

# The Song of the Ascetic

## *Avadhuta Gita: The Sayings of Dattatreya*

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### CHAPTER I

1. By the grace of the Lord which alone can save men from the great fear of Samsara, there arises in sages the intuitive knowledge of Non-duality (Advaita).
2. How can I worship that formless being who is indivisible, auspicious and immutable and by whom alone is filled the whole of this universe by means of his Self within the conscious self?
3. This universe made of the five elements is like water in a mirage. Alas! Whom shall I salute – I, who am the one Self, immaculate!
4. All is purely Atman. Distinction and non-distinction do not exist. How can I say whether a thing exists or exists not? The feeling of wonder is roused in my mind.
5. The Supreme knowledge which is the all-in-all and the very essence of Vedanta is also the discriminative knowledge that arises from worldly experience. I am the Atman who is by nature formless and all-pervading.
6. There is no doubt I am that being who is the omnifortuned God, who is undivided resembling ethereal space (Gagana) and who is by nature spotless and pure.
7. I alone am the immutable, the unlimited and the embodiment of the pure knowledge of discrimination. I do not know how and to whom does exist pleasure and pain.
8. To me good and evil do not pertain to mental activity; nor does it belong to my bodily act; nor does it characterise my speech-activity. I am the nectar of knowledge, pure and transcending the senses.
9. Mind alone is of the form of ethereal space; mind alone is omnifaced; mind is that which transcends; and mind is everything; but in reality, there is no mind.
10. I, who am single, am all this universe, am beyond ether and impenetrable. How can I perceive the Self either directly or as veiled?

11. You who are only one – why do not you understand that you are the unchangeable equally perceived in all? Lord! how can you, who are ever shining unrestricted, think of day and night?
12. Know the Atman to be eternal, to be one everywhere, unintercepted. I am therefore the meditator, as also the Supreme object of meditation. How then can the indivisible be divided?
13. Neither were you born nor were you dead. Never had you any body. The Sruti declares in various ways the well-known teaching that all is Brahman.
14. You are that being who is both outside and inside the Blissful Shiva who exists everywhere and at all times. How then can you wander here and there perplexed like a disembodied spirit?
15. Union and separation exist neither to you nor to me. Neither do you exist, nor do I, nor this universe of ours. Everything is purely Atman by itself.
16. Neither do you exist for the five objects of the senses beginning with sound, nor do they exist for you. You alone are the Supreme existence (Sattva). Why then do you suffer?
17. To you there exists neither birth and death, nor desire, nor bondage and freedom, nor good and evil. Why then, my dear child, do you cry? Name and form exist neither for you nor for me.
18. Ah! my beloved friend, why do you run here perplexed like a disembodied spirit? See Atman to be undivided. And giving up attachment become happy.
19. You alone are the Supreme Principle which is devoid of change, which is immovable, only one, and of Beatific body. Neither is there attachment nor indifference to attachment to you. How then do you suffer by following the dictates of your vain desires?
20. All the Srutis teach of the internal Principle that is unqualified, pure and changeless, and that is not the body and is equally existent in all. Know me to be that; there is no doubt.
21. Know that which is endowed with form to be false and that which is formless to be eternal. By the learning of this truth from a teacher, there will be no more births in Samsara.
22. The sages say that the Self is one only, equal in all. By the giving up of attachment, again the mind which is one in many does not exist.
23. If 'all is one' is the nature of (moksha) freedom, how can the condition of not self be the state of hyper-conscious realisation? How can the condition of self be the state of hyper-conscious realisation? how can the state in which neither existence nor non-existence is predicable be the state of hyper-conscious existence?"
24. You are the pure spirit equally existent in all; you are devoid of body, unborn and imperishable. How can you think of your Self as "I know him here" and as "I do not know him"?
25. The innate nature of Atman is indeed expounded in such texts as "That thou art." But when the Sruti declares "not this, not this," the unreal universe made of the five elements is meant.

26. This whole universe is solely filled without intermission by the Self within the internal organ, of your own consciousness. The meditator, meditation and the organ of consciousness cannot exist for you. Without shame how can you meditate?

27. If I am the blissful Shiva who is the Supreme Reality and whose nature, just like etherial space is the same in all, how can I speak of Shiva whom I do not know, and how can I worship Shiva whom I do not know?

28. The principle of ego is not the universal principle which is free from the cause of superimposition and from the distinctions of the perceived and the perceiver. How can That therefore be understood by one's self?

29. There is no substance whatsoever which is by nature unlimited; there is no substance whatsoever which is of the nature of reality. The highest truth is Atman in essence. Neither is there injury nor non-injury.

30. You are pure and are the Supreme Essence which exists equally in all and which is bodiless, unborn and undecaying. How can there be delusion with reference to the Atman? Or how can I be the deluded?

31. When the pot is broken, the space circumscribed by the pot completely disappears losing distinction. Purified in mind no distinction appears to me from Shiva, (the Pure).

32. No pot, consequently no pot-space. Similarly, no individual being and hence no individual body. Know that Brahman is per se free from the distinctions of the knowable and the knower.

33. That Atman who is everywhere, during all time, everything, who is eternal and unchangeable and who comprehends all, both existence and non-existence, – know me to be that, there is no doubt.

34. There are no Vedas, no worlds, no gods, no sacrifices, no caste and religious order, as also no descent, no order of life, no path of smoke nor that of the solar ray. The highest truth is solely of the essential nature of Brahman.

