

The Gospel of Thomas and The Ashtavakra Gita

Thoughts, Words, & Rhetoric are
Sequentially Compared, **Color-coded**, & Side-by-side.
Sectional Headings are Arranged
to Highlight the Connections.

The Gospel of Thomas
Translated by
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The Ashtavakra Gita
Translated by
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**Jesus spoke
the hidden sayings.**
Thomas **wrote**
them **down.**

**Tell me -
How is one
to acquire
knowledge?**

0: Prologue
These are **the hidden
sayings** that **the
living Jesus spoke** and
Didymos Judas
Thomas **wrote down.**

Chapter 1 Self-realization
Janaka said:
**How is one to acquire
knowledge? How is
one to attain** liberation?
And **how is one to reach**
dispassion?
Tell me this, sir. 1.1

Whoever discovers
the meaning
won't (experience or)
taste death.

My son, when **seeking**
liberation
avoid objects of
the **senses** like **poison**.

1:
And he said,
"**Whoever** discovers
the meaning of
these sayings
won't taste death."

Ashtavakra said: If you
are **seeking liberation**,
my son, **avoid** the objects of
the **senses** like **poison**
and **cultivate** tolerance,
sincerity, compassion,
contentment, and truthfulness
as **the antidote**. 1.2

Whoever finds
is **amazed**,
& then **reigns over**
the All.
Then he will **rest**.

You witness and **see**
and **know**,
becoming **liberated** & **free from**
bonds & **the elements**.
And then you **rest peacefully**.

2:
Jesus said, "**Whoever**
seeks shouldn't stop
until they **find**.
When they **find**, they'll
be **disturbed**. When
they're **disturbed**, they'll
be [...] **amazed**, and
reign over the All,"
[And will **find rest**.]

You do not consist of any of **the elements**
— **earth**, **water**, **fire**, **air**, or even **ether**.
To **be liberated**, **know yourself as**
consisting of consciousness,
the witness of these. 1.3
If only **you** will remain **resting** in
consciousness, **seeing yourself** as
distinct from the body, then even now
you will become **happy**, **peaceful** and
free from bonds. 1.4

If **you do not know yourself**,
Then **you live in poverty**.
Your leaders tell **you**,
Look here and there.
Rather, **realize** who **you are**.

Having **the** wrong **opinion about yourself**,
You have been bitten by the black snake,
But **you do not belong** to **the brahmin**,
Nor **are you** what **the eye can see**,
You are the one **witness**.

3:
Jesus said, "If **your leaders** tell **you**, '**Look**, the kingdom is in heaven,' then the birds of heaven will precede **you**. If they tell **you**, 'It's in the sea,' then the fish will precede **you**. Rather, the kingdom is **within** you **and outside** of **you**. "When **you know yourselves**, then **you will be known**, and **you will realize** that **you are** the children of the living Father. But if **you do not know yourselves**, then **you live in poverty**, and **you are the poverty**."

You do not belong to **the brahmin** or any other caste, **you are** not at any stage, nor **are you** anything that **the eye can see**. **You are** unattached and formless, **the witness** of everything — so **be happy**. 1.5
Righteousness and unrighteousness, pleasure and pain are purely of the mind and are no concern of **yours**. **You are** neither **the doer** nor the reaper of the consequences, so becoming **you are** always free. 1.6
You are the one **witness** of everything and are always completely free. The cause of **your bondage** is that **you see the witness** as something other than this. 1.7
Since **you have been bitten by the black snake**, **the opinion about yourself** that "**I am the doer**," drink the antidote of faith in the fact that "**I am not the doer**," and **be happy**. 1.8

**Don't hesitate
to ask**
about **the place of life,**
and live.
Because **many who are**
will become one.

Burn down
the forest of ignorance
in which all this — appears.
Be happy and free.
That is **what you are,**
the one pure awareness.

4:
Jesus said, "The older person
won't hesitate to **ask** a little
seven-day-old child about **the**
place of life, and **they will**
live, because **many who are**
first will be last, and **they will**
become one."

Burn down the forest of ignorance
with the fire of the understanding
that "**I am the one pure awareness,**"
and **be happy and free from distress.**
1.9
That in which all this — imagined like
the snake in a rope — **appears:** that
joy, supreme joy, and **awareness** is
what you are, so **be happy.** 1.10

Jesus said,
**Know what's in front of
your face**, and
**what is hidden
from you
will be revealed** to you.

This saying is true,
**Meditate on
yourself**
as **motionless
awareness**.
Thinking makes it so.

5:
Jesus said, "**Know what's in
front of your face**, and
**what's hidden from you will
be revealed** to you, because
there's **nothing hidden** that
won't **be revealed**."

Meditate on yourself as
motionless awareness,
If one **thinks of oneself** as free,
one is free, and if one **thinks of
oneself** as bound, one is bound.
Here **this saying is true**,
"**Thinking makes it so.**" 1.11

Should we **pray**, or **fast**?
Don't do what you hate.
Because **everything**
is revealed
in **the sight of heaven**,
and **nothing** is **hidden**.

Meditate on yourself
as **motionless awareness**,
unattached to **anything**,
as **actionless consciousness**,
the allpervading witness, giving up the idea
that you are **anything** from **illusion**.

6:
His disciples said to him,
"Do you want us to **fast**? And how
should we **pray**? Should we
make donations? And
what **food** should we avoid?"
Jesus said, "**Don't lie**, and **don't**
do what you hate, because
everything is revealed in **the**
sight of heaven; for there's
nothing hidden that won't **be**
revealed, and **nothing covered**
up that will stay secret."

Your real nature is as the one perfect, free, and
actionless consciousness, the allpervading
witness — unattached to **anything**, desireless and
at peace. It is from **illusion** that you seem
to be involved in **samsara**. 1.12
Meditate on yourself as **motionless awareness**,
free from **any dualism**, giving up the mistaken idea
that you are just a derivative consciousness or
anything external or internal. 1.13
You have long been trapped in the snare of
identification with the body. Sever it with the
knife of **knowledge** that "**I am awareness**,"
and be happy, **my son**. 1.14

How awful for
the **human**
who's eaten by a lion.
Blessed is the lion
that's eaten by a
human
and **then becomes**
human.

Still resorting to
your bondage?
As
self-illuminating
and **unperturbable**
pure awareness,
you are spotless already and **changeless**
unfathomable awareness.

7:
Jesus said, "**Blessed**
is the lion that's
eaten by a **human**
and **then becomes**
human, but **how**
awful for the **human**
who's eaten by a lion,
and the lion
becomes human."

You are really unbound and actionless,
self-illuminating and **spotless already.**
The cause of your bondage is that **you are**
still resorting to stilling the mind. 1.15
All of this is really filled by you and strung out
in you, for what you consist of is **pure awareness** —
so don't be small-minded. 1.16
You are unconditioned and **changeless**, formless
and immovable, **unfathomable awareness**, **unperturbable:**
so hold to nothing but **consciousness.** 1.17

8

The human being
is like
a fisher
who
cast back down into
the sea all
the little fish.
He
easily
chooses
the large fish.
Anyone with ears -
hear!

The Supreme Lord
unmanifest & abiding
like a mirror exists
everywhere both within & outside
the "apparent" totality of things
reflecting **images**
falling again into unreality.
Just as the
eternal God exists everywhere
you will escape
from **this body** through
this **initiation**
into truth.

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8:

He said, "**The human being is like a wise fish** who **cast a net into the sea** and **drew it up** from **the sea full of little fish**. Among them **the wise fisher found a fine large fish** and **cast all the little fish back down** into **the sea**, easily **choosing** the large fish. **Anyone who has ears to hear should hear!**"

Recognise that **the apparent** is **unreal**, while **the unmanifest is abiding**. Through this **initiation into truth you will escape falling into unreality again**. 1.18

Just as a mirror exists everywhere both within and apart from its **reflected images**, so **the Supreme Lord** exists everywhere within and apart from **this body**. 1.19

Just as one and the same all-pervading space exists within and without a jar, so **the eternal, everlasting God** exists in **the totality of things**. 1.20

9

A sower
went out with **seeds**.
The grain **didn't rise**
in **rocks & thorns**.
Finally,
some of **them**
fell on
good soil.
It **produced**
fruit
up toward
heaven.

My true self is all this
emanating from myself.
Afflicted by delusion
is **the whole world**.
Now,
no other than **my true self**
becomes apparent by
good fortune.
The sugar **produced** from
the juice of the sugarcane
permeates throughout
beyond natural causality.

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9

Jesus said, "**Look, a sower went out**, took a handful of **seeds**, and scattered them. **Some** fell on **the roadside**; **the birds came and gathered them**. **Others** fell on **the rock**; **they didn't take root** in **the soil** and ears of grain **didn't rise** toward heaven. Yet **others** fell on **thorns**; **they choked the seeds** and **worms ate them**. **Finally**, **others** fell on **good soil**; **it produced fruit up toward heaven**, some **sixty times as much and some a hundred and twenty**."

2 Joy of Self-realization

Janaka said:

Truly I am spotless and at peace, the awareness **beyond natural causality**. **All this time** I have been **afflicted by delusion**. 2.1

As I alone give light to **this body**, so I do to **the world**. As **a result the whole world** is mine, or alternatively nothing is. 2.2

So **now** that I have abandoned **the body** and everything else, by **good fortune my true self** becomes apparent. 2.3

Waves, foam, and bubbles **do not differ** from water. In **the same** way, all this which has **emanated from oneself** is no **other** than **oneself**. 2.4

When **you analyse it**, cloth is found to be just thread. In **the same** way, when **all this is analysed** it is found to be **no other** than **oneself**. 2.5

The sugar **produced** from **the juice of the sugarcane** is permeated throughout with **the same** taste. In **the same** way, **all this, produced out of me**, is completely permeated with **myself**. 2.6

10

I have
cast **fire**
on **the world**,
and am
watching
over it **until**
it blazes."

From **ignorance**
of **oneself**,
the world
appears,
and then **appears**
no longer by
knowledge of **oneself**.

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10:

Jesus said,
"I have cast
fire on the
world, and
look, I am
watching
over it until
it blazes."

From ignorance of oneself,
the world appears, and by
knowledge of oneself it
appears no longer. From
ignorance of the rope it
appears to be a snake, and
by knowledge of it it does
so no longer. 2.7

11

This heaven
will disappear
Those who are living
won't **die**.
Those who
are dead
aren't alive.
On the day
when
you
became divided
you were one.

All this
appears in me
imagined due to ignorance.
Glory to me, for whom
there is no **destruction**,
remaining beyond that of
the world. The world
shined forth
when,
all this originated out
of me, but even it
is resolved back into me.

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11:

Jesus said, "**This heaven will disappear**, and **the one above it will disappear too**. **Those who are dead** aren't alive, and **those who are living** won't die. **In the days when** you ate what was dead, you made it alive. **When you're in the light**, what will you do? **On the day when you were one**, you became **divided**. But when **you become divided**, what will you do?"

Shining is my essential nature, and I am nothing other than that. **When the world shines forth**, it is **only me** that is **shining forth**. 2.8

All this appears in me imagined due to **ignorance**, just as a snake **appears** in the rope, the mirage of water **in the sunlight**, and silver in mother of pearl. 2.9

All this, which has **originated out of me**, **is resolved back into me too**, like a jug back into clay, a wave into water, and a bracelet into gold. 2.10

How wonderful I am! Glory to me, for **whom** there is no **destruction**, remaining even beyond the **destruction** of **the world** from Brahma down to the last clump of grass. 2.11

12

We know...
you are leaving,
so **who** will
lead us then?
Wherever you are,
you will go to...
the Just, for whom
heaven and **earth**
came
into being.

There is no one
so clever as me!
I who
abide forever
and **anywhere**;
Neither **going**
or
coming,
with **a body**
filling all that is.

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12:

The disciples said to Jesus,
"**We know** you're **going to leave** us. **Who** will **lead us then**?"

Jesus said to them,
"**Wherever** you are, **you'll go** to James the Just, for **whom heaven and earth came into being**."

(C.f. See the footnote on [Saying 108](#).)

How wonderful I am! Glory to me, solitary even though with **a body**, neither **going** or **coming anywhere**, **I who abide forever**, **filling all that is**. 2.12

How wonderful I am! Glory to me! **There is no one so clever as me!** **I who** have borne all that is **forever**, without even touching it with **my body!** 2.13

13

Who do you say **I am like**?"
Compare me. They said,
You are like a just angel... but
Thomas said, **I am unable to say.**
Jesus: "You're intoxicated by **the**
bubbling spring."

Jesus told
Thomas
three things.
Thomas said to them,

If I tell you **one**
of the things
he said **to me fire**
will **burn you** up.

I am! - **I who** possess nothing & everything
that **speech and mind can refer to.**
I am the spotless reality
in which **they appear**
My true self is nothing
but pure **consciousness.**

Knowledge,
what is to be **known & the knower...**
These three
do not exist in reality.

All this is nothing.
I do not even see **dualism**
which is the root of **suffering.** **For me**
there is no bondage.

