

DATTĀTREYA

Avadhūta Gītā

The Song of the Avadhūta



CONTENTS

Chapter One · 76 verses	2
Chapter Two · 40 verses	12
Chapter Three · 46 verses	19
Chapter Four · 25 verses	26
Chapter Five · 32 verses	29
Chapter Six · 27 verses	33
Chapter Seven · 15 verses	36
Chapter Eight · 10 verses	38

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CHAPTER

One



- 1 Through the grace of God alone, the desire for non-duality arises in wise men to save them from great fear.

Non-duality – monistic Consciousness, in which the knower, knowledge, and knowable – soul and God – become one; the highest realization of Divinity.

Fear – The word “fear” includes also such states of mind as insecurity, despair, and grief, all of which arise from a consciousness of oneself as limited and separate from others and which therefore can be dispelled only by realizing oneself as the All.

- 2 How shall I salute the formless Being, indivisible, auspicious and immutable, who fills all this with His Self and also fills the self with His Self?

Salute – No form of greeting or worship is possible where there is no consciousness of distinction.

Fills, etc. – The reality and substance of the so-called individual self is the Divine Self.

- 3 The universe composed of the five elements is like water etc. in a mirage. Oh, to whom shall I make obeisance – I who am one and taintless?

Five elements – earth, water, fire, air, and ether. According to most philosophical systems of India, these combine to constitute the phenomenal universe and are derived from God associated with maya or ignorance. The terms are not to be taken literally.

Taintless – untouched by the slightest ignorance and hence absolutely pure. The word is often applied to the Self and God.

- 4 All is verily the absolute Self. Distinction and non-distinction do not exist. How can I say, “It exists; it does not exist”? I am filled with wonder!

It – the universe.

- 5 The essence and the whole of Vedanta is this Knowledge, this supreme Knowledge: That I am by nature the formless, all-pervasive Self.

- 6 There is no doubt that I am that God who is the Self of all; Pure, indivisible, like the sky. Naturally stainless.

- 7 I indeed am immutable and infinite – of the form of pure Intelligence. I do not know how or in relation to whom joy and sorrow exist.
- 8 I have no mental activity, good or bad; I have no bodily function, good or bad; I have no verbal action, good or bad. I am the nectar of Knowledge – beyond the senses, pure.
- 9 The mind indeed is of the form of space. The mind indeed is omnifaced. The mind is the past. The mind is all. But in reality there is no mind.
- All* – the phenomenal universe – including all time and space – cosmos.
In reality – In the highest realization of the Spirit there is no mind.
- 10 I, the One only, am all this, beyond space and continuous. How can I see the Self as visible or hidden?
- Continuous* – without the intervention of another substance; Therefore homogeneous and undifferentiated.
Hidden – The question of the Self as being hidden or visible does not arise when one oneself is that Self.
- 11 Thus you are One. Why then do you not understand – that you are the unchangeable One, equally perceived in all? O mighty One, how can you, who are ever-shining, unrestricted, think of day and night?
- You* – Dattatreya now addresses the disciple to whom he is imparting the highest truth.
Night – There can be no perception of any time or condition in perfect Self-realization.
- 12 Know the Self always to be everywhere, one and unintercepted. I am the meditator and the highest object of meditation. Why do you divide the Indivisible?
- Unintercepted* – See note on “Continuous,” verse 10.
Divide, etc. – Even the act of meditation is an expression of ignorance because it implies duality.
- 13 You are not born nor do you die. At no time do you have a body. The scripture declares in many different ways – the well-known dictum: “All is Brahman.”
- 14 You are He who is exterior and interior. You are the auspicious One existing everywhere at all times. Why are you running hither and thither deluded, like an unclean spirit?
- 15 Union and separation exist in regard neither to you nor to me. There is no you, no me, nor is there this universe. All is verily the Self alone.

- 16 You do not belong to that which is composed of the five objects of sense, such as sound; nor does that belong to you. You indeed are the supreme Reality. Why then do you suffer?

Five – The world appearance is composed of the five objects of sense: sight, sound, touch, taste, and smell, and is not in reality connected with the Self.

- 17 For you there is no birth or death, for you there is no mind, for you there is no bondage or liberation, no good or evil. Why do you shed tears, my child? Neither you nor I have name and form.
- 18 Oh mind, why do you wander about deluded, like an unclean spirit? Behold the Self indivisible. Be happy through renunciation of attachment.
- 19 You verily are Truth, devoid of change, motionless, one, of the nature of freedom. You have neither attachment nor aversion. Why do you suffer, seeking the objects of desires?
- 20 All the scriptures say that the Truth is without attributes, pure, immutable, bodiless, and existing equally everywhere. Know me to be That.
- 21 Know that which has form to be false, that which is formless to be eternal. Through the instruction of this truth there is no longer rebirth into this world.

No longer, etc. – Knowing oneself as eternal, one is not born into this world anymore, since incarnation is caused only by the soul's ignorance of its true nature. Yet let it be known that some return for compassion's sake while yet knowing the absolute.

- 22 Sages say that Reality is one only and the same. And through renunciation of attachment, the mind, which is one and many, ceases to exist.

One and many – “one” in a high (but not the highest) state of illumination, “many” in the state of ignorance.

- 23 If it is of the nature of the not-Self, how can there be Samadhi? If it is of the nature of the Self, how can there be Samadhi? If it is both “is” and “is not”, how can there be Samadhi? If all is one and of the nature of freedom, how can there be Samadhi?

It – incontinentousness or true realization.

Samadhi – the absorption of the mind in the absolute Brahman, as a result of which the eternal Truth is realized. Dattatreya maintains that the practice of Samadhi has no justification. If the universe of our experience is the not-Self, then the true “I” is not in the state of Samadhi, for Truth is not there. If our experience is of the Self, then Samadhi is superfluous. How can The Self then be in Samadhi?

- 24 You are pure homogeneous Reality, disembodied, unborn, and immutable. Why do you think of yourself as “I know it here” or as “I do not know”?
- “I know it here,” etc.* – Our knowledge of our Self in this earthly state is incorrect. To maintain that we do not have any true knowledge of our Self here is also incorrect.
- 25 By such sentences as “That thou art,” our own Self is affirmed. Of that which is untrue and composed of the five elements – the Sruti (scripture) says, “Not this, not this.” (Neti Neti)
- That, etc.* – the phenomenal existence as well as the unknowable.
Five elements – earth, water, fire, air, and ether, of which, according to the Indian systems of philosophy the whole relative existence is constituted. See verse 3.
Sruti – the Vedas, particularly the Upanishads, the original texts of the Vedanta philosophy.
- 26 As the self is filled by the Self, so is all filled continuously by you. There is no meditator or meditation. Why does your mind meditate shamelessly?
- Shamelessly* – One should be ashamed to meditate, because meditation pre-supposes a shameful forgetfulness of one’s true nature. If one does not know The Self meditation is the way to realization. After realization one will cease to meditate.
- 27 I do not know the Supreme; how shall I speak of Him? I do not know the Supreme how shall I worship Him? If I am the supreme One, who is the highest Truth, who is homogeneous Being and like unto space, how then shall I speak of Him and worship Him?
- Know, etc.* – Empirical knowledge belongs to a lower state in which the Supreme cannot be perceived; therefore one cannot speak of “knowing” the Supreme. If I am the supreme, how can I see myself? Can the eye see the eye?
- 28 The principle of ego is not the Truth, which is homogeneous, which is free from the cause of superimposition and distinctions of perceived and perceiver. How can the ego be That which is aware of Itself?
- 29 There is no substance whatever which is by nature unlimited. There is no substance whatever which is of the nature of Reality. The very Self is the supreme Truth. There is neither injury nor non injury in It.
- Substance* – relative reality.
- 30 You are the homogeneous Reality; you are pure, bodiless, birthless, and imperishable. Why then do you have any delusion about the Self? Again, why am I myself deluded?