35. If you, who are one without the distinctions of the pervaded and the pervader, were to have reached the end of your existence, how can you think of the Atman as directly perceivable by the senses and as beyond the range of the senses?

36. Some seek for non-duality, while others seek for duality. Both do not know the truth which is equal in all and which is devoid of both duality and non-duality.

37. How can these describe the truth which is beyond the range of speech and thought, which is devoid of white and other colours and which is devoid of sound and other qualities of the senses?

38. When all this, beginning with the body is false and resembles ethereal space to you, then alone there has arisen the knowledge of Brahman and there will not exist to you the succession of dual perceptions.

39. Even the innate soul appears to me as non-distinct from the Supreme Self, to be of the form of ether, so also to be One. How can there exist the meditator and meditated?
40. Whatever I do, whatever I eat, whatever I sacrifice, whatever I give, – all these are not in the least for my own sake, I am pure, unborn and undecaying.
41. Know the whole of this universe to be formless; know the whole of this universe to be changeless; know the whole of this universe to be purified body; know the whole of this universe to be solely of the nature of Shiva.
42. You are the truth; there is no doubt about it. Or else what do I know other than it? How can you think of the Atman which is perceivable in one's own self as unperceivable.
43. My beloved child, how can Maya which is only a shadow exist as illusory reflection, for chhaya (shadow) does not exist? The whole of this universe is entirely the Truth, is of the form of ether and spotless.
44. I am without beginning, middle and end, I am not bound at any time. I am fully convinced that I am essentially by nature spotless and pure.
45. The whole of this universe beginning with Mahat (the great principle of mind-stuff) is not manifest to me in the least. All is Brahman; and how can there exist to me caste and religious order?
46. I know that everything, by all means, is the one indivisible principle, "I", which is supportless and voidless, and that the group of five substances beginning with ether is void.
47. The Atman is not an eunuch, not a male, not a female; it is not an idea, not a fabrication of the imagination. How can you think at all of such a one who is full of bliss as devoid of bliss?
48. Is not the Atman pure without the practice of the six-limbed Yoga? is it not pure without the destruction of mind? is it not pure without the teaching of a Guru? Our own self is the Supreme Self and of its own accord is awakened into consciousness.
49. There is no body at all that is of the nature of the five elements. Does not then the bodiless Self exist? The Atman alone is that which exists by itself, is all and is the fourth state of the manifesting self, how can it have three other states?
50. Neither am I the bound, nor am I the freed, nor am I separate from Brahman. Neither am I the doer nor am I the enjoyer, being devoid of the distinctions of the pervader and the pervaded.
51. Just as water when placed in water is one water without distinctions, so also both Prakriti, (nature) and Puruska, (soul) appear to me indistinguishable.
52. If it is true that you are neither the freed nor the bound, how can you think of Atman who is formless as endowed with form?

53. I know your supreme nature which is directly visible and is like ether. What is your lower nature is therefore like water in a mirage.

54. There is no Guru, no teaching, no conditioning cause (Upadhi), no action. Know that "I" which exists is bodiless, ethereal and by nature pure.

55. You are pure; you are bodiless. And so your organ of consciousness is not higher than the highest. Do not be ashamed to say "I am the Atman which is the Supreme Truth."

56. Why do you cry, my beloved son? You yourself become the Atman. Drink, my child, the supreme nectar of non-duality (Advaita) that transcends all the sciences.

57. Neither there is knowledge nor ignorance, nor there is knowledge combined with ignorance. He whose knowledge is always of this kind becomes that knowledge alone and not otherwise.

58. Knowledge is not abstract reasoning, nor is it the attainment of hyper-conscious state. It is not space and time, nor the teaching of a Guru. The innate knowledge of the ego is the reality almost like ether, natural and permanent.

59. Neither am I born nor was I dead. Good and evil actions do not exist to me. I am the pure and unqualified Brahman. How can there be freedom from bondage to me?

60. If the all-pervading Lord is firm, full and uninterrupted, I do not see any break at all. How can He be external and internal?

61. The whole world shines undivided and unbroken. Alas, the great illusion of Maya! – the oscillation between duality and non-duality.

62. Always thinking of both the form-possessing and the formless as "not this, not this" and entirely bereft of distinction and non-distinction, Shiva remains by Himself single.

63. Mother, father, relative have you none; wife, son and friend have you none. There exists to you neither likes nor dislikes. Why then is this torment in your mind?

64. Beloved child, to you there is neither day nor night, neither rise nor fall. Why vainly imagine a body in what is devoid of body?

65. Know the unchangeable Atman neither as divided nor as undivided, neither as pain nor as pleasure and neither as the all nor as the not-all.

66. I am not the doer; I am not the enjoyer. No actions done before now pertain to me. There exists to me neither body, nor bodilessness. Can there be anything like not-mine and mine?

67. To me there are not attachment and such other faults, to me there are not sufferings arising from body and such other objects. Know me alone to be the Atman, which is vast and like unto ether.

68. Friend, my soul, what is the use of vain talk? Friend, my soul, all this is mere conjecture. Whatever forms the essence has been told by me to you. You alone are the truth, and are like ether.

69. With whatsoever conception and in whichsoever place the Yogins die, they become dissolved in That Atman in the same way as pot-space in the universal space.

70. Whether in a holy place or in the house of a Chandala, leaving his body, even though the Yogin had lost his consciousness, he attains freedom and enters into the state of Kaivalya (Isolation).