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13:

Jesus said to his disciples, "If you were to **compare me to someone**, **who** would you **say I am like**?"

Simon Peter said to him, "**You are like a just angel**."

Matthew said to him, "**You are like a wise philosopher**."

Thomas said to him, "**Teacher, I am completely unable to say whom you are like**."

Jesus said, "I am not your teacher.

Because you've drunk, you've become intoxicated by **the bubbling spring I've measured out**."

He took him aside and told him **three things**. When Thomas returned to his companions, they asked, "What did **Jesus say** to you?"

Thomas said to them, "If **I tell you one of the things he said to me**, you'll pick up **stones** and cast them **at me**, and **fire** will come out of **the stones** and **burn you up**."

How wonderful **I am**! Glory **to me**! **I who** possess nothing at all, or alternatively possess everything that **speech and mind can refer to**. 2.14

Knowledge, what is to be known, and the knower — these three do not exist in reality. I am the spotless reality in which **they appear because of ignorance**. 2.15

Truly **dualism is the root of suffering. There is no other remedy for it than the realisation that all this that we see is unreal**, and that **I am the one stainless reality**, consisting of **consciousness**. 2.16

I am pure awareness though through ignorance **I have imagined myself to have additional attributes**. By continually reflecting like this, my dwelling place is in the Unimagined. 2.17

For me here is neither bondage nor liberation. **The illusion has lost its basis and ceased**. Truly **all this exists in me**, though ultimately **it does not even exist** in me. 2.18

Recognising that **all this** and **my body** too are nothing, while **my true self** is nothing but **pure consciousness**, what is there left for the imagination to work on now? 2.19

The body, heaven and hell, bondage and liberation, and fear too, all this is pure imagination. What is there left to do **for me whose** very nature is **consciousness**? 2.20

I do not even see **dualism** in a crowd of people, so what do I gain if it is replaced by a desert? 2.21

14

It's not **what goes into
your mouth**
that will defile you.
**What comes out of
your mouth** is
what will defile you.
Do not harm **your spirits.**
When you enter any land
and **go around in**
the countryside.
Heal **those who are sick**
among them.

I am not the body.
It was **my thirst for living**
that was **my bondage.**
I am not a living being.
Everything suddenly arises
in **the wind of consciousness.**
I am consciousness -
In **the infinite ocean of myself,**
the wind of thought subsides.
The world boat of
the living-being traders
is wrecked by lack.

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14:

Jesus said to them, "If you fast, you'll bring **guilt** upon yourselves; and if you pray, you'll be **condemned**; and if you make donations, you'll **harm your spirits**.

"If they welcome you **when you enter any land** and **go around in the countryside**, heal **those who are sick among them** and eat whatever they give you, because it's not **what goes into your mouth that will defile you**. **What comes out of your mouth** is **what will defile you**."

I am not the body, nor is the body mine.

I am not a living being. I am consciousness. It was **my thirst for living** that was **my bondage**. 2.22

Truly it is in **the infinite ocean of myself**, that, stimulated by **the colourful waves of the world**, **everything suddenly arises in the wind of consciousness**. 2.23

In **the infinite ocean of myself**, **the wind of thought** subsides, and **the world boat of the living-being traders** is wrecked by lack of goods. 2.24

How wonderful it is that in **the infinite ocean of myself the waves of living beings arise**, collide, play, and **disappear**, in accordance with their nature. 2.25

Before **that person...**
fall on **your face...**
when **you see the one**
who wasn't born.

The wise man possesses
self-knowledge.
Know yourself as **truly one**
and indestructible.

15:
Jesus said, "When **you**
see the one who
wasn't born of a
woman, fall down on
your face and worship
that person. That's
your Father."

Chapter 3
Test of Self-realization
Ashtavakra said:
Knowing yourself as truly one
and indestructible, how could **a**
wise man possessing **self-**
knowledge like you feel any
pleasure in acquiring wealth? 3.1

People think that I've come to bring **peace** to the world but it is **three against two...** **sword**, and **war** and **fire**.
They don't know
I've cast **divisions on the earth**.
However, **they will stand up** and **be one**.

It is astonishing that the sense of individuality should be able to continue and that **one** can **go on lusting**.
But when **one does not know oneself**, the **objects of mistaken perception** well up **like waves in the sea**.
After hearing of **oneself as pure consciousness...** then the sage realises **he is in all, & all are in him**, and **"I am That."**

16:
Jesus said, "Maybe **people think** that I've come to cast peace on the world, and **they don't know** that I've come to cast **divisions on the earth: fire, sword, and war**. Where there are five in a house, there'll be three **against two** and two **against three**, father **against** and son and son **against** father. **They will stand up** and **be one**."

Truly, **when one does not know oneself**, **one** takes pleasure in the **objects of mistaken perception**, just as greed arises for the mistaken silver in **one** who **does not know** mother of pearl for what it is. 3.2
All this wells up **like waves in the sea**. **Recognising, "I am That,"** why run around like someone in need? 3.3
After hearing of **oneself as pure consciousness** and the supremely beautiful, is **one** to **go on lusting after sordid sexual objects**? 3.4
When the sage has realised that he himself is in all beings, and all beings are in him, it is astonishing that the sense of individuality should be able to continue. 3.5

17

**No human
mind has ever
thought
of what
I'll
give you...
what
no eye has seen,
ear heard,
nor hand
touched.**

**It is
astonishing
knowing... that one...
who has reached the
supreme nondual state,
and who is intent on
the benefits of liberation
should still
be subject to
lust and
in bondage.**

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17:

Jesus said, "**I'll give you what no eye has ever seen, no ear has ever heard, no hand has ever touched, and no human mind has ever thought.**"

It is astonishing that **a man who has reached the supreme nondual state** and is intent on **the benefits of liberation** should still **be subject to lust and in bondage to sexual activity.** 3.6

It is astonishing that one already very debilitated, and **knowing** very well that its arousal is the enemy of **knowledge,**

18

Have
you
discovered
the beginning
so that you can
look for
the end?
Standing up in
the Beginning
this
one
is **blessed**,
will know,
and **won't**
taste death.

It is **astonishing** that
one who is unattached
and discriminates between
the permanent
and the **impermanent**, and
longs for
liberation should
still **be afraid**. **Seeing**
his supreme selfnature
The wise man or
great-souled person
is not **pleased**,
is always aware,
and is **not**
disappointed.

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18:

The disciples said to Jesus, "Tell us about **our end**. **How will it come?**" Jesus said, "Have **you discovered** the **beginning** so that you can **look for the end?** Because **the end** will be **where the Beginning is**. **Blessed is the one who** will **stand up in the Beginning**. **They will know the end**, and **won't taste death**."

should still hanker after sensuality, even **when approaching his last days**. 3.7

It is **astonishing** that **one who** is unattached to the things of this world or the next, **who** discriminates between the permanent and the impermanent, and **who longs for liberation**, should still **be afraid** of liberation. 3.8

Whether feted or tormented, **the wise man is always aware of his supreme selfnature** and is **neither pleased nor disappointed**. 3.9

The great-souled person sees even **his own body in action as if it were someone else's**, so how should he **be disturbed** by praise or blame? 3.10

19

Blessed is the
one who came
into being before
coming into being.

Listen to my
message...

Be acquainted with
five trees.

He who
knows them
won't
taste death.

The great-souled person
has **found satisfaction**

by

seeing this world
as pure illusion.

Consider
one thing.

How should
a strong-minded person
(who knows)
feel fear, even at
the approach of death.

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19:

Jesus said, "**Blessed is the one who came into being** before **coming into being**. If you **become my disciples and listen to my message**, these stones will become your servants; because there are **five trees** in paradise which **don't change** in **summer or winter**, and their leaves don't fall. **Whoever knows** them **won't taste death**."

Seeing this world as pure illusion, and devoid of any interest in it, how should **the strong-minded person feel fear, even at the approach of death?**

3.11

Who can be compared to the great-souled person whose mind is free from desire even in disappointment, and **who has found satisfaction in self-knowledge?** 3.12

How should **a strong-minded person who knows** that what he sees is by its very nature nothing, **consider one thing to be grasped** and another to **be rejected?** 3.13

An object of **enjoyment** that comes of itself is neither **painful nor pleasurable** for **someone who has eliminated attachment**, and **who is free** from **dualism** and from desire. 3.14

20

Jesus said,
The kingdom
of heaven can
be compared to
the smallest of **all**
the seeds.
It **makes a plant**
so **large**
that it shelters
the birds of heaven.

The wise person of
self-knowledge
bears no
resemblance
to bewildered
beasts of burden.
All the Devas yearn
to
be established in
that state of the yogi.

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20:

The disciples asked **Jesus**,
"Tell us, what can **the kingdom of heaven be compared to?**"

He said to them, "It can **be compared to** a mustard seed. Though it's **the smallest of all** the seeds, when it falls on tilled soil it **makes a plant so large** that it shelters **the birds** of heaven."

Chapter 4 Glory of Self-realization
Ashtavakra said:

The wise person of **self-knowledge**, playing the game of worldly enjoyment, bears no **resemblance** whatever to samsara's bewildered **beasts of burden**. 4.1

Truly **the yogi** feels no excitement even at **being established in that state** which **all the Devas from Indra down** yearn for disconsolately. 4.2

21

**Be a wise
person.**

**Whom are your disciples
like? They are like
little
children.**

**So watch out for
the world,
and
the owners
of the field !**

**Be but one,
so you can find peace.
The man who knows
himself like this is
a pure person,
spotless as you are
and is not afraid of
anything...
knowing himself as
the nondual Lord
of the world.**

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21:

Mary said to Jesus, "**Whom are your disciples like?**"

He said, "They're **like little children living in a field** which isn't theirs. When **the owners of the field** come, they'll say, '**Give our field back to us.**' **They'll strip naked in front of them to let them have it and give them their field.**

"So I say that if **the owner** of the house realizes the bandit is coming, they'll **watch** out beforehand and won't let **the bandit break into** the house of **their domain** and steal their possessions. **You**, then, **watch out for the world!** Prepare to **defend yourself** so that **the bandits don't attack you**, because **what you're expecting** will come. May there **be a wise person** among you!

"When the fruit ripened, **the reaper came** quickly, sickle in hand, and **harvested it.** **Anyone who has ears** to hear should hear!"

He who has known That is untouched within by good deeds or bad, just as space is not touched by smoke, however much **it may appear** to be. 4.3

Who can prevent **the great-souled person who has known this whole world** as himself from living as he pleases? 4.4

Of all four categories of beings, from Brahma down to **the last clump of grass**, only **the man of knowledge** is capable of **eliminating desire and aversion.** 4.5

Rare is **the man who knows** himself as **the nondual Lord of the world**, and **he who knows** this is **not afraid of anything.** 4.6

Chapter 5 Four ways to dissolution

Ashtavakra said:

You are **not bound by anything.** What does **a pure person like** you need to **renounce?** **Putting the complex organism to rest**, **you** can **find peace.** 5.1

All this arises out of **you**, **like** a bubble out of the sea. **Knowing yourself like** this to **be but one**, **you can find peace.** 5.2

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 find peace.** 5.3

22

Make the **two into one**.
And make
the inner
like
the outer.

When you make
a **hand**
in the place of
a **hand**,
then you will enter
[the kingdom]
as **a single one**.

The multiplicity of objects
is comparable to a wave.
The **world** boat drifts,
moved by
its own **inner wind**.

Even so, **I am in all beings**,
and all beings are in me.
Then there is neither
renunciation, or acceptance.
Then complete
as you are,
you can find peace.

(Continued on next page)

(Continued...)

22:

Jesus saw some little children nursing. He said to his disciples, "**These nursing children** can **be compared to** those who **enter** the kingdom."

They said to him, "**Then** we'll **enter** the kingdom **as** little children?"

Jesus said to them, "**When** you make the **two into one**, and make **the inner like the outer** and **the outer like the inner**, and the upper **like** the lower, and so make the male and the female **a single one** so that the male won't be male nor the female female; when you make eyes **in the place of** an eye, **a hand in the place of** a **hand**, a foot **in the place of** a foot, and an image **in the place of** an image; **then** you'll **enter** [the kingdom]."

(C.f. [Link](#) to **Renunciation** through seeing, **giving**, going, and **uniting**... corresponding to the eye, hand, foot, and image sayings.)

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 find peace**. 5.4

Chapter 6 The higher Knowledge

Ashtavakra said:

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. 6.1

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. 6.2

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. 6.3

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. 6.4

Chapter 7 Nature of Self-realization

Janaka said:

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. 7.1

(C.f. **Equality**: Jesus said to her, "I'm the **one** who exists in **equality** [the **undivided**]... if someone is **equal** [**complete** or undivided], they'll be full of light," [Saying 61](#). See [Saying 114](#).)

I'll choose **you**,
one out of **a thousand**
and **they will stand**
as **a single one**.

In **the infinite ocean of myself**
the world takes place.
I am supremely
peaceful and formless.

