

Dattatreya's Song of the Avadhut

Translated by Swami 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. 1
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.