71. Righteousness, wealth, desire of sensual enjoyments, freedom, also the moveable and immoveable objects of the universe headed by man – all these, the Yogins look upon as resembling water in a mirage.

72. My mind is settled. I do not do, and do not enjoy the past and future actions as also those which have begun to fructify in the present life.

78. Staying alone and happy in a deserted house and purified by equal love to all beings, the Avadhuta wanders naked, understanding everything in the Atman itself.

74. Where there is neither the three states of consciousness nor the fourth, there one remains merged solely in the Atman. Where there is neither righteousness nor nonrighteousness, how can there be the bound and the freed?

75. The supreme ascetic does not at all know any mantra bearing the characteristics of Vedic metre; nor does he understand any Tantric means of worship. He is always merged in the spiritual essence equally existent in all and purified by meditation. This is his prattling.

76. Either complete void or voidlessness, either existence or non-existence does not exist. This has been uttered from innate ideas through the knowledge of the Sastras.

*Thus ends the first chapter of the Song of the Ascetic taught by Dattatreya, named "The Teaching of the Knowledge of Atman."*

## CHAPTER II

The Avadhuta Said:

1. A teacher whether he be young, addicted to sensual enjoyment, stupid, a dependent or a householder, none of these would tell against him. In whatsoever impurity placed, does a gem deteriorate in value?
2. Merit of composition is not the only quality to be considered in judging of a Guru; by the good, essence alone is to be grasped. In this world, does not a ferry, formless and devoid of red-painting, carry across to the shore those persons that are desirous of crossing?
3. Which calm person grasps without any exertion and by intuition alone, the internal intelligent Self-composed of the moveable and the immoveable, which is peaceful and which resembles the etherial space?
4. Let him without any exertion, set in motion the one only existence which is the aggregate of all created things. How can that all-pervading, non-dual existence become dual to me?
5. I alone am therefore that supreme and blissful Shiva who is greater than both essence and non-essence, who is free from births and deaths and who is without conditioning distinctions and calm.
6. I am that supreme existence devoid of limbs who is worshipped by the gods. Because I am perfect and full I do not contain divisions into gods and such other beings.
- 7-8. There is no need for doubt as to what I shall do assuming activity by means of ignorance. Just as in water bubbles rise and die, so also Mohat and products of Prakriti do so, becoming elaborated into soft, hard, sweet and pungent substances.
9. Just as in the same water the qualities of pungency, coldness and softness exist in union, in the same way Prakriti and Purusha appear to me inseparable.
10. The Lord of the universe is devoid of all names, is subtler than the subtlest, and supreme, and transcends the mind, intellect and the senses and is spotless.
11. Wherever there is such an innate existence, how can there be "I"? How can there be "you"? And how can there also be these moveable and immoveable objects?
12. Whatever has been stated as resembling etherial space, that itself is the blameless, omniscient, and perfect Intelligent self which is like etherial space.
13. Such a Being has no purpose in earth, not wafted by the wind, not covered with water, but is situated in the midst of light.
14. Etherial space is pervaded by him but he is not pervaded by anything. He exists both inside and outside, undivided and uninterrupted.

15. Being subtle, invisible and unconditioned, what is described by the Yogins as gross forms of mental perception that becomes gradually those forms of support.

16. By means of constant practice when a person becomes supportless, he does not become dissolved, dissolution of it becoming devoid of virtue and vice within its self by its dissolution.

17. For the destruction of the poisonous universe which is calamitous, productive of the swoon of delusion, the nectar of the innate state is the one only infallible remedy.

18. The formless is perceivable mentally; that which is endowed with form is visible to the eye. That which is neither imaginable nor visible is called the intermediate space.

19. The whole universe is of the state of externality; that which is internal is called Prakriti. That which is to be known is inner than the internal like water within the kernel of a coconut.

20. Illusory knowledge relates to what is outside; correct knowledge relates to what is inside. That which is to be known is more to the interior than even the internal like water within the kernel of coconut.

21. Just as the moon who is one is perfectly bright on the full-moon day, so also one shall see by means of him everything as resembling him. The perception of duality is perversion.

22. In this manner a perverted mind does not qualify all. Even a teacher of religion rises to the state of solemnity and is praised by millions of names.

23. He who is awakened to the knowledge of Truth by the grace of a Guru, whether he be a fool or a learned man, he surely becomes detached from the ocean of Samsara.

24. He who is free from love and hatred who is devoted to the good of all beings, who is firm in knowledge and brave shall attain the supreme state or Heaven.

25. Just as when the pot is broken, the pot-space becomes dissolved in the universal space, in the same way when the body is destroyed a Yoga becomes absorbed into the nature of the Supreme Self.

26. This is what has been said of those that are freed from worldly activity – whatever is the state of mind at the time of the dissolution of body that is the goal; but it is not said of those practicing Yoga that whatever is the state of mind at the time of the dissolution of body that is His goal.

27. Whatever is the goal of those devoted to action, one shall mention that by means of the organ of speech. Whatever is the goal of the Yogin, assuredly that is not to be uttered by you anywhere.

28. Knowing this path thus, it was not ordained for the Yogins. To these getting rid of ignorance is by itself the attainment of perfection.

29. In whatsoever place a Yogin may die, whether in a holy place or in the house of a Chandala, he shall not enter the womb again but shall get dissolved in the Supreme Brahman.



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33. He who shall see the essential nature of self which is innate, unborn, unthinkable, even though he lives in the world as much as he likes he shall not be touched by sin.

