

The background of the cover is a scenic landscape. In the foreground, a dark river flows from the bottom left towards the center. On the left bank, there are lush green trees and a white stone structure, possibly a temple or a bridge. In the distance, a large, rugged mountain rises against a pale sky. The overall color palette is dominated by greens, blues, and earthy tones.

AVADHUTA GITA

OF

attatreya

Translated by

CHETANANANDA

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AVADHUTA GITA

THE SONG OF THE EVER-FREE

By Dattatreya Avadhuta

Translated from the Sanskrit with Notes and Introduction
By Swami Chetanananda

Foreword by Swami Harshananda



Advaita Ashrama.

(Publication Department)

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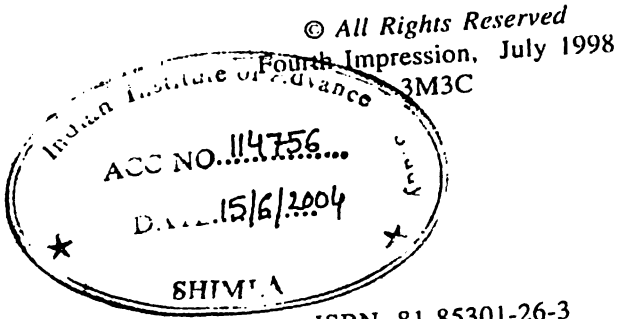


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PUBLISHER'S NOTE

Why yet another edition of the *Avadhuta Gita*? The answer is: the more editions of such treatises see the light of day the better for humanity for its spiritual edification. Scriptures such as these are not bound by copyright laws and rules which are purely mundane. These scriptures are meant to free man from all kinds of bondage.

The translator of this edition of the *Avadhuta Gita* has provided a meaningful subtitle *The Song of the Ever-Free*, which is the timeless message of Vedanta. The authorship of the original text is ascribed to Dattatreya Avadhuta. There are several editions of the book with translation in various languages readily available. Swami Chetanananda, the translator of this edition, in his 'Preface' and 'Introduction', and Swami Harshananda, in his scholarly and thoughtful 'Foreword', have dilated upon the Avadhuta and his teachings contained in this book. We refrain from repeating them here.

It is our proud privilege to publish this translation of the *Avadhuta Gita* by Swami Chetanananda, now Head of the Vedanta Society of St. Louis, U.S.A., as he was formerly very intimately associated with the Publication Department of the Advaita Ashrama for many years before he was sent abroad. We earnestly hope that this edition of the book too will be widely received by interested students of Vedanta, as it deserves to be.

4 March 1984
Advaita Ashrama, Mayavati
Pithoragarh, Himalayas

PUBLISHER

PREFACE

“Why do you weep, my friend? In you is all power. Summon up your all-powerful nature, O mighty one, and this whole universe will lie at your feet. It is the Self alone that predominates, and not matter.” When I was a boy of fifteen, I read this beautiful message of Vedanta in one of Swami Vivekananda’s letters. “Why do you weep, my friend?”—this line struck my mind so forcefully that even today I remember it vividly. And it is that same timeless message of Vedanta which is restated throughout the *Avadhuta Gita*, or The Song of the Ever-Free. That is what inspired me to translate this ancient scripture from the original Sanskrit into English.

Men like Dattatreya Avadhuta, who wrote this song, keep religion alive. They actually transcend the body idea and live unaffected by the pairs of opposites—heat and cold, praise and blame, happiness and misery, birth and death. They remain perfectly calm wherever they are and whatever they do, enjoying the bliss of the Atman. We, on the other hand, spend our lives in craving and pursuing the transient things of the world, and when we do not get them we complain, we cry and bewail our bad luck. And all the while the great Avadhuta, like a friend, philosopher, and guide, is calling to us: “Why do you weep, my friend?” He is reassuring us that he has discovered a technique to break the shackles of bondage and he is ready to help others attain freedom—the goal of human life.

According to Vedantic tradition, one must reach an understanding of its philosophy with the help of scriptures, reason, and experience. It is interesting to note that manmade scriptures can be nullified by revealed scriptures, ordinary reason can be nullified by higher reason, but the experience itself cannot be nullified. Sugar *tastes* sweet. This is an irrefutable experience which cannot be affected by quoting scriptures or by means of the subtlest argumentation. The teachings of the *Avadhuta Gita* are based on the experience of Dattatreya Avadhuta. As he himself declared, "The great Avadhuta, after purifying himself through meditation and becoming absorbed in the uninterrupted bliss of Brahman, has sung this Gita spontaneously."

Freedom is the song of the soul, and the Avadhuta sang that song throughout his Gita. His philosophy is purely nondualistic and can be summed up in a few sentences: Brahman is the Supreme Reality. The world is apparent, like water in a mirage. The real nature of the individual soul is divine, but that divinity is covered by ignorance. It is due to ignorance that human beings limit themselves and think that they are men or women, Americans or Africans, healthy or sick, beautiful or ugly, rich or poor, learned or illiterate, happy or unhappy. Actually they are the infinite, eternal, blissful Self. Human beings are hypnotized by maya; one has to dehypnotize oneself in order to be free.

The eternal and universal teachings of Vedanta are full of hope and strength, joy and freedom; there is no place in them for the concept of sin and sinner. Since the

all-pervading Sat-Chit-Ananda (Existence-Consciousness-Bliss) dwells in all, every human being is potentially divine.

Some readers of the *Avadhuta Gita* may feel that the repetition of certain ideas is monotonous. But one should know that this is a special technique of Vedanta, to continuously remind the spiritual seeker that in reality he is the eternal, pure, illumined, free, and blissful Self. In this way the Avadhuta beat the drum of Vedanta in order to dehypnotize us, to awaken us from our deep sleep of ignorance.

I express my deep gratitude to Jay Michael Barrie and Pravrajika Anandaprana of the Vedanta Society of Southern California, and Irene Bergman and Cecile Guenther of the Vedanta Society of St. Louis, who have kindly edited the manuscript, and to Swami Harshananda, Principal, Ramakrishna Institute of Moral and Spiritual Education, Mysore, India, who not only checked the translation with the Sanskrit original, but also contributed a thoughtful foreword. My special appreciation to Christopher Isherwood, who read the manuscript, gave me many valuable suggestions, and edited some verses of the first chapter and the entire eighth chapter. I sincerely thank Eleanor Grzeskowiak and Linda Prugh for typing the manuscript. And finally, I am extremely grateful for the generous contribution from some staunch devotees of Vedanta, which has made this publication possible.

CHETANANANDA

Vedanta Society of St. Louis
January 1, 1984

FOREWORD

Hinduism stands on a tripod, as it were—the Gita, the Ganga, and the Gayatri being its three legs. The Gita stands for philosophy, the Ganga for rituals, and the Gayatri for spiritual practices like meditation. Among these the Gita, or the *Bhagavad Gita* (The Song of God), occupies a pre-eminent position. It is said to contain the quintessence of the Upanishads. That is why scores of commentaries have been written upon it during the last thirteen hundred years. Not only that, several Gitas, in imitation of the great original, have come into being either as part of important scriptures or as independent works. Among such treatises, which are as many as thirty-six, the “Uddhava Gita” (*Shrimad Bhagavatam*, XI. 6–29), the “Rama Gita” (*Adhyatma Ramayana*, VII. 5), the *Ashtavakra Gita*, and the *Avadhuta Gita* are better known.

The *Avadhuta Gita* is an independent treatise on Advaita Vedanta and preaches an uncompromising nondualism. Its authorship is attributed to the Avadhuta Dattatreya. That is why this work is also called *Datta Gita*, or *Datta-Gita-Yoga-Shastra*. It is also titled, though rarely, *Vedanta-sara*.

This little book of two hundred seventy-one verses is divided into eight chapters. The first chapter deals with the nature of the Atman, which is omniscient, omnipotent, and omnipresent; which has no birth, no death, no bondage, and no liberation either. The second deals with the proofs for the same. Duality is born out of

ignorance of the real nature of the One. Incidentally, even the great Avadhuta has hinted at the need for a guru (II. 23) in spiritual life. The next two chapters deal with the inner nature of the Atman in a highly poetical tone. The fifth chapter advises a man to avoid all lamentations, as the Atman is the same in all conditions. The sixth chapter negates all kinds of distinctions—whether of caste or family, of senses or their objects, of the mind or the intellect or their activities—because none of these exists when looked at from the standpoint of the Atman. The seventh describes the state of the Avadhuta. The eighth gives a definition of the word *Avadhuta* by interpreting each of the syllables of that word.

Who is this Avadhuta Dattatreya to whom the authorship of this work is ascribed? He is Lord Vishnu, born as the son of the great sage Atri and his chaste wife Anasuya. Very often he is described as the incarnation of the Hindu Trinity, Brahma-Vishnu-Shiva, born of the same parents. Sometimes he is stated to be one of the Seven Sages. It was he who taught knowledge of the Self to Prahlada, Alarka, Yadu, and Kartavirya. He managed to destroy a host of demons just by the power of his austerity. He has been spoken of very highly even in some of the Upanishads such as the *Jabala Upanishad*, *Narada-parivrajaka Upanishad*, *Yajnavalkya Upanishad*, and the *Bhikshu Upanishad*. The *Shandilya Upanishad* gives an explanation of the term *Dattatreya* and also narrates his story briefly. From all these we can surmise that Dattatreya is a very ancient spiritual personality, be he a sage or an avatara, highly venerated through the ages.

It may not be out of place here to make a brief mention of the Dattatreya symbology. Dattatreya is usually pictured as having three heads and six hands. He is surrounded by four dogs and a cow. The three heads are those of Brahma, Vishnu, and Shiva. The six hands, which signify six supernatural qualities (bhaga), hold the conch (shankha), the disc (cakra), the drum (damaru), the trident (trishula), the rosary (akshamala), and the water-pot (kamandalu)—these being the typical emblems of the three deities Vishnu, Shiva, and Brahma. He wears wooden sandals on his feet, which bespeak his austerity. That is why he is worshipped as an ideal monk. The garland of rudraksha beads round his neck represents the series of universes created by him. The matted hair is symbolic of the fire of knowledge. The four dogs are the four Vedas. Even the Vedas, which give us knowledge leading to enlightenment, follow him like dogs. Just as a dog tries to protect his master but in reality is protected by him, even so the Vedas try to protect God, the personification of righteousness, though in reality it is God who protects them. The cow represents the goddess earth or nature.

The *Avadhuta Gita*, though apparently simple, is a difficult text to translate intelligibly. The difficulty is further enhanced by the ambiguous words and irregular grammatical constructions. Added to this, there are highly poetical verses and several repetitions. There is no Sanskrit commentary available, which might have helped to solve some of the riddles at least. In spite of all these handicaps, Swami Chetanananda has made a fine and highly readable translation which,

I believe, will help the spiritual aspirants in better comprehending the text.

SWAMI HARSHANANDA

Mysore, India
March 31, 1976

INTRODUCTION

Life and Teachings of Dattatreya Avadhuta

His Life

Every religion has three parts: philosophy, ritual, and mythology. Philosophy is the foundation on which ritual builds the superstructure, and this in turn is decorated by mythology. In ancient times mythology was highly valued by men, because these collections of stories embodied their traditional, cultural, and religious views. Modern men, on the other hand, view mythology with scepticism. They feel myths are fables, concocted stories, unhistorical traditions, and, above all, they have no practical application in human life. But, in fact, the fascinating power of mythology holds the spirit of religion for the masses of the world. The seeker of Truth, however, must possess an alert mind and clear judgment; otherwise he might simply enjoy these myths as charming tales and miss their teachings.

Innumerable stories are found in the Vedas, Puranas, and epics, most of which illustrate the eternal teachings of Vedanta. But it is the teachings rather than the stories—fascinating and entertaining though they may be—that are the *raison d'être* of these scriptures. For example: Although the *Mahabharata* is composed of one hundred thousand verses containing innumerable

stories and hosts of characters, it is the teachings contained in the seven hundred verses of the *Bhagavad Gita* that are the quintessence of that great epic.

The *Avadhuta Gita*, one of the most celebrated and important books of Vedanta, is reported to have been written by the sage Dattatreya. There are several anecdotes concerning Dattatreya in the *Mahabharata*, *Bhagavatam*, and *Vishnu Purana*, as well as the *Markandeya Purana* which contains a short biographical sketch. The story goes like this:

There once lived an old brahmin who was a leper. His wife, known far and wide for her wonderful chastity, was very dutiful and loving to her husband, nursing him with great devotion and steadfastness.

One night, while carrying her invalid husband along a road, she passed by a tree under which a hermit was meditating. Since it was a very dark night, the wife did not see the hermit and, as she walked by, the feet of her husband accidentally brushed against the body of the meditating hermit. The hermit was furious and cursed her husband, saying, "He who has kicked me and disturbed my meditation shall die at sunrise tomorrow."

Naturally the wife was very upset. But calming herself, she replied, "From tomorrow there will be no sunrise." Since what is uttered by a chaste woman must come true, the sun did not rise the next day; the world was filled with darkness, and chaos prevailed.

The gods went to Brahma, the creator, for a solution. He said: "Only power can overwhelm power, and only tapasya [spiritual practice] can surmount tapasya. The power of a chaste woman has stopped the sunrise, so we must seek the help of another chaste woman who can counteract her power and restore the sunrise."

At Brahma's suggestion the gods sought out Anasuya, the

pure and virtuous wife of the sage Atri. They told her the whole story and asked for her help. Moved by their pleas, Anasuya approached the brahmin's wife with sweet words, saying: "The power of your word has stopped the sunrise and, as a result, the whole creation is in a chaotic condition. I have come to see if we can reach an amicable agreement. If you withdraw your command and ask the sun to rise again, I shall restore life to your dead husband with my power of chastity." The brahmin's wife agreed, the sun rose, and Anasuya kept her promise. The gods, extremely pleased, offered Anasuya a boon. In reply she asked that Brahma, Vishnu, and Shiva be born as her sons—a wish that was granted; and in due course Brahma was born as Soma, Vishnu as Dattatreya, and Shiva as Durvasa.

Dattatreya, an incarnation of Vishnu, was a great sage and yogi who practised various kinds of austerities and many forms of yoga. He had a magnetic personality which attracted young sages so much that they followed him wherever he went. Dattatreya, however, wanted to be alone, since solitude is more conducive to the practice of yoga. In order to free himself from the distraction of these young followers, he submerged himself in a lake, remaining on the bottom for a long time. Still they would not go away. They stayed on the shore of the lake waiting for him to reappear.

Dattatreya then hit upon another plan to avoid the crowd. He arose from the bottom of the lake in the company of a beautiful woman who was none other than his consort, the goddess Lakshmi. Dattatreya thought that the students, not knowing who the woman was, would think that he had fallen from his high state of yoga and, disillusioned, they would then leave him. But the young sages were not deceived. They knew that Dattatreya was an incarnation of Vishnu and a great yogi, that he was beyond good and evil, and that his outward behaviour was a mere show. Consequently, nothing could contaminate him. As a lotus leaf cannot be moistened

by the water on which it floats, so the mind of a yogi cannot be touched by worldliness. The young sages reasoned in this manner and remained with their revered teacher, Dattatreya.

At another time there was a war between the gods and the demons. The gods fought valiantly but were defeated and banished from heaven by the demons. In desperation they went for counsel to Brihaspati, their guru, who sent them to Dattatreya. But when Dattatreya was approached by the gods for help, he said: "Why do you come to me? I eat defiled food and live with a woman. Do you think such a person can help you conquer your enemies?"

"O venerable Lord," the gods replied, "you are always sinless. Be gracious unto us. You are a yogi. Your mind shines with the knowledge of Brahman and no ignorance dares come near. This woman is the Mother of the Universe and ever pure, the very embodiment of purity, so her company cannot make you impure."

Dattatreya was pleased and said: "All right. If you have such unwavering faith in me then challenge the demons and lure them here before me. Through my spiritual force I shall reduce their power, and then you may attack."

Following Dattatreya's command, the gods challenged the demons, who immediately gave chase, pursuing the gods to Dattatreya's hermitage. There the demons found Lakshmi seated beside Dattatreya, who was immersed in meditation. Completely overcome by her charm and beauty, they seized Lakshmi and carried her away on their heads. At this, Dattatreya laughed and said to the gods: "Victory is yours, for it is a sinful act to touch another's wife. By doing so they have weakened their physical power, and at the same time their unleashed passion has driven them out of their minds. Now attack and conquer."

The gods followed his command. Destroying the demons, they rescued Mother Lakshmi, the goddess of fortune, and

returned her to the side of Dattatreya. Once more the gods were happy.

The greatness of Dattatreya has been recounted in many scriptures. At times he is portrayed as an ascetic and a yogi who grants lavish boons. Again, he is described as being worldly, luxury-loving, and carefree. This second side of him, of course, was his maya, which he displayed before ordinary people, hoping that they would become filled with disgust and leave him alone. But the wise saw his real nature and stayed in his company, receiving his blessings and boons.

The beauty of Indian mythology lies in the fact that by means of vivid and unforgettable stories, devoid of philosophical argument, practical lessons are presented to ordinary people for their edification and inspiration. Thus, the legend of Dattatreya keeps us mindful of the supreme goal of human life: Seek God if you want peace and bliss. If you allow yourself to be hypnotized by maya, then, like the demons, you will be destroyed.

His Teachings

Only a yogi has the right to teach the yogas. As an incarnation of Vishnu, Dattatreya was literally a born yogi. Consequently he had many disciples whom he initiated into the yogic mysteries. Here are some examples of his illuminating instructions:

My children, let me tell you one thing: If you want to attain perfection in tapasya [austerity], in japam [chanting the name of the Lord], or in yoga, you need tremendous perseverance. If you have this indispensable first qualification, you can attain anything you choose—be it en-

lightenment, be it the state of a god, or be it the highest position in heaven or on earth.

For those who have controlled their minds and senses and who persevere with great energy, there is nothing unknowable nor is there anything unattainable anywhere. A tiny ant, if it crawls persistently, can travel thousands of miles; on the other hand, Garuda, the king of birds and the carrier of Vishnu, cannot cross over even a small ditch if he does not make the effort to fly.

