be clothed amongst people just as they are, so as not to appear different but principally because he has no "I" and does not identify himself with the body. He considers others as himself. (See also p.352 Mandukya para 1).

## Chapter 17: The Knower of Truth

(The True Knower)

Astavakra said:

17-1. He has gained the fruit of Knowledge as well as of the practice of yoga, who, contented and with purified senses, ever enjoys being alone.

(VSI)17-1. He has gained the fruit of Knowledge as well as of the practice of yoga, who contented and with purified senses, ever or remains in seclusion rejoices in oneness.

Yoga - Yoga-practice and knowledge may go together; the two are not inimical.  
 "Being alone", in original, meaning that he is the whole universe alone; there being no second.

17-2. Oh, the knower of Truth is never miserable in this world, for the whole universe is filled by himself alone.

(VSI)17-2. Oh, the knower of Truth is never miserable in this world, for the whole universe is filled by himself alone.

miserable - because misery comes from duality.  
 world - in which world he remains, he does not leave it.  
 alone - he knows all mankind to be his own self and feels for all.

17-3. No sense-objects ever please him who delights in the Self, even as the leaves of the Neem tree do not please an elephant who delights in sallaki leaves.

(VSI)17-3. No sense-objects ever please him who delights in the Self, even as the leaves of the Neem (margosa) tree do not please an elephant who delights in Sallaki (sweet) leaves.

(margosa) - these are very bitter tasting.  
 Sallaki - very sweet taste leaf.

17-4. Rare in this world is he on whom impressions are not left of things which he has experienced or who does not desire things which he has not yet experienced.

(VSI)17-4. Rare in this world is the one who does not covet things that he has enjoyed or does not desire the things that he has not enjoyed.

17-5. Those desirous of worldly enjoyment and those desirous of liberation, both are found in this world. But rare indeed is the great-souled one who is not desirous of either enjoyment or liberation.

(VSI)17-5. One desirous of worldly enjoyment and one desirous of liberation are both found in this world. But rare indeed is the great-souled one who is not desirous of either enjoyment or liberation.

liberation - for himself, as the mystic does.  
 not desirous of liberation - Because he is not conscious of bondage, he does not seek freedom, which is merely an idea and he wishes to be above thoughts.  
 liberation - unless it be liberation for all.

17-6. Rare is the broad-minded person who has neither attraction for, nor aversion to, *dharma* (duty), *artha* (worldly prosperity), *kama* (desire), and *moksa* (liberation) as well as life and death.

(VSI)17-6. It is only some broad-minded person who has neither attraction for, nor aversion to, *dharma* (duty), *artha* (worldly prosperity), *kama* (desire), and *moksa* (liberation) as well as life and death.

broad-minded - his mind is universal enough to include the whole in its feeling of Oneness.

17-7. The man of Knowledge does not feel any desire for the dissolution of the universe, or aversion to its existence. The blessed one, therefore, lives happily on whatever subsistence comes as a matter of course.

(VSI)17-7. The man of Knowledge does not feel any desire for the dissolution of the universe, or aversion to its existence. The blessed one, therefore, lives happily on whatever subsistence comes of itself.

dissolution - as in yogic *laya* or mystic trance.

Itself - whatever comes rightly, without injuring others to get it.

17-8. Being fulfilled by the knowledge of the Self and with his mind absorbed, and contented, the wise one lives happily, seeing, hearing, touching, smelling, and eating.

(VSI)17-8. Being fulfilled by the knowledge of the Self and with his mind absorbed in it, and contented, the wise one lives happily, whether seeing, hearing, touching, smelling, and eating.

fulfilled - leaving him without anymore desires or wants.

eating - The Gnani lives like other men, making use of his bodily senses and doing nothing peculiar to distinguish him, is doing all that has to be done. He does not indulge in the childish practice of samadhi.

17-9. There is no attachment or aversion in one for whom the ocean of the world has dried up. His look is vacant, his action purposeless, and his senses inoperative.

(VSI)17-9. There is no attachment or non-attachment in one for whom the ocean of the world has dried up. His look is objectless, vacant, his action purposeless, and his senses inoperative.

non-attachment - When there is no second object or person (seen as separate reality) there is nothing like non-attachment to it: non-attachment is then meaningless.

dried up - as in dream, so this world is seen to be in himself.

vacant - he does not see a second object as a reality; it is not the blankness of Samadhi.

inoperative - The objects are known to be ideas, unreal: this is not nirvikalpa coma.

17-10. The wise one neither keeps awake nor sleeps, he neither opens nor closes his eyes. Oh, the liberated soul anywhere enjoys the supreme condition.

(VSI)17-10. The wise one neither keeps awake nor sleeps, he neither opens nor closes his eyes. Oh, the liberated soul anywhere enjoys the supreme condition.

sleeps - conditions make no difference to him; presence or absence of objective world is of no account because everything is Brahman to him and whether he loses consciousness of the universe in sleep or recovers it in wakefulness, he still knows that he is Brahman.

eyes - he does not see the world as a second separate thing; hence he does not need to open his eyes to see it, or close them to banish it.

sleeps - he does not have to remain awake to keep his gnan; or to remain asleep either.

anywhere: he does not see the world as he is happy in solitude or society.

17-11. The liberated one is always found abiding in the Self and is pure in heart; he lives freed from all desires, under all conditions.

(VSI)17-11. The liberated one is at peace everywhere, abiding in the Self and is pure in heart; he shines everywhere freed from all desires.

liberated - from ignorance

everywhere - whether he witnesses the wonders of foreign cities or not, his happiness remains desire-free: it does not depend on travel.

self - the mind is everywhere.

pure - without attributes, for they imply a second thing.

17-12. Seeing, hearing, touching, smelling, eating, taking, speaking, and walking, the great-souled one, free from all efforts and non-efforts, is verily emancipated.

(VSI)17-12. Seeing, hearing, touching, smelling, eating, taking, speaking, and walking, the great-souled

one, free from all efforts and non-efforts, is verily emancipated.

walking - gnani performs no miracles, behaves normally just like ordinary human beings.

efforts - as in dream, everything is mind, so the efforts of walking etc. are seen by sage as One with himself.

non-efforts - he prescribes no prohibitions for his life, he is free from the opposites of duality.

17-13. The liberated one neither slanders nor praises, he neither rejoices nor is he angry, he neither gives nor takes. He is free from attachment to all objects.

(VSI)17-13. The liberated one neither slanders nor praises, he neither rejoices nor is he angry, he neither gives nor takes. He is everywhere free from attachment.

praises - both are on the same level to him. Therefore he may indulge in criticism or praise, because he taken no personal interest in them. It does not mean he keeps quiet, lethargic.

Angry - this does not mean he should be passive, inactive, he may have to get angry provided it is in the interests of others, not himself.

attachment - he has no ego, no I, hence identifies himself with the All.

The gnani may do all these things but he the ego is absent from his motives; such acts are for the benefit of others. "What has he done this for?" should be our inquiry.

17-14. The great-souled one is not perturbed and remains self-poised at the sight of a woman full of love as well as of approaching death. He is indeed liberated.

(VSI)17-14. The great-souled one is not perturbed and remains self-poised at the sight of a woman full of love and of approaching death. He is indeed liberated, he remains unaffected because of the absence of the I.

That which is most attractive in this world (woman in love with you) and that which is most repulsive (death) equally do not disturb the Gnani's mind.

liberated - i.e. he remains unaffected because of the absence of the I.

love - which in others arouses the man's ego, making him think of embracing her.

17-15. The steady one who sees the same everywhere, sees no difference between happiness and misery, man and woman, and prosperity and adversity.

(VSI)17-15. The sage, who sees the same everywhere, makes no difference between happiness and misery, man and woman, and prosperity and adversity.

everywhere - because he sees all things as ideas

misery - because he knows both to be ideas.

No other reason (other than that everything is idea) is effective.

woman - such discipline is needed by ascetics, but useless to Gnani.

17-16. In the wise one whose worldly life is exhausted and who has transcended the limitations of human nature, there is neither compassion nor any desire to harm, neither humility nor insolence, neither wonder nor mental disturbance.

(VSI)17-16. In the wise one whose worldly life is exhausted and who is no longer a man, there is neither any desire to harm or show mercy, neither insolence nor humility, neither wonder nor mental disturbance.

man - who no longer has the sense of body and of I.

mercy: This does not forbid you to be compassionate, but it means you do it without the ego, impersonally.

humility - behave towards people without distinction along with the environment, and not for egoistic motives.

wonder - at the marvelous happenings, just an men who have awakened from sleep no longer wonder at miracles seen in dream!

17-17. The liberated one neither abhors the objects of the senses nor craves for them. Ever with a detached mind he experiences them as they come.