34. He reaches that supreme Lord who is the eternal Self, who is untainted, peerless, formless and supportless, who is bodiless, without desire, indifferent to pleasure and pain and free from illusion and who is of undiminished power.

32. He reaches that Supreme Lord who is the eternal Self, in whom there are no Vedas, no consecration ceremony, no tonsure, no teacher and taught, no gathering of appliances, and no manifestation of symbols and such other postures.

33. He reaches that Supreme Lord who is the eternal Self, who is neither of the nature of Shiva, nor of Sakti, nor a man, who is neither an embryo, nor the developed or inflected form, nor a word and such other sounds and who is neither the preparatory, nor the proficient, nor the restrained and such other states of the practice of concentration.

34. He reaches that Supreme Lord who is the eternal Self in whose essence this universe of moveable and immovable objects has its birth, sustentation and dissolution, in the same way as bubbles do in the modification of water.

35. He reaches that Supreme Lord who is the eternal Self, before whom neither the restraint of the nostrils nor sight and posture, neither knowledge nor ignorance shine, even the currents of nerves are nothing.

36. He reaches that Lord who is the eternal Self who is devoid of the states of manifoldness, oneness, both, or of being otherwise, the states of atomicity, hugeness, heaviness or nothingness, as also those of the instrument of knowledge, the object of knowledge or the sameness, in all.

37. He reaches that Lord who is the eternal Atman, whether he has perfect concentration or not, whether he has completely gathered in the senses or not, or whether he has quieted his activity or is busily active.

38. He reaches that Supreme Lord who is the eternal Atman who is neither the mind, nor the intellect, who is not the body, the senses, the subtle rudiments, or the five gross elements or the organ of egotism, but is of the nature of etherial space.

39. When both the obligatory and prohibitory injunctions reach the standpoint of the Supreme Self, in the mind of the Yogin which is devoid of the perception of distinction, neither purity nor impurity can ever form the meditation on the non-existence of distinguishing attributes. All acts are either obligatory or prohibitory.

40. How can there be the teaching of a Guru with reference to an object which the mind and speech are incapable of reaching? So, a Guru who is always devoted to Brahman, who has uttered these facts, the Supreme Truth shines equally in all.

*Thus ends the second chapter of the Avadhuta Gita taught by Sri Dattatreya, named "The Teaching of the knowledge of Atman."*

## CHAPTER III

The Avadhuta said:

1. The distinction into the material and the nonmaterial does not at all exist. How can I worship Shiva who is of the nature of etherial space, who is devoid of both attachment and non-attachment, who is spotless, who is devoid of extension, who is devoid of the distinction into the material and then non-material and who is all-pervading and omniformed?
2. He who is devoid of white and such other colours is indeed Shiva. He who is both this created universe and its cause is also the Supreme Shiva. I who am thus free from uncertainty is sufficiently Shiva. How then, my beloved friend, can I worship the Atman within mine own Self?
3. Though entirely devoid of root I keep constantly growing; though completely devoid of smoke I keep constantly rising; though thoroughly devoid of light like a lightless lamp I keep continuously shining; I am that equally pervading essence which is the nectar, of knowledge resembling etherial space.
4. How shall I speak here of unselfish desire? How shall I speak here of unattached attachment? how shall I speak of Him who is devoid of insubstantial substance? I am that equally pervading essence which is the nectar of knowledge resembling etherial space.
5. How can I speak of the all that is of the nature of non-duality? How can I speak of the all that is of the form of duality? How can I speak of the all that is eternal and at the same time non-eternal? I am that all pervading essence which is the nectar of knowledge resembling etherial space.
6. I am neither gross nor subtle; I am not a frequent visitor; I am not the highest and the lowest that is devoid of the beginning, middle and the end; I shall speak the bare truth, I am the Supreme Spirit, that equally pervading essence which is the nectar of knowledge resembling etherial space.
7. All the internal organs of sensation and action which resemble ether are indeed consciousness; all the objects of perception which resemble ether are indeed consciousness; consciousness is indeed the one, pure existence which is neither bound nor free; I am that equally pervading essence which is the nectar of knowledge resembling etherial space.
8. I am not, my child, inconceivable even by the profoundest of intellects; I am not undefinable even as the hardly definable object of definition; I am not indescribable even as immanent nature; I am that equally pervading essence which is the nectar of knowledge resembling etherial space.
9. I am the fire that reduces action to inaction, I am the fire that consumes misery so as to produce painlessness; I am the fire that burns the body so as to engender the state of bodilessness; I am that equally pervading essence which is the nectar of knowledge resembling etherial space.

10. I am the fire that consumes sins to their root; I am the fire that destroys duties so as to be placed beyond duties; I am the fire that breaks down bondage so as to restore freedom; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

11. I am not, my dear child, devoid of concept so as to be inconceivable; I am not, my dear child, without concentration so as to be devoid of mental activity; I am not, my dear child, devoid of intellect so as to be dissolved in peace; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

12. I have no doubt that mine is the condition of delusion where there is no delusion; I have no doubt that mine is the condition of sorrow where there is no misery; I have no doubt that mine is the condition of desire where there are no desires; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

13. At no time have I the creeper of ever-flowing Samsara; at no time have I the joy of unbroken happiness; at no time have I this bondage of ignorance; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

14. There is no change in me caused by the dirt (Rajas) of unending Samsara; there is no change in me caused by the darkness Tamas of unceasing misery; there is no change in me arising from purity (Sattvam) which gives rise to one's own duties; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

15. I am never all action which produces torment and misery; I am never all the mind which is the product of the experience of misery; this organ of egotism never at all existed to me; I am therefore that equally pervading essence which is the nectar of knowledge resembling ethereal space.