- 31 When the pot is broken, the space within it is absorbed in the infinite space and becomes undifferentiated. When the mind becomes pure, I do not perceive any difference between the mind and the supreme Being.
- 32 There is no pot; there is no pot's interior space. Neither is there an individual soul nor the form of an individual soul. Know the absolute Brahman, devoid of knowable and knower.
- 33 Know me to be that Self who is everything and everywhere at all times, the one who is eternal, steady, the All, the nonexistent, and the Existent. Have no doubt.
- | *Nonexistent* – the phenomenal aspect of being, which has now disappeared.
- 34 There are no Vedas, no worlds, no gods, no sacrifices. There is certainly no caste, no stage in life, no family, no birth. There is neither the path of smoke nor the path of light. There is only the highest Truth, the homogeneous Brahman.
- | *Stage in life* – any of the four stages into which life is divided by the Hindus, namely, those of the student, the householder, the contemplative, and the mendicant.
- | *The path of smoke, etc.* – the two paths along which – according to Hinduism, souls travel to the invisible worlds after death.
- 35 If you are free of the pervaded and pervader, if you are one and fulfilled, how can you think of yourself as directly perceptible by the senses or beyond the range of the senses?
- | *Free, etc.* – one who has transcended the sense of distinction between forms (“pervaded”) and the Divine Substance (“pervader”). Such a one, therefore, has constant, unobstructed consciousness of Divinity. Such a one has the dual realization of form and formless.
- | *Directly* – that is to say, in the manner in which the unenlightened perceives by the sense. In the highest state of realization, sense perception is no longer distinguishable from spiritual intuition.
- 36 Some seek nonduality, others duality. They do not know the Truth, which is the same at all times and everywhere, which is devoid of both duality and nonduality.
- 37 How can they describe the Truth, which is beyond mind and words, which is devoid of white and other colours, of sound and other qualities?
- 38 When all these appear to you as false, when the body and so on appear to you like space, then you know Brahman truly, then for you there is no dual series.
- | *Dual series* – such as “I and Thou” (self and God), “I and it” (self and the world), and so on. Also it means “Self and not-Self” and the series of their evolutes.

- 39 Even my natural self appears to me as non-distinct from the supreme Self; it appears to be one and like space. How can there be meditator and meditation?
- 40 What I do, what I eat, what I sacrifice, what I give – all this is not mine in the least. I am pure, unborn, undecaying.
- 41 Know all this universe to be formless. Know all this universe to be without change. Know all this universe to be of purified body. Know all this universe to be of the nature of the Absolute.
- Of purified body* – That is to say, the material substance of which the universe appears to be constituted is really nothing but pure Spirit/Consciousness.
- 42 You are verily the Truth. There is no doubt about it – otherwise, what do I know? Why do you consider the Self, which is perceptible to Itself, as imperceptible?
- Otherwise* – If one does not perceive every being as The Self, one is still ignorant.
- 43 My child, how can there be illusion and non illusion, shadow and lack of shadow? All this is one Truth, all this is of the nature of space and without taint.
- 44 I am free in the beginning, in the middle, and in the end. I am never bound. This is my sure knowledge – that I am naturally spotless and pure.
- 45 The whole universe, beginning with the principle of cosmic intelligence, is not in the least manifest to me. All is indeed Brahman alone. How can there be any existence in caste or stage of life for me?
- 46 I know that all, in every way, is the one indivisible “I” which is self-sustained and full, while the five elements, beginning with ether, are empty.
- 47 The Self is neither eunuch, man, nor woman: it is neither idea nor imagination. How can you think the Self to be full of joy or joyless?

Full of joy – Here “joy” is used in the sense of relative joy as perceived by the senses and the mind.

Joyless – Here the reference is to transcendental Joy.

- 48 The Self certainly does not become pure through the practice of six-limbed yoga. It certainly is not purified by the destruction of the mind. It certainly is not made pure by the instructions of the teacher. It is Itself the Truth. It is Itself the illumined One.

Six-limbed – consisting of six parts or steps, namely, posture, control of the vital force, self-withdrawal, concentration, meditation, and Samadhi.

- 49 There is no body made up of five elements; nor is there anyone who is disembodied. All is verily the Self alone. How can there be the three states and the fourth?

Five elements – See verses 3 and 25.

Anyone, etc. – When the pure Self is spoken of as disembodied, the idea of body is associated with It, though negatively. All such qualifications of the Self (or Soul) are denied in this as well as in other verses.

Three states, etc. – the waking state, the dream state, and the deep sleep state: the ordinary conditions of individuals when they are ignorant of their true nature, which is usually called the fourth or transcendental state. To name the transcendental state as the fourth is itself an error, as such a designation, which makes it a correlative of the other three states, is inapplicable to the absolute Self.

- 50 I am not bound, I am not, indeed, liberated – I am not different from Brahman. Neither doer nor enjoyer – I am devoid of the distinctions of the pervaded and the pervader.

Liberated – The Self cannot be “liberated”, since it was never bound.

Pervaded, etc. – The Sanskrit words for pervaded and pervader are vyāpāya and vyāpaka, meaning the particular and the universal. The particular is pervaded by or constituted of the universal. The Self can be neither particular nor universal, as both these designations imply distinction, division, and limitation.

- 51 As water, when water has been poured into water, has no distinctions, so purusa and prakṛti appear nondifferent to me.

Purusa, etc. – Purusa: Soul. Prakṛti: Cosmos. Ordinarily considered to be opposite principles, conscious and unconscious, they are here recognized as identical in the highest spiritual experience.

- 52 If indeed you are never bound or liberated, how then can you think yourself with form or as formless?

With form, etc. – The Self, of course, is without form, but saying so implies recognition of form; therefore even the idea of the formlessness of the Self is repudiated.

- 53 I know your supreme Form to be directly perceivable, like the sky. I know your lower form to be as water in a mirage.

Like the sky – without division or distinction, without change.

- | *Lower, etc.* – apparent form.
- 54 I have neither teacher nor instruction, limiting adjunct nor activity. Know that I am by nature pure, homogenous, bodiless, like the sky.
| *Limiting, etc.* – any qualification.
- 55 You are pure, you are without a body, your mind is not higher than the highest. You need not be ashamed to say, “I am the Self, the supreme Truth.”
| *Mind, etc.* – The mind is not the Self.
- 56 Why are you weeping, O mind? Do you the Self, be the Self by means of the Self. Drink, my child, the supreme nectar of Nonduality, transcending all divisions.
| *Means, etc.* – One cannot attain to Self-knowledge except through the Self itself. How can the mind, which is not-Self, reveal the Self?
- 57 There is neither knowledge nor ignorance nor knowledge combined with ignorance. He who has always such knowledge is himself Knowledge. It is never otherwise.
| *Knowledge* – The Absolute is spoken of as Existence, Knowledge, and Bliss.
- 58 There is no need of knowledge, reasoning, time, space, instruction from a teacher, or attainment of Samadhi. I am naturally the perfect Consciousness, the Real, like the sky, Spontaneous and steady.
| *Samadhi* – See verse 23. Dattatreya maintains that the practice of Samadhi is not necessary because, according to him, the Self has never been bound and hence does not require to practice anything to gain knowledge of Itself. The Self, which is Consciousness Itself, can never lose consciousness of Its true nature and therefore Samadhi is superfluous.
- 59 I was not born nor have I death. I have no action, good or evil. I am Brahman, stainless, without qualities. How can there be bondage or liberation for me?
- 60 If God pervades all, if God is immovable, full, undivided, then I see no division. How can He have exterior or interior?
| *How, etc.* – Exterior or interior cannot be spoken of He is indivisible and infinite.
- 61 The whole universe shines undivided and unbroken. Oh, the maya, the great delusion – the imagination of duality and nonduality!
| *Maya* – ignorance.