(VSI)17-17. The liberated one neither abhors the objects of the senses nor craves for them. Ever with a detached mind he enjoys the attained as well as the unattained.

senses - this is correct for the Sanyassin stage as discipline.

them - his mind is at peace.

mind - detached from the ego.

enjoys - he appreciates attractive things, but remains inwardly unattached, when they come his way of their own accord.

unattained - what he imagines as attractive is equal to that which is obtained because both are regarded as Drsyam.

17-18. The wise one of vacant mind knows not the conflict of contemplation and non-contemplation, good and evil. He abides as it were in the state of Absoluteness.

(VSI)17-18. The wise one of vacant (contentless) mind knows not the conflict of contemplation and non-contemplation, good and evil. He abides as it were in the state of Non-duality.

contentless - without I, universal, vacant of the individuality; (nothing to do with samadhi or yoga)

were - although variety in present, he will know it not to be so in reality.

evil - evil is Brahman to him.

conflict - because he does not see a second thing

17-19. Devoid of the feeling of 'I' and 'mine', knowing for certain that nothing is, and with all his inner desires set at rest, the man of Knowledge does' not act though he may be acting.

(VSI)17-19. Devoid of the feeling of 'mine-ness' and 'I-ness', knowing for certain that no second thing is, and with all his desires set at rest within, the man of Knowledge does not act though he may be acting.

I-ness - knowing them to be unreal.

certain - because he knows the meaning of truth.

within - others cannot see more than his body, that which matters is what he has experienced within, in mind.

Hence he is to be found in the world.

though he may be acting - nothing is given up; he does what is good for the world. Their suffering is his.

17-20. An indescribable state is attained by the wise one whose mind has melted away, its functions having ceased to operate, and who is free from delusion, dreaming, and dullness.

(VSI)17-20. An indescribable state is attained by sage one whose mind has merged in Self, and who is free from particular thoughts, or the display of the mind, from delusion, dreaming, or dullness.

MIND - i.e. the mind which is acting with the ego: hence mind in which the ego has disappeared, "melted."

DISPLAY OF THE MIND- the whole world in an idea to him.

DULLNESS - not lethargic but active, not stupid but astute, not foolish but keen-witted.

The dull are those who take world as real.

## **Chapter 18 Perfection**

(Peace)

Astavakra said:

18-1. Salutation to That which is Bliss itself by nature, calmness, and effulgence, with the dawning of the knowledge of which all delusion becomes like a dream.

(VSI)18-1. Salutation to That which by nature is Bliss itself, calmness, and effulgence, with the dawning of the knowledge of which all or the world-delusion becomes like a dream. The world is seen as no reality but as appearance.

NATURE - it is not something to be acquired by effort: and its characteristic is to be free from misery: and happiness is inseparable from it.

CALMNESS: - calmness is lost when you admit a second thing, which may irritate you, cause pain or disturb you.

EFFULGENCE : - that which knows or is. There can be no darkness i.e. no ignorance in it.

DELUSION: Taking a thing for what it is not.

DREAM : just as a dream lasts only a short time so with gnan the delusion of world-reality disappears. i.e. world is seen as no reality but as appearance.

18-2. One gets plenty of enjoyments by acquiring all kinds of worldly objects. Surely one cannot be happy without renouncing all.

(VSI)18-2. If one gets abundant enjoyment by acquiring all kinds of worldly objects then surely one cannot be happy without renouncing all.

ENJOYMENT: All worldly enjoyment depends upon the existence of a second thing; whereas true happiness is only in non-duality.

Who gets enjoyment? The 'I'! Whoever is overfond of anything should renounce it until he achieves equilibrium. This is for disciplinary stage. Renunciation of any desire is the thorn whereby you pick out the thorn of that desire, but both are to be thrown away thereafter.

18-3. How can one whose heart's core has been scorched by the heat of the sun of sorrow arising from duty enjoy happiness without the continuous shower of the ambrosia of tranquillity?

(VSI)18-3. How can one whose heart's core has been scorched by the heat of the sun of sorrow arising from a feeling or things to be done, having to act, enjoy happiness without the continuous shower of the ambrosia of tranquillity?

18-4. This universe is but a state of consciousness. In reality it is nothing. The existent and the nonexistent do not lose their inherent nature.

(VSI)18-4. This universe is but a state of the mind, an idea. In reality it is nothing but a thought. Those self-existing beings that know both existence and non-existence, never cease to be. (the Drik).

18-5. The Self which is absolute, effortless, im. mutable, and spotless is neither far away nor limited. It is verily ever attained.

(VSI)18-5. The nature of Self which is free from mental contents, effortless, immutable, and spotless is neither far away nor near but ever (or present) attained.

ATTAINED : because the moment you think, there is always the drik.

18-6. Those whose vision is unveiled as soon as illusion ceases and the Self is realized, live with their sorrows dispelled.

(VSI)18-6. No sooner does ignorance (delusion) cease and the Self is apprehended than the veil drops off the vision of the aspirants and they live with their sorrows dispelled.

18-7. Knowing all as mere imagination and the Self as free and eternal, does the wise one act ignorantly like a child?

(VSI)18-7. Knowing all the universe as mere mental construction and the Self as free and eternal, will the wise one act (or engage in action) like a child!

ETERNAL : the time-characteristic is found only in the drsyam world, not in the drik who looks on.

18-8. Knowing for certain that one's self is Brahman and that existence and non-existence are figments, what does one who is free from desire, know, say, or do?

(VSI)18-8. Knowing for certain that one's self is Brahman and that existence and non-existence are figments, what does one who is free from desire, know, say, or do?

DESIRE ; desire is at the root of the other three activities.

SAY - whatever is said, has a meaning, is an idea i.e. a drsyam.

DO - action implies duality.

18-9. Such thoughts as 'this indeed am I' and 'this I am not' are annihilated for the yogin who has become silent by knowing for certain all as the Self.

(VSI)18-9. Such thoughts as 'this indeed am I' and 'this I am not' become fainter and fainter for the yogi who has become silent by truly knowing all as Self.

YOGI: who has passed through the yoga stage, disciplined himself, risen into the path of inquiry and finally got rid of the 'I': hence general reference the yogi who has reached to the stage of gnani.

18-10. The yogin who has attained tranquillity, has no distraction, no concentration, no increase in knowledge, no ignorance, and neither pleasure nor pain.

(VSI)18-10. The yogin who has attained tranquillity, has no distraction, no concentration, no excess of knowledge, no dullness, no pleasure or pain.

YOGI; the yoga stage must be passed through and the yogi who follows up his practice by inquiry will also attain gnan just as anyone else: but if there is no inquiry he remains in the lower stage.

18-11. In heaven or in beggary, in gain or loss, in society or solitude, there is no difference to the unconditioned yogin.

(VSI)18-11. The dominion of heaven or in mendicancy, in gain or loss, in society or solitude, there is no difference to the yogi or (whose thoughts have ceased to act ) nature free from conditions (who has become a gnani.)

HEAVEN: fulfillment of all desire.

SOLITUDE: implies duality, "I have not got any other" He who seeks solitude has the idea of two (i.e. many) in his mind.

CONDITIONS : unlimited, thought-free: i.e who has become a gnani.

18-12. Where is *dharma* (performance of ritualistic or meritorious works), where is *artha* (worldly prosperity), where is *kama* (sense-enjoyment), and where is discrimination for the yogin who has transcended

such dual notions as 'this is to be done' and 'this is not to be done'?

(VSI)18-12. *Dharma* (f ritualistic or meritorious works), *kama* (desire of sensual and all other enjoyment), *artha* (worldly prosperity), or discrimination has no significance for the yogi who has transcended such dual notions as 'this is to be done' and 'this is not to be done'?

188: SENSUAL (add) "and all other"

18-13. The yogin who is liberated while living, has neither any duty nor any attachment at heart. His actions pertain to the present life only, being merely the effects of his past karma.

(VSI)18-13. The yogin (who has risen to Gnana) who is liberated while living, has neither any duty nor any attachment at heart. His actions in this world pertain to life.

189 : YOGI (add)"who has risen to gnana"

18-14. Where is delusion, where is the universe, where is renunciation, moreover where is liberation for the great-souled one who rests beyond' the world of desires?

(VSI)18-14. Where is delusion, (moha) where is the universe, where is meditation of That, or where is liberation for the great-souled one who is resting in the land beyond the world of desires?

UNIVERSE - as separate from him?

MEDITATION: - Yoga

DESIRES - drsyam or duality.

18-15. He who sees the universe may try to deny it. What has the desireless to do? He sees not even though he sees.

(VSI)18-15. Who sees the universe as reality may try to deny it. What has the desireless to do? He who sees not even though he sees the universe.

SEES THE UNIVERSE - as a second thing. This applies to yogis who want to banish the world in samadhi. They do not know that in non-duality there is no need to deny the universe.