16. I am death to mental agitation which restores calmness, and am no indecisive suggestion; I am the end of dream and wakeful states of consciousness and am subject to neither good nor bad; I am the grave of transient and worthless substances and am neither the moveable nor the immoveable; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

17. This self of mine is neither the knowable nor the instrument of knowledge, is neither the logical reason nor the inferable; this self which is beyond the range of speech is neither the internal organ of perception nor intellect. How then can I describe it to you? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

18. I am the supreme reality which is indivisible being devoid of divisions; there are no interior and exterior and yet I am indeed the supreme reality; neither am I previous to birth, nor am I engaged in what is born, nor am I any of the substances; I am that equally pervading essence which is the nectar or knowledge resembling ethereal space.

19. I am solely the principle of "I" which is devoid of attachment and such other limitations; I am solely the principle of "I" which is devoid of godly and such other defects; I am purely the

principle of "I" which is devoid of the miseries of Samsara; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

20. When there are no three states of consciousness how can there be a fourth? When there are no three divisions of time how can there be quarters of space? The internal self is indeed the supreme condition of peace. I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

21. I am incapable of classification into long, short or any other; of classification into broad and narrow; of classification into angular and circular; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

22. At no time have I mother, father, son and such other relations; at no time have I birth, death, as also the internal organ of perception; this supreme reality in me is without distraction and steady; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

23. The Supreme Self who is extremely pure and purified of sins and hence unquestionable and of endless forms; who is smeared only with stainlessness and hence unquestionable and of endless forms, who is in part without being partitioned and hence unquestionable and of endless forms; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

24. How can there be a host of Gods beginning with Brahma? How can there be Swarga and such other worlds of habitation? If the Supreme Reality is of one form only and pure, I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

25. I am indeed pure by being denied of everything until denial is denied, how can I describe me? I am indeed pure as being the last residue beyond which there is no residue, how can I describe me? I am indeed purified of all distinguishing marks so as to be attributeless, how can I describe me? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

26. I always do the supreme act of inaction; I always indulge in the supreme pleasure of being without attachment which leaves no association; I always indulge in being without body in a state of non-body; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

27. The creation of an illusory universe is not my mode; the manufacture of wickedness and fraud is not my mode; the production of truth and falsehood is not my mode; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

28. Though devoid of twilight and such other periods of time, there is no loss to me; though devoid of internal illumination I am neither deaf nor dumb; though thus devoid of doubt, I am not purely thought; I am that equally pervadingnessence which is the nectar of knowledge, resembling ethereal space.

29. The Supreme Self who is Lordless as there is no Lord at all to serve is serene, who is unperturbed as he has lost the organ of mind and hence calm, who is purely knowledge shorn of everything and hence perspicuous – I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

30. How can I describe Him as the dwelling house of a dreary forest; how can I describe Him as the uncertainty of an established fact? He who is thus continuous and equal in all and unagitated, – I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

31. Devoid of life-principle He always shines without life-activity; devoid of the germ of life He always shines seedless; devoid of bondage, He always shines liberated from existence; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

32. He who is devoid of birth always shines; He who is devoid of Samsara always shines; He who is devoid of destruction always shines; I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

33. Yours is only an inference from an impression but not name and form; though you are an indivisible divided whole you are not anything, you impudent soul! why then do you despond? I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

34. Why do you weep, my friend? There is neither old age nor death. Why do you weep, my friend? There is neither death nor misery. Why do you weep, my friend? There is no change of form for you. I am that all pervading essence which is the nectar of knowledge resembling ethereal space.

15. Why do you weep, my friend? You have no natural form. Why do you weep, my friend? You have no deformity. Why do you weep, my friend? you have no age. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

36. Why do you weep, my friend? You have no health. Why do you weep my friend? You have no mental vigor. Why do we weep my friend? You have not the senses. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

37. Why do you weep, my friend? You have no desire. Why do you weep, my friend? You have no allurements. Why do you weep, my friend? You have no infatuation. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

38. Why do you desire affluence? Wealth is not yours. Why do you desire affluence? You have no wife. Why do desire affluence? You have nothing to call yours. I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

39. Birth in this universe produced by Prakriti has nothing to do either with you or with me. This shameless soul only appears distinct. Absence of distinction arising from non-duality of existence is neither for you nor for me; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

40. You have not even a shred of the nature of non-attachment; you have not even a shred of the nature of attachment; you have not a shred of the nature of desire; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

41. Neither does there exist in your mind the meditator, nor is there for you the hyperconscious state; neither does there exist in your mind meditation nor have you an external region; neither does there exist in your mind the meditated, nor are there substance and time; I am the equally pervading essence which is the nectar of knowledge resembling ethereal space.

42. Whatever is essential has been mentioned by me to you. There is neither you nor anything for me nor for the great, neither teacher nor disciple. The Supreme Reality is innate and of the nature independence. I am that equally pervading essence which is the nectar of knowledge resembling ethereal space.

43. How can the Supreme Reality be here of the nature of bliss? How cannot the Supreme Reality be thus of the nature of bliss? How can the Supreme Reality be here of the nature of knowledge and experience, if I only exist as the one supreme, in the form of ethereal space?