23:
Jesus said, "I'll choose
you, one out of **a**
thousand and two out
of **ten thousand**, and
they will stand as **a**
single one."

Whether **the world** wave of its own
nature rises or disappears in **the**
infinite ocean of myself, I neither
gain nor lose anything by that. 7.2
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. 7.3

Anyone with ears... hear.
Light up
the whole world.
Because we need to look
for it... there is darkness.

I am pure consciousness.
The world is like
a magician's show.
Bondage is when the mind
longs for something.

24:
His disciples said, "Show us
the place where you are,
because we need to look
for it."

He said to them, "Anyone
who has ears to hear should
hear! Light exists within a
person of light, and they
light up the whole world. If
they don't shine, there's
darkness."

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.
7.4

I am pure consciousness, and the world is like a
magician's show. How could I imagine there is anything
there to take up or reject? 7.5

Chapter 8 Bondage and Liberation

Ashtavakra said:

Bondage is when the mind longs for something, grieves
about something, rejects something, holds on to
something, is pleased about something or displeased
about something. 8.1

Love
your brother as
your own soul,
like the pupil of
your eye.

Liberation
is when
the mind does
not **long for**
anything.

25:
Jesus said, "**Love**
your brother as
your own soul.
Protect them like
the pupil of **your**
eye."

Liberation is when **the mind**
does not **long for anything**,
grieve about **anything**,
reject anything, or **hold on to**
anything, and is not pleased
about **anything** or displeased
about **anything**. 8.2

**You see the speck
in your brother's eye
You do not see the beam
in your own eye.**

**When you get the beam out
of your own eye,
then you will be able
to see clearly.**

**The senses -
Bondage is
the mind is tangled
in one of the senses.**

**When there is "me" there is bondage.
Consider this carefully,
When there is no "me,"
that is liberation.**

26:
Jesus said, "**You see the speck
that's in your brother's eye, but
you do not see the beam in your
own eye. When you get the beam
out of your own eye, then you will
be able to see clearly to get the
speck out of your brother's eye.**"

**Bondage is when the mind is tangled in
one of the senses, and liberation is
when the mind is not tangled in any of
the senses. 8.3**
**When there is no "me," that is liberation,
and when there is "me" there is bondage.
Consider this carefully, and neither hold
on to anything nor reject anything. 8.4**

Fast from
the world and
make the Sabbath
into a Sabbath.
If **you don't...**
then **you won't**
see the Father.

By indifference...
go beyond renunciation
and **the dualism of things.**
When it has been
put to rest
you can here and now
know.

27:
"If **you don't fast** from **the world**, **you won't** find the kingdom. If **you don't make the Sabbath into a Sabbath**, **you won't see the Father.**"

Chapter 9 Detachment

Ashtavakra said:

Knowing when the dualism of things done and undone has been **put to rest**, or the person for whom they occur has, **then you can here and now go beyond renunciation and obligations by indifference** to **such things.**

9.1

<p style="text-align: center;">I stood in the world and appeared. For the sons of man my soul ached. They're drunk. Man came, but leaving the world they will change.</p>	<p style="text-align: center;">The lucky man observes the world's behaviour. My son, thirst is spoiled by the three sorts of pain... & one attains peace. A man takes whatever comes. Abandoning pain, and the dualism of extremes he attains perfection.</p>
<p>28: Jesus said, "I stood in the middle of the world and appeared to them in the flesh. I found them all drunk; I didn't find any of them thirsty. My soul ached for the children of humanity, because they were blind in their hearts and couldn't see. They came into the world empty and plan on leaving the world empty. Meanwhile, they're drunk. When they shake off their wine, then they'll change."</p>	<p>Rare indeed, my son, is the lucky man whose observation of the world's behaviour has led to the extinction of his thirst for living, thirst for pleasure, and thirst for knowledge. 9.2 All this is transient and spoiled by the three sorts of pain. Knowing it to be insubstantial, ignoble, and fit only for rejection, one attains peace. 9.3 When was that age or time of life when the dualism of extremes did not exist for men? Abandoning them, a person who is happy to take whatever comes attains perfection. 9.4 Who does not end up with indifference to such things and attain peace when he has seen the differences of opinions among the great sages, saints, and yogis? 9.5</p>

Jesus said,
It is **amazing** that
Spirit came
because **of the body**, and
that **such great wealth**
has been placed
in **this poverty**."

A guru
achieves **full knowledge** of
the nature
of
consciousness,
and leads **others**
out of **samsara**?

29:
Jesus said, "If **the flesh**
came into existence
because of spirit, that's
amazing. If **spirit came into**
existence because of the
body, that's **really amazing**!
But I'm **amazed** at how [such]
great wealth has been
placed in **this poverty**."

Is he not **a guru** who, endowed with dispassion and
equanimity, achieves **full knowledge** of **the nature of**
consciousness, and leads **others** out of **samsara**? 9.6
If you would just **see** the **transformations of the**
elements as nothing more than **the elements**, then you
would immediately be freed from all bonds and
established in your own nature. 9.7
One's desires are **samsara**. **Knowing this**, abandon
them. The renunciation of them is the renunciation of it.
Now you can **remain as you are**. 9.8

I am with them
where **there are**
three, two or **one**.
(**Lift** and **find**.)

Abandon desire & gain,
& good deeds **which are**
the cause of **the other two**.
Practice indifference.

30:
Jesus said, "**Where there are three** deities,
they're divine. **Where there are two** or **one**, **I am**
with them."

(C.f. An alternative translation from the Greek
fragment: Jesus said, "**Where there are two**, they
are **without** God, and **where there is only one**, I
say, **I am with him**," Saying 30.)

Consider also - "**Split a log; I Am there**. **Lift** the
stone, and **you will find** me **there**," Saying 77, as
77 connects intuitively with, and by chiasm with
Saying 30.)

Chapter 10 Quietude

Ashtavakra said:
Abandon desire, the enemy,
along with **gain**, itself so full
of **loss**, and the good deeds
which are the cause of **the**
other two — **practice**
indifference to **everything**.

10.1

(C.f. On **oneness**: See Sayings
108, 22, and 106.)

No prophet is welcome and
no doctor heals
those who
know them
in **their own**
village.

Nothing but a dream
or **a magician's** show;
This how to **look**
on **friends**, and **wife**,
and **land, money property**,
and **bequests**.

31:
Jesus said, "**No prophet** is
welcome in **their own village**.
No doctor heals **those who**
know them."

Look on **such things** as
land, friends, money,
property, wife, and
bequests as **nothing but a**
dream or **a magician's** show
lasting three or five days. 10.2

A city built
and **fortified**
on a high mountain
can not fall,
nor can it
be hidden.

Establishing yourself
in **firm** dispassion,
wherever a desire occurs,
be free of passion and happy...
and **see samsara**
in it.

32:
Jesus said, "**A city built**
and **fortified on a high**
mountain can not fall,
nor can it be hidden."

Wherever a desire occurs,
see samsara in it.
Establishing yourself in
firm dispassion, **be free of**
passion and happy. 10.3

Proclaim from
your rooftops
not in **a hidden place**.
Rather, put it on the stand
so that **everyone** who
comes and goes
can **see its light**.

By not being attached
attainment is reached.
Elimination of desire **is known as liberation**.
You are one,
so what is the point
of **wanting** to
understand?

33:
Jesus said, "What you hear with
one ear, listen to with **both**, then
proclaim from **your rooftops**. **No**
one lights a lamp and **puts it**
under a basket or in **a hidden**
place. **Rather**, they put it on the
stand so that **everyone** who **comes**
and goes can **see its light**."

The essential nature of bondage is nothing
other than desire, and its **elimination is known**
as liberation. It is simply by not being attached
to changing things that **the everlasting joy of**
attainment is reached. 10.4
You are one, conscious and pure, while all this is
inert non-being. **Ignorance** itself is nothing, **so**
what is the point of **wanting** to **understand?**
10.5

<p>Someone who's blind leads them to fall into a pit.</p>	<p>Children, wives, bodies, & pleasures — In samsara, the mind has never found satisfaction. Stop! These have all been lost to you; life after life, a hard & painful labour.</p>
<p>34: Jesus said, "If someone who's blind leads someone else who's blind, both of them fall into a pit."</p>	<p>Kingdoms, children, wives, bodies, pleasures — these have all been lost to you life after life, attached to them though you were. 10.6 Enough of wealth, sensuality, and good deeds. In the forest of samsara the mind has never found satisfaction in these. 10.7 How many births have you not done hard and painful labour with body, mind, and speech. Now at last, stop! 10.8</p>

**No one can
break into
the house
without
tying the hands.**

**One
realising
the very nature of things
sheds all desires within
easily finding peace.**

35:
Jesus said, "**No one
can break into the
house of the strong
and take it by force
without tying the
hands of the strong.**
Then **they can loot
the house.**"

Chapter 11 Wisdom
Ashtavakra said:
Unmoved and undistressed, **realising** that
being, non-being and change are of **the very
nature of things, one easily finds peace.** 11.1
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.** 11.2

**Don't be
anxious
from morning
to evening
about
what you'll wear.**

**Realising that
misfortune and fortune
come in
their own time
one is contented with
senses under control.**

36:
Jesus said, "**Don't be
anxious from morning to
evening or from evening
to morning** about **what
you'll wear.**"

**Realising that misfortune and
fortune come in their own
time** from fortune, **one is
contented**, one's **senses
under control**, and does not
like or dislike. 11.3

When you **strip naked** without being ashamed, & **throw your clothes on the ground**, **then** you will **see the Son of the Living One**, and **won't be afraid**.

When acting one need **not get attached** for one's **desires cannot be achieved**.

Drop all desires, **no longer remembering** things done or undone. Then **one attains the supreme state**, and **is happy and at peace**.

37:
His disciples said, "**When** will you **appear** to us? **When** will we **see** you?"
Jesus said, "**When** you **strip naked without being ashamed**, and **throw your clothes on the ground** and stomp on them as little children would, **then** [you'll] **see the Son of the Living One** and **won't be afraid**."

Realising that pleasure and pain, birth and **death** are from destiny, and that **one's desires cannot be achieved**, **one** remains inactive, and even **when** acting **does not get attached**. 11.4
Realising that suffering arises from nothing other than thought, **dropping all desires one rids oneself of it**, and **is happy and at peace** everywhere. 11.5
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. 11.6

**You don't have anyone else
from whom to hear
this message.**

You will **look** for me, but
you will not be able
to **find me**.

I alone exist.

From Brahma down one realises this &
becomes receptive.

One realises, & is unconcerned about what
one has attained or not,
& **finds peace**.

38:

Jesus said, "Often **you** have
wanted to hear this
message that I'm telling you,
and **you don't have anyone**
else from whom to hear it.

There will be days when **you**
will **look** for me, **but you**
won't be able to **find me**."

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. 11.7

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**. 11.8

<p style="text-align: center;"> The scholars have hidden the keys of knowledge. They haven't entered... So be wise. </p>	<p style="text-align: center;"> In the absence of the delight in senses, my mind is focused. Now established... I am myself, & free from distraction. </p>
<p>39: Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and hidden them. They haven't entered, and haven't let others enter who wanted to. So be wise as serpents and innocent as doves."</p>	<p>Chapter 12 Abiding in the self Janaka said: First of all I was averse to physical activity, then to lengthy speech, and finally to thought itself, which is why I am now established. 12.1 In the absence of delight in sound and the other senses, and by the fact that I am myself not an object of the senses, my mind is focused and free from distraction — which is why I am now established. 12.2</p>

<p style="text-align: center;"> A grapevine outside of the Father will be pulled up. It is malnourished... Planted outside. </p>	<p style="text-align: center;"> Driven by the distraction of things such as wrong identification one relinquishes the senses & they cease. By recognising this pattern... I am now established. </p>
<p>40: Jesus said, "A grapevine has been planted outside of the Father. Since it's malnourished, it will be pulled up by its root and destroyed." </p>	<p>Owing to the distraction of such things as wrong identification, one is driven to strive for mental stillness. Recognising this pattern I am now established. 12.3 By relinquishing the sense of rejection and acceptance, and with pleasure and disappointment ceasing today, brahmin — I am now established. 12.4 </p>

He who
does not have
anything will **lose**.
Whoever has
something in hand
will be given more.

Through the errors of
mind-made objects
and **the elimination** of **these errors**,
I am, by
fully recognising this truth,
now established.

41:
Jesus said, "**Whoever**
has something in hand
will be given more, but
whoever doesn't have
anything will **lose** even
what little they do
have."

Life in a community, then going beyond such a
state, meditation and **the elimination of mind-**
made objects — **by means of these** I have
seen my error, and **I am now established**. 12.5
Just as **the performance of actions** is due to
ignorance, so **their abandonment** is too. **By**
fully recognising this truth, **I am now**
established. 12.6

**Become
passersby.**

**I am now
established.**

42:
Jesus said, "**Become
passersby.**"

(C.f. An Alternate
translation: "**Passing
away, come into
being.**")

Trying to think the unthinkable, is
doing something unnatural to
thought. Abandoning such a practice
therefore, **I am now established.** 12.7

(C.f. **Thought:** "I'll give you what... no
human mind has ever **thought,**"
Saying 17.)

