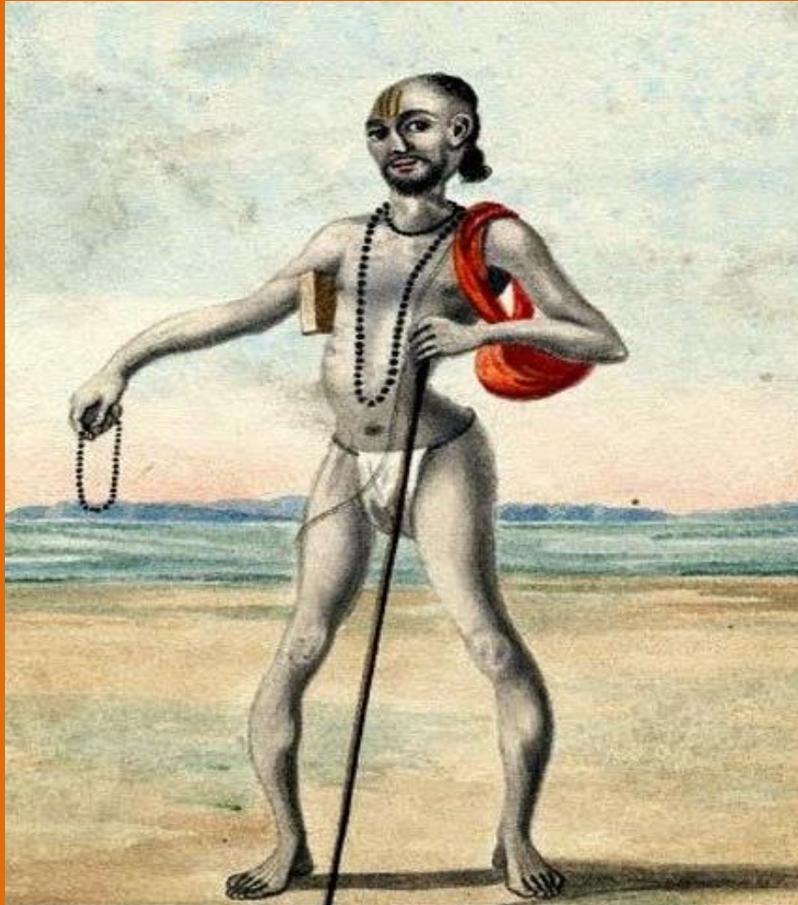


Ashtavakra
Gita



Nagesh D. Sonde

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2019

Nageh D. Sonde

Few words in the beginning

Since many years I have been hoping to read Ashtavakra Gita but only in the beginning of my 89th year of my age, I could start studying the traditional thoughts with receptive mind to understand and experience if possible depth of the ideas and expansive vision unfolded.

Ashtavakra Gita as the epitome of spiritual wisdom and vastly different from Bhagavad Gita. The former was addressed to Arjuna, who was conscious of his chivalry but was confused in his resolve, concerned of his family, friends, companions and colleagues who were fighting an unnecessary battle. The latter was addressed to Janak, who though a King a kshatiya by birth was by temperment an intellectual having acquired knowledge from diverse sources, ever conscious that he was knowing everything to be known but still as one not knowing anything at all. Therefore he was in constant search of Wisdom that would resolve all the simmering discontent in temporal world.

Janaka was surprised Ashtavakra's dramatic entry in his court and his reaction to the display of arrogance of the gathered people who appeared to know everything that could be known of the external form but lacking humility which comes from enlightened wisdom of the divine essence existing within, which

acted as a catalyst, a flash of lightening that reveled everything with luminous clarity and wisdom that that which was till then was dark, obscure ignorance. In the resplendent luminous light he saw that his body, endowed with five elements - earth, water, fire, air, space as well as mind, intellect and अहंकार, and individuality in the likeness of the Supreme Existential, his Mithila kingdom, his progeny, possessions, power and prestige in the temporal world, his knowledge gathered from scriptures and in discussion with various intellectuals was all ephemeral, fleeting and of no use for being liberated from the shackles of Samsara.

Ashtavakra Gita is not a text and testament for one bewildered in empirical world but a path, onerous to tread and difficult to transcend from non-existence to the Existential, from darkness to illumination, from mortality to immortality. Therefore, Ashtavakra Gita nor book to be read and put in practice but one to be reflected being fully receptive and to be meditated with sincere austerity and perfected by penance. For the seeker it shows the Way, the Path for the qualified and adept it is the Golden Gate that opens to deliverance and eternal Bliss of ब्रह्मन् .

16th October, 2019

Nagesh D. Sonde

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Introduction

सत्य, the निराकार, the formless Supreme Existential is One, though heard and seen by Seers with supra-sensory instruments of cognition and expressed variously as divine and transcendental experience not as the result of communication from one to the other, but as divine and transcendental, therefore, referred as “पुरुषप्रयत्नविना प्रकटितभूत “. It is said that when a seeker approached one wise in Wisdom to describe and communicate the enlightened experience, he was thrashed with a rod which caused pain to the seeker. When the shocked seeker protested why he was being hit to cause pain, the wise one said to have asked, “Pain, what is Pain? Describe what you mean pain ?“ When the seeker pressed his inability to describe pain which one can only experience, the wise one replied, “Even as the seeker cannot communicate and describe pain, even so the enlightenment experienced cannot be communicated and described.

Kathopanishad says, “एको वशी सर्वभूतान्तरात्मा एके रूपं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥” - The Self within all, who makes the one manifold, to those who perceive him as abiding with the self, there is eternal bliss, not the others. The Supreme Existential being closer than the breath one breathes is experienced, in silent solitude within the heart, becomes reflected in Mind free of obscurity and ignorance and as clarity and enlightened wisdom. Phedo, the western philosopher said, “The soul, when using the body as instrument of perception, . . . the sense of sight or hearing or other sense is then dragged by the body into the

region of the changeable and wanders and is confused. But when returning into itself it reflects, then it passes into the other world, the region of purity and eternity, and immortality, and unchanged lenses . . . this state of the soul is called Wisdom”.

Large number of people, however are asleep in deep slumber and do not wake when awakened, some wake up but still wander around with obscurity of sleep in their eyes pretending to be awakened and infinitely small number are awakened and open to be receptive with clarity for the enlightened Wisdom. Unlike some who hear what they want to hear but do not listen. Life goes on like this, some thinking themselves knowledgeable, adding some more knowledge and all life spent in a long night of obscure darkness, with few dreams seen but not fulfilled to die eventually thinking themselves wise in wisdom. Others as जिज्ञासू not satisfied with ज्ञान as Knowledge, information which consoles mind but not the heart, seek with a ray of luminous light fallen in their life, विज्ञान conclusive Wisdom विशेष leaving nothing left.

Sri Shankaracharya says, “विज्ञानं शास्त्रार्थ विषयं ज्ञानं अन्यविषयं नैपुण्यं तद्वद्भिर्युक्तां लोकान्प्राप्नोतीत्यर्थः ॥” - विज्ञान, wisdom is being enlightened of the purpose, the concealed meaning of the scriptures, ज्ञान, knowledge is the skill in achieving other subjects.

ज्ञानी is a person who is satisfied with Knowledge, seeks more and more information to be knowledgeable and in the words of Socrates he is knowledgeable but does not know that he does not know. विज्ञानी is one who dis-satisfied with temporal knowledge with different thoughts, ideas, views, opinions, expressions becomes obscured and confused becomes जिज्ञासू to experience in

heart Wisdom leaving no doubts whatever. Wisdom is not something to be acquired, but being receptive to be enlightened spontaneously even as the Supreme Existential, became effulgent naturally and spontaneously as creation and constituents in creation came effulgent naturally and spontaneously.

Human temporal behavior flows primarily from three sources: desire, emotion and knowledge. Spiritual behavior flows from reflection and meditation, which is the talking of the self with itself. The greatest error is to cure the body and not the mind, but mind and the body being one and not distinct and separate, they should not be treated separately but together. “चित्तमेव संसारम्”, therefore संसार, the primordial life can be changed by changing our mind. One does not perform righteous actions because one has spiritual mind but because one is spiritual his the actions performed become righteous actions. The greatest wealth is to live with righteousness, then one is content with what one has and in one’s self. Good people do not need laws to tell them to be content and live as wise ones in Wisdom, bad people not being satisfied what one finds ways to circumvent the laws to seek more knowledge and objects which satisfy senses and अहंकार, the sense of achievement. The wise one’s use ज्ञान and विज्ञान for संवाद, exchange of thoughts to arrive at mutually agreed and accepted conclusion as clarity and wisdom for the obscure and ignorant ones, charity for the poor ones and strength for weak - “विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय । खलस्य साधोर्विपरीतमेतत् ज्ञानाय दानाय च रक्षणाय ॥”.

Every one is born with a form, endowed with five natural elements - earth, water, fire, air, space and pure, primary and unencumbered mind as that of a child, intellect capable to form concepts and अहंकार, and an individuality in the likeness of अहं, the Supreme Existential, “भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥” as earliker said in Brihad Aranyaka Upanishad, “रूपो रूपो प्रतिरूपो बभूव प्रतिचक्षणाय” as well as with attributes and inclination to respond. Observe how even a new born child behaves, it needs not to be told how to breathe in, when to breathe out, when it is hungry or thirsty, when it should sleep and when to wake up. When child grows and seeing around inquires, not being inquisitive but being receptive, curious to know things around without any purpose, to perform actions without without any purpose or goal in mind, accessing everything as naturally as any other constituent in creation does, forming thoughts in mind, culminates in assimilation and creating a memory, ending in doubts and needing further creation of empirical impression as knowledge experienced.

Katha upanishad says that beyond the senses are the objects of senses, beyond the objects of senses is the mind, beyond the mind is the intellect, beyond the intellect is the great self, beyond the great self is the unmanifest, beyond the unmanifest is Purusha, beyond Purusha there is nothing. That is the end, that is the goal - “इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महा न्पराः ॥ महतः परमव्यक्तमव्यक्तात्पुरुषः परं । पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥”. Nature provides solution according to ऋत, the cosmic law and धर्म, the principles of righteousness, while temporal laws lay

down laws to regulate social and cultural, religious and political influences. Education is the ability to synthesise the contradictions, listening to every thing and anything without being burdened by what one thinks one knows. When one walks as nature demands, not for pleasure of the senses but for happiness of the heart, to experience सत्य, the Supreme Existential one must have mind, simple and clean as that of a child, not that of a man whose mind is burdened with borrowed knowledgeable.

According to Vedic Wisdom, the self becomes resurgent the flame rises above burning every gross things that come across, rising from the gross to the subtle, from subtler and subtler, from अन्नमय कोश, the sheath constituted by food to प्राणमय कोश, the sheath constituted by breath, मनोमय कोश, the sheath constituted by mind, विज्ञानमय कोश, the sheath constituted by intelligence, आनन्दमय कोश, the sheath constituted by Bliss, the shadow that conceals vanishes and every thing appears mysterious, body as the earth which circumscribes the self, the self which as flame of the fire becoming resurgent vast as the space moving like water, volatile as the wind, keen to reach, to be one with the all-pervading and all-enveloping सत्य, the Supreme Existential.

Shvetashvatara upanishad says that when in the beginning Mind was enjoined by Savita with intellect, energy upwards as resurgent flaming fire making known its presence in world. With Mind restrained it came under the sway of the divine Savitru to enable one for the heavens. Having enjoined Mind, Savitru made the intellect of the divinities luminous to lead them to enlightened state of heavens. With Mind and intellect enjoined let the wise ones like

be increasingly enlightened. The one who knows the Law has also ordained the corresponding functions. Great be the praise for divine Savitru. When in earlier times following the luminous path the sons of immortality became enlightened, with divine state being manifest, the energy was resurgent where it was directed, there the immortality flowed, the the mind enlightened, may divinities manifest. With Savitru having thus become manifest, one should rejoice in effulgence, make one's abiding place in the source, then one will no longer bound by one's actions - "युंजानः प्रथमं मनस्तत्त्वाय सविता धियः। अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ युक्तेन मनसा वयं देवस्य सवितुः सवे सुवर्गेयाय शक्त्या । युक्त्वाय मनसा देवान्सुवर्यतो धिया दिवम् । बृहज्ज्योतिः करि ष्यतः सविता प्रसुवाति तान् ॥ युंजते मन उत युंजते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्मही देवस्य वितुः परिष्टुतिः॥ युजे वां ब्रह्म पूर्वं नमोभिर्विश्लोकः अतुल पथ्येव सुरेः । श्रुण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते। सोनोपंत यत्रा तिरिच्यतेनतत्र संजायते मनः॥ सविता प्रसवेन जुषेत् ब्रह्म पूर्वम् । तत्र योनीं कृण्व से न हि ते पूर्वमक्षित ॥".

The one who meditates on the divine energies are the अमृतस्य पुत्राः who have penetrated the subtle psychic presence of the divine essence within them and attain a comprehensive view of the cosmos and the Supreme Existential. In truth a small and insignificant segment of the world have persons who are जिज्ञासू having some thing to experience and something to say and the rest have nothing to say and yet keep on speaking.

