

**DATTATREYA:**  
**SONG OF THE AVADHUT**



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SONG OF THE  
AVADHUT**

**An English Translation**

**Of The *Avadhut Gita***

**(With Sanskrit Transliteration)**

—*A Classics of Mystical Literature book*—

**by Swami Abhayananda**

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Dattatreya.

[Avadhutagita. English]

Dattatreya's song of the Avadhut: an English translation of the Avadhut Gita with Sanskrit transliteration by S. Abhayananda

p. cm. -- (Classics of mystical literature)

Sanskrit (romanized) and English.

ISBN 0-914557-15-7 (paper)

1. Vedanta. 2. Advaita. I. Title: Song of the Avadhut II. Abhayananda, Swami, 1938- III. Classics of mystical literature series.

B132.V3 D3613 2000

181'.482 --dc21

99-054114



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## INTRODUCTION

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### **The Song Of The Avadhut**

Of all the mystical treatises of ancient Indian literature, the *Avadhut Gita*, or “Song Of The Avadhut,” is one of the most eloquent and compelling. Its theme is the unitive knowledge obtained through mystical vision, the knowledge of the eternal Self. This knowledge is not limited to the mystics of any one cultural tradition, but is universal among all those who have attained to mystical vision. Men and women of all lands and all religious persuasions have experienced first-hand the eternal Reality, and realized It to be their own essential Identity. Some of the best known representatives of this universal knowledge are the Upanishadic *rishis* and Shankaracharya of the Vedantic tradition, al-Hallaj and Jalaluddin Rumi of the Sufi tradition, Shakyamuni and Ashvagoshya of the Buddhist tradition, and Meister Eckhart and Juan de la Cruz of the Christian tradition. All have expressed the revealed knowledge of their identity with the one eternal Reality, and declared, in one way or another, their agreement with the words of the Christian saint, Catherine of Genoa, “My Me is God, nor do I recognize any other Me except my God Himself.”

Throughout history, it has been the contention of the mystics of all cultural traditions that the “vision of God” reveals man's essential oneness with Absolute Being, awakening him to his true, eternal Identity. Prior to such divine illumination, say these mystics, man suffers under the mistaken illusion that he is a limited and finite

being, separate and distinct from other beings, who possesses his own individual identity. The dispelling of this illusion is called in different mystical traditions by different names, such as "enlightenment," "union with God," "liberation," "salvation," etc.; but it is, despite the various names, the same experience, the same knowledge that is revealed to all who have obtained the mystical vision.

Previous to the revelation of our absolute Identity, we live in confident certainty of our (illusory) individuality, regarding as "self" that kaleidoscope of transient mental impressions which is presented to our conscious awareness. But, say the mystics, this superficial play of thoughts, memories, sense impressions, upon the screen of awareness is but a mirage. It is the screen, the awareness itself, that is our true identity. It is that unchanging consciousness, the eternal witness of all movements of thought and appearance, which is who we really are. It is *That* which is our real, our only, Self.

*The Song Of The Avadhut* is one of the most sublime and uncompromising statements of this mystically perceived truth ever penned. Certainly, it is of Indian origin and is in the tradition of the *Upanishads*, the *Bhagavad Gita*, the writings of Shankaracharya, and all those other scriptural treatises of India which may be classified as "Non-Dualistic Vedanta"; but it is an error to regard it as merely the expression of a particular philosophical school or religious faith. Its similitude to all those Non-Dualistic treatises preceding it is dependent, not upon a common learned tradition, but upon a common direct experience. The author of the *Avadhut Gita* was enlightened by the same direct

revelation which inspired the *Upanishads*, the *Bhagavad Gita*, and other such works. It must be read, therefore, not as the reiteration of a conceptual position, or as an argument for the Vedantic viewpoint, but as the sharing by an illumined sage of directly revealed truth. His aim in this sharing is not to convince us, but to awaken us to the truth, and liberate us from error.

The *Avadhut Gita* is a call to knowledge, the supreme knowledge of ultimate Truth. The Avadhut holds out no compromise with illusion, he offers no foothold on separation, he allows no semblance of duality at all to creep into our perception of reality. Perhaps his knowledge is, for mere man, too sublime, too austere, too simplistic; but it *is* the knowledge of the ultimate, indisputable Truth of existence; and it is this very Truth which has the power to make us free.

#### **The Author**

The author of the *Avadhut Gita* was most certainly a Self-realized yogi and a master of Sanskrit verse; beyond that, we know very little. His Song has had many forerunners and many reaffirmations over the centuries; yet, of all the many such declarations of the knowledge of the one Self, none is more eloquent and compelling, none more convincing and illuminating, than this. Whoever the author of the Avadhut's Song might have been, there is no doubt that he was a great teacher, one truly established in the certainty of his supreme Identity. It is not only the profundity and genuineness of his vision, but the poetic beauty of his Song as well that has made it a source of joy and inspiration to his grateful readers over the years.

The author of the *Avadhut Gita* does not refer to

himself by name, but at the end of each chapter, we are told that it was written by Sri Dattatreya. It is probable that this attribution is a later accretion, added to lend weight and credence to the utterances therein, and to insure their promulgation. The legendary Dattatreya of ancient mythology was said to have been an incarnation of Vishnu, born to the sage, Atri and his chaste wife, Anasuya; but as to whether such a person actually lived and what were the factual details of his life we know nothing at all. According to legend, he received the epithet of "Avadhut" when he renounced his royal heritage to become a wandering ascetic, living naked and free, far from the distractions of worldly men. The word, *Avadhut*, has become a generic term for all those homeless ascetics and yogis of India who live the life of total renunciation, unconcerned with the world and its "civilized" conventions, in order to remain concentrated on and identified with the eternal Self.

The actual date of authorship of the *Avadhut Gita* is unknown, but, judging by its terminology and style, it appears to have been written, not in the millennia prior to the Current Era, as legend would have it, but sometime around the 9th or 10th centuries of our Current Era. This does not, of course, preclude the possibility of an oral transmission to that point in time. Its theme is the same as that of the *Upanishads*, the *Bhagavad Gita*, and the writings of all illumined seers: the Self. It speaks, not of the soul or of God, but speaks rather from the experiential awareness in which that subject-object relationship no longer exists. It is a song of the final, ultimate, and irreducible Reality realized as *I*.

While his outlook is non-sectarian and iconoclastic,

he frequently uses such terms as "Shiva," "Brahman," and "Purusha" to represent the absolute Self; but he uses these terms only to demonstrate their inadequacy. His intention is to demolish all sense of duality arising from the concept of a "God" separate from one's own Self, one's own essential Being. His outlook is identical, in fact, with that of the great Shankaracharya, who lived around the same period. Indeed, the Avadhut's Song is virtually indistinguishable from some of the writings of the illustrious *acharya*. Both sang of the need to recognize Brahman-Shiva-Purusha as the *Atman*, or Self; both asserted that the final spiritual attainment was identification with the Absolute, recognizing no other deity but the eternal *I*. Dualistic devotion might indeed lead one to knowledge of the Self, but from that point on, it becomes necessary to abandon all illusory dualities, and to become established in the awareness, *aham brahmasmi* ("I am Brahman") or *shivoham* ("I am Shiva").

To be sure, few men are capable of reaching such heights of knowledge, and fewer still are capable of sustained endurance in the rarified atmosphere at such altitudes of awareness. For this reason, a guide such as the Avadhut is most necessary and comforting to us. He leads us, confidently upward, over the rugged terrain of thought, and into the remote realms of unconditioned awareness. As we follow him into the dizzying heights of unitive knowledge, we are privileged to share in some measure his exalted state. Reading only a few verses of the Avadhut's Song, our minds are immediately lifted to a realm of immeasurable calm and certainty. A few more verses, and we've become immovable, invincible, unruffled, secure once more in the recalled knowledge

of our own eternal Self, which, somehow, we had forgotten. Thus, simply by reading the words of this master guide, we are lifted into the freedom and exultation of his pure awareness, and made capable of tasting a little of the sweet nectar of our own intrinsic bliss.

