

# **Avadhuta Gita: Song of the Ever-Free**

## ***The Sayings of Dattatreya***

**A New English Version by Bart Marshall**

### **Introduction**

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

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

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

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

## Chapter One – Self

1.1

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

1.2

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

1.3

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

1.4

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

1.5

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

1.6

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

1.7

Indeed, my nature is pure Intelligence.  
I am infinite, immutable, deathless.  
I experience neither joy or sorrow,

nor do I know to whom  
these might appear to exist.

1.8

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

1.9

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

1.10

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

1.11

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

1.12

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

1.13

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

1.14

You are That for which inside and outside  
have no meaning. You are the Absolute,  
existing everywhere at once and forever.  
Why do you run here and there  
like a hungry ghost?

1.15

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

1.16

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

1.17

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

1.18

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

1.19

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

1.20

The scriptures all say that Self  
is without attributes or qualities,  
that Self is clear, deathless, and without a body,  
that Self exists everywhere at once, and nowhere.  
Know that I am That.  
Know that you are That. Never doubt it!

1.21

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

1.22

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

1.23

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

1.24

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

1.25

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

1.26

Self contains universe. Self contains mind.  
Self contains “you.” There is no one  
to stand apart and contemplate Self.  
There is no mechanism for contemplation.  
There is nothing to contemplate.

Why do you so shamelessly think otherwise?

1.27

The Absolute cannot be known.  
How can I speak of the Absolute?  
God cannot be known. How can I worship God?  
I am one with no other,  
the only Truth, the single essence.  
I am eternal, formless, solitary, endless.  
Who is there to speak about and worship This?

1.28

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

1.29

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

1.30

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

1.31

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

1.32

In Reality, there is no jar nor interior jar-space.  
Neither is there an individual self

nor an individual soul.  
Realize that in Brahman, the Absolute,  
there is no knower, no knowledge,  
no capacity to know.  
In Brahman there is nothing to be known.

1.33

Realize this:  
“I am That which is always and everywhere.  
I am Void and that which appears in Void.  
I am eternal unchanging All.”  
Do not doubt this.

1.34

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

1.35

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

1.36

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

1.37

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

1.38

When you realize that the body, the world,  
and all the other appearances are unreal

and empty like sky, then you become Brahman.  
The paradigm of duality no longer applies to you.

1.39

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

1.40

What I do, what I eat, what I give,  
what I give up – none of this is mine in any way.  
I am clear and untouchable,  
forever unborn and deathless.

1.41

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

1.42

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

1.43

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

1.44

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

1.45



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

1.46

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

1.47

Self is neither eunuch, man nor woman.  
Self is not ignorance, knowledge or imagination.  
Why do you ponder  
whether Self is bliss or absence of bliss?

1.48

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

1.49

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

1.50

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

1.51

Just as water poured into water  
becomes water without distinction,

so the universe and True Nature are One to me.

1.52

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

1.53

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

1.54

I have no teacher. I have no teachings.  
I have no disciples or duties,  
no attributes or actions. My Nature is pure,  
incorporeal and clear, like space.

1.55

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

1.56

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

1.57

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

1.58

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

1.59

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

1.60

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

1.61

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

1.62

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

1.63

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

1.64

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

1.65

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

1.66

I am neither the performer nor the witness.  
I have no works, no actions, no karma –

now or formerly.

I have no body, nor am I disembodied.

How can anything be “mine” or “not mine”?

1.67

I have no faults, like passion and attachment.

There is no pain of a body –

or pain anywhere for me.

I know only This:

I am the One Self, vast and stainless as sky.

1.68

O mind, what use is your vain talk?

Everything you see is only conjecture.

I have made known to you the essence of Reality.

You are Truth itself,

boundless and clear as space.

1.69

In whatever place or manner,

or in whatever state a yogi dies,

he is absorbed into the Absolute,

just as the jar-space of a broken jar

is absorbed into limitless space.

1.70

Whether he quits the body in a holy shrine

or in the house of an untouchable,

the realized yogi – even if the body is in a coma –

becomes the Absolute, Brahman.

1.71

The realized yogi knows everything in life –

duty, wealth, family, enjoyment, freedom, desire,

and all the stationary and movable things

of the world, like trees and men – to be without

substance, and as unreal as water in a mirage.

1.72

I perform no actions, nor do I witness activity.

There is no past in which I performed actions

or witnessed activity. There is no future in which

I will perform actions or witness activity.

I know this without a shadow of a doubt.

1.73

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

1.74

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

1.75

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

1.76

All is both void and full, everything and nothing.  
In Brahman neither truths nor untruths exist.  
The Avadhuta sings this Gita spontaneously,  
from his personal experience  
and his knowledge of the scriptures.