- 62 Always “not this, not this” to both the formless and the formed. Only the Absolute exists, transcending difference and non difference.
 | *“Not this,” etc.* – No formed or formless object can be considered to be the ultimate Reality.
- 63 You have no mother, no father, no wife, no son, no relative, no friend. You have no likes or dislikes. Why is this anguish in your mind?
- 64 O mind, for you there is no day or night, rising or setting. How can the wise imagine an embodied state for the bodiless?
- 65 The Self is neither divided nor undivided – nor has It sadness, happiness, and the like, nor is It all or less than all. Know the Self to be immutable.
- 66 I am not the doer or enjoyer. Work have I none, now or formerly. I have no body nor am I bodiless. How can I have or not have a sense of “my-ness”?
- 67 I have no fault such as passion and the like – nor have I any sorrow arising from the body. Know me to be the one Self, vast and like the sky.
- 68 Friend mind, of what use is much vain talk? Friend mind, all this is mere conjecture. I have told you that which is the essence: You indeed are the Truth, like the sky.
 | *All, etc.* – Words and ideas, being finite and related to finite objects, can never reveal Truth completely.
- 69 In whatever place yogis die, in whatever state, there they dissolve, as the space of a jar dissolves into the sky.
 | *Dissolve, etc.* – become identified with the Self.
- 70 Giving up the body in a holy place or in the house of a candala, the yogi, even if he has lost consciousness, becomes identified with the Absolute as soon as he is free of the body.
 | *Candala* – one belonging to the lowest stratum – considered unclean and impure – of Hindu society.
 | *Lost, etc.* – that is to say, apparently so. The inward awareness of the yogi can never be clouded.
- 71 The yogis consider duty in life, pursuit of wealth, enjoyment of love, liberation, and everything movable or immovable such as man and so on to be a mirage.
- 72 This is my certain perception: I neither perform nor enjoy past action, future action, or present action.

- 73 The avadhuta alone, pure in evenness of feeling, abides happy in an empty dwelling place. Having renounced all, he moves about naked. He perceives the Absolute, the All, within himself.

Avadhuta – a liberated soul, one who has “passed away from” or “shaken off” all worldly attachments and cares, and has realized his identity with God.

- 74 Where there are neither the three states of consciousness nor the fourth, there one attains the Absolute in the Self. How is it possible to be bound or free – where there is neither virtue nor vice?

- 75 The avadhuta never knows any mantra in Vedic metre nor any tantra. This is the supreme utterance of the avadhuta, purified by meditation and merged in the sameness of infinite Being.

Mantra – a hymn or a sacred prayer.

Tantra – system of rites and ceremonies.

This – the truth as enunciated in the whole discourse.

- 76 There exists neither complete void nor voidlessness, neither truth nor untruths of the scriptures, has uttered this spontaneously from his own nature.

Truth – Complete Truth does not exist in the plane of relative existence.

CHAPTER

Two



- 1 Of the teacher – even if he be young illiterate, or addicted to the enjoyment of sense objects, even if he be a servant or a householder – none of these should be considered. Does anyone shun a gem that has fallen in an impure place?

Illiterate – here refers to one who is not versed in the scriptures.

Addicted – apparently so.

- 2 In such a case one should not consider even the quality of scholarship. A worldly person should recognize only the essence. Does not a boat, though devoid of beauty and vermilion paint nevertheless ferry passengers?

Essence, etc. – The essential qualification of the teacher is not intellectual eminence, but capacity to impart spiritual illumination.

- 3 The unmoving One, who without effort possesses all that is movable and immovable, is consciousness, naturally calm, like the sky.

- 4 How can He, the One and All-pervading, who moves effortlessly all that is movable and immovable, be differentiated! To me He is nondual.

- 5 I am verily supreme since I am the Absolute, more essential than all essences, since I am free from birth and death, calm and undifferentiated.

- 6 Thus I, free from all components, am worshipped by the gods, but being full and perfect, I do not recognize any distinctions such as gods and the like.

Free, etc. – not made up of parts; indivisible.

Worshipped, etc. – because the true Self is the highest Divinity.

Recognize, etc. – In the highest spiritual realization no distinctions and differences are perceived.

- 7 Ignorance does not create any doubt. What shall I do, being endowed with modifications of the mind? They arise and dissolve like bubbles in water.

Ignorance, etc. – The man of the highest spiritual perception, after realizing his Divine identity, may live on the relative plane and thus appear enveloped by ignorance, but even then he is never unaware of his Divinity.

What, etc. – Though the man of highest spiritual perception appears to think, will, etc., yet, as the pure witness, he remains completely separate from mental activities.

- 8 Thus am I ever pervading all existence beginning with cosmic intelligence – pervading soft, hard, sweet, and pungent substances.
- 9 As pungency, coldness, or softness is nondifferent from water, so prakṛti is nondifferent from puruṣa – thus it appears to me.

Prakṛti – nature; relative existence.

Puruṣa – spirit, the Absolute.

- 10 The Lord of the universe is devoid of all names. He is subtler than the subtlest, supreme, He is spotless, beyond the senses, mind, and intellect.

Lord, etc. – the Self.

- 11 Where there is such a natural Being, how can there be “I”, how can there be even “you”, how can there be the world?

Natural – existing in its natural (i.e., pure) state.

- 12 That which has been described as being like ether is indeed Like ether. That is Consciousness – blameless, omniscient, and perfect.

- 13 It does not move about on the earth or dwell in fire. It is not blown by the wind or covered by water.

- 14 Space is pervaded by It, but It is not pervaded by anything. It is existing within and without. It is undivided and continuous.

- 15 One should successively take recourse to the objects of concentration, as mentioned by the yogis, in accordance with their subtlety, invisibility, and attributelessness.

Take, etc. – In order to attain to the Absolute (or dissolution in the Absolute, as is said in the next verse), one has to reach the state of infinite and undifferentiated Consciousness by eliminating all mental differentiation or movements. The method of this elimination is to make consciousness dwell on one object continuously by obstructing its restless tendency to dwell on multifarious objects. But

the object of concentration has to be chosen carefully. The beginner chooses a gross object. When he has dwelt on it continuously for some time, his consciousness becomes subtle and steady. He then chooses a subtle object to concentrate on. Gradually he reaches a high state of concentration, but some differentiations in his consciousness still remain – there is the consciousness of himself as the concentrator, of the object on which he is concentrating, and of the process of concentration. Next even these differentiations vanish. For the object of concentration dissolves, and there remains only the pure, undifferentiated Consciousness, the Absolute.