SEES - as something different from himself. Those who cannot grasp this position, misunderstand it, and wrongly hold it to be nirvikalpa samadhi where no world is seen.

THE UNIVERSE: the presence of the world is no obstacle to gnani's realization; he does not need samadhi.

18-16. He who has seen the Supreme Brahman meditates, 'I am Brahman'. What does he who has transcended all thought think, when he sees no second ?

(VSI)18-16. He who has seen the Supreme Brahman meditates, 'I am Brahman'. What would he who has transcended all thought think, when he sees no second ?

SEEN - he has imagined Brahman and is still in duality. His Brahman is but a thought.

'I' - note the ego here. It is mere quotation from a scripture.

THOUGHT: there are no thoughts in Brahman.

The yogi who wrongly thinks there is a Brahman to be got, may attempt to do so, and may think he sees it, but all the time he is under the delusion of duality, thinking Brahman to be something different.

When you say that all the different thoughts are only Mind, then you have transcended thinking.

18-17. He, indeed, controls himself who sees distraction in himself. But the great one is not distracted. Having nothing to accomplish, what does he do ?

(VSI)18-17. He, indeed, controls himself who sees distraction in himself. But the great one is not



distracted. Having nothing to accomplish, what would he do ?

HIMSELF: His mind being disturbed by troubles, he has to practice yoga.

18-18. The man of Knowledge, though living like an ordinary man, is contrary to him. He sees neither concentration nor distraction nor defilement of his own.

(VSI)18-18. The man of Knowledge, though living like an ordinary man, is contrary to him. He sees neither concentration nor impurity nor defilement of his own.

ORDINARY: He follows his vocation outwardly because he is not interested in showing off as a gnani. Others cannot detect it merely by his appearance. He does not want to show he is different. He does not care to make bodily advertisements to distinguish himself. This also encourages ordinary people to take to the path, for they see a gnani is like one(self).

CONTRARY - in his knowledge, i.e. in his mind.

18-19. He who is beyond existence and non-existence, who is wise, satisfied, and free from desire, does nothing even if he may be acting in the eyes of the world.

(VSI)18-19. He who is devoid of existence and non-existence, who is wise, satisfied, and free from desire, does nothing even if he may be acting in the eyes of the people.

NON-EXISTENCE: Both 'existence' and 'non-existence' are merely words, and belong to duality, words cannot reach Brahman.

ACTING - He knows it is only the mind at work, (as in dream) appearing in various ways; hence it is still Brahman, unchanged whatever actions (ideas) it seems to indulge in.

18-20. The wise one who lives on happily doing what comes to him to be done, does not feel eagerness either in activity or in inactivity.

(VSI)18-20. The wise one who lives on happily doing what comes to him to be done, does not feel troubled either in activity or in inactivity.

DOING WHAT COMES TO HIM TO BE DONE: He does not run away from the world but does what circumstances allot him, without the sense of "I am doing it" and always keeping the happiness of others in view.

INACTIVITY: Both are same to him and both will be practiced at the appropriate times.

18-21. Blown by the wind of the samskaras, the desireless, independent, free, and liberated person moves' about like a dry leaf.

(VSI)18-21. Blown by the wind of Samskaras, the desireless, independent, free, and liberated person acts like a dry leaf.

SAMSKARAS: instincts which are the result of previous thoughts. You act in a particular way because of a previous line of thought.

LEAF: lives without desires, indifferent inwardly.

18-22. There is no joy or sorrow for one who has transcended worldly existence. Ever with a serene mind, he lives like one without a body.

(VSI)18-22. There is no joy or sorrow for one who has transcended worldly existence. Ever with a serene mind, he lives like one without a body.

EXISTENCE: no longer thinks the world is real.

BODY: He is not always thinking of his body: his interest in it will be the same as though it were somebody else's body. It is no longer "my body."

18-23. The wise man who delights in the Self and whose mind is calm and pure, has no desire to renounce anything whatsoever, nor does he feel any loss anywhere.

(VSI)18-23. The wise man whose delight in Self and whose mind is calm and pure, has no desire to renunciation whatsoever nor does he feel any loss or expectation at any place.

18-24. Naturally of a vacant mind and doing what comes of itself, the wise one, unlike an ordinary man, is not affected by honour or dishonour.

(VSI)18-24. Naturally of a vacant mind (devoid of likes and dislikes) and acting as he pleases, the wise one is not affected by honour or dishonour like the ordinary man.

PLEASES: There is nothing external to compel him to right action: he knows what is right and does it spontaneously, freely. He follows his own tendencies rather than the dictation of others.

18-25. One who acts in conformity with such thoughts as 'this is done by the body and not by me, the pure Self-such a one, even though acting, does not act.

(VSI)18-25. One who acts in conformity with such thoughts as 'this is done by the body and not by me, the pure Self'-such a one, even though acting, does not act. (because he has detached the Drik from the Drisyam.)

ACTING: It is a common error to think the sage is he who sits inactive, silent and still.

DOES NOT ACT: (add) because he has detached the Drik from the Drisyam.

18-26. The *jivanmukta* acts like one who does not say that he is acting so; but he is not, therefore, a fool. Even though in the world, he is ever happy and blessed.

(VSI)18-26. The *jivanmukta* acts like one who does not say that he is a Gnani acting so; but he is not, therefore, a fool. Even though moving like an ordinary man in the world, he is happy and blessed.

SO: The I is not there.

FOOL: his egolessness is not foolishness in worldly matters.

18-27. The wise one who, weary of diverse reasonings, has attained repose, neither thinks nor knows nor hears nor sees.

(VSI)18-27. The wise one who, weary of diverse inquiries, has attained repose, neither thinks nor knows nor hears nor sees.

(REASONINGS) INQUIRIES: he knows they are merely thoughts; ideas, and as such cannot get at the Drik.

REPOSE: the rest that comes after work.

SEES - He knows these are all Brahman and has removed the I from such sense-actions; hence he neither thinks nor knows etc. a second thing.

18-28. As the wise one has no distraction and does not practise meditation, he is neither an aspirant for liberation nor is he in bondage. Having known the universe to be a figment even though he sees it, he exists as Brahman Itself

(VSI)18-28. Beyond Samhadi and distraction, the great soul is neither an aspirant for liberation nor the reverse. Having ascertained the universe to an idea (figment) even though he sees it, he exists (or knows it) as Brahman Itself

SAMADHI: This effectually disposes of mystic claim that samadhi gives the highest.

DISTRACTION - Samadhi here is the same as deep sleep, distraction means having thought or performing acts: the sage is in non-duality and thus knows both these to be Brahman.

LIBERATION: When he knows that the whole world is Brahman, he has no need to seek liberation.

18-29. He who has egoism in him acts even though he does not act. Surely the wise one who is free from egoism does not act even though he acts.

(VSI)18-29. He who has egoism in him acts even though he does not act. Surely the wise one who is free from egoism does not do any wrong deed.

ACT: If the ego says "I shall not act but renounce world" what is it that it is still thinking of? The ego itself of course! So his renunciation is delusion.

DEED: does not really act. Just as in a dream you may climb a mountain, but you are not doing so in reality.

18-30. The mind of the liberated one is neither troubled nor pleased; it is actionless, motionless, desireless, and free from doubts.

(VSI)18-30. The mind of the liberated one is neither troubled nor pleased; it is inactive, motionless, desireless, and free from doubts.

LIBERATED: from ignorance

DOUBTS: Whatever thoughts arise he lets them come and go because he knows they are but thoughts; it does not mean yogic blankness.

18-31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.

(VSI)18-31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.

MOTIVE; without the ego.

Why did Sri Ramakrishna still spend so much time in yoga-trances after he became a Gnani? Reply: If I am a Gnani with a black body, I know that body is only an idea, but he cannot throw it away even then. Similarly, Ramakrishna had the habit of going into trance, and although he became a gnani he had to continue this habit. It made no difference to him because he knew that his Samadhis also were Brahman. Therefore a Gnani may practice yoga provided he knows its limited value, knows that per se it does not lead to Brahman but rest.

18-32. A dull-witted person becomes bewildered on hearing the real truth, but some sharp-witted man withdraws within himself like a dull person.

(VSI)18-32. A dull-witted person becomes bewildered on hearing the real truth, but some wise man withdraws within himself like a dull person.

HIMSELF: remains silent, non-argumentative, otherwise the opponents of truth will seek to embroil him into quarrelsome disputes which have no other value than to assert the I, or he pretends to know nothing for he knows it is impossible to convince a man of truth when he lacks the capacity to grasp it.

18-33. The ignorant constantly practise concentration and control of the mind. The wise, abiding in the real Self, like persons in deep sleep, do not find anything to be done.

(VSI)18-33. The ignorant constantly take to the practice of concentration and control of the mind. The

wise, abiding in the real Self, like persons in sleep, do not find anything to be done because they know their thoughts to be Atma.