## Chapter 2

### 2.1

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

### 2.2

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

### 2.3

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

### 2.4

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

### 2.5

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

### 2.6

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

### 2.7

Illusory life does not make me doubt.  
Movements of mind do not touch me.  
Thoughts and volitions arise in me  
like bubbles in a river,  
then vanish into the pool of Unknowing.

2.8

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

2.9

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

2.10

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

2.11

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

2.12

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

2.13

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

2.14

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

2.15

Brahman is subtle, invisible, without qualities.  
Realization of Brahman  
does not come on first hearing.  
Realization comes with practice.

2.16

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

2.17

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

2.18

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

2.19

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

2.20

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

2.21

On a full-moon night,  
you see one clear and brilliant moon.



See Self like this, transparent, luminous, singular.  
There is only one moon, only one Self.  
Duality is an error of vision.

2.22

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

2.23

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

2.24

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

2.25

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

2.26

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

2.27

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

2.28

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

2.29

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

2.30

One who realizes Supreme Self,  
which is innate, inconceivable and unborn,  
is not tainted by the fulfillment of desires,  
nor defiled by any evil.  
He performs no actions  
and is not bound by karma.  
He is forever free and benevolent to all.  
He lives as he likes and accumulates no stains.

2.31

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

2.32

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

2.33

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

2.34

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

2.35

One who realizes Supreme Self

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

2.36

One who realizes Supreme Self  
is devoid of all relative notions,  
like one and many, great and small,  
full and empty, all and nothing,  
same and different. He is devoid of notions  
about knowledge, knower and knowableness,  
of ideas about capacity and measurement,  
of concepts like equality and disparity.

2.37

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

2.38

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

2.39

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

2.40

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



## Chapter 3

### 3.1

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

### 3.2

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

### 3.3

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

### 3.4

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

### 3.5

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

### 3.6

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

### 3.7

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

### 3.8

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

### 3.9

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

### 3.10

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

### 3.11

Dear one, mind is not absent from me,

nor can I be said to have them.  
I am not devoid of thoughts and feelings,  
nor can I be said to have them.  
I am not separate from existence,  
nor can I be said to exist.  
I am Love-Truth-Awareness, boundless as sky.

3.12

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

3.13

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

3.14

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

3.15

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

3.16

I am the death of movement  
in the unmoving One.  
I neither think nor decide, nor am I indecisive.

I am the death of sleep and wakefulness.  
I am neither good nor evil, moving nor still,  
substantial nor ephemeral.  
I am Love-Truth-Awareness, boundless as sky.

3.17

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

3.18

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

3.19

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

3.20

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

3.21

In Self, there are no divisions or separate objects,  
neither massive or minute.  
There is no difference between long and short,



wide and narrow, angular or round.  
I am Love-Truth-Awareness, boundless as sky.

3.22

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

3.23

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

3.24

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

3.25

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

3.26

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

3.27

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

3.28

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

3.29

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

3.30

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

3.31

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

3.32

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

3.33

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

3.34

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

3.35

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

3.36

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

3.37

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

3.38

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

3.39

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

3.40

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

3.41

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

3.42

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

3.43

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

3.44

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

3.45

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

3.46

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

## Chapter 4

### 4.1

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

### 4.2

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

### 4.3

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

### 4.4

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

### 4.5

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

### 4.6

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

### 4.7

I have no friends or enemies. I have no ideas

about superior and inferior, nor about neutrality.  
How can I say, "This is good," or "This is evil"?  
I am before and beyond such notions –  
my nature is Absolute Freedom.

4.8

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

4.9

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

4.10

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

4.11

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

4.12

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

4.13

Self is not separate or superior.  
It is forever whole and equal to itself.  
How can I speak about difference  
and sameness in Brahman?  
I am before and beyond such notions –  
my nature is Absolute Freedom.

4.14

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

4.15

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

4.16

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

4.17

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

4.18

Know that I am All and I am free of All.  
Know that Maya is not of me,  
nor is the absence of Maya.  
How can I speak about  
prescribed religious disciplines?



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

4.19

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

4.20

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

4.21

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

4.22

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

4.23

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

4.24

The wise ones give up on devotions and practices.

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

4.25

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

## Chapter 5

### 5.1

The utterance “OM” is pure and all-pervasive  
like sky, free of concepts and connotations.

It carries no ideas of high and low,  
absolute and relative.

Some say it is the sound of Brahman.

When Brahman is realized as Self,  
the manifested universe and the unmanifested  
void are seen as the same.

What use then is the utterance “OM.”

### 5.2

The scriptures have declared, “Thou art That”  
and revealed your true nature is Brahman.

You are devoid of all attributes and obstructions.

You are the same as Everything.

You are the only One.

Knowing Self to be All,

why does your mind choose to suffer?

