**Ashtāvakra Gita**

***text and translation of the track***

**Translation and transliteration by John Richards**

**Track 1. Higher Knowledge - Chap 6**

**ākāśavadananto'haṁ ghaṭavat prākṛtaṁ jagat  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ**  
I am infinite like space, and the natural world is like a jar.  
To know this is knowledge, and then there is neither  
renunciation, acceptance or cessation of it.

**mahodadhirivāhaṁ sa prapaṁco vīcisa'nnibhaḥ  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ**

I am like the ocean, and the multiplicity of objects is comparable  
to a wave. To know this is knowledge, and then there is neither  
renunciation, acceptance or cessation of it.

**ahaṁ sa śuktisaṅkāśo rūpyavad viśvakalpanā  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ**  
I am like the mother of pearl, and the imagined world is like the  
silver. To know this is knowledge, and then there is neither  
renunciation, acceptance or cessation of it

**ahaṁ vā sarvabhūteṣu sarvabhūtānyatho mayi  
iti jñānaṁ tathaitasya na tyāgo na graho layaḥ**  
Alternatively, I am in all beings, and all beings are in me. To  
know this is knowledge, and then there is neither renunciation,  
acceptance or cessation of it.

**Track 2. Boundless Ocean – Chap 7**

**mayyanaṁtamahāṁbhodhau viśvapota itastataḥ  
bhramati svāṁtavātena na mamāstyasahiṣṇutā**  
In the infinite ocean of myself the world boat drifts here  
and there, moved by its own inner wind. I am not put out by  
that.

**mayyanaṁtamahāṁbhodhau jagadvīciḥ svabhāvataḥ  
udetu vāstamāyātu na me vṛddhirna ca kṣatiḥ**

Let the world wave of its own nature rise or disappear in the  
infinite ocean of myself. I neither gain nor lose anything by that.

**mayyanaṁtamahāṁbhodhau viśvaṁ nāma vikalpanā  
atiśāṁto nirākāra etadevāhamāsthitaḥ**  
It is in the infinite ocean of myself that the mind-creation called  
the world takes place. I am supremely peaceful and formless, and  
I remain as such.

**nātmā bhāveṣu no bhāvastatrānante niraṁjane  
ityasakto'spṛhaḥ śānta etadevāhamāstitaḥ**  
My true nature is not contained in objects, nor does any object  
exist in it, for it is infinite and spotless. So it is unattached,  
desireless and at peace, and I remain as such.

**aho cinmātramevāhaṁ indrajālopamaṁ jagat  
iti mama kathaṁ kutra heyopādeyakalpanā**  
Truly I am but pure consciousness, and the world is like a  
magician's show, so how could I imagine there is anything there  
to take up or reject ?

**Track 3. Wisdom - Chap 11**

**bhāvābhāvavikāraśca svabhāvāditi niścayī  
nirvikāro gatakleśaḥ sukhenaivopaśāmyati**  
Unmoved and undistressed, realising that being,  
non-being and change are of the very nature of things, one easily  
finds peace.

**īśvaraḥ sarvanirmātā nehānya iti niścayī  
antargalitasarvāśaḥ śāntaḥ kvāpi na sajjate**

At peace, having shed all desires within, and realising that  
nothing exists here but the Lord, the Creator of all things, one is  
no longer attached to anything.

**āpadaḥ saṁpadaḥ kāle daivādeveti niścayī  
tṛptaḥ svasthendriyo nityaṁ na vānchati na śocati**  
Realising that misfortune and fortune come in their turn from  
fate, one is contented, one's senses under control, and does not  
like or dislike.

**sukhaduḥkhe janmamṛtyū daivādeveti niścayī  
sādhyādarśī nirāyāsaḥ kurvannapi na lipyate**  
Realising that pleasure and pain, birth and death are from fate,  
and that one's desires cannot be achieved, one remains inactive,  
and even when acting does not get attached.