**You don't realize
who I am.
You've become
full of hate
or love.**

**Inner freedom is hard to achieve.
He who has achieved this
has achieved the goal of life.
Abandon renunciation
and acquisition.**

43:
His disciples said to him,
"**Who are you** to say these
things to us?"
"**You don't realize who I am**
from what I say to you, **but**
you've become like those
Judeans who either **love the**
tree but hate its fruit, or
love the fruit but hate the
tree."

He who has achieved this has achieved **the goal
of life**. **He who is of such a nature** has done what
has to be done. 12.8
Chapter 13 Happiness
Janaka said:
The inner freedom of having **nothing is hard to**
achieve, even with just a loincloth, **but** I live as I
please, **abandoning both renunciation** and
acquisition. 13.1
(C.f. **Become** - **Achieve**: [Saying 108.](#))

**Whoever blasphemes
the Holy Spirit
will not be forgiven**
on **earth** or in **heaven**...
Yet **whoever**...
will be forgiven.

Because of **one's speech**
& because of one's **mind**
sometimes, one **experiences distress**.
Abandoning one's **body**
I live as I
please in **the goal of human life.**

44:
Jesus said, "**Whoever blasphemes** the
Father **will be forgiven**, and **whoever**
blasphemes the Son **will be forgiven**, but
whoever blasphemes the Holy Spirit will
not be forgiven, neither on **earth** nor in
heaven."

(C.f. "All manner of sin and blasphemy
shall be forgiven unto men... but
whosoever speaketh against the Holy
Ghost... forgiven... neither in this world,
neither in the world to come," [Matthew](#)
[12:31-32](#).)

Sometimes **one experiences distress**
because of **one's body**, sometimes because
of **one's speech**, and sometimes because of
one's mind. Abandoning all of these, **I live as**
I please in **the goal of human life**. 13.2
Recognising that **in reality no action is ever**
committed, I live as I please, just doing
what presents itself to be done. 13.3

(C.f. "In reality **no action** is ever committed,"
Ashtavakra 13:3. "There is no sin, but it is
you who make sin when you **do things**," [The](#)
[Gospel of Mary 4:26](#).)

A person who is full of evil brings **evil things** out of **their evil treasure**. **Grapes** aren't **harvested** from **thorns**.

Yogis who identify themselves with their bodies are **fulfilling** and avoiding **attachment** and **rejection**. No **benefit** comes **by standing** in **their bodies**.

45:
Jesus said, "**Grapes** aren't **harvested** from **thorns**, nor are **figs** **gathered** from **thistles**, because they don't **produce fruit**. [**A person who's good**] **brings good things out** of their treasure, and **a person who's [evil]** **brings evil things out** of **their evil treasure**. **They say evil things** because **their heart is full of evil**."

Yogis who identify themselves with their bodies are insistent on **fulfilling** and avoiding certain actions, but **I live as I please** abandoning **attachment and rejection**. 13.4
No **benefit** or **loss comes** to me **by standing, walking or lying down**, so consequently **I live as I please** whether **standing, walking or sleeping**.13.5
I lose nothing by sleeping and **gain nothing by effort**, so consequently **I live as I please**, abandoning **success** and **failure**. 13.6

No one's been born who shouldn't **avert their eyes**.

But **you will become**
a little child
and **know**
the kingdom.

He who by nature is empty-minded
is like **one awakened from a dream**.

With **desire**
eliminated,
he **thinks of things**
only unintentionally, & is free.

46:

Jesus said, "From Adam to **John the Baptizer**, **no one's been born who's** so much greater than **John the Baptizer** that they shouldn't **avert their eyes**. But I say that **whoever** among **you will become a little child** will **know the kingdom** and **become greater** than **John**."

Continually **observing** the drawbacks of such things as pleasant objects, I live as I please, **abandoning the pleasant** and unpleasant. 13.7

Chapter 14 Tranquility

Janaka said:

He who by nature is empty-minded, and who **thinks of things only unintentionally**, is freed from **deliberate remembering** like **one awakened from a dream**. 14.1

When my desire has been eliminated, I have no wealth, friends, robbers, senses, scriptures or **knowledge**. 14.2

47

Jesus
said,
It's not possible to
follow
two leaders,
because
they will
despise
the other
and **respect**
the one.

My supreme self-nature
in the Person of
the Witness, the Lord
is **the one**
who realizes within, &
who outwardly wanders
about **like an idiot,**
and can only
be known by
someone in
the same condition.

(Continued on next page)

(Continued...)

47:

Jesus said, "It's **not possible** for **anyone** to **mount two** horses or **stretch two** bows, and it's not possible for a servant to **follow two** leaders, because they'll **respect one** and **despise the other**.

"**No one** drinks old wine and immediately **wants to drink** new wine. And new wine isn't put in old wineskins, because they'd burst. Nor is old wine **put in new wineskins**, because it'd spoil.

"**A new patch of cloth** isn't sewn onto **an old coat**, because it'd tear apart."

Realising my supreme self-nature in the Person of the Witness, the Lord, and the state of desirelessness in **bondage** or **liberation**, I feel no inclination for liberation. 14.3

The various states of **one who** is free of uncertainty **within**, and who **outwardly** wanders about **as he pleases like an idiot**, **can only be known by someone** in the same condition. 14.4

Chapter 15 Knowledge of the Self

Ashtavakra said:

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. 15.1

Liberation is **distaste** for **the objects of the senses**. Bondage is love of **the senses**. **This is knowledge**. Now **do as you wish**. 15.2

In a single house,
if **two make**
peace with
each other,
they say
to **the mountain,**
'Go away & **it** will.

48:
Jesus said, "If **two**
make peace with
each other in a
single house, they'll
say to **the mountain,**
'Go away,' and it will."

Awareness of the truth
makes an **energetic** man **lazy** if his **aim**
is
enjoyment.
It even **makes** an **eloquent** man **dumb.**
The truth becomes (**his obstacle**)
& he will **avoid it.**

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.** 15.3

(C.f. "When they find they will **be**
troubled," [Saying 2.](#))

<p style="text-align: center;">Blessed are those who are one – Those who are chosen. You'll find the kingdom. You came from there & will return.</p>	<p style="text-align: center;">Live happily. You are eternally pure consciousness. You are choiceless awareness, the witness, in need of nothing. You are not the doer of actions nor the reaper of consequences.</p>
<p>49: Jesus said, "Blessed are those who are one – those who are chosen, because you'll find the kingdom.</p> <p>You've come from there and will return."</p>	<p>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. 15.4</p> <p>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. 15.5</p>

50

Where? **The place
where light
came into being by itself.**

Who? **We are its children
chosen by our living Father.**

What? It is
**movement
and
rest.**

**Recognising oneself
in all beings,
and all beings in oneself.**

Have faith, **my son,**
You are yourself the Lord.

Neither
coming nor going,
**why bother, and
be free of disturbance.**

(Continued on next page)

50:

Jesus said, "If they ask you, 'Where do you come from?' tell them, 'We've come from **the light, the place where light came into being by itself, [established] itself, and appeared in their image.**'

"If they ask you, '**Is it you?**' then say, '**We are its children, and we're chosen by our living Father.**'

"If they ask you, 'What's **the sign of your Father** in you?' then say, 'It's **movement and rest.**'"

Recognising oneself in all beings, and all beings in oneself, be happy, free from the sense of responsibility and free from preoccupation with "me." 15.6

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**. 15.7

Have faith, **my son**, have faith. **Don't let yourself be deluded in this. You are yourself the Lord**, whose very nature is **knowledge**, and **you are beyond natural causation**. 15.8

The body invested with the senses **stands still**, and **comes and goes. You yourself neither come nor go**, so **why bother** about them? 15.9

When will **the new world** come?
What you are looking for
has already come.
But **you**
don't know it.

To **the end** of **the Age**
let **the body last**,
or let it
come to **an end right now.**
For **you** are
pure consciousness.

51:
His disciples said to him,
"**When** will **the dead** have rest,
and **when** will **the new world**
come?"
He said to them, "What **you** are
looking for **has already come**,
but **you** **don't know it.**"

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**? 15.10
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.**
15.11

**You have ignored
the Living One
right in front of you,
and you've talked about
those who are dead.**

**You consist of pure consciousness
in that one unchanging consciousness.
You see, it is you alone manifest in it.
How can there be
either birth, or karma in you?**

52:
His disciples said to him, "Twenty-four
prophets have spoken in Israel, and
they all spoke of you."
He said to them, "**You have ignored
the Living One right in front of you,
and you've talked about those who
are dead.**"

(C.f. Spoke "of you" is translated "in
you," by [Thomas O. Lambdin](#).)

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? 15.12
How can there be either **birth, karma**, or
responsibility in **that one unchanging**,
peaceful, unblemished, and **infinite
consciousness** which is **you**? 15.13
Whatever **you see, it is you alone
manifest in it.** 15.14

(Continued...)

If it were **useful**, the **father would have children** who are **born circumcised**. But **circumcision in spirit**, **the true** (experience), has **become profitable** in every way.

Be without distinction and **happy**.
Giving up "**He is what I am**"... **you alone exist**.
How can **bracelets, armlets and anklets** be different from the **gold**?
In reality, knowing that **all this is just an illusion**, one **becomes free of desire**, **pure receptivity**, and **at peace**.

53:
His disciples said to him, "**Is circumcision useful, or not?**"
He said to them, "If it were **useful**, **parents (Father) would have children** who are **born circumcised**. But **the true circumcision in spirit** has **become profitable** in every way."

How can **bracelets, armlets and anklets** be different from the **gold** they are made of? 15.14
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**. 15.15
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**. 15.16
Knowing that **all this is just an illusion**, one **becomes free of desire, pure receptivity, and at peace**, as if nothing existed. 15.17

Blessed are
those who
are poor.
Yours is
the kingdom
of heaven.

Live happily.
You have
no bondage.
Exist in
the ocean
of being.

54:
Jesus said, "**Blessed**
are those who are
poor, for yours is the
kingdom of heaven."

**Only one thing has existed, exists
and will exist in the ocean of being.**
You have no bondage or liberation.
Live happily and fulfilled. 15.18
(C.f. Consider 3:13, and see "One
thing" as it relates to "the poor".)

Whoever
doesn't **hate**
can't become my disciple.
Take up your cross
like I do.

Being pure consciousness,
do not disturb your mind.
What will you achieve?
Don't let the mind
hold on to anything.

55:
Jesus said, "**Whoever**
doesn't **hate** their father
and mother **can't become**
my disciple, and **whoever**
doesn't **hate** their brothers
and sisters **and take up**
their cross like I do isn't
worthy of me."

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.
15.19
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? 15.20

<p style="text-align: center;"> Whoever has known the world has found a corpse. Of them the world isn't worthy. </p>	<p style="text-align: center;"> As a learned man, you may recite or listen to countless scriptures But until you can forget everything... you will not be established. </p>
<p>56: Jesus said, "Whoever has known the world has found a corpse. Whoever has found a corpse, of them the world isn't worthy."</p>	<p>Chapter 16 Special instructions Ashtavakra said: My son, you may recite or listen to countless scriptures, but you will not be established within until you can forget everything. 16.1 You may, as a learned man, indulge in wealth, activity, and meditation, (Continued...)</p>

57

Jesus said,
Someone had
good seed.
On the day of
the harvest,
the
weeds will
be obvious.
They'll be pulled
out & burned.

By **this instruction,**
the fortunate one's
mind is freed
attaining
tranquillity.
Striving to
achieve something,
no one **realises**
everyone
is in pain.

(Continued on next page)

(Continued...)

57:

Jesus said, "My Fathers' kingdom can be compared to **someone who had [good] seed**. Their enemy came by night and sowed **weeds** among **the good seed**. **The person** didn't let anyone pull out **the weeds**, 'so that you don't pull out **the wheat** along with **the weeds**,' they said to them. 'On the day of **the harvest, the weeds will be obvious**. Then **they'll be pulled out and burned**.'"

but your mind will still long for that which is **the cessation of desire**, and **beyond all goals**. 16.2

Everyone is in pain because of their **striving to achieve something**, but no one realises it. By no more than **this instruction, the fortunate one attains** tranquillity. 16.3

Happiness **belongs to no one but that supremely lazy man for whom even opening and closing his eyes is a bother**. 16.4

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. 16.5

**The person who
finds life is
blessed, &
has gone to
a lot of trouble.**

**He who
is free
is neither
abstemious
nor greedy.**

58:
Jesus said, "**Blessed
is the person who
has gone to a lot
of trouble. They've
found life.**"

**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. 16.6**

While still alive
look for
the Living One
lest **you die**
and **try** and
not be able.

So long as desire remains,
revulsion and **attraction** will remain.
Like the child become established,
& become free from **the pairs of opposites,**
the root and **branch of samsara**
and **the state of lack.**

59:
Jesus said, "Look
for the Living One
while you're **still**
alive. If **you die** and
then try to **look for**
him, you **won't be**
able to."