MIND - Patanjali's yoga is for the ignorant, who have first to prepare themselves: they lack the power to understand philosophy.

WISE: those who have brains

SLEEP: where multiplicity is absent, so gnani sees unity only.

“The ignorant does not attain truth either by inaction (i.e. shutting himself in cave) or by action." i.e. by religious rites and ceremonies.

“like persons in sleep" means he is as indifferent (to those yoga practices) as a man who is sleeping, would be.

18-34. The ignorant person does not attain peace either. by inaction or by action. The wise one becomes happy merely by knowing the Truth.

(VSI)18-34. The ignorant person does not attain peace either by inaction or by action. The wise one becomes merely happy by ascertaining for himself the Truth.

INACTION: It is utterly impossible to remain happy by mere inaction or fasting or meditation: for ultimately the body demands food and whilst the mind must think.

MERELY: nothing else needs to be done for that brings in duality.

ASCERTAINING: making certain.

18-35. In this world those who devote themselves to diverse practices do not know the Self, which is pure, intelligent, beloved, perfect, beyond the universe, and free from any taint.

(VSI)18-35. In this world men, though taking to diverse religious or yoga practices do not know the Self, which is pure, that which is capable of knowing, which he loves best, perfect, devoid of the characteristics of world of manifoldness and free from any taint.

(BELOVED) WHICH HE LOVES BEST: It, the self, is nearest to you and thus most loved.

PERFECT: everything is included in it.

TAINT: Taint likely to make you uneasy, such as doubt: also so long as you look on each thing as only Mind, it will be taintless.

“In this world, men, though taking to diverse religious or yoga practices do not know the Self which is pure, that which is capable of knowing, which he loves best, perfect, devoid of the characteristics of world (of manifoldness) and free from any taint.”

18-36. The ignorant person does not attain liberation through repeated practice of control of the mind. The blessed one through mere knowledge becomes free and is unaffected by change.

(VSI)18-36. An ignorant person does not attain liberation by repeated practice which is an activity. The blessed one, although devoid of all activities, stands free through mere Knowledge.

ACTIVITIES: as in dream our actions are all done inside us, hence are not really external ones, so the sage sees all his acts in himself, unreal.

"An ignorant person does not attain Moksha by repeated practice." For that means he is working with his body, whereas Gnan is the work of the brain, intelligence.

18-37. The ignorant person does not attain Brahman, for he desires to become It. The wise one certainly realizes the nature of the Supreme Brahman, even without desiring to do so.

(VSI)18-37. The ignorant person does not attain Brahman, because he desires to become That. The wise one certainly realizes the nature of the Supreme Brahman even without desiring It.

THAT - he regards Brahman as an object, i.e. an idea: this is his mistake. Brahman is not to be got as a second thing. It is unchangeable.

18-38. Without any support and eager for the attainment of freedom, the ignorant only keep up the world. The wise cut the very root of this world which is the source of all misery.

(VSI)18-38. Without any support and eager for the attainment of God, the ignorant only keep up the world of duality. The wise cut the very root of this world which is the source of all misery.

of (FREEDOM)GOD: Those who think they want to become Brahman, as if their real nature could change.

18-39. The fool desires peace through control of the mind and so does not attain it. The wise one knows the Truth and is ever of a tranquil mind.

(VSI)18-39. The fool desires peace so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

IT: because Truth alone confers permanent unchanging tranquility: he ought to seek truth therefore, not peace. He may try to control his mind for years but it is impossible. Outside of sleep, mind is forever active.

18-40. Where is Self-knowledge for him whose knowledge depends on the object? The wise do not see this and that but see the immutable Self.

(VSI)18-40. Where is Self-knowledge for him whose knowledge depends on the object? The wise do not see this and that but see the immutable Self.

OBJECT: - If you seek any second thing, you lose self in it. It is an object.

IMMUTABLE: nobody has ever seen it change. Should he do so, then it will not be the Drik but a drsyam.

18-41. Where is control of mind for the deluded one who strives for it? It is indeed always natural with the wise one who delights in the Self.

(VSI)18-41. Where is control of mind for the deluded one who strives for it? It is indeed always natural with the wise one who delights in Self.

IT; Mind is impossible to still, outside of sleep. Patanjali was mistaken.

NATURAL; Gnani is not disturbed by thoughts.

18-42. Some think that existence is, and others that nothing is. Rare is the one who thinks neither and is thus calm.

(VSI)18-42. Someone thinks that such a thing as existence is, and someone else that nothing is. Rare is the one that thinks neither and is thus calm.

IS: Conflicting opinions fill the world. One statement can always evoke a counter-statement. There is no finality.

CALM: The gnani is raised above all speculations.

18-43. Those of dull intellect think that the Atman is pure and One without a second, but, through delusion, they do not know It and are unhappy as long as they live.

(VSI)18-43. Men of poor reason think that the Atman is pure and One without a second, but do not know It, through delusion, and are unhappy as long as they live.

Think: they have only thought of Atman, i.e. an object, a drsyam, but delude themselves into accepting this thought as the reality. They create an imagined Atman.

SECOND: They merely say so, pour out words, but have not got beyond pundit stage. Their Atman is imagined.

UNHAPPY: because they do not give up ego.

18-44. The intellect of one who longs for liberation cannot function without depending on the object; but the intellect of the liberated one is indeed ever independent and free from desire.

(VSI)18-44. The intellect of one who longs for liberation is not non-dependent; but the intellect of the liberated one is indeed ever self-dependent and free from desire.

18-45. Seeing those tigers the sense-objects, the frightened ones, seeking refuge, at once enter a cave for the attainment of control and concentration.

(VSI)18-45. Seeing the tigers of sense-objects, the frightened ones, seeking refuge, at once enter a cave for the attainment of control and concentration.

They do not inquire what the sense-objects are, but run away to yogic ashrams; the man with brains (buddhi) is not afraid but says "These objects are only ideas in me: why should I run?"

18-46. Seeing the desireless lion (man), those elephants, the sense-objects, quietly take to their heels, or, if unable to run away, serve him like flatterers.

(VSI)18-46. Seeing the desireless lion (of man), the elephants of the sense-objects, quietly take to their heels, and when unable, serve him like flatterers or like parasites serving a rich person.

FLATTERERS: the Gnani uses these objects

18-47. He who is free from doubts and has his mind identified with the Self, does not resort to practices of control as a means to liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

(VSI)18-47. He who is free from doubts and has his mind fixed on the Self, does not resort to the means to liberation. Seeing, hearing, touching, smelling, and eating, he lives happily.

DOUBTS: When there is no duality, there is no second thing to be doubted.

LIBERATION: does not adopt asceticism.

18-48. Established in Pure Knowledge, and calm by the mere hearing of the Real, the wise one does not see what is proper or improper action or even inaction.

(VSI)18-48. He whose intellect has been purified and freed from distraction by mere hearing about the Truth (Brahman) sees nothing to be done or to be avoided, nor is he indifferent.

HEARING: sharp buddhi grasps the truth the very first time it is explained by guru.

INDIFFERENT: like the recluses.

18-49. The wise one does freely whatever comes to be done, whether good or evil; for his actions are like those of a child.

(VSI)18-49. The guileless person whatever comes to be done, whether good or evil; for his actions are like those of a child.

EVIL: if he sees a cobra threatening a child, he will kill it and thus act evilly for a good motive. His good or evil code is in reference to others, not I.

CHILD: - free from the ego.

Whether good or evil is applied to the Gnani himself. It does not mean evil to others. Evil here means 'causes suffering.'

18-50. Through freedom one attains to happiness, through freedom to the highest, through freedom to tranquillity, and through freedom to the Supreme State.

(VSI)18-50. Through self-dependence one attains to happiness in this world, through self-dependence to the Supreme, through self-dependence to tranquillity, and through self-dependence to the Highest State.

SUPREME: You will realize the highest through self-reliance.

18-51. All the modifications of the mind are destroyed when a man realizes that he himself is neither the doer nor the enjoyer.

(VSI)18-51. All the modifications of the mind become attenuated when a man realizes that he himself is neither the doer nor the enjoyer.

attenuated: only Atman, Mind is seen in the multiplicity.

REALIZES: through constant practice of correct thinking it becomes natural.

18-52. The conduct of the wise one, which is unrestricted by motive, shines, being free from pretence; but not the affected calmness of the deluded person whose mind is attached.

(VSI)18-52. The conduct of the wise one, though unrestrained and inartificial, shines, but not the affected calmness of the fool whose mind is attached.

INARTIFICIAL: not caring, for public opinion to the extent of being untrue to himself; true thoughts and right living becomes natural to him.

FOOL: the mystic or ascetic who practices formally in caves or ashrams.

18-53. The wise who are free from mental projections, unbound, and of unfettered intellect, sometimes sport in the midst of great enjoyments, and sometimes retire into mountain caves.