**cintayā jāyate duḥkhaṁ nānyatheheti niścayī  
tayā hīnaḥ sukhī śāntaḥ sarvatra galitaspṛhaḥ**  
Realising that suffering arises from nothing other than thinking,  
dropping all desires one rids oneself of it, and is happy and at  
peace everywhere.

**nāhaṁ deho na me deho bodho'hamiti niścayī  
kaivalyaṁ iva saṁprāpto na smaratyakṛtaṁ kṛtam**  
Realising, "I am not the body, nor is the body mine. I am  
awareness", one attains the supreme state and no longer  
remembers things done or undone.

**ābrahmastaṁbaparyantaṁ ahameveti niścayī  
nirvikalpaḥ śuciḥ śāntaḥ prāptāprāptavinirvṛtaḥ**  
Realising, "I alone exist, from Brahma down to the last clump of  
grass", one becomes free from uncertainty, pure, at peace and  
unconcerned about what has been attained or not.

**nāścaryamidaṁ viśvaṁ na kiṁciditi niścayī  
nirvāsanaḥ sphūrtimātro na kiṁcidiva śāmyati**  
Realising that all this varied and wonderful world is nothing, one  
becomes pure receptivity, free from inclinations, and as if  
nothing existed, one finds peace.

**Track 4. Dissolution - Chap 5**

**na te saṁgo'sti kenāpi kiṁ śuddhastyaktumicchasi  
saṁghātavilayaṁ kurvannevameva layaṁ vraja**  
You are not bound by anything. What does a pure  
person like you need to renounce? Putting the complex organism  
to rest, you can go to your rest.

**udeti bhavato viśvaṁ vāridheriva budbudaḥ  
iti jñātvaikamātmānaṁ evameva layaṁ vraja**

All this arises out of you, like a bubble out of the sea. Knowing  
yourself like this to be but one, you can go to your rest.

**pratyakṣamapyavastutvād viśvaṁ nāstyamale tvayi  
rajjusarpa iva vyaktaṁ evameva layaṁ vraja**  
In spite of being in front of your eyes, all this, being insubstantial,  
does not exist in you, spotless as you are. It is an appearance like  
the snake in a rope, so you can go to your rest

**samaduḥkhasukhaḥ pūrṇa āśānairāśyayoḥ samaḥ  
samajīvitamṛtyuḥ sannevameva layaṁ vraja**  
Equal in pain and in pleasure, equal in hope and in  
disappointment, equal in life and in death, and complete as you  
are, you can go to your rest

**Track 5. Knowledge of the Self - Chap 15**

**yathātathopadeśena kṛtārthaḥ sattvabuddhimān  
ājīvamapi jijñāsuḥ parastatra vimuhyati**  
While a man of pure intelligence may achieve the  
goal by the most casual of instruction, another may seek  
knowledge all his life and still remain bewildered.

**mokṣo viṣayavairasyaṁ bandho vaiṣayiko rasaḥ  
etāvadeva vijñānaṁ yathecchasi tathā kuru**

Liberation is distaste for the objects of the senses. Bondage is love  
of the senses. This is knowledge. Now do as you please.

**vāgmiprājñānamahodyogaṁ janaṁ mūkajaḍālasam  
karoti tattvabodho'yamatastyakto bubhukṣabhiḥ**  
This awareness of the truth makes an eloquent, clever and  
energetic man dumb, stupid and lazy, so it is avoided by those  
whose aim is enjoyment.

**na tvaṁ deho na te deho bhoktā kartā na vā bhavān  
cidrūpo'si sadā sākṣī nirapekṣaḥ sukhaṁ cara**  
You are not the body, nor is the body yours, nor are you the doer  
of actions or the reaper of their consequences. You are eternally  
pure consciousness the witness, in need of nothing - so live  
happily.

**rāgadveṣau manodharmau na manaste kadācana  
nirvikalpo'si bodhātmā nirvikāraḥ sukhaṁ cara**  
Desire and anger are objects of the mind, but the mind is not  
yours, nor ever has been. You are choiceless, awareness itself and  
unchanging - so live happily.

