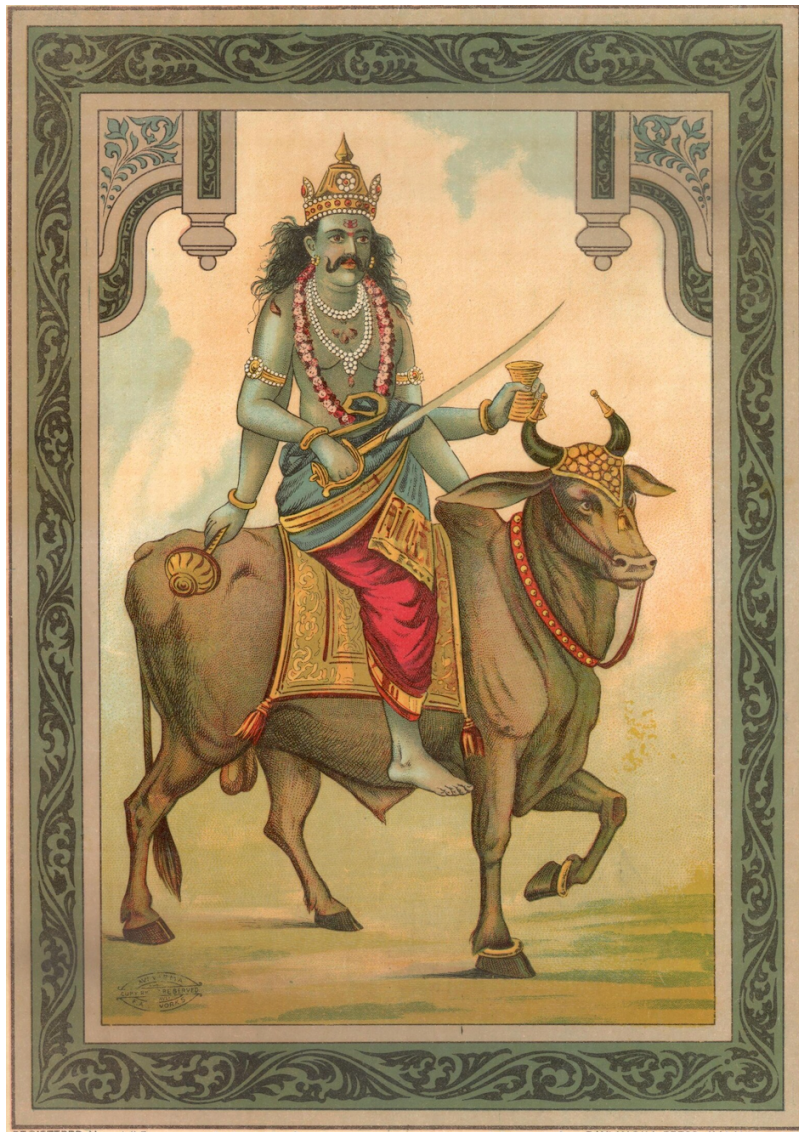


Four Translations
of the
Avadhuta Gita



MICHAEL J. HOLSHOUSER

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*All have the express written encouragement
To distribute this creation freely to any and all
Who have the eyes to see and the ears to hear
The mystery in which each and every one
Equally participates in so many ways*

Four Translations of the Avadhuta Gita

Avadhuta Gita

https://en.wikipedia.org/wiki/Avadhuta_Gita

Dattatreya

<https://en.wikipedia.org/wiki/Dattatreya>

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Song of the Ever-Free

Avadhuta Gita: The Sayings of Dattatreya

A New English Version by Bart Marshall

Introduction

The *Avadhuta Gita* is a Hindu text expounding on the non-dual philosophy of Advaita Vedanta. Authorship is attributed to Dattatreya, who some say was the teacher of Patanjali, but no historical data exists about when or where he was born or how long he lived.

The word *Avadhuta* means a liberated soul, one who has "shaken off" all worldly attachments and cares, and has attained a state of God-realization. An Avadhuta feels no need of observing any rules, either secular or religious. He seeks nothing, avoids nothing, and claims neither knowledge nor ignorance. The Avadhuta has done away with worldly concerns and standard social etiquette, at least in his or her heart. As such, they are said to be "free to roam the earth as a child."

According to Dattatreya, the free man, the Avadhuta, need not have any particular appearance, lifestyle, religion or social role. He may walk about naked or be dressed as a prince. He may appear pious or blasphemous, ascetic or hedonistic.

Swami Vivekananda, a great Advaita teacher, often quoted from the *Avadhuta Gita*. He once said, "Men like the one who wrote this Song have deeply realized. They care for nothing, feel nothing done to the body, care not for heat, cold, danger, or anything. They sit still, enjoying the bliss of Atman, and though red-hot coals burn the body, they feel them not."

Chapter One – Self

1.1

By the grace of God the Absolute,
the desire to realize one's natural state of Unity
arises the wisest of men,
and provides them refuge from all fear.

1.2

All that appears in the realm of forms is Self
and Self alone – the One Being,
the never-dying Source of Bliss.
How can I worship that which is formless,
limitless, and incapable of separation?

1.3

This universe composed of the five elements –
space, air, fire, water and earth –
is only the shimmering of a mirage within me,
the immaculate One. To whom shall I bow?

1.4

All is Self.
There is neither separation nor wholeness.
How can I say, "This exists,"
or "That does not exist"?
I am awestruck by this Great Mystery!

1.5

The essence and totality of Vedanta is this:
I am the formless, all-pervading Self –
the Absolute.
Realization of This is Intelligence.

1.6

I am God, the Self of All.
Of this there is no doubt.
My nature is boundless, changeless,
indivisible like sky –
purity itself, untouched by illusion.
Truly, truly, I am That.

1.7

Indeed, my nature is pure Intelligence.
I am infinite, immutable, deathless.
I experience neither joy or sorrow,
nor do I know to whom
these might appear to exist.

1.8

In me there is no act of mind, good or bad.
In me there is no act of body, good or bad.
In me there is no act of speech, good or bad.
I am pure transcendent Consciousness,
beyond the senses.

1.9

The mind is like space.
It seems to face in all directions.
It seems to imply a past.
It seems to encompass all.
But in Reality, it has no substance
and cannot be said to exist.

1.10

I am Self, the One and only,
untouched by space and time.
How can it be said that Self is or is not?
I am existence itself,
both manifest and unmanifest.
I am both visible and hidden.

1.11

Do you not yet understand
that it is you who are Self?
You are the eternal, self-reflecting Lord
of all that is and is not,
the ever-shining, ever-exalted Atman.
How can you continue to grieve day and night?

1.12

I abide as Self Alone, the Absolute,
the all-pervasive One.
I am both perceiver and that which is perceived.
The indivisible cannot be divided.

1.13

You were never born, nor can you ever die.
At no time have you ever had a body.
The scriptures teach this well-known truth
in many different ways: "All is Brahman."

1.14

You are That for which inside and outside
have no meaning. You are the Absolute,
existing everywhere at once and forever.

Why do you run here and there
like a hungry ghost?

1.15

Separateness and Oneness
do not exist for “you” and “me.”
There is no you. There is no me.
There is no universe.
All is Self and Self alone.

1.16

The world and body depicted by the senses
is not you. Nor do the world and body
belong to you to you, nor do you belong
to the body and world. You are the Supreme Self
in which bodies and worlds arise.
Why do you grieve in the body?
Why do you suffer in the world?

1.17

For you there is no birth or death.
For you there is no mind or memory,
no good or bad.
For you there is no bondage or liberation.
O dear child why the tears?
You and I have no form.
You and I have no name.

1.18

Dear child, why do you roam the world
like a ghost? Behold! You are Self –
that which cannot be divided.
Do not crave the world. Be happy!

1.19

You are Truth.
You do not move. You do not change.
You are the ever-free, the unshakable One.
In you there is neither attachment nor aversion.
Why do you seek objects of desire
and cause yourself to suffer?

1.20

The scriptures all say that Self
is without attributes or qualities,
that Self is clear, deathless, and without a body,
that Self exists everywhere at once, and nowhere.

Know that I am That.
Know that you are That. Never doubt it!

1.21

That which has form is not real.
That in which forms arise is eternal.
Realizing this, you are no longer
subject to birth and death.

1.22

Sages sometimes call Self the “ever-same.”
Let go of attachments,
and the ever-many mind will forget itself.

1.23

If your nature is not-Self,
how can there be Self-Realization?
If your nature is Self,
how can there be Self-Realization?
If your nature is both Self and not-Self,
how can there be Self-Realization?
If Self alone is, what is there to realize?

1.24

You are the pure, unchanging essence
of existence, free of form and death.
How can you know or not know God?

1.25

It is of Self, the Absolute, that scriptures say,
“I am Brahman,” and “Thou art That.”
Of the ego and the phenomenal world,
the scriptures say, “Not this, not this ... ”

1.26

Self contains universe. Self contains mind.
Self contains “you.” There is no one
to stand apart and contemplate Self.
There is no mechanism for contemplation.
There is nothing to contemplate.
Why do you so shamelessly think otherwise?

1.27

The Absolute cannot be known.
How can I speak of the Absolute?
God cannot be known. How can I worship God?
I am one with no other,
the only Truth, the single essence.

I am eternal, formless, solitary, endless.
Who is there to speak about and worship This?

1.28

The ego-sense is not the Truth.
I am not bound
by the twenty-four cosmic principles.
I am neither the perceiver
nor that which is perceived.
I am the singular Reality beyond all that,
beyond the furthest reaches of imagination.
How then could I know my own nature?
Can the eye see itself?

1.29

That which appears to have form and substance
cannot by its very nature be infinite or immortal,
nor can it even be said to be “real” while it lasts.
Self alone is Reality.
It does not kill, nor can it be killed.

1.30

You are the pure, formless, ever-same Reality.
You have no beginning or end.
How can you be confused about Self?
How can you hold on to delusions
about True Nature?

1.31

When a jar is broken, the jar-space it defined
is not different from infinite boundless space.
Like this, when the ego-mind lets go,
that which you are is not different
from the immaculate Self.

1.32

In Reality, there is no jar nor interior jar-space.
Neither is there an individual self
nor an individual soul.
Realize that in Brahman, the Absolute,
there is no knower, no knowledge,
no capacity to know.
In Brahman there is nothing to be known.

1.33

Realize this:
“I am That which is always and everywhere.
I am Void and that which appears in Void.

I am eternal unchanging All.”
Do not doubt this.

1.34

There are no scriptures, no worlds, no people,
no religions, no gods, no sacrificial rites.
There are no castes, no races, no births,
no deaths, no lineages or stages of life.
There is neither the path of smoke
nor the path of light.
Only the ever-same Brahman, the highest Truth,
the Supreme Reality exists.

1.35

You are One without other,
free of both the pervaded and the pervade.
Do you believe you are perceptible
by the senses? Do you believe you are beyond
the range of senses?

1.36

Some seek Unity. Most seek duality.
Neither realize Truth.
Truth is the same at all times everywhere.
Truth knows nothing of one-ness or two-ness.

1.37

Truth cannot be described.
Truth is beyond mind and words.
Truth is void of colors and is not white.
Truth is void of sound and all other attributes.
Truth is inaccessible to thought and speech.

1.38

When you realize that the body, the world,
and all the other appearances are unreal
and empty like sky, then you become Brahman.
The paradigm of duality no longer applies to you.

1.39

Personal self and Supreme Self
are not different to me.
All is emptiness, like space.
How can there be an observer of this?

1.40

What I do, what I eat, what I give,
what I give up – none of this is mine in any way.

I am clear and untouchable,
forever unborn and deathless.

1.41

Realize these truths:
The universe is formless and without substance.
The universe never changes.
The universe is existence itself,
pure and undifferentiated.
The nature of the universe is the Absolute.

1.42

Truly, you are Self, the Absolute.
There is no doubt about this.
What more do I know?
Self is imperceptible to itself,
but it is not imperceptible.
If you do not see every being and all things
as Self, you are still ignorant.

1.43

Dear child, how can there be illusion
or absence of illusion?
How can there be shadow and lack of shadow?
All is one Truth.
All is unstained emptiness, like space.

1.44

I am forever free and boundless,
no beginning, no middle, no end.
My nature is pure and spotless.
This is my sure knowledge.

1.45

This whole grand universe,
beginning with the idea of cosmic intelligence,
appears as nothing to me. Truly, all is Brahman.
How can there be an identity or stages of life?

1.46

There is only one indivisible Reality,
and I am That. I know This in every way.
The void, the universe and the five elements –
space, air, energy, water and earth –
do not exist in Reality.

1.47

Self is neither eunuch, man nor woman.

Self is not ignorance, knowledge or imagination.
Why do you ponder
whether Self is bliss or absence of bliss?

1.48

Self is not realized through the practice of yoga.
Self is not realized by destroying the mind.
Self is not realized by instructions from teachers.
There is nothing for Self to realize.
It is Truth itself.
It is itself the Illuminated One.

1.49

There is no body created by the five elements,
nor is there a state of disembodiment.
All is Self and Self alone.
How can the three states of waking, dreaming
and deep sleep be ascribed to Self?
If the three states are false,
how can there be a fourth state?

1.50

I am eternal, free, unbound.
From what could I be liberated?
I am not separate from Brahman.
I am neither the doer nor the experiencer.
I see no different between the pervader
and the pervaded.

1.51

Just as water poured into water
becomes water without distinction,
so the universe and True Nature are One to me.

1.52

Self is never bound nor liberated.
Do you think Self must either be constrained
or free from constraint?

1.53

Your True Nature is empty
and all-pervasive, like sky.
Your body and all visible things
are like water in a mirage.

1.54

I have no teacher. I have no teachings.
I have no disciples or duties,

no attributes or actions. My Nature is pure,
incorporeal and clear, like space.

1.55

You have no body. You have no mind.
You are purity itself.
Do not be afraid to say, "I am God."

1.56

O mind, why do you grieve?
Truly, you are Self. Never doubt This.
Drink, my child, the nectar
of the ocean of Oneness.

1.57

There is neither knowledge nor ignorance,
nor is there some combination
of knowledge and ignorance.
One who realizes This becomes pure intelligence,
and is forever Home.

1.58

I have no need for knowledge and reasoning,
no need for concepts like time and space,
no need for instruction from teachers,
no need for attaining Samadhi.
I am Truth itself, the one Reality.
My nature is clear and empty, like sky.

1.59

I was not born and I will never die.
I perform no actions, good or bad.
I am pure Brahman,
without qualities or attributes.
Bondage and liberation have no meaning.

1.60

God is unchanging, complete, undivided.
God pervades All.
How can you be inside or outside of God?

1.61

This whole grand Universe
of the Absolute shines forth,
undivided, unbounded, unchanging.
The concept of illusion is also illusion.
Duality and non-duality
exist only in imagination.

1.62

To both the manifest world and unmanifest
potential say, “Not this, not this ... ”
The Absolute alone exists,
free of separation and oneness.

1.63

You have no mother, no father, no spouse,
no children, no kinsmen, no acquaintances,
no friends. You are neither attached to,
nor unattached from, anything.
O mind, why do you suffer so?

1.64

O mind, there is no day or night,
no rising and setting of suns.
O wise one, why do you imagine forms
in formlessness?

1.65

Self is neither whole nor divided.
Self experiences neither joy nor grief.
Self is and is not everything and nothing.

1.66

I am neither the performer nor the witness.
I have no works, no actions, no karma –
now or formerly.
I have no body, nor am I disembodied.
How can anything be “mine” or “not mine”?

1.67

I have no faults, like passion and attachment.
There is no pain of a body –
or pain anywhere for me.
I know only This:
I am the One Self, vast and stainless as sky.

1.68

O mind, what use is your vain talk?
Everything you see is only conjecture.
I have made known to you the essence of Reality.
You are Truth itself,
boundless and clear as space.

1.69

In whatever place or manner,

or in whatever state a yogi dies,
he is absorbed into the Absolute,
just as the jar-space of a broken jar
is absorbed into limitless space.

1.70

Whether he quits the body in a holy shrine
or in the house of an untouchable,
the realized yogi – even if the body is in a coma –
becomes the Absolute, Brahman.

1.71

The realized yogi knows everything in life –
duty, wealth, family, enjoyment, freedom, desire,
and all the stationary and movable things
of the world, like trees and men – to be without
substance, and as unreal as water in a mirage.

1.72

I perform no actions, nor do I witness activity.
There is no past in which I performed actions
or witnessed activity. There is no future in which
I will perform actions or witness activity.
I know this without a shadow of a doubt.

1.73

The Advadhuta abides alone in a quiet place,
Absorbed in the perfection of Brahman.
Having transcended ego and pride, he roams
about naked, breathing in the mystery of All as Self.

1.74

Where there exists neither the three states
of consciousness, nor a fourth state
of transcendence – there one becomes Atman.
Where there is neither freedom nor bondage,
neither good nor bad, how can desire exist?

1.75

One does not become Brahman
by receiving scriptures, repeating mantras,
or practicing tantric rites.
This is the true and faithful utterance
of the Avadhuta, purified by no-thought
and absorbed in the Oneness of Being.

1.76

All is both void and full, everything and nothing.

In Brahman neither truths nor untruths exist.
The Avadhuta sings this Gita spontaneously,
from his personal experience
and his knowledge of the scriptures.

Chapter 2

2.1

When looking for a true teacher,
do not be concerned if he is young
and addicted to sensual pleasure.
Do not be concerned if he is illiterate, a servant,
or a householder. None of these things matter.
Would you cast aside a diamond
because of dust?

2.2

Do not consider scholarship to be the test
of a teacher. It matters little whether or not
a guru can recite scriptures.
The wise ones feel his essence.
A boat does not need beauty or vermilion paint
to ferry you across.

2.3

Without effort, the Supreme One encompasses
both the unmovable and the unchanging,
the manifest and the unmanifest.
It is Awareness itself, still and transparent as sky.

2.4

Without effort, the Supreme One appears
as living and inert, animate and inanimate.
How can you talk about it being this or that?
It is all things at all times all at once.

2.5

I am more subtle than primordial substance,
more primal than elements,
essences and compounds.
I am prior to notions of birth and death.
I am still, undivided, indifferent.

2.6

It is said my all-pervading formlessness
is worshipped by the gods
in undivided emptiness,
there is no difference between gods,
nor between gods and non-gods.

2.7

Illusory life does not make me doubt.
Movements of mind do not touch me.

Thoughts and volitions arise in me
like bubbles in a river,
then vanish into the pool of Unknowing.

2.8

As the qualities of softness and hardness,
sweetness and bitterness, are inseparable
from their respective objects, so do I pervade
all existence and non-existence.

2.9

As the softness, coldness or sweetness of water
is not separate from the water,
so are worldly existence and the Absolute
inseparable to me.

2.10

The Lord of the Universe is unnamable.
His subtlety is more subtle than the subtlest.
He is spotless, beyond the senses,
beyond mind and intellect.
He is Supreme.

2.11

Knowing the nature of Being to be indivisible
and unchanging, how can you believe
there is an “I”? How can there be
a “you” or “me”? How can there be a world?

2.12

True Nature is like space – truly like space.
Infinite, clear, empty, blameless, full.

2.13

Brahman walks not the earth.
It is neither carried by wind
nor submerged in water.
It does not dwell in fire.

2.14

Brahman pervades all Space.
Nothing pervades Brahman.
Brahman exists both inside and outside itself.
Brahman is complete, undivided, uninterrupted.

2.15

Brahman is subtle, invisible, without qualities.
Realization of Brahman

does not come on first hearing.
Realization comes with practice.

2.16

Realization comes through faithful practice
of yoga. When consciousness abides
with no object, dissolution happens.
The realized yogi becomes the Absolute.
His faults and merits are absorbed into All.

2.17

There is only one antidote
to the poison of worldly illusion –
the sweetness of True Nature.

2.18

Forms are visible to the eye. The formless
is imagined in mind. Brahman is neither.
It is beyond existence and non-existence.
Sometimes it is called Inner Self.

2.19

Maya and *prakriti* create and experience
the illusory universe. The offerings of experience
can be compared to a coconut.
The outer layer is the husk. Within the husk
is the pith, within the pith, the shell,
within the shell, the kernel of dense white flesh.
See to know that which is inside
the kernel of flesh. Drink the milk of Brahma.

2.20

Knowledge of appearances is false knowledge,
pertaining only to an ephemeral illusion.
Knowledge of inner truths and explanations
is a step away from ignorance,
but knowing Brahma is the only wisdom.
Brahma is the milk of the coconut.

2.21

On a full-moon night,
you see one clear and brilliant moon.
See Self like this, transparent, luminous, singular.
There is only one moon, only one Self.
Duality is an error of vision.

2.22

All perceived distinctions are defects

of your own seeing, not valid attributes
of the all-pervading One. One who realizes Truth
becomes Brahman. One who teaches Truth,
is worthy of the highest praise.

2.23

Whether he is illiterate or learned,
whoever comes to full awareness of Truth
by the grace of the Guru within,
is no longer fooled by the mirage of the world.

2.24

He who is free from animosity and attachment,
whose commitment and effort never waver,
who works for the welfare of all beings –
such a one shall realize God.

2.25

As when a jar breaks, the jar-space it defines
becomes one with infinite Space,
so when a yogi quits his body,
the ego-self it formed becomes infinite Self –
the One Awareness.

2.26

It has been said that one's final deathbed desire
determines one's next birth. This applies only
to those who live lives of worldly action.
It does not apply to realized yogis.

2.27

The destiny of those who live lives of worldly action
can be expressed in speech.
The destiny of yogis transcends expression.

2.28

Yogis follow no particular path.
They surrender self and attainment happens.