### **The Translation**

The author of the *Avadhut Gita* expressed his thought in an extremely compacted form, utilizing several very brief and concise poetic metres. The meaning of the verses is therefore so condensed that the reader or translator is required, in many instances, to supply for himself the meat of the meaning to the bare bones which are provided. For this reason, a number of quite differently interpreted translations have been produced from the same Sanskrit text. In attempting a translation of this work, therefore, a certain familiarity with the thought of the Avadhut, and his state of awareness, is a greater asset than a purely linguistic competence.

I have attempted, in my own translation of this work, to adhere very closely to the literal meaning of the text, while at the same time taking certain liberties in order to bring out the full intent of the author's words. Moreover, I have assumed the burden of retaining as much as possible the poetic and rhythmic form of the original. My own translation is therefore also very compressed, requiring some additional elucidation of the text to be appended in the Notes. But I have aimed throughout to provide a readable English facsimile of the original, with as little dependence on extraneous notation as possible.

I have included the original transliterated Sanskrit on pages facing the English translation as a reference for the casual student of Sanskrit terminology; but even those with no familiarity with Sanskrit will find it interesting and facinating, I think, to read aloud the transliterated Sanskrit for its exquisite evenness of poetic rhythms and its hypnotic symphony of sounds. Even without a knowledge of their meaning, one can sense from a reading of these Sanskrit verses, the almost superhuman poetic genius of their author, and the powerful audial effect of the work as a whole.

— Swami Abhayananda



The fool thinks, "I am the body." The intelligent man thinks, "I am an individual soul united with the body." But the wise man, in the greatness of his knowledge and spiritual discrimination, sees the Self as the only reality, and thinks, "I am Brahman."

— Sri Shankaracharya  
*Vivekachudamani*

# The Song of The Avadhut

## AVADHUT GITA

### Prathamodhyayah

1.  
ishvaranugrahad-eva  
pumsam advaita vasana  
mahadbhaya paritrana  
vipranam upajayate
2.  
yenedam puritam sarvam  
atmanaivatman atmani  
nirakaram katham vande  
hyabhinnam shivam avyayam
3.  
panchabhutatmakam vishvam  
marichi-jala sannibham  
kasyapyaho namas-kuryam  
aham eko niranjanah
4.  
atmaiva kevalam sarvam  
bhedabhedo na vidyate  
asti nasti katham bruyam  
vismayah pratibhati me

## SONG OF THE AVADHUT

### 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.

vedanta-sara-sarvasvam  
jnanam vijnanam eva cha  
aham atma nirakarah  
sarvavyapi swabhavatah

6.

yo vai sarvatmako devo  
niskalo gaganopamah  
swabhava-nirmalas shuddah  
sa evaham na samshayah

7.

aham eva vyayonantah  
shuddha-vijnana-vigraha  
sukham dukham na janami  
katham kasyapi vartate

8.

na manasam karma shubhashubham me  
na kayikam karma shubhashubham me  
na vachikam karma shubhashubham me  
jnanamritam shuddham atindriyoham

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. <sup>1</sup>  
 I'm beyond the senses; I'm the pure nectar of the  
 knowledge of the Self.

9.

mano vai gaganakaram  
mano vai sarvato mukham  
manatitam manah sarvam  
na manah paramarthatah

10.

aham ekam idam sarvam  
vyomatitam nirantaram  
pashyami katham atmanam  
pratyaksham va tirohitam

11.

twam evam ekam hi katham na buddhyase  
samam hi sarveshu vimrishtam avyayam  
sadoditosi twam akhanditah prabho  
diva cha naktam cho katham hi manyase

12.

atmanam satatam viddhi  
sarvatraikam nirantaram  
aham dhyata param dhyeyam  
akhandam khandyate katham

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? <sup>2</sup>

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.

na jato no murtosi twam  
na te dehah kadachana  
sarvam brahmeti vikhyatam  
braviti bahudha shrutih

14.

sa bahyabhyantarosi twam  
shivah sarvatra sarvada  
itas tatah katham bhrantah  
pradhavasi pishachavat

15.

samyogash cha viyogash cho  
vartate na cha te na me  
na twam naham jagan nedam  
sarvam atmaiva kevalam

16.

shabdadi panchakasyasya  
naivasi twam na te punah  
twam eva paramam tattvam  
atah kim paritapyase

17.

janma murtyuh na te chittam  
bandha mokshas shubhashubhau  
katham rodishi re vatsa  
nama rupam na te na me

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.

aho chitta katham bhrantah  
pradhavasi pishachavat  
abhinnam pashya chatmanam  
raga-tyagat sukhi bhava

19.

twam eva tattvam hi vikara-varjitam  
niskampam ekam hi vimoksha-vigraham  
na te cha rago hyatha va viragah  
katham hi santapyasi kama-kamatah

20.

vadanti shrutayah sarvah  
nirjunam shuddham avyayam  
ashariram samam tattvam  
tan mam viddhi na samshayah

21.

sakaram anritam viddhi  
nirakaram nirantaram  
etat tatvopadeshena  
na punar-bhava sambhavah

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.

ekam eva samam tattvam  
vadanti hi vipashchitah  
raga-tyagat punah chittam  
ekanekam na vidyate

23.

anatma-rupam cha katham samadhih  
atma-swarupam cha katham samadhih  
astiti nastiti katham samadhih  
moksha-swarupam yadi sarvam ekam

24.

vishuddhosi samam tattvam  
videhas twam ajovyayah  
janamiha najanamit  
yatmanam manyase katham

25.

tattvamasyadi vakyena  
swatma hi pratipaditah  
neti neti shrutir bruyat  
anritam pancha-bhautikam

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. <sup>3</sup>

26.

atmanyevatmana sarvam  
 twaya purnam nirantaram  
 dhyata dhyanam na te chittam  
 nirlajjah dhyayate katham

27.

shivam na janami katham vadami  
 shivam na janami katham bhajami  
 aham shivash chet paramartha-tattvam  
 sama-swarupam gaganopamam cha

28.

aham tattvam samam tattvam  
 kalpana-hetu-varjitam  
 grahya-grahaka-hi-muktam  
 swasamvedham katham bhavet

29.

ananta-rupam na hi vastu kim chit  
 tattva-swarupam na hi vastu kim chit  
 atmaika-rupam paramartha-tattvam  
 na himsako vapi chachapyahimsa

30.

vishuddhosi samam tattvam  
 videham ajam avyayam  
 vibhramam katham atmarthe  
 vibhrantoham katham punah

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.

ghate bhinne ghatakasham  
sulinam bheda-varjitam  
shivena manasa shuddho  
na bhedah pratibhati me

32.

na ghato na ghatakasho  
no jivo jiva-vigraha  
kevalam brahma samviddhi  
vedya-vedaka-varjitam

33.

sarvatra sarvada sarvam  
atmanam satatam dhruvam  
sarvam shunyam ashunyam cha  
tan mam viddhi na samshayah

34.

vedah na lokah na sura na yajnah  
varnashramo naiva kulam na jatih  
no dhuma-margo na cha dipti-margo  
brahmaika-rupam paramartha-tattvam

32

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.

vyapya-vyapaka-nirmuktam  
twam ekah saphalam yadi  
pratyaksham chaparoksam cha  
atmanam manyase katham

36.

advaitam kecid icchanti  
dvaitam icchanti chapare  
samam tattvam na vindanti  
dvaitadvaita-vivarjitam

37.

shvetadi-varna-rahitam  
shabdadi-guna-varjitam  
kathayanti katham tattvam  
manovacham agocharam

38.

yadanritam idam sarvam  
dehadi gaganopamam  
tada hi brahma samvetti  
na te dvaita-parampara

34

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.

parena sahatatmapi  
hyabhinnah pratibhati me  
vyomakaram tathaivaikam  
dhyata dhyanam katham bhavet

40.