- 16 When through constant practice one's concentration becomes objectless, then, being divested of merits and demerits, one attains the state of complete dissolution in the Absolute through the dissolution of the object of concentration, but not before then.
- 17 For the destruction of the terrible poisonous universe, which produces the unconsciousness of delusion, there is but one infallible remedy – the nectar of naturalness.
 - Unconsciousness, etc.* – delusion which makes one unconscious of the Divine Reality.
 - Naturalness* – the state of pure Existence; Divine Identity.
- 18 That which has form is visible to the eye, while the formless is perceived mentally. That (the Self), being beyond existence and non-existence, is called intermediate.
 - Intermediate* – neither material nor mental, i.e., beyond both.
- 19 The external existence is the universe, the inner existence is called prakṛti. One should try to know That which is more interior than the inner existence, That which is like water within the kernel of the coconut.
 - Prakṛti* – in its subtle aspects: cosmic intelligence, cosmic mind, etc.
- 20 Illusory knowledge relates to what is outside, correct knowledge to what is inside. Try to know That which is more interior than the inside, That which is like water within the kernel of the coconut.
- 21 There is only one very clear moon on the full moon night. One should perceive That (the Self) like the moon seeing duality is perversion.
- 22 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.

- 23 Whoever, whether he be ignorant or learned, attains to the full awareness of Truth through the grace of a teacher's wisdom, becomes detached from the ocean of worldliness.
- | *Ignorant* – devoid of scholarship. (learned in the scriptures)
- 24 He who is free from attachment and hatred, devoted to the good of all beings, fixed in knowledge and steady shall attain to the supreme state.
- 25 As the space within a pot dissolves in the universal space when the pot is broken, so a yogi, in the absence of the body, dissolves into the supreme Self, which is his true being.
- 26 It has been said that the destiny of those devoted to action is the same as their thought at the end, but it has not been said that the destiny of those established in yoga is the same as their thought at the end.
- | *End* – the dying moment. The belief in India, clearly expressed in the Bhagavad Gita, is that the last thought in the mind of the dying person indicates the nature of his future existence. This is not true, however, of one who has attained to the knowledge of the Self.
- 27 One may express the destiny of those devoted to action with the organ of speech, but the destiny of the yogis can never be expressed, because it is transcendental.
- 28 Knowing this, one never says that the yogis have any particular path. For them it is the giving up of all duality, The supreme attainment comes of itself.
- | *Particular, etc.* – Departing souls reach their destined worlds following either pitr-yana, the path of the fathers or deva-yana, the path of the gods. The yogi, after death, does not travel along any path having already attained the Highest, which has nothing to do with any particular place or time, he has no world to reach.
- | *Supreme, etc.* – The supreme Truth which the yogi attains after transcending all duality is ever present, eternal, and absolute, so cannot be spoken of in terms of relative existence or relative truth. When the sense of duality is destroyed, this Truth at once reveals itself, even as the sun is seen shining when clouds disperse.
- 29 The yogi, having died anywhere, in a holy place or in the house of an untouchable, does not see the mother's womb again – he is dissolved in the supreme Brahman.
- | *Untouchable* – In India because of the caste system, there is a class of people called untouchable because they are considered impure.
- | *Does not, etc.* – is not reborn.

- 30 He who has seen his true Self, which is innate, unborn, and incomprehensible, does not, if anything desired happens to him, become tainted. Being free from taint, he never performs any action. The man of self-restraint or the ascetic, therefore, is never bound.

Desired, etc. – only apparently desired by him who possesses Self-knowledge. When one has attained to the knowledge of the Self one may still continue to live in the body and appear to be actively seeking desired objects. This, however, is only in semblance. Being free from the taint of ignorance, which makes the average man seek desirable objects and avoid undesirable ones, he is really inactive.

- 31 He attains to the supreme Self, who is eternal, pure, fearless, formless, and supportless, who is without body, without desire, beyond the pairs of opposites, free from illusion and of undiminished power.

Pairs, etc. – such as heat and cold, pain and pleasure, ignorance and knowledge, life and death, which are all relative.

- 32 He attains to the supreme, eternal Self, in whom exists no Veda, no initiation, no tonsure, no teacher, no disciple, no perfection of symbolic figures, no hand-posture or anything else.

Symbolic, etc. – In ritualistic worship geometrical figures drawn on metal, stone, etc., are sometimes used as symbols of Divinity.

Hand-posture – called mudra, used as part of ritualistic worship.

- 33 He attains to the supreme, eternal Self, in whom is neither sambhavi, nor sakti, nor anavi initiation; neither a sphere, nor an image, nor a foot, nor anything else; neither beginning, nor ending, nor a jar, etc.

Sambhavi, etc. – Tantrika texts speak of three kinds of initiation. Sambhavi initiation, which is very rare, is that in which the teacher by a mere word, look, touch, or by will imparts the highest knowledge of God to the disciple instantly.

Sakti initiation is that in which the teacher instills into the disciple a great spiritual power which will of itself, within a reasonable time, bring about the disciple's spiritual emancipation. The disciple does not have to exert himself for this realization. Such initiation also is exceptional.

Anavi or mantri initiation is that in which the teacher, on an auspicious day, instructs the disciple concerning the method of spiritual practice he should follow, gives him a word or a phrase (called mantra) to repeat, and offers other necessary instructions. The disciple must practice according to these instructions to gain spiritual knowledge.

Sphere – a round symbol made of stone, etc.

Foot – Sometimes either an image of a foot or a footprint is used as a symbol of worship.

Beginning, etc. – ceremonial beginning and ending of worship.

| *Jar* – Sometimes a jar filled with water is used as a symbol of the all-pervading Divinity.

- 34 He attains to the supreme, eternal Self, from whose essence the universe of movable and immovable objects is born, in whom it rests, and into whom it dissolves, even as foam and bubbles are born of the transformation of water.
- 35 He attains to the supreme, eternal Self, in whom is no closing of nostril nor gazing nor posture, and in whom is neither knowledge nor ignorance nor any nerve-current.

| *Closing, etc.* – In the practice of pranayama or breath control, each nostril in turn is closed with a finger in order to breathe only with the other nostril.

| *Gazing* – fixing the eyes on a certain point to induce concentration.

| *Posture* – a particular way of sitting which allows the body to be most comfortable and yet conduces to the practice of mental concentration.

| *Nerve-current* – The reference is to the three nerves mentioned in Yoga texts – ida, pingala, and susumna along which thought-currents are made to flow in order to realize higher states of consciousness.

- 36 He attains to the supreme, eternal Self, who is devoid of manifoldness, oneness, many-and-oneness, and otherness; who is devoid of minuteness, length, largeness, and nothingness; who is devoid of knowledge, knowableness, and sameness.
- 37 He attains the supreme, eternal Self whether he has perfect self-control or not, whether he has withdrawn his senses well or not, whether he has gone beyond activity or is active.

| *Has, etc.* – whether he appears to have self-control or not.

- 38 He attains the supreme, eternal Self who is not mind, intelligence, body, senses, or egoism; who is neither the subtle elements nor the five gross elements nor of the nature of space.
- 39 When injunctions cease and the yogi attains to the supreme Self, his mind being void of differentiations, he has neither purity nor impurity; his contemplation is without distinguishing attributes; and even what is usually prohibited is permissible to him.

| *Injunctions* – prescriptions given by the scriptures to a spiritual aspirant in regard to what he should practice. The yogi who has attained to the Highest is beyond the need of such prescriptions.

| *Contemplation, etc.* – The spiritual aspirant is prohibited from doing certain things, just as he is enjoined to do other things; but upon attaining the Highest he goes beyond all injunctions and prohibitions. Realizing himself as the Absolute, he may act in even an apparently evil way, just as God does some apparently evil things in His creation.

- 40 Where mind and speech can utter nothing, how can there be instruction by a teacher?
To the teacher – ever united with Brahman who has said these words, the
homogeneous Truth shines out.