My children, if you want to practise yoga, you must remove all attachment from your hearts. If you cannot do this, then keep the company of holy men, for holy company is the panacea for the disease of worldliness. Give up all desires. But if you cannot do this then cultivate a desire for liberation. The desire for liberation destroys all other desires.

He who forsakes the immortal, indivisible, immutable, ever-free Atman, and becomes involved in sense pleasure is like a vile crow whose attention is always fixed on filth. Shun carnality in thought, word, and deed. If your mind delights in sensual pleasure, you will miss heaven and liberation.

Sensuality leads to misery and bondage, while spirituality leads to happiness and liberation. Fools enjoy contact with the body of another, which is filled with filth, and made of flesh, blood, bones, marrow, fat, phlegm, and other impure elements. The wise shun such contact.

Know this: There are three kinds of intoxicants, made from molasses, honey, and corn. But there is a fourth, the wine of carnality, which intoxicates the whole world. The wise should transcend worldly desires and concentrate on the Supreme Reality.

The essential ingredients of the human body are controlled by the moods of the mind. When the mind is troubled and unbalanced, its moods become correspondingly unbalanced and devour it. Therefore the mind should be protected by

every possible means. Discrimination is possible only when the mind is calm.

Always discriminate. When you can distinguish between the Atman and the non-Atman you have reached the culmination of yoga. As this discrimination grows in the mind of a yogi, he reasons thus: I am not this body, which is composed of earth, water, fire, air, and space; and yet, clinging to this body, I desire happiness. Pleasure and pain alike come and go in the body. Since I am not the body and since in my true nature there is no ebb and flow, I am always the same—serene, peaceful, unmoved by outer events. Likewise, enjoyment and misery have their beginning and end in the mind. Again, since I am not the mind and since my true nature has neither beginning nor end, I am always the same—serene, peaceful, unmoved by inner events. Let pleasure and pain, enjoyment and misery, remain in the body or the mind; it matters nothing to me, for I am the Atman—Existence-Knowledge-Bliss Absolute.

Why should I care for virtue if I have no body? Of what use to me is wealth if I have no hands or feet or head? Therefore, in reality I have no foe or friend, misery or happiness, home or wealth. And if this is true for me then it is true for all. Space [akasha] is one but it takes form according to its container, and so there appear to be pot-space, jar-space, room-space, and so on. Similarly, the Atman is one but it seems to be many, living in many bodies.

My dear children, I have told you briefly about discrimination between the Atman and the non-Atman. Only a man of same-sightedness, only he who sees nothing but the Atman in all things, everywhere and at all times, can attain to this lofty state. Those who see duality are always submerged in an ocean of grief. The mind of man fastens itself to various material objects hoping to find enjoyment in them. Instead it gathers only misery.

If your pet bird is killed by a cat you feel bad. On the other

hand, if the same cat kills a mouse it does not bother you at all. So it is attachment that brings misery; in nonattachment lies the only true happiness.

Again, happiness and misery depend on the distribution of the gunas [qualities]. If there is a preponderance of sattva [tranquillity] a man is happy, and if tamas [inertia] or rajas [restlessness] prevails he is unhappy.

Here is a simile: A man's ignorance is like a tree. The ego is its sprout from which springs up the trunk of attachment, with house and properties as its branches. Wife, children, and relatives are the twigs on which grow the leaves of wealth and crops. Virtue and vice are the flowers; happiness and misery are the fruits. And this tree, which has grown vigorously throughout untold centuries and now blocks the path to liberation, has been watered and nourished by the hypnotic spell of delusion. Desire for sense objects is like a cloud of wild bees swarming around the tree. Their humming lulls those weary souls, engrossed in worldly enjoyment, who take rest in its shade; so there is no hope for their liberation.

On the other hand, those who have sharpened the axe of knowledge on the whetstone of holy company can chop down this tree of ignorance and enter into the quiet, serene park of Brahman, where there is freedom from the thorny plants of craving and the blinding dust of desire. Here all mental waves cease to function, and one attains illumination.

We are not the result of elements combined with senses. We are the Atman and beyond maya. As a fish lives in water yet is different from it, so the Atman lives in the body but is different from it.

A man, through constant practice of yoga, frees himself from ignorance and attains unitive knowledge. This is called liberation, or mukti. Liberation originates from yoga, and yoga from discriminatory knowledge, discriminatory knowledge from misery, and misery from attachment. Thus

the man who seeks liberation must shun all forms of attachment. Nonattachment begets happiness. And as non-attachment arises from discrimination, so the life stream of unitive knowledge is nonattachment.

Listen, here is the way to realize the Supreme Self: Purify all sense organs through pranayama [breath control], all sense objects through pratyahara [withdrawal of the mind], all mental evils through dharana [concentration], and finally, burn all three gunas through dhyana [meditation]. As fire purifies metal, so tapasya [spiritual discipline] purifies the body, the senses, and the mind.

Through the practice of pranayama one can conquer fatigue, restlessness, and melancholy. As one can tame, by love and affection, such ferocious animals as the lion, the tiger, and the elephant, so the yogi, through pranayama, conquers the all-powerful vital force [prana]. Then everything is under his control and he can do anything he chooses.

As to posture, sit in a comfortable way. There are many postures, but select that one which helps you to sit without moving for a long time. The upper teeth and the lower teeth should not touch. Keep the eyes slightly open, just enough to see the tip of the nose. First conquer tamas by rajas, then conquer rajas by sattva, and finally be absorbed in pure Brahman.

As a tortoise withdraws its limbs into its shell, so a yogi withdraws his mind and senses from worldly objects and concentrates on the Atman. This is the way one can realize the Supreme Self. There are ten points of concentration: First, the navel, then gradually progressing upward to the heart, the breast, throat, mouth, tip of the nose, eyes, between the eyebrows, the forehead, and last of all on the Supreme Brahman. When a person reaches perfection in these ten concentrations he becomes one with Brahman—free from disease and death. This is the final stage of yoga.

A few words of caution: Do not practise yoga when you are

hungry, tired, or worried. Avoid meditation in a place of extreme cold or heat. Do not practise yoga near fire or water, in a crowded place, in a dirty pasture, at the junction of four roads, among dry leaves, in a palace, in a cremation ground, or in any place that may engender fear. Environment plays a vital role in the practice of yoga.

Shun evil company mercilessly. Later, when your mind is filled with God-consciousness, neither space nor time nor company will be able to disturb you. Yoga can be very effective. If you feel hot, meditate on snow; if you are cold, concentrate on fire. If you find that your mind is restless, think that you are a vast motionless mountain and that nothing can shake you.

Some of the signs of a yogi are: His body is free from disease, and a beautiful fragrance emanates from it. His mind is calm and free from cruelty. His face is serene, his voice sweet; his entire complexion is bright. His body excretes little. People love to praise him in his absence. He fears no one nor is he feared by any.

अवधूत उवाच

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।
महद्भयपरित्राणाद्विप्राणामुपजायते ॥ १ ॥

Avadhuta said:

1. It is God's grace alone which gives wise men the desire to realize nondual Brahman; thus they are set free from great fear.

Desire—It is true that mere desire to realize Brahman cannot save men from great fear, but the author has taken it for granted that the aspirant is qualified and competent, and therefore Brahman will be surely realized.

Nondual Brahman—"Brahman is one without a second," says the *Chhandogya Upanishad* (6.2.1). In the nondualistic experience, the knower, knowledge, and knowable become one. Thus, he who knows Brahman becomes Brahman.

Great fear—The whole world is fraught with fear—death, disease, despair, grief, and so on. Where there are two, there is fear, because one limits the other. Only in nonduality is there no fear. When an aspirant attains Brahman, he becomes fearless.

येनेदं पूरितं सर्वमात्मनैवात्मनात्मनि।
निराकारं कथं वन्दे ह्यभिन्नं शिवमव्ययम् ॥ २ ॥

2. Indeed, everything in this universe is filled with the Atman. And, since the Atman is covered by Itself, how can I worship that formless, indivisible, immutable Supreme Beatitude?

Worship—Worship is possible when there are two—that is, the worshipper and the worshipped. When the unitive knowledge of “I am Brahman” is realized, then who will worship whom?

पञ्चभूतात्मकं विश्वं मरीचिजलसन्निभम्।
कस्याप्यहो नमस्कुर्यामहमेको निरञ्जनः ॥ ३ ॥

3. The universe, consisting of the five elements [space, air, fire, water, and earth], is like water in a mirage. Ah, being that one, stainless Atman, to whom shall I bow down?

आत्मैव केवलं सर्वं भेदाभेदो न विद्यते।
अस्ति नास्ति कथं ब्रूयां विस्मयः प्रतिभाति मे ॥ ४ ॥

4. Truly the Atman alone is all, and in It there is neither division nor nondivision. It appears to me perplexing to say, "The Atman exists" or "The Atman does not exist."

Neither division nor nondivision—The Atman is inexpressible. Everything in this world has been either conceptualized by the mind or expressed by speech except the Atman. No conception of division or nondivision is possible with regard to the Atman since no second object apart from It exists. For example, if a person had lived in the solar region from the beginning of his life, he would have no conception of darkness or of light.

वेदान्तसारसर्वस्वं ज्ञानं विज्ञानमेव च ।

अहमात्मा निराकारः सर्वव्यापी स्वभावतः ॥ ५ ॥

5. The quintessence of the whole Vedanta is the knowledge and the realization of the Atman. By nature I am that formless, all-pervading Atman.

यो वै सर्वात्मको देवो निष्कलो गगनोपमः ।

स्वभावनर्मलः शुद्धः स एवाहं न संशयः ॥ ६ ॥

6. Undoubtedly I am that Atman, which is

omnipresent, luminous, undivided like space,
intrinsically pure, and unclouded by maya.

Luminous—This term is derived from the Sanskrit word *deva*; it also means a god. The Atman is self-luminous, as is a pearl with its lustre.

अहमेवाव्ययोऽनन्तः शुद्धविज्ञानविग्रहः ।
सुखं दुःखं न जानामि कथं कस्यापि वर्तते ॥७॥

7. Truly, I am imperishable, infinite, and the embodiment of pure consciousness. I do not know how happiness and misery are experienced or who it is that experiences them.

न मानसं कर्म शुभाशुभं मे
न कायिकं कर्म शुभाशुभं मे ।
न वाचिकं कर्म शुभाशुभं मे
ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥ ८ ॥

8. For me there is no mental action—good or bad;
For me there is no physical action—good or bad;

For me there is no verbal action—good or bad.

I am undying consciousness, pure, and transcendental.

Action—The Atman is actionless. To perform any action three things are necessary—the doer, the instrument, and the object. These divisions are possible in the domain of maya and not in the Atman. According to Vedanta philosophy, avidya-kama-karma (ignorance, desire, and action) are rotating in a cyclic order. If there is no ignorance then there is no desire, and without desire no action is possible.

मनो वै गगनाकारं मनो वै सर्वतोमुखम्।
मनोऽतीतं मनः सर्वं न मनः परमार्थतः ॥ ९ ॥

9. Truly the mind is like space; it *seems* to face in all directions; it *seems* to transcend everything; it *seems* to be everything. But in reality, the mind does not exist.

Mind—According to the *Brihadaranyaka Upanishad*, “Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence, and fear—all these are but the mind.” (1.5.3)

अहमेकमिदं सर्वं व्योमातीतं निरन्तरम्।
पश्यामि कथमात्मानं प्रत्यक्षं वा तिरोहितम् ॥ १० ॥

10. I am one and in everything. I am unbounded and beyond space. How can I see my own Self appearing or disappearing?

त्वमेवमेकं हि कथं न बुध्यसे
 समं हि सर्वेषु विमृष्टमव्ययम्।
 सदोदितोऽसि त्वमखण्डितः प्रभो
 दिवा च नक्तं च कथं हि मन्यसे ॥ ११ ॥

11. Why do you not understand you are truly that absolute One? You are that eternal Atman reflecting all equally. You are the unrefuted Lord and ever shining. Then how can you think of day [light] or night [darkness]?

You—"I am Brahman," "Thou art That"—these Vedic dictums indicate the same meaning though the wording is different. In the previous verse, Dattatreya described his identity with the Atman, and here he is trying to convince his disciple that he (the disciple) also is the Atman.

Day or night—An illumined soul transcends space, time, and causation.

आत्मानं सततं विद्धि सर्वत्रैकं निरन्तरम्।
 अहं ध्याता परं ध्येयमखण्डं खण्ड्यते कथम् ॥ १२ ॥

12. Be aware of the Atman always. It is continuous and everywhere the same. You say "I am he who meditates," and "The Supreme One is the object of meditation." Why do you thus divide the indivisible?

Divide the indivisible—In samadhi, the meditator, meditation, and the object of meditation—all these three become one. This is the culmination of Vedantic realization.

न जातो न मृतोऽसि त्वं न ते देहः कदाचन ।
सर्वं ब्रह्मेति विख्यातं ब्रवीति बहुधा श्रुतिः ॥ १३ ॥

13. You were never born and you will never die. You have never had a body. The Upanishads declare in many different ways this avowed truth: "All is Brahman."

Upanishads—There are two types of scriptures: First, the Shruti, which were revealed to the seers of truth and which have been handed down from guru to disciple; second, the Smriti—that is, the manmade scriptural laws. The Upanishads belong to the first category. As they are usually found at the end of each of the Vedas, they are called *Vedanta*.

स बाह्याम्यन्तरोऽसि त्वं शिवः सर्वत्र सर्वदा ।
इतस्ततः कथं भ्रान्तः प्रधावसि पिशाचवत् ॥ १४ ॥

14. You are always present within as well as without. You are that Supreme Beatitude always and everywhere. Why then do you run hither and thither like a confused ghost?

संयोगश्च वियोगश्च वर्तते न च ते न मे ।
न त्वं नाहं जगन्नेदं सर्वमात्मैव केवलम् ॥ १५ ॥

15. For you and me there can be neither union nor separation. In reality, neither you nor I nor this world exists. The Atman alone abides.

शब्दादिपञ्चकस्यास्य नैवासि त्वं न ते पुनः ।
त्वमेव परमं तत्त्वमतः किं परितप्यसे ॥ १६ ॥

16. You do not belong to the five objects of senses, such as sound, touch, form, taste, and smell; nor do they, again, belong to you. Indeed, you are that Supreme Reality. What reason then have you to grieve?

जन्म मृत्युर्न ते चित्तं बन्धमोक्षौ शुभाशुभौ ।
कथं रोदिषि रे वत्स नामरूपं न ते न मे ॥ १७ ॥

17. You have no birth or death, no memory, no bondage or liberation, nor have you good or evil. Why do you weep, O my dear? Name and form belong neither to you nor to me.

No birth or death . . . good or evil—Birth and death are connected with the body; bondage and liberation, good and evil, are connected with the mind; but the Atman, the real nature of man, is beyond the body and the mind.

Name and form—According to Vedanta philosophy, Brahman is one without a second; but It appears to be manifold by the interposition of name and form, which is called *maya*. As the wave has a form and a name, “wave,” but it is not different from the sea, so the objects of the universe have various forms and names but they are not different from Brahman. In samadhi, when name and form disappear, man experiences the oneness of Brahman.

अहो चित्तं कथं भ्रान्तः प्रधावसि पिशाचवत्।
अभिन्नं पश्य चात्मानं रागत्यागात्सुखी भव ॥ १८ ॥

18. O mind, why are you wandering about like a restless ghost? Realize that undifferentiated Atman. Give up all craving and be happy.

त्वमेव तत्त्वं हि विकारवर्जितं
निष्कम्पमेकं हि विमोक्षविग्रहम्।
न ते च रागो ह्यथवा विरागः
कथं हि सन्तप्यसि कामकामतः ॥ १९ ॥

19. Truly, you are that unchanging Reality, which is motionless, one, and freedom itself. You do not experience passion or dispassion. Why then do you torment yourself by desiring objects of lust?

Freedom itself—According to Vedanta, the knower of Brahman becomes Brahman—and that is real freedom, or liberation.

वदन्ति श्रुतयः सर्वाः निर्गुणं शुद्धमव्ययम्।
अशरीरं समं तत्त्वं तन्मां विद्धि न संशयः ॥ २० ॥

20. All the Upanishads declare that Brahman, the Supreme Reality, is without attributes, pure, immutable, bodiless, and pervading everything equally. Know that I am that Brahman. Do not doubt this.

साकारमनृतं विद्धि निराकारं निरन्तरम्।
एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ २१ ॥

21. Know this: That which has form is unreal [because it is limited by its form]; that which is formless is eternal. He who exemplifies this

truth in his own life will no longer be subject to rebirth.

Rebirth—Man wants immortality. If he wants to stop death, he will have to stop birth; because birth and death are the obverse and reverse of the same coin. Vedanta suggests that man can transcend birth and death by realizing the immortal Atman. The *Katha Upanishad* says, “He who has understanding, who has control over his mind, and is ever pure, reaches that goal from which he is not born again.” (1.3.8)

एकमेव सत्त्वं तत्त्वं वदन्ति हि विपश्चितः ।
रागत्यागात्पुनश्चित्तमेकानेकं न विद्यते ॥ २२ ॥

22. The sages say that the Reality is one and unchanging. When craving is renounced, unity and diversity cease to exist in the mind.

Craving—According to Vedanta, the whole world is nothing but a projection of the mind; cessation of desire, dissolution of the mind, and illumination occur simultaneously.

अनात्मरूपं च कथं समाधि-
रात्मस्वरूपं च कथं समाधिः ।
अस्तीति नास्तीति कथं समाधि-
मोक्षस्वरूपं यदि सर्वमेकम् ॥ २३ ॥

23. How can a man attain samadhi as long as he thinks of himself as something other than the Atman? But, on the other hand, samadhi is not possible for a man who thinks of himself as the Atman. How can samadhi be attained as long as a man thinks that the Atman exists and yet does not exist? And what need is there to attain samadhi if all are one and by nature free?

Samadhi—This superconscious state is of two kinds: savikalpa and nirvikalpa. In nirvikalpa samadhi, knower-knowledge-knowable become unified; but this does not occur in savikalpa samadhi. Here Dattatreya means to say that being the Atman, it is illogical to think that one would have to practise samadhi.