2.29

No matter where a yogi dies – whether in
a holy place or the house of an untouchable –
he becomes Supreme Self alone,
and never again enters a womb.

2.30

One who realizes Supreme Self,
which is innate, inconceivable and unborn,

is not tainted by the fulfillment of desires,
nor defiled by any evil.
He performs no actions
and is not bound by karma.
He is forever free and benevolent to all.
He lives as he likes and accumulates no stains.

2.31

One who realizes Supreme Self,
which is formless and eternal,
is beyond the realm of opposites.
He lives on with no body, no desire, no fear,
no hope, no support. Not bound by illusion,
his power is without limit or end.

2.32

One who realizes Supreme Self
finds no scriptures, no teachers, no students,
no initiations, no shaved heads,
no postures, no meditation or anything else.

2.33

One who realizes Supreme Self
finds no *sumbhavi*, *sakti*, or *anavi* initiations,
He finds no sphere of flesh, no images
or symbols, no hands, no fee, no jars or any
other thing without beginning, middle and end.

2.34

One who realizes Supreme Self becomes
that from which the universe emerges,
that by which the universe is maintained,
and that into which the universe is dissolved.
Into the still water of Self, bubbles of universe
arise, linger and disappear.

2.35

One who realizes Supreme Self
has no use for yoga postures, fixed gazing,
control of breath, or exercises of the nerve-current.
Attainment and non-attainment
are meaningless to him.

2.36

One who realizes Supreme Self
is devoid of all relative notions,
like one and many, great and small,
full and empty, all and nothing,

same and different. He is devoid of notions about knowledge, knower and knowableness, of ideas about capacity and measurement, of concepts like equality and disparity.

2.37

One who realizes Supreme Self
does so regardless of being disciplined
or undisciplined, wealthy or impoverished,
active or withdrawn, sensual or restrained.

2.38

One who realizes Supreme Self
knows beyond a shadow of doubt
that he is not the body, not the mind,
not the senses, not the ego, not intelligence –
that he is neither the subtle elements
nor the gross elements, nor is his nature
that of space.

2.39

One who realizes Supreme Self
transcends the injunctions of scriptures.
He claims neither duty or absence of duty.
Notions of separateness and oneness
do not apply to him.
Even that which the scriptures prohibit
for others, for him is permissible.

2.40

How can the guru teach that which cannot
be grasped by mind or expressed in speech?
Through the teacher who is ever-one with
Brahma, the light of Truth shines without words.

Chapter 3

3.1

How can one worship Shiva the Absolute,
which is neither personal or impersonal,
which is both omni-formed and formless,
which is beyond love and hate,
merit and fault, passion and dispassion,
attachment and non-attachment?
Shiva has no attributes to worship.
Nor are there attributes it lacks.

3.2

Shiva the Absolute is devoid of colors
and is not white. It recognizes no diversity
and harbors no doubt.
It is not bound by cause and effect,
nor is it subject to imagination.
O dear friend, I am Shiva the Absolute!
Who is there to bow to solitary Self?

3.3

I am not the origin, nor am I the originator.
I am the ever-shining sun,
that which never is not.
I am not clouded nor clear,
bright nor dark, rooted nor rootless.
I am the ever-shining sun,
that which never is not.
I am Love-Truth-Awareness, boundless as sky.

3.4

How can I say the indifferent One has desires?
How can I say the ever-free Self has attachments?
How can I say the void Absolute has substance?
How can I say the perceivable All
does or does not have reality?
I am Love-Truth-Awareness, boundless as sky.

3.5

How can I describe That which is beyond duality
and non-duality? What is there to talk about?
How can I say That which is beyond existence and non-existence is or is not eternal?
All is Unknowing. All is Mystery.
I am Love-Truth-Awareness, boundless as sky.

3.6

Atman is neither gross nor subtle.
It has no highs or lows.
Atman neither appears nor disappears.
It has no beginning, no middle, no end.
This is the Absolute Truth of Reality.
I am Love-Truth-Awareness, boundless as sky.

3.7

Realize that sense-objects
are without substance, like space.
So are the sense organs that perceive them.
Realize that the Atman is beyond the bondage
of appearances, beyond even liberation from it.
Never doubt this. I am Love-Truth-Awareness,
boundless as sky.

3.8

Dear one, I am not hidden or difficult to comprehend.
I am not inscrutable or inaccessible.
I am Here, available for Seeing!
I am Love-Truth-Awareness, boundless as sky.

3.9

I have no karma.
I am the fire in which all karma is consumed.
I have no sorrow.
I am the fire in which all sorrow is consumed.
I have no body.
I am the fire in which all bodies –
gross, subtle and causal – are consumed.
I am Love-Truth-Awareness, boundless as sky.

3.10

I have no sin.
I am the fire that burns the sins of the sinless.
I have no attributes.
I am the fire in which attributes disappear.
I have no limitations. I am the fire
in which bondage and freedom evaporate.
I am Love-Truth-Awareness, boundless as sky.

3.11

Dear one, mind is not absent from me,
nor can I be said to have them.
I am not devoid of thoughts and feelings,
nor can I be said to have them.
I am not separate from existence,

nor can I be said to exist.
I am Love-Truth-Awareness, boundless as sky.

3.12

I am beyond illusion.
I cannot even imagine a state of delusion.
I am beyond joy and sorrow.
I do not know them at all.
I have no desire or greed.
There is nothing I lack or want.
I am Love-Truth-Awareness, boundless as sky.

3.13

The creeper vine of worldly life
does not entangle me.
The vast array of pleasures and contentments
do not tempt me.
The bondage of ignorance does not ensnare me.
I am Love-Truth-Awareness, boundless as sky.

3.14

The entire expanse of worldly passions
causes no ripple in Me.
The entire expanse of worldly sorrows
causes no ripple in Me.
The entire expanse of worldly goodness
causes no ripple in Me.
I am Love-Truth-Awareness, boundless as sky.

3.15

I am not the source of actions
resulting in misery and regret,
nor am I the ego-mind
that suffers misery and regret.
Even that which causes the ego-mind to arise
is not me.
I am Love-Truth-Awareness, boundless as sky.

3.16

I am the death of movement
in the unmoving One.
I neither think nor decide, nor am I indecisive.
I am the death of sleep and wakefulness.
I am neither good nor evil, moving nor still,
substantial nor ephemeral.
I am Love-Truth-Awareness, boundless as sky.

3.17

I cannot be known, nor can I know.
I am not the way of knowing.
I am invisible to the mind,
imperceptible to the senses,
unapproachable through words.
How can I transmit This to you?
I am Love-Truth-Awareness, boundless as sky.

3.18

I am the Supreme Reality,
forever whole and undivided.
I have no inside or outside,
nor any other imaginings of duality.
Before anything was, I Am. I never am not.
I am Love-Truth-Awareness, boundless as sky.

3.19

I am the Supreme Reality, devoid of passion,
jealousy, hatred, and all the other trappings of body,
mind and gods. Though I contain the miseries
and sufferings of the imaginary world,
I am not touched by them.
I am Love-Truth-Awareness, boundless as sky.

3.20

I am the Supreme Reality.
In a realm where the three states
of consciousness do not apply,
how can there be a fourth state of transcendence?
In a realm with no center or edges,
how can there be up or down,
north or south, east or west?
In a realm without beginning, middle or end,
how can there be past, present or future?
I am Love-Truth-Awareness, boundless as sky.

3.21

In Self, there are no divisions or separate objects,
neither massive or minute.
There is no difference between long and short,
wide and narrow, angular or round.
I am Love-Truth-Awareness, boundless as sky.

3.22

I have no father, no mother, no children,
no kinsmen. I was never born and cannot die.
I never had a mind.
I am forever tranquil and untroubled.

3.23

My nature is clear and infinite,
beyond ideas of purity and stain.
I am indefinable, unattached, unknowable.
I am Love-Truth-Awareness, boundless as sky.

3.24

If I am the undivided One – and I am –
how can there be Brahma and all the many gods?
How can there be residents of heaven and earth?
How can there be heaven and earth?
I am Love-Truth-Awareness, boundless as sky.

3.25

I am Supreme Reality.
How can I say I am “this,” or “not this,”
or neither or both. I am beyond all that.
How can I say I am time-bound or eternal?
How can I say I have a body
or do not have a body? I am beyond all that.
I am Love-Truth-Awareness, boundless as sky.

3.26

I perform no actions, yet my activity is endless.
I have no attachments, yet I love all things.
I have no body, yet I enjoy endless pleasure.
I am Love-Truth-Awareness, boundless as sky.

3.27

The phenomenal stage-play of Maya
does not disturb me.
Deceit and arrogance do not disturb me.
Tyranny and evil do not affect me.
Truth and untruth are the same to me.
I am Love-Truth-Awareness, boundless as sky.

3.28

Divisions of time like morning and twilight
do not exist in me.
I am ever-present,
and not contained by time.
I have no knowledge to impart,
but I am not deaf or mute.
I am free of ignorance,
but know the ways of thought.
I am Love-Truth-Awareness, boundless as sky.

3.29

I am not a master, nor do I have a master.
I am unperplexed. I am beyond mind
and no-mind, forever undisturbed.
I am beyond all dualities – truly unshakable.
I am Love-Truth-Awareness, boundless as sky.

3.30

How can I say, “This is a forest,”
or “This is a temple”?
How can I say something is proven or doubtful?
I am motionless, all-pervading, indifferent.
I am Love-Truth-Awareness, boundless as sky.

3.31

I am not alive, nor am I lifeless.
Not bound by such dualities, I light eternity.
I have no origin, nor does anything originate from me.
Not bound by such dualities, I light eternity.
I am Love-Truth-Awareness, boundless as sky.

3.32

Not bound by birth and death, I light eternity.
Not trapped in worldly existence, I light eternity.
No subject to creation and destruction,
I light eternity.
I am Love-Truth-Awareness, boundless as sky.

3.33

You are Self. You have no name or form,
nor even an allusion to them.
You are no-thing,
and have no substance whatsoever.
O shameless mind,
how can you continuously complain?
I am Love-Truth-Awareness, boundless as sky.

3.34

Dear heart, why do you weep?
In you there is no old age and death.
In you there is no birth and misery.
Dear heart, why do you weep?
In you, Changeless One,
nothing is never not perfect.
I am Love-Truth-Awareness, boundless as sky.

3.35

Dear heart, why do you weep?

For in you there is no form or emptiness.
Dear heart, why do you weep?
For you there is no deformity or beauty,
no aging, no passing of time.
I am Love-Truth-Awareness, boundless as sky.

3.36

Dear heart, why do you weep?
You have no age.
Dear heart, why do you weep?
You have no mind.
Dear heart, why do you weep?
You have no senses.
I am Love-Truth-Awareness, boundless as sky.

3.37

Dear heart, why do you weep?
You have no lust.
Dear heart, why do you weep?
You have no greed.
Dear heart, why do you weep?
You have no illusion.
I am Love-Truth-Awareness, boundless as sky.

3.38

Why do you desire wealth?
You have no property to secure.
Why do you desire wealth?
You have no wife to support.
Why do you desire wealth?
You have no capacity to possess.
I am Love-Truth-Awareness, boundless as sky.

3.39

The created world of illusion
is not my doing nor yours.
It belongs to the shameless mind.
There are no different things
in That which you truly are

3.40

In Self there is not one iota of attachment
or non-attachment, not one iota of passion
or dispassion, not one iota of desire.
I am Love-Truth-Awareness, boundless as sky.

3.41

In Self there is no observer or observing,
nor are there objects of observation.
In Self there is no inside or out,
no space, no matter, no time.
In Self there is no Samadhi.
I am Love-Truth-Awareness, boundless as sky.

3.42

I have conveyed to you the essence of Truth.
There is no you. There is no me.
There is no great being, guru or disciple.
Supreme Reality is astoundingly simple,
and absolutely spontaneous.
I am Love-Truth-Awareness, boundless as sky.

3.43

If the Supreme One alone exists,
clear and empty like sky,
how can there be a higher supreme one?
If it is Ultimate Truth itself
that is all-pervading like space,
how can there be a superior ultimate truth?
How can you hope to find it
through knowledge and intuition?

3.44

Realize undifferentiated Awareness,
which is void of fire, which has no air,
earth or water.
Realize undifferentiated Awareness,
which is stiller than still, which is vast
and endless as space.

3.45

I am not formless, nor do I lack form.
I am neither beautiful nor ugly, pure nor impure.
My Nature is mine alone.

3.46

Renounce the world! Renounce renunciation!
Renounce non-renunciation!
Surrender the poison of ego-ideas
about shunning or accepting Maya.
You are Self – immaculate, immutable, immortal.

Chapter 4

4.1

Brahman cannot be invoked or banished.
Brahman is formless, without source or seed.
What is this offering of flowers and leaves?
What is this meditation and chanting of mantras?
Are you enticing that which is beyond duality
and non-duality?

4.2

Brahman is not only free of ideas
about bondage and liberation, free of ideas
about immaculateness and stain,
free of ideas about unity and separateness –
Brahman is Ever-Free.

4.3

Some say the world is real.
Others say it is not reality.
I have no doubts or cares about either.
I am before and beyond such notions.
My nature is Absolute Freedom.

4.4

Stained or unstained, divided or whole,
different or same ...
I am before and beyond such notions.
My nature is Absolute Freedom.

4.5

Concepts like ignorance and intelligence
do not occur to me. I am never conscious
of knowing Self. How can I say, “I am Awake,”
or “I am not Awake”?
I am before and beyond such notions.
My nature is Absolute Freedom.

4.6

Self is not virtuous or sinful, not bound or free.
Self is not unity or separateness.
I am before and beyond such notions –
my nature is Absolute Freedom.

4.7

I have no friends or enemies. I have no ideas
about superior and inferior, nor about neutrality.
How can I say, “This is good,” or “This is evil”?

I am before and beyond such notions –
my nature is Absolute Freedom.

4.8

I am not the object of worship,
nor am I the devotee.
I have no teachings or practices to offer.
What can be said about No-Thing?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.9

There is not Here that pervades
or is pervaded. There is nothing Here
that is homeless or has home.
How can I say I am fullness or emptiness?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.10

Self has no cause, and causes no effect.
It does not understand
and cannot be understood.
How can I speak of it as being
perceptible or imperceptible?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.11

Self knows nothing and is not knowable.
Self does not divide or destroy,
nor can Self be divided or destroyed.
Dear child, how can I speak of Self
as having past or future?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.12

I have no senses, no mind,
no intellect, no knowledge.
I am neither with or without a body.
How can I speak about desire and dispassion?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.13

Self is not separate or superior.
It is forever whole and equal to itself.

How can I speak about difference
and sameness in Brahman?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.14

Discipline and self-restraint never occur to me,
nor do religious austerities and practices.
I have no senses to control or conquer.
How can I speak about triumph and defeat?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.15

I have no form, nor am I formless.
I have no beginning, no duration, no end.
Dear friend, how can I say I am strong or weak?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.16

Death and deathlessness,
poison and nectar, good and evil –
dear child, these do not arise in me.
How can I say I am pure or impure?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.17

I have never dreamed or awakened.
I do not meditate, practice devotions,
or do yoga postures.
For me there is no day or night, misery or bliss.
How can I speak about deep sleep
and transcendence?

4.18

Know that I am All and I am free of All.
Know that Maya is not of me,
nor is the absence of Maya.
How can I speak about
prescribed religious disciplines?
I am before and beyond such notions –
my nature is Absolute Freedom ...
I am before and beyond such notions –
my nature is Absolute Freedom.

4.19

Know that I am forever Brahman.
Know that I am forever unbound by concepts
like attainment and failure.
How can I speak about unity and ignorance?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.20

I am neither learned nor illiterate,
neither inarticulate nor eloquent.
I am free of silence and the absence of silence.
How can I speak about reason and doubt?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.21

I have no mother, no father, no family, no caste.
I know nothing of birth and death.
How can I speak about affection and loss?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.22

I am the ever-rising sun. Never am I not.
My effulgence is neither light nor dark,
nor the absence of light or darkness.
How can religious devotions apply to me?
I am before and beyond such notions –
my nature is Absolute Freedom.

4.23

Realize for certain that I am without origin.
Realize for certain that I am without division.
Realize for certain that I am
without the stain of Maya.
I am before and beyond such notions –
my nature is Absolute Freedom.

4.24

The wise ones give up on devotions and practices.
They give up all activity, bad and good,
and drink only the nectar of renunciation.
I am before and beyond such notions –
my nature is Absolute Freedom.

4.25

Where knowing cannot go,
how can there be knowledge?

Supremely pure and free,
absorbed in infinite bliss,
the Avadhuta spontaneously sings the song
of the Absolute Reality.

Chapter 5

5.1

The utterance “OM” is pure and all-pervasive
like sky, free of concepts and connotations.
It carries no ideas of high and low,
absolute and relative.
Some say it is the sound of Brahman.
When Brahman is realized as Self,
the manifested universe and the unmanifested
void are seen as the same.
What use then is the utterance “OM.”

5.2

The scriptures have declared, “Thou art That”
and revealed you true nature is Brahman.
You are devoid of all attributes and obstructions.
You are the same as Everything.
You are the only One.
Knowing Self to be All,
why does your mind choose to suffer?

5.3

You have no height or breadth or depth.
You have no inside or out. You are without number but are not the multitudes.
To say you are the One is one too many.
Knowing Self to be All,
why does your mind choose to suffer?

5.4

Brahman cannot be realized
by following prescribed rules.
Brahman cannot be realized
by performing religious rituals.
Brahman cannot be realized
by reasoning or examination.
Brahman cannot be realized
by chanting euphoric sounds.
There is no cause and effect
between action and Realization.
Knowing Self to be All,
why does your mind choose to suffer?

5.5

Samadhi is not the confluence
of ego-self and emptiness.
Samadhi is not the union
of consciousness and space.

Samadhi is not the meeting point
of time and absence of time.
Knowing Self to be All,
why does your mind choose to suffer?

5.6

In Brahman there is no jar,
nor is there space inside the jar.
There is no body, nor is there a soul
indwelling the body.
There is no such thing as cause and effect.
Knowing Self to be All,
why does your mind choose to suffer?

5.7

In the endless freedom of all-pervasive Brahman,
there are no concepts like short and long,
round and angular. Knowing Self to be All,
why does your mind choose to suffer?

5.8

Brahman is neither manifest nor void,
neither pure nor impure,
neither clear nor the nature of smoke.
Brahman is not everything, not nothing,
not either, not both. Knowing Self to be All,
why does your mind choose to suffer?

5.9

In Brahman there is no difference
between same and different.
There is no distinction
between outside and inside,
nor is there a meeting ground of opposites.
Brahman has no enemies or friends,
and is equal to All. Knowing Self to be All,
why does your mind choose to suffer?

5.10

In Brahman there are no names
like teacher and disciple, animate or inanimate,
living and dead. There is only unending freedom
in the infinite vastness of Self.
Knowing Self to be All,
why does your mind choose to suffer?

5.11

Brahman has no form or body, nor is it formless.

Brahman exists without evolution.
It never begins or ends.
In Brahman there is no possibility
of separateness, nor of unity.
Knowing Self to be All,
why does your mind choose to suffer?

5.12

In Brahman, concepts like good and evil
do not exist, nor do concepts like birth,
living and dying.
There is only immaculate pure Being,
empty and infinite, like space.
Knowing Self to be All,
why does your mind choose to suffer?

5.13

Being has no thoughts, no feelings,
no knowledge, no knowing.
It desires nothing and wants for nothing.
It both does and does not exist.
It is spontaneous potentiality –
the ever-pure, ever-free source and seed.
Knowing Self to be All,
why does your mind choose to suffer?

5.14

Being is Truth, Truth is Being.
It is not sullied by ideas about reality
and unreality, unity and separateness.
It both is and is not One.
Knowing Self to be All,
why does your mind choose to suffer?

5.15

Being is Supreme.
Its home is infinity, its family is all things.
Ideas about bondage and liberation,
ignorance and wisdom, do not occur Here.
Knowing Self to be All,
why does your mind choose to suffer?

5.16

This universe of ever-changing phenomena
is illusory, unreal. That which is forever
changeless is Reality. This world of names
and definitions is illusory, untrue.
That which is forever nameless

and undefinable is Truth. Knowing Self to be All,
why does your mind choose to suffer?

5.17

There is only one Soul.
It pervades everywhere forever.
There is only one Life.
It lives all beings and things.
Knowing Self to be All,
why does your mind choose to suffer?

5.18

To see difference
in That which is undifferentiated is ignorance.
To imagine changes
in That which never moves is senseless.
Here, there is only the infinite stillness
of pure awareness. Knowing Self to be All,
why does your mind choose to suffer?

5.19

In Brahman there are no states –
no state of bondage, no state of liberation,
no state of virtue, no state of sin,
no state of wholeness, no state of emptiness.
Knowing Self to be All,
why does your mind choose to suffer?

5.20

Being is not subject to notions
like cause and effect, color and no-color,
caste and no-caste, unity and separateness.
Knowing Self to be All,
why does your mind choose to suffer?

5.21

Self is omnipresent. Self indwells all beings
and things, though they are all without reality
and do not indwell Self. Self is limitless
pure awareness, ever-free, ever-still.
Knowing Self to be All,
why does your mind choose to suffer?

5.22

Brahman is Everything everywhere forever.
Brahman is No-Thing nowhere now.
It is pervasive and absent, immutable
and ephemeral, pure and manifest.

There is no day or night. Knowing Self to be All,
why does your mind choose to suffer?

5.23

Bondage and liberation, unity and separation,
reasoning and intuition –
the concept of opposites does not hold sway
in Brahman. Knowing Self to be All,
why does your mind choose to suffer?