Janaka is mentioned as a great King and philosopher of Videha in Upanishadic and in Brahmana was a seeker जिज्ञासू, renowned for his patronage of Vedic culture and philosophy. In his court

intellectuals like Yajnavalkya, Uddalaka, Aruni and Gargi Vachaknavi and many others assembled to discuss the philosophical principles mentioned in Vedas. In Chhadogyya Upanishad one finds sage Uddalaka mentioning to his son Shvetaketu, the great principle तत्त्वमसि. Uddalaka's daughter Sujata was married to Kahod (Kahol) who was proud of his knowledge of the Vedic scriptures and had visited the court of Janaka, the king of Videha to display his knowledge but was defeated by Vandin and left the court in disgrace. Legend says that once when he was reciting the vedic hymns to his wife who was then pregnant, the unborn child in the womb became restless hearing the father pronouncing the hymn wrongly and corrected his error. This made the father annoyed of the impertinence of one not born and yet dared to correct his mistake. Enraged Kahod (Kahol) cursed the child to be born with deformities. The child was born with eight deformities and therefore came to be known as Ashtavakra.

King Janak had no doubt gathered great intellectual giants in his court and was impressed listening to the profound discussion and arguments of the participants, had honoured them with wealth and cattle. But his desire to initiate by some one as his Guru remained unfulfilled. Therefore, once he declared in the assembly that he was in search of Guru and whoever thinks himself eligible to be one may occupy the specially prepared seat made of sandal wood, only condition being one who fails to prove himself as eligible should be ready to lose his life.

None among the assembled intellectuals dared to come forward fearing to lose their life. But Ashtavakra, with ungainly deformed

body and who had hardly crossed his childhood came forward and occupied the sandalwood seat. Seeing the daring but foolish action of one who was but a child, the assembled intellectuals and courtiers started laughing at Ashtavakra's with ungainly deformed stature in which Ashtavakra too joined them in the laughter.

Janak who was observing the whole event, was perplexed seeing Ashtavakra joining the laughter and asked the reason. Ashtavakra was quick to clarify saying that he was laughing seeing that the king had assembled many people who seem to be perfect in their form and texture of the skin but mind distorted with undigested knowledge and warped intelligence, who were completely ignorant of the divine essence posited within their own and posited within his deformed form. They were laughing in ignorance and he seeing their अहंकार, sense of ego he was laughing. In truth, what does it matter if one is beautiful or ugly, young or old, formed or deformed, what does it matter if the temple is beautifully designed and constructed but has no विग्रह, icon within, what does it matter if the विग्रह, icon is beautiful and carved with skill if there is no divine essence in the विग्रह, icon. Does the deformed vessel contain deformed space within ; when the pot breaks in pieces does the space within break in pieces. His body is certainly deformed but would that make the divine essence within become deformed ? Don't see the form, observe the divine essence, luminous as enlightened wisdom within, the form is ephemeral, the wisdom is eternal.

When Ashtavakra spoke there was silence all around. Janak was like one who had dispensed all gathered knowledge from mind and

was listening as श्रोता, disciplined disciple with श्रद्धा, full receptivity reflecting and mediating on what was listened. No one had spoken earlier like him to Janka in this manner and not certainly who was but a child. Dakshinamurthy who was but a child, had disciples who were old in age, sage Saraswat who was but a child, had revealed the lost Vedas to the old sages. Sanatkuumar and his brothers were children but Sanatkuumar initiated Narada to meditate on नाम, the divine essence and not on the form of Vedic hymns. It is said that Siddharth, who became Buddha later, was born standing on his steps, Lao tsu remained in womb for eighty years and when born had white grown beard, Zarathustra laughed loud the moment he was born, Shankar mastered scriptures and reestablished Hindu religion when he was in twenties, Jnyaneshwar wrote commentary on Gita when he had not crossed his twentieth age.

When many forms, many sounds, many words, thoughts, views, opinions, expressions come together and clash as वाद, arguments there is possibility of further disintegration. When many forms, many sounds, many words, thoughts, views, opinions, expressions come together and integrated as संवाद there is assured clarity of conclusive wisdom leaving nothing more to be spoken, Consciousness becoming resurgent to access enlightened wisdom of the Supreme Existential, even as when sound of the turbulent waves cease the silence of the Ocean comes to be experienced. If rain falls on solid rock, the seeds sown on solid stone will not sprout, if the rain falls on land which is full of stones strewn around, some seeds may sprout but will bring no good crop, if the rains fall on land which is properly ploughed and provided with

proper manure then such land will give good crop. There is no need to speak, no need to awaken, since even as when Sun rises at dawn, the breeze blows in silence, the birds sing their songs, the flowers waft their fragrance spontaneously even so the Consciousness becomes spontaneously resurgent to access Wisdom.

Ashtavakra as an enlightened person represents the spiritual excellence. Janaka, the king as the man of the world, having heard from men of Wisdom and continually added knowledge from all people and from all quarters different aspects of the world, represents the intellectual excellence, yet one who knows that he does not know, that what he knows is but little and what is to be known is infinite. Ashtavakra is one who knows that what is known having experienced enlightened Wisdom, putting end to all knowledge acquired. He is confident of himself and agrees to be the King's Guru provided the King is ready to give him गुरुदक्षिणा, honouring him with some thing which belongs to him exclusively. When the pleased King agrees to give him wealth, cattle and shelter to live, Ashtavakra points out saying, "O King, none of the things that you offer belong to you, since none of these you will take with you when leave this the world. Offer me something which you can say and claim as belonging to you alone and you will take with you when you die".

The pride of possessions, power and prestige which one enjoys are but temporary with the enjoyer having to leave when one breathes one's last breath and the enjoyer changing and owning the possessions. Speech is the most important endowment and power

provided by the Supreme Existential, which may or may not have proper form, but the words which one uses have beauty of their own. Who has spoken the words may not be remember but what was spoken will be remembered for long. One should speak as much as one needs to speak. If things happen without one speaks then one should not speak. Then one will realise that one need not have spoken and speaking unnecessarily causes more damage then offer solutions. One should feel grateful for not having spoken, when expected to speak, realising that being within one's self is more energising than being with others. Spring seems to have sprung in my life. I feel flowers spreading their fragrance around.

King Janak was aware that in संसार, the primordial world people ordinarily believe and accept progeny, possessions, power and prestige and even body as their personal belongings and as owns them in pleasure and pain. अहंकार, the sense of ego is primary feeling and Me and Mine are the dominant expressions. Therefore, Ashtavakra's words struck him like a thunder-bolt and flashed in his mind like lightening making him listen, think, reflect realising that nothing in life really belongs to him, neither progeny, possessions, power or prestige, nor any thing in Mithila his kingdom, not even the body which he was accustomed to think and consider as his own in pleasure and pain, since when one dies, all these progeny, possessions, power or prestige and even the body would be obliged to leave behind, save the divine essence, the self within along with residual effect of कर्म, the actions performed when he was alive.

King Janak came down from his throne and bowing low to Ashtavakra, "O Respected One, I have nothing which I can claim as my own except my own self. You have opened my eyes, accept me as your disciple". Ashtavakra then replied quietly, "in that case, offer your self as the गुरुदक्षिणा, and surrender yourself to me since you have nothing else to offer". Overwhelmed, King Janak seeing the ray of enlightened wisdom bowed down again to Ashtavakra as Guru and surrendering his self asked, "कथं ज्ञानमवाप्नोति, कथं मुक्तिर्भविष्यति । वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो" - How knowledge is attained, how liberation is attained and how non-attachment is attained, please tell me all this.

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Chapter 1

Janak, the king of Videha, is intellectually endowed with ज्ञान, the Knowledge, what he needed was विज्ञान, the ray of the enlightened Wisdom to illumine the divine essence within. Once he is enlightened of the divine essence within then he will be in communion with the all pervading and all enveloping Supreme Existential, even as a seeker hearing the roar and seeing the turbulence of the waves becomes enlightened of the presence of the Ocean. Therefore, when Janaka asked Ashtavakra how is knowledge acquired, how liberation comes to be and how non-attachment is attained, tell me all this, “कथं ज्ञानमवाप्नोति, कथं मुक्तिर्भविष्यति। वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो॥” (१-१).

Seers knowing that their enlightened experience of the comprehensive and totality of wisdom of the Infinite सत्य, the Supreme Existential cannot be communicated from one to one fully and in entirety they conceptualised their experience in Mind, formatted in Speech using signs and symbols and words and language to represent and depict as anthropomorphic divine beings. The Upanishadic intellectual sages further clarified using traditionally accepted signs and symbols, words and language for people, of particular place and period. The Acharyas through Darshanas and Bhashyas formalised, reiterating the सनातन धर्म, the perennial wisdom

in detailed explanations. Therefore, there is nothing new in any thing told and reiterated, every word and sentence having resonance that somewhere and sometime the same has been heard earlier, often some feeling that what is being spoken was heard somewhere, from some one and some time earlier.

What Ashtavakra spoke was nothing new but reiteration of the ancient wisdom which was also experienced by him, therefore he was outspoken in the very first statement saying, “मुक्तिमिच्छसि चेत्तात्, विषयान् विषवत्त्यज। क्षमार्जवदयातोष, सत्यं पीयूषवद्भज॥”(१- २) - If you wish to attain liberation, give up passion for sense objects as poison and practice forgiveness, simplicity, compassion, contentment and truth as nectar.

Indeed constituted creation and individual constituent in creation are not nothing new but modification, transformation of the constituents in gradual evolution from the gross to the subtle, there it need to be understood that human form or all the earlier constituents in creation are not the gross form of earth, water, air, space but more importantly the subtle divine essence, the self, consciousness, Witness of all these, “न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान्। एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये॥” (१-३).

In truth as long as the constituent thinks itself as separate and distinct considering oneself by name, as son of some one, as belonging to some religion, some nationality etc. that long the constituents remain in bondage, but the moment one detaches

oneself from the gross body and rests in the subtle consciousness, the self within, one will remain content, peaceful and free from bondage - “यदि देहं पृथक् कृत्य चित्ति विश्राम्य तिष्ठसि। अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि॥” (१-४). Ashtavakra says, “न त्वं विप्रादिको वर्णः नाश्रमी नाक्षगोचरः। असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव॥”(१-५) You as the divine essence, the self within neither belong to Brahmin or any other caste, neither celibate no or any other state, nor anything that the eyes can see but are unattached, formless and witness of everything, therefore be happy.

The concepts, the ideas of righteousness and unrighteousness, pleasure and pain are connected with the gross form of the body and mind, not with the subtle divine essence, which as the fragments of the Supreme Existential, is neither performer of actions nor the enjoyer of the fruits of action - “धर्माधर्मौ सुखं दुखं मानसानि न ते विभो। न कर्तासि न भोक्तासि मुक्त एवासि सर्वदा॥” (१-६). What one experiences in temporal life with organs of senses and Mind as right or wrong, success and failure, pleasure and pain, happiness and suffering, whereas what one experiences in spiritual restraining senses and Mind from operation and keeping even the intellect still is the Bliss of Being in communion with the Supreme Existential.

Janak as the pure self within is the singular, free and independent Witness of all the actions performed in temporal life. The thoughts arising in the empirical Mind creates bondage thinking some one else as the witnessing Seer is some one else - “एको द्रष्टासि सर्वस्य

मुक्तप्रायोऽसि सर्वदा। अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम्॥”(१-७). In temporal life however अहंकार, the presumption that one is fashioned in the likeness of अहं, the Supreme Existential vitiates one’s actions performed, but realising that not the body but the self with is the true performer of action one should be happy - “अहं कर्तेत्यहंमान महाकृष्णाहिदंशितः। नाहं कर्तेति विश्वासामृतं पीत्वा सुखं भव॥” (१-८). One should realise that as the the self, the divine essence one is singularly pure destroying the ignorance in the fire of determination and remain happy with no sorrow - “एको विशुद्धबोधोऽहं इति निश्चयवह्निना। प्रज्वालयाज्ञानगहनं वीतशोकः सुखी भव॥” (१-९). The world where rope is imagined as serpent, remain happy in bliss of such knowledge - “यत्र विश्वमिदं भाति कल्पितं रज्जुसर्पवत् आनन्दपरमानन्दः स बोधस्त्वं सुखं चर॥” (१-१०).

संसार is nothing but projection of the mind, “चित्तांशु संसारम्” and mind is nothing but the thoughts influenced by senses. The human being, therefore, is what he sees, hears, and thinks the world and himself to be, द्रष्टा becoming the दृश्य, the observer is the observed. Therefore when one begins search of the spiritual on empirical level, then the search ends with what one searches, the Vedic divinities being the ones sought by Hindus and every other divinities being what the others seek. If the seeker is freed from the object, the traditional form in which one seeks then perhaps the spiritual search would end up in seeing as light more luminous than the Sun or more brilliant than the fire, or as nothing formed, as formless

निराकार, or as soundless Sound, अनाहत ॐ. Human beings generally assume that their gross body with the organs of senses as medium sees, hears, smells, touches and thinks represents them, which is an illusion without realising that the self within is what truly represents.

The Mind accepts what one believes to be true, if one thinks that one is free, then one experiences freedom, if one thinks that one is bound, then he will ever remain in bondage - “मुक्ताभिमानि मुक्तो हि बद्धो बद्धाभिमान्यपि। क्विदन्तीह सत्येयं या मतिः सा गतिर्भवेत्॥” (१-११). The self within is the Witness, all-pervading, infinite, singular, free, immutable, neutral, desireless, peaceful witness is the self within - “आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः। असंगो निःस्पृहः शान्तो भ्रमात्संसारवानिव॥” (१-१२). Therefore one must reflect and meditate on one’s self within which is undivided and be freed from what one refers as “I” under illusion that it is the temporal world - “कूटस्थं बोधमद्वैतमात्मानं परिभावय । आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम्॥” (१-१३).

