

A selection from

## The Emptiness of the Inner Winds

By the Mahasiddha Goraksha

I bow down to my Teacher.

“Goraksha” means “the cowherd,”  
And a cowherd  
Cares for his cows.  
Cares for them, and keeps them  
From ever drifting apart.

They keep sun and moon  
From drifting apart,  
Mixing them in  
A single song.

For Goraksha is Rahula—  
Wondrous he devours the sun.

A yogi who chains them  
Tight to the backbone  
Flies in one instant  
To the realm of reality.

Indestructible they become,  
And crystalline, like light—  
A being of emptiness,  
Clear as diamond itself.

They keep sun and moon  
From drifting apart,  
Mixing them in  
A single song.

For Goraksha is Rahula—  
Wondrous he devours the sun.

# Wild Animals

By the Mahasiddha Luyipa

Luyipa once said,

Go smear some honey  
On the snout  
Of a crazy, wild dog—  
Watch them go nuts  
Licking every which way.

Or just give a person  
With a low spiritual IQ  
The deep advices of a Lama—  
And watch them cremate  
Their own mind.

Take a person  
Who's been collecting good deeds  
Towards others,  
Someone who gets that nothing ever starts,  
And hit them with  
A tight little piece of the light—  
And watch them go destroy  
Their wrong perception of things.

They look just like  
An overgrown elephant  
Frenzied in battle,  
Swords strapped to their tusks  
Cutting out their enemy's guts.

## The Ashtavakra Gita

जनक उवाच

janaka uvāca ||

Janaka said:

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।

वैराग्यं च कथं प्राप्तं एतद् ब्रूहि मम प्रभो ॥ १-१ ॥

katham jñānamavāpnoti katham muktirbhaviṣyati |

vairāgyam ca katham prāptam etad brūhi mama prabho ||

Master, tell me how I can obtain wisdom, freedom, and detachment. (1.1)

अष्टावक्र उवाच ॥

aṣṭāvakra uvāca ||

Ashtavakra replied:

मुक्तिं इच्छसि चेत्तात विषयान् विषवत्त्यज ।

क्षमार्जवदयातोषसत्यं पीयूषवद् भज ॥ १-२ ॥

muktim icchasi cettāta viṣayān viṣavattyaja |

kṣamārjavadayātoṣasatyam pīyūṣavad bhaja || 1-2 ||

If, my son, you want freedom you must shun the objects of sense like they were poison, and pursue patience, sincerity, compassion, contentment, and truth as if they were nectar. (1.2)

न पृथ्वी न जलं नाग्निर्न वायुर्द्यौर्न वा भवान् ।

एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥ १-३ ॥

na pṛthvī na jalam nāgnirna vāyurdyaurna vā bhavān |

eṣāṃ sākṣiṇamātmānaṃ cidrūpaṃ viddhi muktaye || 1-3 ||

You are not the elements – earth, water, fire, wind, or space. In order to be free, you must know the true self, the heart of consciousness, the observer of these objects. (1.3)

न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः ।

असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥ १-५ ॥

na tvaṁ viprādiko varṇo nāśramī nākṣagocaraḥ ।  
asaṅgo'si nirākāro viśvasākṣī sukhī bhava ॥ 1-5 ॥

You do not belong to any of the castes, beginning with the Brahmins, nor are you in any particular stage of life. You are imperceptible, unattached, and invisible. You are the observer of all objects. So be happy! (1.5)

यत्र विश्वमिदं भाति कल्पितं रश्शुसर्पवत् ।

आनन्दपरमानन्दः स बोधस्त्वं सुखं भव ॥ १-१० ॥

yatra viśvamideṁ bhāti kalpitaṁ rajjusarpavat ।  
ānandaparamānandaḥ sa bodhastvaṁ sukhaṁ bhava ॥ 1-10 ॥

This whole world of appearances seems to be as it is imagined, like a rope mistaken for a snake. You are bliss, supreme bliss. You are that pure awareness. So be happy! (1.10)