5.24

Time and its divisions, like morning
and evening, are denied.
Atoms and sub-particles are denied.
The primordial elements of earth, air,
space, water and fire, are denied.
Ultimate reality cannot be denied.
It is Truth pure and simple.
Knowing Self to be All,
why does your mind choose to suffer?

5.25

Self has no body or form,
nor does it lack a body or form.
Self has no different states,
like waking, dreaming and sleeping.
Self is forever nameless and observes no rules.
Knowing Self to be All,
why does your mind choose to suffer?

5.26

Self is clear and vast like space.
Self pervades and transcends universe.
Self is always and everywhere the same.
Self is beyond reality, non-reality,
and everything that changes.
Knowing Self to be All,
why does your mind choose to suffer?

5.27

Self is indifferent to virtue and vice,
wealth and poverty, desire and aversion,
substance and insubstantiality.
Knowing Self to be All,
why does your mind choose to suffer?

5.28

Self knows nothing of grief and joy,

pleasure and pain. Self does not distinguish
between teacher and disciple.
Knowing Self to be All,
why does your mind choose to suffer?

5.29

Self never moves but is not immovable.
Self does not give birth to reality and illusion.
Self is not strong or weak,
homogenous or diverse. Knowing Self to be All,
why does your mind choose to suffer?

5.30

Self is the quintessence
of all elemental principles.
Activities in the phenomenal world are not real.
There is no division in Self.
Knowing Self to be All,
why does your mind choose to suffer?

5.31

As the scriptures have said,
the unmanifested world of earth, people,
universe and so on, is like water in a mirage.
Truly, Brahman alone exists,
all-pervasive and never-ending.
Knowing Self to be All,
why does your mind choose to suffer?

5.32

Where knowing cannot go,
how can there be knowledge?
Supremely pure and free,
absorbed in infinite bliss,
the Avadhuta spontaneously sings
the song of Absolute Reality.

Chapter 6

6.1

As the scriptures have said in many ways,
the manifested world of earth, people,
universe and so on, is like water in a mirage.
Self alone exists!
Limitless, eternal, all-encompassing.
To what can it be compared? And by whom?

6.2

In Self there is neither division nor unity,
neither action nor stillness.
Self alone exists!
Limitless, eternal, all-encompassing.
Who is there to perform
austerities and offer sacrifices?

6.3

Self is eternal and omnipresent,
undivided, all-pervasive,
and without any dimension whatsoever.
Self is One. Self is Absolute.
Thoughts and words cannot touch it.

6.4

In Self there is no night or day,
no rising or setting of suns.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be sun and moon
and fire to illuminate it?

6.5

In Self there are no concepts
like action and inaction, thought and no-thought,
desire and no-desire. Self alone exists!
Limitless, eternal, all-encompassing.
How can there be notions of with and without?

6.6

Self has no essence, nor does it lack essence.
It is neither full nor empty, void nor manifested.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be such as
first and last, or is and is not?

6.7

In Self there are no differences,
nor is there non-difference. There is no knower,
no knowing, no thing to be known.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be a third state of consciousness?
Or a fourth?

6.8

All teachings are false.
All that is not taught is false.
What seems to be known is false.
Self alone exists! Limitless, eternal,
all-encompassing. How can there be senses,
intellect, mind and objects?

6.9

Space and air are not real.
Earth and fire are not real.
Clouds and water are not real.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be sky and oceans?

6.10

In Self there are no worlds or hells or heavens,
no imaginary gods. Self alone exists!
Limitless, eternal, all-encompassing.
How can there be notions of good and evil?

6.11

In Self there is no death or immortality,
no action or inaction. Self alone exists!
Limitless, eternal, all-encompassing.
How could there be a *coming from* or *going to*?

6.12

There is no difference
between matter and consciousness.
There is no such thing as *cause and effect*.
Self alone exists!
Limitless, eternal, all-encompassing.
How can you speak of Self and not-Self?

6.13

There are no *gunas*, no stages of life.
Self alone exists!

Limitless, eternal, all-encompassing.
How can there be infancy, youth or old age?

6.14

In Self there are no castes or stages,
no such thing as *agent* and *change*.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be the perishable
and the imperishable?

6.15

The destroyed and the undestroyed
are both unreal. The devourer and the devoured
are false. The creator and the created are One.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be ideas of destruction
or permanence?

6.16

In Self there is no man or beast,
no woman or eunuch, no husband, wife or child.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be vessels of pleasure and pain?

6.17

Self is absent of grief or sorrow,
absent of delusion or doubt.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be notions of *I* and *mine*?

6.18

Self is absent of ideas about vice and virtue,
or ideas about freedom and bondage.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be sorrow or unhappiness?

6.19

There is no difference between
the sacrificial rite and the performer of the rite.
There is no difference between
the objects of the rite and the sacrificial fire.
Self alone exists!
Limitless, eternal, all-encompassing.

How can there be actions and results of actions?

6.20

In Self there is no sorrow or joy,
no pride or humility. Self alone exists!
Limitless, eternal, all-encompassing.
How can there be passion or dispassion?

6.21

In Self there is neither illusion nor absence
of illusion. There is no greed or generosity.
Self alone exists!
Limitless, eternal, all-encompassing.
How can there be discrimination
or non-discrimination?

6.22

There is no *you* nor I.
Stories about caste and family and race are lies.
I am the Absolute, the One Reality.
To what should I offer my devotion?

6.23

Concepts of teacher and disciple are absent.
There is no difference between
instruction and reflection.
I am the Absolute, the One Reality.
To what should I offer my devotion?

6.24

There is no imagining of separate bodies,
nor illusory worlds.
Uncertainty and certainty are both unreal.
I am the Absolute, the One Reality.
To what should I offer my devotion?

6.25

Passion and dispassion are absent.
I am spotless, immovable, immaculate.
I am the Absolute, the One Reality.
To what should I offer my devotion?

6.26

There is no difference between
body and no-body.
The apparent actions of life are not happening.
I am the Absolute, the One Reality.
To what should I offer my devotion?

6.27

Where knowing cannot go,
how can there be knowledge?
Supremely pure and free,
absorbed in infinite bliss,
the Avadhuta spontaneously sings
the song of Absolute Reality.

Chapter 7

7.1

The Avadhuta wears castoff garments
made of rags. His path is free of virtue and vice.
He lives alone in a deserted place,
absorbed in the Oneness of being.

7.2

The mark of the Avadhuta may or may not
be visible. Beyond right and wrong,
he is nevertheless always honest.
His nature is pure Reality, immaculate Truth.
How can such a one engage in arguments
and discussions?

7.3

The Advadhuta is free of the snares of hope
and desire. He has no need of purifying acts,
and is not harnessed by rules
about acceptable behavior.
He is gloriously bereft of all things.
He has become That Which Is.

7.4

Having realized True Nature, how can the
Avadhuta say whether or not he has a body?
Whether or not he has passion or attachment?
He is Reality itself, clear and endless.
He is unbounded Truth.

7.5

In the immaculate unchanging Absolute,
is there a preference between form and formless?
Between knowledge and no-knowledge?
My form is clear and empty like the sky.
How is perception of objects possible.

7.6

Self is indivisible and boundless, like space.
Its nature is ever-pure and forever changeless.
How can there be division and separation?
How can there be bondage and liberation?
How can there be any changes whatever?

7.7

Everywhere there is one Absolute Truth,
one timeless Reality.

How can there be separation and union?
The One is the All, unceasing.
How can there be notions of loss and gain,
weakness and strength, void and substance?

7.8

Everywhere there is one Absolute Truth,
pure, empty, infinite as Space.
How can it be together or apart?
Have color or no-color? Be happy or unhappy?
Have enemies or friends?

7.9

The Avadhuta may observe the precepts of yoga
or he may not. Even so, he is called a yogi.
He may have experiences and possessions
or he may not. Even so he enjoys.
He is free of enjoyment and non-enjoyment,
therefore he enjoys. He moves about serenely,
his mind at rest in contentment.

7.10

If a practitioner of yoga believes in knowledge
and ignorance, duality and non-duality,
how can he realize Truth? How can he
be dispassionate in life? How can he enjoy
the immensity of immaculate Oneness?

7.11

Self is infinite and boundless as sky.
It is uncreated and cannot be destroyed.
It is devoid of concepts like *whole* and *divided*,
like *hold on* and *let go*.
How can there be talk of true or false,
expansion or contraction, substance or void?
Self is the eternal auspicious moment.

7.12

Unattached to life and the world,
the Avadhuta abides in Self.
He has transcended all things
and is free of birth and death.
What does it matter if he meditates or not?

7.13

The world is made by magic.
It is nothing but illusion, a mirage in the desert.
Only the Absolute Self exists.

7.14

Avadhutas do not seek wealth and enjoyment,
nor do they seek righteousness or liberation.
We are indifferent to everything!
Only seekers are concerned with ideas
about passion and dispassion,
attachment and non-attachment.

7.15

Where knowing cannot go,
how can there be knowledge?
Supremely pure and free,
absorbed in infinite bliss,
the Avadhuta spontaneously sings
the songs of Absolute Reality.

Chapter 8

8.1

Oh Brahman, by seeing you,
I have denied your omnipresence.
By contemplating you,
I have denied your formless mystery.
By praising you,
I have implied you are accessible to thought.
Forgive me for these three offences.

8.2

One who is not agitated by desires,
whose senses are controlled,
who is free of possessions,
who eats in moderation and covets nothing
in the world, who is gentle, pure,
serene and steadfast, who has taken refuge
in Absolute Self – such a one can be called a sage.

8.3

The sage is intelligent and insightful.
He honors others. He is farsighted,
courageous, capable and resolute.
He has triumphed over mind and senses,
but takes no credit. He is courteous,
compassionate, and a good friend to have.

8.4

The sage is non-violent and kind-hearted.
He is innocent, gracious, merciful, forbearing.
He sees everyone as God, and is good to all.
His soul has been released.
He is established in Truth.

8.5

The qualities of an Avadhuta, and the meaning
and essence of the syllables AH-VA-DHU-TA,
are known to teachers of Vendanta and the Vedas.

8.6

The quality of the sound “A” signifies
one who is free from the bondage of hope,
who is released from the idea of beginning,
middle and end, and who abides
in perpetual contentment.

8.7

The quality of the sound “VA” indicates
one who has uprooted all desires,
whose speech is uplifting,
and who lives always in the present moment.

8.8

The quality of the sound “DHU” signifies
one whose body is covered with dust,
whose mind is uncluttered by negative thoughts,
and who is beyond the need for meditation.

8.9

The quality of the sound “TA” indicates
one who is steadfast in Truth,
who does not suffer worries and desires,
and who is free of ignorance and egoism.

8.10

This song of the Avadhuta
has been composed in joy by Dattatreya.
Whoever realizes Self upon reading
or hearing this wisdom is freed from the cycle
of birth and death.

Om Tat Sat

Song of the Avadhut

Avadhuta Gita: The Sayings of Dattatreya

Translated by Abhayananda

Chapter One

1.

Truly, it is by the grace of God
That the knowledge of Unity arises within.
Then a man is released at last
From the great fear of life and death.

2.

All that exists in this world of forms
Is nothing but the Self, and the Self alone.
How, then, shall the Infinite worship Itself?
Shiva is one undivided Whole!

3.

The five subtle elements that combine to compose this world
Are as illusory as the water in a desert mirage;
To whom, then, shall I bow my head?
I, myself, am the stainless One!

4.

Truly, all this universe is only my Self;
It is neither divided nor undivided.
How can I even assert that it exists?
I can only view it with wonder and awe!

5.

What, then, is the heart of the highest truth,
The core of knowledge, the wisdom supreme?
It is, "I am the Self, the formless One;
By my very nature, I am pervading all."

6.

That one God who shines within everything,
Who is formless like the cloudless sky,
Is the pure, stainless, Self of all.
Without any doubt, that is who I am.

7.

I'm the infinite and immutable One;

I'm pure Consciousness, without any form.
I don't know how, or to whom,
Joy and sorrow appear in this world.

8.
I have no mental karma, either good or bad;
I have no physical karma, either good or bad.
I have no verbal karma, either good or bad. I
I'm beyond the senses; I'm the pure nectar of the knowledge of the Self.

9.
The mind is formless like the sky,
Yet it wears a million faces.
It appears as images from the past, or as worldly forms;
But it is not the supreme Self.

10.
I'm One; I'm all of this!
Yet I'm undifferentiated, beyond all forms.
How, then, do I regard the Self?
As both the Unmanifest and the manifest world.

11.
You, also, are the One! Why don't you understand?
You're the unchanging Self, the same within everyone.
You're truly illimitable; you're the all-pervading Light.
For you, how can there be any distinction between the day and the night?

12.
Understand that the Self is continuous Being,
The One within all, without any division.
The "I" is both the subject and the supreme object of meditation;
How can you see two in That which is One

13.
Neither birth nor death pertain to you;
You have never been a body.
It is well known that "All is Brahman";
The scriptures have stated this in various ways.

14.
You are That which is both inside and out;
You're Shiva; you're everything everywhere.
Why, then, are you so deluded?
Why do you run about like a frightened ghost?

15.
There's no such thing as union or separation for me

or for you.
There is no me, no you, no manifold world;
All is the Self, and the Self alone.

16.
You can't be heard, or smelled, or tasted;
You can't be seen, or sensed by touch.
Truly, you're the ultimate Reality;
Why, then, should you be troubled so?

17.
Neither birth, nor death, nor the active mind,
Nor bondage, nor liberation, affects you at all.
Why then, my dear, do you grieve in this way?
You and I have no name or form.

18.
O mind, why are you so deluded?
Why do you run about like a frightened ghost?
Become aware of the indivisible Self!
Be rid of attachment; be happy and free!

19.
Truly, you're the unchanging Essence of everything;
You're the unmoving Unity; you're boundless Freedom.
You have neither attachment nor aversion;
Why, then, do you worry and succumb to desire?

20.
All the scriptures unanimously declare
That the pure, formless, undifferentiated Reality
Is the Essence of all forms.
There is absolutely no doubt about this.

21.
All forms, understand, are only temporary manifestations;
Only the formless Essence eternally exists.
Once this truth is realized,
There's no more necessity to be reborn

22.
The one Reality is ever the same;
This is what all the wise men say.
Whether you embrace or renounce desires,
The one Consciousness remains unaffected.

23.
If you see the world as other than the Self, can that be the experience of Unity?

If you see it as the Self, can that be the experience of Unity?
If it's seen as both the Self and not the Self, can that be the experience of Unity?
The true state of freedom is to see everything as One.

24.

You are the pure Reality, always the same;
You have no body, no birth and no death.
How, then, can you say, "I know the Self"?
Or how can you say, "I don't know the Self"?

25.

The saying, "That thou art,"
Affirms the reality of your own true Self.
The saying, "Not this, not this,"
Denies the reality of the five composite elements.

26.

The Self is the identity of everyone;
You are everything, the unbroken Whole.
The thinker and the thought do not even exist!
O mind, how can you go on thinking so shamelessly!

27.

I do not know Shiva; how can I speak of Him?
I do not know Shiva; how can I worship Him?
I, myself, am Shiva, the primal Essence of all;
My nature, like the sky, remains ever the same.

28.

I am the Essence, the all-pervading Essence;
I have no form of my own.
I'm beyond the division of subject and object;
How could I possibly be an object to myself?

29.

There's no such thing as an infinite form;
The infinite Reality has no form of its own.
The one Self, the supreme Reality,
Neither creates, nor sustains, nor destroys anything.

30.

You are that pure and unchanging Essence;
You have no body, no birth, and no death.
For you, how could such a thing as delusion be?
How could delusion exist for the Self

31.

When a jar is broken, the space that was inside

Merges into the space outside.
In the same way, my mind has merged in God;
To me, there appears no duality.

32.
Truly, there's no jar, no space within;
There's no body and no soul encased.
Please understand; everything is Brahman.
There's no subject, no object, no separate parts.

33.
Everywhere, always, and in everything,
Know this: the Self alone exists.
Everything, both the Void and the manifested world,
Is nothing but my Self; of this I am certain.

34.
There are no divine scriptures, no world, no imperative religious practices;
There are no gods, no classes or races of men,
No stages of life, no superior or inferior;
There's nothing but Brahman, the supreme Reality.

35.
The subject and object are unseparated and inseparable;
That undivided One is you.
When this is so, when no "other" exists,
How could the Self be objectively perceived?

36.
Non-duality is taught by some;
Some others teach duality.
They don't understand that the all-pervading Reality
Is beyond both duality and non-duality.

37.
There is no color or sound to the one Reality;
It has no qualities at all.
How can one even think or speak of That
Which is far beyond both mind and speech?

38.
When you know all this universe of forms
To be as vacant as the sky,
Then you'll know Brahman;
Duality will forevermore cease to be.

39.
To some, the Self appears as other;

To me, the Self is I.
Like undivided space, One alone exists.
How, then, could the subject and object of meditation be two?

40.
Nothing of what I do or eat,
Or give or take,
Exists for me;
I'm Purity itself, beyond birth and death.

41.
Know that the whole of the universe is without any form.
Know that the whole of the universe is forever unchanging.
Know that the whole of the universe is unstained by its contents.
Know that the whole of the universe is of the nature of God.

42.
You are the ultimate Reality; have no doubt.
The Self is not something known by the mind;
The Self is the very one who knows!
How, then, could you think to know the Self

43.
Maya? Maya? How could that be?
A shadow? A shadow? It doesn't exist.
The Reality is One; it's everything.
It's all-pervasive; nothing else exists.

44.
I have no beginning, middle, or end;
I have never been, nor will ever be, bound.
My nature is stainless; I'm Purity itself.
This I know as a certainty.

45.
To me, neither the elemental particles
Nor the entire universe exists;
Brahman alone is everything.
Where, then, are the castes or the stages of life?

46.
I always recognize everything
As the one indivisible Reality.
That undivided One constitutes the world,
The Void, all space, and the five elements

47.
It's neither neuter, nor masculine, nor feminine.

It possesses neither intellect nor the power of thought.
How, then, can you imagine that the Self
Is either blissful or not blissful?

48.

The practice of yoga will not lead you to purity;
Silencing the mind will not lead you to purity;
The Guru's instructions will not lead you to purity;
That purity is your Essence. It's your very own Consciousness!

49.

Neither the gross body, consisting of five elements,
Nor the subtle body exists;
Everything is the Self alone.
How, then, could the fourth state or the other three states exist?

50.

I am not bound, nor am I liberated;
I'm Brahman, and nothing else.
I'm not the doer, nor am I the enjoyer;
I do not pervade anything, nor am I pervaded.

51.

If ice and water are mixed together,
There is no difference between one and the other.
It is the same with matter and spirit;
This is very clear to me.

52.

If I've never been bound,
I can never be liberated.
How could you think that the Self—
With form or without—could be bound?

53.

I know the nature of the one supreme Being;
Like space, It extends everywhere.
And all the forms that appear within It
Are like the (illusory) water of a desert mirage.

54.

I have neither Guru nor initiation;
I have no discipline, and no duty to perform.
Understand that I'm the formless sky;
I'm the self-existent Purity.

55.

You are the one Purity! You have no body.

You are not the mind; you're the supreme Reality.
"I'm the Self, the supreme Reality!"
Say this without any hesitancy.

56.
Why do you weep, O mind? Why do you cry?
Take the attitude: "I am the Self!"
O dear one, go beyond the many!
Drink the supreme nectar of Unity!

57.
You do not possess intelligence, nor do you possess ignorance;
Nor do you possess a mixture of these two.
You are, yourself, Intelligence—
An Intelligence that never ceases, never strays.

58.
I'm not attained by knowledge, or samadhi, or yoga,
Or by the passage of time, or the Guru's instructions;
I'm Consciousness Itself, the ultimate Reality.
Like the sky, though I change, I am ever the same.

59.
I have no birth, no death, and no duties;
I've never done anything, either good or bad.
I'm purely Brahman, beyond all qualities;
How could either bondage or liberation exist for me?

60.
If God is all-pervading,
Immovable, whole, without any parts,
Then there is no division in Him at all.
How, then, could He be regarded as "within" or "without"?

61.
The whole universe is shining as One,
Without any split or break, or separate parts.
The idea of "Maya" is itself the great delusion;
Duality and Non-duality are merely concepts of the mind.

62.
The world of form and the formless Void:
Neither of these exists independently.
In the One, there is neither separation nor union;
Truly, there is nothing but Shiva alone.

63.
You have no mother, or father, or brother;

You have no wife, or son, or friend.
You have no attachments or non-attachments;
How, then, do you justify this anxiety of mind?

64.
O mind, there is neither the day (of manifestation) nor the night (of dissolution);
My continuous Light neither rises nor sets.
How could a wise man sincerely believe
That the formless Existence is affected by forms?

65.
It is not undivided, nor is It divided;
It experiences neither sorrow nor joy.
It is not the universe, nor is It not the universe;
Understand that the Self is eternally One.

66.
I'm not the doer, nor am I the enjoyer;
I have no karma, either present or past.
I have no body, nor are all these bodies mine.
What could be "mine" or "not-mine" to me?

67.
In me, there is no impurity such as attachment;
There is no bodily pain for me.
Understand that I'm the Self; I'm Unity.
I'm vast as space, like the sky above.

68.
O mind, my friend, what's the good of so much speaking?
O mind, my friend, all of this has been made quite clear.
I've told you what I know to be true;
You're the ultimate Reality. You're unbounded, like space.

69.
It doesn't matter where a yogi may die;
It doesn't matter how he may die.
He becomes absorbed in the Absolute,
As the space within a jar becomes absorbed (in the outer space when the jar is destroyed).