विशुद्धोऽसि समं तत्त्वं विदेहस्त्वमजोऽव्ययः ।
जानामीह न जानामीत्यात्मानं मन्यसे कथम् ॥ २४ ॥

24. You are the ever-pure and unchanging Reality. You are bodiless, birthless, and imperishable. "I know the Atman," or "I do not know"—why do you think in such terms?

तत्त्वमस्यादिवाक्येन स्वात्मा हि प्रतिपादितः ।
नेति नेति श्रुतिर्ब्रूयादनृतं पाञ्चभौतिकम् ॥ २५ ॥

25. The Atman, the true nature of being, has been established by the great Vedic dictums, such as “Thou art That” and “I am Brahman.” The body, consisting of five elements, is unreal—this has been declared by the Upanishads, saying, “Not this, not this.”

Vedic dictums—They are four in number:

1. “Consciousness [manifest in an individual] is Brahman,” as stated in the *Aitareya Upanishad* (3.1.3) of the *Rig Veda*.
2. “I am Brahman,” as stated in the *Brihadaranyaka Upanishad* (1.4.10) of the *Yajur Veda*.
3. “Thou art That,” as stated in the *Chhandogya Upanishad* (6.8.7) of the *Sama Veda*.
4. “This Atman is Brahman,” as stated in the *Mandukya Upanishad* (2) of the *Atharva Veda*.

Not this, not this—It is a process of elimination, or negation, since the Atman cannot be described in a positive way. “This Self is that which has been described as ‘not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain and never suffers injury.” (*Brihadaranyaka Upanishad*, 4.5.15)

Five elements—See verse 3.

आत्मन्येवात्मना सर्वं त्वया पूर्णं निरन्तरम्।
ध्याता ध्यानं न ते चित्तं निर्लज्जं ध्यायते कथम्॥ २६॥

26. Truly, everything in this universe is filled through and through by your Atman alone. Thus, there is no meditator or meditation in your mind. How is it that you are meditating without any sense of shame?

Shame—There is a chance of misunderstanding this utterance of Dattatreya. People may think meditation is useless, which is not true. The purpose of meditation is illumination. But Dattatreya was a knower of Brahman, and he instructed from his level of realization. His idea is that human being by nature is free, and one's meditation presupposes a shameful forgetfulness of one's true divine nature.

शिवं न जानामि कथं वदामि

शिवं न जानामि कथं भजामि।

अहं शिवश्चेत्परमार्थतत्त्वं

समस्वरूपं गगनोपमं च ॥ २७ ॥

27. How can I speak of or worship that Supreme Beatitude, which I do not know as an object of knowledge? For I myself am that Supreme Beatitude—the Ultimate Reality, which is full by nature and all-pervading like space.

नाहं तत्त्वं समं तत्त्वं कल्पनाहेतुवर्जितम्।

प्राह्यग्राहकनिर्मुक्तं स्वसंवेद्यं कथं भवेत् ॥ २८ ॥

28. I am not the cosmic principles. I am that selfsame Reality, which is devoid of inference and reason, and free from subject and object. How can I know my Self?

Cosmic principles—According to Sankhya cosmology there are twenty-four cosmic principles:

1. Prakriti (primordial nature)
2. Mahat (cosmic intelligence)
3. Ahamkara (the ego-sense)
4. Manas (the mind)
- 5-9. Five organs of perception (hearing, touch, sight, taste, and smell)
- 10-14. Five organs of action (tongue, hands, feet, and the organs of evacuation and generation)
- 15-19. Five tanmatras (sound-potential, touch-potential, sight-potential, taste-potential, and smell-potential)
- 20-24. Five gross elements (space, air, fire, water, and earth)

Know my Self—A knower of Brahman destroys the idea of duality, which originates from ignorance. At that time who will see whom? Who will know whom?

Cf. Max Planck: "Science cannot solve the ultimate mystery of nature. And that is because in the last analysis, we ourselves are part of nature and therefore part of the mystery we are trying to solve. The most penetrating eye cannot see itself any more than a working instrument can work itself." (*Where is Science Going?*)

अनन्तरूपं न हि वस्तु किञ्चि-
 त्त्वस्वरूपं न हि वस्तु किञ्चित्।
 आत्मैकरूपं परमार्थतत्त्वं
 न हिंसक्रे वापि न चाप्यहिंसा ॥ २९ ॥

29. An object cannot be infinite by nature. Matter cannot be Reality Itself. Truly, the Atman alone is the Supreme Reality. It is neither injurious nor nonviolent.

Neither injurious nor nonviolent—The *Katha Upanishad* says: “If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed.” (1.2.19)

विशुद्धोऽसि समं तत्त्वं विदेहमजमव्ययम्।
 विभ्रमं कथमात्मार्थे विभ्रान्तोऽहं कथं पुनः ॥ ३० ॥

30. You are that pure, bodiless, unborn, imperishable, unchanging Reality. How can there be any confusion relating to the Atman? And again, how can you say, “I am confused”?

घटे भिन्ने घटाकाशं सुलीनं भेदवर्जितम्।
 शिवेन मनसा शुद्धो न भेदः प्रतिभाति मे ॥ ३१ ॥

31. When the jar is broken, the jar-space [that is, the space contained in the jar] becomes completely unified with the undifferentiated space. So also, when the mind becomes purified, it is united with the Supreme Beatitude. Thus, no diversity is perceived by me.

न घटो न घटाकाशो न जीवो जीवविग्रहः ।
केवलं ब्रह्म संविद्धि वेद्यवेदकवर्जितम् ॥ ३२ ॥

32. Distinctions such as jar and jar-space, individual body and individual soul, do not exist in Brahman. Realize that Absolute Brahman, which neither is knowable nor can be made known.

सर्वत्र सर्वदा सर्वमात्मानं सततं ध्रुवम् ।
सर्वं शून्यमशून्यं च तन्मां विद्धि न संशयः ॥ ३३ ॥

33. The Atman exists always, everywhere, and in everything. It is eternal and unchanging. Everything in this world is void, and again, it is filled with the Atman. Realize: I am that Atman. Do not doubt this.

वेदा न लोका न सुरा न यज्ञा वर्णाश्रमो नैव
कुलं न जातिः ।
न धूममार्गो न च दीप्तिमार्गो ब्रह्मैकरूपं
परमार्थतत्त्वम् ॥ ३४ ॥

34. In Brahman there are neither the Vedas nor worlds nor gods nor sacrifices; there are neither stages of life nor castes nor race nor lineage; there is neither the path of smoke nor the path of light. Only the selfsame Brahman, the Supreme Reality, exists.

Stages of life—Brahmacharya (life of a student), garhasthya (life of a householder), vanaprastha (life of a recluse), and sannyasa (life of a monk).

Castes—Brahmin (priest), kshatriya (warrior), vaishya (businessman), and shudra (labourer).

Path of smoke—Smoke, night, the dark half of the moon, and the six months of the southward passage of the sun—taking this path, the soul reaches the lunar path and thence returns to this world to be born again.

Path of light—Fire, light, daytime, the bright half of the moon, and the six months of the northward passage of the sun—taking this path, the soul reaches the abode of Brahma and gradually attains liberation. He then does not return to this world for rebirth.

In case the reader is interested in knowing more about the path of smoke and the path of light, the following references are given: (1) *Chhandogya Upanishad*, 5.10.1–10; (2) *Brihadaranyaka Upanishad*, 6.2.15–16; (3) *Bhagavad Gita*, 8.23–27.

व्याप्यव्यापकनिर्मुक्तः त्वमेकः सफलं यदि।
प्रत्यक्षं चापरोक्षं च ह्यात्मानं मन्यसे कथम् ॥ ३५ ॥

35. If you have realized that Absolute One, which is free from the pervader and the pervaded, how can you think of the Atman as perceptible or imperceptible?

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे।
समं तत्त्वं न विन्दन्ति द्वैताद्वैतविवर्जितम् ॥ ३६ ॥

36. Some prefer to be nondualists while others prefer to be dualists; but none of them truly knows the selfsame Brahman, which is devoid of duality and nonduality.

श्वेतादिवर्णरहितं शब्दादिगुणवर्जितम्।
कथयन्ति कथं तत्त्वं मनोवाचामगोचरम् ॥ ३७ ॥

37. Brahman is free from colours, such as white, blue, and yellow; It is devoid of qualities, such as sound, touch, and smell. How do people describe Brahman, which is beyond mind and speech?

Beyond mind and speech—Although Brahman is beyond mind and speech, It is revealed to the pure mind. The *Katha Upanishad* says: “The Atman hidden in all beings does not shine forth; but It is seen by subtle seers through their one-pointed and subtle intellects.” (1.3.12)

यदाऽनृतमिदं सर्वं देहादिगगनोपमम्।
तदा हि ब्रह्म संवेत्ति न ते द्वैतपरम्परा ॥ ३८ ॥

38. When everything in this world, including the body, becomes unreal and void like space, then truly one knows Brahman. Then there is no longer any parade of dualities for him.

परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे।
व्योमाकारं तथैवैकं ध्याता ध्यानं कथं भवेत् ॥ ३९ ॥

39. It appears to me that my innate self and the Supreme Self are truly identical and exactly like one continuous space. How can there be a meditator and meditation?

यत्करोमि यदश्नामि यज्जुहोमि ददामि यत्।
एतत्सर्वं न मे किञ्चिद्विशुद्धोऽहमजोऽव्ययः ॥ ४० ॥

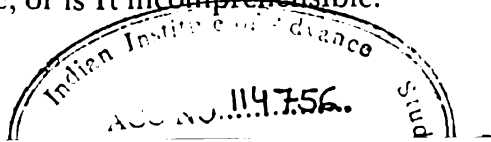
40. Whatever I do, whatever I eat, whatever I offer in sacrifice, and whatever I give away—none of these belong to me. I am ever pure, unborn, and immutable.

सर्वं जगद्विद्धि निराकृतीदं सर्वं जगद्विद्धि
विकारहीनम्।
सर्वं जगद्विद्धि विशुद्धदेहं सर्वं जगद्विद्धि
शिवैकरूपम्॥४१॥

41. Know all this universe to be formless. Know all this universe to be devoid of transformation. Know all this universe to be pure existence itself. Know all this universe to be of the nature of the Supreme Beatitude.

तत्त्वं त्वं न हि संदेहः किं जानाम्यथवा पुनः।
असंवेद्यं स्वसंवेद्यमात्मानं मन्यसे कथम्॥४२॥

42. Undoubtedly you are that Supreme Reality. Why then do you think thus: "Do I know the Atman, or do I not?" Or, "Is It a matter of experience, or is It incomprehensible?"



मायाऽमाया कथं तात छायाऽछाया न विद्यते।
तत्त्वमेकमिदं सर्वं व्योमाकारं निरञ्जनम् ॥४३॥

43. O my dear, as darkness and light cannot remain together, so how can ignorance and knowledge be in Brahman? All this is that one, spotless, formless Reality.

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन।
स्वभावनिर्मलः शुद्ध इति मे निश्चिता मतिः ॥४४॥

44. I am without beginning, middle, and end. I am never bound. By nature I am pure and perfect—this is my firm conviction.

महदादि जगत्सर्वं न किञ्चित्प्रतिभाति मे।
ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमस्थितिः ॥४५॥

45. Nothing is perceived by me—from the cosmic intelligence down to the manifested universe. Truly, all this is Brahman. How can there be any continuance of caste and stages of life?

जानामि सर्वथा सर्वमहमेको निरन्तरम्।

निरालम्बमशून्यं च शून्यं व्योमादिपञ्चकम् ॥ ४६ ॥

46. I know in every way that I am the sole Reality, all-pervasive, independent, and ever existent. The five elements—space, air, fire, water, and earth—are all unreal.

न षण्ढो न पुमान् स्त्री न बोधो नैव कल्पना।

सानन्दो वा निरानन्दमात्मानं मन्यसे कथम् ॥ ४७ ॥

47. The Atman is neither male nor female nor neuter. It is not a matter of perception or inference. Why then do you ponder over whether the Atman is blissful or devoid of bliss?

Neither male nor female—The Atman, the pure consciousness, is the real nature of all beings. It is sexless. The conception of sex pertains to the body, but the Atman is not the body. The *Svetasvatara Upanishad* says: “Thou art woman, Thou art man; Thou art youth and maiden too. Thou as an old man totterest along on a staff; it is Thou alone who, when born, assumest diverse forms.” (4.3)

The Atman is blissful—According to the Vedanta philosophy, bliss is the essence of existence. Brahman is bliss and is the source of things. “For who, indeed, could live, who breathe, if there were not this bliss in space [that is, in the heart]?” (*Taittiriya Upanishad*, 2.7)

षडङ्गयोगान्न तु नैव शुद्धं मनोविनाशान्न
 तु नैव शुद्धम्।
 गुरूपदेशान्न तु नैव शुद्धं स्वयं च तत्त्वं
 स्वयमेव शुद्धम्॥४८॥

48. The Atman cannot be purified through the practice of the six limbs of yoga, or through the annihilation of the mind, or through the instruction of a teacher. The Atman is the Reality Itself and It is Purity Itself.

Six limbs of yoga—The six practices of Hatha Yoga, such as cleaning the stomach, fixing the gaze on a particular object, or an exercise consisting of alternate suppression and emission of breath.

Instruction of a teacher—The Atman is ever pure and self-luminous, but It is covered by ignorance. The instruction of the teacher helps to remove ignorance from the mind of the disciple and thus he realizes his own Self.

न हि पञ्चात्मको देहो विदेहो वर्तते न हि।
 आत्मैव केवलं सर्वं तुरीयं च त्रयं कथम्॥४९॥

49. The Atman neither has a body of five elements, nor is It without a body. Truly, everything is the Atman. How can the three states, and the Fourth, be ascribed to the Atman?

The three states—The Vedanta scriptures have elaborately discussed the three states of the soul. They are the waking state, the dream state, and the dreamless sleep state. These cover the totality of the soul's experiences in the relative world.

The Fourth—It is called the Fourth in relation to the three states of consciousness, namely, waking, dreaming, and sleeping. It is the Absolute, or Turiya, state which is beyond maya.

न बद्धो नैवमुक्तोऽहं न चाहं ब्रह्मणः पृथक्।
न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥ ५० ॥

50. Truly, I am neither bound nor free nor separated from Brahman. I am neither the doer nor the enjoyer, neither the pervader nor the pervaded.

यथा जलं जले न्यस्तं सलिलं भेदवर्जितम्।
प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभाति मे ॥ ५१ ॥

51. As water mixed with water remains the same undifferentiated water, so prakriti [matter] and Purusha [Spirit] both appear identical to me.

यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन ।
साकारं च निराकारमात्मानं मन्यसे कथम् ॥ ५२ ॥

52. If you are not free, indeed, then neither are you ever bound. How then can you think of yourself as with form [when bound] or as formless [when liberated]?

जानामि ते परं रूपं प्रत्यक्षं गगनोपमम् ।
यथाऽपरं हि रूपं यन्मरीचिजलसन्निभम् ॥ ५३ ॥

53. I know your supreme form, which is ever present and all-pervading like space. Similarly, I know your inferior form, which is indeed like water in a mirage.

न गुरुर्नोपदेशश्च न चोपाधिर्न मे क्रिया ।
विदेहं गगनं विद्धि विशुद्धोऽहं स्वभावतः ॥ ५४ ॥

54. I have neither guru nor instruction, neither attributes nor action. Know for certain I am incorporeal like space and absolutely pure by nature.

विशुद्धोऽस्यशरीरोऽसि न ते चित्तं परात्परम्।
अहं चात्मा परं तत्त्वमिति वक्तुं न लज्जसे ॥ ५५ ॥

55. You are absolutely pure. You are without any body and mind, and beyond maya. Do not be ashamed to say, "I am the Atman—the Supreme Reality."

कथं रोदिषि रे चित्तं ह्यात्मैवात्मात्मना भव।
पिब वत्स कलातीतमद्वैतं परमामृतम् ॥ ५६ ॥

56. O mind, why do you weep? You are truly the Atman. Be one with It. Drink, O my dear, the supreme nectar of the boundless ocean of nondual Brahman.

नैव बोधो न चाबोधो न बोधाबोध एव च।
यस्येदृशः सदा बोधः स बोधो नान्यथा
भवेत् ॥ ५७ ॥

57. In the Atman there is neither knowledge nor ignorance nor the combination of the two. He who always has this knowledge becomes knowledge Itself and nothing else.

Combination of the two—According to a Ritualistic school, knowledge and ignorance can coexist as we see both light and darkness in a firefly. In its view, a person can perform ritualistic action even after illumination. The school of Advaita Vedanta, however, does not agree with this. It says that knowledge and ignorance, like day and night, cannot coexist.

This knowledge—That is, the knowledge of the Self. The *Mundaka Upanishad* says, “The knower of Brahman becomes Brahman.” (3.2.9)

ज्ञानं न तर्करे न समाधियोगो न देशकालौ
 न गुरूपदेशः ।
 स्वभावसंवित्तिरहं च तत्त्वमाकाशकल्पं सहजं
 श्रुत्वं च ॥ ५८ ॥

58. Self-knowledge does not depend upon reasoning or the practice of meditation or the instruction of a guru or anything in space and time. I am by nature that absolute Knowledge, the Reality which is innate, eternal, and boundless as space.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम् ।
 विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः कथं मम ॥ ५९ ॥

59. I was never born and I will never die. Neither

do I perform any action—good or bad. I am that pure, attributeless Brahman. How can there be bondage or liberation for me?

यदि सर्वगतो देवः स्थिरः पूर्णो निरन्तरः ।

अन्तरं हि न पश्यामि स वाह्याभ्यन्तरः कथम् ॥ ६० ॥

60. When Brahman is omnipresent, luminous, motionless, full, and continuous, I do not see any diversity. How can It be inside or outside?

स्फुरत्येव जगत्कृत्स्नमखण्डितनिरन्तरम् ।

अहो मायामहामोहो द्वैताद्वैतविकल्पना ॥ ६१ ॥

61. The whole universe appears to me as an indivisible, uninterrupted entity. Ah, what a terrible delusion of maya has created the distinction between duality and nonduality!