(VSI)18-53. The wise who are free from imaginings, unbound, and of unfettered intellect, sometimes sport in the midst of great enjoyments, and sometimes retire into mountain caves.

FREE: from the desire of consolatory imaginings, such as religion.

ENJOYMENTS: they are not afraid to enjoy themselves nor are solely addicted to ascetic solitude: they have nothing external to avoid or run after.

18-54. No desire whatsoever springs in the heart of the wise one on honouring a man versed in sacred learning, a god, or a holy place, or on seeing a woman, a king, or a beloved one.

(VSI)18-54. No desire whatsoever springs in the heart of the wise one on seeing or honouring a man versed in sacred learning, a god, or a holy place, or on seeing a woman, a king, or a beloved one.

GOD: this is most exalted atheism.

PLACE : Neither Kailas nor Benares can attract them.

ONE: relative, such as a son.

18-55. The yogin is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons, and other relations.

(VSI)18-55. The yogi who has become a gnani after passing through yoga, is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons, and other relations.

YOGI: (who has become a gnani after passing through yoga): In the case of 99% of humanity, discipline is necessary: hence the gnani usually emerges from the stage of yogic discipline. Only a rare few become gnanis without yoga, which is quite possible but infrequent.

18-56. Though pleased he is not pleased, though pained he does not suffer any pain. Only those who are like him understand his wonderful state.

(VSI)18-56. Though he appears pleased he is not pleased, though he appears pained he does not suffer any pain. Only those who are like him understand his wonderful mental state.

PAIN: Outwardly he behaves like others seeming angry for instance but inwardly not angry. It is a kind of pretense, but it is unavoidable when you have to deal with different kinds of men. His mental internal attitude is quite different from others, but his external reaction may seem the same as that of ordinary men. This is so wonderful that it cannot be understood by others, who judge by appearances only: here wonderful means rare or remarkable, not mystic.

18-57. The sense of duty, indeed, is the world of relativity. It is transcended by the wise one who realizes himself as all-pervasive, formless, immutable, and untainted.

(VSI)18-57. The sense of duty, indeed, is Samsara (the world of relativity.) It is transcended by the wise who are the form of the void (free from modifications) --- formless, immutable, and untainted.

VOID: this is only metaphorical to imply there is no idea, no thought therein: but it is not to be taken literally, like Sunyavada, to imply there is no reality therein.

18-58. One of dull intellect, even without doing anything, is ever agitated by distraction; but the skilful one, even doing his duties, is verily unperturbed.

(VSI)18-58. One of dull intellect, even without doing anything, is ever agitated by distraction; but the wise one, even doing his duties, is verily unperturbed.

DISTRACTION: therefore it is dull minds that seek repose of yoga.

DUTIES: for they also are Brahman. He is quite ready to do anything, however mean or great, that fate may make him do provided it does not harm others.

18-59. With perfect equanimity, even in practical life, the wise one sits happily, sleeps happily, moves happily, speaks happily, and eats happily.

(VSI)18-59. Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily, and eats happily.

WELL: He may have sorrows but he keeps equal-minded. Or, he adapts himself to his environment immediately in order to help others, but secretly remains himself inside.

18-60. Whoever, by virtue of the realization of his own self, does not feel distressed even in practical life like ordinary people, and remains unagitated like a vast lake, with all his sorrows gone-he shines.

(VSI)18-60. Hw who even in practical life does not, owing to his natural self-possession, feel distressed like ordinary people, remains unagitated like a vast lake, with all his sorrows gone.

SELF-POSSESSION: Because Brahman is calm, he who has realized it is also inwardly calm by nature: Original is Swabhava, nature.



18-61. With the deluded, even inaction becomes action; and with the wise, even action results in the fruit of inaction.

(VSI)18-61. Even inaction of the deluded ones becomes action; and even action of the wise one results in the fruit of inaction.

18-62. The deluded one often shows aversion to his possessions. Where is attachment, where is aversion for him whose love for the body has vanished ?

(VSI)18-62. The deluded one often shows dislike to what he possesses. He whose desire for the body has vanished has neither attachment nor aversion.

18-63. The consciousness of the deluded one is always attached to thinking and not-thinking. But the consciousness of the wise one, though attended with thinking the thinkable, is of the nature of unconsciousness.

(VSI)18-63. The mind of the deluded one is always attached to thinking and not-thinking. But that of the wise one, though attended with thinking the thinkable, is of the nature of thoughtlessness.

DELUDED: the yogi who regards thinking as the enemy of realization.

THINKING: as in Europe.

NOT-THINKING: as among yogis.

(UNCONSCIOUSNESS) THOUGHTLESSNESS: bad translation: That mind wherein all ideas and objects are dissolved and knows nothing outside pure Mind the state where there is no thought.

The Gnani is attached to neither. He cannot get rid of ideas of the world, so he accepts them as Brahman.

18-64. The wise one who has no motive in all his actions, who moves like a child and is pure, has no attachment even to the work that is being done by him.

(VSI)18-64. The sage who moves like a child without motive in all his observances and is pure, has no attachment even to the work that is being done by him.

18-65. Blessed indeed is that knower of the Self who has transcended the mind, and who, even though seeing, hearing, touching, smelling, or eating, is the same under all conditions.

(VSI)18-65. Blessed indeed is that knower of the Self who, even though seeing, hearing, touching, smelling, or eating, is free from desire and is the same under all conditions. Changes in the world do not affect him.

Desire: the idea of duality.

CONDITIONS: changes in the world do not affect him. This is possible only by taking up the position of non-duality which is non-difference.

18-66. Where is the world and where its appearance, where is the end and where the means, for the wise one who is ever changeless like the firmament?

(VSI)18-66. Where is the reflected self, where is the world, where is the end and where the means for it, for the wise one who is ever changeless like the space?

REFLECTED: The self thought of, spoken about, i.e. imagined, not the real self, for a thought cannot be Atman.

MEANS: In unity even the thought of a technique to produce it, does not arise: there is no production of Brahman.

CHANGELESS: change and time are what you find in the drsyam, not in the drik.

18-67. Glorious is he who is free from all desires, who is the perfect embodiment of bliss which is his own nature, and who is spontaneously absorbed in the unconditioned Self.

(VSI)18-67. Glorious is he who is free from all desires and is the embodiment of Infinite Bliss which is his own nature, and he who has attained natural Samhadi in the unconditioned.

NATURAL: effortless (sahaja)

SAMADHI: seeing the sameness (Brahman) everywhere.

Sahaja means coming of its own accord, the world being just as it is and yet he is in samadhi; everything becomes one.

18-68. In short, the great-souled one who has realized the Truth is free from the desire for enjoyment and liberation and is devoid of all attachment at all times and in all places.

(VSI)18-68. In short, the great-souled man who has realized the Truth is free from the desire of enjoyment and liberation and is devoid of all attachment at all times and in all places.

ATTACHMENT : to ego: PLACES : take away ego and you experience everywhere-ness.

18-69. What remains to be done by one who is Pure Consciousness? He has renounced phenomenal existence which begins with mahat and is manifested through mere name.

(VSI)18-69. What remains to be done by one who is Pure Intelligence---who has renounced phenomenal world which begins with Mahat and is manifested through mere name.

RENOUNCED: renunciation means giving up ego. Sanyas is to be valued only because it is a first step to this, although unfortunately many ascetics have a stronger ego!

NAME: mere ideas, mere thoughts: when you know that all ideas are made of single essence, then you have got Atman.

18-70. The pure one knows for certain that this universe is the product of illusion and that nothing exists. The Imperceptible Self is revealed to him, and he naturally enjoys peace.

(VSI)18-70. The pure one has know for certain that this is the product of illusion and that nothing exists, to whom the Uncognizable is (appears to be) cognized, naturally enjoys peace.

THIS: this world

ILLUSION: you see the world but you know its appearance hides the reality, and also it is the reality as Atman.

PEACE: It comes by itself (sahaja) everywhere in the world.

(Read 'inexpressible' as unrecognizable: and 'expressed' as cognized.)

18-71. Rule of conduct, dispassion, renunciation, and restraint of the senses-what are all these to one who is of the nature of Pure Effulgence and who does not perceive any objective reality?

(VSI)18-71. Rule of conduct, dispassion, renunciation, and restraint of the senses-what are all these to one who is of the nature of Pure Intelligence and who does not perceive any reality in the objective world?

INTELLIGENCE: who knows "I am only the Witness!" these other things are only seen: awareness.

18-72. Where is bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive relative existence?

(VSI)18-72. Where is bondage or liberation, joy or sorrow for one who shines or sees himself as the Infinite and does not perceive independent existence?

RELATIVE EXISTENCE ; independent existence.