**sarvabhūteṣu cātmānaṁ sarvabhūtāni cātmani  
vijñāya nirahaṁkāro nirmamastvaṁ sukhī Bhava**  
Recognising oneself in all beings, and all beings in oneself, be  
happy, free from the sense of responsibility and free from  
preoccupation with "me".

**viśvaṁ sphurati yatredaṁ taraṁgā iva sāgare  
tattvameva na sandehaścinmūrte vijvaro Bhava**  
Your nature is the consciousness, in which the whole world wells  
up, like waves in the sea. That is what you are, without any  
doubt, so be free of disturbance.

**śraddhasva tāta śraddhasva nātra mo'haṁ kuruṣva bhoḥ  
jñānasvarūpo bhagavānātmā tvaṁ prakṛteḥ paraḥ**  
Have faith, my son, have faith. Don't let yourself be deluded in  
this, sir. You are yourself the Lord, whose very nature is  
knowledge, and are beyond natural causation.

**guṇaiḥ saṁveṣṭito dehastiṣṭhatyāyāti yāti ca  
ātmā na gaṁtā nāgaṁtā kimenamanuśocasi**

The body invested with the senses stands still, and comes and  
goes. You yourself neither come nor go, so why bother about  
them?

**dehastiṣṭhatu kalpāntaṁ gacchatvadyaiva vā punaḥ  
kva vṛddhiḥ kva ca vā hānistava cinmātrarūpiṇaḥ**  
Let the body last to the end of the Age, or let it come to an end  
right now. What have you gained or lost, who consist of pure  
consciousness?

**tvayyanaṁtamahāṁbhodhau viśvavīciḥ svabhāvataḥ  
udetu vāstamāyātu na te vṛddhirna vā kṣatiḥ**  
Let the world wave rise or subside according to its own nature in  
you, the great ocean. It is no gain or loss to you.

**tāta cinmātrarūpo'si na te bhinnamidaṁ jagat  
ataḥ kasya kathaṁ kutra heyopādeyakalpanā**  
My son, you consist of pure consciousness, and the world is not  
separate from you. So who is to accept or reject it, and how, and  
why?

**ekasminnavyaye śānte cidākāśe'male tvayi  
kuto janma kuto karma kuto'haṁkāra eva ca**  
How can there be either birth, karma or responsibility in that one  
unchanging, peaceful, unblemished and infinite consciousness  
which is you?

**yattvaṁ paśyasi tatraikastvameva pratibhāsase  
kiṁ pṛthak bhāsate svarṇāt kaṭakāṁgadanūpuram**  
Whatever you see, it is you alone manifest in it. How could  
bracelets, armlets and anklets be different from the gold they are  
made of?

**ayaṁ so'hamayaṁ nāhaṁ vibhāgamiti saṁtyaja  
sarvamātmeti niścitya niḥsaṅkalpaḥ sukhī Bhava**  
Giving up such distinctions as "He is what I am", and "I am not  
that", recognise that "Everything is myself", and be without  
distinction and happy.

**tavaivājñānato viśvaṁ tvamekaḥ paramārthataḥ  
tvatto'nyo nāsti saṁsārī nāsaṁsārī ca kaścana**

It is through your ignorance that all this exists. In reality you  
alone exist. Apart from you there is no one within or beyond  
samsara.

**bhrāntimātramidaṁ viśvaṁ na kiṁciditi niścayī  
nirvāsanaḥ sphūrtimātro na kiṁcidiva śāmyati**  
Knowing that all this is an illusion, one becomes free of desire,  
pure receptivity and at peace, as if nothing existed.

**eka eva bhavāṁbhodhāvāsīdasti bhaviṣyati  
na te bandho'sti mokṣo vā kṛtyakṛtyaḥ sukhaṁ cara**  
Only one thing has existed, exists and will exist in the ocean of  
being. You have no bondage or liberation. Live happily and  
fulfilled.

**mā saṅkalpavikalpābhyāṁ cittaṁ kṣobhaya cinmaya  
upaśāmya sukhaṁ tiṣṭha svātmanyānandavigrahe**  
Being pure consciousness, do not disturb your mind with  
thoughts of for and against. Be at peace and remain happily in  
yourself, the essence of joy.