So long as desire, **the state of lack** of
discrimination, remains, the sense of
revulsion and **attraction** will remain, which
is **the root and branch of samsara.** 16.7
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. 16.8

60

A Samaritan
carries **a lamb**.
After he kills it,
it becomes
a corpse.
You, too,
look for
a resting place
so that **you won't**
become
a corpse
and
be
eaten.

The knower
of truth is never distressed
or **he is still just a sufferer**. He
realizes **the whole round world**
is full of himself alone.
He is content, with purified senses.
A man who has found
such **satisfaction within**
is **the dispassionate man...**
free from pain,
feeling no distress. He is like
the elephant that has acquired
the taste for Sallaki leaves, so he is
no longer pleased by Nimba leaves.

(Continued on next page)

60:

They saw **a Samaritan carrying a lamb** to Judea. He said to his disciples, "What do you think he's going to do with that lamb?" They said to him, "**He's going to kill it and eat it.**"

He said to them, "While it's living, he won't **eat it**, but only **after he kills it** and it becomes **a corpse.**"

They said, "**He can't do it** any other way."

He said to them, "**You, too, look for a resting place**, so that **you won't become a corpse and be eaten.**"

(C.f. [Saying 7](#) – Transformation & consummation through **consuming.**)

The passionate man wants to eliminate **samsara** so as to avoid pain, but **the dispassionate man is free from pain and feels no distress** even in it. 16.9

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.** 16.10

If even Shiva, Vishnu, or the lotus-born Brahma were your instructor, **until you have forgotten everything you cannot be established within.** 16.11

Chapter 17 The true Knower

Ashtavakra said:

He who is content, with purified senses, and always enjoys solitude, has gained the fruit of knowledge and the fruit of the practice of yoga too. 17.1

The knower of truth is never distressed in **this world, for the whole round world** is full of himself alone. 17.2

None of these senses please **a man who has found satisfaction within**, just as Nimba leaves do not please **the elephant that has acquired the taste for Sallaki leaves.** 17.3

61

Who are you, Sir, to...

eat off my table?

Jesus said, **I'm the one
who exists in equality.**

**What belongs to
my Father
was given to me.**

**If someone is equal,
(undivided and complete),**

**he will be
full of light.**

But **if he is divided,
he will be full
of darkness.**

He lives happily

just... tasting.

The great-souled man does not **desire...**
& **is free from attraction or repulsion.**

**He feels no desire
for the elimination
of all this.**

**The fortunate man lives happily with
whatever sustenance presents itself.**

Thus he is **fulfilled through
this knowledge.**

But **those who desire pleasure** and
those who desire liberation are
both found in samsara.

(Continued on next page)

(Continued...)

61:

Jesus said, "**Two will rest on a couch. One will die, the other will live.**"

Salome said, "**Who are you**, Sir, to climb onto my couch and **eat off my table** as if you're from **someone**?"

Jesus said to her, "**I'm the one who exists in equality**. Some of **what belongs to my Father was given to me.**"

"I'm **your disciple.**"

"So I'm telling you, **if someone is /equal**, (or **undivided**) **they'll be full of light**; but **if they're divided, they'll be full of darkness.**"

The man is rare who is not attached to the things he has enjoyed, and does not hanker after the things he has not enjoyed. 17.4

Those who desire pleasure and **those who desire liberation** are **both found in samsara**, but **the great-souled man who desires neither** pleasure nor liberation is rare indeed. 17.5

It is only the noble-minded who is free from attraction or repulsion to religion, wealth, sensuality, and life and death too. 17.6

He feels no desire for the elimination of all this, nor anger at its continuing, so **the fortunate man lives happily with whatever sustenance presents itself**. 17.7

Thus fulfilled through this knowledge, contented, and with the thinking mind emptied, he lives happily **just seeing, hearing, feeling, smelling, and tasting**. 17.8

<p>I tell my mysteries to those who are worthy. Don't let your left hand know what your right hand is doing.</p>	<p>Surely the supreme state is everywhere in him for whom the ocean of samsara has dried up. There is neither attachment or aversion for the liberated mind. He neither opens nor closes his eyes. His behaviour is purposeless.</p>
<p>62: Jesus said, "I tell my mysteries to [those who are worthy of my] mysteries. Don't let your left hand know what your right hand is doing."</p>	<p>In him for whom the ocean of samsara has dried up, there is neither attachment or aversion. His gaze is vacant, his behaviour purposeless, and his senses inactive. 17.9 Surely the supreme state is everywhere for the liberated mind. He is neither awake nor asleep, and neither opens nor closes his eyes. 17.10</p>

There was **a rich man** who **had much** money.

He said, **I won't need anything.**

That's what **he was thinking to himself**, but **that very night he died.**

Have **ears to hear.**

The liberated man is resplendent everywhere.

He neither **gives, nor takes.**

He is **free from desires everywhere.**

When

a great-souled one is unperturbed in mind, neither is he disappointed. Hearing... he is free indeed.

63:

Jesus said, "There was **a rich man** who **had much** money.

He said, '**I'll use my money** to sow, **reap**, plant, and fill my barns with fruit, so that **I won't need anything.**' That's what **he was thinking to himself**, but **he died that very night. Anyone who has ears to hear should hear!"**

The liberated man is resplendent everywhere, **free from all desires.** Everywhere he appears self-possessed and pure of heart. 17.11

Seeing, **hearing**, feeling, smelling, tasting, speaking, and walking about, **the great-souled man who is freed from trying to achieve or avoid anything is free** indeed. 17.12

The liberated man is **free from desires everywhere. He neither** blames, praises, rejoices, **is disappointed, gives, nor takes.** 17.13

When a great-souled one is unperturbed in mind, 17:14 continued...

64

**Someone, the man
sent his servant
to call visitors when
the dinner was ready.**

But **one** after **another** said,
"Excuse **me**," &
"**My** friend is getting married,"
or "they **owe me money**,"
or "**I need to go**."

The **ones** you've
invited, the **buyers
and merchants
won't [enter]
the places of my Father.**

The **One established**, the **man free**
by **the renunciation of everything**
is aware of that which is
pure happiness, peace, and light.

How can there be happiness, for
one burnt inside by the blistering sun
unless free of "**me**" and "**mine**,"
and of **the pain of thinking that
there are things that still need doing.**

One may
**get all sorts of pleasure
by the acquisition
of various objects of enjoyment,**
but still not know **the Absolute state.**

(Continued on next page)

(Continued...)

64:

Jesus said, "**Someone (a man)** was planning on having guests. When **dinner was ready**, they **sent their servant** to call the visitors.

"**The servant went to the first** and said, '**My master invites you.**' "**They** said, '**Some merchants owe me money.** They're coming tonight. **I need to go and give them instructions.** Excuse **me** from **the dinner.**'

"**The servant went to another one** and said, '**My master invites you.**' "**They** said, "**I have just bought a house and am needed** for the day. **I won't have time.**'

"**The servant went to friend** another one and said, '**My master invites you.**' "**They** said, '**My friend is getting married** and I'm going to make dinner. **I can't come.** Excuse **me** from **the dinner.**'

"**The servant went to another one** and said, '**My master invites you.**' "**They** said, "**I've just bought a farm** and am going to collect **the rent.** I can't come. Excuse me.'

"**The servant went** back and told the master, 'The **ones** you've invited to **the dinner** have excused themselves.' "**The master** said to their servant, '**Go out** to the roads and bring whomever you find so that **they can have dinner.**' "**Buyers and merchants won't [enter] the places of my Father.**"

and equally self-possessed at either **the sight of a woman inflamed with desire** or at approaching death, **he is truly liberated.** 17.14

There is no distinction between pleasure and pain, **man and woman**, success and failure for **the wise man** who looks on everything as equal. 17.15

There is no aggression nor compassion, no pride nor humility, no wonder nor confusion for **the man** whose days of samsara are over. 17.16

The liberated man is not averse to the senses nor is he attached to them. **He enjoys himself** continually with an unattached mind in both success and failure. 17.17

One established in **the Absolute state** with an empty mind does not know the alternatives of inner stillness and lack of inner stillness, and of good and evil. 17.18

A man free of "**me**" and "**mine**" and of **a sense of responsibility**, aware that "Nothing exists," with all desires extinguished within, does not act even in acting. 17.19

He whose thinking mind is dissolved achieves the indescribable state and is free from **the mental display of delusion, dream, and ignorance.** 17.20

Chapter 18 Peace

Ashtavakra said:

Praise be to That by the awareness of which delusion itself becomes dream-like, to that which is **pure happiness, peace, and light.** 18.1

One may **get all sorts of pleasure by the acquisition of various objects of enjoyment, but one cannot be happy except by the renunciation of everything.** 18.2

How can there be happiness, for **one who has been burnt inside by the blistering sun** of **the pain of thinking that there are things that still need doing**, without the rain of the nectar of peace? 18.3

This existence is just imagination. It is nothing in reality, but there is no nonbeing for natures that know how to distinguish being from **non-being.** 18.4

65

A creditor owned a vineyard.
He sent **his servants** to collect.
The sharecroppers **seized**
his servants, and beat them.

The creditor said, 'Maybe
they just didn't recognize them.
Then **the master** sent **his son**,
thinking, they will show
respect to my son, "the heir"
of **the vineyard.**

The sharecroppers
seized and killed him.
Anyone who has ears to hear
should hear!

The realm of one's self is not far away.
For **the yogi** who finds peace,
there is no **distraction**,
no pleasure, and no **pain.**

Live free by
the recognition of one's true nature...
Knowing oneself to be God...
Realising how the wise man should behave...
Knowing everything...
& **Everything** as **oneself.**

But for **the yogi** who has found peace,
there is no pleasure and no **pain**,
whose nature it is to be
free from distinctions.

(Continued on next page)

(Continued...)

65:

He said, "**A [creditor] owned a vineyard**. He leased it out to some sharecroppers to work it so he could collect its fruit. "He sent **his servant** so that the sharecroppers could give him the fruit of **the vineyard**. They **seized his servant, beat him, and nearly killed him**. "**The servant** went back and told **his master**. **His master** said, 'Maybe **he just didn't know them**.' He sent **another servant**, but the tenants **beat that one** too. "Then **the master** sent **his son**, **thinking**, 'Maybe **they'll show some respect to my son**.' "Because **they knew** that **he was the heir** of **the vineyard**, the sharecroppers **seized and killed him**. **Anyone who has ears to hear** should hear!"

The realm of one's self is not far away, nor can it be achieved by the addition of limitations to its nature. It is unimaginable, effortless, unchanging, and spotless. 18.5
By the simple elimination of delusion and **the recognition of one's true nature**, those whose vision is unclouded live free from sorrow. 18.6

Knowing everything as just imagination, and himself as eternally free, **how should the wise man behave** like a fool? 18.7

Knowing himself to **be God**, and being and non-being just imagination, **what should the man** free from desire learn, **say, or do?** 18.8

Considerations like "I am this" or "**I am not this**" are finished for **the yogi** who has gone silent **realising** "**Everything is myself**." 18.9

For **the yogi** who has found peace, there is no **distraction** or one-pointedness, **no higher knowledge or ignorance**, no pleasure and no **pain**. 18.10

The dominion of heaven or beggary, gain or loss, life among men or in the forest, these make no difference to **a yogi whose nature it is to be free from distinctions**. 18.11

Show me **the stone**
the builders
rejected.

A yogi is **free** from
religious obligations
and **discrimination.**

66:
Jesus said, "Show me
the stone the
builders rejected;
that's **the**
cornerstone."

There are no **religious**
obligations, wealth, sensuality, or
discrimination for **a yogi free** from
such opposites as "I have done
this," and "I have not done that."
18.12

Whoever knows,
but still lacks...
lacks everything.

For
the liberated yogi
there is nothing needing.

67:
Jesus said, "**Whoever**
knows everything, but
is personally lacking,
lacks everything."

There is nothing needing to
be done or any attachment in
his heart for **the yogi liberated**
while still alive. **Things** will last
just to the end of life. 18.13

No place will be found...
when **you** are **persecuted**...
where you have been
persecuted.

There is **no... world**
for **the pacified great soul.**
All is just **the realm** of
imagination.

68:
Jesus said, "Blessed are **you**
when **you** are hated and
persecuted, and **no place** will
be found **where you** have
been **persecuted.**"

There is **no** delusion, **world**,
meditation on That, or
liberation for **the pacified**
great soul. All these things
are just **the realm** of
imagination. 18.14

Those who have been
persecuted in their hearts,
they have truly known
the Father.
Those who are hungry,
may
be filled.

He by whom
inner distraction is seen
is **without thought**
but sees **the Supreme Brahma.**
This **desireless one**
may put an end to
the inner distraction.

69:
Jesus said, "Blessed are
those who have been
persecuted in their own
hearts. They've truly known
the Father. Blessed are
those who are hungry, so
that their stomachs **may be**
filled."