Three



- 1 The distinction of quality and absence of quality does not exist in the least. How shall I worship Siva (The Absolute) who is devoid of attachment and detachment who is of the form of ether, omniform, beyond illusion and all pervading?

This Siva could then be said to be like space, or void yet beyond both.

- 2 Siva (The Absolute) is ever without white and other colors. This effect and cause are also The Supreme Siva. I am thus the pure Siva, Devoid of all doubt. Oh beloved friend, how shall I bow to The Self in myself?

In that I do not exist in reality, I myself, am no Self yet there is awareness of Self as awareness in itself I am thus nothing at all but pure consciousness existing as awareness. But the evidence of my existence is not known until there is consciousness. The objective Cosmos, is nothing at all yet when "I", (as awareness) become aware of the consciousness There is then the Cosmos, existing in awareness. Here it can be seen, that the Cosmos and Consciousness are non-different because all that is knowable as existing in Cosmos is known to exist only by The Consciousness. However, Pure Awareness exists in itself of itself. There is no object there, thus it is non-differentiated infinity. Time then and with it space, are transcended.

- 3 I am devoid of root and rootlessness and am ever manifest. I am devoid of smoke and smokelessness and am ever manifest. I am devoid of light and the absence of light and am ever manifest.

I am the nectar of knowledge, homogenous existence, like the sky.

Because I exist, that which is knowable is known; the knowable being that which Consciousness is conscious of can only be known in the awareness. This is not to say that there is a knower who knows But that there is awareness that knows the consciousness as well as knowing the knower at the same time. The known being known only in the awareness, by Consciousness cannot otherwise be known or said to exist at all. The known therefore depends upon the fact that awareness is aware of that of which the mind is conscious.

- 4 How shall I speak of desirelessness and desire? How shall I speak of non-attachment and attachment? How shall I speak of Him as devoid of substance and insubstantiality?
I am the nectar of knowledge, homogenous existence, like the sky.

Because the knowledge of all that exists, depends upon the pre-existence of a consciousness which can come to know the known, even the knowing consciousness is preceded by Pure Awareness. Thus it follows that I am the source of existence yet in myself I am without form, yet all form flows from me; as does the existence of the consciousness.

- 5 How shall I speak of the whole, which is non-dual? How shall I speak of the whole which is of the nature of duality? How shall I speak of the whole, which is eternal and non-eternal?
I am the nectar of knowledge, homogenous existence, like the sky.
- 6 It is neither gross nor subtle. It has neither come nor gone. It is without beginning, middle and end. It is neither high nor low. I am truly declaring the highest reality – *I am the nectar of knowledge, homogenous existence, like the sky.*
- 7 Know all instruments of perception to be like ethereal space. Know all of perception to be like ethereal space. Know this pure one as neither bound nor free.
I am the nectar of knowledge, homogenous existence, like the sky.
- 8 My child, I am not difficult to comprehend, nor am I hidden in consciousness. My child, I am not difficult to perceive, nor am I hidden in the perceptible. My child, I am not hidden in the forms immediately near me.
I am the nectar of knowledge, homogenous existence, like the sky.
- 9 I am the fire that burns the karma of one who is beyond all karma. I am the fire that burns the sorrow of one beyond all sorrow. I am devoid of body.
I am the nectar of knowledge, homogenous existence, like the sky.
- 10 I am the fire that burns the sin of one who is sinless. I am the fire that burns the attributes of one who is without attributes. I am the fire that burns the bondage of one who is without bondage.
I am the nectar of knowledge, homogenous existence, like the sky.
- 11 My child, I am devoid of non-existence and of existence. My child, I am not devoid of unity and the absence of unity. My child I am not devoid of mind and absence of mind.
I am the nectar of knowledge, homogenous existence, like the sky.

- 12 It is not my ignorance that the one beyond Illusion seems to be positioned in illusion. It is not my ignorance that the griefless one appears to be positioned in grief. It is not my ignorance that the greedless one appears to be positioned in greed.

I am the nectar of knowledge, homogenous existence, like the sky.

There are many many references in scripture to the concepts of which Dattatreya speaks in this Avadhuta Gita. The above references are included to get the reader started.

- 13 The creeper like growth of worldly existence is never mine. The joy of extended contentment is never mine. This bondage of ignorance is never mine.

I am the nectar of knowledge, homogenous existence, like the sky.

- 14 The activity involved in the extension of relative existence is not a modification of myself. The gloom which is the expansion of grief is not a modification of myself. The tranquillity which produces one's religious merit is not a modification of mine.

I am the nectar of knowledge, homogenous existence, like the sky.

- 15 I have never any action which is the cause of regret and misery. Mine is never a mind which is the product of misery. Since egoism never is mine.

I am the nectar of knowledge, homogenous existence, like the sky.

- 16 I am the death of the movement of the unmoving One. I am neither decision nor indecision. I am the death of sleep and wakefulness. I am neither good nor evil, neither moving nor unmoving, I am neither substance nor insubstantial.

I am the nectar of knowledge, homogenous existence, like the sky.

- 17 This self, knowable nor the instrument of knowing. It is neither reason nor the one to be reasoned about. It is beyond the reach of words. It is neither mind nor intelligence. How can I speak this truth to you?

I am the nectar of knowledge, homogenous existence, like the sky.

- 18 The supreme Reality is devoid of the undivided and the divided. The supreme truth is in no way within or without. It is beyond causation. It is not attached – nor is it any substance.

I am the nectar of knowledge, homogenous existence, like the sky.

- 19 I am verily the reality – free of such blemishes as attachment. I am verily the reality – free of the grief caused by transmigratory existence.
I am the nectar of knowledge, homogenous existence, like the sky.
- 20 If there are no three planes of existence – how can there be a fourth? If there are no three times – how can there be quarters? The Supreme reality is the state of the highest serenity.
I am the nectar of knowledge, homogenous existence, like the sky.
- 21 I have no such divisions as long or short. I have no such divisions as wide or narrow. I have no such divisions as angular or circular.
I am the nectar of knowledge, homogenous existence, like the sky.
- 22 I never had a mother, Father, Son or the like. I was never born and never did I die. I never had a mind. The supreme reality is undistracted and calm.
I am the nectar of knowledge, homogenous existence, like the sky.
- 23 I am pure, very pure – beyond reason and of infinite form. I am non-attachment and attachment – beyond reason and of infinite form. I am undivided and divided – beyond reason and of infinite form.
I am the nectar of knowledge, homogenous existence, like the sky.
- 24 If the supreme reality is only one and stainless How can there be here and the hosts of gods beginning with Brahma, and how can there be here – the worlds of habitation, such as heaven?
I am the nectar of knowledge, homogenous existence, like the sky.
- 25 How shall I, the pure One, the “not this” and yet the not “not this”, speak? How shall I, the pure One, The endless and the end, speak? How shall I, the pure One, attributeless and attribute, speak?
I am the nectar of knowledge, homogenous existence, like the sky.
- 26 I ever perform the supreme action which is non-action. I am supreme Joy, devoid of attachment and detachment. I am everlasting Joy, devoid of body and absence of body.
I am the nectar of knowledge, homogenous existence, like the sky.

- 27 The creation of the illusory universe is not my modification. The creation of deceit and arrogance is not my modification. The creation of truth and falsehood is not my modification.

I am the nectar of knowledge, homogenous existence, like the sky.

- 28 I am devoid of time, such as twilight – I have no disjunction. I am devoid of interiority and awakening. I am neither deaf nor mute. I am thus devoid of illusion. I am not made pure by moods of mind.

I am the nectar of knowledge, homogenous existence, like the sky.