साकारं च निराकारं नेति नेतीति सर्वदा ।

भेदाभेदविनिर्मुक्तो वर्तते केवलः शिवः ॥ ६२ ॥

62. The object, either with form or without form, is always negated by saying, "Not this, not this." Only the Supreme Beatitude, which is free from difference and sameness, exists.

न ते च माता च पिता च बन्धुः

न ते च पत्नी न सुतश्च मित्रम्।

न पक्षपातो न विपक्षपातः

कथं हि संतप्तिरियं हि चित्ते ॥ ६३ ॥

63. You have neither mother nor father nor relative nor wife nor child nor friend. Neither have you any partiality or impartiality. Why then is there so much suffering in your mind?

दिवा नक्तं न ते चित्तं उदयास्तमयौ न हि।

विदेहस्य शरीरत्वं कल्पयन्ति कथं बुधाः ॥ ६४ ॥

64. O mind, there is no day or night for you, nor rise nor fall. How can the wise imagine a bodiless being to have a body?

नाविभक्तं विभक्तं च न हि दुःखसुखादि च।

न हि सर्वमसर्वं च विद्धि चात्मानमव्ययम् ॥ ६५ ॥

65. Realize the immutable Atman, which is neither the whole nor the part, neither undivided nor divided. It is beyond happiness and misery.

नाहं कर्ता न भोक्ता च न मे कर्म पुराऽधुना ।
न मे देहो विदेहो वा निर्ममेति ममेति किम् ॥ ६६ ॥

66. I am neither the doer nor the enjoyer. There is no past or present action in me. Since I have no idea of body or of bodilessness, how can I say that it is mine or not mine?

न मे रागादिक्रो दोषो दुःखं देहादिकं न मे ।
आत्मानं विद्धि मामेकं विशालं गगनोपमम् ॥ ६७ ॥

67. I am free from such weaknesses as passion, anger, and so on. I am free from misery pertaining to the body, the mind, and so on. Know that I am that Atman, which is one and vast as space.

सखे मनः किं बहुजल्पितेन
सखे मनः सर्वमिदं वितर्क्यम् ।
यत्सारभूतं कथितं मया ते
त्वमेव तत्त्वं गगनोपमोऽसि ॥ ६८ ॥

68. My friend mind, what is the use of so much idle talk? My friend mind, all this is a matter of

conjecture. I have told you what is the quintessence: You are indeed the Reality—boundless as space.

येन केनापि भावेन यत्र कुत्र मृता अपि।
योगिनस्तत्र लीयन्ते घटाकाशमिवांबरे॥ ६९॥

69. In whatever way and in whatever place the yogis die, they merge into Brahman, as the jar-space is united with the limitless space when the jar is broken.

तीर्थे चान्त्यजगेहे वा नष्टस्मृतिरपि त्यजन्।
समकाले तनुं मुक्तः कैवल्यव्यापको भवेत्॥ ७०॥

70. A yogi may die in a holy place or in the house of an untouchable, or he may even die in a coma; but no sooner does he give up the body than he becomes one with the Absolute Brahman.

धर्मार्थकाममोक्षांश्च द्विपदादिचराचरम्।
मन्यन्ते योगिनः सर्वं मरीचिजलसन्निभम्॥ ७१॥

71. The yogis consider everything—duty, wealth, objects of enjoyment, liberation, and all movable and immovable things, such as men, trees, and so on—as water in a mirage.

अतीतानागतं कर्म वर्तमानं तथैव च ।
न करोमि न भुञ्जामि इति मे निश्चला मतिः ॥७२॥

72. I did not perform actions in the past, nor do I perform actions in the present, nor shall I perform actions in the future. Neither did I, nor do I, nor shall I enjoy their respective fruits. This is my firm conviction.

शून्यागारे समरसपूत-
स्तिष्ठन्नेकः सुखमवधूतः ।
चरति हि नग्नस्त्यक्त्वा गर्वं
विन्दति केवलमात्मनि सर्वम् ॥७३॥

73. The Avadhuta lives happily alone in a secluded place, purified by the uninterrupted bliss of Brahman. Renouncing the ego, the mendicant Avadhuta moves about and finds everything within his own Self.

त्रितयतुरीयं नहि नहि यत्र

विन्दति केवलमात्मनि तत्र ।

धर्माधर्मौ नहि नहि यत्र

बद्धो मुक्तः कथमिह तत्र ॥ ७४ ॥

74. Where there is no threefold state, nor even the Fourth [Transcendental], there one attains the Absolute Atman. Where there is neither virtue nor vice, how can there be bondage or liberation?

विन्दति विन्दति नहि नहि मन्त्रं

छन्दोलक्षणं नहि नहि तन्त्रम् ।

समरसमग्नो भावितपूतः

प्रलपितमेतत्परमवधूतः ॥ ७५ ॥

75. One cannot attain Brahman through the repetition of mantras or the recitation of the Vedas or the practice of tantric rites. The great Avadhuta, after purifying himself through meditation and becoming absorbed in the uninterrupted bliss of Brahman, has sung this Gita spontaneously.

सर्वशून्यमशून्यं च सत्यासत्यं न विद्यते।

स्वभावभावतः प्रोक्तं शास्त्रसंवित्तिपूर्वकम् ॥ ७६ ॥

76. Everything is void and at the same time full. There is neither truth nor falsehood in Brahman. This is narrated by the Avadhuta from his own experience, and also according to his knowledge of the scriptures.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां
आत्म संवित्त्युपदेशो नाम प्रथमोऽध्यायः ।

Here ends the first chapter of the *Avadhuta Gita* of Dattatreya entitled "Self-Knowledge."

अवधूत उवाच

बालस्य वा विषयभोगरतस्य वापि
मुख्यस्य सेवकजनस्य गृहस्थितस्य ।
एतद्गुरोः किमपि नैव न चिन्तनीयं
रत्नं कथं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥ १ ॥

Avadhuta said:

1. A guru may be young or an enjoyer of worldly pleasures; he may be illiterate or a servant or a householder; but none of these should be taken into consideration. Does one give up a gem dropped in the dirt?

Guru—*Gu* means darkness or ignorance; *ru* means destroyer. He who destroys ignorance is the guru.

Young—Spirituality cannot be measured by age alone. Children may be more spiritually-minded than their parents.

Enjoyer of worldly pleasures—An illumined soul is not contaminated by anything. Apparently he may be engaged in

worldly pursuits due to prarabdha, or the momentum of his past action, but that does not affect his knowledge.

Illiterate—Illumination does not depend on the study of the scriptures.

नैवात्र काव्यगुण एव तु चिन्तनीयो
 ग्राह्यः परं गुणवता खलु सार एव ।
 सिन्दूरचित्ररहिता भुवि रूपशून्या
 पारं न किं नयति नौरिह गन्तुकामान् ॥ २ ॥

2. The teachings of a guru should not be judged from the standpoint of literary merit. Indeed, intelligent people accept the quintessence. Is not a boat, though unpainted and ugly, capable of carrying passengers across the ocean?

प्रयत्नेन विना येन निश्चलेन चलाचलम् ।
 ग्रस्तं स्वभावतः शान्तं चैतन्यं गगनोपमम् ॥ ३ ॥

3. The motionless Brahman possesses all that is movable and immovable without any effort. It is by nature calm, conscious, and all-pervading like space.

अयत्नाच्चालयेद्यस्तु एकमेव चराचरम्।
सर्वगं तत्कथं भिन्नमद्वैतं वर्तते मम॥४॥

4. Truly, that omnipresent Brahman alone guides effortlessly all that is mobile and immobile. Then how can that nondual Brahman be different from me?

अहमेव परं यस्मात्सारासारतरं शिवम्।
गमागमविनिर्मुक्तं निर्विकल्पं निराकुलम्॥५॥

5. Since I am that Supreme Beatitude, I am beyond the essential and the nonessential. I am free from birth and death, doubt and confusion.

सर्वावयवनिर्मुक्तं तथाहं त्रिदशार्चितम्।
सम्पूर्णत्वान्न गृह्णामि विभागं त्रिदशादिकम्॥६॥

6. I am without constituent parts, so I am worshipped by the gods. Since I am that integral Being, I do not acknowledge differences between gods [such as Brahma, Vishnu, and Shiva].

Worshipped by the gods—A knower of Brahman is higher than the gods, because he is illumined, perfect, and free from body-consciousness. The gods possess celestial bodies due to their virtuous actions, but they are subject to coming back to the earth after the completion of the results of those good actions.

प्रमादेन न सन्देहः किं करिष्यामि वृत्तिमान्।
उत्पद्यन्ते विलीयन्ते बुद्बुदाश्च यथा जले ॥ ७ ॥

7. Ignorance cannot create any doubt in me. Why should I care about the waves of the mind? They appear and disappear like bubbles in water.

महदादीनि भूतानि समाप्यैवं सदैव हि।
मृदुद्रव्येषु तीक्ष्णेषु गुडेषु कटुकेषु च ॥ ८ ॥

8. As softness, hardness, sweetness, and bitterness are ever connected with their respective objects, so cosmic intelligence and other elements are always pervaded by Brahman.

कटुत्वं चैव शैत्यत्वं मृदुत्वं च यथा जले ।
प्रकृतिः पुरुषस्तद्वदभिन्नं प्रतिभाति मे ॥ ९ ॥

9. As water can be hot or cold or warm, and still be the same water, so also prakriti [matter] and Purusha [Spirit], it seems to me, are identical.

सर्वाख्यारहितं यद्यत्सूक्ष्मात्सूक्ष्मतरं परम् ।
मनोबुद्धीन्द्रियातीतमक्लङ्कं जगत्पतिम् ॥ १० ॥

10. Since Brahman is subtler than the subtlest, It is devoid of appellation. It is beyond the senses, the mind, and the intellect. It is the ever-shining Lord of the universe.

ईदृशं सहजं यत्र अहं तत्र कथं भवेत् ।
त्वमेव हि कथं तत्र कथं तत्र चराचरम् ॥ ११ ॥

11. When Brahman is such a natural entity, how can there be 'I' or 'you', or this movable or immovable universe?

गगनोपमं तु यत्प्रोक्तं तदेव गगनोपमम्।
चैतन्यं दोषहीनं च सर्वज्ञं पूर्णमेव च॥ १२॥

12. Brahman has been described as being like space, and truly, like space, It is all-pervading. Brahman is pure consciousness, omniscient, and full.

पृथिव्यां चरितं नैव मारुतेन च वाहितम्।
वारिणा पिहितं नैव तेजोमध्ये व्यवस्थितम्॥ १३॥

13. Truly, Brahman neither moves about on the earth nor is It carried by air; neither is It submerged in water nor does It dwell in fire.

आकाशं तेन संव्याप्तं न तद्व्याप्तं च केनचित्।
स बाह्याभ्यन्तरं तिष्ठत्यवच्छिन्नं निरन्तरम्॥ १४॥

14. Space is fully pervaded by Brahman, but Brahman is not pervaded by anything. It resides inside and outside, and is undivided and uninterrupted.

सूक्ष्मत्वात्तददृश्यत्वान्निर्गुणत्वाच्च योगिभिः ।
आलम्बनादि यत्प्रोक्तं क्रमादालम्बनं भवेत् ॥ १५ ॥

15. Because Brahman is subtle, invisible, and without qualities, whatever methods have been prescribed by the yogis to realize It should be followed, one after another.

Methods—The eight limbs of yoga:

1. Yama (general disciplines) consists of noninjury, truthfulness, nonstealing, continence, and nonacceptance of gifts.
2. Niyama (particular disciplines) consists of cleanliness, contentment, austerity, study of the scriptures, and devotion to God.
3. Asana, or posture. Hips, shoulders, and head must be held straight.
4. Pranayama, or control of the vital force.
5. Pratyahara, or withdrawing the sense organs from their respective objects.
6. Dharana, or concentration of the mind on Brahman.
7. Dhyana, or meditation.
8. Samadhi, or absorption in God, or the Atman.

सतताऽभ्यासयुक्तस्तु निरालम्बो यदा भवेत् ।
तल्लयाल्लीयते चान्तर्गुणदोषविवर्जितः ॥ १६ ॥

16. It is through constant practice of yoga that the mind no longer clings to any object; and when

objects cease to exist the mind vanishes into the Final Cause, shunning good and evil.

विषविश्वस्य रौद्रस्य मोहमूर्च्छाप्रदस्य च ।
एकमेव विनाशाय ह्यमोघं सहजामृतम् ॥ १७ ॥

17. There is only one infallible antidote for the terrible poison of worldliness which produces the coma of delusion—and that is the innate ambrosia of Brahman.

भावगम्यं निराकारं साकारं दृष्टिगोचरम् ।
भावाभावविनिर्मुक्तमन्तरालं तदुच्यते ॥ १८ ॥

18. One can think of the formless, and a form can be visualized. But Brahman is neither being nor nonbeing. It can be termed the Innermost One.

बाह्यभावं भवेद्विश्वमन्तः प्रकृतिरुच्यते ।
अन्तरादन्तरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ १९ ॥

19. The outer manifestation is this universe, and the inner manifestation is called prakriti, or maya. Realize Brahman, which is said to be the innermost of the inner—like water [milk] within the kernel of the coconut.

भ्रान्तिज्ञानं स्थितं बाह्यं सम्यग्ज्ञानं च मध्यगम् ।
मध्यान्मध्यतरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ २० ॥

20. Knowledge related to the outer world is false. True knowledge dawns within [in the pure mind]. Realize Brahman, which is the innermost of the inner self. It is like water [milk] within the kernel of the coconut.

पौर्णमास्यां यथा चन्द्र एक एवातिनिर्मलः ।
तेन तत्सदृशं पश्येद्द्विधादृष्टिर्विपर्ययः ॥ २१ ॥

21. As one sees the moon as only one and very bright on the full moon night, so one should perceive Brahman as one and luminous. Dualistic vision comes from false perception.

Dualistic vision—The moon is one; but if any person sees two moons, his eyes are defective. Similarly, Brahman is one; if

anybody perceives variety, his vision is caused by the disease of ignorance.

अनेनैव प्रकारेण बुद्धिभेदो न सर्वगः ।
दाता च धीरतामेति गीयते नामकोटिभिः ॥ २२ ॥

22. [As dualistic vision comes from false perception], so a man of diversified intellect cannot realize the omnipresent Brahman. Only he who is pure attains the serene state of Brahman, and his name is praised by many.

Pure—This is another translation of the Sanskrit word *dātā*. Generally it means “giver” or “donor.” The word *dātā* may originate either from the root verb *dā*, which means “to give,” or from the root verb *dai*, which means “to purify.”

The word *dātā* (donor) can also be explained in this way: An act of charity springs from unselfishness, and such an act purifies the mind of the donor.

गुरुप्रज्ञाप्रसादेन मूर्खो वा यदि पण्डितः ।
यस्तु संबुध्यते तत्त्वं विरक्तो भवसागरात् ॥ २३ ॥

23. No matter whether one is learned or illiterate, if he but realizes that Truth through the grace

of the guru and through the grace of his own intellect, he is released from the turbulent ocean of maya.

रागद्वेषविनिर्मुक्तः सर्वभूतहिते रतः ।
दृढबोधश्च धीरश्च स गच्छेत्परमं पदम् ॥ २४ ॥

24. He who attains the Supreme Reality is free from attachment and aversion, is devoted to the welfare of all beings, is serene, and possesses a steady intellect.

घटे भिन्ने घटाकाश आकाशे लीयते यथा ।
देहाभावे तथा योगी स्वरूपे परमात्मनि ॥ २५ ॥

25. As the jar-space becomes one with the cosmic space on the destruction of the jar, so the yogi, after death, merges into his real nature—the Supreme Self.

उक्तेयं कर्मयुक्तानां मतिर्यान्तेऽपि सा गतिः ।
न चोक्ता योगयुक्तानां मतिर्यान्तेऽपि सा गतिः ॥ २६ ॥

26. It has been said about the followers of action that whatever state they desire at the time of death, they attain. But this has not been said about the followers of yoga.

या गतिः कर्मयुक्तानां सा च वागिन्द्रियाद्धदेत्।
योगिनां या गतिः क्वापि ह्यकथ्या भवतोर्जिता ॥ २७ ॥

27. The destiny of the followers of action can be described by the organ of speech; but the goal of the yogis is inexpressible, because it is not an object to be acquired.

एवं ज्ञात्वा त्वमुं मार्गं योगिनां नैव कल्पितम्।
विकल्पवर्जनं तेषां स्वयं सिद्धिः प्रवर्तते ॥ २८ ॥

28. Knowing this, one should not imagine any particular path for the yogis. They give up desire and doubt, and therefore their perfection takes place spontaneously.

तीर्थे वान्त्यजगेहे वा यत्र कुत्र मृतोऽपि वा।
न योगी पश्यते गर्भं परे ब्रह्मणि लीयते ॥ २९ ॥

29. No matter where a yogi may die—whether it be in a holy place or in the house of an untouchable—he never again enters into a mother's womb. He merges into Supreme Brahman.

Merges—The *Katha Upanishad* says: “When all the desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman.” (2.3.14)

सहजमजमचिन्त्यं यस्तु पश्येत्स्वरूपं
 घटति यदि यथेष्टं लिप्यते नैव दोषैः ।
 सकृदपि तदभावात्कर्म किञ्चिन्नकुर्यात्
 तदपि न च विबद्धः संयमी वा तपस्वी ॥ ३० ॥

30. He who has realized the Self, which is innate, unborn, and inconceivable, is not contaminated by any evil, even if he acts in whatever way he likes. And once he is free from ignorance, he cannot perform any action. For that reason the self-controlled mendicant is never bound.

Not contaminated by any evil—The *Brahma Sutras* (an authoritative text of Vedanta) says: “On the realization of that Brahman, there occur the nonattachment and destruction of the subsequent and previous sins respectively, because it is declared by the scriptures.” (4.1.13)

The *Chhandogya Upanishad* says: "As water does not cling to the lotus leaf, so no evil clings to one who knows Brahman." (4.14.3)

He cannot perform any action—Because action originates from desire, and desire originates from ignorance.