Very surprising and revealing statement from great Seer who could see through every one and through every situation. Ashtavakra realises that Janak asked the question of bondage and liberation because he still on the physical level considering himself as body. Therefore, Janak is told that he is since is bound by the sense of ego that he is associated with the body and by severance of this

misconception by the sword of knowledge he should happily experience the self within - “देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक । बोधोऽहं ज्ञानखंगेन तन्निष्कृत्य सुखी भव॥” (१-१४).

Ashtavakra reminds him again that he is unattached, non-performer of actions, self-luminous and without any blemishes, and liberated from these shackles he should happily establish himself in equanimous intelligence - “निःसंगो निष्क्रियोऽसि त्वं स्वप्रकाशो निरंजनः।अयमेव हि ते बन्धःसमाधिमनुतिष्ठति॥”(१-१५). As the divine essence posited within, you have pervaded the universe, enveloped in entirety. You are pure Principle of Wisdom, do not walk towards mental weakness - “त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः। शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तताम्॥” (१-१६). You are without desire, without change, without cloud, calm, of immense intelligence and freed from confusion be settled in your consciousness - “निरपेक्षो निर्विकारो निर्भरः शीतलाशयः। अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः॥” (१-१७). What is formed, that is unreal, what is formless that unmoving, being instructed thus there would be no birth again- “साकारमनृतं विद्धि निराकारं तु निश्चलं। एतत्त्वोपदेशेन न पुनर्भवसंभवः॥” (१-१८).

Even as gross form is seen as existing outside as well as in the mirror, even so the Supreme Existential is existing outside the gross body as well as within the body as self - “यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः। तथैवाऽस्मिन् शरीरेऽन्तः परितः परमेश्वरः॥” (१-१९). Even as Space exists both outside and inside the vessel, the eternal

effulgent divinity exists both outside and inside the body - “एकं सर्वगतं व्योम बहिरन्तर्यथा घटे।नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा॥” (१-२०).

Therefore when Janaka asked one question, “कथं ज्ञानमवाप्नोति, कथं मुक्तिर्भविष्यति। वैराग्य च कथं प्राप्तमेतद् ब्रूहि मम प्रभो॥ - How is knowledge attained, how liberation is attained and how is non-attachment attained, tell me all this, Ashtavakra laid down the main Principles as were found in scriptures and signs and symbols, words and language accepted to reflect and meditate in the first instance and then transcend them to experience the enlightened Wisdom. If one sits in within the four walls of the house one sees nothing. If one opens the window, one may see little of the sky. If one opens the door one may see little more, and if one comes out in the open one will see the sky above and the nature around, the Sun at dawn rising over the horizon, silvery moon at night shining in the sky, high mountains rising high and mighty rivers streaming, trees swaying in the wind, fragrant of the flowers and mucous fruits on the trees, birds flying in the sky and cattle grazing in the fields, fish swimming in the waters, worms crawling on earth, ants rushing as well as serpents sliding.

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Chapter 2

When one looks outside one's own self, one searches on the circumference and not at the centre within. People travel far too in distance outside seeking the divinity, when a ray is enough to lead one to the divine source which lies within one's own self. Lao tsu , the Zen master did not go anywhere else but sat under a tree seeing the dry leaves falling down, floating in the air and settling down on the earth and at that moment his entire life roll before him, his birth and death, his growth and decline, his knowledge falling like the dry leaves and he was enlightened with Wisdom as fresh as ew leaves sprouting.

When Janak heard Ashtavakra, there was nothing new than what he had heard earlier but experienced awakening of the dormant consciousness, with the flame of energy kindled, cobwebs removed to widen the horizon, giving a new insight, a new vision to see, receptive mind, sensitive heart to make life worthwhile. When Ashtavakra spoke and Janak heard that was a great experience of the accumulated knowledge falling like dry yellow leaves and the ray of light streaming through the branches giving a new meaning, a new vision of Wisdom like green leaves sprouting on the branches. Janak was mesmerised by the sound of the streaming river, as it made way through the terrain, with no consciousness, no need to think with mind, no need to charter the path with intellect,

no need to search, no search is done, but float on the river with complete surrender and prayer on the lips, confidence in heart, go where one is led, and if one sinks on the way considering that to be where one is destined to be in life. Then led by the self, the divine essence within, everything becomes revealed, the Supreme Existential taking the responsibility to choose the destination.

Janak as one awakened from long obscurity of dark ignorance listening the faint reverberation of the soundless Sound ॐ, seeing the first rays of the Sun on the horizon exclaims even before the Sun sheds its brilliant splendour, “अहो निरंजनः शान्तो बोधोऽहं प्रकृतेः परः। एतावन्तमहं कालं मोहेनैव विडम्बितः ॥ यथा प्रकाशयाम्येको देहमेनो तथाजगत्। अतो मम जगत्सर्वमथवा न च किञ्चन ॥” (२. १-२) - how wonderful, I am flawless, peaceful, beyond nature and of the form of knowledge. It is ironic that I should be deluded all this time, even as I am luminous, even so luminous is the world. Therefore, the whole world is mine or nothing else is.

Indeed, when one with some skill abandons this world along with the body, the Supreme Existential becomes revealed, experiencing that all this world is just the Self, even as the waves, foam and bubbles are not different from water, even so the self is not different from the Self, even as the thread is just the cloth, all this world is just the Self, even as sugar has similar character as the sugarcane juice, even so the universe has similar character pervaded by oneself - “सशरीरमहो विश्वं परित्यज्य मयाऽधुना। कुतश्चित्

कौशलादेव परमात्मा विलोक्यते॥ यथा न तोयतो भिन्नास्तरंगाः फेन बुदबुदाः।
आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥ तंतुमात्रो भवेदेव
पटोयद्वद्विचारितः। आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥यथैवेक्षुरसे क्लृप्ता
तेन व्याप्तैव शर्करा । तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम्॥”

(२.३- ६).

In truth due to ignorance, (caused by empirical mind) the self appears as the world but not with wisdom of the self, even as due to ignorance rope appears as a snake and with wisdom it,does not appear any longer. Luminosity is the real nature of the self and nothing else, When the wisdom becomes luminous then the self become luminous - “आत्माऽज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते। रज्जवज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः । यदा प्रकाशते विश्वं तदाऽहंभास एव हि॥” (२.७- ८).

It is wonderful how thoughts create the world as knowledge experienced and how absence of the thoughts from mind reveal the Supreme Existential. It is significant that the Seers commenced their path from non-existence to the Existential, from obscurity to clarity, from mortality to immortality. Janak says therefore, surprisingly imagination makes the world appear within me, even as silver appears in sea-shell, snake in rope, water in sunlight.

The world which originated from me ends within me, like a pot back to clay, wave back to water and bracelet back to gold - “अहो विकल्पितं विश्वंज्ञानान्मयि भासते । रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे

यथा॥मतो विनिर्गतं विश्वं मय्येव लयमेष्यति।मृदि कुम्भो जले वीचिः कनके कटकं यथा॥” (२.९-१०).

Indeed, Janak has nowhere to go for offering worship, prayers or obeisance, for the one who is sought is within oneself, therefore he says, Wonderful, obeisance to Me for whom there is no destruction, till the world of Brahman to the blade of grass is not destroyed. Wonderful, obeisance to Me who though alone possessed with body, neither goes nor goes not, abide pervading the whole universe. Wonderful, I offer obeisance to Me, never there is who is alert, untouched by body, by whom the entire universe is eternally upheld. Wonderful, I offer obeisance to Me, for whom there is neither any possessions nor any possessions accessible with speech and mind - “अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे। ब्रह्मादिस्तंबपर्यन्तं जगन्नाशोऽपि तिष्ठतः॥ अहो अहं नमो मह्यं एकोऽहं देहवानपि। क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः॥अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः। असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम्॥ अहो अहं नमो मह्यं यस्य मे नास्ति किंचन। अथवा यस्य मे सर्वयद् वाङ्मनसगोचरम्॥” (२.११-१४).

Indeed knowledge, object of knowledge and the knower, these three do not exist in reality, through ignorance they appear to be, truly I am without any stains, duality being the root of all suffering, there being no other remedy. Observing all this as unreal, I alone am the pure consciousness. By Wisdom verily I am, ignorance makes me imagine otherwise. On reflection I realise that I exist eternally and

without any thoughts. For me there is no bondage nor liberation. It is but delusion for I am at peace and with no support. For the universe exists within me, not do I in the universe. Within this body is the universe, nothing else is certain, pure consciousness is the self, what then is there to be imagined. The body, heaven and hell, bondage and liberation, and fear, these are all unreal. What is connection with them who is pure conscious self - “ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवं । अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरंजनः॥ द्वैतमूलम दुःखं नान्यत्तस्याऽस्ति भेषजं। दृश्यमेतन् मृषा सर्वं एकोऽहं चिद्रसोमलः॥ बोधमात्रोऽहमज्ञानाद् उपाधिः कल्पितो मया। एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम॥ न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्तो निराश्रया। अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम्॥ सशरीरमिदं विश्वं न किञ्चिदिति निश्चितं। शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाधुना॥ शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा। कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः॥” (२.१५-२०).

When as said in Isha Upanishad, one becomes conscious of the self within, one would have no confusion or bewilderment when one sees every constituent in the one self and the one self within all - “यस्तु सर्वाणि भूतान्यात्मैवानुपश्यति सर्वभूतेषु आत्मानं तो न विजुगुप्सचे॥ यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः तत्र को मोहः कः शोकः एकत्वमनुपश्यति ॥”. Janak seeing others, sees no one different from himself. as he says, amazingly, I do not see duality in a crowd, it also appear desolate. Now who is there to have an attachment with. I am not the body, nor is the body mine. I am consciousness only bondage

being the thirst for life. Surprising, as soon as the turbulence in the infinite ocean arise within me, many waves of worlds come to be -
“अहो जनसमूहेऽपि नद्वैतं पश्यतो मम। अरण्यमिव संवृतं क्व रतिं करवाण्यहम् ॥
नाहं देहो न मे देहो जीवो नाहमहं हि चित् । अयमेव हि मे बन्ध आसीद्द्या जीविते
स्पृहा॥ अहो भुवनकल्लोलैविचित्रैर्द्राक् समुत्थितं । मय्यनंतमहांभोधौ चित्तवाते
समुद्यते॥ मय्यनंतमहांभोधौ चित्तवाते प्रशाम्यति। अभाग्याज्जीववणिजो
जगत्पोतो विनश्वरः॥ मय्यनन्तमहांभोधावाश्चर्यं जीववीचयःउद्यन्ति घ्नन्ति
खेलन्ति प्रविशन्ति स्वभावतः ॥” (२.२१- २५).

Philosophy is the love for the divine spirit within, and when that love is properly attended that makes one dispense with the temporal life which enslaves the soul, robs of possessions and power, deprives the container of the space to be one with vast expansive Space spread all around, as earlier spoken by Yajnyavalkya to Janaka, becomes transparent like water, the seer without duality, which is the World of Brahman, the highest goal, the highest treasure, the highest world, the greatest bliss, on a particle of which other creatures survive - “सलिल एको द्रष्टाऽद्वैतो भवत्येष ब्रह्मलोकः . . . एषाऽस्य परमा गतिरेषाऽस्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परमो आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥”.

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Chapter 3

Every one as a seeker approaches one who can relieve from obscure ignorance to be wise in Wisdom being श्रद्धावान्, receptive listener. अध्यापक is the one who communicates the information, उपाध्याय is the one who communicates ज्ञान, knowledge, आचार्य is the one who instills skills and deep insight, दृष्टा is the one who points out the direction and गुरु is the one who leads destroying obscure darkness and ignorance and awakens consciousness providing enlightened Wisdom - “गुकारस्त्वन्धकारस्तु रुकार स्तेज उच्यते । अन्धकार निरोधत्वात् गुरुरित्यभिधीयते ॥”.

Taittiriya Upanishad, आचार्य, the communicator prays for ब्रह्मचारी, disciplined disciples seeking ब्रह्मन् to come from all sides, variously, well equipped, self-controlled and peaceful, “आ मा यन्तु .. वि माऽऽयन्तु . . दमायन्तु . . शमायन्तु .. ब्रह्मचारिणः स्वाहा ।” because spiritual is not available only from reading the words contained scriptures but being श्रद्धावान्, receptive listener, reflecting and meditating on them. Katha Upanishad says that Nachiketa approached Yama, to be enlightened of Wisdom and was cautioned that even the divinities were not aware of this mystery, therefore he should desire any thing else but not about death. Nachiketa is reluctant saying how can ant one desire and enjoy wealth, when death is certain for one born. Having undecaying immortality what decaying mortal would enjoy the pleasure of the senses and delight in long life. Yama exclaims

wondrous is the गुरु who imparts enlightened Wisdom of the unknown and unknowable सत्य, the Supreme Existential who cannot be heard of by many, whom many even after hearing do not understand and wondrous is he as who knows instructed by the wise - “श्रवणायापि बहुभिर्यो न लभ्यः श्रुण्वन्तोऽपि बहवो ये न विदुः । आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुविष्टः ॥”.

Ashtavakra found in Janak though a warrior by class was not attached to royal life, a disciplined seeker and well equipped to be श्रद्धावान्, eager, receptive listener to experience the self in every constituent in creation and every constituents in the self, having heard the self to be pure consciousness and very beautiful, how can he be attracted to objects of senses and become impure and understanding what was communicated.