yat karomi yad ashnam  
yaj juhomi dadami yat  
etat sarvam na me kim chit  
vishuddhoham ajovyayah

41.

sarvam jagad viddhi nirakirtidam  
sarvam jagad viddhi vikara-hinam  
sarvam jagad viddhi vishuddha-deham  
sarvam jagad viddhi shivaikarupam

42.

tattvam twam na hi sandhah  
kim janamyathava punah  
asamvedyam swasamvedyam  
atmanam manyase katham

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 katham tata  
chaya chaya navidyate  
tattvam ekam idam sarvam  
vyomakaram niranjanam

44.

adi-madhyanta-muktoham  
na boddhoham kadachana  
swabhava-nirmalas shuddhah  
iti me nischita matih

45.

mahad-adi jagat sarvam  
na kim chit pratibhati me  
brahmaiva kevalam sarvam  
katham varnashrama-sthitih

46.

janami sarvatha sarvam  
eko tattva nirantaram  
niralambam ashunyam cha  
shunyam vyomadi-panchakam

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. <sup>4</sup>

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.

na sando na puman na stri  
na bodho naiva kalpana  
sanando va niranandam  
atmanam manyase katham

48.

sadanga yogan na tu naiva shuddham  
mano-vinashan na tu naiva shuddham  
gurupadeshan na tu naiva shuddham  
swayam cha tattvam swayam eva buddham

49.

na hi panchatmako bhedo  
videho vartate na hi  
atmaiva kevalam sarvam  
turiyam cha trayam katham

50.

na baddho naiva muktoham  
na chaham brahmanah prithak  
na karta na cha bhoktāham  
vyapya-vyapaka-varjitah

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? <sup>5</sup>

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.

yatha jalam jale nyastam  
salilam bheda-varjitam  
prakritim purusham tadvad  
abhinnam pratibhati me

52.

yadi nama na muktosi  
na baddhosi kadachana  
sakaram cha nirakaram  
atmanam manyase katham

53.

janami te param rupam  
pratyaksham gaganopamam  
yatha param hi rupam yan  
marichi-jala-sannibham

54.

na guruh nopadeshas cha  
na chopadhir na me kriya  
videham gaganam viddhi  
vishuddhoham swabhavatah

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; <sup>6</sup>  
 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.

vishuddhosya shariro si  
na te chittam parat param  
aham chatma param tattvam  
iti vaktum na lajjase

56.

katham rodishi re chitta  
hyatmaivatmatmana bhava  
piba vatsa kalatitam  
advaitam paramamritam

57.

naiva bodho na chobodho  
na bodhabodha eva cha  
yasyedrisah sada bodhah  
sa bodho nanyatha bhavet

58.

jnanam na tarko na samadhi yogo  
na desha-kalau na gurupadeshah  
swabhava-samvittir aham cha tattvam  
akasha-kalpam sahajam dhruvam cha

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.

na jatoham murto vapi  
na me karma shubhashubham  
vishuddham nirgunam brahma  
bandho muktih katham mama

60.

yadi sarva-gato devah  
sthiraḥ purnah nirantarah  
antaram hi na pashyami  
sabahyantarah hi katham

61.

sphuratyeva jagat kirtsnam  
akhandita-nirantaram  
aho maya maha-moho  
dvaitadvaita-vikalpana

62.

sakaram cha nirakaram  
neti netiti sarvada  
bhedabheda-vinirmukto  
vartate kevalah shivah

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; <sup>7</sup>  
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.

na te cha mata cha pita cha bandhuh  
na te cha patni na sutas cha mitram  
na pakshapato na vipakshapatah  
katham hi santaptir iyam hi chitte

64.

diva naktam na te chittam  
udayastamayau na hi  
videhasya shariratvam  
kalpayanti katham budhah

65.

na vibhaktam vibhaktam cha  
nahi duhkha-sukhadi cha  
na hi sarvam asarvam cha  
viddhi chatmanam avyayam

66.

naham karta na bhokta cha  
na me karma puradhuna  
na me deho videho va  
nirmameti mameti kim

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. <sup>8</sup>  
I have no body, nor are all these bodies mine.  
What could be "mine" or "not-mine" to me?

67.

na me ragadiko dosho  
dukkham dehadikam na me  
atmanam viddhi mam ekam  
vishalam gaganopamam

68.

sakhe manah kim bahu jalpitena  
sakhe manah sarvam idam vitarkyam  
yat sara-bhutam kathitam maya te  
twam eva tattvam gaganopamosi

69.

yena kenapi bhavena  
yatra kutra murta api  
yoginah tatra liyante  
ghatakasham ivambare

70.

tirthhe chantyaja-hehe va  
nashta-smurtir api tyajan  
sama-kale tanum mukta  
kaivalya-vyapako bhavet

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.

dharmartha-karma-mokshams cha  
dvipadadi-characharam  
manyante yoginah sarvam  
marichi-jala-sannibham

72.

atitanagatam karma  
vartamanam tathaiva cha  
na karomi na bhunjami  
iti me nishchala matih

73.

shunyagare samarasa-putah  
tishthanekah sukham avadhutah  
charati hi nagnah tyaktva garvam  
vindati kevalam atmani sarvam

74.

tritaya turiyam nahi nahi yatra  
vindati kevalam atmani tatra  
dharmadharmo nahi nahi yatra  
baddho mukta katham iha tatra

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.

vindati vindati nahi nahi yatra  
chando-laksanam nahi nahi tatra  
samarasa-magno bhavita-putah  
pralapitam etat param avadhutah

76.

sarva-shunyam ashunyam cha  
satyasatyam na vidyate  
ekatma swabhavah proktam  
shastra-samvitti-purvakam

iti shri dattatreya virachitayam  
avadhuta-gitayam atma-samvitti-  
upadesho nama prathamodhyayah

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*,<sup>9</sup>  
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.

In this composition by Sri Dattatreya  
Called The Song of The Avadhut, this is the First  
Chapter,  
Entitled, "The Instruction On The Wisdom of The Self."

**Dvitiyodhyayah**

1.

balasya va sishaya-bhoga-ratasya vapi  
murkhasya sevaka-janasya griha-sthitasya  
etad-guroh kim api naiva vichintaniyam  
ratnam katham tyajati kopyashuchau pratistham

2.

naivatra kavya-guna eva tu chintaniyo  
grahyah param gunavata khalu sara eva  
sindura chitra rahita bhuvi rupa-shunya  
param na kim nayati naur iha gantu-kaman

3.

prayatnena vina yena  
nishchalena chalachalam  
grastam swabhavatah shantam  
chaitanyam gaganopamam

4.

ayatnac chalayed yas tu  
ekam eva chacharam  
sarvagam tat katham bhinnam  
advaitam vartate mama

**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.

aham eva param yasmat  
sarasarataram shivam  
gamagama-vinirmuktam  
nirvikalpam nirakulam

6.

sarvavayava-nirmuktam  
tathaham tridasharchitam  
sampurnatvan na grinhami  
vibhagam tridashadikam

7.

parmadena na sandehah  
kim karisyami vrittivan  
utpadyante viliyante  
budbudas cha yatha jale

8.

mahadadini bhutani  
samapyaivam sadaiva hi  
murdudravYEShu tikshneshu  
gudeshu katukeshu cha

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.

katutvam chaiva shaityatvam  
murddutvam cha yatha jale  
prakritih purushah tadvat  
abhinnam pratibhati me

10.

sarvakhya-rahitam yad yat  
sukshmat sukshmataram param  
manobuddhindriyatitam  
akalankam jagatpatim

11.

idrisham sahajam yatra  
aham tatra katham bhava  
twam evahi katham tatra  
katham tatra characharam

12.

gaganopamam tu yat proktam  
tad eva gaganopamam  
chaitanyam dosha-hinam cha  
sarvajnam purnam eva cha

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.

prithivyaṃ charitam naiva  
marutena cha vahitam  
varina pihitam naiva  
tejo-madhye vyavasthitam

14.