18-73. Only the illusion of the world prevails. The reality of the world vanishes with the knowledge of the Self. The wise one lives without the feeling of 'I-ness' and 'mine-ness'. and attachment.

(VSI)18-73. In the world existing as duality or separate entity only till Self-realization, only Maya prevails. The wise one lives without the feeling of 'I-ness' and 'mine-ness'. and attachment.

MAYA: Ignorance which exists prior to investigation.

LIVES: does not run away: after EXISTING add “as duality or separate entity.”

18-74. To the wise one who perceives the Self as imperishable and free from grief, where is knowledge and where is the universe? Where is the feeling 'I am the body' or 'the body is mine'?

(VSI)18-74. To the sage who perceives the Self as imperishable and sorrowless, what is knowledge and what is the universe or what are the feelings of 'I am the body' or 'the body is mine'? The ego must be given up.

KNOWLEDGE: What else does he wish to know.

UNIVERSE: The world becomes his own self. The ego must be given up.

18-75. No sooner does the man of dull intellect give up such practices as mind-control than he becomes a prey to desires and fancies.

(VSI)18-75. No sooner does the man of dull intellect give the practices of mind-control, etc. than he becomes a prey to desires and fancies.

INTELLECT: He thinks unless he keeps his mind under control, he cannot get Brahman. So even if he gets desires, he knows them also to be Brahman, his own self.

DESIRES: Gnani does not bother with mind control for all thoughts are Brahman. So even if he gets desires, he knows them also to be Brahman, his own self.

FANCIES: The yogi cannot remain permanently in trance. When he emerges all his own desires return again.

18-76. Even hearing the Truth, the man of dull intellect does not give up his delusion. Though, through suppression, he appears devoid of mental activity, a craving for sense-objects lurks within him.

(VSI)18-76. The man of dull intellect, even hearing the Truth does not give up his delusion. Though appearing devoid of mental activity through effort, he, the yogi has a craving for sense-objects lurking within.

EFFORT: he drives it into the unconscious, as modern psychology says, and it will reappear later. Only if it is done alongside of inquiry will it be alright, for then it becomes Sahaja, effortless.

18-77. He whose work has ceased with the dawn of Knowledge does not find an opportunity to do or say anything, even though in ordinary people's eyes he is doing work.

(VSI)18-77. He whose work has dropped with the dawn of Knowledge does not find an opportunity to do or say anything, even if he may be doing work in the eye's of the people.

DROPPED: not renouncing external activity but not regarding activity as being different from his mind; Brahman, it means seeing inaction in action; just as his actions in a dream are nothing but the mind.

PEOPLE: Ignorant people imagine that a man who is working like others, living quite normally externally, cannot be gnanis. But they only see his body, never his mind.

18-78. For the wise one who is ever immutable and fearless, where is there darkness, where light? Where, moreover, is there any loss? There is nothing whatsoever.

(VSI)18-78. For the wise one who is ever immutable and fearless, there is no darkness, no light, no relinquishment, nothing whatsoever.

IMMUTABLE: The Atman is ever unchangable.

FEARLESS: fears are for the egoistic.

DARKNESS: by day or by night, seeing the world of multiplicity or not; or both darkness and light will no longer be drsyam.

18-79. Where is patience, where is discrimination, and where, even, is fearlessness for the yogin who is impersonal and of indescribable nature?

(VSI)18-79. Where is steadiness, what is discrimination, what is fearlessness to the Yogi who has reached gnana, who is impersonal and of indescribable nature?

DISCRIMINATION: only when he was an ignorant seeker did he heed to discrimination between truth and falsity, knowledge and ignorance.

FEARLESSNESS: there is no second for him to fear.

NATURE: The only thing that cannot be described is Brahman, and he has reached this.

18-80. There is no heaven, and there is no hell; there is not even liberation-in-life. In short, nothing exists in yogic consciousness.

(VSI)18-80. There is no heaven, no hell; not even liberation-in-life. In short, nothing exists in yogic (gnana) consciousness.

HELL: These are still needed for lower stage, religious people, but there is no proof for us.

LIBERATION-IN-LIFE: a man seeks liberation only when he is in ignorance still and thinks he is in bondage.

Actually he is Brahman, never bound. Moreover Moksha is only a word, hence an idea.

YOGIC: refers to the yogi of previous sloka, (who has attained gnanic egolessness.)

18-81. The wise one neither longs for gain nor grieves at non-attainment. His cool mind is verily filled with nectar.

(VSI)18-81. The wise one neither longs for gain nor grieves at non-attainment of it. His cool mind is verily filled with nectar.

OF IT: because the I is no longer there.

18-82. The desireless one neither praises the calm nor blames even the wicked. Contented and the same in happiness and misery, he finds nothing to be done.

(VSI)18-82. The desireless one praises not the gentle nor blames even the wicked. Contented and the same in happiness and misery, he finds nothing to be done.

WICKED: He has to censure the wicked and praise the good in the eye of the world, in his external life to set an example; but inwardly there are no separate individualities for him to be aware of and consequently to praise or blame or he does not do these things for the sake of self-satisfaction.

18-83. This wise one neither abhors birth and rebirth nor wishes to perceive the Self. Free from joy and sorrow, he is neither dead nor alive.

(VSI)18-83. This wise one neither abhors birth and rebirth nor wishes to perceive the Self. Free from individual joy and sorrow, he is neither dead nor alive.

SELF: because if it seen it becomes a drsyam, a duality; nor even to know the Self for then it becomes an object.

ALIVE: He must be as indifferent to the death of his own body as we are to the deaths of people we have never seen or heard of and living in distant continents.

18-84. Glorious is the life of the wise one, free from expectation, free from attachment for children, wife, and others, free from desire for the objects of the senses, and free from the care of even his own body.

(VSI)18-84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife, and others, free from desire for the object of the senses, and free from the care of even his own body.

BODY: He will do all that is needed for his body but will know it too is Brahman.

WIFE: Gnan is open to attainment by all, whether householders, sanyasins or butchers. This refers to my wife, my children. The Gnani may have wife and children or not, the difference is in being without I in reference to them.

18-85. Contentment ever dwells in the heart of the wise one who lives on whatever happens to come to him, and who wanders about at pleasure, resting wherever he is when the sun sets.

(VSI)18-85. Contentment ever dwells in the heart of the wise one who lives on whatever happens to come to him and wanders about at pleasure, resting wherever the sun sets.

CONTENTMENT: the satisfaction of non-duality which is not to depend on any other person or even any God for your happiness, and not to depend on any external object for happiness. He is never discontented.

WANDERS: If he is old or weak, he will not wander; This means there are no rules nor restrictions on his movements; he is free.

SETS: The gnani is not bound to stay in one place like a yogi. He is free to go anywhere.

18-86. Reposing on the foundation of his own being, and completely transcending birth and rebirth, the great-souled one does not care whether his body dies or is born.

(VSI)18-86. Reposing on the foundation of his own being, and forgetting the entire cycle of birth and rebirth, the great-souled person does not care whether his body dies or is born.

BEING: the drik, which remains always unaffected: no one has seen its death.

DIES: he does not worry if he is going to die, but this does not mean he is eager to die!

18-87. Blessed is the wise one who stands alone, who is attached to nothing, who is without any possession, who moves freely and at pleasure, who is free from the pairs of opposites, and whose doubts have been rent asunder.

(VSI)18-87. Blessed is the wise one who stands by himself, who is attached to nothing, who is without any possession, who moves freely, who is free from the pairs of opposites, and whose doubts have been rent asunder.

FREELY: he does not say "I must remain in this house."

OPPOSITIONS: every word has its opposite, every idea is therefore bound by duality.

ASUNDER: not by belief, the easy way, which is for children, but by clearing it through inquiry.

18-88. Glorious is the wise one who is devoid of the feeling of 'mine', to whom earth, a stone, and gold are all the same, the knots of whose heart have been rent asunder, and who has been purged of rajas and tamas.

(VSI)18-88. Glorious is the wise one who is devoid of the feeling of 'mine-ness', to whom earth, stone, and

gold is all the same, the knots of whose heart have been rent asunder, and who has been purged of rajās and tamas.

“MINE-NESS”: his own ego is as much a thought as any other, and valued accordingly.

RAJAS: the urge to do things because ‘I’ must do this or ‘I’ must do that.

TAMAS: Callous indifference or inertia.

18-89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything ?

(VSI)18-89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything ?

AT HEART: He may be a king or business man but yet there is no attachment in his heart of hearts.

18-90. Who but the desireless one knows not though knowing, sees not though seeing, and speaks not though speaking?

(VSI)18-90. Who but the desireless one knows not even when knowing, sees not even when seeing, and speaks not even when speaking?

KNOWING: In his heart he knows no second thing.

SEEING: Inside himself he is Brahman always, whether objects are there or not.