He by whom all this is seen may well make out it doesn't
exist, but what is **the desireless one** to do? Even in seeing it
he does not see it. 18.15
He by whom the Supreme Brahma is seen may **think** "I am
Brahma," but **what is he to think who is without thought,**
and who sees no duality? 18.16
He by whom inner distraction is seen may put an end to
it, but **the noble one is not distracted.** When there is
nothing to achieve what is he to do? 18.17

Give birth to
what's within **you** and what
you have will save you.
If **you do not**
have that within [you],
what you do not
have within you [will] kill you.

70:
Jesus said, "If **you give birth**
to what's within you, what
you **have within you will**
save you. If **you don't have**
that within [you], **what you**
don't have within you [will]
kill you."

The wise man is free from
being and non-being, and is
living contented, and **desireless.**
The worldly man, does not
see inner stillness,
and he **does not**
see fault **in himself.**

The wise man, unlike **the worldly man, does not**
see inner stillness, distraction, or fault **in**
himself, even when **living like a worldly man.**
18.18
Nothing is done by **him who is free** from **being**
and non-being, who is **contented, desireless**,
and **wise, even if in the world's eyes he does**
act. 18.19

Jesus said, I
will destroy
[this] house,
and no one
will be able to
build it.

The wise man
just goes on doing
what presents itself...
whether
inactivity
or activity.

71:
Jesus said, "I will
destroy [this] house,
and no one will be
able to build it [...]"

The wise man who just goes
on doing what presents itself
for him to do, encounters no
difficulty in either activity or
inactivity. 18.20

72

Someone
said,
"Tell my brothers
to
divide
our inheritance
with me."
He said,
"Who made me
a **divider**?"
"Am I
really
a **divider**?"

Pride or false humility is for
the natural man.
He who **has no desire** lives as if
without a body, renunciation
or **sense of loss.**
He is **self-reliant, independent,**
& **pure within...**
like a leaf blown by
the wind of causality.
There is neither **joy** nor **sorrow,**
for **one who has**
transcended samsara...
with a **peaceful** mind.

(Continued on next page)

(Continued...)

72:

[**Someone** said to him], "**Tell my brothers** to **divide our inheritance with me.**"

He said to **him**, "**Who made me a divider?**"

He turned to his disciples and said to them, "**Am I really a divider?**"

(C.f. "**Doing just as he pleases**," Ashtavakra 18:24. As Jesus said, "**Don't do what you hate**," [Saying 6.](#))

He who is desireless, **self-reliant, independent**, and free of bonds functions like a dead leaf blown about by **the wind of causality**. 18.21

There is **neither joy nor sorrow** for **one who has transcended samsara**. With a peaceful mind **he lives as if without a body**. 18.22

He **whose joy is in himself**, and who is peaceful and **pure within has no desire** for **renunciation or sense of loss** in anything. 18.23

For the man with a naturally empty mind, **doing just as he pleases**, there is no such thing as pride or false humility, as there is for **the natural man**. 18.24

The workers
are few.
So **pray**
the Lord will **send**
workers to
the harvest.

The pure-natured person
is happy & blessed, thinking
**"This action was done by the body,
but not by me."**
He is liberated
while still alive, even **in samsara.**

73:
Jesus said, "**The**
harvest really is
plentiful, but **the**
workers are few. So
pray that the Lord will
send workers to **the**
harvest."

**"This action was done by the body but not
by me."** **The pure-natured person thinking
like this is not acting even when acting.**
18.25
He who acts without being able to say why, but
is not thereby a fool, **he is** one liberated **while**
still alive, happy and blessed. **He is** happy
even **in samsara.** 18.26

Lord,
many are
gathered around
the well,
but **there is nothing**
to **drink**.

He who is
beyond stillness and distraction
does not desire [the dicotomies].
He has **had enough**
of endless considerations
and **has attained peace**.

74:
He said, "**Lord,**
many are gathered
around the well,
but **there is**
nothing to **drink**."

He who has had enough of endless
considerations and **has attained**
peace, does not think, know, hear, or
see. 18.27
He who is beyond mental stillness and
distraction **does not desire** either
liberation or its opposite. (Continued...)

Many are
waiting at
the door, but
those who
are one
will enter
the bridal
chamber.

He who feels responsibility
within, **acts even**
when doing nothing, but
the
wise man
is **free from**
the sense
of responsibility.

75:
Jesus said, "**Many**
are **waiting at the**
door, but **those**
who are one will
enter the bridal
chamber."

Recognising that **things are just constructions**
of the imagination, **that great soul lives as God**
here and now. 18.28
He who feels responsibility within, **acts even**
when doing nothing, but there is no sense of
done or undone for **the wise man who is free**
from the sense of responsibility. 18.29

The Father's kingdom
is like **a wise merchant**.
He sold the merchandise
and **bought**
a single pearl
that **endures**.

The mind of the liberated man
or **the wise and clever man**
meditates and **acts**
but without an object and is humbled
when he hears **the ultimate truth**
remaining in himself.

76:
Jesus said, "**The Father's kingdom** can be compared to **a merchant** with merchandise who found **a pearl**. **The merchant was wise**; they **sold their merchandise and bought that single pearl** for themselves.
"**You**, too, **look for the treasure** that **doesn't perish** but **endures**, where no moths come to eat and no worms destroy."

The mind of the liberated man is not upset or pleased. **It shines** unmoving, desireless, and free from doubt. 18.30
He whose mind does not set out to meditate or act, still **meditates and acts but without an object**. 18.31
A stupid man is bewildered when he hears **the ultimate truth**, while even **a clever man** is humbled by it just like **the fool**. 18.32
The ignorant make a great effort to practise one-pointedness and the stopping of thought, while **the wise see** nothing to be done and **remain** in themselves like those asleep. 18.33

I Am
the light
that's over **all**.
You will
find me.

Knowing themselves...
and **knowing the truth**
beyond the **multiplicity...**
The stupid man doesn't,
but **the wise man** does **find** peace.

77:

Jesus said, "**I Am the light** that's over **all**. **I am the All**. **The All** has **come** from me and **unfolds** toward me.

"**Split** a log; **I Am** there.

Lift the stone, and **you** will **find me** there."

The stupid man does not attain cessation whether he **acts** or abandons **action**, while **the wise man finds** peace within simply by **knowing the truth**. 18.34

People cannot come to **know themselves** by **practices** — pure awareness, clear, complete, beyond **multiplicity**, and faultless though **they are**. 18.35

<p> Jesus said, What did you go into the desert to see? A reed shaken by the wind? Powerful people wearing fancy clothes? They can't know the truth. </p>	<p> The wise man enjoys the Supreme Godhead simply by understanding. He cuts at the very root of its unhappiness. The stupid are still nourishing samsara, and do not achieve liberation. </p>
<p> 78: Jesus said, "What did you go out into the desert to see? A reed shaken by the wind? A [person] wearing fancy clothes, [like your] rulers and powerful people? They (wear) [fancy clothes], but can't know the truth." </p>	<p> The stupid man does not achieve liberation even through regular practice, but the fortunate remains free and actionless simply by understanding. 18.36 The stupid does not attain Godhead because he wants it, while the wise man enjoys the Supreme Godhead without even wanting it. 18.37 Even when living without any support and eager for achievement, the stupid are still nourishing samsara, while the wise have cut at the very root of its unhappiness. 18.38 </p>

79

**A woman
in the crowd** said
Blessed are
(your natural mother's)
womb & the breasts.
He said, **Blessed are**
those who have
listened to
the message.
There will be days when
you will say
Blessed are the (heavenly)
womb & breasts.

**Him whose knowledge
depends on what he sees...**
How can there
be self-knowledge
for him.
Peacefully minded is
the wise man
discriminating
the truth.
How can there be cessation
of thought? **The wise man**
naturally **delights**
in himself.

(Continued on next page)

(Continued...)

79:

A woman in the crowd said to him, "**Blessed is the womb that bore you, and the breasts that nourished you.**" He said to [her], "**Blessed are those who have listened to the message** of the Father and kept it, because **there will be days when** you'll say, '**Blessed is the womb that didn't conceive** and the breasts that haven't given milk.'"

The stupid man does not find **peace** because he desires it, while **the wise man discriminating the truth** is **always peaceful minded**. 18.39
How can there be self-knowledge for **him whose knowledge depends on what he sees?** **The wise do not see this and that, but see themselves** as infinite. 18.40
How can there be cessation of thought for the misguided who is striving for it? **Yet** it is there **always** naturally for **the wise man delighting in himself**. 18.41

Whoever has **known**
the world has found
the body;
but **whoever**
has (truly) **found the body**,
of **them**
the world
isn't worthy.

Some think
of **themselves** as **seeking**
pure non-duality or that **something exists**.
Rare is the man who does not think either.
But **being without a resting place**
the liberated man is free.
And **those of weak intelligence**
remain unfulfilled.

80:
Jesus said, "**Whoever** has
known the world has found the
body; but **whoever** has found
the body, of **them the world**
isn't worthy."

(C.f. "**Being without a resting**
place," Ashtavakra 18.44. The
Son of Man has "**no place to**
rest his head," [Saying 86](#).)

Some think that **something exists**, and **others** that
nothing does. **Rare is the man who does not think**
either, and is thereby free from distraction. 18.42
Those of weak intelligence think of **themselves** as
pure nonduality, but because of their **delusion** do
not really **know** this, and so **remain unfulfilled** all
their lives. 18.43
The mind of **the man seeking** liberation **can find no**
resting place within, but **the mind** of **the liberated**
man is always free from desire by the very fact of
being without a resting place. 18.44

"Whoever has become
rich should become
a ruler,
and **whoever**
has **power**
should **renounce it**.

The frightened refuge-seekers
in search of
cessation of thought
and **one-pointedness**...
Seeing **the tigers of the senses**
at once **enter the cave**.

81:
Jesus said, "**Whoever**
has become **rich** should
become **a ruler**, and
whoever has **power**
should **renounce it**."

Seeing **the tigers of the senses**,
the frightened refuge-seekers
at once **enter the cave** in search
of **cessation of thought**
and one-pointedness. 18.45

Whoever is near me is near **the fire**, and **whoever is far from me** is **far from the kingdom**.

The man who is free from doubts does not bother about **means of liberation**. **Desireless**, the elephants of **the senses** **silently run away**, or, if that is impossible, **serve** him **like courtiers**. Either way **he lives at ease**.

82:
Jesus said,
"**Whoever is** near me is near **the fire**, and **whoever is far from me** is **far from the kingdom**."

Seeing **the desireless lion**, the elephants of **the senses** **silently run away**, or, if that is impossible, **serve him like courtiers**. 18.46
The man who is free from doubts and whose mind is free does not bother about **means of liberation**. Whether **seeing**, **hearing**, **feeling**, **smelling**, or **tasting**, **he lives at ease**. 18.47

Images are **revealed**
to **people**,
but **the light**
within them is hidden in
the image of the Father's
light.
He'll be **revealed**.

He whose mind
is **undistracted**
from just hearing of **the Truth**
does not see anything anything to avoid.
His actions are (**truthful**)
like those of **a child who does**
whatever **presents itself** to be done.

83:
Jesus said, "**Images** are
revealed to **people**, but **the**
light within them is hidden in
the image of the Father's
light. He'll be **revealed**, but
his image will **be hidden** by
his light."

He whose mind is pure and **undistracted**
from just hearing of **the Truth does not see**
anything to do or anything to avoid or even a
cause for indifference. 18.48
The upright person does whatever
presents itself to be done, good or bad, for
his actions are like those of **a child**. 18.49

When you see your likeness,
you rejoice.

When you see your images
that **came into being** before
you did – which **don't die**,
and **aren't revealed** –
how much you'll have to bear!

When one sees oneself
one attains happiness.

When one sees oneself
then all mind waves **come to an end.**
One reaches the Supreme Ultimate State.
By **inner** freedom
one comes to absence of thought.

84:
Jesus said, "**When you see**
your likeness, you rejoice. But
when you see your images
that **came into being** before
you did – which **don't die**, and
aren't revealed – how much
you'll have to bear!"

By **inner** freedom **one attains happiness**, by
inner freedom **one reaches the Supreme**, by
inner freedom one comes to absence of
thought, by **inner** freedom to **the Ultimate**
State. 18.50
When one sees oneself as neither the doer
nor the reaper of the consequences, then all
mind waves **come to an end.** 18.51

Adam came into being from **a great power** and **great wealth**, but he didn't **become worthy** of **you**. If **he** had **been worthy**, he would **not have tasted death**.

There is no attachment **in the heart** of **a wise man** whether he sees **a celestial being** or **a king**.

He may enjoy **many goods**.

His unassuming behaviour **is noteworthy**.

He may

pay homage without attachment, acting **without deliberate purposefulness**.

85:

Jesus said, "**Adam came into being** from **a great power** and **great wealth**, but he didn't **become worthy** of **you**."

If **he had been worthy**, [he would **not have tasted death**]."