akasham tena samvyaptam  
na tad vyaptam cha kenachit  
sa bahyabhyantaram tishthat  
yavacchinnam niranantaram

15.

sukmatvat tad adrishyatvat  
nirgunatvach cha yogibhih  
alambanadi yat proktam  
kramad alambanam bhavet

16.

satatabhyasa-yuktas tu  
niralambo yada bhavet  
tal-layat-liyate nantar  
gunadosha-vivarjitah

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.

visha-vishvasya raudrasya  
moha-murcha-pradasya cha  
ekam eva vinashaya  
hyamogham sahajamritam

18.

bhava-gamyam nirakaram  
sakaram drishti-gocharam  
bhavabhava-vinirmuktam  
antaralam tad uchyate

19.

bahya-bhavam bhaved vishvam  
antah prakritir uchyate  
antaradantaram jneyam  
narikela-phalambuvat

20.

bhranti-jnanam sthitam bahyam  
samyag jnanam cha madhyagam  
madhyam madhyataram jneyam  
narikela-phalambuvat

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.

paurnamasyam yatha chandra  
eka evatinirmalah  
tena tat-sadrisham pashyet  
bheda-drishtih viparyayah

22.

anenaiva prakarena  
buddhi-bhedo na sarvagah  
data cha dhiratam eti  
giyate nama-kotibhih

23.

guru-prajna-prasadena  
murkho va yadi panditah  
yastu sambudhyate tattvam  
virakto bhava-sagarat

24.

ragadvesha-vinirmuktah  
sarvabhuta-hite ratah  
dridha-bodhas cha dhira cha  
sa gacchet paramam padam

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.

ghate bhinne ghatakasha  
akashe liyate yatha  
dehabhave tatha yogi  
swarupe paramatmani

26.

ukteyam karma-yuktanam  
matir yantepi sa gatih  
na chokta yoga-yuktanam  
matir yantepi sa gatih

27.

ya gatih karma-yuktanam  
sa cha vagindriyad vadet  
yoginam ya gatih kvapi  
hyakathya bhavatorjita

28.

evam jnatva twamum margam  
yoginam naiva kalpitam  
vikalpa-marjanam tesham  
swayam siddhih pravartate

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.

tirtha va antyaja gehe va  
yatra kutra murtopi va  
na yogi pashyate garbham  
pare brahmani liyate

30.

sahajam ajam achintyam yas to pashyet swarupam  
ghatati yadi yatheshtam libyate naiva dosaih  
sakrid api tadabhavat karma kim chin na kuryat  
tad api na cha vibaddah samyami va tapasvi

31.

nirmayam nispratimam nirakritim  
nirashrayam nirvapusham nirashisam  
nirdvandva nirmoham alupta-shaktkam  
tam isham atmanamupaiti shashvatam

32.

vedo na kiksha na cha mundana-kriya  
gurur na shishyo na cha yatra sampadah  
mudradikam chapi na yatri bhasate  
tam isham atmanam upaiti shashvatam

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.

na shambhavam shaktika-manavam na va  
pindam cha rupam cho padadikam na va  
arambha-nispatti ghatadikam cha no  
tam isam atmanam upaiti shashvatam

34.

yasya svarupat sacharacharam jagad  
utpadyate tishthati liyatepi va  
payo-vikarad iva phena-budbudas  
tam isham atmanam upaiti shashvatam

35.

nasa-nirodho na cha drishtir asanam  
bodhopyabodhopi na yatra bhasate  
nadi-pracharopi na yatra kimchit  
tam isham atmanam upaiti shashvatam

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.

nanatvam ekatvam ubhatvam anyata  
anutva-dirghatva-mahatva-shunyata  
manatva-meyatva-samatva-varjitam  
tam isham atmanam upaiti shashvatam

37.

susamyami va yadi va na samyami  
susangrahi va yadi va na sangrahi  
niskarmako va sakarmakah  
tam isham atmanam upaiti shashvatam

38.

mano na buddhih na shariram indriyam  
tanmatra-bhutani na bhuta-panchakam  
ahamkritis chapi viyat-swarupakam  
tam isham atmanam upaiti shashvatam

39.

vidhau nirodhe paramatmatam gate  
na yoginas chetasi bhedavarjite  
shaucham na vashaucham alingabhavana  
sarvam vidheyam yadiva nishidhyate

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.

mano vacho yatra nashaktam iritum  
nunam katham tatra gurupadeshata  
imam katham uktavato guroh tad  
tad yuktasya tattvam hi samam pakashate

shri dattatreya virachitayam avadhuta-gitayam  
atma-samvittyupadesho nama dvitiodhyayah

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?

In this Song of The Avadhut composed by Shri  
Dattatreya,  
In this "Instruction On The Wisdom of The Self,"  
This is the Second Chapter.

**Tritiyodhyayah**

1.

guna-viguna-vighago vartate naiva kimchit  
rati-virati-vihinam nirmalam nisprancham  
guna-viguna-vihinam vyapakam vishva-rupam  
katham aham iha vande vyoma-rupam shivam vai

2.

shvetadi-varna-ratito niyatam shivas cha  
karyam hi karanam idam hi param shivas cha  
evam vikalparahitoham alam shivas cha  
swatmanam atmani sumitra katham namami

3.

nirmula-mula-rahito hi sadoditoham  
nirdhuma-dhuma-rahito hi sadoditoham  
nirdipa-dipa-rahito hi sadoditoham  
jnanamritam samarasam gaganopamoham

### **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.

niskama-kamam iha nama katham vadami  
nissanga-sangam iha name katham vadami  
nissara-sara-rahitam cha katham vadami  
jnanamritam samarasam gaganopamoham

5.

advaita-rupam akhilam katham vadami  
dvaita-swarupam akhilam hi katham vadami  
nityam twanityam akhilam hi katham vadami  
jnanamritam samarasam gaganopamoham

6.

asthulam hi no nahi krisham na gatagatam hi  
adyanta-madhya-rahitam na paraparam hi  
satyam vadami khalu vai paramartha-tattvam  
jnanamritam samarasam gaganopamoham

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.

samviddhi sarva-karanani nabho-nibhani  
samviddhi sarva-visayas cha nabho-nibhas cha  
samviddhi chaikam amalam na hi bandha-muktam  
jnanamritam samarasam gaganopamoham

8.

durbodha bodha-gahano na bhavami tata  
durlakshya lakshya-gahano na bhavami tata  
asanna-rupa-gahano na bhavami tata  
jnanamritam samarasam gaganopamoham

9.

nishkarma-karma-dahano jvalano bhavami  
nirdukhya-dukhya-dahano jvalano bhavami  
nirdeha-deha-dahano jvalano bhavami  
jnanamritam samarasam gaganopamoham

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.

nishpapa-papa-dahano hi hutashanoham  
nirdharma-dharma-dahano hi hutashanoham  
nirbandha-bandha-dahano hi hutashanoham  
jnanamritam samarasam gaganopamoham

11.

nirbhava-bhavarahito na bhavami vatsa  
niryoga-yoga-rahito na bhavami vatsa  
nishchitta-chitta-rahito na bhavami vatsa  
jnanamritam samarasam gaganopamoham

12.

nirmoha-moha-padavita na me vikalpah  
nishoka-shoka-padaviti na me vikalpah  
nirlobha-lobha-padaviti na me vikalpah  
jnanamritam samarasam gaganopamoham

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.

samsara-santati-lata na cha me kadachit  
samtosa-santati-sukhe na cha me kadachit  
ajnana-bandhanam idam na cha me kadachit  
jnanamritam samarasam gaganopamoham

14.

samsara-santati-rajo na cha me vikarah  
santapa-santati-tamo na cha me vikarah  
satvam swadharma-janakam na cha me vikarah  
jnanamritam samarasam gaganopamoham

15.

santapa-duhkha-janako na vidhi kadachit  
santapa-yoga-janitam na manah kadachit  
yasmad ahankritir iyam na cha me kadachit  
jnanamritam samarasam gaganopamoham

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.