Therefore, forthwith he said that self, indeed is indestructible and the singular Principle, how can one who seeks to be wise in knowledge of the self be attracted in engaging oneself in activities of desire, one should know self to be indestructible and singular Principle. Absence of knowledge of the self leads one to be enamoured by illusion created by sense objects, even as one greedy of silver becomes deceived by mother of pearl. Knowing Creation to be like waves on the ocean hand that “I am the Existential” why should one run like desperate one - “अविनाशिनमात्मानं एकं विज्ञाय तत्त्वतः। तवात्मज्ञानस्य धीरस्य कथमर्थार्जने रतिः॥ आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे। शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे॥

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे। सोऽहमस्मीति विज्ञाय किं दीन इव धावसि॥” (३.१-३).

It is surprising that even after listening that the self is pure consciousness, and exceedingly beautiful how can one be attached to senses which are impure? For a wise one who knows that the Self is in all beings and all being in the Self be attached to oneself - “श्रुत्वापि शुद्धचैतन्य आत्मानमतिसुन्दरं। उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति॥ सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि। मुनेर्जानत आश्चर्यं ममत्वमनुवर्तते॥” (३.४-५).

Even as for one who aspires to abide in the non-dual Supreme Existential but is established subject to senses, to be liberated is truly surprising even so for one who knowing the end is near and incapable of enjoying, yet desires the pleasure of senses, even as for one who is unattached, can discriminate between the eternal and the transient and yet yearns to be liberated fearing dissolution of the body - “आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः। आश्चर्यं कामवशगो विकलः केलिशिक्षया॥ उद्भूतं ज्ञानदुर्मित्रमवधार्याति दुर्बलः। आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥ इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः। आश्चर्यं मोक्षकामस्य मोक्षाद् एव विभीषिका॥” (३.६-८).

Indeed, wise ones whether praised or tormented seeing always only the subtle self within are neither pleased or angry. Even so how can a noble soul who sees only one’s gross body and the gross body of others, be troubled by praise or blame. Knowing well that

this universe is but an illusion, why would wise one be worried of death - “ धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा। आत्मानं केवलं पश्यन्न तुष्यति न कुप्यति॥ चेष्टमान शरीरं स्वं पश्यत्यन्यशरीरवत्। संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः॥मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः। अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः॥” (३.९-११).

In truth, one whose mind is without desires even in disappointments, with whom such great soul can be compared who is content knowing one's self. One who by attributes experiences and knows that there is nothing in whatever one sees, why would such wise one think one is to accepted and one to be rejected. Assuredly one who is detached, untouched by duality, free of desires, experiences neither pleasure nor pain even as events pass by - “निःस्पृहं मानसं यस्य नैराशयेऽपि महात्मनः। तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥ स्वभावाद् एव जानानो दृश्यमेतन्न किंचन इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः॥ अंतस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः । यदृच्छयागतो भोगो न दुःखाय न तुष्टये ॥” (३.१२-१४).

One who is wise in Wisdom of the Self lives spontaneously as Nature provides, playing and enjoying life as sport unlike the ignorant one who lives life carrying a burden as it were. Yogi, the one who is enjoined with the self is not satisfied even with the status of Indra and other divinities. For one who is wise in Wisdom merits and demerits do not have any influence, even as smoke has no influence on space, though appears to be. For the great soul

who knows the entire universe as the Self, what prevents living life as it comes - “हन्तात्मजस्य धीरस्य खेलतो भोगलीलया। न हि संसारवाहीकैमूढैः सह समानता॥ यत् पदं प्रेप्सवो दीनाः शक्राद्याः सर्वदेवताः। अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥ तज्जस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते। न हयाकाशस्य धूमेन दृश्यमानापि सङ्गतिः॥ आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना। यदृच्छया वर्तमानं तं निषेद्धुं क्षमेत कः॥” (४.१-४).

Indeed, in all four categories of constituents created from Brahma down to the blade of grass, who else can give up desire and aversion except an enlightened person. It is very rare for one to know that the self and lord of the universe is one ; he who knows does fear no one nor anything - “आब्रह्मस्तंबपर्यन्ते भूतग्रामे चतुर्विधे। विज्ञस्यैव हि मथ्यमिच्छानिच्छाविवर्जने ॥ आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरं। यद् वेत्ति तत्स कुरुते न भयं तस्य कुत्रचित्॥” (४.५-६).

Remember, O King, you are not attached with anything. You are pure, what things do you want to renounce? Detach yourself from the unreal and be dissolved within the self. As bubbles rise in the sea, universe originates from self. Know this and withdraw in the self. Though visible to the eyes, the universe is unreal. You are pure and the universe is seen like snake in the rope, knowing thus withdraw in peace. Know yourself to be same and complete in pleasure and pain, hope and disappointment, life and death and withdraw in peace - “न ते संगोऽस्ति केनापि किं शुद्धस्त्यक्तुमिच्छसि। संघातविलयं कुर्वन्नेवमेव लयं व्रज ॥ उदेति भवतो विश्वं वारिधेरिव बुद्बुदः। इति ज्ञात्वैकमात्मानं एवमेव लयं व्रज प्रत्यक्षमप्यवस्तुत्वाद् विश्वं नास्त्यमले त्वयि ।

रज्जुसर्प इव व्यक्तं एवमेव लयं ब्रज ॥समदुःखसुखः पूर्ण आशानैराश्ययोः
समः।समजीवितमृत्युः सन्नेवमेव लयं ब्रज॥” (५.१-४).

One who knows oneself as, “I am infinite like space, gross like a pot in the world” for one who knows this there is neither renunciation nor any acceptance. One who knows oneself as, “I am like a vast ocean and the primordial world is like waves, for him who knows this there is neither renunciation nor any acceptance. “I am verily the silver the universe is the illusion imagined in a sea-shell, for him who knows this there is neither renunciation nor any acceptance. “I am in all constituents in creation, all constituents in creation are in me, for him who knows this there is neither renunciation nor any acceptance - “आकाशवदनन्तोऽहं घटवत् प्राकृतं जगत्। इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः॥ महोदधिरिवाहं स प्रपंचो वीचिसऽन्निभः। इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः॥ अहं स शुक्तिसङ्काशो रूप्यवद् विश्वकल्पना। इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः॥ अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि। इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः॥” (६.१-४).

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Chapter 4

Janak being receptive knows that what is being communicated is not information but wisdom which makes the mind luminous, enlightens the heart and transforms the entire being of the person. He reflects and meditates on every word, repeating and ruminating every statement with mind and senses restrained and keeping even the intellect still because while knowledge brings pride, अहंकार, the sense of ego of being knowledgeable, while wisdom brings humility, peace and silence of solitude. Therefore, it is not necessary for one to desire deliverance, the moment a person is ready and well qualified, deliverance comes to be spontaneous, with no action required to be performed, even nothing is lost by renunciation, even as nothing lost when one sheds the burden or when the tree sheds the leaves, for then life begins easy and fresh, new leaves spring thereafter.

Listening to what Ashtavakra has spoken, Janaka says that he has become like an infinite ocean or the universe spread on all side, moving around by self-propelled breeze without any turbulence within. In that infinite ocean, the world rises and falls spontaneously like a wave of illusion, माया, either to create or destroy. In him exists infinite ocean, the universe like a dream, supremely calm and formless. In that infinite and stainless state, there exists neither feeling of 'I' nor of any other, with complete detachment, devoid of desires and with peace, with one exclamation, "O, I am verily the

singular consciousness, the world being merely a web of mystery. How can there be and how could there arise acceptance or rejection of thoughts - “मय्यनंतमहांभोधौ विश्वपोत इतस्ततः। भ्रमति स्वांतवातेन न ममास्त्यसहिष्णुता॥ मय्यनंतमहांभोधौ जगद्वीचिः स्वभावतः। उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः॥मय्यनंतमहांभोधौ विश्वं नाम विकल्पना। अतिशांतो निराकार एतदेवाहमास्थितः नात्मा भावेषु नो भावस्तत्रानन्ते निरंजनेइत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः॥ अहो चिन्मात्रमेवाहं इन्द्रजालोपमं जगत्।अतो मम कथं कुत्र हेयोपादेयकल्पना ॥” (७.१-५).

Janak, being knowledgeable of scriptures knows that in the first few months the child is born, when its mind is pure and without influences of empirical thoughts. Soon thereafter the child’s mind is inundated with thoughts experienced under the influence of senses or accessed from immediate family, society, moral, ethical, cultural, religious forces. The child from then onward as it grows thinking as it made me think, संसार, the primordial life projecting what the mind has stored as said in upanishad “चित्तमेव संसारम्” completely divorced from what Reality is truly IS.

One can shape thoughts. as one desires, live as one desires. That is what human beings have done with the life they live. On physical, psychological, social, economic and political they have brought changes in human behaviour, in scientific and technological level they have made changes which make life easy to live. But on spiritual level, the efforts to change have been circumscribed by

desire to be restrictive around some experience, some thought, some opinion becoming divisive in religious beliefs and creeds.

However, behind all the expressed and institutionalised religious beliefs for the common masses, there exists an unconcealed stream of श्रद्धा, receptivity, a fundamental urge to seek with disciplined devotion the subtle indivine essence within and thereafter experience the eternal, formless Supreme Existential and thereby with possibility of life becoming worthwhile in the long run instead living worthless life attracted by the objects of senses and spent in pleasure and pain, happiness and suffering of the physical form as a wasted opportunity in the short run.

Every one responds primarily from the attributes (गुण) and inclination (स्वभाव) born of nature, howsoever the influence of the immediate family, society, moral, ethical, cultural, religious forces may be. If one likes or dislikes, loves or despises then aligned with attributes and inclination, he is, he responds. what he has, he gives. Therefore, best way to live life is to rise over one's own attributes and inclination as well as of the others, expect nothing better than what life can offer and accepting every thing the life offers.

The Heaven and hell within one's reach, one can walk in the luminous light of देवताs, the enlightened divinities to reach the right direction or walk through the dark avenues guided by the attractive objects of desire and influenced by दानवाs or असुराs, the unlightened beings. Being good or bad, noble or ignoble, kind or cruel,

charitable or greedy is not a choice to be made. Even as bright light illumines the obscure darkness vanishes on its on one's shoulders,own, the moment one responds proactively being good, noble, kind and charity, the bad, ignoble, cruelty and Ed will vanish. The obscure, dark, ignorance is a burden one carries on shoulders, unburden yourself and you will be liberated free.

Ooooo

Chapter 5

Ashtavakra wise in Wisdom, therefore says that for human beings bondage is as long as his mind desires some object and grieves losing the object of desire or possess something, pleased with something and annoyed with something. Deliverance is when his mind does not desire, does not grieve, does not renounce, does not accept, not pleased nor becomes annoyed. Bondage is when mind is attracted towards the visible and deliverance when mind is not attracted to the visible. When there is no "I", अहंकार then there is deliverance, when there is "I" अहंकार then there is bondage. Knowing thus, live neither accepting or rejecting - "तदा बन्धो यदा चित्तं किञ्चिद् वाञ्छति शोचति । किञ्चिन् मुञ्चति गृण्हाति किञ्चिद् हृष्यति कुप्यति॥तदा मुक्तिर्यदा चित्तं वाञ्छति न शोचति । न मुञ्चति न गृण्हाति न हृष्यति न कुप्यति ।तदा बन्धो यदा चित्तं सक्तं काश्वपि दृष्टिषु ।तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु॥यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा।मत्वेति हेतुया किञ्चिन्मा गृहाण विमुञ्च मा॥" (८.१-४).

Desire is the root cause of all pain and suffering, absence of desires brings pleasure and happiness. Human beings rush after objects of senses even though they know that they are impermanent and fleeting, whereas wise ones hesitate from objects of senses knowing them to be impermanent and fleeting. Such one freed of from actions to be performed and not to be performed, duality ceasing to exist. Therefore being indifferent between renunciation and rituals to be performed, . Dear one, Blessed are

those who are never to perform worldly activities, denying desire to enjoy life of luxuries and good food -“कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा । एवं ज्ञात्वेह निर्वेदाद् भव त्यागपरोऽव्रती ॥ कस्यापि तात धन्यस्य लोकचेष्टावलोकनात्। जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः॥९.१-२॥”.

Ashtavakra says, all this is impermanent and tarnished by physical, psychological and spiritual worries. Considering them to be without any essence and worthy of rejection peace is assuredly attained. When was that time when there are no confusion of choice between the two, therefore, becoming indifferent one should accept whatever is available -“अनित्यं सर्वमेवेदं तापत्रयदूषितं।असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥ कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणां। तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात्॥९.३-४॥

Various are the views of the great Seers, sages and the Yogis, seeing the differences who will not choose to be detached to be at peace. Having had the knowledge transcending the forms, why will not a Guru being detached and neutral go beyond the primordial world. Observe the change in nature of elements and their true essence. Then that very moment you will be delivered from the bondage abiding in the true self. Desires verily is the primordial world. Dispensing all attachment and renouncing all attachments you will be in your real state -“नाना मतं महर्षीणां साधूनां योगिनां तथा।दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः॥ कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः। निर्वेदसमतायुक्त्या यस्तारयति संसृतेः॥ पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः।

तत्क्षणाद् बन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि वासना एव संसार इति सर्वा विमुंच
ताः। तत्यागो वासनात्यागास्थितिरद्य यथा तथा॥ ९.५-८॥

Giving up accumulation of desire for possessions and renunciation
of possessions as enemies, live life of righteous as the purpose and
all else as undesirable. Like snares spread in dreams, perceive
friends, property, money, house, wife and relatives are possessions
of three or five days. Wherever there is craving, know there to be
the primordial world, be happy taking shelter in mature detachment.
Craving verily is what binds the Self and destruction of the same is
spoken as deliverance. By extinguishing craving continued
satisfaction is achieved. You are singularly the pure consciousness
and gross is the universe, you have neither ignorance nor craving
either - “विहाय वैरिणं काममरेथं चानर्थसंकुलं।धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥
स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पंच वा।मित्रक्षेत्रधनागारदारदायादि संपदः॥
यत्रयत्र भवेत्तृष्णा संसारं विद्धि तत्र वै । प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥
तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते।भवासंसक्तिमात्रेण प्राप्तितुष्टिर्मुहुर्मुहुः॥
त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा।अविद्यापि न किंचित्सा का बुभुत्सा
तथापि ते॥१०- ५॥

Attachment to kingdom, progeny, wife, body and comforts despite of
attachment to them are all lost life after life. Even with enough
wealth, desires,good deeds the mind finds no satisfaction from the
illusion of the primordial world. In how many lives have you not
taken pain in performing various activities with body, mind and
speech. Now be non-attached to them - “राज्यं सुताः कलत्राणि

शरीराणि सुखानि च। संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि॥ अलमर्थेन कामेन सुकृतेनापि कर्मणा। एभ्यः संसारकान्तारे न विश्रान्तमभून् मनः॥ कृतं न कति जन्मानि कायेन मनसा गिरा। दुःखमायासदं कर्म तदद्याप्युपरम्यताम्॥“ (१०.६-८॥).