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।

किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥ १-११ ॥

muktābhimānī mukto hi baddho baddhābhimānyapi ।  
kimvadantiha satyeyam yā matiḥ sā gatiṛbhavet ॥ 1-11 ॥

The one who thinks he is free is free; the one who thinks he is bound is bound. It is true what they say: You become what you think. (1.11)

त्वया व्यामिदं विश्वं त्वयि प्रोतं यथार्थतः ।

शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तात्मा ॥ १-१६ ॥

tvayā vyāptamideṁ viśvaṁ tvayi protaṁ yathārthataḥ ।  
śuddhabuddhasvarūpastvaṁ mā gamaḥ kṣudracittatām ॥ 1-16 ॥

Truly, you pervade the universe and the universe is contained in you. Your true nature is pure awareness, so don't be so small-minded! (1.16)

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसंभवः ॥ १-१८ ॥

sākāramanṛtaṁ viddhi nirākāraṁ tu niścalam ।  
etattattvopadeśena na punarbhavasambhavaḥ ॥ 1-18॥

You should know that whatever takes form is unreal; that which is without form is changeless. With this teaching about reality there will be no possibility of rebirth. (1.18)

जनक उवाच ॥

janaka uvāca ॥

Janaka said:

अहो निरंजनः शान्तो बोधोऽहं प्रकृतेः परः ।

एतावन्तमहं कालं मोहेनैव विडम्बितः ॥ २-१ ॥

aho nirañjanaḥ śānto bodho'haṁ prakṛteḥ paraḥ ।  
etāvantamaḥaṁ kālaṁ mohenaiva viḍambitaḥ ॥ 2-1॥

“Ah! I’ve awakened! I am stainless and at peace, transcending nature. I’ve spent so much time duped by delusion! (2.1)

स शरीरमहो विश्वं परित्यज्य मयाधुना ।

कुतश्चित् कौशलाद् एव परमात्मा विलोक्यते ॥ २-३ ॥

sa śarīramaho viśvaṁ parityajya mayādhunā ।  
kutaścit kauśalād eva paramātmā vilokyate ॥ 2-3॥

Having now really renounced the body and the world as it appears, by some skill or another I perceive my supreme true self. (2.3)

यथा न तोयतो भिन्नास्तरंगाः फेनबुद्बुदाः ।

आत्मनो न तथा भिन्नं विश्वमात्मविनिर्गतम् ॥ २-४ ॥

yathā na toyato bhinnāstarāṅgāḥ phenabudbudāḥ ।  
ātmano na tathā bhinnam viśvamātmavinirgatam ॥ 2-4॥

Just as waves, foam, and bubbles are not different than the water which makes them up, so too is the universe not different from the self that produced it. (2.4)

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः ।

यदा प्रकाशते विश्वं तदाहं भास एव हि ॥ २-८ ॥

prakāśo me nijam rūpam nātirikto'smyaham tataḥ ।  
yadā prakāśate viśvam tadāham bhāsa eva hi ॥ 2-8॥

My essential nature is that of light; I am nothing more than that. When the universe manifests it is really I who shines forth. (2.8)

अहो अहं नमो म' एकोऽहं देहवानपि ।

क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥ २-१२ ॥

aho aham namo mahyam eko'ham dehavānapi ।  
kvacinna gantā nāgantā vyāpya viśvamavasthitaḥ ॥ 2-12॥

I am amazing! I bow down to myself, who though continually embodied remains one, who does not come or go anywhere yet continually pervades the universe. (2.12)

अहो अहं नमो म' यस्य मे नास्ति किञ्चन ।

अथवा यस्य मे सर्वं यद् वाङ्मनसगोचरम् ॥ २-१४ ॥

aho aham namo mahyam yasya me nāsti kiñcana ।  
athavā yasya me sarvaṁ yad vāṅmanasagocaram ॥ 2-14॥

I am amazing! I bow down to myself! Nothing or everything within the scope of what can be said or thought is mine. (2.14)