nishkampa-kampa-nidhanam na vikalpa-kalpam  
svapna-prabodha-nidhanam na hitahitam hi  
nissara-sara-nidhanam na characharam hi  
jnanamritam samarasam gaganopamoham

17.

no vedya-vedakam idam na cha hetu-tarkyam  
vachamagocharam idam na mano na buddhih  
evam katham hi bhavatah kathayami tattvam  
jnanamritam samarasam gaganopamoham

18.

nirbhinna-bhinna-rahitam paramartha-tattvam  
antar bahir na hi katham paramartha-tattvam  
prak sambhavam na cha ratam na hi vastu kimchit  
jnanamritam samarasam gaganopamoham

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.

ragadi-dosa-rahitam twaham eva tattvam  
daivadi-dosa-rahitam twaham eva tattvam  
samsara-shoka-rahitam twaham eva tattvam  
jnanamritam samarasam gaganopamoham

20.

shana-trayam yadi cha neti katham turiyam  
kala-trayam yadi cha neti katham disas cha  
santam padam hi paramam paramartha-tattvam  
jnanamritam samarasam gaganopamoham

21.

dirgho laghuh punar itiha na me vibhagah  
vistara sankatam itiha na me vibhagah  
konam hi vartulam itiha na me vibhagah  
jnanamritam samarasam gaganopamoham

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? <sup>10</sup>

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.

mata pitadi tanayadi na me kadachit  
jatam murtam na cha mano ne cha me kadachit  
nirvyakulam sthiram idam paramartha-tattvam  
jnanamritam samarasam gaganopamoham

23.

shuddham vishuddham avicharam ananta-rupam  
nirlepa-lepam avicharam ananta-rupam  
nishkhanda-khandam avicharam ananta-rupam  
jnanamritam samarasam gaganopamoham

24.

brahmadayah sura-ganah katham atra santi  
swargadayo vasatayah katham atra santi  
yadyekarupam amalam paramartha-tattvam  
jnanamritam samarasam gaganopamoham

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.

nirneti neti vimalohi katham vadami  
nisshesha shesha vimalohi katham vadami  
nirlinga linga vimalohi katham vadami  
jnanamritam samarasam gaganopamoham

26.

nishkarma-karma paramam satatam karomi  
nissanga-sanga-rahitam paramam vinodam  
nirdeha-deha-rahitam satatam vinodam  
jnanamritam samarasam gaganopamoham

27.

maya-prapancha-rachana na cha me vikarah  
kautilya-dambha-rachana na cha me vikarah  
satyanriteti-rachana na cha me vikarah  
jnanamritam samarasam gaganopamoham

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 non-  
attachment.

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.

sandhadi-kala-rahitam na cha me viyogah  
hyantah-prabodha-rahitam badhiro na mukah  
evam vikalpa-rahitam na cha bhava-shuddham  
jnanamritam samarasam gaganopamoham

29.

nirnatha-natha-rahitam hi nirakulam vai  
nischitta-chitta-vigatam hi nirakulam vai  
samviddhi sarva-vigatam hi nirakulam vai  
jnanamritam samarasam gaganopamoham

30.

kantara-mandiram idam hi katham vadami  
samsiddha-samshayam idam hi katham vadami  
evam nirantara-samam hi nirakulam vai  
jnanamritam samarasam gaganopamoham

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.

nirjiva-jiva-rahitam satatam vibhati  
nirbija-bija-rahitam satatam vibhati  
nirvana-bandha-rahitam satatam vibhati  
jnanamritam samarasam gaganopamoham

32.

sambhuti-varjitam idam satatam vibhati  
samsara-varjitam idam satatam vibhati  
samhara-varjitam idam satatam vibhati  
jnanamritam samarasam gaganopamoham

33.

ullekhamatram api te na cha nama-rupam  
nirbhinna-bhinnam api te na hi vastu kimchit  
nirlajja-manasa karosi katham visadam  
jnanamritam samarasam gaganopamoham

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.

kim nama rodishi sakhe na jara na murtyuh  
kim nama rodishi sakhe na cha jnama-dukkham  
kim nama rodishi sakhe na cha te vikarah  
jnanamritam samarasam gaganopamoham

35.

kim nama rodishi sakhe na cha te swarupam  
kim nama rodishi sakhe na cha te virupam  
kim nama rodishi sakhe na cha te vayamsi  
jnanamritam samarasam gaganopamoham

36.

kim nama rodishi sakhe na cha te vayamsi  
kim nama rodishi sakhe na cha te manamsi  
kim nama rodishi sakhe na taventriyani  
jnanamritam samarasam gaganopamoham

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.

kim nama rodishi sakhe na cha te sti kamah  
kim nama rodishi sakhe na cha te pralobhah  
kim nama rodishi sakhe na cha te vimohah  
jnanamritam samarasam gaganopamoham

38.

aishvaryam icchasi katham na cha te dhanani  
aishvaryam icchasi katham na cha te hi patni  
aishvaryam icchasi katham na cha te mameti  
jnanamritam samarasam gaganopamoham

39.

linga-prapancha-janusi na cha te na me cha  
nirlajja-manasam idam cha vibhati bhinnam  
nirbheda-bheda-rahitam na cha te na me cha  
jnanamritam samarasam gaganopamoham

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.

novanumatram api te hi viraga-rupam  
novanumatram api te hi saraga-rupam  
novanumatram api te hi sakama-rupam  
jnanamritam samarasam gaganopamoham

41.

dhyata na te hi hridaye na cha te samadhih  
dhyanam na te hi hridaye na bahih pradeshah  
dhyayam na cheti hridaye na hi vastu-kalo  
jnanamritam samarasam gaganopamoham

42.

yat sarabhutam akhilam kathitam maya te  
na twam na me na mahato na guruh na shishyah  
swacchanda-rupa-sahajam paramartha-tattvam  
jnanamritam samarasam gaganopamoham

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.

katham iha paramartham tattvam ananda-rupam  
katham iha paramartham naivam ananda-rupam  
katham iha paramartham jnana-vijnana-rupam  
yadi param aham ekam vartate vyoma-rupam

44.

dahana-pavana-hinam viddhi vijnanam ekam  
avani-jala-vihinam viddhi vijnana-rupam  
sama-gamana-vihinam viddhi vijnanam ekam  
gaganam iva vishalam viddhi vijnanam ekam

45.

na shunya-rupam na vishunya-rupam  
na shuddha-rupam na vishuddha-rupam  
rupam-virupam na bhavami kimchit  
swarupa-rupam paramartha tattvam

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.

muncha muncha hi samsaram  
tyagam muncha hi sarvatha  
tyagatyaga-visam shuddham  
amritam sahajam dhruvam

iti shri dattatreya-virachitayam avadhuta-gitayam  
atma-samvittyupadesha nama tritiodhyayah

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.

In this composition by Shri Dattatreya, called  
The Song of The Avadhut,  
In this Instruction On The Wisdom of The Self,  
this is the Third Chapter.