Attributes and inclination are born of nature. They are not static but dynamic even as creation is intended to become not static but dynamic changing, evolving and transforming from non-existence to the Existential, from darkness to light, from mortality to immortality as progression from the nascent unfinished stage to progressive finished stage of creative cycle. Ashtavakra points out that Modifications as presence and absence occur assuredly in inclination. One who is aware of such modifications with departure of the defects is freed from pain and attains peace. The Supreme Existential is the creator of every thing in creation and assuredly no one else, all his internal desires being at peace he is not affected by any external ones. Considering unfavourable and favourable times as the consequence of actions or divine sanctions, one lives with satisfied life, with restrained senses desiring nothing or regretting nothing. Considering pleasure and pain, birth and death as consequence of actions or divine sanctions, one lives undisturbed, performing actions yet detached from them - “भावाभावविकारश्च स्वभावादिति निश्चयी । निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति॥ ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी । अन्तर्गलितसर्वाशः शान्तः क्वापि न सज्जते आपदः संपदः काले दैवादेवेति निश्चयी । तृप्तः

स्वस्थेन्द्रियो नित्यं न वान्छति न शोचति ॥ सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी। साध्यादर्शी निरायासःकुर्वन्नपि न लिप्यते ॥“ (११.१-४)/

Thinking change as undesirable people generally desire permanency only in those matters which bring pleasure of the senses, refusing to accept that pain from senses is also a unavoidable consequence. Therefore, Ashtavakra says, with worry comes suffering, not from anything else, one who sees this for him life is free from worries and is satisfied and peaceful dispensing desires from all sides. The wise one reflecting that I am neither the body, nor have I body, I being pure Consciousness neither remembers the actions performed nor to be performed. From Brahman to the grass, I, as the self, alone assuredly exist, with no modifications, pure, peaceful freed from possessions attained and possessions to be attained. Wonderful verily is this universe, which exists as nothing real, one who knows this assuredly attains the form of pure resurgence with unlimited peace - “चिन्तया जायते दुःखं नान्यथेहेति निश्चयी । तया हीनः

सुखी शान्तः सर्वत्र गलितस्पृहः॥ नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।
कैवल्यं इव संप्राप्तो न स्मरत्यकृतं कृतम्॥ आब्रह्मस्तंबपर्यन्तं अहमेवेति
निश्चयी।निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्वृतः॥ नाश्चर्यमिदं विश्वं न
किंचिदिति निश्चयी। निर्वासनः स्फूर्तिमात्रो न किंचिदिव शाम्यति॥११.५-८॥

Enjoying the material objects of senses is ignorance ; renunciation of the material objects of senses is wisdom. Enjoying comes easily to one but renunciation come with difficulty. In enjoying the material objects of senses what one gains is visible and what one loses is

not visible. In renunciation of the material objects of senses what one loses is invisible but what one gains is experienced. Freed from the material objects of senses one may be delivered from material bondage but renunciation of the material objects of senses one is freed from the shackles of. संसार, the primordial life and deliver into eternal immortal life

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Chapter 6

Ashtavakra has spoken and Janak has listened, the communicator and the communicated being on the same level of spiritual resurgence, the transaction between them is complete. Janak is a sincere disciplined disciple who is intent as a seeker ब्रह्मन्. He laid his heart open to the scrutiny of the Teacher as if the floodgates of a reservoir were opened. A listener is said to be श्रोता when he is श्रद्धावन receptive listener to what is spoken by the speaker वक्ता to what is spoken by the speaker वक्ता being proactive and productive without burdened by his own thoughts.

After listening to Ashtavakra Janaka goes in his memory lane and recalls all the knowledge acquired and actions performed by him earlier in his spiritual journey. He realises that his knowledge and actions were either on physical level or on intellectual level, whereas the spiritual journey is to be taken with renouncing the empirical thoughts gathered in mind influenced by senses and keeping even the intellect still so that in the space vacated spiritual resurgence comes to be created.

He tells Ashtavakra how he earlier gathered knowledge in mind, discussed with many through speech and performed many actions to be indifferent to anxieties, establishing as he is now. Unattached to sound and other organs of senses and knowing that Self is not an object seen, remained free from disturbances and focused on

himself. Seeing that the transaction from illusion to the state of equanimity of intellect is difficult, he tried to be in his natural state as he is. O divine effulgence, with nothing to accept and nothing to reject he was abiding in his natural state as he is. Seeing nothing in the stages of life and adhering to prescribed rules by mind he was abiding in his natural state as he is. Having known the performance of rituals and having known the comprehensive Principle he abides in his natural state as he is. Reflecting on the Unthinkable, one ponders over thoughts alone. Therefore, abandoning thoughts, he abides in his natural state as he is. For having performed actions in this manner one becomes well-established in his actions, blessed is he who attains thus, for indeed he is well-established by inclination in actions - “कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः । अथ चिन्तासहस्तस्माद् एवमेवाहमास्थितः॥ प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः। विक्षेपैकाग्रहृदय एवमेवाहमास्थितः॥ समाध्यासादिविक्षिप्तौ व्यवहारः समाधये। एवं विलोक्य नियमं एवमेवाहमास्थितः॥ हेयोपादेयविरहाद् एवं हर्षविषादयोः। अभावादद्य हे ब्रह्मन् एवमेवाहमास्थितः॥ आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनं विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः॥ कर्मानुष्ठानमज्ञानाद् यथैवोपरमस्तथा। बुध्वा सम्यगिदं तत्त्वं एवमेवाहमास्थितः अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ। त्यक्त्वा तद्भावनं तस्माद् एवमेवाहमास्थितः॥ एवमेव कृतं येन स कृतार्थो भवेदसौ। एवमेव स्वभावो यः स कृतार्थो भवेदसौ॥” (१२.१-८)

He says that he is aware that to be with no wealth is difficult and even so is renunciation, therefore, he has been living engaged

always in pleasure disinclined to be with no wealth or renouncing the same. When the body is affected and the tongue becomes tired, how does the purpose of human is served by renouncing them. Therefore reflecting having performed action nothing ever remains to performed, performing whatever is to be performed, performing them he remains satisfied. Yogis, living in their bodies think in terms of performing and not performing actions but he lives self-satisfied in all situations abandoning all thoughts of performing and not performing actions. He is not concerned with having or not having possessions, while at rest, moving, sleeping, sitting, walking or dreaming, he remains self-satisfied in all situations. In sleep he loses nothing, gains nothing by action or inaction. He remains self-satisfied in all situations of loss or gain understanding by experience that pleasure and pain come and go again and again. Hence he remains self-satisfied in all situations abandoning the auspicious and the inauspicious -“अकिंचनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभं। त्यागादाने विहायास्मादहमासे यथासुखम्॥ कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खेद्यते । मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥ कृतं किमपि नैव स्याद् इति संचिन्त्य तत्त्वतः। यदा यत्कर्तुमायाति तत् कृत्वासे यथासुखम्॥ कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः। संयोगायोगविरहादहमासे यथासुखम् । अर्थानर्थो न मे स्थित्या गत्या न शयनेन वा। तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा । नाशोल्लासौ विहायास्मादहमासे यथासुखम्॥ सुखादिरूपा नियमं भावेष्वालोक्य भूरिशः। शुभाशुभे विहायास्मादहमासे यथासुखम्॥”

(१३.१-७)

Janak accepts what Ashtavakra spoke that by nature one is without thoughts and by default is affected by emotions, one assuredly is free from memories of the past, as if one woke up from dream. Of what use is the wealth and friends, pleasure of senses, scriptures and Wisdom when all desires fal. Realizing the Supreme Self, the Witness, the one who is indifferent to bondage and freedom nor any need for liberation one moves around free - “प्रकृत्या शून्यचित्तो यःप्रमादाद् भावभावनः । निद्रितो बोधित इव क्षीण-संस्मरणो हि सः॥ क्व धनानि क्व मित्राणि क्व मे विषयदस्यवः। क्व शास्त्रं क्व च विज्ञानं यदा मे गलिता स्पृहा॥ विज्ञाते ॥ साक्षिपुरुषे परमात्मनि चेश्वरे । नैराश्येबंधमोक्षे च न चिंता मुक्तये मम॥ अंतर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः। भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते॥” (१४.१-४).

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Chapter 7

Even as no one can receive things if his hands are full, no one can receive if he refuses to accept, even so no mind can receive new thought if his mind is full of old knowledge, no one can receive new thought if he keeps his mind closed and not receptive. If one has to understand the new dimension of the truth communicated by any one about the Supreme Existential, the constituted Creation and deliverance, then one should not be bound by the interpretation given by earlier ones, howsoever enlightened, wise and respected they may be and however impressive and convincing their interpretation may be. The old knowledge needs to be made subservient from the Mind, or at least be receptive without being burdened by the old knowledge gathered.

Therefore Ashtavakra says, one who is open and receptive becomes enlightened listening even to casual instruction, but for one burdened with knowledge even a lifetime would not be sufficient. Liberation is indifference towards objects of senses and bondage is being interested in them. Knowing thus, do as you wish. For, eloquent, intelligent, proactive people are at peace, calm and inactive after knowing the Principle, the lovers of worldly pleasures shun them - “यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान्। आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति॥ मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः। एतावदेव विज्ञानं यथेच्छसि तथा कुरु॥ वाग्मिप्राज्ञामहोद्योगं जनं मूकजडालसं । करोति

तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षभिः॥”(१५.१-३).

Then addressing Janak, Ashtavakra declares, that he is neither the body nor have a body, neither performs actions nor enjoys. He is form of Consciousness, eternal Witness, unattached, walking in bliss. Liking and disliking are attributes of mind, you are not the mind any way. You are unchanging, the form of enlightenment with no modifications, walk in bliss. Being wise within all creatures and all the creatures within him, dispensing the sense of ego and detached walk in bliss. Undoubtedly, this world appears to you just like waves appear from the sea. You are Consciousness so dispense with all worries - “न त्वं देहो न ते देहो भोक्ता कर्ता न वा भवान् । चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥ रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन । निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥ सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥ विश्वं स्फुरति यत्रेदं तरंगा इव सागरे । तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥”(१५. ४-७).

Therefore, Ashtavakra encourages Janak to be receptive dear one, be receptive, do not be confused. He is Consciousness, the lord transcending nature. Enveloped by attributes, the body exists coming and going. The Self neither comes nor goes and remains, why then mourn about the body? The body remains till the end of the time or is destroyed today, no gain or loss for you, as you are consciousness. In the great endless universal ocean, waves rise and fall. You have nothing to gain or lose. You are the ocean -

“श्रद्धस्व तात श्रद्धस्व नात्र मोऽहं कुरुष्व भोः। ज्ञानस्वरूपो भगवानात्मात्वं प्रकृतेः परः ॥गुणैः संवेष्टितो देहसमतिष्ठत्यायाति तिष्ठत्यायाति याति च।आत्मा न गंता नागंता किमेनमनुशोचसि ॥ देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः। क्व वृद्धिः क्व च वा हानिस्तव चिन्मात्ररूपिणः॥त्वय्यनंतमहांभोधौ विश्ववीचिः स्वभावतः। उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥” (१५.८-११).

With affection, Ashtavakra pointed out to Janak that he is pure consciousness and separate from him is not the world, therefore, how can there be anything superior or inferior. He alone like space is in this world imperishable, peaceful, pure Consciousness so how can there be birth, action and sense of ego. What is seen as many is verily one which appears as many because of reflections, would gold appear different from bracelets, bangles and anklets? Therefore, give up the thinking all such distinctions : This is me and this is not me, considering all this as Self with no doubts in mind live blissfully - “तात चिन्मात्ररूपोऽसि नते भिन्नमिदं जगत्। अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥ एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि । कुतो जन्म कुतो कर्म कुतोऽहंकार एव च॥यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे। किं पृथक् भासते स्वर्णात् कटकांगदनूपुरम्॥ अयं सोऽहमयं नाहं विभागमिति संत्यज सर्वमात्मेति निश्चित्यनिःसङ्कल्पः सुखी भव॥” (१५. १२-१५)

His ignorance makes him consider world as real. In truth he alone is the reality. Other than that there is nothing any thing as worldly or unworldly apart from him. Illusory is all this universe, there is nothing like certain here. Unless one ceases to be agitated, there is not peace even. One alone exists in this ocean and will exist. He is

neither bound nor liberated, being as one fulfilled he should wander blissfully. Do not be in confused in mind with different ideas and alternatives, dispelling them abide in happiness, for he is the very icon of bliss of being. Therefore he should remove thinking about every other thing, do not hold any thing in heart, he is one whose self is entirely liberated, why does he not delve on thinking that he is the liberated one.- “तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः। त्वतोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥ भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी । निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति एक एव भवांभोधावासीदस्ति भविष्यति। न ते बन्धोऽस्ति मोक्षो वा कृत्यकृत्यः सुखं चर ॥
मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय। उपशाम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे॥ त्यजैव ध्यानं सर्वत्र मा किञ्चिद् हृदि धारय। आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥” (१५- २०).

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Chapter 8

When an enlightened teacher meets an awakened disciplined seeker, whether in the case of Yajnyavalya meeting his wife Maitreyi or Yama meeting Nachiketa or Satyakama meeting Jabali, they are all exceedingly pleased. When Maitryi asked what sahal lahe do with material objects by which she would not be immortal, therefore, explain me the way by which I will be immortal, yajnyavalkya replied, “प्रिया बतारे नः सतो प्रियभाषत एहयास्स्व व्याख्यास्यामि ते व्याचक्षणस्य तु मे निदिध्यासस्वेति ।” - you have been truly dear to me earlier, now you have increased your dearness, come if you wish, my dear. I will explain to you and even as I expound, seek to meditate on what I speak. Nachiketa tells Yama, “वक्ता चास्य त्वाद्गन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ।” - instruct me for another teacher like you is not to be had, and no other boon is comparable as this. When Jabala was asked, of what family are you my dear, Jabala said, “I Asked my mother and she said she was a maid-servant and do not know. I am Jabala by name and you as the teacher is Satyakama by name. Therefore, I am SatyakamaJabala”. Pleased with the reply, Satyakama said, “नैतद्ब्राह्मणो विवक्तुमर्हति समिधं सोम्याहरोप त्वा नेष्ये न सत्यादगा इति .. .।” - none but a Brahmana, a man wise in Wisdom, could thus have spoken. Bring the fuel, I will receive you as a disciple, for you have departed from speaking truth.

When two persons converse on spiritual matter the physical age of the speaker and the listener is not important. A child like Dakshnamurti would teach spiritual wisdom to the old disciples, sage Saraswat staying back in ब्रह्मावर्त outdoor preserve the Vedic wisdom and communicate to the elderly disciples who had returned having departed earlier due to terrible famine. Therefore, it was equally appropriate for Ashtavakra as तात, dear child.

Ashtavakra addressing Janak as child, says, Dear child, having gone through many scriptures or listening to many scholars, you will never be established in self unless you dispense with all other things. Enjoying fruits of action or enjoying meditation, yearning for the self still remains. Dispense the mind of all desires will give more enjoyment . Effort is the root cause of all suffering, which no one seems to realise. By this instruction alone will one will attain fortune of being delivered. Pleasures are only for those who are lazy and consider even blinking of eyes a task. For others there are no such pleasures - “आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः। तथापि न तव स्वास्थ्यं सर्वविस्मरणाद् ऋते॥ भोगं कर्म समाधिं वा कुरु विज्ञ तथापि ते । चित्तं निरस्तसर्वाशामत्यर्थं रोचयिष्यति ॥ आयासात्सकलो दुःखी नैनं जानाति कश्चन। अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥ व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि। तस्यालस्य धुरीणस्य सुखं नन्यस्य कस्यचित्॥” (१६. १-४)

When there is nothing that is to be done and mind is freed from duality, then one becomes indifferent to righteousness, enterprise, desires and being liberated. Neither averse of the senses nor

attached to them, for the indifferent one there is neither acceptance and rejection. As long as there is acceptance and rejection of senses, seed of primordial world exists. One truly lives when one rejects thought of accepting and rejecting. Indulgence gives rise to attachment and rejection to aversion. The man of wisdom abides being indifferent like a child - “इदं कृतमिदं नेति द्वंद्वैर्मुक्तं यदा मनः। धर्मार्थकाममोक्षेषु निरपेक्षं तदाभवेत् ॥ विरक्तो विषयद्वेष्टा रागी विषयलोलुपः। ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान्॥ हेयोपादेयता तावत्संसारविटपांकुरः। स्पृहा जीवति यावद् वै निर्विचारदशास्पदम् ॥ प्रवृत्तौ जायते रागो निर्वृत्तौ द्वेष एव हि। निर्द्वन्द्वो बालवद् धीमान् एवमेव व्यवस्थितः॥(१६.५-८)

A person attached to senses desires to leave the primordial world to avoid sorrow, the indifferent one experiences no suffering. One who is proud of his liberation is likewise attached to body. Being neither wise nor yogi he suffers. Even if Shiva, Vishnu or Brahma themselves teach you you will not be established in self unless you first forget all from your memory - “हातुमिच्छति संसारं रागी दुःखजिहासया । वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति॥यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा। न च ज्ञानी न वा योगी केवलं दुःखभागसौ॥ हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा । तथापि न तव स्वाथ्यं सर्वविस्मरणादृते॥” (१६. ९- ११).

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Chapter 9

Ashtavakra is grace personified, therefore seeing Janak bewildered with what he has spoken, speaks of the one who is enlightened and has attained the fruits of both wisdom and Yoga, who is content with senses purified and enjoys his solitude. The one who is wise in wisdom is never troubled by nothing in this world, knowing that the whole world is pervaded by Brahma alone. None of the senses can please one who is established in Self, even as the elephant which likes Sallaki leaves does not relish neem leaves. One who is not attached to the pleasures which one enjoys and does not desire pleasures which are not enjoyed, is rare. Both the ones desirous of worldly pleasures and desirous of liberation are seen. But one who is indifferent to both is really rare - “तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा । तृप्तः स्वच्छेन्द्रियो नित्यं एकाकी रमते तुयः॥ न कदाचिज्जगत्यस्मिन् तत्त्वज्ञा हन्त खिद्यति । यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम्॥न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी। सल्लकीपल्लवप्रीतमिवेभं निंबपल्लवाः॥ यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिता ।अभुक्तेषु निराकांक्षी तदृशो भवदुर्लभः॥ बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते।भोगमोक्षनिराकांक्षी विरलो हि महाशयः॥”(१७.१-५).

Great souls are indifferent about righteousness, enterprise, desires, deliverance, life or death. He neither desires end of this world nor its continued existence. He lives life as it is content and grateful. Blessed by this wisdom and enlightened in intelligence of one's

Self, they stay content in seeing, hearing, touching and eating -
“धर्मार्थकाममोक्षेषु जीविते मरणे तथा । कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥
वांछा न विश्वविलये न द्वेषस्तस्यच स्थितौ । यथा जीविकया तस्माद् धन्य आस्ते
यथा सुखम् ॥ कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती।पश्यन् शृण्वन् स्पृशन्
जिघ्रन् अश्नन्स्ते यथा सुखम्” (१७. ६- ८).

Keeping their gaze steady, having restrained the senses, having no attachment or aversion for this world, indeed, the liberated one neither is awake, asleep, opens or closes eyes in that supreme state being ever conscious. Always established in the self, with stainless intent towards all and everywhere, free from all desires, such liberated man shines in every situation. Even in seeing, hearing, feeling, smelling, eating, speaking, walking, desiring and not desiring such a great soul does nothing. He neither blames nor praises, neither gives nor takes, indifferent from all these he is free in every way. One who remains unperturbed on seeing women with desire or death, established in self, that noble man is liberated. For such a dispassionate person who sees with equal eye pleasure and pain, men and women, success and failure are all same. For a person free from attachment for the world, there is neither aggression nor submission, neither pride nor absence of pride, neither surprise nor confusion.

Liberated person is neither loves or hates satisfaction of senses, neither concerned with success nor failure. - “शून्या दृष्टिर्वृथा चेष्टा

विकलानीन्द्रियाणि च । न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे॥ न जगर्ति न निद्राति नोन्मीलति न मीलति।अहो परदशा क्वापि वर्तते मुक्तचेतसः॥ सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः। समस्तवासना मुक्तो मुक्तः सर्वत्र राजते ॥पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गृह्णन् वदन् व्रजन् । ईहितानीहितैर्मुक्तो मुक्त एव महाशयः॥न निन्दति न च स्तौति न हृष्यति न कुप्यति । न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः॥ सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितं।अविह्वलमनाः स्वस्थो मुक्त एव महाशयः॥ सुखे दुःखे नरे नार्या संपत्सु विपत्सु चाविशेषो नैव धीरस्य सर्वत्र समदर्शिनः॥ न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता।नाश्चर्यं नैव च क्षोभःक्षीणसंसरणे नरे॥न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः। असंसक्तमना नित्यं प्राप्ताप्राप्तमुपाशनुते॥” (१७.९-१७).

Beyond doubts and certainly, good and bad, a person with still mind remains ever established in self. A person free from attachment and sense of ego, with assured view of non-existence of the world, does not do anything even while doing. Having attained a state of mind devoid of delusion, dream and inertia and full of light, one discards all mental desires -“समाधानसमाधानहिताहितविकल्पनाः। शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥ निर्ममो निरहंकारो न किञ्चिदिति निश्चितः। अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥ मनःप्रकाशसंमोह स्वप्नजाड्यविवर्जितः। दशां कामपि संप्राप्तो भवेद् गलितमानसः॥”(१७.१८-२०)

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Chapter 10

Sitting on the shore one can neither fathom the depth of the Ocean nor expanse of the space. One cannot find the Supreme Existential either in the scriptures nor in संसार, the primordial world, the idea of seeking ending in finding something, assuming to be what one is seeking, but hardly being the truth of what one was seeking. Before dawn every thing is obscure and darkness as in a dream, the first rays of blissful light flashing, giving insight of what is coming or as Zen says, “Tao is something blurred and I distinct . How I distinct! How blurred! Yet within it are images ,, things . . . Mental, power, because this power is the. Out true within it there is confidence”.

Perhaps when one stops seeking but come to be found, when the mind and senses are restrained and even the intellect is still, perhaps that would be the moment when real change in comprehension, real revolution in perception takes place for the mind to hear the first reverberations of ॐ, the soundless Sound and see the first rays of the resplendence of the Supreme Existential.

Ashtavakra has experienced the Supreme Existential heard ॐ, the soundless Sound and seen the first rays of the resplendence, the traditional signs and symbols and words and language, that were used not to confirm the reality as truth is but being only to point of the directions, to become receptive, knowing well the Supreme Existential is निराकार, the formless, needs to experienced divesting

all aggregated knowledge from mind. Then through listening - श्रवणमात्रेण, the words would pass through the mind to reach the heart, unknowingly creating clear and real revolution to overwhelm one's consciousness, experiencing the Supreme Existential around, in every thing and every where and every moment.

Ashtavakra explains that one who is spontaneously enlightened blissful, serene and wise may not be happy without renunciation of various objects of enjoyment and pleasures possessing them. But for one whose heart is aflame with resurgence of the Sun only the stream of nectar like bliss would bring soothing happiness. Neither by distancing nor by closeness does one attains state of the Self, which is effortless, unimaginable, spontaneous without change or any stains. The dawn is just an indication of the beginning not anything like the ultimate reality. Dispensing delusion and sorrows and released from illusion the true nature becomes revealed - “यस्य बोधोदये तावत्स्वप्नवद् भवति भ्रमः । तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥ अर्जयित्वाखिलान् अर्थान् भोगानाप्नोति पुष्कलान् । न हि सर्वपरित्याजमन्तरेण सुखी भवेत् ॥ कर्तव्यदुःखमार्तण्डज्वाला दग्धान्तरात्मनः । कुतः प्रकाशमपीयूषधारासारमृते सुखम् ॥ भवोऽयं भावनामात्रो न किञ्चित् परमर्थतः । नास्त्यभावः स्वभावनां भावाभावविभाविनाम् ॥ न दूरं न च संकोचाल्लब्धमेवात्मनः पदं । निर्विकल्पं निरायासं निर्विकारं निरंजनम् ॥” (१८.१-५).

By elimination of delusion and all sorrows dispelled the true nature become revealed. Reflecting all to be just imagination and become

wise of the Self, wise one lives eternally liberated, conducting himself like a child - “व्यामोहमात्रविरतौ स्वरूपादानमात्रतः। वीतशोका विराजन्ते निरावरणदृष्टयः ॥ समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः। इति विज्ञाय धीरो हि किमभ्यस्यति बालवत्॥१८.६-७)। Having accepted that the self is Brahman and any thing else as erroneous thinking, that all and every thing is Brahman, the yogi is established in silent solitude. Neither while thinking nor while reflecting, in knowledge nor in ignorance, in happiness or in sorrow, the yogi is established in silent solitude. In one’s freedom or in dependence, in gain or in loss, among people or in forest, for the one having absence of any inclination and Yogi as one unconcerned makes no difference. What to speak about righteousness, enterprise, desire or the sense of discrimination, that this has been done and this has not done, for a yogi who is freed from the dualities. There is nothing that needs to be done, nothing that pleases the heart, for one who is Yogi living life as it comes! What to speak of craving, what to speak about the world, what of meditation and what of deliverance, for the great soul all thoughts are at rest -“अयं सोऽहमयं नाहं इति क्षीणा विकल्पना । सर्वमात्मेति निश्चित्य तूष्णींभूतस्ययोगिनः॥ न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता । न सुखं न च वा दुःखंउपशान्तस्य योगिनः स्वाराज्ये भैक्षवृत्तौ च लाभालाभे जने वने । निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः॥ क्व धर्मःक्व च वा कामः क्व चार्थः क्व विवेकिता। इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः॥ कृत्यं किमपि नैवास्ति न कापि हृदि रंजना । यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥

क्व मोहः क्व च वा विश्वं क्व तद् ध्यानं क्व मुक्तता । सर्वसंकल्पसीमायां विश्रान्तस्य महात्मनः॥” (१८.८-१४).