### 5.3

You have no height or breadth or depth.

You have no inside or out. You are without number but are not the multitudes.

To say you are the One is one too many.

Knowing Self to be All,

why does your mind choose to suffer?

### 5.4

Brahman cannot be realized  
by following prescribed rules.

Brahman cannot be realized  
by performing religious rituals.

Brahman cannot be realized  
by reasoning or examination.

Brahman cannot be realized  
by chanting euphoric sounds.

There is no cause and effect  
between action and Realization.

Knowing Self to be All,

why does your mind choose to suffer?

### 5.5

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

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

5.6

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

5.7

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

5.8

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

5.9

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

5.10

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

why does your mind choose to suffer?

5.11

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

Brahman exists without evolution.

It never begins or ends.

In Brahman there is no possibility  
of separateness, nor of unity.

Knowing Self to be All,

why does your mind choose to suffer?

5.12

In Brahman, concepts like good and evil  
do not exist, nor do concepts like birth,  
living and dying.

There is only immaculate pure Being,  
empty and infinite, like space.

Knowing Self to be All,

why does your mind choose to suffer?

5.13

Being has no thoughts, no feelings,  
no knowledge, no knowing.

It desires nothing and wants for nothing.

It both does and does not exist.

It is spontaneous potentiality –  
the ever-pure, ever-free source and seed.

Knowing Self to be All,

why does your mind choose to suffer?

5.14

Being is Truth, Truth is Being.

It is not sullied by ideas about reality  
and unreality, unity and separateness.

It both is and is not One.

Knowing Self to be All,

why does your mind choose to suffer?

5.15

Being is Supreme.

Its home is infinity, its family is all things.

Ideas about bondage and liberation,  
ignorance and wisdom, do not occur Here.

Knowing Self to be All,

why does your mind choose to suffer?

5.16

This universe of ever-changing phenomena  
is illusory, unreal. That which is forever  
changeless is Reality. This world of names  
and definitions is illusory, untrue.  
That which is forever nameless  
and undefinable is Truth. Knowing Self to be All,  
why does your mind choose to suffer?

5.17

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

5.18

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

5.19

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

5.20

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

5.21

Self is omnipresent. Self indwells all beings  
and things, though they are all without reality  
and do not indwell Self. Self is limitless  
pure awareness, ever-free, ever-still.

Knowing Self to be All,  
why does your mind choose to suffer?

5.22

Brahman is Everything everywhere forever.  
Brahman is No-Thing nowhere now.  
It is pervasive and absent, immutable  
and ephemeral, pure and manifest.  
There is no day or night. Knowing Self to be All,  
why does your mind choose to suffer?

5.23

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

5.24

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

5.25

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

5.26

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

5.27

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

5.28

Self knows nothing of grief and joy,  
pleasure and pain. Self does not distinguish  
between teacher and disciple.  
Knowing Self to be All,  
why does your mind choose to suffer?

5.29

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

5.30

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

5.31

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

5.32

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





## Chapter 6

### 6.1

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

### 6.2

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

### 6.3

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

### 6.4

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

### 6.5

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

### 6.6

Self has no essence, nor does it lack essence.  
It is neither full nor empty, void nor manifested.  
Self alone exists!  
Limitless, eternal, all-encompassing.  
How can there be such as

*first and last, or is and is not?*

6.7

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

6.8

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

6.9

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

6.10

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

6.11

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

6.12

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

6.13

There are no *gunas*, no stages of life.  
Self alone exists!  
Limitless, eternal, all-encompassing.  
How can there be infancy, youth or old age?

6.14

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

6.15

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

6.16

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

6.17

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

6.18

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

6.19

There is no difference between  
the sacrificial rite and the performer of the rite.  
There is no difference between  
the objects of the rite and the sacrificial fire.  
Self alone exists!  
Limitless, eternal, all-encompassing.  
How can there be actions and results of actions?

6.20

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

6.21

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

6.22

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

6.23

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

6.24

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

6.25

Passion and dispassion are absent.  
I am spotless, immovable, immaculate.  
I am the Absolute, the One Reality.

To what should I offer my devotion?

6.26

There is no difference between  
body and no-body.

The apparent actions of life are not happening.  
I am the Absolute, the One Reality.  
To what should I offer my devotion?

6.27

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

## Chapter 7

### 7.1

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

### 7.2

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

### 7.3

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

### 7.4

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

### 7.5

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

### 7.6

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

### 7.7

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

7.8

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

7.9

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

7.10

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

7.11

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

7.12

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



7.13

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

7.14

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

7.15

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

## Chapter 8

8.1

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

8.2

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

8.3

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

8.4

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

8.5

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

8.6

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

8.7

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

8.8

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

8.9

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

8.10

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

**Om Tat Sat**