70.
Whether he dies near a holy river,
Or in an outcaste's hut,
Whether he is conscious or unconscious at his death,
He merges into Freedom, into Unity, alone.

71.
All duties, wealth, enjoyments, liberation—

All people and objects in the world as well—
Everything, in the eyes of a yogi,
Is like the (illusory) water in a desert mirage.

72.
There is no action,
Either present, future, or past,
Which has been performed or enjoyed by me.
This I know, without any doubt.

73.
The Avadhut lives alone in an empty hut;
With a pure, even mind, he is always content.
He moves about, naked and free,
Aware that all this is only the Self.

74.
Where neither the third state (deep sleep) nor the fourth state (samadhi) exists,
Where everything is experienced as the Self alone,
Where neither righteousness nor unrighteousness exists,
Could bondage or liberation be living there?

75.
In that state where one knows nothing at all,
This versified knowledge does not even exist.
So, now, while I'm in the state of samarasa,
I, the Avadhut, have spoken of the Truth.

76.
It is meaningless to differentiate between the Void and the world-appearance;
It's pointless to speak of "the Real" and "the unreal";
One Self, unchanging, exists alone.
This is what all the scriptures declare.

Chapter Two

1.
You may be young, unlearned, and addicted to pleasures;
You may be a servant or a householder; it doesn't matter.
Does a jewel require a Guru in order to be valuable?
Or is it worthless simply because it's covered with mud?

2.
You may lack learning or literary skill;
You don't require such qualities as these.
Hold fast to the Truth, and let go of all else;
Even an unpainted boat will take you across.

3.
The Self appears as both
The animate and the inanimate world;
Yet It always remains in Its own peaceful state;
It is always pure Consciousness, as calm as the sky.

4.
Though appearing as the animate and inanimate world,
The Self remains forever One.
Where, then, is the division?
There is no duality, it is clear to me.

5.
Indeed, I am the highest Truth! I'm Shiva!
I contain the world, both subtle and gross.
I do not come, nor do I go.
I have no movement; I have no form.

6.
I'm unaffected by my component parts;
Therefore, though the gods may worship me,
In my perfect wholeness,
I recognize no distinctions such as gods.

7.
Neither doubt nor ignorance
Can cause the slightest ripple in me.
Let the modifications of the mind continue to occur;
They're merely bubbles rising to the surface of a pond.

8.
The ephemeral elements that form all things
Manifest in many different ways:
Some things appear soft, others hard;

Some things appear sweet, and others sour.

9.

The qualities of clearness, coldness, and softness
Are but qualities of water.
Likewise, matter and spirit (prakriti and purusha)
Are but qualities of the one Existence.

10.

Beyond all speech, beyond all names,
Beyond the subtlest of all subtle things;
Beyond mind, intellect, and the five senses,
The stainless Lord of the universe remains ever One.

11.

If the universal Self becomes known,
How could “I” continue to be?
How could “you”
Or the sentient and insentient world still be?

12.

The Self is said to be like the sky.
Indeed, It is like the sky;
It’s pure Consciousness, without any stain.
It is truly the all-embracing Whole.

13.

It remains unaffected,
Though It takes the form of earth, air, water and fire.
Though It takes all these forms,
It remains always the same.

14.

All infinite space is pervaded by the Self,
But nothing else pervades the Self.
It is simultaneously within and without;
It cannot be limited or divided in parts.

15.

It’s extremely subtle and cannot be seen;
It’s primary to all qualities, the yogis say.
It is the state that underlies
All other temporary states of the mind.

16.

By practicing yoga unceasingly,
Without attachment to anything,
Little by little, a yogi is freed

From all effects of the qualities (gunas).

17.

Against the dreadful poison of worldly lust,
Which deludes men's minds,
There is only one antidote:
The nectarean awareness of the independent Self.

18.

The subtle images are seen within,
And the manifold forms are seen without;
But the independent Experiencer of both
Is known by all seers as the inner Self.

19.

Experienced without, It's the universe;
Experienced within, It's the power of life.
And deep within that inner life
The real milk-of-the-coconut resides.

20.

The outer knowledge is of the coconut's husk;
The subtler knowledge is of the meat within.
And concealed within that subtle core
Is the coconut-milk of Consciousness—the Self.

21.

On a full-moon night, the moon is seen
By unhazed eyes as one, alone.
The Reality should also be seen this way;
Where two are seen, that sight's impaired.

22.

Because there is one, and only one,
The mind which perceives two is false.
He who teaches this is truly great;
He deserves a thousand accolades.

23.

A Guru gives the gift of wisdom
To both the wise and the foolish man;
But only he crosses over this ocean (of life)
Who attains the knowledge of Truth for himself.

24.

He who is free from attachment, free from hate—
Engaged in securing the good of all,
Firm in knowledge and steady of mind—

Will reach at last to the highest state.

25.

The space inside a jar merges in the space outside
When the jar is destroyed;
The yogi, when the body's destroyed,
Merges into the universal Consciousness—his own true Self.

26.

The destiny of those devoted to action
Is the result of their thought at the end of their life;
But the destiny of a yogi established in Unity
Is not determined by his thought at the end.

27.

One may express in speech
The destiny of those devoted to actions,
But the destiny of those established in yoga
Cannot be told; they go beyond speech.

28.

A yogi has no particular path;
He simply renounces imagining things.
His mind then ceases of its own accord,
And the perfect state just naturally occurs.

29.

Wherever a yogi may meet his end—
Whether beside a holy river or in an outcaste's hut—
His births are through;
He merges in Brahman.

30.

He who has realized the innate, unborn, incomprehensible Self
Never becomes stained while enjoying the fruits of his desires;
He remains always free of stain, free of karma.
The ascetic, concentrated on the Self, is never bound.

31.

He goes beyond illusion, beyond comparison, beyond form,
Beyond any support, beyond the body and its nourishment;
Beyond duality, fear, desire, and powers,
It's the Lord, the Self, the Eternal, he attains.

32.

His attainment is not the Vedas, nor initiation, nor a clean-shaven head;
It is not a Guru, or disciples, or bountiful treasures,
Or the practice of postures, or wearing of ashes;

It's the Lord, the Self, the Eternal, he attains.

33.

He does not envision the form of the great Shiva, or Shakti, or any other gods;
He does not see kundalini, or light-forms, or the feet of God;
Nor does he perceive his own soul, like a jar with its contents;
It's the Lord, the Self, the Eternal, he attains.

34.

That is the Essence from which the sentient and insentient universe is born;
It is like the ocean which gives birth to the foam on its surface.
It is That by which everything is maintained and dissolved;
It's the Lord, the Self, the Eternal, he attains.

35.

His attainment is not breath-control, or fixed-stares, or yogic-postures;
Nothing becomes learned or unlearned at all.
His attainment is not the purification of the nerves;
It's the Lord, the Self, the Eternal, he attains.

36.

He does not attain a "many" or a "One" that is separate from himself;
It is not something other, like an object with length and breadth.
It cannot be objectively proven, or compared with anything;
It's the Lord, the Self, the Eternal, he attains.

37.

He may or may not attain concentration;
He may or may not attain freedom from the senses;
He may or may not abandon all actions;
It's the Lord, the Self, the Eternal, he attains.

38.

Beyond mind, intellect, body, and sense-organs;
Beyond the subtle elements, and the five gross elements;
Beyond the sense of ego, and even the ethereal body;
It's the Lord, the Self, the Eternal, he attains.

39.

Transcending all dictates, he abides in the Self;
His mind becomes free of the thought of duality.
Neither purity, nor impurity, nor distinctions of sex,
Nor fortune, nor misfortune, has any meaning for him.

40.

If the mind and speech can't reveal the Self,
How could the Guru's teachings reveal the Self?
How could a Guru reveal with words

That Essence of existence which is self-illuminating?

Chapter Three

1.
The distinction between “with qualities” and “without qualities” does not exist in Him;
He’s beyond both attachment and non-attachment; Stainless, He’s beyond all forms.
He’s beyond both qualities and the absence of qualities; Though formless, He’s the substance of all forms.
So how can I worship that Shiva, who exists everywhere, like space!
2.
Shiva is not white or yellow; He has no color at all.
That supreme Shiva is both the cause and the effect.
Truly, I am beyond the process of thought; I’m Shiva.
Tell me, friend, how can I bow the Self unto the Self?
3.
I’m neither beginningless nor with beginning; I’m a Sun that never sets.
I’m neither concealed nor unconcealed; I’m a Sun that never sets.
I’m neither illumined nor unillumined; I’m a Sun that never sets.
I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.
4.
I’m desireless, with desire; how shall I speak of that?
I’m unattached, with attachment; how shall I speak of that?
I have no substance, and yet I have; what shall I say of that?
I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.
5.
I’m undivided, yet I’m every separate form; what shall I say of that?
I’m divided, yet I’m in everything; what shall I say of that?
I’m both eternal and non-eternal; what shall I say of that?
I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.
6.
I’m neither gross nor subtle; I neither come nor go.
I have no beginning, end, or middle; I’m neither great nor small.
I’m telling all the secrets of the supreme Reality:
I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.
7.
Know well that all sense organs are made of emptiness;
Know well that all sense-objects are, likewise, emptiness.
Know well that I’m the stainless One; I’m neither bound nor free.
I’m nectarean knowledge, unchanging bliss; I’m everywhere, like space.
8.
I’m beyond the intellect and inaccessible to the intellect; it cannot reach to me.
I’m beyond vision, and inaccessible to vision; it cannot reach to me.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

9.

I have no karma; I'm the sacrificial fire in which all karma's consumed.
I have no sorrow; I'm the sacrificial fire in which all sorrow's consumed.
I have no craving; I'm the sacrificial fire in which all craving's consumed.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

10.

Sinless, I consume all sins; I'm the sacrificial fire.
Dutiless, I consume all duties; I'm the sacrificial fire.
Boundless, I consume all bondage; I'm the sacrificial fire.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

11.

I'm beyond non-existence and beyond existence; these don't pertain to me.
I'm beyond both union and separation; these don't pertain to me.
I'm beyond both unconsciousness and consciousness; these don't pertain to me.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

12.

I'm never swayed by attraction or repulsion; I never imagine these.
I'm never swayed by happiness or grief; I never imagine these.
I'm never swayed by passion or dispassion; I never imagine these.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

13.

The clinging-vine of worldly existence cannot affect me at all.
Contentment and pleasures, however many, cannot affect me at all.
The bondage of ignorance—this world of appearance—cannot affect me at all.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

14.

The worldly turmoil produced by rajo-guna has no affect on me.
The suffering produced by tamo-guna has no affect on me.
The pleasure of righteousness produced by sattva-guna has no affect on me.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

15.

Neither troubles, nor sorrows, nor pleasures have any affect on my intellect;
Nor can the difficulties attending yoga have any affect on my mind.
Whatever may happen to stir up the ego cannot affect me at all.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

16.

I've put an end to both wavering and unwavering; I don't even imagine thought.
I've put an end to both dreaming and waking; I neither sleep nor wake.
I've put an end to animate and inanimate; I'm neither moving nor still.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

17.

I'm not the knower, nor something to be known; nor am I the cause of knowledge.

I'm beyond the realm of speech, the mind and the intellect;

How could the ultimate Reality ever be described by words?

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

18.

I'm beyond both division and non-division; I'm the absolute Reality.

Within? Without? How could I be? I'm the absolute Reality.

I was never created; I'm not an object with substance.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

19.

I'm beyond the sorrows of attachment; I'm the one Reality.

I'm beyond the sorrows of destiny; I'm the one Reality.

I'm beyond the sorrows of worldly existence; I'm the one Reality.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

20.

Since I am not the first three states of mind, how could I be the fourth (samadhi)?

Since I am not any of the three kinds of time, how could I be a fourth?

I'm the root of serenity, the primal serenity; I'm the absolute Reality.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

21.

Terms such as "long" or "short" do not apply to me.

Terms such as "broad" or "thin" do not apply to me.

Descriptions such as "angular" or "rotund" do not apply to me.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

22.

No mother, father, daughter, or son ever belonged to me.

Neither birth, death, nor the mind ever belonged to me.

I'm always unwavering, always steady; I'm the absolute Reality.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

23.

My nature is boundless, beyond such distinctions as pure and impure.

My nature is boundless, beyond such distinctions as attached or unattached.

My nature is boundless, beyond such distinctions as divided or undivided.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

24.

How could the god, Brahma, and all his attendants live there?

How could the city of heaven, with all its people, live there?

My only form is stainlessness; I'm the absolute Reality.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

25.

How may I speak of that stainless One who is both "this" and "not this"?
How may I speak of that stainless One who is the unsupported Support of all?
How may I speak of that stainless One who has no gender and yet has gender?
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

26.

I'm always the Supreme, whether I'm active or inactive.
I'm the highest bliss, beyond attachment and nonattachment.
I'm everlasting bliss, beyond both forms and formlessness.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

27.

This Maya-dream of a world has no affect on me.
The crookedness and deceit of men has no affect on me.
The truth or falsehood of men's speech has no affect on me.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

28.

I'm beyond the distinctions of night and day; I can't be split in parts.
I never wake from within myself; I'm never not-awake.
I'm never moved by thought at all; I never try to be pure.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

29.

I'm neither "the Lord," nor am I "not the Lord"; I'm the formless Self.
I'm beyond the presence or absence of the mind; I'm the formless Self.
Know well that I'm free of everything; I'm the formless Self.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

30.

I am a house that's empty; what may I say of that?
I do everything, and yet I do nothing; what may I say of that?
I'm always in the even state; I'm the formless Self.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

31.

I'm beyond being a soul or not a soul; I'm forever shining forth.
I'm beyond being a cause or not a cause; I'm forever shining forth.
I'm beyond both nirvana and bondage; I'm forever shining forth.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

32.

Unlimited by a beginning, I'm forever shining forth.
Unlimited by the continuing play, I'm forever shining forth.
Unlimited by the destruction of all, I'm forever shining forth.

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

33.

Though you may be spoken of, you have neither name nor form.
Whether you are divided or undivided, there's nothing here but you.
O mind, O shameless, wandering mind! Why do you weary yourself so?
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

34.

Why do you weep and moan, my friend? There's no old age or death for you.
Why do you weep and moan, my friend? There's no pain of birth for you.
Why do you weep and moan, my friend? You can't be touched at all.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

35.

Why do you weep and moan, my friend? You have no form of your own.
Why do you weep and moan, my friend? You cannot be deformed.
Why do you weep and moan, my friend? You can never become old.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

36.

Why do you weep and moan, my friend? You can never lose your youth.
Why do you weep and moan, my friend? You can never lose your mind.
Why do you weep and moan, my friend? You have no organs of sense.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

37.

Why do you weep and moan, my friend? You can't be touched by lust.
Why do you weep and moan, my friend? You can't be touched by greed.
Why do you weep and moan, my friend? You can't be touched by infatuation.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

38.

How can you hanker after wealth? You have no property to support.
How can you hanker after wealth? You have no wife to feed.
How can you hanker after wealth? Nothing can be your own.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

39.

You and I are not attached to this world of ephemeral forms;
It is only the shameless mind which divides the One in parts.
Division and non-division are the same to you and me;
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

40.

Your nature does not contain even a little of dispassion;
Your nature does not contain even a little of passions either.
Your nature does not contain even a little of desire;

I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

41.

There's no object of worship in your heart or in the state of samadhi;
There's no object of worship in your heart or in the objective world.
There's no object of worship in your heart; I'm beyond both place and time.
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

42.

I've told you all that constitutes the very core of Truth;
There's no you, no me, no superior being, no disciple, and no Guru.
The nature of the supreme Reality is self-evident and simple;
I'm nectarean knowledge, unchanging bliss; I'm everywhere, like space.

43.

How could the supreme Reality be of the nature of bliss?
How could the supreme Reality be of the nature of blisslessness?
How could the supreme Reality possess either knowledge or ignorance?
If the supreme I am is the one Existence, It's everywhere, like space.

44.

Understand that It's neither fire nor air; Realize the One!
Understand that It's neither earth nor water; Realize the One!
Understand that It neither comes nor goes; Realize the One!
Understand that It's like space, pervading everywhere; Realize the One!

45.

My nature is neither emptiness nor fullness.
My nature is neither pure nor impure.
I'm neither with form nor without form.
I'm the supreme Reality; my nature is uniquely my own.

46.

Renounce, renounce the world of appearance;
Then renounce renunciation as well.
But, whether you renounce or do not renounce,
Enjoy the nectar of your natural state.

Chapter Four

1.
Where is the need to make offerings or prostrations?
Or to practice worship with flowers and leaves?
Why practice meditation and the repetition of mantras?
The worshipper and Shiva are one and the same.
2.
I'm not only free of bondage and liberation;
I'm not only free of purity and impurity;
I'm not only free of union and separation;
I'm Freedom itself; I'm everywhere, like space.
3.
Some say, "The phenomenal world is real";
Others say, "The world is unreal."
Such arguments as these have no meaning to me;
My nature is Freedom; there's no maya to me.
4.
I have no faults, nor am I faultless.
I have no beginning, nor am I beginningless.
I'm not undivided, nor am I divided.
My nature is Freedom; there's no maya to me.
5.
In me, ignorance and knowledge never arise;
I never allow myself to experience those states.
How, then, could I speak of not knowing or knowing?
My nature is Freedom; there's no maya to me.
6.
I'm not bound to righteousness; I'm not bound to sin.
I'm neither bound to bondage, nor to liberation;
Neither of these affects me at all.
My nature is Freedom; there's no maya to me.
7.
"Inferior" and "superior" have no meaning to me.
I have no enemies, nor have I any friends;
How, then, could I speak of "the good" or "the evil"?
My nature is Freedom; there's no maya to me.
8.
I'm neither the worshipper nor the object of worship.
I give no words of instruction, nor do I perform any actions.
My nature is Consciousness; how, then, could I speak?

My nature is Freedom; there's no maya to me.

9.

There's nothing that pervades, and nothing that's pervaded;
There is neither manifestation nor de-manifestation.
How, then, could I speak of "the Void" or its opposite?
My nature is Freedom; there's no maya to me.

10.

Truly, I am neither a perceiver nor an object of perception;
I am not a cause, nor am I an effect.
How, then, shall I say that I'm "the knower" or "the known"?
My nature is Freedom; there's no maya to me.

11.

There's no superimposer and nothing superimposed;
I am neither "the knower" nor "the object of knowledge."
How, then, could I speak of creation or dissolution?
My nature is Freedom; there's no maya to me.

12.

I have no body, nor am I without bodies;
I have neither intellect, nor mind, nor senses.
How, then, could I speak of attraction or repulsion?
My nature is Freedom; there's no maya to me.

13.

One can't even speak of something separate from the Self;
One cannot speak of what doesn't exist.
How, then, can I speak, friend, of "similar" or "dissimilar"?
My nature is Freedom; there's no maya to me.

14.

I'm neither free of, nor bound by, the senses;
I follow no rules of "should" or "shouldn't."
How, then, can I speak, friend, of "success" or of "failure"?
My nature is Freedom; there's no maya to me.

15.

I've never been either formless or with form;
I've never had a beginning, middle, or end.
How, then, can I speak, friend, of "youth" or of "old-age"?
My nature is Freedom; there's no maya to me.

16.

I've never experienced death or deathlessness, nor evil or good;
None of these opposites exist in me, my child.
How, then, can I speak of "impurity" or "purity"?

My nature is Freedom; there's no maya to me.

17.

I never experience sleeping, waking, or the deep yogic trance;

To me, there is neither night-time nor day.

How, then, can I speak of the four states of the mind?

My nature is Freedom; there's no maya to me.

18.

Know well that I'm unaffected by the appearance or disappearance of the world;

To me, there is neither maya nor its absence.

How, then, can I speak of the performance of right actions?

My nature is Freedom; there's no maya to me.

19.

Know well that, in samadhi, all things are One;

Know also that I'm unaffected by the attainment or non-attainment of samadhi.

How, then, can I speak of union or separation?

My nature is Freedom; there's no maya to me.

20.

I'm not unlearned, nor am I learned;

I don't remain silent, nor do I say anything.

How, then, can I speak of true or false doctrines?

My nature is Freedom; there's no maya to me.

21.

I have no father or mother; I have no family or caste;

I've never known birth, and I've never known death.

How, then, can I speak of affection or attachment?

My nature is Freedom; there's no maya to me.

22.

My awareness of the Self is constant; I never abandon it;

So I'm never affected by darkness or light.

How, then, can I speak of my morning or evening prayers?

My nature is Freedom; there's no maya to me.

23.

Know, without any doubt, that I'm limitless.

Know, without any doubt, that I'm changeless.

Know, without any doubt, that no stains can touch me.

My nature is Freedom; there's no maya to me.

24.

Those who possess strong determination renounce meditation;

They renounce all their good works as well as their bad.

The nectar of renunciation they drink to their fill.

My nature is Freedom; there's no maya to me.

25.

In that state where one knows nothing at all,
This versified knowledge doesn't even exist.
So, now, while I'm in the state of samarasa,
I, the Avadhut, have spoken of the supreme Absolute.