- 29 I am without a master and the absence of a master – I am unperturbed. I have transcended mind and absence of mind – I am unperturbed. Know me as unperturbed and transcendent of all.

I am the nectar of knowledge, homogenous existence, like the sky.

- 30 How shall I say that this is a forest or a temple? How shall I say that this is proved or doubtful? It is thus uninterrupted homogenous calm Existence.

I am the nectar of knowledge, homogenous existence, like the sky.

- 31 The Self devoid of life and lifelessness – shines forever. Devoid of seed and seedlessness – of liberation and bondage, it shines forever.

I am the nectar of knowledge, homogenous existence, like the sky.

- 32 It shines forever, devoid of birth – mundane existence and death.

I am the nectar of knowledge, homogenous existence, like the sky.

- 33 Thou hast no name and form – even to the extent of allusion, nor any substance – differentiated or undifferentiated. Why dost thou grieve, O Thou shameless mind?

I am the nectar of knowledge, homogenous existence, like the sky.

- 34 Why weepst thou friend? Thou hast no misery of birth. Why weepst thou friend? There is no change for thee.

I am the nectar of knowledge, homogenous existence, like the sky.

- 35 Why dost thou weep friend? Thou hast no natural form. Why dost thou weep friend? Thou hast deformity. Why dost thou weep friend? Thou hast no age.

I am the nectar of knowledge, homogenous existence, like the sky.

- 36 Why dost thou weep friend? Thou hast no age. Why dost thou weep friend? Thou hast no mind. Why dost thou weep friend? Thou hast no senses.
I am the nectar of knowledge, homogenous existence, like the sky.
- 37 Why dost thou weep friend? Thou hast no lust. Why dost thou weep friend? Thou hast no greed. Why dost thou weep friend? Thou hast no delusion.
I am the nectar of knowledge, homogenous existence, like the sky.
- 38 Why dost thou desire affluence? Thou hast no wealth. Why dost thou desire affluence? Thou hast no wife. Why dost thou desire affluence? Thou hast none that is thine own.
I am the nectar of knowledge, homogenous existence, like the sky.
- 39 Birth in this universe of false appearances is neither thine nor mine. This shameless mind appears differentiated. This, Devoid of difference and non-difference, is neither mine nor thine.
I am the nectar of knowledge, homogenous existence, like the sky.
- 40 Thou hast not the nature of nonattachment in the slightest nor hast thou in the slightest the nature of attachment. Thou hast not even the slightest nature of desire.
I am the nectar of knowledge, homogenous existence, like the sky.
- 41 In thy mind there is neither the meditator – meditation, nor the object of meditation. Thou hast no samadhi. There is no region outside thee – nor is there any substance of time.
I am the nectar of knowledge, homogenous existence, like the sky.
- 42 I have told thee all that is essential. There is neither thou, nor anything for me – or for a great one. Nor is there any teacher or disciple. The supreme reality is natural and exists in its own way.
I am the nectar of knowledge, homogenous existence, like the sky.
- 43 If I, the supreme, of the nature of the sky, alone exist, how can there be here the supreme truth – which is blissful reality, how can there be here the supreme truth which is not of the nature of bliss, and how can there be here the supreme truth of the nature of knowledge and intuition?

- 44 Know the one who is Consciousness and devoid of fire and air. Know the one of the nature of consciousness – who is devoid of earth and water. Know the one of the nature of consciousness – who is devoid of coming and going.
- 45 I am neither of the nature of the void – nor of the nature of non-void. I am neither of pure nature nor of impure nature. I am neither form nor formlessness. I am the supreme reality of the form of its own nature.
- 46 Renounce the world in every way. Renounce renunciation in every way. Renounce the poison of renunciation and non-renunciation. The self is pure, immortal, natural and immutable.

Four



- 1 There is neither invitation nor casting off; How can there be flowers, leaves, meditations and recitation of sacred texts, and how can there be worship of Siva – which is identity in non-difference?
- 2 The absolute is not liberated from bondage and obstruction. The absolute is not purified, cleansed and released. The absolute is not liberated by union or separation. I am indeed the free One, like the sky.
- 3 I have developed no false notion that all this reality comes into existence or that all this unreality comes into existence.
I am free from disease – my form has been extinguished.
- 4 Stained, stainless, divided, undivided – differentiated, none of these appear to me.
I am free from disease – my form has been extinguished.
- 5 It has not yet happened that I, the ignorant one – have attained to knowledge, nor has it happened that I have become of the nature of Knowledge. And how can I say that I have both ignorance and knowledge?
I am free from disease – my form has been extinguished.
- 6 It (The Self) does not appear to me as virtuous or sinful as bound or liberated, nor does it appear to me – as united or separated.
I am free from disease – my form has been extinguished.
- 7 I never have the high, low, or middle state. I have no friend nor foe. How shall I speak of good and evil?
I am free from disease – my form has been extinguished.

- 8 I am not the worshipper or of the form of the worshipped. I have neither instruction nor practice. How shall I speak of myself – who am of the nature of Consciousness?
I am free from disease – my form has been extinguished.
- 9 There is nothing here which pervades or is pervaded. There is no abode nor is there the abodeless.
I am free from disease – my form has been extinguished.
- 10 There is no one to understand and nothing indeed, to be understood. I have no cause and no effect. How shall I say that I am conceivable or inconceivable?
I am free from disease – my form has been extinguished.
- 11 There is nothing dividing, nothing to be divided. How shall I then speak of coming and going?
I am free from disease – my form has been extinguished.
- 12 I have no body or bodilessness – nor have I intelligence, mind or senses. How shall I speak of attachment and detachment?
I am free from disease – my form has been extinguished.
- 13 The Self is not separate or high – and it has not disappeared even to the extent of allusion. Friend, how can I speak of it as identical or different?
I am free from disease – my form has been extinguished.
- 14 Neither have I conquered the senses – nor have I not conquered them. Self-restraint or discipline never occurred to me. Friend how can I speak of victory and defeat?
I am free from disease – my form has been extinguished.
- 15 Never have I form or absence of form, Never any beginning, middle, or end. Friend how can I speak of strength and weakness?
I am free from disease – my form has been extinguished.
- 16 Never did I have death or deathlessness – poison or poisonlessness. How can I speak of pure and impure?
I am free from disease – my form has been extinguished.

- 17 Never have I sleep or awakening. Never do I practice concentration or hand-posture. For me there is neither day nor night. How can I speak of the transcendental and relative states?
I am free from disease – my form has been extinguished.
- 18 Know me as free from all and from the details composing the all. I have neither illusion nor freedom from illusion. How shall I speak of such rituals as morning and evening devotions?
I am free from disease – my form has been extinguished.
- 19 Know me as endowed with all concentration. Know me as free from any relative or ultimate aim. How shall I speak of union and separation?
I am free from disease – my form has been extinguished.
- 20 I am neither ignorant nor learned, I observe neither silence nor absence of silence. How shall I speak of argument and counter argument?
I am free from disease – my form has been extinguished.
- 21 Never do I have father, mother, family, caste, birth and death. How shall I speak of affection and infatuation?
I am free from disease – my form has been extinguished.
- 22 Never do I disappear – I am ever manifest. Never do I have effulgence or absence of effulgence. How shall I speak of such rituals as morning and evening devotions?
I am free from disease – my form has been extinguished.
- 23 Know me beyond all doubt to be boundless. Know me beyond all doubt to be undivided. Know me beyond all doubt to be stainless.
I am free from disease – my form has been extinguished.
- 24 The wise give up all meditations; they give up all good and evil deeds and drink of the nectar of renunciation.
I am free from disease – my form has been extinguished.
- 25 *There is verily no versification where one knows nothing. The supreme and free one absorbed in the consciousness of the homogenous being and pure of thought, prattles about the truth.*