**Chaturthodhyayah**

1.

navahanam naiva visarjanam va  
puspani patrani katham bhavanti  
dhyananani mantrani katham bhavanti  
samamam chaiva shivarchanam cha

2.

na kevalam bandha-vibandha-mukto  
na kevalam shuddha-vishuddha-muktah  
na kevalam yoga-viyoga-muktah  
sa vai vimukto gaganopamoham

3.

sanjayate sarvam idam hi tathyam  
sanjayate sarvam idam vitathyam  
evam vikalpo mama naiva jatah  
swarupa-nirvanam anamayoham

4.

na sanjanam chaiva niranjanam va  
na chantaram vapi niranantaram va  
antarvibhinnam na hi me vibhati  
swarupa-nirvanam anamayoham

**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.

abodha-bodho mama naiva jato  
bodha-swarupam mama naiva jatam  
nirbodha-bodham cha katham vadami  
swarupa-nirvanam anamayoham

6.

na dharma-yukto na cha papa-yukto  
na bandha yukto na cha moksha-yuktah  
yuktam tvayuktam na cha me vibhati  
swarupa-nirvanam anamayoham

7.

paraparam va na cha me kadachit  
madhyastha-bhavo hi na chari-mitram  
hitahitam chapi katham vadami  
swarupa-nirvanam anamayoham

8.

nopasako naivam upasyarupam  
na chopadesho na cha me kriya cha  
samvit-swarupam cha katham vadami  
swarupa-nirvanam anamayoham

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.

no vyapakam vyapyam ihasti kimchit  
no chalayam vapi niralayam va  
ashunya-shunyam cha katham vadami  
swarupa-nirvanam anamayoham

10.

na grahako grahyakam eva kimchit  
na karanam va mama naiva karyam  
achintya-chintyam cha katham vadami  
swarupa-nirvanam anamayoham

11.

na bhedakam vapi na chaiva bhedyam  
na vedakam mama naiva vedyam  
gatagatam tata katham vadami  
swarupa-nirvanam anamayoham

12.

na chasti deho na cha me videho  
buddhir mano me na hi chentriyani  
rago viragas cha katham vadami  
swarupa-nirvanam anamayoham

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.

ullekha-matram na hi bhinnam ucchaih  
ullekha-matram na tirohitam vai  
samasamam mitra katham vadami  
swarupa-nirvanam anamayoham

14.

jitendriyoham tvajitendriyo va  
na samyamo me niyamo na jatah  
jayajayam mitra katham vadami  
swarupa-nirvanam anamayoham

15.

amurta-murtih na cha me kadachit  
adyanta-madhyam na cha me kadachit  
balabalam mitra katham vadami  
swarupa-nirvanam anamayoham

16.

murtamurtam vapi vishavisham cha  
sanjayate tata na me kadachit  
ashuddha-shuddham cha katham vadami  
swarupa-nirvanam anamayoham

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.

swapnah-prabodho na cha yoga-mudra  
naktam diva vapi na me kadachit  
aturya-turyam cha katham vadami  
swarupa-nirvanam anamayoham

18.

samviddhi mam sarva-visarva-muktam  
maya-vimaya na cha me kadachit  
sandhyadikam karma katham vadami  
swarupa-nirvanam anamayoham

19.

samviddhi mam sarva-samdahi-yuktam  
samviddhi mam lakshya-vilakshya muktam  
yogam viyogam cha katham vadami  
swarupa-nirvanam anamayoham

20.

murkhopi naham na cha panditoham  
maunam vimaunam na cha me kadachit  
tarkam vitarkam cha katham vadami  
swarupa-nirvanam anamayoham

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.

pita cha mata cha kulam na jatih  
janmadi murtyur na cha me kadachit  
sneham vimoham cha katham vadami  
swarupa-nirvanam anamayoham

22.

astam gato naiva sadoditoham  
tejo-vitejo na cha me kadachit  
sandhyadikam karma katham vadami  
swarupa-nirvanam anamayoham

23.

asamshayam viddhi nirakulam mam  
asamshayam viddhi niranantaram mam  
asamshayam viddhi niranjanam mam  
swarupa-nirvanam anamayoham

24.

dhyanani sarvani parityajanti  
shubhashubham karma parityajanti  
tyagamurtam tata pibanti dhirah  
swarupa-nirvanam anamayoham

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.

vindati vindati na hi na hi yatra  
chando-lakshanam na hi na hi tatra  
samarasa-magno bhavita-putah  
pralapati tattvam param avadhutah

iti shri dattatreya-virachitayam avadhuta-gitayam  
swami-kartika-samvade swatma-samvittyupadeshe  
swarupa-nirnaya nama chaturthodhyayah

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.

In this composition by Shri Dattatreya, called  
The Song of The Avadhut,  
In this dialogue between the Swami and Kartika, entitled  
The Instruction On The Wisdom of The Self,  
This is the Fourth Chapter, called  
"The Declaration of My Nature."

**Panchamodhyayah**

1.

aum iti gaditam gagana-samam  
tanna parapara-sara-vichara iti  
avilasa-vilasa-nirakaranam  
katham aksara-bindu-samuccharanam

2.

iti tat twam asi-prabhriti-shrutibhih  
pratipaditam atmani tattvam asi  
twam upadhi-vivarjita-sarva-sammam  
kim u rodishi manasi sarva-samam

3.

atha urdhva-vivarjita-sarva-samam  
bahirantara-varjita-sarva-samam  
yadichaikavivarjita sarva-samam  
kim u rodishi manasi sarva-samam

4.

nahi kalpita-kalpa-vichara iti  
nahi karana-karya-vichara iti  
pada-sandhi-vivarjita sarva-samam  
kim u rodishi manasi sarva-samam

**Chapter Five**

1.

AUM pervades everything, equally, like space; <sup>11</sup>  
 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.

nahi bodha-vibodha-samadhir iti  
nahi desha-videsha-samadhir iti  
nahi kala-vikala-samadhir iti  
kim u rodishi manasi sarva-samam

6.

nahi kumbha-nabho nahi kumbha iti  
na hi jiva-vapuh na hi jiva iti  
na hi karana-karya-vibhaga iti  
kim u rodishi manasi sarva-samam

7.

iha sarva-nirantara-moksha-padam  
laghy-dirgha-vichara-vihina iti  
na hi vartula-kona-vibhaga iti  
kim u rodishi manasi sarva-samam

8.

iha shunya-vishunya-vihina iti  
iha shuddha-vishuddha vihina iti  
iha sarva-visarva vihina iti  
kim u rodishi manasi sarva-samam

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.

nahi bhinna-vibhinna vichara iti  
bahir-antara-sandhi vichara iti  
ari-mitra-vivarjita sarva-samam  
kim u rodishi manasi sarva-samam

10.

na hi shishya-vishishya swarupa iti  
na charachara-bheda vichara iti  
iha sarva-nirantara moksha-padam  
kim u rodishi manasi sarva-samam

11.

nanu rupa-virupa vihina iti  
nanu bhinna-vibhinna vihina iti  
nanu sarga-visarga vihina iti  
kim u rodishi manasi sarva-samam

12.

na gunaguna-pasa nibandha iti  
murta-jivana-karma-karomi katham  
iti shuddha-niranjana sarva samam  
kim u rodishi manasi sarva-samam

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.

iha bhava-vibhava vihina iti  
iha kama-vikama vihina iti  
iha bodhatamam khalu moksha-samam  
kim u rodishi manasi sarva-samam

14.

iha tattva-virantara tattvam iti  
na hi sandhi-visandhi vihina iti  
yadi sarva-vivarjita sarva-samam  
kim u rodishi manasi sarva-samam

15.

aniketa-kuti parivara-samam  
iha sanga-visanga vihina-param  
iha bodha-vibodha vihina-param  
kim u rodishi manasi sarva-samam

16.

avikara-vikaram asatyam iti  
avilaksya-vilaksyam asatyam iti  
yadi kevalam atmani satyam iti  
kim u rodishi manasi sarva-samam

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.

iha sarva tamam khalu jiva iti  
iha sarva-nirantara-jiva iti  
iha kevala-nishchala-jiva iti  
kim u rodishi manasi sarva-samam

18.

aviveka-vivekam abodha iti  
avikalpa-vikalpam abodha iti  
yadi chaikanirantara-bodha iti  
kim u rodishi manasi sarva-samam

19.

na hi moksha-padam nahi bandha-padam  
na hi punya-padam nahi papa-padam  
na hi purna-padam nahi rikta-padam  
kim u rodishi manasi sarva-samam

20.

yadi varna-vivarna vihina samam  
yadi karana-karya vihina samam  
yadi bheda-vibheda vihina samam  
kim u rodishi manasi sarva-samam

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.

iha sarva-nirantara sarva-chite  
iha kevala-nishchala sarva-chite  
dvipadadi vivarjita sarva-chite  
kim u rodishi manasi sarva-samam

22.