Chapter Five

1.
AUM pervades everything, equally, like space;
Within It, there are no distinctions such as “high” and “low.”
The formless Unmanifest manifests as form;
How else could the Imperishable show forth Its Light?
2.
“Thou art That,” the scriptures proclaim;
“Thou art That,” one’s own Self affirms.
You are beyond all diversification, the same Self in all.
Why lament, then, O mind? I’m the same Self in all.
3.
Beyond “high” and “low,” I’m the same Self in all.
Beyond “inner” and “outer,” I’m the same Self in all.
If there is only the One, I’m the same Self in all;
Why lament, then, O mind? I’m the same Self in all.
4.
There’s no real distinction between the Imaginer and the imagination;
There’s no real distinction between the Cause and Its effect.
A poem and its words are one and the same;
Why lament, then, O mind? I’m the same Self in all.
5.
There’s no knowledge and no ignorance in the experience of Unity;
There’s no near and no far in the experience of Unity;
There’s no time and no eternity in the experience of Unity;
Why lament, then, O mind? I’m the same Self in all.
6.
There’s no space in the jar, or even a jar;
There’s no container of the soul, or even a soul.
There’s no separation between Cause and effect;
Why lament, then, O mind? I’m the same Self in all.
7.
Here, in the realm of Unity, everyone is eternally free;
A “short time” and a “long time” have no meaning here.
Here, no distinction such as “fat” or “thin” exists;
Why lament, then, O mind? I’m the same Self in all.
8.
Here is neither Emptiness nor fullness;
Here is neither purity nor impurity.
Here is neither the All nor its absence;

Why lament, then, O mind? I'm the same Self in all

9.

There's no distinction such as "divided" or "undivided";
There's no distinction such as "within" or "without";
Beyond the distinction of "enemy" or "friend,"
I'm the same Self in all.

Why lament, then, O mind? I'm the same Self in all.

10.

There's no disciple or non-disciple in the one Reality;
There's no one evolving, and no one not-evolving;
Here, in the state of Unity, everyone is eternally free.
Why lament, then, O mind? I'm the same Self in all.

11.

The Self is beyond form and formlessness, is It not?
It is beyond division and non-division, is It not?
It is beyond creation and the absence of creation, is It not?
Why lament, then, O mind? I'm the same Self in all.

12.

Neither the gunas nor anything else can bind me;
How could I be bound by actions in this life or in the after-life?
I'm the pure, stainless Self, the same within all;
Why lament, then, O mind? I'm the same Self in all.

13.

Here is neither existence nor non-existence;
Here is neither desire nor desirelessness;
Here, the wisdom that's learned is freedom and equality;
Why lament, then, O mind? I'm the same Self in all.

14.

Here, Reality is not divided into sub-realities (tattvas);
Here is neither union nor separation.
Even if everything disappears, I'm the same Self in all;
Why lament, then, O mind? I'm the same Self in all.

15.

I'm not a vessel, a temple, a house, or a sheath;
Here, without association or dissociation, I am the supreme Reality.
Here, without knowledge or ignorance, I am the supreme Reality;
Why lament, then, O mind? I'm the same Self in all.

16.

Unchanging? Changing? Neither is the truth.
Purposeless? Purposeful? Neither is the truth.

If only the Self is perceived: that is the truth.
Why lament, then, O mind? I'm the same Self in all.

17.
Here, everyone is the same conscious Soul;
Here, everyone is the one eternal Soul.
Here, only the one undivided Soul exists;
Why lament, then, O mind? I'm the same Self in all.

18.
Indiscrimination? Discrimination? This is ignorance.
Mindlessness? Mindfulness? This is ignorance.
If only the eternal One is seen: that is knowledge.
Why lament, then, O mind? I'm the same Self in all.

19.
There's no state of liberation and no state of bondage;
There's no state of virtue, and no state of sin.
There's no state of perfection and no state of imperfection;
Why lament, then, O mind? I'm the same Self in all.

20.
If I'm always the same, beyond caste and castelessness;
If I'm always the same, beyond cause and effect;
If I'm always the same, beyond division and non-division;
Why lament, then, O mind? I'm the same Self in all.

21.
Here, everything is eternal; everything is Consciousness.
Here, only the Immutable exists; everything is Consciousness.
Without any exception, everything is Consciousness.
Why lament, then, O mind? I'm the same Self in all.

22.
If everything is eternal, everything is myself.
If only the Stainless, the Immutable, exists, everything is myself.
Whether daytime or night-time, everything is myself;
Why lament, then, O mind? I'm the same Self in all.

23.
I'm neither in bondage nor in freedom; I'm always the same.
I'm neither united nor separated; I'm always the same.
I possess neither knowledge nor ignorance; I'm always the same.
Why lament, then, O mind? I'm the same Self in all.

24.
Here, time and timelessness cease to exist.
Here, atoms and particles cease to exist.

Only the absolute Reality never ceases to exist.
Why lament, then, O mind? I'm the same Self in all.

25.
Here is no difference between embodied and bodiless;
To the Supreme, the subtle and gross states are the same.
The Supreme is the same whether It's named or unnamed;
Why lament, then, O mind? I'm the same Self in all.

26.
The one Purity, like space, is equally in all;
Transcending all forms, I'm the same Self in all.
Whether there are forms or no forms, the Essence remains the same;
Why lament, then, O mind? I'm the same Self in all.

27.
Here, I'm unattracted to either virtue or vice;
Here, I'm unattracted to either form or formlessness.
Here, I'm unattracted to either dispassion or desire;
Why lament, then, O mind? I'm the same Self in all.

28.
Beyond pleasure and pain, I'm the same Self in all;
Here, neither sorrow nor gladness exists.
In the supreme Reality, there is neither Guru nor disciple;
Why lament, then, O mind? I'm the same Self in all.

29.
The Self is neither substantial nor insubstantial;
It is neither identical, nor not identical, to the world.
It's beyond both enquiry and abstention from enquiry;
Why lament, then, O mind? I'm the same Self in all.

30.
This [Self] is the underlying Essence of every substance;
So how can you find distinctions in the one Existence?
There is no object of perception outside of Itself;
Why lament, then, O mind? I'm the same Self in all.

31.
In many eloquent ways, the scriptures have said,
"This observable world's like a desert mirage."
If there's only the eternal One, I'm the same Self in all;
Why lament, then, O mind? I'm the same Self in all.

32.
In that state where one knows nothing at all,
This versified knowledge does not even exist.

So, now, while I'm in the state of samarasa,
I, the Avadhut, have spoken of the supreme Absolute.

Chapter Six

1.

In many eloquent ways the scriptures have said,
“This observable world’s like a desert mirage.”
If there’s only the limitless One, all is Shiva;
How, then, and to what, could the Self be compared?

2.

In the Supreme there is neither division nor non-division;
In the Supreme there is neither activity nor inactivity.
If there’s only the limitless One, all is Shiva;
What, then, is the need of austerities and rites?

3.

The one Mind is infinite; It pervades everything.
In the Supreme there is neither “without” nor “within.”
The one Mind is, indeed, limitless; all is Shiva.
How, then, could Shiva be defined in thought or in speech?

4.

There’s no distinction between day and night;
There’s no distinction between dawn and dusk.
If there’s only the limitless One, all is Shiva;
What’s the difference if the Sun or the Moon shines?

5.

It’s beyond the duality of desire and desirelessness;
It’s beyond the duality of action and non-action.
If there’s only the limitless One, all is Shiva;
What, then, may be considered “without” or “within”?

6.

If it’s neither with substance nor without substance,
If It’s neither a Void nor a non-Void,
If there’s only the limitless One, all is Shiva;
How, then, could there be a beginning or an end?

7.

If there’s no distinction between division and non-division,
If there’s no distinction between the knower and the known,
If there’s only the limitless One, all is Shiva;
What, then, is the third mental state, and what is the fourth?

8.

What can be spoken of is not the Reality;
Neither what can be spoken of nor what cannot be spoken of is the Reality.
If there is only the limitless One, all is Shiva;

How, then, can there be objects, or senses, the intellect or the mind?

9.

Neither space nor air is the Reality;
Neither earth nor fire is the Reality.
If there's only the limitless One, all is Shiva;
Which, then, is the cloud and which is the rain?

10.

If there's no distinction between a thought-image and the world,
If there's no distinction between a thought-image and the gods,
If there's only the limitless One, all is Shiva;
How, then, could there be a distinction between the Real and the unreal?

11.

There's no distinction between the living and the dead;
There's no distinction between alike and different.
If there's only the limitless One, all is Shiva;
How, then, could one speak of going or coming?

12.

There isn't any difference between Prakriti and Purusha;
There isn't any difference between Cause and effect.
If there's only the limitless One, all is Shiva;
How, then, could one speak of Purusha (the Self) or not-Purusha?

13.

There is no childhood—the “third stage” of misery;
There is no infancy—the “second binding rope.”
If there's only the limitless One, all is Shiva;
How, then, can there be old age, infancy, or childhood?

14.

Is it not true that there are no life-stages or castes?
Is it not true that there are no causes or effects?
If there's only the limitless One, all is Shiva;
How, then, can one distinguish between the perishable and the Imperishable?

15.

It's futile to distinguish between the perishing and the Imperishable;
It's futile to distinguish between the created and the Uncreated.
If there's only the limitless One, all is Shiva;
How, then, can there be an Imperishable and a perishable

16.

The “male principle” (Purusha) and his consort do not exist;
The “female principle” (Prakriti) and her consort do not exist.
If there's only the limitless One, all is Shiva;

How, then, could such a relationship exist?

17.

If neither desire nor repulsion exist within the female principle,
If neither pleasure nor pain exist within the male principle,
If there's only the limitless One, all is Shiva.
How, then, does this sense of "I" and "mine" arise?

18.

Neither righteousness nor unrighteousness exist; right?
Neither bondage nor liberation exist; right?
If there's only the limitless One, all is Shiva;
How, then, does the thought of sorrow or happiness arise here?

19.

There is no distinction between the Giver and the gift;
There is no distinction between the Receiver of the sacrifice and the sacrifice.
If there's only the limitless One, all is Shiva.
How, then, could there be rewards for one's actions?

20.

The Self is free of both sorrow and pleasure, is It not?
The Self is free of both humility and pride, is It not?
If there's only the limitless One, all is Shiva;
How, then, does the thought of attachment or nonattachment arise?

21.

In the Self neither delusion nor non-delusion arises;
In the Self neither desire nor desirelessness arises.
If there's only the limitless One, all is Shiva;
How can you think there is such a thing as indiscrimination or discrimination?

22.

Look, there's never even been a you or an I;
All talk about family or caste is untrue.
Truly, I'm Shiva, the one supreme Self;
How, then, should I worship? To whom should I bow?

23.

The distinction between Guru and disciple proves illusory;
The Guru's instruction proves illusory as well.
Truly, I'm Shiva, the one supreme Self;
How, then, should I worship? To whom should I bow?

24.

The division between bodies is only imagined;
The division between places is only imagined.
Truly, I'm Shiva, the one supreme Self.

How, then, should I worship? To whom should I bow?

25.

There has never been any activity or rest;
The one Purity is stainless and motionless, is It not?
Truly, I'm Shiva, the one supreme Self;
How, then, should I worship? To whom should I bow?

26.

There is no distinction between "embodied" and "bodiless";
"Wrong action," "right action"—neither exists.
Truly, I'm Shiva, the one supreme Self;
How, then, should I worship? To whom should I bow?

27.

In that state where one knows nothing at all,
This versified knowledge doesn't even exist.
So, now, while I'm in the state of samarasa,
I, the Avadhut, have spoken of the supreme Absolute.

Chapter Seven

1.
A patched rag from the roadside serves as a shawl
To the Avadhut, who has no sense of pride or shame.
Naked, he sits in an empty shack,
Immersed in the pure, stainless bliss of the Self.
2.
His attainment is beyond attaining or non-attaining;
His state is beyond that of union or separation;
He's continually established in the one stainless Reality.
How can the Avadhut either speak or not speak?
3.
Free from bondage to the fetters of hope,
Free from the yoke of acceptable conduct,
Free from everything, he's thus attained peace.
He is the stainless One, the pure Absolute.
4.
For him, where is the question of being embodied or
bodiless?
Where is the question of attachment or non- attachment?
Pure and unpartitioned as the infinite sky,
He is, Himself, the Reality in Its natural form.
5.
Where the Self is, how can there be any knowledge?
How can there be either forms or the absence of forms?
Where there is the Supreme, infinite as the sky,
How can there be any differentiation of objects?
6.
The Self is undifferentiated, like the formless sky;
The Self is the pure and stainless Reality.
For Him, how can there be difference or non-difference,
Bondage or liberation, division or change?
7.
There is but one Reality: the undifferentiated All.
How, then, could there be union, separation, or pride of attainment here?
He is the Supreme, the undifferentiated All;
Here, how could there be any substance or nonsubstance?
8.
Only the stainless, all-inclusive Reality exists;
It is a clear, pure, and continuous Sky.

Here, how could association or dissociation occur?
In the one Reality, how could there be any relationship or severance of relationship?

9.

As a yogi, he is beyond union and separation;
As a bhogi (enjoyer), he is beyond enjoyment and non-enjoyment.
Thus, he wanders leisurely, leisurely,
While in his mind arises the natural bliss of the Self.

10.

How does one who is continuously bound here by knowledge and ignorance
Become free of both duality and non-duality?
How does a yogi here become natural and desireless?
By becoming aware that he's the stainless Purity, the enjoyer of unchanging bliss.

11.

The Destroyer is beyond destruction and non-destruction;
The Sustainer is beyond sustaining and non- sustaining.
Indeed, how could substance or the dissolution of substance exist here?
The Reality is unchanging, like the formless sky.

12.

Continuously united with, yet free from, everything,
The liberated are beyond all manifestation (tattvas).
Indeed, how could there be any birth or death here?
How can one here meditate on either forms or formlessness?

13.

All this [world] is conjured by magic;
It's only the water of a desert mirage.
Beyond all differences, beyond all forms,
Truly, there is only Shiva alone.

14.

We're completely oblivious to everything—
From the performance of duties to the attainment of liberation.
How, then, could those who profess wisdom imagine
That we possess either attachment or non-attachment?

15.

In that state where one knows nothing at all,
This versified knowledge doesn't even exist.
So, now, while I'm in the state of samarasa,
I, the Avadhut, have spoken of the supreme Absolute.

Avadhut Gita

The Sayings of Dattatreya

Translated by Prasad Shastri

Chapter One

1.

By the grace of God the Brahmins above all men are inspired with the disposition to non-duality (unity of the Self with God), which relieves them of the great fear.

2.

How can I salute the Self, which is indestructible, which is all Bliss, which in Itself and by Itself pervades everything, and which is inseparable from Itself?

3.

I alone am, ever free from all taint. The world exists like a mirage within me. To whom shall I bow?

4.

Verily the one Self is all, free from differentiation and non-differentiation. Neither can it be said, "It is" nor "It is not." What a great mystery.

5.

This is the whole substance of Vedanta; this is the essence of all knowledge, theoretical and intuitional. I am the Atman, by nature impersonal and all-pervasive.

6.

That God who is the Self in all, impersonal and changeless, like unto space, by nature purity itself, verily, verily, that I am.

7.

I am pure knowledge, imperishable, infinite. I know neither joy nor pain; whom can they touch?

8.

The actions of the mind, good and evil, the actions of the body, good and evil, the actions of the voice, good and evil, exist not in me (Atman). I am the nectar which is knowledge absolute; beyond the range of the senses I am.

9.

The mind is as space, embracing all. I am beyond mind. In Reality the mind has no independent existence.

10.

How can it be said that the Self is manifest? How can it be said that the self is limited? I alone am existence; all this objective world am I. More subtle than space itself am I.

11.

Know the Self to be infinite consciousness, self-evident, beyond destruction, enlightening all bodies equally, ever shining. In It is neither day nor night.

12.

Know Atman to be one, ever the same, changeless. How canst thou say: "I am the meditator, and this is the object of meditation?" How can perfection be divided?

13.

Thou, O Atman, wast never born, nor didst thou ever die. The body was never thine. The Shruti (revealed Scriptures) has often said: "This is all Brahman."

14.

Thou art all Brahman, free from all change, the same within and without, absolute bliss. Run not to and fro like a ghost.

15.

Neither unity nor separation exist in thee nor in me. All is Atman alone. "I" and "thou" and the world have no real being.

16.

The subtle faculties of touch, taste, smell, form and sound which constitute the world without are not thyself, nor are they within thee. Thou art the great all-transcending Reality.

17.

Birth and death exist in the mind, not in thee, as do also bondage and liberation. Good and evil are in the mind, and not in thee. O Beloved, why dost thou cry? Name and form are neither in thee nor in me.

18.

Oh my mind, why dost thou range in delusion like a ghost? Know Atman to be above duality and be happy.

19.

Thou art the essence of knowledge, indomitable, eternal, ever free from modifications. Neither is there in thee attachment nor indifference. Let not thyself suffer from desires.

20.

All the Shrutis speak of Atman as without attributes, ever pure, imperishable, without a body, the eternal Truth. That know to be thyself.

21.

Know all forms, physical and subtle, as illusion. The Reality underlying them is eternal. By living this Truth one passes beyond birth and death.

22.

The sages call Atman the "ever-same." By giving up attachment, the mind sees neither duality nor unity.

23.

Concentration is not possible either on perishable objects, on account of their mutability, nor on Atman. "Is" and "is not" do not apply to Atman either. In Atman, freedom absolute, how is Samadhi possible?

24.

Birthless, pure, bodiless, equable, imperishable Atman thou knowest thyself to be. How then canst thou say: "I know Atman," or "I know not Atman."

25.

Thus has the Shruti spoken of Atman; "That Thou art." of the illusory world, born of the five physical elements, the Shruti says: "Neti, neti" (not this, not this).

26.

All this is ever pervaded by thee as Atman. In thee is neither the meditator nor the object of meditation. Why, o mind, dost thou shamelessly meditate?

27.

I know not Shiva, how can I speak of Him? Who Shiva is I know not. How can I worship Him?

28.

I am Shiva, the only reality. Like unto space absolute is my nature. In me is neither unity nor variety. The cause of imagination also is absent in me.

29.

Free from subject and object am I, how can I be self-realizable? Endless is my nature; naught else exists. Truth absolute is my nature; naught else exists.

30.

Atman by nature, the supreme Reality am I. Neither am I slayer nor the slain.

31.

On the destruction of a jar, the space therein unites with all space. In myself and Shiva, I see no difference when the mind is purified.

32.

Brahman alone is, as pure consciousness. In truth there is no jar, and no jar-space, no embodied soul, nor its nature.

33.

There are no worlds, no Vedas, no Devas, no sacrifices, no castes, no family tribes, no nationalities, no smoke-path, no shining-path.

34.

Some there are that prize non-dualism; others hold to dualism. They know not the Truth, which is above both.

35.

How can the supreme Reality be described, since It is neither white nor any other colour, has no qualities such as sound, and is beyond voice and mind?

36.

"I eat," "I give," "I act"; such statements do not apply to Atman, which is purity, birthless and imperishable.

37.

Where the one Brahman alone is, how can it be said "this is Maya [creative power of the Lord, the means by which the phenomenal world has been brought into existence]", or "this is not Maya", "this is shadow" or "this is not shadow"?

38.

I am without beginning and without end. Never was I bound. By nature pure, taintless is my Self. This know I of a surety.

39.

From subtle substance (mahat) down to formed creation, there is nothing but Brahman; most clearly do I see this. Where then is the division of caste?

40.

The absolute void and its opposite, all am I everlastingly.

41.

Atman is not male or female, nor is It neuter; neither is It happiness or suffering. How dare ye pervert It?

42.

Atman is not purified by the six methods of Yoga. Absence of the mind makes It no clearer. The teachings of a Guru reveal It not. It is all purity, in Itself, by Itself.

43.

I am neither bound nor free. I am not separate from Brahman.

44.

Neither the doer nor the enjoyer of the fruits of karma am I. The pervader or the pervaded I am not.

45.

As a volume of water poured into water is inseparably united with water, so, I perceive, matter and spirit are one.

46.

Why callest thou Atman personal and impersonal. Since thou art neither bound nor free?

47.

Pure, pure thou art, without a body, unrelated to the mind, beyond maya; why art thou ashamed to declare: "I am Atman, the supreme Reality"? [L]
[SEP]

48.

O my mind, why dost thou cry? Realize thy Atman, o Beloved; drink the timeless great nectar of non-duality. [L]
[SEP]

49.

Knowledge born of the intellect am I not. By nature Truth eternal am I. I am perpetual immutability.

50.

Neither formless nor with form, described by the Vedas as "Not this, not this," free from separation and unity, the true Self reigns supreme.

51.

There is no father, no mother, no kinsman, no son, no wife, no friend, no prejudice, no doctrine. Why art thou disquiet, o my mind?

52.

Why do the wise imagine the bodiless Brahman to be a body? In It there is neither day nor night, neither rising nor setting.

53.

Since the imperfections of attachment and the like are not in me, I am above the suffering of the body. Know me to be infinite, like unto space, one Atman. [L]
[SEP]

54.

O my mind, my friend, many words are not needful, and the world comprehends not reason. In a word, I have told thee the essence of truth: "thou art Truth, thou art as space."

55.

In whatever place and in whatever state the Yogi dies, his spirit is absorbed into That, as, on the destruction of the jar, the space in the jar is united with absolute space. [L]
[SEP]

56.

Whether he dies conscious or in coma, in a holy temple or in the house of an untouchable, he obtains liberation, becoming the all-pervading Brahman.

57.

The Yogis regard righteousness, prosperity, desire for Paradise and liberation, and also the moving and fixed objects, as mere will-o'-the-wisps.

58.

The Avadhut in unshakable equanimity, living in the holy temple of nothingness, walks naked, knowing all to be Brahman.

59.

Where there is no "Third" or "Fourth", where all is known as Atman, where there is neither righteousness nor unrighteousness, how can there be either bondage or liberation?