CHAPTER

Five



- 1 The word Om is like the sky, it is not the discernment of the essence of high or low. How can there be enunciation of the point of the word Om which annuls the manifestation of the unmanifest?
- 2 The srutis – such as “That thou art” – prove to thee thou art indeed “That” devoid of adjuncts and the same in all.
Why dost thou, who art the identity in all, grieve in thy heart?
- 3 If thou art identity in all, if thou art devoid of above and below, within and without and of even the sense of unity, then – *Why dost thou, who art the identity in all, grieve in thy heart?*
- 4 There is no discrimination of rules and precepts – there is no cause or effect. That which is the identity in all is without words and the collection of words.
Why dost thou, who art the identity in all, grieve in thy heart?
- 5 There is no knowledge or ignorance and no practice of concentration. There is no space and the absence of space and no practice of concentration.
Why dost thou, who art the identity in all, grieve in thy heart?
- 6 There is no pot, no individual body or individual. There is no distinction of cause and effect.
Why dost thou, who art the identity in all, grieve in thy heart?
- 7 There is only the state of freedom which is the All and undifferentiated, which is devoid of the distinction of short and long of round and angular.
Why dost thou, who art the identity in all, grieve in thy heart?

- 8 Here is the only One – without void and absence of void, without purity and impurity – without the whole and the part.
Why dost thou, who art the identity in all, grieve in thy heart?
- 9 There is no distinction – of the different and the non-different. There is no distinction of within and without – or the junction of the two. It is the same in all – devoid of friend and foe.
Why dost thou, who art the identity in all, grieve in thy heart?
- 10 It is not of the nature of disciple or non-disciple; nor is it the discernment of the difference between the living and the non-living. There is only the state of freedom – The All – The undifferentiated.
Why dost thou, who art the identity in all, grieve in thy heart?
- 11 It is without form and formlessness. It is without difference and non-difference. It is without manifestation and evolution.
Why dost thou, who art the identity in all, grieve in thy heart?
- 12 There is no bondage – due to fetters of good and evil qualities. How shall I perform the actions related to death and life? There is only the pure stainless Being – the same in all.
Why dost thou, who art the identity in all, grieve in thy heart?
- 13 Here is the Being devoid – of existence and non-existence – of desire and desirelessness. Here is verily the highest consciousness – identical with freedom.
Why dost thou, who art the identity in all, grieve in thy heart?
- 14 Here is the truth undifferentiated by truths – devoid of junction and disjunction. Since it is the same in all and devoid of all – *Why dost thou, who art the identity in all, grieve in thy heart?*
- 15 Here is the Supreme – devoid of association and disassociation – unlike a house cottage or sheath. Here is the Supreme, devoid of knowledge and ignorance.
Why dost thou, who art the identity in all, grieve in thy heart?
- 16 Change and changelessness the definable and the indefinable are untrue. If the truth is in the Self alone – *Why dost thou, who art the identity in all, grieve in thy heart?*

- 17 Here verily is the conscious Being who is completely the All. Here is the conscious Being who is the all-comprehensive and undivided. Here is the conscious Being, alone and immutable.
Why dost thou, who art the identity in all, grieve in thy heart?
- 18 It is ignorance to see difference in the undifferentiated. Doubt in what is beyond doubt is ignorance. If there is only the one undivided consciousness then why dost thou, who art the identity in all, grieve in thy heart?
- 19 There is no state of liberation – no state of virtue, no state of vice. There is no state of perfection and no state of destitution.
Why dost thou, who art the identity in all, grieve in thy heart?
- 20 If the homogenous Being is devoid of cause and effect – division and subdivision, color and lack of color – *Why dost thou, who art the identity in all, grieve in thy heart?*
- 21 The self is here in the universal consciousness which is the All and undivided. It is here in the universal consciousness which is absolute and immovable. It is here in the universal consciousness which is devoid of men and other beings.
Why dost thou, who art the identity in all, grieve in thy heart?
- 22 The Self transcends all, is indivisible and all-pervading. It is free from stain of attachment, immovable and all-pervading. It is without day and night and all-pervading.
Why dost thou, who art the identity in all, grieve in thy heart?
- 23 There is no coming of bondage and freedom from bondage. There is no coming of union and separation. There is no coming of reasoning and disputation.
Why dost thou, who art the identity in all, grieve in thy heart?
- 24 Here is negation of time, untime and even the atom of fire – but no negation of the absolute truth.
Why dost thou, who art the identity in all, grieve in thy heart?

- 25 Here is the Self devoid of body and disembodiment. Here is verily the supreme One – devoid of dream and deep sleep. Here is the supreme One devoid of name and injunctions.
Why dost thou, who art the identity in all, grieve in thy heart?
- 26 Pure, vast and homogenous like the sky, the Self is the same in all and devoid of all. It is the homogenous Being divested of essence and non-essence and change.
Why dost thou, who art the identity in all, grieve in thy heart?
- 27 Here is the Self – which is more than dispassionate to virtue and vice to substance and nonsubstance – to desire and desirelessness.
Why dost thou, who art the identity in all, grieve in thy heart?
- 28 Here is the Self, the same in all – which is without grief and grieflessness. Here is the Supreme, without happiness and sorrow. The Supreme Truth is devoid of teacher and disciple.
Why dost thou, who art the identity in all, grieve in thy heart?
- 29 Verily there is no offshoot – essence or absence of essence. Neither is there movable nor immovable – sameness nor variety. The Self is devoid of reason and unreason.
Why dost thou, who art the identity in all, grieve in thy heart?
- 30 Here is the essence – the concentration of all essences – which is said to be different – from ones individual consciousness. To be the instrument of perception of objects is unreal.
Why dost thou, who art the identity in all, grieve in thy heart?
- 31 Since the Vedas have declared variously that this universe made of ether and the like is like a mirage, and since the Self is one – indivisible – and the same in all, *Why dost thou, who art the identity in all, grieve in thy heart?*
- 32 *Where one knows nothing, there is verily no versification. The Supreme and free One – pure of thought, absorbed in the consciousness of the homogenous being, prattles about the truth.*

Six



- 1 The srutis declare in various ways that this – the ether and its like, and we ourselves are like a mirage. If there is only one indivisible, all-comprehensive Absolute – how can there be the comparable and comparison?
- 2 The supreme is without divisibility and in-divisibility. The Supreme is without activity and changeability. If there is only one indivisible, all-comprehensive absolute how can there be worship – how can there be austerity?
- 3 The mind is verily supreme, undivided – all-pervasive and devoid of largeness and smallness. The mind is indeed the indivisible, all-comprehensive absolute. How can we do anything with the mind and speech?
- 4 The Self is the negation of the distinction between night and day. The Self is the negation of the risen and the not-risen. If there is only one indivisible, all-comprehensive absolute how can there be the sun, moon and fire?
- 5 The Self is that from which the distinction of desire and desirelessness of action and inaction are gone. If there is only one indivisible, all-comprehensive absolute how can there be consciousness differentiated by exterior and interior?
- 6 If the Self is devoid of essence and lack of essence, if it is without void and nonvoid, If there is only one indivisible, all-comprehensive absolute how can there be a first, how can there be a last?
- 7 If the Self is the negation of difference and nondifference if it is the negation of the knower and the knowable, If there is only one indivisible, all-comprehensive absolute how can there be the third, how can there be the fourth?