निरामयं निष्प्रतिमं निराकृतिं
 निराश्रयं निर्वपुषं निराशिषम् ।
 निद्वन्द्वनिर्मोहमलुप्तशक्तिकं
 तमीशमात्मानमुपैति शाश्वतम् ॥ ३१ ॥

31. The yogi attains that eternal Supreme Atman, which is pure, unparalleled, formless, supportless, incorporeal, desireless, beyond the pairs of opposites, devoid of delusion, and of undiminished power.

वेदो न दीक्षा न च मुण्डनक्रिया
 गुरुर्न शिष्यो न च यन्त्रसम्पदः ।
 मुद्रादिकं चापि न यत्र भासते
 तमीशमात्मानमुपैति शाश्वतम् ॥ ३२ ॥

32. The yogi attains that eternal Supreme Atman, which neither the Vedas nor initiation nor tonsure nor guru nor disciple nor symbolic

diagrams nor mudras [hand-postures] can manifest.

न शाम्भवं शाक्तिकमानवं न वा
 पिण्डं च रूपं च पदादिकं न वा ।
 आरम्भनिष्पत्तिघटादिकं च नो
 तमीशमात्मानमुपैति शाश्वतम् ॥ ३३ ॥

33. The yogi attains that eternal Supreme Atman, which has originated from neither Shiva nor Shakti nor Manu. It is not a lump of flesh, nor has It a form nor limbs such as feet or hands. It is not an entity like a jar, which can be designed and finished.

यस्य स्वरूपात्सचराचरं जगद्
 उत्पद्यते तिष्ठति लीयतेऽपि वा ।
 पयोविकारादिव फेनबुद्बुदा-
 स्तमीशमात्मानमुपैति शाश्वतम् ॥ ३४ ॥

34. The yogi attains that eternal Supreme Atman, from the essence of which both the moving and the unmoving worlds emanate, in which they rest, and again into which they dissolve, as

foam and bubbles arise from the modification of water and then again subside in it.

नासानिरोधो न च दृष्टिरासनं
 बोधोऽप्यबोधोऽपि न यत्र भासते ।
 नाडीप्रचारोऽपि न यत्र किञ्चित्-
 तमीशमात्मानमुपैति शाश्वतम् ॥ ३५ ॥

35. The yogi attains that eternal Supreme Atman, which is beyond knowledge and ignorance, and which is not manifested by any such disciplines as controlling the breath, fixing the gaze, practising postures, or exercising the nerve-current [that is, the movement of the ida, pingala, and sushumna].

नानात्वमेकत्वमुभत्वमन्यता
 अणुत्वदीर्घत्वमहत्त्वशून्यता ।
 मानत्वमेयत्वसमत्ववर्जितं
 तमीशमात्मानमुपैति शाश्वतम् ॥ ३६ ॥

36. The yogi attains that eternal Supreme Atman, which is neither many nor one nor both nor another. It is free from minuteness, largeness,

vastness, and emptiness. It is devoid of measurement, dimension, and sameness.

सुसंयमी वा यदि वा न संयमी
 सुसंग्रही वा यदि वा न संग्रही।
 निष्कर्मको वा यदि वा सकर्मक-
 स्तमीशमात्मानमुपैति शाश्वतम्॥ ३७॥

37. The yogi attains that eternal Supreme Atman, whether he is a self-restrained ascetic or not, whether he possesses much wealth or not, whether he is active or inactive.

Self-restrained ascetic or not—An aspirant practises spiritual disciplines and tries to control himself because he sees distractions within. On the other hand, an illumined yogi does not have any distractions within, so he does not need to practise self-control. His mind is naturally absorbed in the tranquil Self.

मनो न बुद्धिर्न शरीरमिन्द्रियं
 तन्मात्रभूतानि न भूतपञ्चकम्।
 अहंकृतिश्चापि वियत्स्वरूपकं
 तमीशमात्मानमुपैति शाश्वतम्॥ ३८॥

38. The yogi attains that eternal Supreme Atman, which is not the body, senses, mind, intellect,

or ego. Neither is it the five uncompounded elements, nor the five gross elements, nor of the nature of space.

The five uncompounded elements—They are called five tanmatras, which, by combining and recombining, produce the five gross elements. See note I. 28.

विधौ निरोधे परमात्मतां गते
 न योगिनश्चेतसि भेदवर्जिते ।
 शौचं न वाशौचमलिङ्गभावना
 सर्वं विधेयं यदि वा निषिध्यते ॥ ३९ ॥

39. When the yogi attains that Supreme Atman, he transcends the injunctions and prohibitions of the scriptures. There is no idea of purity or impurity, nor can any evil thought arise in the undifferentiated mind of the yogi. Anything forbidden to others is permissible to him because he is beyond all rules.

मनो वचो यत्र न शक्तमीरितुं
 नूनं कथं तत्र गुरूपदेशता ।
 इमां कथामुक्तवतो गुरोस्तद्
 युक्तस्य तत्त्वं हि समं प्रकाशते ॥ ४० ॥

40. The mind is unable to grasp Brahman, and speech is unable to express It—what to speak of the instruction of the guru. Indeed, Brahman is entirely revealed unto him who has assimilated the instruction of the guru who declared that Truth.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां
आत्म संवित्युपदेशो नाम द्वितीयोऽध्यायः ।

Here ends the second chapter of the *Avadhuta Gita* of Dattatreya entitled "Self-Knowledge."

अवधूत उवाच

गुणविगुणविभागो वर्तते नैव किञ्चित्
रतिविरतिविहीनं निर्मलं निष्प्रपञ्चम्।
गुणविगुणविहीनं व्यापकं विश्वरूपं
कथमहमिह वन्दे व्योमरूपं शिवं वै ॥ १ ॥

Avadhuta said:

1. The division of merit and demerit is completely absent in Brahman. Brahman is pure, unmanifested, and devoid of passion and dispassion. How can I worship that infinite Supreme Beatitude, which is neither with attributes nor without attributes, and is all-pervading and omnipresent?

श्वेतादिवर्णरहितो नियतं शिवश्च
कार्यं हि कारणमिदं हि परं शिवश्च।
एवं विकल्परहितोऽहमलं शिवश्च
स्वात्मानमात्मनि सुमित्र कथं नमामि ॥ २ ॥

2. The Supreme Beatitude is eternal and devoid of colours, such as white, red, and black. Truly It is both cause and effect. I am indeed that Brahman which is free from diversity. O dear friend, how can I, the Self, salute the Self?

निर्मूलमूलरहितो हि सदोदितोऽहं
 निर्धूमधूमरहितो हि सदोदितोऽहम्।
 निर्दीपदीपरहितो हि सदोदितोऽहं
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३ ॥

3. I am uncreated and separate from creation, for I am ever present. I am unclouded and free from the cloud of maya, for I am always manifest. I do not borrow light from another light, and I am also separate from the luminous objects, for I am Self-luminous. I am Existence-Knowledge-Bliss and boundless as space.

I am Existence-Knowledge-Bliss—The real nature of 'I', which is the Atman, has been expressed in Vedanta philosophy as Existence-Knowledge-Bliss Absolute. Like the chanting of a mantra, Dattatreya repeats the following line forty times with a view to asserting the real nature of the Self:

Jnanamritam samarasam gaganopamo'ham.

Jnana=knowledge; amritam=bliss; samarasam=existence; gagana=space; upama= [boundless] as; aham=I [am]

निष्कामकाममिह नाम कथं वदामि

निःसङ्गासङ्गमिह नाम कथं वदामि।

निःसारसाररहितं च कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४ ॥

4. Truly, how can I say that Brahman has desire, or that It is desireless? How can I say whether It is attached or unattached? How can I say that It is unreal, or that It is devoid of substance? I am Existence-Knowledge-Bliss and boundless as space.

अद्वैतरूपमखिलं हि कथं वदामि

द्वैतस्वरूपमखिलं हि कथं वदामि।

नित्यं त्वनित्यमखिलं हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ५ ॥

5. How can I say whether Brahman is nondual or dual in Its' nature? How can I say whether It is eternal or noneternal? I am Existence-Knowledge-Bliss and boundless as space.

स्थूलं हि नो नहि कृशं न गतागतं हि

आद्यन्तमध्यरहितं न परापरं हि।

सत्यं वदामि खलु वै परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ६ ॥

6. Brahman is neither gross nor subtle. Neither does It appear nor disappear. It is without beginning, middle, and end. There is no higher or lower in Brahman. Indeed, I am proclaiming the Truth—the Ultimate Reality. I am Existence-Knowledge-Bliss and boundless as space.

संविद्धि सर्वकरणानि नभोनिभानि
 संविद्धि सर्वविषयांश्च नभोनिभांश्च ।
 संविद्धि चैकममलं न हि बन्धमुक्तं
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥७॥

7. Know it for certain that the sense organs and the sense objects are like clouds in the sky. Realize the Shining One as neither bound nor free. I am Existence-Knowledge-Bliss and boundless as space.

Like clouds in the sky—Krishna said in the Gita: “Feelings of heat and cold, pleasure and pain, are caused by the contact of the senses with their objects. They come and go, never lasting long. Endure them.” (2.14) And again: “For the enjoyments that arise from contact with objects are only sources of pain. They have a beginning and an end, and the wise find no delight in them.” (5.22)

दुर्बोधबोधगहनो न भवामि तात
 दुर्लक्ष्यलक्ष्यगहनो न भवामि तात।
 आसन्नरूपगहनो न भवामि तात
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ८ ॥

8. O dear one, I am neither inscrutable nor inaccessible to the intellect. I am neither imperceptible nor inaccessible to perception. I am neither near nor impenetrable to sight. I am Existence-Knowledge-Bliss and boundless as space.

निष्कर्मकर्मदहनो ज्वलनो भवामि
 निर्दुःखदुःखदहनो ज्वलनो भवामि।
 निर्देहदेहदहनो ज्वलनो भवामि
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ९ ॥

9. I am that fire of knowledge which consumes all actions of the actionless Atman. I am that fire of knowledge which destroys all sorrows of the sorrowless Atman. I am that fire of knowledge which burns up all bodies of the bodiless Atman. I am Existence-Knowledge-Bliss and boundless as space.

That fire—Truly, the Atman is free from action, sorrow, and body; and again, these are all superimposed on It by maya. The fire of knowledge annihilates all superimpositions.

All bodies—Gross, subtle, and causal bodies.

निष्पापपापदहनो हि हुताशनोऽहं
 निर्धर्मधर्मदहनो हि हुताशनोऽहम्।
 निर्बन्धबन्धदहनो हि हुताशनोऽहं
 ज्ञानामृतं समरसं गगनोपमोऽहम्॥ १०॥

10. I am that fire of knowledge which wipes out all sins of the sinless Atman. I am that fire of knowledge which destroys all attributes of the attributeless Atman. I am that fire of knowledge which annihilates all bonds of the unbound Atman. I am Existence-Knowledge-Bliss and boundless as space.

निर्भावभावरहितो न भवामि वत्स
 निर्योगयोगरहितो न भवामि वत्स।
 निश्चित्तचित्तरहितो न भवामि वत्स
 ज्ञानामृतं समरसं गगनोपमोऽहम्॥ ११॥

11. O my dear, I am neither free from thought nor am I with thought. I am neither separated nor am I united. I am neither without mind nor do I have a mind. I am Existence-Knowledge-Bliss and boundless as space.

According to the Vedanta philosophy, when an individual soul merges with Nirguna Brahman (Brahman without attributes), he is beyond thought and mind; and again, when he is within Saguna Brahman (Brahman with attributes, or name and form), he has a mind and he thinks.

निर्मोहमोहपदवीति न मे विकल्पो
 निःशोकशोकपदवीति न मे विकल्पः ।
 निर्लोभलोभपदवीति न मे विकल्पो
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १२ ॥

12. In my Self there are no such alternatives as delusion or lack of delusion, grief or lack of grief, greed or lack of greed. I am Existence-Knowledge-Bliss and boundless as space.

संसारसन्ततिलता न च मे कदाचित्
 सन्तोषसन्ततिसुखो न च मे कदाचित् ।
 अज्ञानबन्धनमिदं न च मे कदाचित्
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १३ ॥

13. I am never bound by the creeper of continuous birth and death. Neither the immense joy of contentment nor the bondage of ignorance are in me. I am Existence-Knowledge-Bliss and boundless as space.

संसारसन्ततिरजो न च मे विकारः
 सन्तापसन्ततितमो न च मे विकारः ।
 सत्त्वं स्वधर्मजनकं न च मे विकारो
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १४ ॥

14. The perpetuation of the world is the modification of rajas and not of me. The series of suffering is the modification of tamas and not of me. Happiness is the modification of sattva and not of me. I am Existence-Knowledge-Bliss and boundless as space.

Sattva, rajas, and tamas are the three gunas (qualities) which constitute prakriti. When the gunas are in perfect balance, there is no creation, expression, or manifestation. When the balance is disturbed, creation occurs. Sattva represents happiness, calmness, and purity; rajas represents restlessness, passion, and activity; and tamas represents laziness, inertia, and stupidity.

सन्तापदुःखजनक्रे न विधिः कदाचित्
 सन्तापयोगजनितं न मनः कदाचित्।
 यस्मादहङ्कृतिरियं न च मे कदाचित्
 ज्ञानामृतं समरसं गगनोपमोज्ज्वलम् ॥ १५ ॥

15. I never performed any action which could generate anguish and misery. I never had a mind which could function by the contact of pain and pleasure. I have no source of ego in me. I am Existence-Knowledge-Bliss and boundless as space.

निष्कम्पकम्पनिधनं न विकल्पकल्पं
 स्वप्नप्रबोधनिधनं न हिताहितं हि ।
 निःसारसारनिधनं न चराचरं हि
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १६ ॥

16. Both stillness and vibration, doubt and determination, end in Brahman. Both waking and dreaming states, good and evil, terminate in Brahman. Both strength and weakness, mobility and immobility, dissolve in Brahman. I am Existence-Knowledge-Bliss and boundless as space.

नो वेद्यवेदकमिदं न च हेतुतर्क्यं
 वाचामगोचरमिदं न मनो न बुद्धिः ।
 एवं कथं हि भवतः कथयामि तत्त्वं
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १७ ॥

17. Brahman is neither the knower nor the knowable. It is beyond speculation and logical reasoning. It is beyond the cognizance of speech, mind, and intellect. Then how can I tell you about Brahman—the Ultimate Reality? I am Existence-Knowledge-Bliss and boundless as space.

निर्भिन्नभिन्नरहितं परमार्थतत्त्व-
 मन्तर्बहिर्न हि कथं परमार्थतत्त्वम्।
 प्राक्सम्भवं न च रतं नहि वस्तु किञ्चित्
 ज्ञानामृतं समरसं गगनोपमोऽहम्॥ १८॥

18. Brahman is neither undivided nor divided. Indeed, It has no inside or outside. Brahman is not something which originated in the past and subsequently will cease to exist. I am Existence-Knowledge-Bliss and boundless as space:

Neither undivided nor divided—According to the Vedanta philosophy, there are three kinds of divisions: (1) Svagata-bheda—that is, division of oneself. For example: A tree has many divisions, such as root, trunk, branch, leaf, flower, fruit, etc. (2) Sajatiya-bheda—that is, the division in the same species, such as Pine tree, Deodar tree, Redwood tree, Mango tree, etc. (3) Vijatiya-bheda—that is, the division of different species, such as tree, stone, water, air, etc. Nondualistic Vedanta denies all these divisions in Brahman.

रागादिदोषरहितं त्वहमेव तत्त्वं
 दैवादिदोषरहितं त्वहमेव तत्त्वं।
 संसारशोकरहितं त्वहमेव तत्त्वं
 ज्ञानामृतं समरसं गगनोपमोऽहम्॥ १९॥

19. Truly I am Brahman, free from passion,

jealousy, hatred, and the rest. I am that Reality devoid of sufferings caused by physical, terrestrial, and supernatural agencies. I am that Truth untouched by grief and misery of the world. I am Existence-Knowledge-Bliss and boundless as space.

स्थानत्रयं यदि च नेति कथं तुरीयं
 कालत्रयं यदि च नेति कथं दिशश्च ।
 शान्तं पदं हि परमं परमार्थतत्त्वं
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २० ॥

20. How can there be the Fourth [Transcendental state] when there are not three states [waking, dreaming, and sleeping] in Brahman? How can the four cardinal points of space exist without the threefold division of time? Truly, Brahman is the supreme abode of peace. I am Existence-Knowledge-Bliss and boundless as space.

दीर्घो लघुः पुनरितीह न मे विभागो
 विस्तारसंकटमितीह न मे विभागः ।
 कोणं हि वर्तुलमितीह न मे विभागो
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २१ ॥

21. In my Self, again, there are no such divisions as long or short, broad or narrow, circular or angular. I am Existence-Knowledge-Bliss and boundless as space.

मातापितादि तनयादि न मे कदाचित्
जातं मृतं न च मनो न च मे कदाचित्।
निर्व्याकुलं स्थिरमिदं परमार्थतत्त्वं
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २२ ॥

22. I have neither mother nor father nor children. I have neither birth nor death nor desire. Truly, the Supreme Reality is unshakable and tranquil. I am Existence-Knowledge-Bliss and boundless as space.

शुद्धं विशुद्धमविचारमनन्तरूपं
निर्लेपलेपमविचारमनन्तरूपम्।
निष्वण्डखण्डमविचारमनन्तरूपं
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २३ ॥

23. Brahman is effulgent, absolutely pure, infinite, and beyond the intellect. It is unwise to think of the infinite Brahman as unpolluted or polluted, undivided or divided. I am Existence-Knowledge-Bliss and boundless as space.

ब्रह्मादयः सुरगणाः कथमत्र सन्ति

स्वर्गादयो वसतयः कथमत्र सन्ति ।

यद्येकरूपममलं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २४ ॥

24. If the Supreme Reality is selfsame and absolutely pure, how can there be so many gods—such as Brahma, Vishnu, and Shiva—or so many abodes—such as Brahmalo, heaven, and earth? I am Existence-Knowledge-Bliss and boundless as space.

निर्नेति नेति विमलो हि कथं वदामि

निःशेषशेषविमलो हि कथं वदामि ।

निर्लिङ्गलिङ्गविमलो हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २५ ॥

25. How can I say that the Supreme Reality is not this or not that, that It is endless or has an end, or that It is bodiless or has a body? I am Existence-Knowledge-Bliss and boundless as space.