Chapter Two

The Avadhut said:

1.
Hold not the immature, the credulous, the foolish, the slow, the layman and the fallen to have nothing good in them. They all teach something. Learn from them. Surely we do not give up a game although we have mastered it?
2.
Think not lightly of thy Guru should he lack letters and learning. Take the Truth he teaches and ignore the rest. Know well that a boat, painted and adorned, will carry you across the river; so also will one that is plain and simple.
3.
The higher intelligence, which without effort pervades the movable and the immovable, and which by nature is all peace and consciousness, that am I.
4.
How can the one supreme consciousness, which without effort rules the living and the inert, and is all-pervasive, be other than I?
5.
I am more subtle than primordial substance, beyond elements and compounds, free from birth and death, above duality and unity.
6.
The modifications of the inner organ (antahkarana) have no part in me. Like bubbles rising and falling in a river, thoughts and volitions rise and disappear in the inner organ.
7.
As softness is not perceived apart from soft objects, as sweetness is not known apart from honey, as bitterness is not known apart from the Nim tree [tropical Indian tree whose leaves have an extremely bitter taste], as fluidity and coolness are the nature of water, so the primordial form of matter called mahat [Cosmic Mind] is no other than the Self (Atman). As the rays of the sun differ not from the sun, so matter does not differ from God.
8.
How can "I" or "thou" be said of Brahman, which is more subtle than mahat, free from all attributes, greater than all, above the range of mind and emotion, without medium or limitation, lord of the universe? It can neither be called static or dynamic.
9.
As space cannot be compared with another space, so Brahman being above duality, cannot be compared with any object. Brahman alone is perfection, taintless, all knowledge.
- 10.

It walks not on the earth, the wind cannot move It, the water cannot cover It, It stands in the midst of Light.

11.

It pervades space-time. Nothing pervades It. From limitations ever free, eternally the same, with nothing outside It, and nothing within, It abides.

12.

Atman, of which the high Yogis speak, most subtle, beyond perception, without attributes, must be realized step by step, and not by sudden violence.

13.

Ever practicing Yoga [practice of mind control, detachment and meditation], not depending on any object, the Yogi merges his consciousness in Brahman, and becomes Brahman.

14.

There is but one antidote to the poison of passions, which beget infatuation, and are highly dangerous, and that is to return to the state of Atman. Atman is unapproachable by the emotions, is ever formless and independent.

15.

Hidden in the realm of eternal consciousness lies the world's cause, which is prakriti. Within this cause is Brahman. The husk of a coconut is the world, the pulp is prakriti, and the sweet cool water encased in the pulp is Brahman.

16.

Like the full moon is Atman. See It in all. Duality is the product of defective vision. As there is only one moon, so there is only one Atman in all.

17.

No duality can touch the conception of Brahman, because It is all-pervasive. The wise who teach this acquire boundless patience, and their disciples can never be too thankful to them.

18.

The talented as well as the witless attain the state of desirelessness by knowing the mystery of Atman, through the grace of their spiritual teacher.

19.

This transcendent state of consciousness (Nirvana) is reached by those who are free from attachment and aversion, ever engaged in doing good to all living beings, whose knowledge is firmly rooted, and who are patient.

20.

The Yogi is merged in the divine after leaving the body, as the jar-space is merged in cosmic space on the destruction of the jar.

21.

The statement that the future condition is determined by the state of the thoughts at death, is made of the uninitiated, not the initiated.

22.

The knower of Brahman may leave his body in a holy place, or in the house of an untouchable, he is absorbed into Brahman.

23.

When a Yogi has realized Atman, which is his true Self, birthless and beyond the range of the mind and emotions, then the karmas [actions and their consequences] no longer touch him. He may perform the rituals or leave them. To him it is all one.

24.

Atman realized is the master of creation, eternal, indestructible, formless, without dimensions, absolutely independent, without pleasure or pain, full of all powers.

25.

The wise discover that Atman is not seen either by the study of the Vedas, by initiations, by shaving the head, or by being a Guru or chela (an approved disciple). Nor is it seen through postures.

26.

That God, Atman, by whose power the whole universe is born, in which it abides, and to which it finally returns like bubbles and waves in the sea, is realized by the wise.

27.

Atman, which the wise realize, is not the aim of control of breath (pranayama), nor of the postures of Hatha Yoga [physical austerities and exercises]. In It there is neither knowledge nor ignorance.

28.

There is neither unity nor duality in Atman, nor unity-duality, neither smallness nor greatness, neither emptiness nor fullness. All these exist in the mind, and the mind is not Atman.

29.

The teacher cannot teach Atman; the disciple cannot learn it.

Chapter Three

1.
How shall I worship that Atman great, which is neither personal nor impersonal. Taintless, above love and aversion, uncreated, all pervasive, of the form of the universe, having no attributes, yet not attributeless That all-bliss Shiva, my Self.
2.
How shall I bow down to mine own Self, in my own Self, and by my Self? I have no colours, white or yellow; eternal Shiva am I.
3.
I am rootless, and without root, free from smoke, and smokeless am I, without a lamp, and lightless am I, equanimity am I, like a sun ever-risen.
4.
How can I name the passionless, desireless One as having desires? The Absolute cannot be described in terms of conditions; how can I speak of myself? I am neither with an essence, nor am I without an essence. Space-like all equanimity am I.
5.
How shall I say that non-duality is all this creation, or that, or that? Even if it be duality, then too I cannot attribute creation or dissolution to It. How can the Eternal, the All be expressed in any way? Space-like, all-bliss am I.
6.
Neither gross nor subtle is my Atman; It comes not, and It goes not; without a beginning and without an end; neither higher nor lower is It; that Truth absolute, space-like, immortality-giving knowledge am I.
7.
Know well that all the senses are as space, and so also their objects. Know that the One is taintless, The One is neither bound nor free. That all-pervasive ever-blissful Shiva, immortality-giving knowledge am I.
8.
The knowledge of the Self, hard to obtain, which is experienced, is not Atman; The object of meditation, hard to concentrate upon, is not Atman; That which is near, and that which is far, far away, is not Atman. Space-like, all-bliss Shiva am I, Shiva am I.
9.
Without karma am I, I burn up karmas; without pain am I, I burn up sufferings; bodiless, homeless am I, and yet I burn up these, all equanimity, space-like am I.
10.
The seed of the plant of the world exists not in me, contentment and pleasures exist not in me; bondage and ignorance are not in me; space-like, absolute Shiva am I.

11.

Atman is not the Knower, nor is It the known. It is not accessible to inference. Words cannot describe This Consciousness Absolute. The mind is lost in Its majesty. How can It be explained to thee? Space-like, immortality-giving knowledge am I.

12.

There is no separation and no unity in It. Neither is It inner nor outer. It is Truth transcendental. It cannot be said "It was all before." Verily, nothing exists but Atman. And that space-like immortality-giving Knowledge am I.

13.

I am the eternal principle. Free from attachment and aversion, free from imperfections am I, fate and providence exist not in me. Eternally free from the sufferings of the world, verily, space-like, immortality-giving Knowledge am I.

14.

As the three states of consciousness exist not in Atman, how can It be the fourth? Free from past, present and future, how can the cardinal points exist in It? Eternal peace, space-like, transcendental Truth am I.

15.

Neither father nor mother have I, neither wife nor child. Birth and death I do not know. The mind is not my own. Eternal peace, space-like, transcendental Peace am I.

16.

Devas and Gods, like Indra and Brahma, have no place in Atman. Neither Paradise nor Heaven exist in Atman. The one, taintless, transcendental Truth am I.

17.

The saying of the Shruti, "not this, not this", does not apply to Atman. How can it be said, "When all is subtracted Atman alone remains"? It is symbolical, but not a symbol; yet even this cannot be said of Atman. Space-like, the water of immortality am I.

18.

Maya is not my modification. Nor is its glamour mine. Deceit and hypocrisy, truth and untruth, have no place in me. Space-like, immortality-giving knowledge am I. ^[1]_{SEP}

Chapter Four

1.
Nothing can be added or taken away from the Universal Consciousness. It cannot be invoked or worshipped with flowers and leaves. Meditations and Mantrams cannot reach It. How could It be worshipped as Shiva, for in It there are neither distinctions nor unity?
2.
In the One there is neither bondage nor salvation, neither purity nor impurity. From union and separation, the One is free. That space-like Truth am I.
3.
As in reality I am Nirvana, thoughts as to the reality and unreality of the world trouble me not at all.
4.
Eternally free from the taint of ignorance as I am, knowledge or illusion never had birth in me. How can I say whether I am bound or free?
5.
Neither sin nor virtue ever existed in me; by nature I am Nirvana. Neither the worshiper nor the worshipped am I. No instructions and no rituals are there for me. Knowledge also am I not. By nature I am Nirvana.
6.
Taintless Nirvana am I; I am neither the comprehender nor the comprehended. Neither the cause nor the effect exist in me.
7.
Neither am I a body, nor am I bodiless. The buddhi [higher mind which includes the discriminative faculty and intuitive reason], the mind and the senses are not mine. How can I talk of attachment and detachment, since I am taintless Nirvana?
8.
In me exist not birth, death, purity, impurity, poison, or the water of immortality. Verily, I am free even from the taint of Nirvana. I cannot speak of the "Third" or the "Fourth".
9.
Neither a fool nor a pundit am I; neither silent nor of many words. How can I speak of reasoning or argument since I am free even from the taint of Nirvana?
10.
Giving up all meditations, all good and evil karma, drinking the water of immortality, the heroes know that I, from the taint of Nirvana, am free.
11.
No ritualist injunction is binding on me. Mind, the seat of anxieties, does not exist in me. Far, far from me also is egotism. Space-like, immortality-giving, knowledge absolute, am I.

12.

I cannot say whether the world is nothingness, or if it is partly real and partly unreal, or, if like a flowing river though ever changing, it is in fact real as a whole. Space-like, immortality-giving, knowledge absolute, am I.

13.

There is not the least shadow of name or form in the Infinite, nor is there unity or diversity in me. O my shameless mind, why createst thou a confusion? Space-like, immortality-giving, knowledge absolute, am I.

14.

O my friend, there is no cause for disquietude since thou art not the body. Thou art imperishable and eternal; then why criest thou? Rest in peace. Space-like, immortality-giving, knowledge absolute, am I.

15.

Why art thou troubled, O friend, since avarice, lust, attachment, are not in thee? Space-like, immortality-giving, knowledge absolute, am I.

16.

Why this craving for power, O companion, when in truth, wealth is not thine. "Mine" and "thine" are not in thee.

17.

In thy heart there is no meditator, there is no Samadhi, nor is there any possibility of meditation in Atman. Time and causation never existed in thee.

18.

I have told thee, o disciple, the essence of Truth. There is no "thou" nor "I", no world, no Guru, or disciple. Know that by nature I am freedom absolute. I am transcendental Truth.

19.

When Atman, the absolute existence, alone is, and It is I, then where is transcendental Truth, where is bliss, where is knowledge, secular or spiritual?

20.

Unknown to fire, water and earth; motionless, all-pervasive as space, knowledge absolute, know thy Atman to be.

21.

Renounce, renounce the world, and also renounce renunciation, and even give up the absence of renunciation. By nature, all-pervasive as space, knowledge absolute, art thou.

Chapter Five

1.

The syllable Om spoken is the essence of the lower and the higher knowledge. It is Brahman, space-like. There is neither existence nor non-existence in this world. Brahman is ever free from duality.

2.

Thou art that Atman of which the Shruti says, "Tat Twam Asi [That thou Art]." Know that thou art free from maya. Cry not, o mind, verily thou art all.

3.

There is neither higher nor lower in thee. Thou pervadest all equally, and there is neither inner nor outer. Then why mournest thou, o mind? All, all is Brahman.

4.

Neither that which is imagined, nor the imagination exist in thee; know that cause and effect touch thee not. Free from words and all expressions art thou, eternally the same. o mind, cry not.

5.

To know that there is neither higher nor lower in Atman is Samadhi; to know that Atman is ever free from time and space is Samadhi. Cry not, o mind, all is Brahman.

6.

As there is no jar, there is no jar space. As there is no jiva body, no conditioning medium [The conditioning of consciousness to form the individual soul (jiva) encased in the human body is compared to the apparent enclosure of space in a jar. As jars do not really limit space, so the conditioning medium of body and mind cannot limit Atman.], there is no jiva. The cause and effect, which produce conditions, do not exist in Atman. Why then dost thou cry, o my mind?

7.

It is all one whether we live in a hut in retirement, or in a house with many kinfolk, for Atman is free from the multitude as from solitude. Free, also, is It from knowledge, theoretical and practical, Atman being All, o my mind, cry not.

Chapter Six

1.
The whole universe is a projection of the mind; therefore it is a mode of the mind. The true nature of the mind is bliss, and when the mind is stilled, bliss absolute is revealed.
2.
Consciousness absolute, being unknowable by the mind, how can speech explain it?
3.
The Self is free from day and night, and therefore the conception of its pilgrimage in time and space is no true one.
4.
No sun illumines Atman; the fire and the moon cannot shine therein. It is not equanimity, or even desirelessness; how then can action exist in it?
5.
Neither can it be said that It is to be known by the absence of action. It is neither within or without. It is naught but bliss absolute.
6.
How can it be said that It is the first or that It is the last, since It is neither element or compound, nor emptiness nor fullness? Eternal, ever the same, the essence of all is Shiva.
7.
The statement that Atman is describable or indescribable cannot stand. Neither is It the knower nor the known. It cannot be imagined or defined. How can we say that It has a mind, or any of the senses?
8.
Space, time, water, fire, earth, constituting the world, are a mere mirage. In truth, the One, imperishable, ever blissful, alone exists. There is neither cloud nor water in It.
9.
As there is no possibility of birth and death in It, so no conception of duty, nor dereliction of duty, can be applied to It. That undifferentiated, eternal, all-pervasive Shiva alone is.
10.
The modifications of primordial matter and of individualized consciousness are in the realm of cause and effect. When there is eternal all-pervasive Shiva alone, how can there be matter or spirit therein?
11.
There is in It no suffering, and no possibility of suffering, because It is free from all attributes.
- 12.

There is no duality in It. How can there be age, or youth, or childhood in that One eternal principle?

13.

Atman is dependent on nothing, and is unlimited. The law of cause and effect touches It not. How can the buddhi, which operates only in duality, and which is perishable, discern It?

14.

It grasps not, nor is It grasped. It is not born, nor does It bring forth. We can only say that in It there is no destruction.

15.

In Atman there is neither manhood nor womanhood, because such conceptions cannot exist in eternity.

16.

There is no pleasure in It, and no faculty of enjoying pleasure, since It is free from such defects as attachment. Equally free from doubts and suffering, one and eternal is Shiva; thus the conception of "I" and "mine" do not apply to It.

17.

Neither is there Brahman in It, nor the absence of Brahman. Since It alone exists and is eternity, it must follow that It is free from pain, and also from freedom from pain.

18.

There is no gain, and there is no loss. Infatuation and worldly wisdom have no place therein. When the eternal consciousness alone exists, how can discrimination or wisdom, or any such thing be contained in It?

19.

In It there is no "thou" and no "I", therefore family and caste exist not therein. It is neither true nor untrue. Neither is It of this world, nor of the next. How then can one pray to It?

20.

Illusory is the connection of the learner and the teacher. Teaching and contemplation, when thus beheld, are not admissible. "Verily, I am Shiva." This alone is the whole Truth. How then can I pray to It, or worship It?

21.

The body itself is imagined in Atman, as is the whole universe. Atman is free from all differentiations. Then since I am Shiva, there can be no idea of prayer or worship.

22.

Consciousness absolute has no body. It cannot be said that It is without a body or attributes. All that can be said is that It is bliss absolute, and that bliss am I. This is the height of worship, and this is the culmination of all prayer.

23.

The Avadhut, who has realized this mystery of all mysteries, and has risen to the state of unceasing and perfect bliss, moves about in the crowds unconcerned, radiating bliss and higher knowledge.

24.

He is clothed in a habit of old and worn. He walks in a path that is free from religious merit or sin. He lives in the temple of absolute emptiness. His soul is naked, and free from all taints and modifications of maya.

25.

The Avadhut has no ideal, neither strives he after the attainment of an ideal. Having lost his identity in Atman, free from the limitations of maya, free also from the perfections of Yoga, thus walks the Avadhut. He argues with no one, he is not concerned with any object or person.

26.

Free from the snares of expectations and hopes, he has cast off the worn-out garments of purity, righteousness, and all ideals. His path is free from any such consideration. It can only be said about him that he is purity absolute, and is far, far above the clouds of maya and ignorance.

27.

He has no such thoughts as "I am not in the body," or "I am not the body." He has no aversion, attachment or infatuation towards any object or person. Pure as space he walks, immersed in the immaculate bliss of his natural state.

28.

The Avadhut may be compared to immeasurable space. He is eternity. In him is neither purity nor impurity. There is no variety nor unity in him; no bondage nor absence of bondage.

29.

Free from separation and union, free from enjoyment or absence of enjoyment, he moves calm and unhurried through the world. Having given up all activity of the mind, he is in his normal state of indescribable bliss.

30.

Atman, with which the Avadhut has found natural unity, is limitless and inconceivable. It is unknowable by the mind. It is neither a part, nor is It divided. It cannot be said, "So far is its province and no farther." Verily, it is hard to describe and hard to obtain.

31.

The Avadhut is not concerned with the things of the world, because the natural state of Self-realization renders all else insignificant. Death and birth have no meaning; he meditates not, neither does he worship.

32.

All this world is a magic show, like a mirage in the desert. Concentrated bliss, alone and secondless, is Shiva and that is the Avadhut.

33.

The wise man strives not for anything, not even for Dharma [law of unity and righteousness] or liberation. He is free from all actions and movements, and also from desire and renunciation.

34.

What do they, the pundits, know of him? Even the Vedas cannot speak of him perfectly. That bliss absolute, ever indestructible, but a source of bliss to all, is the Avadhut.

Chapter Seven

1.
When as a pilgrim, I began to journey towards Thee, then my little notions of all-pervasiveness of Atman died.
2.
When my mind began to meditate on Thee, it lost all interest in objects. When my tongue began to praise Thee, it lost the power of praising others. I forgot my three great sins.
3.
He whose buddhi is no longer attracted towards desires and pleasures, whose nature has become joyful and compassionate, he who, even in his heart, has no idea of possessions, who is ever peaceful, and most temperate in all things, and is not moved by any happenings and events – that Muni {sage} takes refuge in Atman. Ever watchful, solemn as the ocean, and full of patience.
4.
He who has conquered the feelings of pleasure, wrath, avarice, attachment, vanity and aversion, this one is peace itself, and free from all pride.
5.
Efficient in his undertakings, full of compassion is the sadhu [holy man]; he gives pity to all, has enmity towards no one.
6.
He bears patiently heat and cold, seeing the one Self enlightening all bodies. He walks solitary as a rhinoceros [symbol of detachment, solemnity and peace]. He has become an ocean of Truth, and is ever engaged in the work of mercy. Such is the Avadhut, free from birth and death.
7.
The knowers of God will know the meaning of the word AVADHUT by the four letters which form it, A, V, Dh, T.
8.
A stands for freedom from the snares of hopes and expectations, pure in the beginning, in the middle and the end, merged in Self-bliss.
9.
V stands for the rooting out of all desires after pleasure, subtle or material, and for life in the present as all-sufficient, the present being eternity.
10.
Dh is the physical body, covered with dirt and dust, but with the mind ever pure, and the heart ever still, above contemplation and meditation.
11.
T is the unceasing contemplation of the eternal Truth, and indifference to the activities of the mind and senses. It also bespeaks freedom from egoism and pride.

12.

Woe to them that give up this knowledge of the wisdom of Atman, which in itself constitutes eternal freedom and joy throughout all worlds, and turn to the realms of limited pleasure, and of ignorance.

13.

Those who are desirous of acquiring this eternal bliss, and of communicating it to others through their teaching, must give up all sensuous pleasures, more especially those which arise from sex union.

14.

The body is made up of impure elements, of blood, flesh, bones, and the like. Woe to those who are attached to it, and indifferent to the ever-blissful Atman.

15.

There are three kinds of wine, produced from syrup, grain and honey. But there is a fourth, the darkest of all, the wine of sex, which has intoxicated the whole world.

16.

When the mind is uncontrolled, then the body, which is the object of affection to the ignorant, also suffers, and when the mind is controlled, then the body also remains in good estate.

17.

Wherefore, all ye lovers of wisdom, protect your minds from feelings of pleasure, and engage them in spiritual wisdom.

18.

This is the song of the great Dattatreya Avadhut. Those who read it, and hear it with respectful attention, they are not reborn on this earth.

The Song of the Ascetic

Avadhuta Gita: The Sayings of Dattatreya

Translated by Hirendra Nath Sinha

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CHAPTER I

1. By the grace of the Lord which alone can save men from the great fear of Samsara, there arises in sages the intuitive knowledge of Non-duality (Advaita).
2. How can I worship that formless being who is indivisible, auspicious and immutable and by whom alone is filled the whole of this universe by means of his Self within the conscious self?
3. This universe made of the five elements is like water in a mirage. Alas! Whom shall I salute – I, who am the one Self, immaculate!
4. All is purely Atman. Distinction and non-distinction do not exist. How can I say whether a thing exists or exists not? The feeling of wonder is roused in my mind.
5. The Supreme knowledge which is the all-in-all and the very essence of Vedanta is also the discriminative knowledge that arises from worldly experience. I am the Atman who is by nature formless and all-pervading.
6. There is no doubt I am that being who is the omnifortuned God, who is undivided resembling ethereal space (Gagana) and who is by nature spotless and pure.
7. I alone am the immutable, the unlimited and the embodiment of the pure knowledge of discrimination. I do not know how and to whom does exist pleasure and pain.
8. To me good and evil do not pertain to mental activity; nor does it belong to my bodily act; nor does it characterise my speech-activity. I am the nectar of knowledge, pure and transcending the senses.
9. Mind alone is of the form of etherial space; mind alone is omnifaced; mind is that which transcends; and mind is everything; but in reality, there is no mind.
10. I, who am single, am all this universe, am beyond ether and impenetrable. How can I perceive the Self either directly or as veiled?