The spontaneous unassuming behaviour of **the wise is noteworthy**, but **not the deliberate purposeful** stillness of **the fool**. 18.52

The wise who are rid of imagination, unbound and with unfettered awareness, may enjoy themselves **in the midst** of **many goods**, or alternatively go off to mountain caves. 18.53

There is **no attachment in the heart** of **a wise man** whether he sees or **pays homage** to a learned brahmin, **a celestial being**, **a holy** place, a woman, **a king** or a friend. 18.54

The Son of Man
has nowhere to
lay his head
and **rest.**

A yogi
when humiliated
by the ridicule
is **not in the least put out.**

86:

Jesus said, "[**The foxes** have dens] and **the birds** have nests, but **the Son of Man** **has nowhere to lay his head** and **rest.**"

A yogi is **not in the least put out** even **when humiliated by the ridicule** of **servants, sons, wives, grandchildren,** or other **relatives.** 18.55

How miserable is the body depending on a body,
and **how miserable is the soul that depends on both.**

(A yogi) is not suffering even when in pain
Only **those like him** know **the state of**
such **a man.**

Samsara is the feeling that
there is something that
needs to be achieved.

87:
Jesus said, "**How miserable is the body that depends on a body,**
and **how miserable is the soul that depends on both.**"

Even when pleased he is not pleased, **not suffering even when in pain.** Only **those like him** can know **the wonderful state** of such **a man.** 18.56
It is the feeling that there is something that needs to be achieved which is samsara.
(Continued...)

The angels & the prophets will come to you and give you what belongs to you.

When will they come and take what is **theirs**?

The wise and skillful man comes and goes, doing what there is to do

The fool is **agitated by restlessness**, even **when** doing nothing.

But **happy** is the life of **a man at peace**.

88:

Jesus said, "**The angels and the prophets will come to you and give you what belongs to you.**

You will give them what you have and ask yourselves, 'When will they come and take what is theirs?'"

The wise who are of the form of emptiness, formless, unchanging, and **spotless** see nothing of the sort. 18.57

Even **when doing nothing the fool** is **agitated by restlessness**, while **a skillful man** remains undisturbed even **when doing what there is to do**. 18.58

Happy he stands, **happy** he sits, **happy** sleeps, and **happy he comes and goes**. **Happy he speaks** and **happy he eats**. This is the life of **a man at peace**.

Wash
the **outside**
of **the cup**?
Whoever created
the inside
created
the outside too.

Undisturbed like **a great lake, cleared of defilement**,
he feels no unhappiness in **his daily life**,
and his attachment to **the body** has dropped away.

The wise man...
of his very nature
brings forth **the fruits**
of **inaction**.

89:
Jesus said, "**Why**
do you wash the
outside of **the**
cup? **Don't you**
know that
whoever created
the inside created
the outside too?"

He who of his very nature feels no unhappiness in **his daily life** like worldly people, remains undisturbed like **a great lake, cleared of defilement**. 18.60

Even **abstention from action has the effect of action** in **a fool**, while even **the action of the wise man** brings **the fruits** of **inaction**. 18.61

A fool often shows aversion towards **his belongings**, but for him whose attachment to **the body** has dropped away, there is neither attachment nor aversion. 18.62

Jesus said,
Come to me,
because **my yoke**
is easy and
my requirements
are light.
You'll **be refreshed.**

For **the seer...**
for **such a pure one**
in **all actions,**
in **the work he does,**
there is no attachment
he thinks what is appropriate.
He is like a child **without desire.**

90:
Jesus said, "**Come**
to me, because **my**
yoke is easy and
my requirements
are light. You'll **be**
refreshed."

The mind of the fool is always caught in thinking or not thinking, but **the wise man's** is of **the nature of no thought** because **he thinks what is appropriate.** 18.63
For **the seer** who behaves like a child, **without desire** in **all actions,** **there is no attachment** for **such a pure one** even in **the work he does.** 18.64

Tell us who you are
so **that we may trust** you.
He said, "**You read**
the face of the sky,
but **you don't know**
the one right in front of you,
nor how to **read**
the present moment."

Blessed is he who knows himself
with **a mind free from craving**.
Whether **he is seeing**, or tasting,
he is unchanging like **space**.
There is **no sense of** individuality.
No one is subject to samsara.
In the eyes of the wise man,
there is **no goal or means to the goal**.

91:
They said to him, "**Tell us who you**
are so **that we may trust** you."
He said to them, "**You read the**
face of the sky and the earth, but
you don't know the one right in
front of you, and you don't **know**
how to **read the present**
moment."

Blessed is he who knows himself and is
the same in all states, with **a mind free from**
craving whether **he is seeing**, hearing,
feeling, smelling, or tasting. 18.65
There is **no one** subject to samsara, **no**
sense of individuality, **no goal or means to**
the goal in the eyes of the wise man who is
always **free from imagination** and
unchanging like **space**. 18.66

Look and you'll find.
I didn't answer your questions
before. Now
I want to give you answers,
but **you aren't looking**
for them.

Glorious is he
whose inner focus is spontaneous.
In brief, and **always**
the great-souled man is without desire.
He **has come to know the Truth**
and **has abandoned all goals.**

92:
Jesus said, "**Look and you'll**
find. I didn't answer your
questions before.

Now I want to give you
answers, but **you aren't**
looking for them."

Glorious is he who has abandoned all
goals and is the incarnation of the
satisfaction, which is his very nature, and
whose inner focus on the Unconditioned is
quite spontaneous. 18.67
In brief, the great-souled man who has
come to know the Truth is without desire
for either pleasure or liberation, and **is**
always and everywhere free from
attachment. 18.68

You
do not give
what is holy
to the dogs, or else
it might be **thrown**
on **the manure pile**.

What remains to be done by
the man who is
pure awareness
and
has abandoned everything... from
the highest heaven to the earth itself?

93:
"**Do not give what's holy** to
the **dogs**, or else it might be
thrown on **the manure pile**.
Do not throw pearls to the
pigs, or else they might"...
["trample them **under their**
feet, and turn again and
rend **you**," Matthew 7:6.]

What remains to be done by **the man who**
is pure awareness and **has abandoned**
everything that can be expressed in
words from **the highest heaven to the**
earth itself? 18.69
The pure man who has experienced **the**
Indescribable attains peace by virtue of **his**
very nature, realising that all this is nothing
but illusion, and that nothing is. 18.70

**Whoever looks
will find**, [and
**whoever
knocks**],
**it will be opened
for him.**

For **him who shines with radiance**,
who is **receptive by nature**,
who is pure,
he is not subject to either
bondage, or **liberation**.
This is **for him**.

94:
Jesus [said],
"**Whoever looks
will find**, [and
**whoever
knocks**], **it will
be opened for
him.**"

There are no rules, dispassion, renunciation, or
meditation **for one who is pure receptivity by
nature**, and admits no knowable form of being.
18.71
For him who shines with the radiance of
Infinity and is not subject to **natural causality**
there is **neither bondage, liberation**, pleasure,
nor pain. 18.72

If **you**
have money, don't
lend it at interest.
Instead,
give it to someone
from whom you
won't get it back.

The enlightened man lives in
the beauty of freedom
from me and mine,
and
he lives free **from**
any
attachment.

95:
[Jesus said], "**If you have**
money, don't lend it at
interest. Instead, **give**
[it to] someone from
whom you won't get it
back."

Pure illusion reigns in samsara
which will continue until self-
realisation, but **the enlightened**
man lives in **the beauty of**
freedom from me and mine, from
the sense of responsibility and
from any attachment. 18.73

96

A woman took
a little
yeast
and
[hid] it
in flour.
She made
large
loaves
of bread.
Anyone who
has ears... hear.

A man of low intelligence
falls into a mind racing
[with **knowledge**]
having given up on
elimination of **thought.**
But beyond **pain** and **perishing**,
there is neither
a world, nor the sense
that I am the body
or the body mine
for **the seer who**
knows himself.

(Continued on next page)

96:

Jesus [said], "The Father's kingdom can be compared to **a woman who took a little yeast** and [**hid**] it **in flour**. **She made it into large loaves of bread**. **Anyone who has ears to hear should hear!**"

(C.f. **The woman with flour**, Saying 97.)

For **the seer who knows himself** as imperishable and beyond **pain** there is neither **knowledge, a world, nor the sense that I am the body or the body mine**. 18.74

No sooner does **a man of low intelligence** give up activities like the elimination of **thought** than he falls into mind racing and chatter. 18.75

97

A woman was carrying
a jar of **flour**
but **the jar's handle broke**
and the flour
spilled out
while she was walked
down a road.
She didn't know it,
and didn't realize
there was a problem
until **she** got home,
put down the jar,
and found it empty.

A fool does not
destroy his stupidity
even on hearing the truth.
He **appears outwardly** free,
but inside
he is still hankering
after the senses. In contrast,
the man with **knowledge**
finds no means
of doing or speaking.
He has shed
action. For such
a wise man there is not **anything.**

(Continued on next page)

(Continued...)

97:

Jesus said, "The Father's kingdom can be compared to **a woman** carrying a jar of **flour**. **While she was walking down [a] long road, the jar's handle broke and the flour spilled out** behind her on the road. **She didn't know it, and didn't realize there was a problem** until **she** got home, **put down the jar, and found it empty.**"

(C.f. On "**Hearing the truth**," 18:76. The "**jar's handle**" would often look like an **ear**.)

A fool does not get rid of his stupidity even on hearing the truth. He may **appear outwardly** free from imaginations, **but inside he is still hankering after the senses.** 18.76

Though in the eyes of the world he is active, **the man who has shed action through knowledge finds no means of doing or speaking anything.** 18.77

For the wise man who is always unchanging and fearless **there is neither** darkness nor light nor **destruction** nor **anything.** 18.78

98

**The Father's
kingdom**
is like **a man who
wanted to kill.**
With **his sword
in his hand in
his own house**
he **drove it
into the wall**
to **figure out**
if **he**
could **kill**
the **powerful one.**

There is neither
heaven nor hell,
nor courage for **the yogi,**
nor even liberation **during life.**
He **neither
longs for
possessions
nor grieves at
their absence.**
The calm mind is full of
**the nectar of
immortality. He**
does not even blame **the wicked.**

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(Continued...)

98:

Jesus said, "**The Father's kingdom** can be compared to **a man who wanted to kill someone powerful**. **He drew his sword in his house and drove it into the wall** to **figure out** whether **his hand** was strong enough. Then **he killed** the **powerful one**."

There is neither fortitude, prudence, nor courage for **the yogi whose** nature is beyond description and free of individuality. 18.79

There is neither **heaven** nor hell nor even liberation **during life**. In a nutshell, in the sight of **the seer** nothing exists at all. 18.80
He neither longs for possessions nor grieves at their absence. **The calm mind** of **the sage** is full of **the nectar of immortality**. 18.81

The dispassionate man does not praise the good or blame **the wicked**. Content and equal in pain and pleasure, **he** sees that **nothing needs doing**. 18.82

99

**Your
brothers and mother
are standing
outside."**

He said, "**The people
here who do the will of
my Father are my
brothers and
mother;
they're the ones who
will enter my
Father's kingdom.**

**Without attachment to
such things as children or wives...
he is not dead and he is not alive.
He sleeps wherever.**

**The wise man is
free from desire for the senses,
& not averse to samsara,
nor does he seek
to know himself.
The wise man, who lives
roams wherever
and is at peace everywhere.**

(Continued on next page)

(Continued...)

99:

The disciples said to him, "**Your brothers and mother are standing outside.**"

He said to them, "**The people here who do the will of my Father are my brothers and mother; they're the ones who will enter my Father's kingdom.**"

The wise man is not averse to **samsara**, nor does he seek to know himself.

Free from pleasure and impatience, **he is not dead and he is not alive.** 18.83

The wise man excels by being free from anticipation, **without attachment** to such things as **children or wives**, free from **desire** for the senses, and not even concerned about his own body. 18.84

The wise man, who lives on whatever happens to come to him, **roams wherever** he pleases, and **sleeps wherever** the sun happens to set, is **at peace everywhere.** 18.85

They showed **Jesus** a **gold coin**. They said, Caesar's men **demand tribute**.

Jesus said,
Give
what belongs to
Caesar, God, & **me**.

The great-souled one sees Earth, stone, or **gold** as the same.

He **gives it** no thought.

The wise man has the joy of being **complete in himself** **without possessions**, or **attachment**.
He excels in being without the sense of "**me**".

100:

They showed **Jesus** a **gold coin** and said to him, "Those who **belong to** Caesar **demand tribute** from us."
He said to them, "**Give to** Caesar **what belongs to** Caesar, **give to** God **what belongs to** God, and **give to me what belongs to me**."

Whether **his body** rises or falls, **the great-souled one** **gives it** no thought, having forgotten all about samsara in coming to rest on the ground of **his true nature**. 18.86
The wise man has the joy of being complete in himself and **without possessions**, acting as he pleases, **free from duality** and rid of doubts, and **without attachment** to any creature. 18.87
The wise man excels in being without the sense of "**me**". Earth, a stone, or **gold** are the same **to him**. 18:88
(Continued...)