निष्कर्मकर्मपरमं सततं करोमि

निःसङ्गसङ्गारहितं परमं विनोदम् ।

निर्देहदेहरहितं सततं विनोदं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २६ ॥

26. Though actionless, I am ever engaged in the highest activity. Being unattached, I enjoy the bliss of nonattachment. Being bodiless, I enjoy the happiness of bodilessness. I am Existence-Knowledge-Bliss and boundless as space.

मायाप्रपञ्चरचना न च मे विकारः

कौटिल्यदम्भरचना न च मे विकारः ।

सत्यानृतेति रचना न च मे विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २७ ॥

27. The beautiful creation of maya does not cause any change in my Self. Neither crookedness and deceit nor truth and untruth can produce any effect on me. I am Existence-Knowledge-Bliss and boundless as space.

सन्ध्यादिकालरहितं न च मे वियोगो

ह्यन्तः प्रबोधरहितं बधिरो न मूकः ।

एवं विकल्परहितं न च भावशुद्धं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २८ ॥

28. Although I am beyond such time divisions as evening and morning, still I am never absent. Although I am without differentiated knowledge, yet I am not deaf or dumb. As I am free

from ignorance, I do not need purification of the mind. I am Existence-Knowledge-Bliss and boundless as space.

निर्नाथनाथरहितं हि निराकुलं वै
 निश्चित्तचित्तविगतं हि निराकुलं वै।
 संविद्धि सर्वविगतं हि निराकुलं वै
 ज्ञानामृतं समरसं गगनोपमोज्झम् ॥ २९ ॥

29. I have no master nor am I a master; therefore I am free from perplexity. I have transcended the mind; it has ceased to function, and therefore I have no perplexity. Know it for certain that all dualities have ceased for me; therefore I have no perplexity. I am Existence-Knowledge-Bliss and boundless as space.

कान्तारमन्दिरमिदं हि कथं वदामि
 संसिद्धसंशयमिदं हि कथं वदामि।
 एवं निरन्तरसमं हि निराकुलं वै
 ज्ञानामृतं समरसं गगनोपमोज्झम् ॥ ३० ॥

30. How can I say that Brahman is like a forest or a temple? How can I declare that Brahman is proven or doubtful? Truly, It is all-pervading, unaffected, and motionless. I am Existence-Knowledge-Bliss and boundless as space.

निर्जीवजीवरहितं सततं विभाति
 निर्बीजबीजरहितं सततं विभाति।
 निर्वाणबन्धरहितं सततं विभाति
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३१ ॥

31. Being devoid of matter and life, Brahman shines forever. Being without origin and seed, It exists forever. Being neither free nor bound, Brahman shines forever. I am Existence-Knowledge-Bliss and boundless as space.

सम्भूतिवर्जितमिदं सततं विभाति
 संसारवर्जितमिदं सततं विभाति।
 संहारवर्जितमिदं सततं विभाति
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३२ ॥

32. Without origin, Brahman shines forever. Without phenomenal existence, It radiates forever. Without being destroyed, It exists forever. I am Existence-Knowledge-Bliss and boundless as space.

उल्लेखमात्रमपि ते न च नामरूपं
 निर्भिन्नभिन्नमपि ते न हि वस्तु किञ्चित्।
 निर्लज्जमानस करोषि कथं विषादं
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३३ ॥

33. [O Self,] You do not have any name or form, even to the extent of mere allusion. There is no substance which is different or nondifferent from You. Why then, O shameless mind, are you grieving? I am Existence-Knowledge-Bliss and boundless as space.

किं नाम रोदिषि सखे न जरा न मृत्युः
 किं नाम रोदिषि सखे न च जन्मदुःखम्।
 किं नाम रोदिषि सखे न च ते विकारो
 ज्ञानामृतं समरसं गगनोपमोऽहम्॥ ३४॥

34. Why do you weep, my friend?
 For you there is neither decrepitude nor death;
 For you there is neither birth nor misery.
 Why do you weep, my friend?
 For you there is no disease or modification.
 I am Existence-Knowledge-Bliss and boundless as space.

किं नाम रोदिषि सखे न च ते स्वरूपं
 किं नाम रोदिषि सखे न च ते विरूपम्।
 किं नाम रोदिषि सखे न च ते वयांसि
 ज्ञानामृतं समरसं गगनोपमोऽहम्॥ ३५॥

35. Why do you weep, my friend?
 You have no form nor are you deformed.

Why do you weep, my friend?
 There is no aging for you.
 I am Existence-Knowledge-Bliss and bound-
 less as space.

किं नाम रोदिषि सखे न च ते वयांसि
 किं नाम रोदिषि सखे न च ते मनांसि ।
 किं नाम रोदिषि सखे न तवेन्द्रियाणि
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३६ ॥

36. Why do you weep, my friend?
 You have no physical or mental organism.
 Why do you weep, my friend?
 You do not have any sense organs.
 I am Existence-Knowledge-Bliss and bound-
 less as space.

किं नाम रोदिषि सखे न च तेऽस्ति कामः
 किं नाम रोदिषि सखे न च ते प्रलोभः ।
 किं नाम रोदिषि सखे न च ते विमोहो
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३७ ॥

37. Why do you weep, my friend?
 You have no lust or greed.
 Why do you weep, my friend?
 You have no delusion.
 I am Existence-Knowledge-Bliss and bound-
 less as space.

ऐश्वर्यमिच्छसि कथं न च ते धनानि

ऐश्वर्यमिच्छसि कथं न च ते हि पत्नी।

ऐश्वर्यमिच्छसि कथं न च ते ममेति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३८ ॥

38. How can you desire sovereignty when you have no wealth? Why are you seeking wealth when you have no wife? As you have no sense of ownership, what will you do with the wealth? I am Existence-Knowledge-Bliss and boundless as space.

लिङ्गप्रपञ्चजनुषी न च ते न मे च

निर्लज्जमानसमिदं च विभाति भिन्नम्।

निर्भेदभेदरहितं न च ते न मे च

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३९ ॥

39. The creation of the subtle and gross universe is neither for you nor for me. The shameless mind created the idea of diversity. There is neither unity nor diversity for you and for me. I am Existence-Knowledge-Bliss and boundless as space.

नो वाणुमात्रमपि ते हि विरागरूपं

नो वाणुमात्रमपि ते हि सरागरूपम्।

नो वाणुमात्रमपि ते हि सकामरूपं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४० ॥

40. Indeed, there is not an iota of attachment or detachment in your real nature. Truly, you have not the slightest form of desire. I am Existence-Knowledge-Bliss and boundless as space.

ध्याता न ते हि हृदये न च ते समाधि-
 ध्यानं न ते हि हृदये न बहिः प्रदेशः ।
 ध्येयं न चेति हृदये न हि वस्तु कालो
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४१ ॥

41. Truly, there is no one who meditates within your heart; therefore you have no samadhi. There is no meditation within your heart because there is no space without. Indeed, there is no object of meditation within your heart as there is no object or time. I am Existence-Knowledge-Bliss and boundless as space.

यत्सारभूतमखिलं कथितं मया ते
 न त्वं न मे न महतो न गुरुर्न शिष्यः ।
 स्वच्छन्दरूपसहजं परमार्थतत्त्वं
 ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४२ ॥

42. I have told you the quintessence of the Supreme Reality. There is neither you nor I nor superior nor teacher nor disciple. The Ultimate Reality is simple and spontaneous. I am

Existence-Knowledge-Bliss and boundless as space.

कथमिह परमार्थं तत्त्वमानन्दरूपं
 कथमिह परमार्थं नैवमानन्दरूपम्।
 कथमिह परमार्थं ज्ञानविज्ञानरूपं
 यदि परमहमेकं वर्तते व्योमरूपम्॥४३॥

43. If I, the Supreme One, alone exist like space, how can I say that the Supreme Reality is blissful or not blissful? How can I say that It can be attained by knowledge or by realization?

दहनपवनहीनं विद्धि विज्ञानमेक-
 मवनिजलविहीनं विद्धि विज्ञानरूपम्।
 समगमनविहीनं विद्धि विज्ञानमेकं
 गगनमिव विशालं विद्धि विज्ञानमेकम्॥४४॥

44. Realize that nondual Consciousness, which is devoid of fire and air, earth and water. Realize that nondual Consciousness, which is neither mobile nor immobile. Realize that nondual Consciousness, which is vast as space.

न शून्यरूपं न विशून्यरूपं

न शुद्धरूपं न विशुद्धरूपम् ।

रूपं विरूपं न भवामि किञ्चित्

स्वरूपरूपं परमार्थतत्त्वम् ॥४५॥

45. I am neither formless nor with form. My nature is neither pure nor impure. I am neither beautiful nor ugly. I am that Supreme Reality which shines in Its own nature.

मुञ्च मुञ्च हि संसारं त्यागं मुञ्च हि सर्वथा ।

त्यागात्यागविषं शुद्धममृतं सहजं ब्रुवम् ॥४६॥

46. Renounce, renounce the mundane existence and then renounce completely even that renunciation. Give up as poison the egoistic idea of shunning or accepting the world. You are pure, simple, firm, and immortal.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां

आत्मसम्बित्युपदेशो नाम तृतीयोऽध्यायः ।

Here ends the third chapter of the *Avadhuta Gita* of Dattatreya entitled "Self-Knowledge."

CHAPTER IV

अवधूत उवाच

नावाहनं नैव विसर्जनं वा

पुष्पाणि पत्राणि कथं भवन्ति ।

ध्यानानि मन्त्राणि कथं भवन्ति

समासमं चैव शिवार्चनं च ॥ १ ॥

Avadhuta said:

1. Brahman cannot be invoked or abandoned, because It is formless. Therefore, what is the use of offering flowers and leaves or practising meditation and repeating the mantra? How can one worship that Supreme Beatitude in which both unity and diversity are merged?

न केवलं बन्धविबन्धमुक्तो

न केवलं शुद्धविशुद्धमुक्तः ।

न केवलं योगवियोगमुक्तः

स वै विमुक्तो गगनोपमोऽहम् ॥ २ ॥

2. Brahman is not only free from bondage and liberation, purity and impurity, union and separation, but truly It is ever free. And I am that Brahman—infinite as space.

सञ्जायते सर्वमिदं हि तथ्यं

सञ्जायते सर्वमिदं वितथ्यम्।

एवं विकल्पो मम नैव जातः

स्वरूपनिर्वाणमनामयोऽहम् ॥ ३ ॥

3. Whether the manifested world is real or unreal—this kind of doubt does not arise in my mind at all. I am by nature blissful and free.

I am by nature blissful and free—In this chapter Dattatreya Avadhuta repeats the following line twenty-two times with a view to asserting the real nature of the Self:

Svarupa nirvanam anamayo'ham.

Sva-rupa=natural state; nir-vanam=liberation, freedom; anamayah=free from disease and grief—that is, a blissful state; aham=I [am]

न साञ्जनं चैव निरञ्जनं वा

न चान्तरं वापि निरन्तरं वा।

अन्तर्विभिन्नं न हि मे विधाति

स्वरूपनिर्वाणमनामयोऽहम् ॥ ४ ॥

4. Neither darkness nor light, neither inside nor outside nor any other diversity appears in my Self. I am by nature blissful and free.

अबोधबोधो मम नैव जातो

बोधस्वरूपं मम नैव जातम् ।

निर्बोधबोधं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ५ ॥

5. Ignorance and knowledge do not originate in me. The knowledge of the Self also does not arise in me. How can I say that I have ignorance or knowledge? I am by nature blissful and free.

न धर्मयुक्तो न च पापयुक्तो

न बन्धयुक्तो न च मोक्षयुक्तः ।

युक्तं त्वयुक्तं न च मे विभाति

स्वरूपनिर्वाणमनामयोऽहम् ॥ ६ ॥

6. Brahman is not associated with virtue and vice or bondage and freedom. Nothing appears to me as united or separated. I am by nature blissful and free.

परापरं वा न च मे कदाचित्
 मध्यस्थभावो हि न चारिमित्रम्।
 हिताहितं चापि कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ ७ ॥

7. No one is my superior or inferior. I have no idea of neutrality, nor do I have any enemy or friend. How can I speak of good and evil? I am by nature blissful and free.

नोपासको नैवमुपास्यरूपं
 न चोपदेशो न च मे क्रिया च।
 संवित्स्वरूपं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ ८ ॥

8. I am neither the worshipper nor the object of worship. Instructions and rituals are not meant for me. How can I describe the nature of absolute Consciousness? I am by nature blissful and free.

नो व्यापकं व्याप्यमिहास्ति किञ्चित्
 न चालयं वापि निरालयं वा।
 अशून्यशून्यं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ ९ ॥

9. Nothing pervades Brahman nor is anything pervaded by Brahman. Neither has It an abode nor is It abodeless. How can I describe It as full or empty? I am by nature blissful and free.

न ग्राहको ग्राह्यकमेव किञ्चित्
 न कारणं वा मम नैव कार्यम्।
 अचिन्त्यचिन्त्यं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ १० ॥

10. My Self is not the perceiver nor the object of perception. It has no cause or effect. How can I say that It is conceivable or inconceivable? I am by nature blissful and free.

न भेदकं वापि न चैव भेद्यं
 न वेदकं वा मम नैव वेद्यम्।
 गतागतं तात कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ ११ ॥

11. My Self neither destroys anything nor is It destroyed by anything. Neither is It a knower nor is It knowable. O dear one, how can I describe It as coming or going? I am by nature blissful and free.

न चास्ति देहो न च मे विदेहो
 बुद्धिर्मनो मे न हि चेन्द्रियाणि।
 रागो विरागश्च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ १२ ॥

12. I have no body nor am I bodiless. I have no senses, mind, or intellect. How can I say that I have attachment or detachment? I am by nature blissful and free.

उल्लेखमात्रं न हि भिन्नमुच्चै-
 स्ल्लेखमात्रं न तिरोहितं वै।
 समासमं मित्र कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ १३ ॥

13. Forceful assertions cannot change Brahman, nor does denial of Brahman make It disappear. How can I say, O friend, whether Brahman is always the same or not? I am by nature blissful and free.

जितेन्द्रियोऽहं त्वजितेन्द्रियो वा
 न संयमो मे नियमो न जातः।
 जयाजयौ मित्र कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ १४ ॥

14. I have subdued the senses, and again, I have not subdued them. I have never cultivated self-restraint or religious austerities. O friend, how can I speak of success and defeat? I am by nature blissful and free.

अमूर्तमूर्तिर्न च मे कदाचिदा-

द्यन्तमध्यं न च मे कदाचित्।

बलाबलं मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १५ ॥

15. I do not have a form nor am I formless. I have no beginning, middle, or end. Friend, how can I say that I am strong or weak? I am by nature blissful and free.

मृतामृतं वापि विषाविषं च

सज्जायते तात न मे कदाचित्।

अशुद्धशुद्धं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १६ ॥

16. O my dear, death and immortality, poison and nectar, have never emanated from me. How can I say that I am pure or impure? I am by nature blissful and free.

स्वप्नः प्रबोधो न च योगमुद्रा
 नक्तं दिवा वापि न मे कदाचित्।
 अतुर्यतुर्यं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम्॥ १७॥

17. For me there is no waking or dreaming, nor any posture of yoga, nor is there any day or night. How can I say that I am in the third state [sleeping] or in the Fourth [Transcendental]? I am by nature blissful and free.

संविद्धि मां सर्वविसर्वमुक्तं
 माया विमाया न च मे कदाचित्।
 सन्ध्यादिकं कर्म कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम्॥ १८॥

18. Know that I am free from everything, and again, not free from anything. I have no maya [illusion] nor its multiple forms. How can I say that I shall have to practise daily obligatory religious disciplines? I am by nature blissful and free.

Free from everything...anything—When an aspirant is united with Nirguna Brahman (Brahman without attributes), he is free from everything; and again, when he is identified with Saguna Brahman (Brahman with attributes), he is one with everything.

Daily obligatory...disciplines—Japam, prayer, meditation, charity, study of the scriptures, and various kinds of sacrifices.

संविद्धि मां सर्वसमाधियुक्तं
 संविद्धि मां लक्ष्यविलक्ष्यमुक्तम्।
 योगं वियोगं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ १९ ॥

19. Know that I am completely absorbed in Brahman.
 Know that I am free from aim and aimlessness.
 How can I speak of union or separation?
 I am by nature blissful and free.

मूर्खोऽपि नाहं न च पण्डितोऽहं
 मौनं विमौनं न च मे कदाचित्।
 तर्कं वितर्कं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ २० ॥

20. I am neither a fool nor a scholar.
 I am neither taciturn nor talkative.
 How can I describe Brahman through argument or counterargument?
 I am by nature blissful and free.

पिता च माता च कुलं न जातिर्
 जन्मादि मृत्युर्न च मे कदाचित्।
 स्नेहं विमोहं च कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ २१ ॥

21. I have no father, no mother, no family; I belong to no race. Never was I born and never shall I die. How can I say that I have affection or delusion? I am by nature blissful and free.

अस्तं गतो नैव सदोदितोऽहं
 तेजोवितेजो न च मे कदाचित्।
 सन्ध्यादिकं कर्म कथं वदामि
 स्वरूपनिर्वाणमनामयोऽहम् ॥ २२ ॥

22. I never disappear; I am ever present. There is no light or darkness in me. How can I say that ritualistic injunctions are meant for me? I am by nature blissful and free.

असंशयं विद्धि निराकुलं माम-
 संशयं विद्धि निरन्तरं माम्।
 असंशयं विद्धि निरञ्जनं मां
 स्वरूपनिर्वाणमनामयोऽहम् ॥ २३ ॥

23. Know for certain that I am free from perplexity.
 Know for certain that I am eternal.
 Know for certain that I am immaculate.
 I am by nature blissful and free.

ध्यानानि सर्वाणि परित्यजन्ति
 शुभाशुभं कर्म परित्यजन्ति ।
 त्यागामृतं तात पिबन्ति धीराः
 स्वरूपनिर्वाणमनामयोऽहम् ॥ २४ ॥

24. O my dear, the wise men give up all types of meditation as well as all types of action—good or bad. They drink the nectar of renunciation. I am by nature blissful and free.