yadi sarva nirantara sarva-gatam  
yadi nirmala-nishchala sarva-gatam  
dina-ratri vivarjita sarva-gatam  
kim u rodishi manasi sarva-samam

23.

na hi bandha-vibandha samagamanam  
na hi yoga-viyoga samagamanam  
na hi tarka-vitarka samagamanam  
kim u rodishi manasi sarva-samam

24.

iha kala-vikala nirakaranam  
anu-matra krisanu-nirakaranam  
na hi kevala-satya nirakaranam  
kim u rodishi manasi sarva-samam

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.

iha deha-videha vihina iti  
nanu swapna-susupti vihina-param  
abhidhana vidhana vihina-param  
kim u rodishi manasi sarva-samam

26.

gaganopama-shuddha vishala-samam  
api sarva-vivarjita sarva-samam  
gata-sara-visara vikara-samam  
kim u rodishi manasi sarva-samam

27.

iha dharma-vidharma viraga taram  
iha vastu-vivastu viraga taram  
iha kama-vikama viraga taram  
kim u rodishi manasi sarva-samam

28.

sukha-duhkha vivarjita sarva-samam  
iha shoka-vishoka vihina-param  
guru-shishya vivarjita tattva-param  
kim u rodishi manasi sarva-samam

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.

na kilankura-sara-visara iti  
na chalachala samya-visamyam iti  
avichara-vichara vihinam iti  
kim u rodishi manasi sarva-samam

30.

iha sara-samucchaya saram iti  
kathitam nijabhava vibheda iti  
visaye karanatvam asatyam iti  
kim u rodishi manasi sarva-samam

31.

bahudha shrutayah pravadanti yato  
viyadadir idam murga-toya-samam  
yadi chaikanirantara sarva-samam  
kim u rodishi manasi sarva-samam

32.

vindati vindati na hi na hi yatra  
chando-lakshanam na hi na hi tatra  
samarasa-magno bhavita-putah  
pralapati tattvam param avadhutah

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.

iti shri dattatreya virachitayam avadhuta-gitayam  
swami-kartika samvade atma-samvittiyupadeshe  
sama-drishti-kathanam nama panchamodhyayah

In this Song of The Avadhut, composed by Dattatreya,  
In this discourse between Swami and Kartika, entitled  
“Instruction On The Wisdom of The Self”,  
This is the Fifth Chapter, called  
“Revelations of Equality.”

### **Sastodhyayah**

1.

bahudha shrutayah pravadanti vayam  
viyadadir idam murga-toya samam  
yadi chaika-nirantara-sarva-shivam  
upameyam atho hyupama cha katham

2.

avibhakti-vibhakti vihina-param  
nanu karya-vikarya vihina-param  
yadi chaika-nirantara sarva-shivam  
yajanam cha katham tapanam cha katham

3.

mana eva nirantara sarva-gatam  
hyavishala-vishala vihina param  
mana eva nirantara sarva-shivam  
manasapi katham vachasa cha katham

4.

dina-ratri vibheda nirakaranam  
uditanuditasya nirakaranam  
yadi chaika-nirantara sarva-shivam  
ravi-chandram asau jvalanash cha katham

## **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.

gata-kama-vikama vibheda iti  
gata-cheshta-vicheshta vibheda iti  
yadi chaika-nirantara sarva-shivam  
bahir-antara bhinna-matis cha katham

6.

yadi sara-visara vihina iti  
yadi shunya-vishunya vihina iti  
yadi chaika-nirantara sarva-shivam  
prathamam cha katham charamam cha katham

7.

yadi bheda-vibheda nirakaranam  
yadi vedaka-vedya nirakaranam  
yadi chaika-nirantara sarva-shivam  
tritayam cha katham turiyam cha katham

8.

gaditaviditam na hi satyam iti  
viditaviditam na hi satyam iti  
yadi chaikanirantara sarva-shivam  
vishayendriya buddhi manamsi katham

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.

gaganam pavano nahi satyam iti  
dharani-dahano na hi satyam iti  
yadi chaika-nirantara sarva-shivam  
jaladash cha katham salilam cha katham

10.

yadi kalpita-loka nirakaranam  
yadi kalpita-deva nirakaranam  
yadi chaika-nirantara sarva-shivam  
guna-dosha vichara matis cha katham

11.

maranamaranam hi nirakaranam  
karanakaranam hi nirakaranam  
yadi chaika-nirantara sarva-shivam  
gamanagamanam hi katham vadati

12.

prakritih purusho na hi bheda iti  
na hi karana-karya vibheda iti  
yadi chaika-nirantara sarva-shivam  
purushapurusham cha katham vadati

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? <sup>12</sup>

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;<sup>13</sup>  
 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.

tritiyam na hi duhkha samagamanam  
na gunad dvtiyasya samagamanam  
yadi chaika-nirantara sarva-shivam  
sthaviras cha yuva cha shishus cha katham

14.

nanu ashrama-varna vihina-param  
nanu karana-kartir vihina-param  
yadi chaika-nirantara sarva-shivam  
avinashtha-vinashtha matis cha katham

15.

grasitagrasitam cha vitathyam iti  
janitajanitam cha vitathyam iti  
yadi chaika-nirantara sarva-shivam  
avinashi vinashi katham hi bhavet

16.

purusha purushasya vinashtam iti  
vanitavanitasya vinashtam iti  
yadi chaika-nirantara sarva-shivam  
avinoda-vinoda matis cha katham

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.

yadi moha-visada vihina paro  
yadi samsaya-soka vihina parah  
yadi chaika-nirantara sarva-shivam  
aham eti mameti katham cha punah

18.

nanu dharma-vidharma vinasha iti  
nanu bandha-vibandha vinasha iti  
yadi chaika-nirantara sarva-shivam  
iha dukkha-vidukkha matis cha katham

19.

na hi yajnika-yajna vibhaga iti  
na hutashana-vastu vibhaga iti  
yadi chaika-nirantara sarva-shivam  
vada karma-phalani bhavanti katham

20.

nanu shoka-vishoka vimukta iti  
nanu darpa-vidarpa vimukta iti  
yadi chaika-nirantara sarva-shivam  
nanu raga-viraga matis cha katham

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 non-attachment arise?

21.

na hi moha-vimoha vikara iti  
na hi lobha-vilobha vikara iti  
yadi chaika-nirantara sarva-shivam  
hyaviveka-viveka matis cha katham

22.

twam aham na hi hanta kadachid api  
kula-jati vicharam asatyam iti  
aham eva shivah paramartha iti  
abhivadanam atra karomi katham

23.

guru-shishya vichara vishirna iti  
upadesha vichara vishirna iti  
aham eva shivah paramartha iti  
abhivadanam atra karomi katham

24.

na hi kalpita deha vibhaga iti  
na hi kalpita loka vibhaga iti  
aham eva shivah paramartha iti  
abhivadanam atra karomi katham

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.

sarajo virajo na kadachid api  
nanu nirmala-nishchala shuddha iti  
aham eva shivah paramartha iti  
abhivadanam atra karomi katham

26.

na hi deha-vidaha vikalpa iti  
anritam cha ritam na hi satyam iti  
aham eva shivah paramartha iti  
abhivadanam atra karomi katham

27.

vindati vindati nahi nahi yatra  
chando-lakshanam nahi nahi tatra  
samarasa-magno bhavita-putah  
pralapati tattvam param avadhutah

iti shri dattatreya virachitayam avadhutagitaya  
swami-kartika samvade swatma-samvittyupadeshe  
moksha-nirnavo nama sasto dhyayah

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.

In this Song of The Avadhut, composed by  
 Shri Dattatreya,  
 In this dialogue between Swami and Kartika, called  
 "Instruction On The Wisdom of The Self",  
 This is the Sixth Chapter, entitled  
 "The Ascertainment of Liberation."