- 8 The spoken and the unspoken are not the truth, the known and the unknown are not the truth. If there is only one indivisible, all-comprehensive absolute how can there be objects, senses, mind and intellect?
- 9 Ether and air are not the truth; Earth and fire are not the truth. If there is only one indivisible, all-comprehensive absolute how can there be cloud, how can there be water?
- 10 If the Self is the negation of imagined worlds, if it is the negation of imagined gods, If there is only one indivisible, all-comprehensive absolute how can there be discriminating consciousness of good and evil?
- 11 The Self is the negation of death and deathlessness. It is the negation of action and inaction. If there is only one indivisible, all-comprehensive absolute how can one speak of coming and going?
- 12 No such distinctions exist as prakṛti and puruṣa. If there is only one indivisible all-comprehensive absolute how can one speak of Self and not-self?
- 13 There is no coming of the third kind of misery or the second kind of misery due to the guṇas. If there is only one indivisible, all-comprehensive absolute how can there be an old man, a young man and an infant?
- 14 The Supreme is without caste and stage of life without cause and agent. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of the destroyed and the undestroyed?
- 15 The destroyed and the undestroyed are both false. The born and the unborn are both false. If there is only one indivisible, all-comprehensive absolute how can there be the perishable and the imperishable?
- 16 The Self is the annihilation of the masculine and the nonmasculine. It is the annihilation of the feminine and the nonfeminine. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of joy and lack of joy?
- 17 If the Supreme is free of delusion and sorrow, doubt and grief If there is only one indivisible, all-comprehensive absolute how can there be I and mine?

- 18 The supreme is the destruction of virtue and vice. It is the destruction of bondage and freedom from bondage. If there is only one indivisible, all-comprehensive absolute How can there be here any consciousness of sorrow and the absence of sorrow?
- 19 No distinction of sacrificer and sacrifice exists. No distinction of fire and ingredients exists. If there is only one indivisible, all-comprehensive absolute how can there be any fruits of work?
- 20 The Self is verily free from sorrow and absence of sorrow. The Self is free from pride and the absence of pride. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of attachment and nonattachment?
- 21 No such change as illusion and freedom from illusion exists. No such change as greed and freedom from greed exists. If there is only one indivisible, all-comprehensive absolute how can there be consciousness of discrimination and lack of discrimination?
- 22 There are never any “you” and “I”. The discrimination of family and race is false.
I am indeed the Absolute and the Supreme Truth. In that case how can I make salutation?
- 23 The Self is that in which the distinction of teacher and disciple disappears and in which the consideration of instruction also disappears.
I am indeed the Absolute and the Supreme Truth. In that case how can I make salutation?
- 24 There is no imagined division of bodies. There is no imagined division of worlds.
I am indeed the Absolute and the Supreme Truth. In that case how can I make salutation?
- 25 The Self, never endowed with passion or devoid of it, is verily spotless, immovable and pure.
I am indeed the Absolute and the Supreme Truth. In that case how can I make salutation?
- 26 No distinction such as body and bodilessness exists, nor is it true that there is false action.
I am indeed the Absolute and the Supreme Truth. In that case how can I make salutation?
- 27 *Where one knows nothing, there is verily no versification. The Supreme One, pure of thought, absorbed in the consciousness of the homogenous being – prattles about the truth.*

Seven



- 1 The enlightened one nude or clad in a patched garment of rags gathered from roads follows the path which is devoid of virtue and stays in an empty abode – absorbed in the pure, stainless homogenous Being.
- 2 The enlightened one – aims at that which is without any mark or marklessness. He is skilful, being devoid of right or wrong. He is the absolute truth, stainless and pure. How can the liberated one engage in discussion and disputation?
- 3 Free from entrapment in the snares of hope and devoid of purificatory ceremonies, The enlightened one is ever absorbed in the absolute. Thus having renounced all He is the truth, pure and stainless.
- 4 How can there be any discussion here of the body and disembodiment of attachment and detachment? Here is the truth itself in its spontaneous natural form – pure, immovable like the sky.
- 5 Where the truth is known, how can there be form and formlessness? Where there is the Supreme, whose form is like the sky, how is perception of any object possible?
- 6 The Supreme Self is indivisible – of the form of the sky. It is the truth, pure and stainless. Thus how can there be here difference and nondifference – bondage and freedom from bondage – transformation and division?
- 7 Here is only the Absolute Truth indivisible and the All. How can there be here union, disunion, or pride? If thus there is here only the Supreme – the indivisible and the All – how can there be here any substance or absence of substance?
- 8 Here is the absolute Truth indivisible and pure, stainless and the All of the form of the sky. Thus how can there be here association and dissociation?

- 9 The enlightened one is a yogi devoid of yoga and the absence of yoga. He is an enjoyer, devoid of enjoyment and absence of enjoyment. Thus he wanders leisurely, filled with the spontaneous joy of his own mind.
- 10 If the yogi is always related to knowledge and perception, to duality and unity how can he be free here? How can a yogi be natural and free from attachment here? He is the enjoyer of the pure, stainless and homogenous Being.
- 11 The Self is destruction, devoid of the destroyed and the undestroyed. The Self is the auspicious moment, Devoid of the auspicious and inauspicious time. Thus, how can there be here substance and the absence of substance? The truth which is homogenous is of the form of the sky.
- 12 Forever divested of all and united to the Self – the enlightened one is the All – free and devoid of truth. Thus, how can there be here life and death? and how can there be any accomplishment through meditation and lack of meditation?
- 13 All this is magic, like a mirage in the desert. Only the absolute Self, of indivisible and impenetrable form exists.
- 14 To all things – from the practice of religious laws and duties to liberation, we are completely indifferent. How can we have anything to do with attachment or detachment? Only the learned imagine these things.
- 15 *Where one knows nothing, there is verily no versification. The Supreme One, Pure of thought, absorbed in the consciousness of the homogenous being prattles about the truth.*

CHAPTER

Eight



- 1 By making my pilgrimage to Thee Thy all-pervasiveness has been destroyed by me. With my meditation, Thy transcendence of the mind has been destroyed. Thy transcendence of speech has been destroyed by my singing Thy Praise. Ever forgive me these three sins.
- 2 A sage is one whose intelligence is unsmitten by lusts – who is self-controlled, gentle and pure – who possesses nothing, who is indifferent – who eats moderately – is quiet and steady and has taken refuge in me.
- 3 The sage is vigilant and resolute – has a profound mind and has conquered the six bondages; he is not proud, but gives honour to others; he is strong, friendly to all compassionate and wise.
- 4 The sage is merciful, non-violent and enduring of all. He is pure hearted and is the essence of truth; he is the same to all and beneficent to all.
- 5 The sign of an Avadhuta should be known by the blessed ones, by those who know the truth of the significance of the letters of the Vedas and who teach Veda and Vedanta.
- 6 The significance of the letter “A” is that the Avadhuta is free from the bondage of hopes is pure in the beginning, middle and end and dwells ever in joy.
- 7 The syllable “VA” is indicative of him by whom all desires have been renounced whose speech is wholesome and who dwells in the present.
- 8 The syllable “DHU” is a sign of him whose limbs are grey with dust – whose mind is purified – who is free from all diseases – and who is released from the practice of concentration and meditation.

- 9 The syllable “TA” is significant of him by whom the thought of Truth has been made steady who is devoid of all thoughts and efforts and who is free from ignorance and egoism.
- 10 This Gita or song is composed by Dattatreya Avadhuta who is the embodiment of bliss. Whoever reads or hears it has never any rebirth. One who has realized the Self is never reborn.



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