44. Know consciousness to be the one thing devoid of fire and air; know the consciousness to be the one thing devoid of earth and water; know consciousness to be the one thing devoid of entrance and exit; know consciousness to be the one thing wide-spread like ether.

45. I am neither of the nature of void nor of the nature of ineliminable existence, neither of the nature, of purity nor of that of the purified. I am not both form and non-form but am the Supreme Reality which is something having the only form of essential nature.

46. Forsake, forsake forever, Samsara, and forsake by all means renunciation also; for the pure, immortal, innate and unchangeable Self is poison to both renunciation and attachment.

*Thus ends the third chapter of the Avadhuta Gita taught by Sri Dattatreya named the Teaching of the Knowledge of Atman.*

## CHAPTER IV

1. Neither is there invocation of the Deity, nor send-off; how can there be meditation and the muttering of Mantras? How can there be leaves and flowers, an even seat and the worship of Shiva?
2. I am not merely freed from bondages and obstructions; I am not merely the pure stainless, and the free; I am not barely devoid of union with the supreme and disunion; I am That Freed who resembles etherial space,
3. All these become true and all these become false – such a doubt has never risen in me; I am essentially blissful and whole.
4. Neither am I with blemish nor without it; neither am I the interspace nor the unintercepted, nor do I appear as the variously divided within; I am essentially blissful and whole.
5. Neither the illumination of ignorance has happened to me nor the essential nature of knowledge has arisen to me. How can I speak of unknowable knowledge? I am essentially blissful and whole.
6. Neither am I endowed with virtue nor possessed of sin; neither am I the bound nor am I the freed; neither congruity nor incongruity appertains to me. I am essentially blissful and whole.
7. The distinctions of higher and lower never attach to me nor does the state of neutrality. How can I speak of good and evil? I am essentially blissful and whole.
8. Neither am I the pervader nor the pervaded; neither am I the temple of the supreme spirit nor am, the non-container of the same. How can I speak of the voidless and the void? I am essentially blissful and whole.
9. Neither am I the worshipper, nor of the nature of the worshipped; to me there is neither a teaching nor action. How can I speak of the essence of consciousness? I am essentially blissful and whole.
10. I am not the cogniser and in no respect the cognised; neither am I the cause nor is there anything to be done for me. How can I speak of the unthinkable and thinkable? I am essentially blissful and whole.
11. Neither am I the differentiating attribute nor am I the differentiated; neither am I the knower nor the knowable. How can I speak, my dear child, of exit and entrance? I am essentially blissful and whole.
12. To me there is neither the body nor the bodilessness, nor organs of intellection and perception, nor senses. How can I speak of attraction and repulsion? I am essentially blissful and whole.



13. It is merely figurative, from high, nothing is divided; it is merely figurative, nothing is concealed. How can I describe that which is equal and unequal in all? I am essentially blissful and whole.
14. Whether I be one who has subdued the senses or one who has not subdued the senses; neither internal self-control nor external obligation attaches to me. How can I speak, my dear friend, of success and failure? I am essentially blissful and whole.
15. The unembodied and embodied states never existed to me; a beginning, end and middle never existed to me. How can I speak of strength and weakness? I am essentially blissful and whole.
16. Neither death nor immortality, neither poison nor non-poison can ever exist to me, my dear child. How can I speak of the unpurified and purified? I am essentially blissful and whole.
17. Dream, wakefulness and the Yogic posture of sleep do not exist to me; neither night nor day ever exists to me. How can I speak of the fourth state and what is not the fourth state of consciousness? I am essentially blissful and whole.
18. Know me to be free from both all and not-all; illusion and non-illusion never exist to me. How can I speak of the morning and evening devotions and other acts? I am essentially blissful and whole.
19. Know me to be absorbed in the all-pervading consciousness, know me to be free from object of contemplation and objectless meditation. How can I speak of union with the supreme and separation? I am essentially blissful and whole.
20. I am not a fool; I am not a pandit; neither silence nor the want of it ever exists to me. How can I speak of abstract reasoning and logical inference? I am essentially blissful and whole.
22. Neither do I set nor rise at any time; neither here is radiance nor darkness to me. How can I speak of morning and evening acts of devotion and such others? I am essentially blissful and whole.
21. Father, mother, descent, race, have I none; birth, death and such other states never exist to me. How can I speak of attachment and non-attachment? I am essentially blissful and whole.
23. Know me undoubtedly to be unagitated, know me undoubtedly to be uninterrupted; know me undoubtedly to be immaculate. I am essentially blissful and whole.
24. My dear child, the bold forsake all meditations, abandon all auspicious and inauspicious rites: they always drink the nectar of renunciation; I am essentially blissful and whole.
25. Wherever one does not receive knowledge, there metrical qualifications do not all exist. The great ascetic who is merged in the all-pervading essence and who is purified by meditation prattles about the supreme tattva.