### **Saptamo adhyayah**

1.

rathya-karpata virachita kanthah  
 punyapunya vivarjita panthah  
 shunyangare tishati nagno  
 shuddha niranjana samarasa magnah

2.

lakshalaksya vivarjita laksyo  
 yuktayukta vivarjita daksah  
 kevala tattva niranjana putah  
 vadavivadah katham avadhutah

3.

asha-pasha vibandhana mukta  
 shauchachara vivarjita yuktah  
 evam sarva vivarjita shantah  
 tattvam shuddha niranjanavantah

4.

katham iha deha-videha vicharah  
 katham iha raga-viraga vicharah  
 nirmala nischala gaganakaram  
 swayam iha tattvam sahajakaram

**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.

katham iha tattvam vindati yatra  
rupam arupam katham iha tatra  
gaganakarah paramo yatra  
vishayikaranam katham iha tatra

6.

gaganakara nirantara hamsah  
tattva vishuddha niranjana hamsah  
evam katham iha bhinna-vibhinnam  
bandha-vibandha vikara vibhinnam

7.

kevala tattva nirantara sarvam  
yoga-viyogau katham iha garvam  
evam parama nirantara sarvam  
evam katham iha sara-visaram

8.

kevala tattva niranjana sarvam  
gaganakara nirantara shuddham  
evam katham iha sanga-visangam  
satyam katham iha ranga-virangam

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 non-  
substance?

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.

yoga-viyogai rahito yogi  
bhoga-vibhogaih rahito bhogi  
evam charita hi mandam mandam  
manasa kalpita sahanandam

10.

bodha-vibodhaih satatam yukto  
dvaitadvaitaih katham iha mukta  
sahajo virajah katham iha yogi  
shuddha niranjana samarasa bhogi

11.

bhagnabhagna vivarjita bhagno  
lagnalagna vivarjita lagnah  
evam katham iha sara-visarah  
samarasa tattvam gaganakarah

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. <sup>14</sup>  
Indeed, how could substance or the dissolution of  
substance exist here?  
The Reality is unchanging, like the formless sky.

12.

satatam sarva vivarjita yuktah  
sarvam tattva vivarjita mukta  
evam katham iha jivita maranam  
dhyanaadhyanaiah katham iha karanam

13.

indrajalam idam sarvam  
yatha maru-marichika  
akhanditam anakara  
vartate kevalah shivah

14.

dharmadau moksha paryantam  
nirahah sarvatha vayam  
katham raga-viragaish cha  
kalpayanti vipashchitah

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.

vindati vindati na hi na hi yatra  
chando-laksanam na hi na hi tatra  
samarasa magno bhavita putah  
pralapati tattvam param avadhutah

iti shri dattatreya virachitayam avadhuta-gitayam  
swami-kartika samvade swatma-samvittyupadeshe  
saptamo adhyayah

∞ ∞ ∞

## 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.

In this Song of The Avadhut, composed by Shri  
Dattatreya,  
In this dialogue between Swami and Kartika, called  
"Instruction On The Wisdom of The Self",  
This is the Seventh Chapter.

∞ ∞ ∞

## NOTES

1. I.8. Since Brahman, the Self, is forever beyond the activities of *Maya*, neither actions nor the results of actions (*karma*) may be said to affect the Self.
  
2. I.11. The words, “day” and “night” are used here to convey multiple meanings: they may signify the *day* of universal manifestation and the *night* of dissolution; or simply the diurnal alternation of daylight and darkness. The Avadhut makes the point that these alternations do not affect Brahman; the Self is always, one, always the same, regardless of the appearance or disappearance of the world.
  
3. I.25. In the Vedantic scriptures, the phrase, *Tat tvam asi* (“That thou art”), refers to Brahman, the Absolute. The equally oft-used phrase, *neti neti* (“Not this, not this”), refers to the world of appearance (*Maya*), made up, according to Vedantic cosmology, of the five basic elements: fire, water, earth, air, and aether.
  
4. I.43. The author denies the existence of any fundamental reality other than the Absolute, Brahman. *Maya*, while it appears to exist, does not. There is no second, no accompanying shadow, attached to Brahman. It is Brahman, Itself, which appears as the world; and while

*Maya* is a term used to signify the world-appearance, it must not be accorded an independent status as a reality in itself, in addition to Brahman.

5. I.49 The various states of consciousness according to traditional Vedantic psychology, take place in the four interrelated bodies: waking consciousness in the gross body, dreaming in the subtle (astral) body, deep sleep in the causal body, and samadhi in the supra-causal body. Since all these bodies are the products of *Maya*, which is but appearance, the four states of consciousness are also merely illusory possessing no eternal reality.
6. I.51. *Prakriti* and *Purusha* are synonymous with *Maya* and *Brahman*, or *Shakti* and *Shiva*. *Prakriti* is but the manifested appearance of *Purusha*; they are therefore the same, like water and ice. Matter is but the appearance of Spirit; the distinction between them is ultimately illusory.
7. I.59 *Maya*, the world-appearance, consists, according to Vedantic tradition, of three modes of the same energy, by which it brings about the manifestation of all forms. These are the *gunas*, or “strands” which make up the entire fabric of nature. One is a positive, or active, mode of energy, called *rajas*; another is a negative, or inhibiting, mode of energy, called *tamas*; and the third is a neutral or balancing, mode of energy, called *sattva*. These are the three energy-modes

of Maya; but Brahman, i.e., the Self, is entirely unaffected by the play of these *gunas*. It is *nirguna*, beyond the *gunas*.

8. I.66. See Note 1.
9. I.75. “In that state where one knows nothing at all” refers to that awareness of the Self in which all mental activity has ceased. Obviously, the author could not have written this Song in that state of awareness; but now, as he says, he is in the state of *samarasa* (literally, “same taste”), a peripheral state of equilibrium in which he retains the awareness of the Self, while mentally perceptive of the world as his own manifestation. It is while in this state that he has written this Song.
10. III.20. “The three kinds of time” refers to past, present, and future. Brahman is entirely beyond space and time, and may not be regarded, therefore, as existing in any kind of time.
11. V.1. AUM is said to be the primeval sound (the Word, or *Logos*), and is synonymous with Maya, Brahman’s creative Power of manifestation. AUM, like Maya, is therefore ultimately identical with Brahman, and has no existence independent of Brahman.
12. VI.9 The “cloud” and the “rain” are used here as metaphors to represent the artificial division between the Creator and the created, between Brahman and

Maya, Shiva and Shakti, the Eternal and Its appearance.

13. VI.12. See Note 5.

14. VII.11. Brahman, the Absolute, is traditionally represented as having three aspects: The Creator (Brahma), the Sustainer (Vishnu), and the Destroyer (Shiva). This refers to the cyclic appearance, sustained life, and disappearance of the phenomenal universe. But, says the Avadhut, all these abstractions are only Brahman; and since nothing other than Brahman Itself exists, nothing is actually created, nothing destroyed.

### **About The Translator**

Swami Abhayananda was born Stan Trout in Indianapolis, Indiana on August 14, 1938. After service in the Navy, he settled in northern California, where he pursued his studies in philosophy and literature. In June of 1966 he became acquainted with the philosophy of mysticism, and experienced a strong desire to realize God. Abandoning all other pursuits, he retired to a solitary life in a secluded cabin in the mountain forests near Santa Cruz, California; and, in November of that same year became enlightened by the grace of God.

He spent four more years in his isolated cabin, and subsequently met Swami Muktananda who visited Santa Cruz in 1970. Shortly thereafter, he joined Muktananda in India, as his disciple; and later lived and worked in Muktananda's Oakland, California ashram, where, in 1977, he translated *The Song of The Avadhut*. In May of 1978, he returned to India and was initiated by his master into the ancient Saraswati order of monks, and was given the monastic name of Swami Abhayananda, "the bliss of fearlessness."

For the next few years he taught meditation in various cities throughout the U.S., but in 1981, unwilling to condone what he saw as abuses of power, Abhayananda left Muktananda's organization, and went into retreat once again, this time for seven years, in upstate New York, where he wrote a number of other books. At present, Swami Abhayananda resides on the Treasure Coast of Florida, where he continues to teach, write, and publish his works on the knowledge of the Self.

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