11. You who are only one – why do not you understand that you are the unchangeable equally perceived in all? Lord! how can you, who are ever shining unrestricted, think of day and night?
12. Know the Atman to be eternal, to be one everywhere, unintercepted. I am therefore the meditator, as also the Supreme object of meditation. How then can the indivisible be divided?
13. Neither were you born nor were you dead. Never had you any body. The Sruti declares in various ways the well-known teaching that all is Brahman.
14. You are that being who is both outside and inside the Blissful Shiva who exists everywhere and at all times. How then can you wander here and there perplexed like a disembodied spirit?
15. Union and separation exist neither to you nor to me. Neither do you exist, nor do I, nor this universe of ours. Everything is purely Atman by itself.
16. Neither do you exist for the five objects of the senses beginning with sound, nor do they exist for you. You alone are the Supreme existence (Sattva). Why then do you suffer?
17. To you there exists neither birth and death, nor desire, nor bondage and freedom, nor good and evil. Why then, my dear child, do you cry? Name and form exist neither for you nor for me.
18. Ah! my beloved friend, why do you run here perplexed like a disembodied spirit? See Atman to be undivided. And giving up attachment become happy.
19. You alone are the Supreme Principle which is devoid of change, which is immovable, only one, and of Beatific body. Neither is there attachment nor indifference to attachment to you. How then do you suffer by following the dictates of your vain desires?
20. All the Srutis teach of the internal Principle that is unqualified, pure and changeless, and that is not the body and is equally existent in all. Know me to be that; there is no doubt.
21. Know that which is endowed with form to be false and that which is formless to be eternal. By the learning of this truth from a teacher, there will be no more births in Samsara.
22. The sages say that the Self is one only, equal in all. By the giving up of attachment, again the mind which is one in many does not exist.
23. If 'all is one' is the nature of (moksha) freedom, how can the condition of not self be the state of hyper-conscious realisation? How can the condition of self be the state of hyper-conscious realisation? how can the state in which neither existence nor non-existence is predicable be the state of hyper-conscious existence?"
24. You are the pure spirit equally existent in all; you are devoid of body, unborn and imperishable. How can you think of your Self as "I know him here" and as "I do not know him"?
25. The innate nature of Atman is indeed expounded in such texts as "That thou art." But when the Sruti declares "not this, not this," the unreal universe made of the five elements is meant.

26. This whole universe is solely filled without intermission by the Self within the internal organ, of your own consciousness. The meditator, meditation and the organ of consciousness cannot exist for you. Without shame how can you meditate?

27. If I am the blissful Shiva who is the Supreme Reality and whose nature, just like etherial space is the same in all, how can I speak of Shiva whom I do not know, and how can I worship Shiva whom I do not know?

28. The principle of ego is not the universal principle which is free from the cause of superimposition and from the distinctions of the perceived and the perceiver. How can That therefore be understood by one's self?

29. There is no substance whatsoever which is by nature unlimited; there is no substance whatsoever which is of the nature of reality. The highest truth is Atman in essence. Neither is there injury nor non-injury.

30. You are pure and are the Supreme Essence which exists equally in all and which is bodiless, unborn and undecaying. How can there be delusion with reference to the Atman? Or how can I be the deluded?

31. When the pot is broken, the space circumscribed by the pot completely disappears losing distinction. Purified in mind no distinction appears to me from Shiva, (the Pure).

32. No pot, consequently no pot-space. Similarly, no individual being and hence no individual body. Know that Brahman is per se free from the distinctions of the knowable and the knower.

33. That Atman who is everywhere, during all time, everything, who is eternal and unchangeable and who comprehends all, both existence and non-existence, – know me to be that, there is no doubt.

34. There are no Vedas, no worlds, no gods, no sacrifices, no caste and religious order, as also no descent, no order of life, no path of smoke nor that of the solar ray. The highest truth is solely of the essential nature of Brahman.

35. If you, who are one without the distinctions of the pervaded and the pervader, were to have reached the end of your existence, how can you think of the Atman as directly perceivable by the senses and as beyond the range of the senses?

36. Some seek for non-duality, while others seek for duality. Both do not know the truth which is equal in all and which is devoid of both duality and non-duality.

37. How can these describe the truth which is beyond the range of speech and thought, which is devoid of white and other colours and which is devoid of sound and other qualities of the senses?

38. When all this, beginning with the body is false and resembles ethereal space to you, then alone there has arisen the knowledge of Brahman and there will not exist to you the succession of dual perceptions.

39. Even the innate soul appears to me as non-distinct from the Supreme Self, to be of the form of ether, so also to be One. How can there exist the meditator and meditated?
40. Whatever I do, whatever I eat, whatever I sacrifice, whatever I give, – all these are not in the least for my own sake, I am pure, unborn and undecaying.
41. Know the whole of this universe to be formless; know the whole of this universe to be changeless; know the whole of this universe to be purified body; know the whole of this universe to be solely of the nature of Shiva.
42. You are the truth; there is no doubt about it. Or else what do I know other than it? How can you think of the Atman which is perceivable in one's own self as unperceivable.
43. My beloved child, how can Maya which is only a shadow exist as illusory reflection, for chhaya (shadow) does not exist? The whole of this universe is entirely the Truth, is of the form of ether and spotless.
44. I am without beginning, middle and end, I am not bound at any time. I am fully convinced that I am essentially by nature spotless and pure.
45. The whole of this universe beginning with Mahat (the great principle of mind-stuff) is not manifest to me in the least. All is Brahman; and how can there exist to me caste and religious order?
46. I know that everything, by all means, is the one indivisible principle, "I", which is supportless and voidless, and that the group of five substancesn beginning with ether is void.
47. The Atman is not an eunuch, not a male, not a female; it is not an idea, not a fabrication of the imagination. How can you think at all of such a one who is full of bliss as devoid of bliss?
48. Is not the Atman pure without the practice of the six-limbed Yoga? is it not pure without the destruction of mind? is it not pure without the teaching of a Guru? Our own self is the Supreme Self and of its own accord is awakened into consciousness.
49. There is no body at all that is of the nature of the five elements. Does not then the bodiless Self exist? The Atman alone is that which exists by itself, is all and is the fourth state of the manifesting self, how can it have three other states?
50. Neither am I the bound, nor am I the freed, nor am I separate from Brahman. Neither am I the doer nor am I the enjoyer, being devoid of the distinctions of the pervader and the pervaded.
51. Just as water when placed in water is one water without distinctions, so also both Prakriti, (nature) and Puruska, (soul) appear to me indistinguishable.
52. If it is true that you are neither the freed nor the bound, how can you think of Atman who is formless as endowed with form?

53. I know your supreme nature which is directly visible and is like ether. What is your lower nature is therefore like water in a mirage.
54. There is no Guru, no teaching, no conditioning cause (Upadhi), no action. Know that "I" which exists is bodiless, ethereal and by nature pure.
55. You are pure; you are bodiless. And so your organ of consciousness is not higher than the highest. Do not be ashamed to say "I am the Atman which is the Supreme Truth."
56. Why do you cry, my beloved son? You yourself become the Atman. Drink, my child, the supreme nectar of non-duality (Advaita) that transcends all the sciences.
57. Neither there is knowledge nor ignorance, nor there is knowledge combined with ignorance. He whose knowledge is always of this kind becomes that knowledge alone and not otherwise.
58. Knowledge is not abstract reasoning, nor is it the attainment of hyper-conscious state. It is not space and time, nor the teaching of a Guru. The innate knowledge of the ego is the reality almost like ether, natural and permanent.
59. Neither am I born nor was I dead. Good and evil actions do not exist to me. I am the pure and unqualified Brahman. How can there be freedom from bondage to me?
60. If the all-pervading Lord is firm, full and uninterrupted, I do not see any break at all. How can He be external and internal?
61. The whole world shines undivided and unbroken. Alas, the great illusion of Maya! – the oscillation between duality and non-duality.
62. Always thinking of both the form-possessing and the formless as "not this, not this" and entirely bereft of distinction and non-distinction, Shiva remains by Himself single.
63. Mother, father, relative have you none; wife, son and friend have you none. There exists to you neither likes nor dislikes. Why then is this torment in your mind?
64. Beloved child, to you there is neither day nor night, neither rise nor fall. Why vainly imagine a body in what is devoid of body?
65. Know the unchangeable Atman neither as divided nor as undivided, neither as pain nor as pleasure and neither as the all nor as the not-all.
66. I am not the doer; I am not the enjoyer. No actions done before now pertain to me. There exists to me neither body, nor bodilessness. Can there be anything like not-mine and mine?
67. To me there are not attachment and such other faults, to me there are not sufferings arising from body and such other objects. Know me alone to be the Atman, which is vast and like unto ether.

68. Friend, my soul, what is the use of vain talk? Friend, my soul, all this is mere conjecture. Whatever forms the essence has been told by me to you. You alone are the truth, and are like ether.

69. With whatsoever conception and in whichsoever place the Yogins die, they become dissolved in That Atman in the same way as pot-space in the universal space.

70. Whether in a holy place or in the house of a Chandala, leaving his body, even though the Yogin had lost his consciousness, he attains freedom and enters into the state of Kaivalya (Isolation).

71. Righteousness, wealth, desire of sensual enjoyments, freedom, also the moveable and immoveable objects of the universe headed by man – all these, the Yogins look upon as resembling water in a mirage.

72. My mind is settled. I do not do, and do not enjoy the past and future actions as also those which have begun to fructify in the present life.

78. Staying alone and happy in a deserted house and purified by equal love to all beings, the Avadhuta wanders naked, understanding everything in the Atman itself.

74. Where there is neither the three states of consciousness nor the fourth, there one remains merged solely in the Atman. Where there is neither righteousness nor nonrighteousness, how can there be the bound and the freed?

75. The supreme ascetic does not at all know any mantra bearing the characteristics of Vedic metre; nor does he understand any Tantric means of worship. He is always merged in the spiritual essence equally existent in all and purified by meditation. This is his prattling.

76. Either complete void or voidlessness, either existence or non-existence does not exist. This has been uttered from innate ideas through the knowledge of the Sastras.

Thus ends the first chapter of the Song of the Ascetic taught by Dattatreya, named "The Teaching of the Knowledge of Atman."

CHAPTER II

The Avadhuta Said:

1. A teacher whether he be young, addicted to sensual enjoyment, stupid, a dependent or a householder, none of these would tell against him. In whatsoever impurity placed, does a gem deteriorate in value?
2. Merit of composition is not the only quality to be considered in judging of a Guru; by the good, essence alone is to be grasped. In this world, does not a ferry, formless and devoid of red-painting, carry across to the shore those persons that are desirous of crossing?
3. Which calm person grasps without any exertion and by intuition alone, the internal intelligent Self-composed of the moveable and the immoveable, which is peaceful and which resembles the etherial space?
4. Let him without any exertion, set in motion the one only existence which is the aggregate of all created things. How can that all-pervading, non-dual existence become dual to me?
5. I alone am therefore that supreme and blissful Shiva who is greater than both essence and non-essence, who is free from births and deaths and who is without conditioning distinctions and calm.
6. I am that supreme existence devoid of limbs who is worshipped by the gods. Because I am perfect and full I do not contain divisions into gods and such other beings.
- 7-8. There is no need for doubt as to what I shall do assuming activity by means of ignorance. Just as in water bubbles rise and die, so also Mohat and products of Prakriti do so, becoming elaborated into soft, hard, sweet and pungent substances.
9. Just as in the same water the qualities of pungency, coldness and softness exist in union, in the same way Prakriti and Purusha appear to me inseparable.
10. The Lord of the universe is devoid of all names, is subtler than the subtlest, and supreme, and transcends the mind, intellect and the senses and is spotless.
11. Wherever there is such an innate existence, how can there be "I"? How can there be "you"? And how can there also be these moveable and immoveable objects?
12. Whatever has been stated as resembling etherial space, that itself is the blameless, omniscient, and perfect Intelligent self which is like etherial space.
13. Such a Being has no purpose in earth, not wafted by the wind, not covered with water, but is situated in the midst of light.
14. Etherial space is pervaded by him but he is not pervaded by anything. He exists both inside and outside, undivided and uninterrupted.

15. Being subtle, invisible and unconditioned, what is described by the Yogins as gross forms of mental perception that becomes gradually those forms of support.
16. By means of constant practice when a person becomes supportless, he does not become dissolved, dissolution of it becoming devoid of virtue and vice within its self by its dissolution.
17. For the destruction of the poisonous universe which is calamitous, productive of the swoon of delusion, the nectar of the innate state is the one only infallible remedy.
18. The formless is perceivable mentally; that which is endowed with form is visible to the eye. That which is neither imaginable nor visible is called the intermediate space.
19. The whole universe is of the state of externality; that which is internal is called Prakriti. That which is to be known is inner than the internal like water within the kernel of a coconut.
20. Illusory knowledge relates to what is outside; correct knowledge relates to what is inside. That which is to be known is more to the interior than even the internal like water within the kernel of coconut.
21. Just as the moon who is one is perfectly bright on the full-moon day, so also one shall see by means of him everything as resembling him. The perception of duality is perversion.
22. In this manner a perverted mind does not qualify all. Even a teacher of religion rises to the state of solemnity and is praised by millions of names.
23. He who is awakened to the knowledge of Truth by the grace of a Guru, whether he be a fool or a learned man, he surely becomes detached from the ocean of Samsara.
24. He who is free from love and hatred who is devoted to the good of all beings, who is firm in knowledge and brave shall attain the supreme state or Heaven.
25. Just as when the pot is broken, the pot-space becomes dissolved in the universal space, in the same way when the body is destroyed a Yoga becomes absorbed into the nature of the Supreme Self.
26. This is what has been said of those that are freed from worldly activity – whatever is the state of mind at the time of the dissolution of body that is the goal; but it is not said of those practicing Yoga that whatever is the state of mind at the time of the dissolution of body that is His goal.
27. Whatever is the goal of those devoted to action, one shall mention that by means of the organ of speech. Whatever is the goal of the Yogin, assuredly that is not to be uttered by you anywhere.
28. Knowing this path thus, it was not ordained for the Yogins. To these getting rid of ignorance is by itself the attainment of perfection.
29. In whatsoever place a Yogin may die, whether in a holy place or in the house of a Chandala, he shall not enter the womb again but shall get dissolved in the Supreme Brahman.

30.

31.

32.

33. He who shall see the essential nature of self which is innate, unborn, unthinkable, even though he lives in the world as much as he likes he shall not be touched by sin.

34. He reaches that supreme Lord who is the eternal Self, who is untainted, peerless, formless and supportless, who is bodiless, without desire, indifferent to pleasure and pain and free from illusion and who is of undiminished power.

32. He reaches that Supreme Lord who is the eternal Self, in whom there are no Vedas, no consecration ceremony, no tonsure, no teacher and taught, no gathering of appliances, and no manifestation of symbols and such other postures.

33. He reaches that Supreme Lord who is the eternal Self, who is neither of the nature of Shiva, nor of Sakti, nor a man, who is neither an embryo, nor the developed or inflected form, nor a word and such other sounds and who is neither the preparatory, nor the proficient, nor the restrained and such other states of the practice of concentration.

34. He reaches that Supreme Lord who is the eternal Self in whose essence this universe of moveable and immovable objects has its birth, sustentation and dissolution, in the same way as bubbles do in the modification of water.

35. He reaches that Supreme Lord who is the eternal Self, before whom neither the restraint of the nostrils nor sight and posture, neither knowledge nor ignorance shine, even the currents of nerves are nothing.

36. He reaches that Lord who is the eternal Self who is devoid of the states of manifoldness, oneness, both, or of being otherwise, the states of atomicity, hugeness, heaviness or nothingness, as also those of the instrument of knowledge, the object of knowledge or the sameness, in all.

37. He reaches that Lord who is the eternal Atman, whether he has perfect concentration or not, whether he has completely gathered in the senses or not, or whether he has quieted his activity or is busily active.

38. He reaches that Supreme Lord who is the eternal Atman who is neither the mind, nor the intellect, who is not the body, the senses, the subtle rudiments, or the five gross elements or the organ of egotism, but is of the nature of etherial space.

39. When both the obligatory and prohibitory injunctions reach the standpoint of the Supreme Self, in the mind of the Yogin which is devoid of the perception of distinction, neither purity nor impurity can ever form the meditation on the non-existence of distinguishing attributes. All acts are either obligatory or prohibitory.

40. How can there be the teaching of a Guru with reference to an object which the mind and speech are incapable of reaching? So, a Guru who is always devoted to Brahman, who has uttered these facts, the Supreme Truth shines equally in all.

Thus ends the second chapter of the Avadhuta Gita taught by Sri Dattatreya, named "The Teaching of the knowledge of Atman."

CHAPTER III

The Avadhuta said:

1. The distinction into the material and the nonmaterial does not at all exist. How can I worship Shiva who is of the nature of etherial space, who is devoid of both attachment and non-attachment, who is spotless, who is devoid of extension, who is devoid of the distinction into the material and then non-material and who is all-pervading and omniformed?
2. He who is devoid of white and such other colours is indeed Shiva. He who is both this created universe and its cause is also the Supreme Shiva. I who am thus free from uncertainty is sufficiently Shiva. How then, my beloved friend, can I worship the Atman within mine own Self?
3. Though entirely devoid of root I keep constantly growing; though completely devoid of smoke I keep constantly rising; though thoroughly devoid of light like a lightless lamp I keep continuously shining; I am that equally pervading essence which is the nectar, of knowledge resembling etherial space.
4. How shall I speak here of unselfish desire? How shall I speak here of unattached attachment? how shall I speak of Him who is devoid of insubstantial substance? I am that equally pervading essence which is the nectar of knowledge resembling etherial space.
5. How can I speak of the all that is of the nature of non-duality? How can I speak of the all that is of the form of duality? How can I speak of the all that is eternal and at the same time non-eternal? I am that all pervading essence which is the nectar of knowledge resembling etherial space.
6. I am neither gross nor subtle; I am not a frequent visitor; I am not the highest and the lowest that is devoid of the beginning, middle and the end; I shall speak the bare truth, I am the Supreme Spirit, that equally pervading essence which is the nectar of knowledge resembling etherial space.
7. All the internal organs of sensation and action which resemble ether are indeed consciousness; all the objects of perception which resemble ether are indeed consciousness; consciousness is indeed the one, pure existence which is neither bound nor free; I am that equally pervading essence which is the nectar of knowledge resembling etherial space.
8. I am not, my child, inconceivable even by the profoundest of intellects; I am not undefinable even as the hardly definable object of definition; I am not indescribable even as immanent nature; I am that equally pervading essence which is the nectar of knowledge resembling etherial space.
9. I am the fire that reduces action to inaction, I am the fire that consumes misery so as to produce painlessness; I am the fire that burns the body so as to engender the state of bodilessness; I am that equally pervading essence which is the nectar of knowledge resembling etherial space.

10. I am the fire that consumes sins to their root; I am the fire that destroys duties so as to be placed beyond duties; I am the fire that breaks down bondage so as to restore freedom; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

11. I am not, my dear child, devoid of concept so as to be inconceivable; I am not, my dear child, without concentration so as to be devoid of mental activity; I am not, my dear child, devoid of intellect so as to be dissolved in peace; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

12. I have no doubt that mine is the condition of delusion where there is no delusion; I have no doubt that mine is the condition of sorrow where there is no misery; I have no doubt that mine is the condition of desire where there are no desires; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

13. At no time have I the creeper of ever-flowing Samsara; at no time have I the joy of unbroken happiness; at no time have I this bondage of ignorance; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

14. There is no change in me caused by the dirt (Rajas) of unending Samsara; there is no change in me caused by the darkness Tamas of unceasing misery; there is no change in me arising from purity (Sattvam) which gives rise to one's own duties; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

15. I am never all action which produces torment and misery; I am never all the mind which is the product of the experience of misery; this organ of egotism never at all existed to me; I am therefore that equally pervading essence which is the nectar of knowledge resembling ethereal space.

16. I am death to mental agitation which restores calmness, and am no indecisive suggestion; I am the end of dream and wakeful states of consciousness and am subject to neither good nor bad; I am the grave of transient and worthless substances and am neither the moveable nor the immoveable; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

17. This self of mine is neither the knowable nor the instrument of knowledge, is neither the logical reason nor the inferable; this self which is beyond the range of speech is neither the internal organ of perception nor intellect. How then can I describe it to you? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

18. I am the supreme reality which is indivisible being devoid of divisions; there are no interior and exterior and yet I am indeed the supreme reality; neither am I previous to birth, nor am I engaged in what is born, nor am I any of the substances; I am that equally pervading essence which is the nectar or knowledge resembling ethereal space.