**tyajaiva dhyānaṁ sarvatra mā kiṁcid hṛdi dhāraya  
ātmā tvaṁ mukta evāsi kiṁ vimṛśya kariṣyasi**  
Give up meditation completely but don't let the mind hold on to  
anything. You are free by nature, so what will you achieve by  
forcing the mind?

**Track 6. Emancipation - Chap 16**

**ācakṣva śṛṇu vā tāta nānāśāstrāṇyanekaśaḥ  
tathāpi na tava svāsthyaṁ sarvavismaraṇād ṛte**  
My son, you may recite or listen to countless  
scriptures, but you will not be established within until you can  
forget everything.

**bhogaṁ karma samādhiṁ vā kuru vijña tathāpi te  
cittaṁ nirastasarvāśamatyarthaṁ rocayiṣyati**

You may, as a learned man, indulge in wealth, activity and  
meditation, but your mind will still long for that which is the  
cessation of desire, and beyond all goals.

**āyāsātsakalo duḥkhī nainaṁ jānāti kaścana  
anenaivopadeśena dhanyaḥ prāpnoti nirvṛtim**  
Everyone is in pain because of their own effort, but no-one  
realises it. By just this very instruction, the lucky one attains  
tranquillity.

**vyāpāre khidyate yastu nimeṣonmeṣayorapi  
tasyālasya dhurīṇasya sukhaṁ nanyasya kasyacit**  
Happiness belongs to no-one but that supremely lazy man for  
whom even opening and closing his eyes is a bother.

**idaṁ kṛtamidaṁ neti dvaṁdvairmuktaṁ yadā manaḥ  
dharmārthakāmamokṣeṣu nirapekṣaṁ tadā bhavet**  
When the mind is freed from such pairs of opposites as, "I have  
done this", and "I have not done that", it becomes indifferent to  
merit, wealth, sensuality and liberation.

**virakto viṣayadveṣṭā rāgī viṣayalolupaḥ  
grahamokṣavihīnastu na virakto na rāgavān**  
One man is abstemious and averse to the senses, another is  
greedy and attached to them, but he who is free from both taking  
and rejecting is neither abstemious nor greedy.

**heyopādeyatā tāvatsaṁsāraviṭapāṁkuraḥ  
spṛhā jīvati yāvad vai nirvicāradaśāspadam**  
So long as desire, which is the state of lack of discrimination,  
remains, the sense of revulsion and attraction will remain, which  
is the root and branch of samsara.

**pravṛttau jāyate rāgo nirvṛttau dveṣa eva hi  
nirdvandvo bālavad dhīmān evameva vyavasthitaḥ**  
Desire springs from usage, and aversion from abstension, but the  
wise man is free from the pairs of opposites like a child, and  
becomes established.

**hātumicchati saṁsāraṁ rāgī duḥkhajihāsayā  
vītarāgo hi nirduḥkhastasminnapi na khidyati**

The passionate man wants to be rid of samsara so as to avoid  
pain, but the dispassionate man is free from pain and feels no  
distress even in it.

**yasyābhimāno mokṣe'pi dehe'pi mamatā tathā  
na ca jñānī na vā yogī kevalaṁ duḥkhabhāgasau**  
He who is proud about even liberation or his own body, and  
feels them his own, is neither a seer nor a yogi. He is still just a  
sufferer.

**haro yadyupadeṣṭā te hariḥ kamalajo'pi vā  
tathāpi na tava svāthyaṁ sarvavismaraṇādṛte**  
If even Shiva, Vishnu or the lotus-born Brahma were your  
instructor, until you have forgotten everything you cannot be  
established within.

**Track 7. Liberation - Chap 20**

**kva bhūtāni kva deho vā kvendriyāṇi kva vā manaḥ  
kva śūnyaṁ kva ca nairāśyaṁ matsvarūpe niraṁjane**  
Janaka: In my unblemished nature there are no elements, no  
body, no faculties no mind. There is no void and no despair.  
  