One who has seen the universe may as well say that it does not exist, but what of the one who has no desires left, even when seeing (the universe) he does not see. One who has seen, Supreme Brahman, thinks himself as “I am Brahman. But what of the one who has transcended all thinking, who sees nothing else than the Brahman. One who has seen distraction may choose to end it, but what the noble one has to do when he sees no distraction -“येन विश्वमिदं दृष्टं स नास्तीति करोतु वै । निर्वासनः किं कुरुतेपश्यन्नपि न पश्यति ॥ येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् । किं चिन्तयति निश्चिन्तो यो न पश्यति॥ दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ । उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम्॥” (१८.१५-१७).

The wise man unlike the worldly man, lives in present moment in life, sees nothing as equanimity of the intellect nor as distraction of the mind. Though in the eyes of the world he does nor perform any actions, one who is completely satisfied devoid of being and non-being is satisfied performing actions without having any desires. Proactive or reactive, the wise one is undistracted performs actions happily as they present themselves . With no desires, with no dependence, completely free and liberated from all bounds, unaffected by the traditional influences, he remains like a dead leaf being blown. For one who has no primordial world in pleasure or in sorrow lives a calm and composed life as if he is with no body at

all. Having no desires at all, gain or loss of anything, the wise one lives satisfied in one's self, with joy of satisfied peace - "धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत्। नो समाधिं न विक्षेपं न लोपं स्वस्य पश्यति ॥ भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः। नैव किञ्चित्कृतं तेन लोकदृष्ट्या विकुर्वता ॥ प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः । यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठते सुखम् ॥ निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः। क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत्॥ असंसारस्य तु क्वापि न हर्षो न विषादिता।स शीतलहमना नित्यं विदेह इव राजये ॥ कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् । आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः॥ (१८.१८-२३).

The mind which is naturally clear responds without thoughts, wise one whose response is natural is with neither pride nor false humility. Actions are performed by the body not by the self within which is pure in essence, one who thinks in this manner even having performed actions does not perform actions at a all. The one who performs action without the need to perform is not childish but one who is liberated even when alive, happy and rich, shining in संसार, the primordial life. He who had enough of endless discussion and has attained peace, does neither think, know, hear nor see. One who is beyond equanimity of the intellect and distraction of the mind, is neither a seeker of liberation nor any thing else is a great soul established in bliss of Brahman -"प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया । प्राकृतस्येव धीरस्य न मानो नावमानता ॥ कृतं देहेन कर्मदं न मया शुद्धरूपिणा । इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥अतद्वादीव कुरुते न भवेदपि बालिशः। जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते॥ नाविचारसुश्रान्तो

धीरो विश्रान्तिमागतः।न कल्पते न जाति न शृणोति न पश्यति॥ असमाधेरविक्षेपान्
न मुमुक्षुर्न चेतः । निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥” (१८.२३-२८).

One who has no sense of ego within does not perform any actions even when appears as performing actions, wise one being conscious of the self within does not perform any actions when performing. Neither is he excited nor is he satisfied with no sense of having performed, as desireless with all doubts dispelled, he revels with free mind. One whose mind is neither engaged in meditation nor in performance of actions, is engaged in uncreated but determined meditation - “यस्यान्तः स्यादहंकारो न करोति करोति सः।

निरहंकारधीरेण न किञ्चिदकृतं कृतम्॥ द्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितं ।
निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥ निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते
। निर्निमित्तमिदं किंतु निर्ध्यायेति विचेष्टते॥” (१८.२९- ३१).

Listening the ultimate Principle a stupid man is bewildered and even a wise one becomes hesitant like a stupid man. The stupid one practices concentration or restraint of thoughts as if in sleep, the wise one observes actions performed as if one is not in deep sleep. With or without any efforts the stupid one does not attain cessation of thoughts, whereas the wise one only with principled determination attains cessation of thoughts. With pure awareness, love and complete rejection and detached from the primordial world, one does not easily come to know the self, as one would through constant and continuous practice. The stupid one will not access liberation through performance of actions, blessed is the one who

establishes oneself in liberation singularly through wisdom. The stupid does not access the effulgent Brahman just because he desires, but the wise one accesses the Supreme Brahma even when not desired. Without any support and eager for achievement, the stupid ones still nourish samsara, while the wise ones cut asunder the very root of unhappiness. Peace will not be accessed by the stupid though he desires it, while the wise one with determination is ever peaceful - “तत्त्वं यथार्थमाकर्ष्य मन्दः प्राप्नोति मूढतां।अथवा याति संकोचममूढः कोऽपि मूढवत् ॥ एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशं। धीराः कृत्यं न पश्यन्ति सुप्तवत्स्वपदे स्थिताः ॥अप्रयत्नात् प्रयत्नाद् वा मूढो नाप्नोति निर्वृतिं। तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः॥ शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपंचं निरामयं।आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः॥ नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा । धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥ मूढो नाप्नोति तद् ब्रह्म यतो भवितुमिच्छति । अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक्॥निराधारा ग्रहव्यग्र मूढाः संसारपोषकाः। एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः॥न शान्तिं लभते मूढो यतः शमितुमिच्छति। धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः॥” (१८.३२-३९).

How can there be enlightenment for one who is dependent on what one sees? The wise do not see any other thing than that which is immutable self within. What is cessation of thoughts for the misguided one who strives to control mind with mind. The wise one rests in one's self within unmindful of the artificial actions. One given to inclination is inclined toward some thing ; the one who transcends one's inclination is neither inclined nor disinclined being

free from distraction -“क्वात्मनो दर्शनं तस्य यद् दृष्टमवलंबते । धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै । स्वारामस्यैव धीरस्य सर्वदासावकृत्रिमः॥ भावस्य भावकः कश्चिन् न किञ्चिद् भावकोपरः। उभयाभावकः कश्चिद् एवमेव निराकुलः॥” (१८.४०-४२)

Those having weak intelligence even though assume the self to be pure and non-dual, due to delusion do not experience and remain all their life in vain. For the seeker of liberation, the search starts with unsubstantive knowledge of the self within; for the liberated one, the search starts on being desireless in seeking. Seeing the ferocity of the senses, the confused one seeks safety with single minded attention to sheltered in one's thoughts. Seeing the desireless one the senses like lion seeing elephant silently depart without eating what is served on a platter - “भावयन्ति कुबुद्ध्यः। न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः॥ मुमुक्षोर्बुद्धिरालंबमन्तरेण न विद्यते । निरालंबैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥ विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः । विशन्ति झटिति क्रोडं निरोधैकाग्रसिद्धये निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः । पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः॥१८- ४६॥

One whose mind is free and free from doubts does not bother about means of liberation enjoying unconcerned whether seeing, hearing, feeling smelling or tasting. One who is of pure and undistracted in mind simply by listening and seeing the object realises that nothing is to be performed or avoided or be indifferent. When one performs actions whatever comes to be performed, without thinking whether good or bad like a child. With freedom one

attains happiness, with freedom one attains the Supreme, with freedom comes to absence of thought, with freedom comes Supreme stage - “न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः। पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्नास्ते यथासुखम् ॥ वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः । नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥ यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः । शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥ या वातंत्र्यात्सुखमाप्नोति स्वातंत्र्याल्लभते परं। स्वातंत्र्यान्निर्वृतिं गच्छेत्स्वातंत्र्यात् परमंपदम्॥” (१८.४७- ५०).

Here Ashtavakra draws the attention one does not really see, hear, smell, touch or think because human beings are conditioned to look and search within one's empirical mind for identical object or situation experienced earlier by organs of senses and stored as a thoughts. If he finds an identical object or situation then he says, I know because I have memory of that object and situation stored in my empirical mind which now I remember and recollect. In case he does not find an identical object or situation then he says, I do not know because I do not have memory of that object and situation stored in my empirical mind, therefore now I do not remember and cannot recollect. In the case of spiritual enlightened wisdom it being one not experienced earlier, or stored in Mimd as an empirical thought, a complete and different approach is needed, and that is to restrain his mind and senses restrained and even the intellect still, allowing one to listen श्रवणमात्रेण, just listen without being burdened by the thoughts, अनाहत ॐ, the soundless Sound, which opens the door for enlightened wisdom of the Supreme Existential.

When one experiences both actions and the enjoyments within one's self, then all the mental modifications become weak and minimal. Response of the wise one is spontaneous and unassuming, not artificial and deliberate like that of the fool. Unfettered by thoughts, unbound in stillness of intellect, the wise ones reach the cave within and revel in Supreme Bliss. Having been attentive to divinity, pilgrim centre's and to royal patronage, the wise ones have no sensual desires in heart. Even though humiliated and ridiculed by servants, sons, wives, grandchildren and other relatives, a yogi is not disturbed. When pleased he is not elated, when pained he is not depressed, the state of such one would be understood only by the one who is in a similar state -

“अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा । तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः॥ उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते।न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥ विलसन्ति महाभोगैर्विशन्ति गिरिगह्वर निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥ श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियं।

दृष्ट्वा संपूज्य धीरस्य न कापि हृदि वासना भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।विहस्य धिक्कृतो योगीन याति विकृतिं मनाक् ॥ सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते। तस्याश्चर्यदशां तां तादृशा एव जानते॥”(१८.५१-५६).

The enlightened one sees संसार,primordial life as responsibility, of the form of emptiness, formless, unchanging and spotless. Even when not performing any actions, the foolish one is unsettled, even when performing actions the wise skilful one remains as if he has

not performed any actions. He is happy when standing, happy when sitting, happy when sleeping and happy where he comes and goes. Happy when he speaks, and happy when he eats. Such is the life of a man at peace. One who by natural attributes never feels unhappy in performing worldly actions shines even as one who has gone through great sorrows - “कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः । शून्याकारा निराकारा निर्विकारा निरामयाः॥अकुर्वन्नपि संक्षोभाद् व्यग्रः सर्वत्र मूढधीः । कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥ सुखमास्ते सुखं शेते सुखमायाति याति च ।सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः॥ स्वभावादयस्य नैवार्तिर्लोकवद् व्यवहारिणः । महाहृद इवाक्षोभ्योव गतक्लेशः स शोभते॥” (१८.५७-६०).

For the stupid even absence of action is same as performance of action, for the wise absence of performance of action also brings result of non-performance of actions . Aversion to things in life appears as renunciation to stupid people, for the non-attached one where is attachment and detachment. The stupid one is always concerned with inclination and disinclination, the wise one transcending inclination and disinclination, is well established in self. The wise one with no desires in mind is like a child, there being no attachment for such pure one for whatever actions he performs - “निवृत्तिरपि मूढस्य प्रवृत्ति रूपजायते । प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥ परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते । देहे विगलिताशस्य क्व रागः क्व विरागता॥ भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा । भाव्यभावनया

सा तु स्वस्थस्यादृष्टिरूपिणी ॥ सर्वारंभेषु निष्कामो यश्चरेद् बालवन् मुनिः। न लेपस्तस्य शुद्धस्य क्रियमाणोऽपि कर्मणि॥”(१८.६१-६४).

Blessed is he who knows himself, equanimous in all inclinations, whether seeing, hearing, feeling, smelling or tasting. For the wise one who is always unchanging like space what to speak about the presence or absence of the primordial world. Glorious is the ones who has renounced all goals and is an icon of satisfaction, who is neither unnatural nor undivided in actions but performs like one who intellect is equanimous. What is to be said about the great wise one who is aware of the Principle, who is ever with no desires being neither keen on pleasures nor on deliverance - “स एव धन्य आत्मज्ञः सर्वभावेषु यः समः। पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन्निस्तर्षमानसः॥ क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनं। आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥ स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः। अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥ बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः। भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः॥” (१८.६५-६८).

For one who sees the world as non-dual, which become manifest only in name, with pure Consciousness what is there that remains to be done. For one in whom there is unfettered resurgence and natural experience of peace all this is but illusion and nothing exists as certain, for such one in whom there is such unfettered resurgence there is natural experience of peace. What to speak about rules, dispassion, renunciation and even meditation for one who by natural inclination is pure resurgent form. For one who

is resurgent in infinite forms but has no effect of the nature, what to speak about bondage and liberation, pleasure or pain - “महदादि जगद्वैतं नाममात्रविजृम्भितं।विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥ भ्रमभृतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी। अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥ शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः। क्व विधिः क्व वैराग्यं क्व त्यागः क्व शमोऽपि वा ॥ स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः। क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता॥”(१८.६९-७२).