19. I am solely the principle of "I" which is devoid of attachment and such other limitations; I am solely the principle of "I" which is devoid of godly and such other defects; I am purely the

principle of "I" which is devoid of the miseries of Samsara; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

20. When there are no three states of consciousness how can there be a fourth? When there are no three divisions of time how can there be quarters of space? The internal self is indeed the supreme condition of peace. I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

21. I am incapable of classification into long, short or any other; of classification into broad and narrow; of classification into angular and circular; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

22. At no time have I mother, father, son and such other relations; at no time have I birth, death, as also the internal organ of perception; this supreme reality in me is without distraction and steady; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

23. The Supreme Self who is extremely pure and purified of sins and hence unquestionable and of endless forms; who is smeared only with stainlessness and hence unquestionable and of endless forms, who is in part without being partitioned and hence unquestionable and of endless forms; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

24. How can there be a host of Gods beginning with Brahma? How can there be Swarga and such other worlds of habitation? If the Supreme Reality is of one form only and pure, I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

25. I am indeed pure by being denied of everything until denial is denied, how can I describe me? I am indeed pure as being the last residue beyond which there is no residue, how can I describe me? I am indeed purified of all distinguishing marks so as to be attributeless, how can I describe me? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

26. I always do the supreme act of inaction; I always indulge in the supreme pleasure of being without attachment which leaves no association; I always indulge in being without body in a state of non-body; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

27. The creation of an illusory universe is not my mode; the manufacture of wickedness and fraud is not my mode; the production of truth and falsehood is not my mode; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

28. Though devoid of twilight and such other periods of time, there is no loss to me; though devoid of internal illumination I am neither deaf nor dumb; though thus devoid of doubt, I am not purely thought; I am that equally pervadingnessence which is the nectar of knowledge, resembling ethereal space.

29. The Supreme Self who is Lordless as there is no Lord at all to serve is serene, who is unperturbed as he has lost the organ of mind and hence calm, who is purely knowledge shorn of everything and hence perspicuous – I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

30. How can I describe Him as the dwelling house of a dreary forest; how can I describe Him as the uncertainty of an established fact? He who is thus continuous and equal in all and unagitated, – I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

31. Devoid of life-principle He always shines without life-activity; devoid of the germ of life He always shines seedless; devoid of bondage, He always shines liberated from existence; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

32. He who is devoid of birth always shines; He who is devoid of Samsara always shines; He who is devoid of destruction always shines; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

33. Yours is only an inference from an impression but not name and form; though you are an indivisible divided whole you are not anything, you impudent soul! why then do you despond? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

34. Why do you weep, my friend? There is neither old age nor death. Why do you weep, my friend? There is neither death nor misery. Why do you weep, my friend? There is no change of form for you. I am that all pervading essence which is the nectar of knowledge resembling ethereal space.

15. Why do you weep, my friend? You have no natural form. Why do you weep, my friend? You have no deformity. Why do you weep, my friend? you have no age. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

36. Why do you weep, my friend? You have no health. Why do you weep my friend? You have no mental vigor. Why do we weep my friend? You have not the senses. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

37. Why do you weep, my friend? You have no desire. Why do you weep, my friend? You have no allurements. Why do you weep, my friend? You have no infatuation. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

38. Why do you desire affluence? Wealth is not yours. Why do you desire affluence? You have no wife. Why do desire affluence? You have nothing to call yours. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

39. Birth in this universe produced by Prakriti has nothing to do either with you or with me. This shameless soul only appears distinct. Absence of distinction arising from non-duality of existence is neither for you nor for me; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

40. You have not even a shred of the nature of non-attachment; you have not even a shred of the nature of attachment; you have not a shred of the nature of desire; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

41. Neither does there exist in your mind the meditator, nor is there for you the hyperconscious state; neither does there exist in your mind meditation nor have you an external region; neither does there exist in your mind the meditated, nor are there substance and time; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

42. Whatever is essential has been mentioned by me to you. There is neither you nor anything for me nor for the great, neither teacher nor disciple. The Supreme Reality is innate and of the nature independence. I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

43. How can the Supreme Reality be here of the nature of bliss? How cannot the Supreme Reality be thus of the nature of bliss? How can the Supreme Reality be here of the nature of knowledge and experience, if I only exist as the one supreme, in the form of ethereal space?

44. Know consciousness to be the one thing devoid of fire and air; know the consciousness to be the one thing devoid of earth and water; know consciousness to be the one thing devoid of entrance and exit; know consciousness to be the one thing wide-spread like ether.

45. I am neither of the nature of void nor of the nature of ineliminable existence, neither of the nature, of purity nor of that of the purified. I am not both form and non-form but am the Supreme Reality which is something having the only form of essential nature.

46. Forsake, forsake forever, Samsara, and forsake by all means renunciation also; for the pure, immortal, innate and unchangeable Self is poison to both renunciation and attachment.

Thus ends the third chapter of the Avadhuta Gita taught by Sri Dattatreya named the Teaching of the Knowledge of Atman.

CHAPTER IV

1. Neither is there invocation of the Deity, nor send-off; how can there be meditation and the muttering of Mantras? How can there be leaves and flowers, an even seat and the worship of Shiva?
2. I am not merely freed from bondages and obstructions; I am not merely the pure stainless, and the free; I am not barely devoid of union with the supreme and disunion; I am That Freed who resembles etherial space,
3. All these become true and all these become false – such a doubt has never risen in me; I am essentially blissful and whole.
4. Neither am I with blemish nor without it; neither am I the interspace nor the unintercepted, nor do I appear as the variously divided within; I am essentially blissful and whole.
5. Neither the illumination of ignorance has happened to me nor the essential nature of knowledge has arisen to me. How can I speak of unknowable knowledge? I am essentially blissful and whole.
6. Neither am I endowed with virtue nor possessed of sin; neither am I the bound nor am I the freed; neither congruity nor incongruity appertains to me. I am essentially blissful and whole.
7. The distinctions of higher and lower never attach to me nor does the state of neutrality. How can I speak of good and evil? I am essentially blissful and whole.
8. Neither am I the pervader nor the pervaded; neither am I the temple of the supreme spirit nor am, the non-container of the same. How can I speak of the voidless and the void? I am essentially blissful and whole.
9. Neither am I the worshipper, nor of the nature of the worshipped; to me there is neither a teaching nor action. How can I speak of the essence of consciousness? I am essentially blissful and whole.
10. I am not the cogniser and in no respect the cognised; neither am I the cause nor is there anything to be done for me. How can I speak of the unthinkable and thinkable? I am essentially blissful and whole.
11. Neither am I the differentiating attribute nor am I the differentiated; neither am I the knower nor the knowable. How can I speak, my dear child, of exit and entrance? I am essentially blissful and whole.
12. To me there is neither the body nor the bodilessness, nor organs of intellection and perception, nor senses. How can I speak of attraction and repulsion? I am essentially blissful and whole.

13. It is merely figurative, from high, nothing is divided; it is merely figurative, nothing is concealed. How can I describe that which is equal and unequal in all? I am essentially blissful and whole.
14. Whether I be one who has subdued the senses or one who has not subdued the senses; neither internal self-control nor external obligation attaches to me. How can I speak, my dear friend, of success and failure? I am essentially blissful and whole.
15. The unembodied and embodied states never existed to me; a beginning, end and middle never existed to me. How can I speak of strength and weakness? I am essentially blissful and whole.
16. Neither death nor immortality, neither poison nor non-poison can ever exist to me, my dear child. How can I speak of the unpurified and purified? I am essentially blissful and whole.
17. Dream, wakefulness and the Yogic posture of sleep do not exist to me; neither night nor day ever exists to me. How can I speak of the fourth state and what is not the fourth state of consciousness? I am essentially blissful and whole.
18. Know me to be free from both all and not-all; illusion and non-illusion never exist to me. How can I speak of the morning and evening devotions and other acts? I am essentially blissful and whole.
19. Know me to be absorbed in the all-pervading consciousness, know me to be free from object of contemplation and objectless meditation. How can I speak of union with the supreme and separation? I am essentially blissful and whole.
20. I am not a fool; I am not a pandit; neither silence nor the want of it ever exists to me. How can I speak of abstract reasoning and logical inference? I am essentially blissful and whole.
22. Neither do I set nor rise at any time; neither here is radiance nor darkness to me. How can I speak of morning and evening acts of devotion and such others? I am essentially blissful and whole.
21. Father, mother, descent, race, have I none; birth, death and such other states never exist to me. How can I speak of attachment and non-attachment? I am essentially blissful and whole.
23. Know me undoubtedly to be unagitated, know me undoubtedly to be uninterrupted; know me undoubtedly to be immaculate. I am essentially blissful and whole.
24. My dear child, the bold forsake all meditations, abandon all auspicious and inauspicious rites: they always drink the nectar of renunciation; I am essentially blissful and whole.
25. Wherever one does not receive knowledge, there metrical qualifications do not all exist. The great ascetic who is merged in the all-pervading essence and who is purified by meditation prattles about the supreme tattva.

This ends the fourth chapter of the Song of the Ascetic, a discourse between Dattatreya and Kartikeya, entitled the elucidation of the nature of Self in the teaching of knowledge.

CHAPTER V

1. The utterance by means of Om of what resembles void, is no discernment of what is higher and lower. How can the rejection of both serious thought and whim lead to the pronunciation of the nasal syllable?
2. By means of "That thou art" and such other Vedic texts, whatever is realised by you within yourself That thou art. You are the same in all, free from accidental disguise. Why then do you grieve? You are spiritually the same in all.
3. Devoid of the differences of below and above you are alike in all; devoid of the distinctions of without and within you are alike in all. If without individuality you are identical with all, why do you grieve? You are spiritually the same in all.
4. You have no discrimination of rules and precepts, no discernment of cause and effect. Without wants and their collocation you are alike in all. Why then, do you grieve? You are spiritually the same in all.
5. Intelligence and illumination cannot be the superconscious state; distinction of one's own place and another's cannot be the superconscious state; discrimination of day and the close of day cannot be the superconscious state. So thinking, why do you grieve? You are spiritually the same in all.
6. There is no pot-space, there is no pot; there is no jiva-body, there is no jiva; there is no distinction of cause and effect. Knowing this why do you grieve? You are spiritually the same in all.
7. In this world everything is an uninterrupted subject of freedom; there is no distinction of short and long, there is no division into circular and angular. Why then do you grieve? You are spiritually the same in all.
8. Here you are devoid of voidness and voidlessness; here you are free from purity and impurity; here you are unpossessed of the distinctions of all and not-all. Knowing this why do you grieve? You are spiritually the same in all.
9. You have no perception of duality and non-duality, no intention of uniting the external and the internal. You are, therefore, equal in all, devoid of foe or friend. Why do you grieve? You are spiritually the same in all.
10. Disciple or no disciple, you have no sameness of form with any; no distinctions into the moveable and immovable to you, therefore, everything is the subject of freedom. Why do you grieve? You are spiritually the same in all.
11. You are indeed devoid of form and formlessness; you are without division and variety; you are indeed free from manifestation and evolution. Knowing this why do you grieve? You are spiritually the same in all.

12. I am bound by the rope of quality and non-quality. How then can I be subject to the acts of death and life? I am pure and spotless. Thinking thus why do you grieve? You are spiritually same in all.

13. Here you are devoid of existence and non-existence; here you are free from desire and absence of desire; here you are indeed the highest state of consciousness identical with freedom. Why then do you grieve? You are spiritually the same in all.

14. Here you are the Truth, the undivided Truth; here you are free from agreeable and disagreeable attachment. If you are identical with everything devoid of all forms, why do you grieve? You are spiritually the same in all.

15. Like the train of homeless, cottaged ascetics, you are the supremely free from non-attachment and attachment; the supreme, devoid of know ledge and discrimination. Why then do you grieve? Spiritually, you are the same in all.

16. The immutable and the mutable are unreal; the indefinable and the definable are unreal; if you think that the Atman alone is real, why do you grieve? Spiritually, you are the same in all.

17. Here the highest of all is jiva, here all is unintercepted jiva; here the motionless jiva is the one and only thing. With this knowledge why do you grieve? Spiritually, you are the same in all.

18. Non-discrimination and discrimination is not knowledge; determination and doubt are not knowledge. If flowing knowledge is the one and only existence, why do you grieve? You are spiritually the same in all.

19. There is no subject of freedom, no subject of bondage, no subject of merit, no subject of demerit, no subject of perfection, no subject of want; why then do you grieve? Spiritually, you are the same in all.

20. If you are the same without colour or discolour, if you are the same without cause or effect, if you are the same without difference and non-difference, why do you grieve? Spiritually, you are the same in all.

21. If everything here is fully pervaded without break, if everything here is filled in by the motionless Self alone, if everything here is huddled without the distinctions of man &c, why should you grieve? Spiritually, you are the same in all.

22. You are beyond all and pervading all without interruption; you are without the stain of attachment uniformly pervading all, you are all existing without day and night. Why then do you grieve? Spiritually, you are the same in all.

23. There is no concern with bondage and freedom; there is no association with union and separation, there is no return to abstract meditation and logical reasoning. Why do you grieve? You are spiritually the same in all.

24. The idea of time and not-time is entirely given up here; even an atom of fire is rejected. The only thing not rejected is the simple truth; why then do you grieve? Spiritually, you are the same in all.

25. You are without body and bodiless states here; you are the supreme existence free from dream and deep sleep, you are the highest without name and suffix; why then do you grieve? Spiritually, you are the same in all.

26. Evenly expanded and pure like space, equally existent in all without being connoted by anything, always the same, devoid of essential and non-essential changes, why do you grieve? Spiritually you are the same in all.

27. Highly indifferent to righteousness and unrighteousness, highly indifferent to substance and non-substance as also to desire and non-desire, why do you grieve? You are spiritually the same in all.

28. All the same without pleasure and pain, supremely existing, devoid of sorrow and the absence of sorrow as the highest truth, rid of the distinctions of teacher and pupil, why do you grieve? Spiritually, you are the same in all.

29. Verily you are not the sprouting essence or nonessence; you are not the fickle, the harmonious and un-harmonious; you are devoid of discrimination and nondiscrimination; why then do you grieve? Spiritually, you are the same in all.

30. You are the concentrated essence of all essences here, and are said to be distinct from the notion of "myself"; active perception of objects by means of the organs of sense is also unreal. Why do you grieve? Spiritually, you are the same in all.

31. Whomsoever the Srutis describe in various ways, from whomsoever spring ether and all this, whoever resembles water in a mirage, if you are that one who equally pervades all without break, why do you grieve? Spiritually, are the same in all.

32. Wheresoever one does not realise knowledge, in all those there is indeed no metrical quality. The supreme Avadhuta, merged in all pervading essence, purified by meditation prattles the truth.

Thus ends the fifth chapter of the Song of the Ascetic in a discourse between Dattatrya and Kartikeya entitled the teaching of the perception of sameness in all in the elucidation of the nature of self.

CHAPTER VI

Dattatreya said:

What the Srutis teach in various ways as "we," ether and such other objects, – all this is like water in a mirage. If there exists one Shiva who is eternally existing in all, where then is the compared and the comparison?

2. Beyond and without, non-divisibility and divisibility, beyond and without, activity and changeability, if their”
3. Mind alone is all-penetrating and uninterrupted and is beyond everything devoid of non-extension and extension; mind alone is the eternal and equally existing Shiva in all. How can there be the instrument of mind, and how can there be the instrument of speech?
4. Who contradicts the distinctions of day and night, who keeps off the distinctions of the risen and not-risen, if such an eternal and all existing Shiva alone exists, how can there be the shining of sun and moon?
5. Rid of the distinctions of desire and non-desire, and devoid of the distinctions of action and inaction, if there exists the one Shiva undivided and all embracing, how can there be distinct perceptions of the external and the internal?
6. If the ultimate is devoid of the distinctions of essence and non-essence, if it is devoid of voidness and non-voidness, it is the unintercepted and all-comprehending Shiva and the one that exists in all, how can there be a first and how can there be a last?
7. If distinction and non-distinction are set aside, if teacher and knowledge are cast off and if there is the one, eternal, all existing Shiva, how can there be a third state of consciousness, and how can there be a fourth state?”
8. If neither the spoken nor the unspoken is the truth, if neither the known nor the unknown is the truth and if there is the one, eternal all-existing Shiva, how can there be the objects of the senses, the senses, the intellect and the mind?
9. If ether and air are not real, if earth and fire are not real and if the one, eternal Shiva exists in everything, how can there be cloud and how can there be rain?
10. If the fiction of a world is thrown-away, if the fiction of Gods is also set aside, and if the one eternal Shiva exists everywhere, how can there be the discrimination of good and evil?
11. If death and immortality are thrown away, if the organs of perception and sensation as also the non-organs are given up and if the one eternal Shiva is everywhere, how can we speak of coming and going?

12. If there are no distinction of Prakriti and Purusha, if there are no distinctions of cause and effect and if the one eternal Shiva exists everywhere, how can we speak of person and nonperson?

13. Neither there is the third kind of misery pertaining to the bhutas nor is there the second kind pertaining to the soul. If the one eternal Shiva exists everywhere, how can there be old age, youth and childhood?"

14. If He is supreme devoid, of religious and social orders of life, if He is supreme without the distinctions of cause and agent of action, if the One, eternal Shiva exists everywhere, how can there be the ideas of non-lost and lost?

15. If that which is perceived and that which is not perceived are both false, if the born and the unborn are both false, if the One eternal Shiva exists everywhere, how can there be the imperishable and perishable?

16. If there is the disappearance of the distinction of male and not-male, if there is the disappearance of female and not-female, if the one, eternal Shiva exists everywhere, how can there be the feeling of wonder and no-wonder?

17. If the supreme is free from delusion and misery if the supreme is free from doubt and grief, if the One eternal, Shiva exists everywhere, how can there be "I" and "mine."

18. If there is indeed the destruction of moral action and non-moral action, if there is the destruction of bondage and non-bondage, how can there be the feeling of pain and non-pain?

19. If there are no distinctions of the sacrificer and the sacrifice, if there are no distinctions of the sacrificial fire and oblation, if the one, eternal Shiva is what exists everywhere, how can there be fruition of work?

20. If there is absolute freedom from grief and grieflessness, if there is freedom from pride and want of pride, if the one eternal Shiva is what exists everywhere, how can there be the idea of attachment and non-attachment?

21. If there are no changes of illusion and non-illusion, if there is no affection through desire and, non-desire, if the one, eternal, Shiva is what exists everywhere, how can there be the notions of non-discrimination and discrimination?

22. There never exists "you" and "I"; the discrimination of race, and family is all untrue. I alone am the Shiva who is the highest truth. It such is the case to whom and how shall I proffer salutation?

23. The discrimination of teacher and taught is gone forever; the discrimination of teaching is also gone. I alone am the Shiva who is the highest truth. How and to whom shall I proffer my salutations?

24. There is no concocted distinction of body, there is no concocted differentiation of the world. If I alone am the Shiva who is the highest truth, how and to whom should I proffer my salutations?

25. Being endowed with passion or being devoid of it does never exist for me; I am neither spotless nor changeless; I alone am the Shiva who is the highest truth; how and to whom shall I proffer my salutations?”

26. The changes of embodied and disembodied states do not exist for me; falsehood and truth do not exist for me; I alone am the Shiva who is the highest truth; how and to whom shall I proffer my salutations?

27. Wherever one perceives that nothing, nothing indeed ever exists, there the restrictions of metre do not exist. The supreme Avadhuta merged in the universal essence, and purified by thought utters the truth.

Thus ends the sixth chapter in the discourse between Dattatreya and Kartikeya entitled the definition of moksha.

CHAPTER VII

1. While in the street, the Avadhuta moves covered only with a patched-up garment made of ragged pieces, with conduct unqualified with the considerations of merit and demerit; and the Avadhuta ever merged in the pure, spotless and universal essence of everything lives naked in a secluded house.
2. He is possessed of an aim devoid of purpose and non-purposiveness; his skill for doing things, is not characterised by propriety and impropriety. He is the truth in itself, spotless and pure. How can such an Avadhuta have settled or unsettled doctrine about the Supreme?”
3. He is free from bondage by the rope of desire, and with devotion, devoid of holiness and purity of conduct. Thus, those that have realised the pure and spotless truth exist devoid of ail attributes.
4. How can there be the discrimination of embodied and disembodied states? How can there be the discernment of attachment and non-attachment, while he himself is the supreme reality in its innate nature, which is pure and unruffled and is of the form of ethereal space?
5. In such a state how can there be perception of the real existence, how can there be form and formlessness? Where there is the Supreme Self in the form of ethereal space, how can there be perception of objects?
6. He is the Supreme Self in the form of ethereal space; he is the Supreme Self which is pure and spotless. How can there be distinction and non-distinction, or distinction from the changes of bondage and freedom?
7. When everything is solely filled with indivisible truth, how can there be the pride of union and separation. While everything is thus one undivided Supreme, how can there be the distinctions of essence and non-essence.
8. Everything is the pure and spotless reality which is perfect and all-pervading like ethereal space. With such an existence how can there be attachment and non-attachment, and how can there be truth with or without a field for manifestation?”
9. He is a Yogin devoid of union and separation; he is an enjoyer without enjoyment and non-enjoyment. Thus, he moves slowly with his mind absorbed in innate and natural bliss.
10. How can he who is always staid in consciousness and mindlessness, be freed from duality and non-duality? How can he who is a Yogin, pure, spotless and untouched by rajas, be in the enjoyment of the all-pervading essence?
11. He whose only disappointment is being without disappointment and whose only attachment is being without attachment and non-attachment – how can such a person who is the universal reality in the form of ethereal space be here both essence and non-essence?

12. He is always absorbed in meditation devoid of material things and is entirely free from the limitations of material substances. While being so, how can there be life and death and how can there be meditation and nonmeditation in organs of consciousness?

13. Everything in this universe is magic, like water, in a mirage. But Shiva who is of the nature of undivided consciousness, alone exists.

14. From religious karmas up to the attachment to freedom we have desire for none. How can the wise fabricate through attachment and non-attachment?

15. Wherever one perceives that nothing, nothing indeed exists, there the restrictions of metre do not exist. The supreme Avadhuta merged in the universal essence and purified by thought prattles the truth.

Thus ends the seventh chapter in the discourse between Dattatreya and Kartikeya, entitled the knowledge of the Self.