SPEAKING: Whether silent or not, his heart inside is in Brahman: the mystic Mouna is not the same; Mouna is not necessary.

The gnani’s positionless position arises after he sees the contradictions and paradoxes, and does not want them any more, so he rises to Brahman, where there are no ideas, no words, and hence no position.

When he speaks etc. he knows, realizes simultaneously, that speech etc. (as well as himself) is Brahman. He does both together, whilst outwardly speaking etc. just like others. That is why his realization is so secret that they cannot understand where he is different.

18-91. Be he a mendicant or a king, he excels who is unattached and whose view of things has been freed from the sense of good and evil.

(VSI)18-91. Be he a mendicant or a king, he excels if he is unattached and if his view of things has been freed from the sense of good and evil.

KING: hence gnani may be an active man: do not look for him necessarily among ascetics.

External appearance has nothing to do with his gnan.

EVIL: the religious notion of heaven and hell arises out of this "sense" and he rejects it as unverified.

18-92. Where is wantonness, where is restraint, and where is determination of Truth for the yogin whose life's object has been fulfilled and who is the embodiment of guileless sincerity?

(VSI)18-92. Where is wantonness, what is restraint, and what is determination of Truth for the yogi whose life's object has been fulfilled and who is the embodiment of artless rectitude?

WANTONNESS: RESTRAINT: all these suggest duality.

YOGI: this is therefore not for every yogi but only for the rare few who has reached Gnana, which could occur only by adding inquiry to his meditation.

OBJECT: to get Gnan.

ARTLESS: spontaneous; without ulterior motive.

18-93. How and to whom can be described what is experienced within by one who is desireless, whose sorrow is destroyed, and who is contented with repose in the Self ?

(VSI)18-93. How and to whom can be described what is experienced within by one who is desireless, whose sorrow is over, and who is contented with repose in the Self ?

WITHIN: You can never detect gnan from the outside appearances or conduct: if you think you do, it is only your own imagination: original word Hrdis=heart. Hence gnani makes no outward show or displays no unusual external characteristic.

DESIRELESS: egoless, non-dual, therefore no desire is there to be expressed nor is there second to whom it could be expressed.

18-94. Not asleep, even when sleeping soundly; not lying down, even when dreaming; and not awake, even in the waking state; such is the wise one who is contented under all conditions.

(VSI)18-94. Not asleep, even in sound sleep; not dream even in dream; and not awake, even in the waking state; is the wise one. He is contented under all conditions, because he knows all three states to be one, Brahman, does not seek or value one above the others; the gnani must use the language of those around him but inside he does not split up the unity of his existence into three states.

The wise one is contented because he knows all three states to be one, Brahman, and does not seek or value one above others; the gnani must use the language of those around him but inside he does not split up the unity of his existence into three states.

18-95. The man of Knowledge is devoid of thought, even when he is engaged in thought; he is devoid of the sense-organs, even though he has them; he is devoid of intelligence, even though endowed with it; and he is devoid of the sense of ego, even though possessed of it.

(VSI)18-95. The man of Knowledge is in reality devoid of thought, even when engaged in thought; he is devoid of the sense-organs, even though he possessed of them; devoid of intelligence even though endowed with it; and devoid of the sense of ego even though possessed of it.

IN THOUGHT: because he knows, values them as mere thoughts he can engage, contrary to the yogi, in them without harm.

THEM: Knows even senses to be ideas, and hence only Brahman.

IT: He may use the word I but knows it is only an idea and further that ultimately it is only Mind; Atman.

18-96. The man of Knowledge is neither happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation; he is neither this nor that.

(VSI)18-96. He is neither happy nor miserable, neither attached nor unattached neither liberated nor an aspirant for liberation, neither this nor that.

UNATTACHED: asceticism is the first stage: this is a higher stage when both attachment and renunciation are seen to be ideas and of the same value.

THAT: Gnan cannot be seen, yet people are attached only to what they can see or imagine.

18-97. The blessed one is not distracted even in distraction; he is not meditative even in meditation; he is not dull even in a state of dullness; and he is not learned even though possessed of learning.

(VSI)18-97. The blessed one is not distracted even when he appears to be; he is not meditative even in meditation; is not dull even in a state of dullness; and is not learned even though possessed of learning.

DULLNESS: He keeps quiet rather than argue uselessly, so may be thought stupid.

LEARNING: He does not care to show off to the world that he is learned, by using big words, for example.  
DISTRACTED EVEN (add) “when he appears to be”

18-98. The liberated one who abides in the Self under all conditions, who is free from the idea of action and of duty, and who is the same everywhere, does not, owing to desirelessness, reflect upon what he has or has not done.

(VSI)18-98. The liberated (enlightened) one who abides in the Self under all conditions, who is free from the idea of what has to be done. And what ought to be done and who is the same everywhere, does not, owing to desirelessness, reflect upon what he has or has not done, because the I is not there.

DONE: No regrets for past need be entertained regarding the things wanted to be done but never done; for what are they now? They are only ideas, whether done or undone. The entire past is but an idea now. Gnani knows, he remains same. (Because the I is not there.)

18-99. Praised, the wise one does not feel pleased; and blamed, he does not feel annoyed. He neither rejoices in life, nor fears death.

(VSI)18-99. Praised, he does not feel pleased; and blamed, he does not feel annoyed. He neither rejoices in life, nor fears death.

ANNOYED: The importance lies in the word feel: he himself is unaffected. These things depend on ego and duality.

18-100. The tranquil-minded one seeks neither the crowded place nor the wilderness. He remains the same under any conditions and in any place.

(VSI)18-100. The tranquil-minded one runs neither after the crowded place nor after the wilderness. He remains the same under in any condition and in any place whatsoever.

WILDERNESS: These restrictions are necessary in the earlier stages as a discipline, but the Gnani goes freely where he has to or where is asked. (The state of mind is all important)

## Chapter 19 – Seeking Rest in Atman (Repose in the Self)

Janaka said:

19-1. I have extracted from the inmost recesses of my heart the thorn of different opinions, using the pincers of the knowledge of Truth.

(VSI)19-1. I have extracted from the inmost recesses of my heart the thorn of different disquisitions with the pincers of the knowledge of Truth.

DISQUISITIONS: The multitude of so many different theories, opinions, fancies, which prevail among men; all are mere ideas. The Gnani takes no position whatever, joins no such separate class or party as Advaitins, for he is in non-duality.

19-2. Where is *dharma*, where is *kama*, where is *artha*? Where, too, -is discrimination, where is duality, and where, even, is non-duality for me who abide in my own glory?

(VSI)19-2. For me who abide in my own glory, where is *dharma*, where is *kama*, where is *artha*, where is discrimination, where is duality, and where is even non-duality?



NON-DUALITY: non-duality is an idea which is antithetic to the idea of duality: the sage is above all ideas.

There are no conditions for Brahman, the Unconditioned, to be got.

19-3. Where is the past, where is the future, where: even, is the present? Where is space, and where even, is eternity for me who abide in my own glory?

(VSI)19-3. For me who abiding in my own glory, where is the past, where is the future, where is even the present, where is space, or where even is eternity?

FUTURE: the possible happenings are only thoughts in me and ultimately myself.

ETERNITY: all these are interdependent ideas.

19-4. Where is the Self and where is the non-Self, where, likewise, are good and evil, where is anxiety or non-anxiety for me who abide in my own glory?

(VSI)19-4. Where is the Self and the non-Self, where is good or evil, where is anxiety or non-anxiety for me who abide in my own glory?

NOT-SELF: Both Self and not-Self (drik and drsyam) are the same at the highest stage.

19-5. Where is dreaming, where is deep sleep, where is wakefulness, and where is the fourth state; where, even, is fear for me who abide in my own glory ?

(VSI)19-5. Where is dream, where is deep sleep, where is wakefulness, and where is the fourth, where is even fear for me who abide in my own glory ?

When all the three states become Brahman to you, where is place for Turiya? All is then Turiya, the essence of them all.

(VSI)19-6. Where is distance, where is proximity; where is exterior, where is interior; where is grossness, and where is subtlety for me who abide in my own glory ?

19-6. Where is distance or proximity, exterior or interior; grossness or subtlety, for me who abide in my own glory ?

No form can exist outside Mind. Within and without apply only to the body. But the body is in the mind. So these terms become meaningless. Refer to the dream experience for illustration of illusory nature of distances: all being in mind.

19-7. Where is life or death, where are the worlds, and where are worldly relations; where is lapse, and where is concentration for me who abide in my own glory?

(VSI)19-7. Where is death or life, where are the worlds or the worldly relations; where is dissolution or concentration for me abiding in my own glory?

DEATH: death is seen only in the drsyam, objective world. It is not seen in ME.

WORLDS: when you rise to this level of seeing all as Brahman.