*This ends the fourth chapter of the Song of the Ascetic, a discourse between Dattatreya and Kartikeya, entitled the elucidation of the nature of Self in the teaching of knowledge.*

## CHAPTER V

1. The utterance by means of Om of what resembles void, is no discernment of what is higher and lower. How can the rejection of both serious thought and whim lead to the pronunciation of the nasal syllable?
2. By means of "That thou art" and such other Vedic texts, whatever is realised by you within yourself That thou art. You are the same in all, free from accidental disguise. Why then do you grieve? You are spiritually the same in all.
3. Devoid of the differences of below and above you are alike in all; devoid of the distinctions of without and within you are alike in all. If without individuality you are identical with all, why do you grieve? You are spiritually the same in all.
4. You have no discrimination of rules and precepts, no discernment of cause and effect. Without wants and their collocation you are alike in all. Why then, do you grieve? You are spiritually the same in all.
5. Intelligence and illumination cannot be the superconscious state; distinction of one's own place and another's cannot be the superconscious state; discrimination of day and the close of day cannot be the superconscious state. So thinking, why do you grieve? You are spiritually the same in all.
6. There is no pot-space, there is no pot; there is no jiva-body, there is no jiva; there is no distinction of cause and effect. Knowing this why do you grieve? You are spiritually the same in all.
7. In this world everything is an uninterrupted subject of freedom; there is no distinction of short and long, there is no division into circular and angular. Why then do you grieve? You are spiritually the same in all.
8. Here you are devoid of voidness and voidlessness; here you are free from purity and impurity; here you are unpossessed of the distinctions of all and not-all. Knowing this why do you grieve? You are spiritually the same in all.
9. You have no perception of duality and non-duality, no intention of uniting the external and the internal. You are, therefore, equal in all, devoid of foe or friend. Why do you grieve? You are spiritually the same in all.
10. Disciple or no disciple, you have no sameness of form with any; no distinctions into the moveable and immoveable to you, therefore, everything is the subject of freedom. Why do you grieve? You are spiritually the same in all.
11. You are indeed devoid of form and formlessness; you are without division and variety; you are indeed free from manifestation and evolution. Knowing this why do you grieve? You are spiritually the same in all.

12. I am bound by the rope of quality and non-quality. How then can I be subject to the acts of death and life? I am pure and spotless. Thinking thus why do you grieve? You are spiritually same in all.

13. Here you are devoid of existence and non-existence; here you are free from desire and absence of desire; here you are indeed the highest state of consciousness identical with freedom. Why then do you grieve? You are spiritually the same in all.

14. Here you are the Truth, the undivided Truth; here you are free from agreeable and disagreeable attachment. If you are identical with everything devoid of all forms, why do you grieve? You are spiritually the same in all.

15. Like the train of homeless, cottaged ascetics, you are the supremely free from non-attachment and attachment; the supreme, devoid of know ledge and discrimination. Why then do you grieve? Spiritually, you are the same in all.

16. The immutable and the mutable are unreal; the indefinable and the definable are unreal; if you think that the Atman alone is real, why do you grieve? Spiritually, you are the same in all.

17. Here the highest of all is jiva, here all is unintercepted jiva; here the motionless jiva is the one and only thing. With this knowledge why do you grieve? Spiritually, you are the same in all.

18. Non-discrimination and discrimination is not knowledge; determination and doubt are not knowledge. If flowing knowledge is the one and only existence, why do you grieve? You are spiritually the same in all.

19. There is no subject of freedom, no subject of bondage, no subject of merit, no subject of demerit, no subject of perfection, no subject of want; why then do you grieve? Spiritually, you are the same in all.

20. If you are the same without colour or discolour, if you are the same without cause or effect, if you are the same without difference and non-difference, why do you grieve? Spiritually, you are the same in all.

21. If everything here is fully pervaded without break, if everything here is filled in by the motionless Self alone, if everything here is huddled without the distinctions of man &c, why should you grieve? Spiritually, you are the same in all.

22. You are beyond all and pervading all without interruption; you are without the stain of attachment uniformly pervading all, you are all existing without day and night. Why then do you grieve? Spiritually, you are the same in all.

23. There is no concern with bondage and freedom; there is no association with union and separation, there is no return to abstract meditation and logical reasoning. Why do you grieve? You are spiritually the same in all.

24. The idea of time and not-time is entirely given up here; even an atom of fire is rejected. The only thing not rejected is the simple truth; why then do you grieve? Spiritually, you are the same in all.

25. You are without body and bodiless states here; you are the supreme existence free from dream and deep sleep, you are the highest without name and suffix; why then do you grieve? Spiritually, you are the same in all.

26. Evenly expanded and pure like space, equally existent in all without being connoted by anything, always the same, devoid of essential and non-essential changes, why do you grieve? Spiritually you are the same in all.

27. Highly indifferent to righteousness and unrighteousness, highly indifferent to substance and non-substance as also to desire and non-desire, why do you grieve? You are spiritually the same in all.

28. All the same without pleasure and pain, supremely existing, devoid of sorrow and the absence of sorrow as the highest truth, rid of the distinctions of teacher and pupil, why do you grieve? Spiritually, you are the same in all.

29. Verily you are not the sprouting essence or nonessence; you are not the fickle, the harmonious and un-harmonious; you are devoid of discrimination and nondiscrimination; why then do you grieve? Spiritually, you are the same in all.

30. You are the concentrated essence of all essences here, and are said to be distinct from the notion of "myself"; active perception of objects by means of the organs of sense is also unreal. Why do you grieve? Spiritually, you are the same in all.

31. Whomsoever the Srutis describe in various ways, from whomsoever spring ether and all this, whoever resembles water in a mirage, if you are that one who equally pervades all without break, why do you grieve? Spiritually, are the same in all.

32. Wheresoever one does not realise knowledge, in all those there is indeed no metrical quality. The supreme Avadhuta, merged in all pervading essence, purified by meditation prattles the truth.