Whoever doesn't hate

(and then **love**)

their father & mother as I do
can't **become my disciple**.

For my mother

[...**gave me falsehood**...],

but my true [Mother]

gave me Life.

Who has no desire

left in **his heart**...

who pays no regard to anything? That
liberated soul who **knows without knowing**,

who is

is rid of opinions of "**good**" and "**bad**,"

and who is

rid of dichotomies like **beggar** or **king**.

101:

"**Whoever doesn't hate** their
[father] and mother as I do
can't **become my [disciple]**,
and **whoever [doesn't] love**
their [father] and mother as I
do can't **become my**
[**disciple**]. For my mother
[...**gave me falsehood**...], but
[my] true [Mother] **gave me**
Life."

The knots of **his heart** have been rent asunder, and he
is freed from greed and blindness. 18.88

Who can compare with **that contented, liberated soul**
who pays no regard to anything and **has no desire left**
in his heart? 18.89

Who but **the upright man without desire knows**
without knowing, sees without seeing, and speaks
without speaking? 18.90

Beggar or **king**, he excels **who** is **without desire**, and
whose opinion of things **is rid of** "**good**" and "**bad**."
18.91

How awful for the
Pharisees who are like a dog
sleeping
in **a feeding trough**
for **cattle**, because **the dog**
doesn't eat,
and **doesn't let**
the cattle eat either.

How could it be described, for the
one **who has reached the goal**
content to rest
in himself, and free from pain.
For **the sage**... the **one who is**
desireless, there is no
dissolute behaviour nor virtue.
He is guileless sincerity.

102:
Jesus said, "**How awful** for the
Pharisees who are like a dog
sleeping in **a feeding trough**
for **cattle**, because **the dog**
doesn't eat, and [**doesn't let**]
the cattle eat either."

There is neither **dissolute behaviour nor**
virtue, nor even **discrimination of the truth** for
the sage who has reached the goal and is the
very embodiment of guileless sincerity. 18.92
That which is experienced within by **one who**
is desireless and free from pain, and **content to**
rest in himself — **how could it be described**,
and **of whom?** 18.93

Blessed is the one who knows where the bandits are going to enter. He can **get up** to assemble his defenses and **be prepared** to defend himself **before they arrive**.

The wise man is contented, without **understanding** even in **understanding**, even **in the ego**, even **in deep sleep**, or **in a dream**.

He is **not asleep** in sleep, nor **waking** when he is **awake**. He is without a sense of **responsibility**, **in all circumstances**.

103:

Jesus said, "**Blessed is the one who knows where the bandits** are going to enter. [They can] **get up** to assemble their defenses and **be prepared** to defend themselves **before they arrive**."

The wise man who is contented in all circumstances is **not asleep** even **in deep sleep**, **nor sleeping in a dream**, nor **waking** when he is **awake**. 18.94

The seer is without **thoughts** even when **thinking**, without senses among the senses, without **understanding** even in **understanding**, and without a sense of **responsibility** even **in the ego**. 18.95

104

Come, let's
pray and **fast**.
Jesus said,
What have I done
wrong?
Have I failed? Rather,
when **the groom**
leaves
the bridal chamber,
then people should **fast**
and **pray**.

Wherever he is, he is neither
seeking liberation nor **liberated**.
He does not dwell on
what he has done.
He is free from the idea of **still to do**
and **not done**.
That blessed one, **the liberated man**
is self-possessed **in all circumstances**,
neither **detached** nor **attached**,
neither **seeking liberation**
nor **liberated**.

(Continued on next page)

(Continued...)

104:

They said to [Jesus],
"Come, let's pray
and fast today."

Jesus said, "What
have I done wrong?
Have I failed?"

"Rather, when the
groom leaves the
bridal chamber,
then people should
fast and pray."

Neither happy nor unhappy, neither
detached nor attached, neither seeking
liberation nor liberated, he is neither
something nor nothing. 18.96

Not distracted in distraction, in mental
stillness not poised, in stupidity not stupid,
that blessed one is not even wise in his
wisdom. 18.97

The liberated man is self-possessed in all
circumstances and free from the idea of
"done" and "still to do." He is the same
wherever he is and without greed. He
does not dwell on what he has done or
not done. 18.98

Whoever knows
their **father**
and **mother**
will be called
a bastard.

He is not afraid
of **death** nor
attached to **life**,
nor upset **when**
blamed.

105:
Jesus said, "**Whoever knows** their
father and **mother will be called a**
bastard."

(C.f. "My true **Mother** gave me **Life**,"
Saying 101. "**Hate** their **father**,"
Saying 55.)

He is not pleased
when praised nor
upset **when blamed.**

He is not afraid of
death nor attached to
life. 18.99

When you
make the two
into one,
you will become
the sons of man,
and if you say
'**Mountain,**
go away!',
it will go.

On **whatever and wherever,**
using the tweezers of
the knowledge of the truth
he remains
the same.
Without **running away...**
the painful thorn of endless opinions...
I have managed to **extract** from
the recesses of my heart.

106:
Jesus said, "**When**
you **make the two**
into one, you'll
become Children of
Humanity, and if you
say '**Mountain, go**
away!', **it will go.**"

A man at peace does not **run off** to popular resorts or to
the forest. **Whatever and wherever,** he remains the
same. 18.100
Chapter 19 **Repose in the Self**
Janaka said:
Using the tweezers of the knowledge of the truth I
have managed to **extract the painful thorn of endless**
opinions from the recesses of my heart. 19.1

The kingdom is like a shepherd
who had a **hundred** sheep.

The largest **one** strayed.

He left the ninety-nine and
looked for that one until he **found it**.

Having gone through the trouble,
he said to **the one sheep**:
'I love you more than the others.

Established in my own glory,
there is no **eternity**,
or even **nonduality**.

There is no space, and no **duality**,
no **possessions**,
no philosophy,
no **religious obligations**.
For me there is no **sensuality**.

107:

Jesus said, "**The kingdom** can be
compared to a shepherd who had a
hundred sheep. The largest **one**
strayed. **He left the ninety-nine** and
looked for that one until he **found it**.
Having gone through the trouble, he said
to the **sheep**: 'I love you more than **the**
ninety-nine.'"

For me, **established in my own**
glory, there are **no religious**
obligations, **sensuality**,
possessions, philosophy, **duality**, or
even **nonduality**. 19.2
For me **established in my own glory**,
there is no past, future, or present.
There is no space or even **eternity**.
19.3

<p>Whoever becomes like me, I myself will become like them; then, what's hidden will be revealed to them.</p>	<p>For me there is no self or non-self, established in my own glory... there is no fourth state and no waking.</p>
<p>108: Jesus said, "Whoever drinks from my mouth will become like me, and I myself will become like them; then, what's hidden will be revealed to them." (C.f. "I myself will become he," Saying 108, Lambdin Translation.)</p>	<p>For me established in my own glory, there is no self or non- self, no good or evil, no thought or even absence of thought. 19.4 For me established in my own glory, there is no dreaming or deep sleep, no waking nor fourth state beyond them, and certainly no fear. 19.5</p>

109

The kingdom is like
someone
who had **a treasure**
hidden **in their field**.
They **didn't know** about it.
After they died,
they left it to their son
who **didn't know** either.
A buyer then plowed **the**
field.
He found **the treasure**,
lending money to whoever
he wanted.

For **me**
established in
my own glory,
in my unblemished nature
there is no need for **knowledge**.
There is also no **life** or **death**,
and no stillness
of **mind**.
In
myself
is **me remaining**,
and there is no body,
no void and **no despair**.

(Continued on next page)

(Continued...)

109:

Jesus said, "**The kingdom** can be compared to someone who had **a treasure** [hidden] **in their field**. [They] **didn't know** about it. **After they died**, they left it to their son. The son **didn't know** it either. He took **the field** and sold it. "The buyer plowed **the field**, [found] **the treasure**, and began to loan money at interest to whomever **they wanted**."

For **me established in my own glory**, there is nothing far away and nothing near, nothing within or without, nothing large and nothing small. 19.6

For **me established in my own glory**, there is **no life or death**, no worlds or things of this world, no distraction and no stillness of **mind**. 19.7

For me remaining in myself, there is no need for talk of the three goals of **life**, of yoga or of **knowledge**. 19.8

Chapter 20 Liberation in Life

Janaka said:

In my unblemished nature there are no elements, no body, no faculties, **no mind**. There is **no void and no despair**. 20.1

110

Whoever
has found
the world and
become rich
should renounce
the world.

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

(Continued on next page)

(Continued...)

110:

Jesus said,

"Whoever has found the world and become rich should renounce the world."

For me, free from the sense of dualism, there are no scriptures, no self-knowledge, no mind free from an object, no satisfaction and no freedom from desire.
20.2

111

The heavens and
the earth will roll up
in front of **you**, and
whoever lives from
the Living One
will **not see death**.
Does **not** Jesus say,
"Whoever finds
themselves, of them
the world is
not worthy"?

There is no world,
and **no property**, and
no "**me**," "**this**," or "**mine**,"
for **him who is**
always free...
No liberation during life,
and **no fulfilment at death**.
Free from individuality,
for me, there is
no world,
and there is **no doer**.

(Continued on next page)

(Continued...)

111:

Jesus said, "**The heavens and the earth** will roll up in front of **you**, and **whoever lives from the Living One** will **not see death.**"

Does **not** Jesus say, "**Whoever finds themselves**, of them **the world** is **not worthy**"?

There is no knowledge or ignorance, **no** "me," "this," or "mine," **no** bondage, **no** liberation, and **no property** of self-nature. 20.3

For **him who is always free** from individual characteristics there is **no antecedent causal action, no liberation during life,** and **no fulfilment at death.** 20.4

For me, free from individuality, there is **no doer** and **no reaper of the consequences,** **no cessation of action,** **no** arising of thought, **no** immediate object, and **no** idea of results. 20.5

There is no world, no seeker for liberation, no yogi, **no seer,** no one bound and no one liberated. 20:6 continued...

**How awful for
the flesh that depends
on the soul.
How awful for
the soul that depends
on the flesh.**

**There is no emanation.
I remain
in my own nondual nature.
There is no return,
and no goal. I remain
in my own nondual nature.**

112:
Jesus said, "**How awful for the flesh
that depends on the soul. How
awful for the soul that depends on
the flesh.**"

(C.f. The All has **come from
[emanated from]** me & **unfolds** [or
returns] toward me," Saying 77.)

**I remain in my own nondual
nature. 20.6**
**There is no emanation or
return**, no goal, means,
seeker or achievement.
**I remain in my own nondual
nature. 20.7**

When will
the kingdom come?
It won't come by looking for it.

They won't say,
'Look over here!' or
'Look over there!'

Rather,
the Father's kingdom is
already spread out over the earth,
and **people don't see it.**

Always and **forever,**
for me who am actionless,
there is no lack of understanding.
For me who am **free from deliberations,**
and **one-pointedness of mind,**
there is no distraction.

Neither is there conventional truth
nor absolute truth. **For me who am**
actionless,
there is **no happiness** and **no suffering.**

113:
His disciples said to him, "**When**
will **the kingdom come?**"
"It won't come by looking for it.
They won't say, 'Look over here!'
or **'Look over there!'** **Rather,** **the**
Father's kingdom is **already**
spread out over the earth, and
people don't see it."

For me who am forever unblemished, there is no
assessor, no standard, nothing to assess, and no
assessment. 20.8
For me who am forever actionless, there is no
distraction or **one-pointedness of mind,** no lack of
understanding, no stupidity, no joy and no sorrow. 20.9
For me who am always free from deliberations
there is **neither** conventional truth nor absolute truth,
no happiness and no suffering. 20.10

114

Mary should
leave us.

"Look,
am I to make her a man?
So she may become
a living spirit,
she's equal to you men,
because **every woman**
who makes herself manly
will **enter the kingdom**
of heaven."

There is no attachment or
detachment.

There is **no illusion,**
for **me who am forever pure.**
There is no
living organism.
There is no **disciple** or **teacher.**
Being **established**
in myself and without limitation,
there is nothing
outside of me.

(Continued on next page)

(Continued...)

114:

Simon Peter said to them, "Mary should **leave us**, because women aren't worthy of life."

Jesus said, "**Look, am I to make her a man?** So that she may become **a living spirit** too, **she's equal to you men**, because **every woman who makes herself manly will enter the kingdom of heaven.**"

For **me who am forever pure** there is **no illusion**, no samsara, no attachment or **detachment**, no **living organism**, and no God. 20.11

For **me who am forever unmovable** and indivisible, **established in myself**, there is no activity or inactivity, no liberation and no bondage. 20.12

For **me who am blessed** and without limitation, there is no initiation or scripture, **no disciple or teacher**, and no goal of **human life**. 20.13

There is no being or non-being, no unity or dualism. What more is there to say? **There is nothing outside of me.** 20.14

The Gospel of Thomas and The Ashtavakra Gita

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Translated by
Mark M. Mattison

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