विन्दति विन्दति न हि न हि यत्र
 छन्दोलक्षणं न हि न हि तत्र ।
 समरसमग्नो भावितपूतः
 प्रलपति तत्त्वं परमवधूतः ॥ २५ ॥

25. Where the intellect cannot reach, how can there be any form of composition? The great Avadhuta, after purifying himself through meditation and becoming absorbed in Infinite Bliss, has sung spontaneously about Brahman.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां
स्वामि कार्तिक संवादे स्वात्मसंवित्त्युपदेशे
स्वरूपनिर्णयो नाम चतुर्थोऽध्यायः ।

Here ends the fourth chapter of the *Avadhuta Gita* of Dattatreya—the Swami's instructions to Kartika entitled "Determination of True Nature."

अवधूत उवाच

ओं इति गदितं गगनसमं तत्

न परापरसारविचार इति।

अविलासविलासनिराकरणं

कथमक्षरबिन्दुसमुच्चरणम् ॥ १ ॥

Avadhuta said:

1. The all-pervading Brahman has been expressed by the syllable *OM*. But Its essence cannot be ascertained by either higher or lower knowledge. Both noumenon and phenomenon have been repudiated in the context of Brahman. Hence, how can the syllable *OM* express It?

OM is called the Nada-Brahman, or the Sound-Brahman. The three letters, *A*, *U*, and *M*, pronounced in combination as *OM*, are the generalized symbol of all possible sounds. All articulate sounds are produced in the space between the root of the tongue and the lips: The throat sound is *A*, and *M* is the last sound. *U* represents the rolling forward of the impulse that begins at the root of the tongue and ends at the lips. If

properly pronounced, *OM* will represent the whole gamut of sound production; and no other word can do this. This *OM* is the true symbol of God.

The *Katha Upanishad* says: “The goal which all the Vedas declare, which all austerities aim at, and which men desire when they lead the life of continence, I will tell you briefly: it is *OM*. This syllable *OM* is indeed Brahman. This syllable is the Highest. Whosoever knows this syllable obtains all that he desires.” (1.2.15–16)

इति तत्त्वमसिप्रभृतिश्रुतिभिः

प्रतिपादितमात्मनि तत्त्वमसि।

त्वमुपाधिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २ ॥

2. The Upanishads—through their great dictums, such as “Thou art That” and “I am Brahman”—have declared that your inmost Atman is the Reality. You are the all-embracing Sameness, devoid of all attributes. Being the selfsame Brahman, O mind, why do you weep?

Being the selfsame . . . do you weep?—According to the Vedantic tradition, the Self, the real nature of human beings, should be heard of, reflected on, and meditated upon as a part of spiritual discipline. Thus, one becomes illumined through this repetition of practice. In this chapter, Dattatreya Avadhuta repeats the following line thirty times:

Kimu rodishi manasi sarva-samam.

Kimu=why; rodishi= [do you] weep; manasi= [O] mind;
sarva-samam= [being the] selfsame Brahman.

अधऊर्ध्वविवर्जितसर्वसमं

बहिरन्तरवर्जितसर्वसमम्।

यदि चैकविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥ ३ ॥

3. The all-encompassing Brahman is devoid of below and above, interior and exterior. Moreover, It cannot be described as numerically one. Being the selfsame Brahman. O mind, why do you weep?

न हि कल्पितकल्पविचार इति

न हि कारणकार्यविचार इति।

पदसन्धिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥ ४ ॥

4. Brahman cannot be discerned by following prescribed rules and rituals. It cannot be examined through cause and effect. It is bereft of inflected words and euphonic combinations. Being the selfsame Brahman, O mind, why do you weep?

न हि बोधविबोधसमाधिरिति

न हि देशविदेशसमाधिरिति ।

न हि कालविकालसमाधिरिति

किमु रोदिषि मानसि सर्वसमम् ॥ ५ ॥

5. Brahman is not the union of consciousness and unconsciousness. It is not the meeting point of space and outer space. It is not the merging point of time and timelessness. Being the selfsame Brahman, O mind, why do you weep?

न हि कुम्भनभो न हि कुम्भ इति

न हि जीववपुर्न हि जीव इति ।

न हि कारणकार्यविभाग इति

किमु रोदिषि मानसि सर्वसमम् ॥ ६ ॥

6. Brahman is neither the jar-space nor the jar. It is neither the body of the individual soul nor the individual soul itself. It is beyond the relationship of cause and effect. Being the selfsame Brahman, O mind, why do you weep?

इह सर्वनिरन्तरमोक्षपदं

लघुदीर्घविचारविहीन इति ।

न हि कर्तृलक्षणेणविभाग इति

किमु रोदिषि मानसि सर्वसमम् ॥ ७ ॥

7. The all-pervading Brahman is freedom Itself. The divisions of short and long, circular and angular, are absent in It. Being the selfsame Brahman, O mind, why do you weep?

इह शून्यविशून्यविहीन इति

इह शुद्धविशुद्धविहीन इति ।

इह सर्वविसर्वविहीन इति

किमु रोदिषि मानसि सर्वसमम् ॥ ८ ॥

8. Brahman is neither void nor nonvoid. It is neither pure nor impure. It is neither all nor none. Being the selfsame Brahman, O mind, why do you weep?

न हि भिन्नविभिन्नविचार इति

बहिरन्तरसन्धिविचार इति ।

अरिमित्रविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ९ ॥

9. Brahman cannot be discerned as divided or undivided. Moreover, It has no outside or inside or junction of the two. It is equal to all and bereft of enemy and friend. Being the selfsame Brahman, O mind, why do you weep?

न हि शिष्यविशिष्यस्वरूप इति

न चराचरभेदविचार इति।

इह सर्वनिरन्तरमोक्षपदं

किमु रोदिषि मानसि सर्वसमम्॥ १०॥

10. In Brahman there is no differentiation between one who is a disciple and one who is not. In Brahman there is no differentiation between the movable and the immovable. The all-pervading Reality is liberation Itself. Being the selfsame Brahman, O mind, why do you weep?

Liberation Itself—"As pure water poured into pure water becomes one with it, so also, O Gautama, does the Self of the sage who knows." (*Katha Upanishad*, 2.1.15)

ननु रूपविरूपविहीन इति

ननु भिन्नविभिन्नविहीन इति।

ननु सर्गविसर्गविहीन इति

किमु रोदिषि मानसि सर्वसमम्॥ ११॥

11. Indeed, Brahman is bereft of form and formlessness. It is truly neither divided nor undivided. Moreover, It is free from creation and destruction. Being the selfsame Brahman, O mind, why do you weep?

न गुणागुणपाशनिबन्ध इति

मृतजीवनकर्म करोमि कथम्।

इति शुद्धनिरञ्जनसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १२ ॥

12. Since I am not bound by the fetters of good and evil qualities, how can I be involved in the actions of the living and the dying? Truly, I am the pure, unclouded, all-pervading Reality. Being the selfsame Brahman, O mind, why do you weep?

How can I be involved—An illumined soul sees that the gunas (qualities) in the form of the senses are involved with the gunas in the form of the sense objects, and that this constitutes man's action. So he always holds himself unattached, allowing the gunas to perform their natural functions.

इह भावविभावविहीन इति

इह कामविकामविहीन इति।

इह बोधतमं खलु मोक्षसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १३ ॥

13. Brahman is free from emotion and excitement, desire and desirelessness. Indeed, this highest Consciousness is identical with liberation. Being the selfsame Brahman, O mind, why do you weep?

इह तत्त्वनिरन्तरतत्त्वमिति

न हि सन्धिविसन्धिविहीन इति।

यदि सर्वविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥ १४॥

14. The true nature of Brahman is eternal Reality Itself. It has neither union nor separation. Though It stands aloof from all, yet It pervades all equally. Being the selfsame Brahman, O mind, why do you weep?

अनिकेतकुटी परिवारसमं

इह सद्गविसद्गविहीनपरम्।

इह बोधविबोधविहीनपरं

किमु रोदिषि मानसि सर्वसमम्॥ १५॥

15. Brahman pervades equally the open space, the home, and the family. The Supreme Reality has neither attachment nor detachment, neither knowledge nor ignorance. Being the selfsame Brahman, O mind, why do you weep?

अविकारविकारमसत्यमिति

अविलक्षविलक्षमसत्यमिति।

यदि केवलमात्मनि सत्यमिति

किमु रोदिषि मानसि सर्वसमम्॥ १६॥

16. This universe, which is the transformation of the immutable Brahman, is unreal; and all phenomena of the invisible Brahman are unreal. Indeed, the Atman alone is the Reality. Being the selfsame Brahman, O mind, why do you weep?

Atman—According to the Vedanta philosophy, Brahman and Atman are the same. Brahman can be compared to the vast space, and the Atman, the Self within the individual, can be compared to the room-space.

इह सर्वसमं खलु जीव इति

इह सर्वनिरन्तरजीव इति ।

इह केवलनिश्चलजीव इति

किमु रोदिषि मानसि सर्वसमम् ॥ १७ ॥

17. Truly, Brahman is identical with the individual soul. It pervades equally all living beings and all immovable things. Being the selfsame Brahman, O mind, why do you weep?

अविवेकविवेकमबोध इति

अविकल्पविकल्पमबोध इति ।

यदि चैकनिरन्तरबोध इति

किमु रोदिषि मानसि सर्वसमम् ॥ १८ ॥

18. It is senseless to discriminate about Brahman, which is beyond thought. It is sheer ignorance to see variety in unity. Brahman truly is uninterrupted consciousness. Being the selfsame Brahman, O mind, why do you weep?

न हि मोक्षपदं न हि बन्धपदं
 न हि पुण्यपदं न हि पापपदम्।
 न हि पूर्णपदं न हि रिक्तपदं
 किमु रोदिषि मानसि सर्वसमम्॥ १९॥

19. Brahman is not a state of freedom or bondage, not a state of virtue or vice, not a state of fullness or emptiness. Being the selfsame Brahman, O mind, why do you weep?

यदि वर्णविवर्णविहीनसमं
 यदि कारणकार्यविहीनसमम्।
 यदि भेदविभेदविहीनसमं
 किमु रोदिषि मानसि सर्वसमम्॥ २०॥

20. Indeed, the omnipresent Brahman is devoid of caste and outcaste. It is free from cause and effect, unity and diversity. Being the selfsame Brahman, O mind, why do you weep?

इह सर्वनिरन्तरसर्वचिते

इह केवलनिश्चलसर्वचिते ।

द्विषदादिविवर्जितसर्वचिते

किमु रोदिषि मानसि सर्वसमम् ॥ २१ ॥

21. Brahman, the absolute Consciousness, pervades all living beings as well as motionless objects of the world. And again, It shines of Itself, devoid of men and other beings. Being the selfsame Brahman, O mind, why do you weep?

अतिसर्वनिरन्तरसर्वगतं

अतिनिर्मलनिश्चलसर्वगतम् ।

दिनरात्रिविवर्जितसर्वगतं

किमु रोदिषि मानसि सर्वसमम् ॥ २२ ॥

22. The omnipresent Brahman is beyond all, and again, It pervades all equally. It is exceedingly pure and tranquil. It exists without day and night. Being the selfsame Brahman, O mind, why do you weep?

न हि बन्धविबन्धसमागमनं

न हि योगवियोगसमागमनम् ।

न हि तर्कवितर्कसमागमनं

किमु रोदिषि मानसि सर्वसमम् ॥ २३ ॥

23. Bondage and freedom, union and separation, reasoning and inference, and such pairs of opposites, do not converge in Brahman. Being the selfsame Brahman, O mind, why do you weep?

इह कालविकालनिराकरणं

अणुमात्रकृशानुनिराकरणम्।

न हि केवलसत्यनिराकरणं

किमु रोदिषि मानसि सर्वसमम्॥ २४॥

24. In Brahman, time and its divisions, such as morning and evening, have all been denied. The atom and the primordial elements, such as fire and air, have also been negated. But the Ultimate Reality cannot be denied. Being the selfsame Brahman, O mind, why do you weep?

इह देहविदेहविहीन इति

ननु स्वप्नसृष्टिविहीनपरम्।

अभिधानविधानविहीनपरं

किमु रोदिषि मानसि सर्वसमम्॥ २५॥

25. Brahman does not have a body nor is It disembodied. Indeed, It has no such states as waking, dreaming, and sleeping. It is beyond

name and rules. Being the selfsame Brahman,
O mind, why do you weep?

गगनोपमशुद्धविशालसमं

अतिसर्वविवर्जितसर्वसमम्।

गतसारविस्मरविकारसमं

किमु रोदिषि मानसि सर्वसमम्॥ २६॥

26. The all-pervading Brahman is spotless and vast like space. It transcends all and It permeates all. It is present in the essential and the nonessential as well as in the modification. Being the selfsame Brahman, O mind, why do you weep?

इह धर्मविधर्मविरागतर-

मिह वस्तुविवस्तुविरागतरम्।

इह कामविकामविरागतरं

किमु रोदिषि मानसि सर्वसमम्॥ २७॥

27. Brahman is unconcerned about virtue and vice. It is indifferent to wealth and poverty, and free from passion and dispassion. Being the selfsame Brahman, O mind, why do you weep?

सुखदुःखविवर्जितसर्वसम-

मिह शोकविशोकविहीनपरम्।

गुरुशिष्यविवर्जिततत्त्वपरं

किमु रोदिषि मानसि सर्वसमम्॥ २८॥

28. The all-pervading Brahman is free from pleasure and pain, grief and joy. In that Supreme Reality there is no guru and no disciple. Being the selfsame Brahman, O mind, why do you weep?

न किल्लाङ्कुरसारविसार इति

न चलाचलसाम्यविसाम्यमिति।

अविचारविचारविहीनमिति

किमु रोदिषि मानसि सर्वसमम्॥ २९॥

29. In Brahman there is no amorous play or offspring, no strength or weakness. It has neither mobility nor immobility, neither equality nor inequality. It is devoid of discrimination and indiscrimination. Being the selfsame Brahman, O mind, why do you weep?

इह सारसमुच्चयसारमिति

कथितं निजभावविभेद इति।

विषये करणत्वमसत्यमिति

किमु रोदिषि मानसि सर्वसमम्॥ ३०॥

30. Brahman is the quintessence of all essences, and Its nature [attributes] has been stated as being separate from Itself. Any action in the sensible phenomenon is unreal. Being the self-same Brahman, O mind, why do you weep?

बहुधा श्रुतयः प्रवदन्ति यतो

वियदादिरिदं मृगतोयसमम्।

यदि चैकनिरन्तरसर्वसमं

किमु रोदिषि मानसि सर्वसमम्॥ ३१॥

31. In various ways the Upanishads declare that the manifested space, earth, and so on, are like water in a mirage. Truly, Brahman alone exists equally in all. Being the selfsame Brahman, O mind, why do you weep?

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः॥ ३२॥

32. Where the intellect cannot reach, how can there be any form of composition? The great Avadhuta, after purifying himself through meditation and becoming absorbed in Infinite Bliss, has sung spontaneously about Brahman.

इति श्री दत्तात्रेय बिरचितायां अवधूत गीतायां
 स्वामि कार्तिक संवादे आत्मसंवित्त्युपदेशे
 समदृष्टिकथनं नाम पञ्चमोऽध्यायः ।

Here ends the fifth chapter of the *Avadhuta Gita* of Dattatreya—the Swami’s instructions to Kartika entitled “Same-sightedness.”

CHAPTER VI

अवधूत उवाच

बहुधा श्रुतयः प्रवदन्ति वयं
वियदादिरिदं मृगतोयसमम्।
यदि चैकनिरन्तरसर्वशिव-
मुपमेयमथोह्युपमा च कथम्॥ १॥

Avadhuta said:

1. The Upanishads tell us in various ways that space, earth, and so on, are like water in a mirage. If Brahman alone is the indivisible Supreme Beatitude, how can It be a subject of comparison or have any peer?

अविभक्तिविभक्तिविहीनपरं
ननु कार्यविकार्यविहीनपरम्।
यदि चैकनिरन्तरसर्वशिवं
यजनं च कथं तपनं च कथम्॥ २॥

2. Brahman is neither divided nor undivided. Indeed, It is free from action and modification. If Brahman alone is the indivisible Supreme Beatitude, where is the possibility of performing worship and austerity?

मन एव निरन्तरसर्वगतं

ह्यविशालविशालविहीनपरम्।

मन एव निरन्तरसर्वशिवं

मनसापि कथं वचसा च कथम्॥ ३॥

3. Truly, that Intelligence is eternal and omnipresent, and devoid of vastness and minuteness. If that Intelligence is the indivisible Supreme Beatitude, how can one grasp It with the mind or express It through speech?

दिनरात्रिविभेदनिराकरण-

मुदितानुदितस्य निराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

रविचन्द्रमसौ ज्वलनश्च कथम्॥ ४॥

4. There is no division of day and night or sunrise and sunset in the self-luminous Brahman. If It alone is the indivisible Supreme Beatitude, how can the sun, the moon, or fire illumine It?

गतकामविक्रामविभेद इति

गतचेष्टविचेष्टविभेद इति।

यदि चैकनिरन्तरसर्वशिवं

बहिरन्तरभिन्नमतिश्च कथम्॥ ५॥

5. The distinctions of desire and desirelessness, action and inaction, are completely lacking in Brahman. If Brahman alone is the indivisible Supreme Beatitude, how can there be any conception of exterior and interior?

यदि सारविसारविहीन इति

यदि शून्यविशून्यविहीन इति।

यदि चैकनिरन्तरसर्वशिवं

प्रथमं च कथं चरमं च कथम्॥ ६॥

6. Brahman is devoid of expansion and contraction, fullness and emptiness. If Brahman alone is the indivisible Supreme Beatitude, where can one posit a first or a last?

यदि भेदविभेदनिराकरणं

यदि वेदकवेद्यनिराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

तृतीयं च कथं तुरीयं च कथम्॥ ७॥

7. With regard to Brahman, the ideas of difference and sameness, knower and knowable, are repudiated. If Brahman alone is the indivisible Supreme Beatitude, how can there be the third state [sleep] or the Fourth [Transcendental]?