ME: I am only the looker on, the Seer, of death, or life, because I am detached from body

19-8. To talk about the three ends of life is needless, to talk about yoga is purposeless, and even to talk about wisdom is irrelevant for me who repose in the Self.

(VSI)19-8. For me who am reposing in the Self there is no need of even talking about the three ends of life, about Yoga and about wisdom.

THREE: three for the sake of argument, there may be 30,000 ends! (The three here are Dharma, Kama and Artha.)

YOGA, WISDOM: Note that a clear distinction is here made between Yoga (a discipline) and wisdom, (the highest knowledge).

## **Chapter 20: Realization and the Last Stage of Life** (Liberation-in-Life)

Janaka said:

20-1. Where are the elements, where is the body, where are the organs, and where is the mind; where is the void; where, too, is despair for me who am taintless by nature?

(VSI)20-1. Where are the elements, the body, the organs, the mind; the void; or despair in my taintless being? They are or have become Brahman.

Mind: You say there is mind when you have a thought, but when thoughts are not considered different from you, as Brahman, then where is the division into self, mind, world, etc.

VOID: We say Sunya implies duality: no material world may exist but the thought of a second is there. If you know there is sunya, nothingness, then there is something there to be known and to know.  
(They are or have become Brahman).

20-2. Where are the scriptures, where is knowledge of the Self, where is the mind not attached to sense-objects, where is contentment, and where is desirelessness for me who am ever devoid of the sense of duality?

(VSI)20-2. What is scripture, what is self-knowledge, what is mind without thought of objects, what is contentment, where is desirelessness to me who am ever devoid of the sense of duality?

SELF-KNOWLEDGE: Only the ignorant man seeks to know himself, or talks of acquiring knowledge.

DUALITY: duality means existence of a second thing as a reality, as independent of yourself.

20-3. Where is Knowledge and where is ignorance; where is 'I' where is 'this', and where is 'mine'; where is bondage and where is liberation? Where is an attribute to the nature of my self?

(VSI)20-3. What is knowledge and what is ignorance; what is 'I', what is 'this', and what is 'mine'; what is bondage or what is liberation, what is definableness, to the Self?

KNOWLEDGE: original word is Vidya (not Gnan)

“THIS” implies something or other in the world variety.

SELF: all these are ideas coming and going; hence meaningless to the Brahman.

KNOWLEDGE: here the reference is not to ultimate knowledge but to limited, subject-object dualistic knowledge. Every second thing known is only myself.

20-4. Where are *prarabdha karmas*, where is liberation-in-life, and where is even liberation-at-death for me, the ever undifferentiated?

(VSI)20-4. What are *prarabdha* (past) karmas, what is even liberation-in-life, and what is that liberation-at-death for me, to the ever attributeless?

Nearest state to understand Atman by itself is to eliminate everything including ego, as in deep sleep. Once this is gasped, you have to understand that everything is Brahman, that everything is yourself.

20-5. Where is the doer or the enjoyer, where is cessation of thought or the rising of thought, where is direct knowledge or reflected knowledge, for me who am ever impersonal?

(VSI)20-5. What is the doer or the enjoyer, what is cessation of thought or the rising of thought, what is immediate perception and its result, to me, the ever impersonal?

THINKING - Samadhi.

THOUGHT: Gnani is not afraid of thinking, knowing all ideas to be Brahman.

RESULT: the world is only idea.

20-6. Where is the world and where is the aspirant for liberation; where is the contemplative man and where is the man of Knowledge; where is the soul in bondage and where is the liberated soul for me who am non-dual by nature?

(VSI)20-6. What is the world and what is meant by the aspirant for liberation; what is the contemplative man and what is the man of Knowledge; what is the soul in bondage and what is the liberated soul to me who am the non-dual Essence?

ESSENCE (OF ALL): go to dream. Mountains and people may disappear but when they reappear of what substance are they made? That (mind) whence they emerged is called the essence. This essence is ever-present even in waking and dream state.

20-7. Where are creation and destruction; where is the end and where the means; where are seeker and success for me abiding in my non-dual nature?

(VSI)20-7. What are projection and retraction (or creation and dissolution), what are end means; what are seeker and success to me abiding in my non-dual self (which is my essential nature?)

RETRACTION: Nothing else but the mind's activity, world appearing and merging back into Source.

20-8. Where is the knower, the means to knowledge, the object of knowledge, or knowledge itself; where is anything, and where is nothing for me who am ever pure?

(VSI)20-8. What is the knower, or, the process of knowledge, the object of knowledge, or knowledge (itself); what is anything or nothing, to me who am ever pure?

KNOWER, KNOWLEDGE, OBJECT, THING, NOTHING, any such word you may utter is after all only an idea, because it has a meaning. It is therefore subject to change whereas I am changeless Brahman.

EVER: the mind is never absent, nor not known. In some form it is ever-present.

When all knowing, known and knower are simultaneously Mind (as in dream) what else is there to trouble about understanding them? You here have the key.

20-9. Where is distraction, where is concentration; where is knowledge, where is delusion; where is joy and where is sorrow for me who am ever actionless ?

(VSI)20-9. What is distraction or concentration, dullness or delusion, joy or sorrow, to me who am ever actionless ?

DISTRACTION: the mind may be drawn to observe a 100 things in the external world, but the Gnani is not disturbed thereby because they are all Brahman to him.

DULLNESS: These are qualities which you attribute to yourself wrongly, they belong to the aham, not you: (c.f. Christian Science).

ACTIONLESS: actionlessness cannot be understood without avastatraya.

20-10. Where is relativity, where is transcendence; where is happiness or misery for me who am ever beyond any discursive thought?

(VSI)20-10. What is relative or absolute happiness or misery, to me who am ever devoid of thought activity?

RELATIVE: Original, vyavaharic, i.e. practical, empiric.

ABSOLUTE: If it has a meaning, it is only an idea. Happiness or sorrow are only of the nature of the mind, being idea: their difference is therefore illusory. In original, Paramartha, philosophic or ultimate.

20-11. Where is illusion, where is the world; where is attachment or detachment; where is jiva or Brahman for me, who am ever pure?

(VSI)20-11. What is Maya (ignorance) or samsara (world), attachment or detachment; what is Jiva or Brahman, to me, who am ever pure?

JIVA OR BRAHMAN: both are the same ultimately, moreover all argument about Brahman never touch it.

ME: This 'me' does not mean the 'me' in this particular body but the 'me' in everyone: the common-self.

All words have no place, all thoughts' cannot reach 'That' even the thought of Brahman is just as illusory and contradictory, because thought and words belong to world of duality.

20-12. Where is activity, where is inactivity; where is liberation or bondage for me who am ever immutable and indivisible, and established in the Self?

(VSI)20-12. What is activity or inactivity, liberation or bondage to me who am ever immutable and indivisible, and established in Self?

EVER: under no circumstances is it immutable even if one thinks it so.

INDIVISIBLE: There is no division into nations, races, colors or kinds of men in Gnana.

ESTABLISHED: It is not enough to know and say but one must always see "I am Drik, the Drik in all" always realize and practice it. Some people get glimpses of the truth and lose it; so it must be established. Such fixidity is the goal.

20-13. Where are instruction and scriptural injunction, where is the disciple and where is the preceptor; where, indeed, is the object of life for me who am absolute good and free from limitation?

(VSI)20-13. What is instruction and scriptural injunction, what is the disciple or preceptor; what, indeed, is the summum bonum of life for me who am absolute good and free from limitation?

INJUNCTION: these are early stages, not for truth seekers.

PRECEPTOR: both are only ideas.

LIFE: These are all within the world of duality, the seen, the ideated. LIMITATION: When there is no second, what is then for you to attain? But when you think the you are body, then there are various things you will want to get and so be troubled by their lack. Hence don't wrongly imagine you are body.

20-14. Where is existence, where is non-existence; where is unity, where is duality? What need is there to say more? Nothing emanates from me.

(VSI)20-14. What is existence or non-existence, unity or duality? What need is there to say more? Nothing emanates from me because it is non-different from myself. There are no two. Do not mistake "me" for the ego.

NON-EXISTENCE: those who assert world does not exist, because it is maya, are still in elementary stage of preliminary analysis. (b) existence applies only to an object; a word can have no meaning apart from drsyam.

DUALITY: duality implies two separate objects; monism implies duality: Brahman is beyond both.

NOTHING EMANATES FROM ME: because it is non-different from myself. There are no two. Do not mistake 'me' for the ego.

Thus the book finishes with non-causality, the most important principle to be grasped in all Vedanta. The notion of emanation implies something separate from myself; hence incorrect. The world does not emanate from mind: it is in mind.

## FINIS

<sup>1</sup>Note: Primary translation of the text is from Astavakra Samhita translated by Swami Nityaswarupananda published by Advaita Ashram 1969. It appears as though this is a final copy of the text that Iyer was working on in the initial stages of translation and notation.