The primordial world operates like an illusion so long as the intellect is proactive ; for the man wisdom it is luminous free from the sense of ego of me and mine, with no desires. Gone is the imperishable suffering for the meditator of the self, then what to speak of knowledge of the universe, body, sense of me and mine. When one with weak intellect gives up activities and thinks then his all mental decisions fall down that very moment. Even after hearing a thing a stupid person does not let go his stupidity, though appearing free from thoughts outwardly but seeking objects of senses from within. The wise one, though outwardly in the world appears as one who has dispensed performing actions within though outwardly he has not ceased from performing actions - “बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते।निर्ममो निरहंकारो निष्कामःशोभते बुधः ॥ अक्षयं गतसन्ताममात्मानं पश्यतो मुनेः। क्व विद्या च क्व वा विश्वं क्व देहोऽहं ममेति वा ॥ निरोधादीनि कर्माणि जहाति जडधीर्यदि । मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणात्॥ मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढतां। निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः॥ ज्ञानाद् गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत्।

नाप्नोत्यवसरं कर्म वक्तुमेव न किञ्चन॥”(१८. ७३-७७).

What to speak for one with obscure darkness or of the clear light, of destruction or any other thing, for the wise one for whom it is ever the unchanging and fearless. What to speak of the courage, discrimination or fearlessness for the wise yogi who is beyond all description and attributes. Neither heaven nor hell nor even liberation while alive ; what to speak of anything more, who is in the sight of being communion, indeed for such one nothing exists at all. Neither prays for gains nor grieves for the loss, the wise one is ever calm and composed mind and full of nectar of immortality. For the man of peace neither praises the peaceful with reason, nor condemns the crooked one, but being equanimous between happiness and suffering, sees nothing in insignificant matters. The wise one neither likes nor dislikes संसार, the primordial world, freed from pleasure and displeasure, neither dead nor alive -“क्व तमः

क्व प्रकाशो वा हानं क्व च न किञ्चन। निर्विकारस्य धीरस्य निरातंकस्य सर्वदा ॥
क्व धैर्यं क्व विवेकित्वं क्व निरातंकतापि वा। अनिर्वाच्यस्वभावस्य निःस्वभावस्य
योगिनः॥ न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि। बहुनात्र किमुक्तेन योगदृष्ट्या
न किञ्चन॥ नैव प्रार्थयते लाभं नालाभेनानुशोचति। धीरस्य शीतलं चित्तममृतेनैव
पूरितम्॥ न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति। समदुःखसुखस्तृप्तः
किञ्चित् कृत्यं न पश्यति ॥ धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।

हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति॥”(१८. ७८-८३).

Neither attached to sons, wife nor to relatives, free from worry and desire for the senses objects the wise one shines with no concern

even about his body. Satisfied in all circumstances and in whatever situations, wherever he moves whatever he feels, the wise one sleeps wherever the sun rests. Whether the body falls or rises, the great one has no regrets, rests in his foundational attribute, forgetting all about the primordial world. With no possessions, desiring nothing, free from duality and devoid of doubts, without attachment to any creature the wise one moves alone as he pleases. Without the sense of me and mine, the wise one shines with equal attitude towards earth, precious stones or gold, with the knots of heart severed asunder, freed from greed, enterprise and obscurity - “निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च । निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥ तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः । स्वच्छन्दं चरतो देशान् यत्रस्तमितशायिनः पततूदेतु वा देहो नास्य चिन्ता महात्मनः । स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः॥ अकिंचनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः। असक्तः सर्वभावेषु केवलो रमते बुधः ॥ निर्ममःशोभते धीरः । समलोष्टाश्मकांचनः सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः॥” (१८.८४-८८).

Who can compare the contented, liberated soul who pays no regard to anything, has no desire left in his heart, who but the upright person without desires would know without knowing, see without seeing and speak without speaking, who but an upright person without desire, whether a beggar or an emperor, ceased shines from whose mind desire of things as 'good' and 'bad' are ceased

- “सर्वत्रानवधानस्य न किंचिद् वासना हृदि । मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥ जानन्नपि न जानाति पश्यन्नपि न पश्यति । ब्रुवन् अपि न च ब्रूते

कोऽन्यो निर्वासनादृते॥ भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते।भावेषु
गलितायस्य शोभनाशोभना मतिः॥”(१८.८९-९१).

What to speak about free or restricted behaviour or what to speak about determination of the Principle about the Yogi who is the very embodiment of guileless sincerity. How can one describe the experiences of the one who is established within with no desires, free from disappointment and content to rest within. Even while asleep who is awake, even while dreaming who is not asleep, even while awake who is even while not awakened, the wise one is content in every step he takes. The wise is one who is without thoughts even when thinking, without senses even when experiencing, the senses, understands even while his intellect is still, without ego even while he speaks as one with a sense of ego. Neither happy nor unhappy, neither detached or attached, neither seeker nor delivered, none of these, neither of these (is the wise one). Even in distraction is undistracted, in equanimous intellect, in equanimous intellect (Samadhi) while not established, even though appears crude is not crude, even in Wisdom is not like a man of wisdom. Delivered one remains established in one's self, having performed actions remains unaffected, of equal perception with no craving for objects perceived, remembers nothing done or not done. Neither pleased when praised nor sad when blamed, neither afraid of death nor pleased to be alive. Neither seeks applause in world nor silence in wilderness, remain same wherever and in

whatever conditions he is - “क्व स्वाच्छन्द्यं क्व क्व वा तत्त्वविनिश्चयः
निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः॥ आत्मविश्रान्तितृप्तेन निराशेन
गतार्तिना । अन्तर्यदनुभूयेत तत् कथं कस्य कथ्यते॥ सुप्तोऽपि न सुषुप्तौ च
स्वप्नेऽपि शयितो न च। जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥ ज्ञः
सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः।सुबुद्धिरपि निर्बुद्धिः
साहंकारोऽनहङ्कृतिः॥ न सुखी न च वा दुःखी न विरक्तो न संगवान् । न मुमुक्षुर्न
वा मुक्ता न किञ्चिन्न्न च किञ्चन॥ विक्षेपेऽपि न विक्षिप्तः समाधौ न
समाधिमान्। जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥ मुक्तो
यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः। समः सर्वत्र वैतृष्ण्यान्न स्मरत्यकृतं कृतम् ॥
न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति । नैवोद्विजति मरणे जीवने
नाभिनन्दति ॥ न धावति जनाकीर्णं नारण्यं उपशान्तधीः । यथातथा यत्रतत्र सम
एवावतिष्ठते॥”(१८. ९२-१००).

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Chapter 11

Janaka was not only a listener of many propositions presented by various intellectuals on spiritual wisdom in his court, but was also a sincere seeker of सत्य, the Supreme Existential and a prudent practitioner of what he listened, reflected and meditated upon.

Therefore he said to Ashtavakra that having listened various propositions presented and using power of discrimination he has established the main principles of the Supreme Existential in his heart, therefore, knows the distinction between what is pure principles of righteousness and illusory influenced of senses which create desires, the objective and discretion, the duality or non-duality, the past, future or present, the space and the eternal time, the self and the non-self, propitious and not propitious, sadness and absence of sadness, the dream, sleep or waking states, there being no fourth state, the distant and the near, internal and external, the gross or the subtle, termination of the thoughts and the meditation without thoughts, therefore for him who has taken eternal refuge in Self, discussion on three goals of life is worthless, discussion on yoga is worthless, discussion on knowledge is worthless -
“तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात्। नानाविधपरामर्शशल्योद्धारः कृतो मया ॥क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता। क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे॥. . क्व भूतं क्व भविष्यद् वा वर्तमानमपि क्व वा। क्व देशः क्व च वा नित्यं. . क्व चात्मा क्व च वानात्मा क्व शुभं क्वाशुभं तथा। क्व

चिन्ता क्व च वाचिन्ता . . क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा।,क्व तुरियं भयं वापि . . क्व दूरं क्व समीपं वा बाह्यं क्वाभ्यन्तरं क्व वा। क्व स्थूलं क्व च वा सूक्ष्मं . . क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकं। क्व लयः क्व समाधिर्वा . . अलं त्रिवर्गकथया योगस्य कथयाप्यलं। अलं विज्ञानकथया विश्रान्तस्य ममात्मनि॥” (१९.१-८).

King Janak further said, taking refuge in immaculate सत्य, the Supreme Existential he knows what are the elements or the body, the sense organs or mind, the state of emptiness or despair, taking refuge in scriptures and wisdom of the self, choiceless mind and the satisfied mind or with desire less mind nothing is impossible for one who transcends duality, the wisdom and ignorance, as this is me and this is mine, the bondage and deliverance as one who is conscious of his own original form, fate and the performance of actions, liberation while alive and deliverance after death as one who is ever choiceless, who is performer, who is consumer, or what is spontaneous resurgence or invisible fruits for one who is never inclined, what is empirical or what seeking, what is yogi or a man of wisdom, bondage or deliverance - “क्व भूतानि क्व देहो वा क्वेन्द्रियाणि क्व वा मनः। क्व शून्यं क्व च नैराशयं मत्स्वरूपे निरंजने॥ क्व शास्त्रं क्वात्मविज्ञानं क्व वा निर्विषयं मनः। क्व तृप्तिः क्व वितृष्णत्वं गतद्वन्द्वस्य मे सदा॥ क्व विद्या क्व च वाविद्या क्वाहं क्वेदं मम क्व वा। क्व बन्ध क्व च वा मोक्षः स्वरूपस्य क्व रूपिता॥ क्व प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क्व वा।क्व तद् विदेहकैवल्यं निर्विशेषस्यसर्वदा॥ क्व कर्ता क्व च वा भोक्ता निष्क्रियं स्फुरणं क्व वा। क्वापरोक्षं फलं वा क्व निःस्वभावस्य मे सदा॥” (२०.१-५).

Further, what is experiencing and what is seeking, what is yogi what is a man of wisdom, what is bondage and what is deliverance, what is creation or destruction, the object and the means, the seeker of the goal as one who is in one's non-dual state - “क्व लोकं क्व मुमुक्षुर्वा क्व योगी ज्ञानवान् क्व वा। क्व बद्धः क्व च वा मुक्तः . . क्व सृष्टिः क्व च संहारः क्व साध्यं क्व च साधनं। क्व साधकः क्व सिद्धिर्वा स्वस्वरूपेऽहमद्वये॥” (२०. ६-७), what is evidence or conclusion, the proof and the Principle, what is little and no little, for one who is ever pure, “क्व प्रमाता प्रमाणं वा क्व प्रमेयं क्व च प्रमा।क्व किञ्चित् क्व न किञ्चिद् वा सर्वदा विमलस्य मे॥” (२०.८), what is diversion or concentration, ignorance of stupidity, happiness or suffering, for one who is non-performer of actions, “क्व विक्षेपः क्व चैकाग्र्यं क्व निर्बोधः क्व मूढता।क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे॥”(२०.९).

What is enterprise or spiritual pursuit, what pleasure or pain for one who is unconcerned, “क्व चैष व्यवहारो वा क्व च सा परमार्थता।क्व सुखं क्व च वा दुखं निर्विमर्शस्य मे सदा॥”(२०-१०). What is illusion or primordial life, what is love or lust, life or Brahman for one who is ever pure, “क्व माया क्व च संसारः क्व प्रीतिर्विरतिः क्व वा। क्व जीवः क्व च तद्ब्रह्म सर्वदा विमलस्य मे॥”(२०- ११). What is proactive or reactive, deliverance or bondage, united as one or separated as fragments for one who is established ever in self, “क्व प्रवृत्तिर्निर्वृत्तिर्वा क्व मुक्तिः क्व च बन्धनं। कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा॥”(२०- १२). What is instruction or scripture, disciple or the instructor, what purpose of human life for one who is ever pure, “क्वोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः।

क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे॥” (२०- १३). What is existence or non-existence, what is singular or dual, what to speak of the many for one who sits in singular solitude, “क्व चास्ति क्व च वा नास्तक्वास्ति चैकं क्व च द्वयं। बहुनात्र किमुक्तेन किंचिन्नोत्तिष्ठते मम॥”(२०- १४).

King Janak is luminous with enlightened wisdom and there were only three human goals and discussion on yoga and knowledge is useless for one who is established in Self - “अलं त्रिवर्गकथया योगस्य कथयाप्यलं। अलं विज्ञानकथया विश्रान्तस्य ममात्मनि॥”(२०.१५). Therefore, when Janaka’s capital Mithila was in flames Janaka remained calm and unruffled with no anxiety or suffering saying, “ My wealth is eternal! There is nothing for me to desire, मिथिलायाम् प्रदत्यां न मे दृश्यति किंचन।”.

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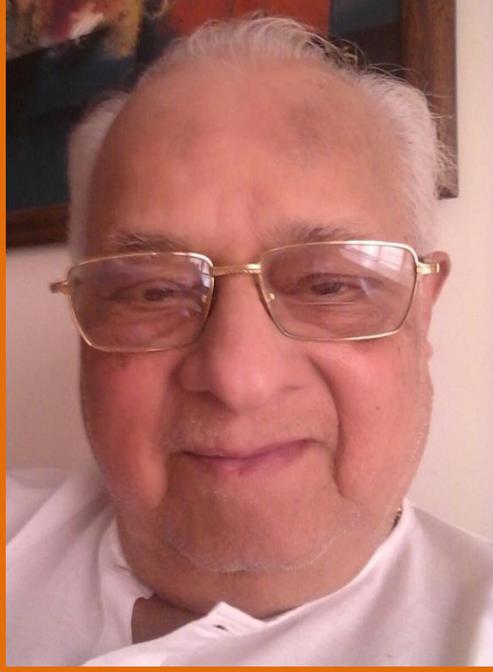
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Nagesh D. Sonde

*Author of 36 books in English on Indian and
comparatiuve Philosophies*

And

15 nooks in Konkani Language

Web Site : <http://nageshsonde.www.com>

sondenagesh@gmail.com