गदितागदितं न हि सत्यमिति

विदिताविदितं न हि सत्यमिति ।

यदि चैकनिरन्तरसर्वेशिवं

विषयेन्द्रियबुद्धिमनांसि कथम् ॥ ८ ॥

8. It is mere fancy to think of Brahman as expressible or inexpressible, knowable or unknowable. If Brahman alone is the indivisible Supreme Beatitude, how can there be the objects, senses, mind, and intellect?

गगनं पवनो न हि सत्यमिति

धरणी दहनो न हि सत्यमिति ।

यदि चैकनिरन्तरसर्वेशिवं

जलदश्च कथं सलिलं च कथम् ॥ ९ ॥

9. Space and air are not real. Fire and earth are not real. Water and clouds are not real. The indivisible Supreme Beatitude is the only Reality.

यदि कल्पितलोकनिराकरणं

यदि कल्पितदेवनिराकरणम्।

यदि चैकनिरन्तरसर्वेशिवं

गुणदोषविचारमतिश्च कथम्॥ १०॥

10. Since the different worlds [earth, heaven, etc.] and the gods [Vishnu, Shiva, Brahma, etc.] are merely imagination, their existences have been denied. If Brahman alone is the indivisible Supreme Beatitude, how can there be any merit or demerit, reasoning or intellect?

मरणामरणं हि निराकरणं

करणाकरणं हि निराकरणम्।

यदि चैकनिरन्तरसर्वेशिवं

गमनागमनं हि कथं वदति॥ ११॥

11. In Brahman there is no death or immortality, no action or inaction. If Brahman alone is the all-pervading Supreme Beatitude, how can one speak of Its coming or going?

प्रकृतिः पुरुषो न हि भेद इति

न हि कारणकार्यविभेद इति।

यदि चैकनिरन्तरसर्वेशिवं

पुरुषापुरुषं च कथं वदति॥ १२॥

12. In Brahman there is no distinction between Purusha [Spirit] and prakriti [matter], and there is no cause and effect. If Brahman alone is the indivisible Supreme Beatitude, how can one say It is male or female?

तृतीयं न हि दुःखसमागमनं

न गुणादद्वितीयस्य समागमनम्।

यदि चैकनिरन्तरसर्वशिवं

स्थविरश्च युवा च शिशुश्च कथम् ॥ १३ ॥

13. Brahman has no association with either the sufferings of old age or the happiness of youth. If Brahman alone is the indivisible Supreme Beatitude, how can there be infancy, youth, or old age?

ननु आश्रमवर्णविहीनपरं

ननु कारणकर्तृविहीनपरम्।

यदि चैकनिरन्तरसर्वशिव-

मविनष्टविनष्टमतिश्च कथम् ॥ १४ ॥

14. Indeed, Brahman is devoid of the four stages of life and the four castes. Moreover, It has no cause and It is not an agent. If Brahman alone is the indivisible Supreme Beatitude, how can one think of It as being destroyed or as indestructible?

ग्रसिताग्रसितं च वितथ्यमिति

जनिताजनितं च वितथ्यमिति ।

यदि चैकनिरन्तरसर्वशिव-

मविनाशि विनाशि कथं हि भवेत् ॥ १५ ॥

15. It is mere fancy to think that Brahman is bound or released, that Brahman is created or uncreated. If Brahman alone is the indivisible Supreme Beatitude, how can It be either mortal or immortal?

पुरुषापुरुषस्य विनष्टमिति

वनितावनितस्य विनष्टमिति ।

यदि चैकनिरन्तरसर्वशिव-

मविनोदविनोदमतिश्च कथम् ॥ १६ ॥

16. The conceptions of man and woman, wife and husband, are absent in Brahman. If Brahman alone is the indivisible Supreme Beatitude, how can one sense pain and pleasure?

यदि मोहविषादविहीनपरो

यदि संशयशोकविहीनपरः ।

यदि चैकनिरन्तरसर्वशिव-

महमेति ममेति कथं च पुनः ॥ १७ ॥

17. Indeed, Brahman is free from delusion and

depression, doubt and distress. If Brahman alone is the indivisible Supreme Beatitude, how can there be 'I' and 'mine'?

ननु धर्मविधर्मविनाश इति

ननु बन्धविबन्धविनाश इति ।

यदि चैकनिरन्तरसर्वशिव-

मिहदुःखविदुःखमतिश्च कथम् ॥ १८ ॥

18. Truly, the distinctions of merit and demerit, bondage and freedom, are annulled in Brahman. If Brahman alone is the indivisible Supreme Beatitude, how can there be feelings of misery and happiness?

न हि याज्ञिक्यज्ञविभाग इति

न हुताशनवस्तुविभाग इति ।

यदि चैकनिरन्तरसर्वशिवं

वद कर्मफलानि भवन्ति कथम् ॥ १९ ॥

19. In Brahman there is no distinction between sacrificer and sacrifice, or between sacrificial fire and oblation. If Brahman alone is the indivisible Supreme Beatitude, tell me, how can there be any results of action?

ननु शोकविशोकविमुक्त इति

ननु दर्पविदर्पविमुक्त इति ।

यदि चैकनिरन्तरसर्वशिवं

ननु रागविरागमतिश्च कथम् ॥ २० ॥

20. Indeed, Brahman is free from grief and joy, pride and humility. If Brahman alone is the indivisible Supreme Beatitude, how can there be any thought of passion or dispassion?

न हि मोहविमोहविकार इति

न हि लोभविलोभविकार इति ।

यदि चैकनिरन्तरसर्वशिवं

ह्यविवेकविवेकमतिश्च कथम् ॥ २१ ॥

21. Infatuation and temptation, greed and delusion, cannot perturb or change Brahman. If Brahman alone is the indivisible Supreme Beatitude, how can there be any thought of discrimination or absence of discrimination?

त्वमहं न हि हन्त कदाचिदपि

कुलजातिविचारमसत्यमिति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २२ ॥

22. Look, 'you' and 'I' have never existed. It is sheer nonsense to consider oneself as having a family or caste. Truly I am Brahman—the Supreme Reality. How can I make salutations to It?

गुरुशिष्यविचारविशीर्ण इति

उपदेशविचारविशीर्ण इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २३ ॥

23. Discrimination between guru and disciple, and between instruction and reflection are completely absent in Brahman. Truly I am Brahman—the Supreme Reality. How can I make salutations to It?

न हि कल्पितदेहविभाग इति

न हि कल्पितलोकविभाग इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २४ ॥

24. In Brahman there is no division of physical forms, nor of imaginary worlds. Truly I am Brahman—the Supreme Reality. How can I make salutations to It?

सरजो विरजो न कदाचिदपि
 ननु निर्मलनिश्चलशुद्ध इति ।
 अहमेव शिवः परमार्थ इति
 अभिवादनमत्र करोमि कथम् ॥ २५ ॥

25. Brahman is completely free from passion and dispassion. Indeed, It is resplendent, immovable, and pure. Truly I am Brahman—the Supreme Reality. How can I make salutations to It?

न हि देहविदेहविकल्प इति
 अनृतं चरितं न हि सत्यमिति ।
 अहमेव शिवः परमार्थ इति
 अभिवादनमत्र करोमि कथम् ॥ २६ ॥

26. It is mere fancy to think that Brahman has a body, or that It is bodiless. The apparent actions of life are also unreal. Truly I am Brahman—the Supreme Reality. How can I make salutations to It?

विन्दति विन्दति न हि न हि यत्र
 छन्दोलक्षणं न हि न हि तत्र ।
 समरसमग्नो भावितपूतः
 प्रलपति तत्त्वं परमवधूतः ॥ २७ ॥

27. Where the intellect cannot reach, how can there be any form of composition? The great Avadhuta, after purifying himself through meditation and becoming absorbed in Infinite Bliss, has sung spontaneously about Brahman.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां
स्वामि कार्तिक संवादे स्वात्मसंवित्त्युपदेशे
मोक्षनिर्णयो नाम षष्ठोऽध्यायः।

Here ends the sixth chapter of the *Avadhuta Gita* of Dattatreya—the Swami's instructions to Kartika entitled "Liberation."

CHAPTER VII

अवधूत उवाच

रथ्याकर्षटविरचितकन्थः

पुण्यापुण्यविवर्जितपन्थः ।

शून्यागारे तिष्ठति नग्नो

शुद्धनिरञ्जनसमरसमग्नः ॥ १ ॥

Avadhuta said:

1. The Avadhuta wears a patched garment made of rags cast off by the side of the street. He walks a path which is free from virtue and vice. Absorbed in the pure, unpolluted bliss of Brahman, the carefree mendicant lives in a deserted place.

लक्ष्यालक्ष्यविवर्जितलक्ष्यो

युक्तायुक्तविवर्जितदक्षः ।

केवलतत्त्वनिरञ्जनपूतो

वादविवादः कथमवधूतः ॥ २ ॥

2. The signs of the Avadhuta may or may not be visible. Although he is beyond right and wrong, he is absolutely honest. His real nature is perfect, pure, and spotless. How is it possible for such an illumined soul to become involved in arguments and disputations?

आशापाशविबन्धनमुक्ताः

शौचाचारविवर्जितयुक्ताः ।

एवं सर्वविवर्जितसन्त-

स्तत्त्वं शुद्धनिरञ्जनवन्तः ॥ ३ ॥

3. The Avadhuta is free from the captivating trap of desire. Shunning physical tidiness and social niceties, he is absorbed in the Supreme Spirit. Thus, renouncing everything, he becomes one with the pure, stainless Brahman.

कथमिह देहविदेहविचारः

कथमिह रागविरागविचारः ।

निर्मलनिश्चलगगनाकारं

स्वयमिह तत्त्वं सहजाकारम् ॥ ४ ॥

4. In this state of realization, how can the Avadhuta consider whether he has a body or not,

or whether he has attachment or not? He himself is the immaculate, immovable, innate Reality—infinite as space.

कथमिह तत्त्वं विन्दति यत्र

रूपमरूपं कथमिह तत्र।

गगनाकारः परमो यत्र

विषयीकरणं कथमिह तत्र ॥ ५ ॥

5. In this state of realization, how and where can one know the Reality? How can there be any form or formlessness? When the Supreme Reality is all-pervading like space, how can one objectify It?

गगनाकारनिरन्तरहंस-

स्तत्त्वविशुद्धनिरञ्जनहंसः।

एवं कथमिह भिन्नविभिन्नं

बन्धविबन्धविकारविभिन्नम् ॥ ६ ॥

6. Brahman is all-pervading like space, and Its essential nature is pure and spotless. Therefore, how can there be division and multiplication, bondage and liberation, and various other modifications in It?

केवलतत्त्वनिरन्तरसर्वं

योगवियोगौ कथमिह गर्वम्।

एवं परमनिरन्तरसर्व-

मेवं कथमिह सारविसारम्॥ ७॥

7. The Absolute Brahman pervades all equally. How can one feel union or separation there? Since the Supreme Brahman is identical in all, how can there be any variation of strength or weakness?

केवलतत्त्वनिरञ्जनसर्वं

गगनाकारनिरन्तरशुद्धम्।

एवं कथमिह सङ्गविसङ्गं

सत्यं कथमिह सङ्गविरङ्गम्॥ ८॥

8. The Absolute Brahman shines equally in all. It is clear and all-pervasive like space. Truly, how can there be any friendship or enmity, mirth or misery in It?

योगवियोगै रहितो योगी

भोगविभोगै रहितो भोगी।

एवं चरति हि मन्दं मन्दं

मनसा कल्पितसहजानन्दम्॥ ९॥

9. The Avadhuta may or may not observe the rules of yoga; still he is a yogi. He may or may not have any possessions; still he is an enjoyer. Indeed, he moves slowly and calmly, and enjoys the natural bliss arising from his own pure mind.

बोधविबोधैः सततं युक्तो

द्वैताद्वैतैः कथमिह मुक्तः ।

सहजो विरजः कथमिह योगी

शुद्धनिरञ्जनसमरसभोगी ॥ १० ॥

10. As long as a person has both knowledge and ignorance, and a sense of duality and nonduality, how can he be liberated? Why should one who always enjoys the pure, unadulterated bliss of Brahman, and whose innate nature is free from desire and ignorance, try to be a yogi?

भग्नाभग्नविवर्जितभग्नो

लग्नालग्नविवर्जितलग्नः ।

एवं कथमिह सारविसारः

समरसतत्त्वं गगनाकारः ॥ ११ ॥

11. As It is beyond whole and part, there is no division in Brahman. Brahman is not attached to anything because It is beyond attachment

and nonattachment. Since It is all-pervading existence, like space, how can there be any contraction or expansion?

सततं सर्वविवर्जितयुक्तः

सर्वं तत्त्वविवर्जितमुक्तः ।

एवं कथमिह जीवितमरणं

ध्यानाध्यानैः कथमिह करणम् ॥ १२ ॥

12. Renouncing everything, the Avadhuta is always united with Brahman. Transcending all elements, he is free. How can there be either life or death for him? What does it matter whether he practises meditation or not?

इन्द्रजालमिदं सर्वं यथा मरुमरीचिका ।

अखण्डितमनाकारो वर्तते केवलः शिवः ॥ १३ ॥

13. This whole world is an illusion, like a mirage in a desert. The indivisible, formless Supreme Beatitude alone exists.

धर्मादौ मोक्षपर्यन्तं निरीहाः सर्वथा वयम् ।

कथं रागविरागैश्च कल्पयन्ति विपश्चितः ॥ १४ ॥

14. We, the Avadhutas, never desire righteousness, wealth, enjoyment, or liberation. How then do the scholars imagine that we have attachment or detachment?

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ १५ ॥

15. Where the intellect cannot reach, how can there be any form of composition? The great Avadhuta, after purifying himself through meditation and becoming absorbed in Infinite Bliss, has sung spontaneously about Brahman.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां
स्वामि कार्तिक संवादे स्वात्मसंवित्त्युपदेशो नाम
सप्तमोऽध्यायः।

Here ends the seventh chapter of the *Avadhuta Gita* of Dattatreya—the Swami's instructions to Kartika entitled "Self-Knowledge."

CHAPTER VIII

अवधूत उवाच

त्वद्यात्रया व्यापक्ता हता ते

ध्यानेन चेतःपरता हता ते।

स्तुत्या मया वाक्परता हता ते

क्षमस्व नित्यं त्रिविधापराधान् ॥ १ ॥

Avadhuta said:

1. O Brahman, by going on a pilgrimage to seek you, I have denied your omnipresence; by meditating on you, I have given you form in my mind and thus denied your formless nature; by singing hymns, I have described you and thus denied your indescribable nature. Forgive me for these three offenses.

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥ २ ॥

2. He whose intellect is not agitated by desires, and whose sense organs are controlled; he who is gentle, pure, without possessions, not covetous, not greedy for food, serene, and steadfast; he who has taken refuge in the Self—he alone is a sage.

अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः ।
अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥ ३ ॥

3. The sage is vigilant, profound, and steady, and has conquered the mind and the senses. He is humble and gives honour to all. He is well mannered, friendly, compassionate, and farsighted.

कृपालुरकृतद्रोहस्तिक्षुः सर्वदेहिनाम् ।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥ ४ ॥

4. The sage is gracious, nonviolent, and forbearing toward all. He is established in truth, impartial, and beneficent to all. He is a blameless soul.

अवधूतलक्षणं वर्णेर्ज्ञातव्यं भगवत्तमैः ।
वेदवर्णार्थतत्त्वज्ञैर्वेदवेदान्तवादिभिः ॥ ५ ॥

5. One should learn the characteristics of a supreme *A-VA-DHU-TA*, syllable by syllable, from the teachers of the Vedas and Vedanta who are adept in understanding the syllables and the meaning of the Vedas.

आशापाशविनिर्मुक्त आदिमध्यान्तनिर्मलः ।
आनन्दे वर्तते नित्यमकारं तस्य लक्षणम् ॥ ६ ॥

6. The syllable A of *Avadhuta* indicates that he is free from the snare of hopes and expectations. His life is pure from its beginning, through its middle, to its end; and he always dwells in bliss.

वासना वर्जिता येन वक्तव्यं च निरामयम् ।
वर्तमानेषु वर्तेत वकारं तस्य लक्षणम् ॥ ७ ॥

7. The syllable *VA* of *Avadhuta* indicates that he has uprooted all desires. His speech is purifying, and he always lives in the ever-present Brahman.

धूलिधूसरगात्राणि धूतचित्तो निरामयः।

धारणाध्याननिर्मुक्तो धूकारस्तस्य लक्षणम्॥ ८॥

8. The syllable *DHU* of *Avadhuta* indicates that, though his body is besmeared with grey dust from lack of body-consciousness, his mind is pure and healthy. He no longer needs to practise concentration and meditation.

तत्त्वचिन्ता धृता येन चिन्ताचेष्टाविवर्जितः।

तमोऽहंकारनिर्मुक्तस्तकारस्तस्य लक्षणम्॥ ९॥

9. The syllable *TA* of *Avadhuta* indicates that he is absorbed in the thought of Brahman, and that he does not suffer from anxiety or feel obliged to exert himself. He is completely free from both egotism and ignorance.

दत्तात्रेयावधूतेन निर्मितानन्दरूपिणा।

ये पठन्ति च शृण्वन्ति तेषां नैव पुनर्भवः॥ १०॥

10. This is the blissful song composed by Dattatreya Avadhuta. Those who read it or hear it become free from rebirth.

इति श्री दत्तात्रेय विरचितायां अवधूत गीतायां
 स्वामि कार्तिक संवादे स्वात्मसंवित्त्युपदेशो
 नामाष्टमोऽध्यायः ।

Here ends the eighth chapter of the *Avadhuta Gita* of
 Dattatreya—the Swami’s instructions to Kartika
 entitled “Self-Knowledge.”

Om Tat Sat

Here ends the *Avadhuta Gita*

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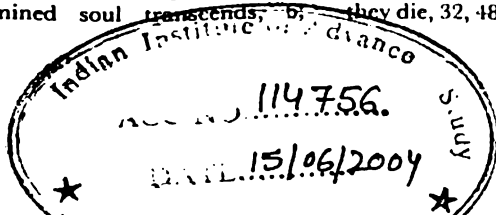
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