**kva śāstraṁ kvātmavijñānaṁ kva vā nirviṣayaṁ manaḥ  
kva tṛptiḥ kva vitṛṣṇātvaṁ gatadvandvasya me sadā**

For me, free from the sense of dualism, there are no scriptures, no  
self-knowledge, no mind free from an object, no satisfaction and  
no freedom from desire.

**kva vidyā kva ca vāvidyā kvāhaṁ kvedaṁ mama kva vā  
kva bandha kva ca vā mokṣaḥ svarūpasya kva rūpit**  
There is no knowledge or ignorance, no "me", "this" or "mine", no  
bondage, no liberation, and no property of self-nature.

**kva prārabdhāni karmāṇi jīvanmuktirapi kva vā  
kva tad videhakaivalyaṁ nirviśeṣasya sarvadā**  
For him who is always free from individual characteristics there  
is no antecedent causal action, no liberation during life, and no  
fulfilment at death.

**kva kartā kva ca vā bhoktā niṣkriyaṁ sphuraṇaṁ kva vā  
kvāparokṣaṁ phalaṁ vā kva niḥsvabhāvasya me sadā**  
For me, free from individuality, there is no doer and no reaper of  
the consequences, no cessation of action, no arising of thought,  
no immediate object, and no idea of results.

**kva lokaṁ kva mumukṣurvā kva yogī jñānavān kva vā  
kva baddhaḥ kva ca vā muktaḥ svasvarūpe'hamadvaye**  
There is no world, no seeker for liberation, no yogi, no seer, noone bound and no-one liberated. I remain in my own non-dual nature.

**kva sṛṣṭiḥ kva ca saṁhāraḥ kva sādhyaṁ kva ca sādhanam  
kva sādhakaḥ kva siddhirvā svasvarūpe'hamadvaye**  
There is no emanation or return, no goal, means, seeker or  
achievment. I remain in my own non-dual nature.

**kva pramātā pramāṇaṁ vā kva prameyaṁ kva ca pramā  
kva kiṁcit kva na kiṁcid vā sarvadā vimalasya me**  
For me who am forever unblemishedf, there is no assessor, no  
standard, nothing to assess, or assessment.

**kva vikṣepaḥ kva caikāgryaṁ kva nirbodhaḥ kva mūḍhatā  
kva harṣaḥ kva viṣādo vā sarvadā niṣkriyasya me**

For me who am forever actionless, there is no distraction or one-pointedness of mind, no lack of understanding, no stupidity, no joy and no sorrow.

**kva caiṣa vyavahāro vā kva ca sā paramārthatā  
kva sukhaṁ kva ca vā dukhaṁ nirvimarśasya me sadā**For me who am always free from deliberations there is neither  
conventional truth nor absolute truth, no happiness and no  
suffering.

**kva māyā kva ca saṁsāraḥ kva prītirviratiḥ kva vā  
kva jīvaḥ kva ca tadbrahma sarvadā vimalasya me**For me who am forever pure there is no illusion, no samsara, no  
attachment or detechment, no living being and no God.

**kva pravṛttirnirvṛttirvā kva muktiḥ kva ca bandhanam  
kūṭasthanirvibhāgasya svasthasya mama sarvadā**  
For me who am forever unmovable and indivisible, established  
in myself, there is no activity or inactivity, no liberation and no bondage.

**kvopadeśaḥ kva vā śāstraṁ kva śiṣyaḥ kva ca vā guruḥ  
kva cāsti puruṣārtho vā nirupādheḥ śivasya me**  
For me who am blessed and without limitation, there is no  
initiation or scripture, no disciple or teacher, and no goal of  
human life.

**kva cāsti kva ca vā nāsti kvāsti caikaṁ kva ca dvayam  
bahunātra kimuktena kiṁcinnottiṣṭhate mama**  
There is no being or non-being, no unity or dualism. What more  
is there to say? Nothing proceeds out of me.