*Thus ends the fifth chapter of the Song of the Ascetic in a discourse between Dattatrya and Kartikeya entitled the teaching of the perception of sameness in all in the elucidation of the nature of self.*

## CHAPTER VI

Dattatreya said:

What the Srutis teach in various ways as "we," ether and such other objects, – all this is like water in a mirage. If there exists one Shiva who is eternally existing in all, where then is the compared and the comparison?

2. Beyond and without, non-divisibility and divisibility, beyond and without, activity and changeability, if their”
3. Mind alone is all-penetrating and uninterrupted and is beyond everything devoid of non-extension and extension; mind alone is the eternal and equally existing Shiva in all. How can there be the instrument of mind, and how can there be the instrument of speech?
4. Who contradicts the distinctions of day and night, who keeps off the distinctions of the risen and not-risen, if such an eternal and all existing Shiva alone exists, how can there be the shining of sun and moon?
5. Rid of the distinctions of desire and non-desire, and devoid of the distinctions of action and inaction, if there exists the one Shiva undivided and all embracing, how can there be distinct perceptions of the external and the internal?
6. If the ultimate is devoid of the distinctions of essence and non-essence, if it is devoid of voidness and non-voidness, it is the unintercepted and all-comprehending Shiva and the one that exists in all, how can there be a first and how can there be a last?
7. If distinction and non-distinction are set aside, if teacher and knowledge are cast off and if there is the one, eternal, all existing Shiva, how can there be a third state of consciousness, and how can there be a fourth state?”
8. If neither the spoken nor the unspoken is the truth, if neither the known nor the unknown is the truth and if there is the one, eternal all-existing Shiva, how can there be the objects of the senses, the senses, the intellect and the mind?
9. If ether and air are not real, if earth and fire are not real and if the one, eternal Shiva exists in everything, how can there be cloud and how can there be rain?
10. If the fiction of a world is thrown-away, if the fiction of Gods is also set aside, and if the one eternal Shiva exists everywhere, how can there be the discrimination of good and evil?
11. If death and immortality are thrown away, if the organs of perception and sensation as also the non-organs are given up and if the one eternal Shiva is everywhere, how can we speak of coming and going?

12. If there are no distinction of Prakriti and Purusha, if there are no distinctions of cause and effect and if the one eternal Shiva exists everywhere, how can we speak of person and nonperson?

13. Neither there is the third kind of misery pertaining to the bhutas nor is there the second kind pertaining to the soul. If the one eternal Shiva exists everywhere, how can there be old age, youth and childhood?"

14. If He is supreme devoid, of religious and social orders of life, if He is supreme without the distinctions of cause and agent of action, if the One, eternal Shiva exists everywhere, how can there be the ideas of non-lost and lost?

15. If that which is perceived and that which is not perceived are both false, if the born and the unborn are both false, if the One eternal Shiva exists everywhere, how can there be the imperishable and perishable?

16. If there is the disappearance of the distinction of male and not-male, if there is the disappearance of female and not-female, if the one, eternal Shiva exists everywhere, how can there be the feeling of wonder and no-wonder?

17. If the supreme is free from delusion and misery if the supreme is free from doubt and grief, if the One eternal, Shiva exists everywhere, how can there be "I" and "mine."

18. If there is indeed the destruction of moral action and non-moral action, if there is the destruction of bondage and non-bondage, how can there be the feeling of pain and non-pain?

19. If there are no distinctions of the sacrificer and the sacrifice, if there are no distinctions of the sacrificial fire and oblation, if the one, eternal Shiva is what exists everywhere, how can there be fruition of work?

20. If there is absolute freedom from grief and grieflessness, if there is freedom from pride and want of pride, if the one eternal Shiva is what exists everywhere, how can there be the idea of attachment and non-attachment?

21. If there are no changes of illusion and non-illusion, if there is no affection through desire and, non-desire, if the one, eternal, Shiva is what exists everywhere, how can there be the notions of non-discrimination and discrimination?

22. There never exists "you" and "I"; the discrimination of race, and family is all untrue. I alone am the Shiva who is the highest truth. It such is the case to whom and how shall I proffer salutation?

23. The discrimination of teacher and taught is gone forever; the discrimination of teaching is also gone. I alone am the Shiva who is the highest truth. How and to whom shall I proffer my salutations?

24. There is no concocted distinction of body, there is no concocted differentiation of the world. If I alone am the Shiva who is the highest truth, how and to whom should I proffer my salutations?

25. Being endowed with passion or being devoid of it does never exist for me; I am neither spotless nor changeless; I alone am the Shiva who is the highest truth; how and to whom shall I proffer my salutations?"

26. The changes of embodied and disembodied states do not exist for me; falsehood and truth do not exist for me; I alone am the Shiva who is the highest truth; how and to whom shall I proffer my salutations?

27. Wherever one perceives that nothing, nothing indeed ever exists, there the restrictions of metre do not exist. The supreme Avadhuta merged in the universal essence, and purified by thought utters the truth.

*Thus ends the sixth chapter in the discourse between Dattatreya and Kartikeya entitled the definition of moksha.*



## CHAPTER VII

1. While in the street, the Avadhuta moves covered only with a patched-up garment made of ragged pieces, with conduct unqualified with the considerations of merit and demerit; and the Avadhuta ever merged in the pure, spotless and universal essence of everything lives naked in a secluded house.
2. He is possessed of an aim devoid of purpose and non-purposiveness; his skill for doing things, is not characterised by propriety and impropriety. He is the truth in itself, spotless and pure. How can such an Avadhuta have settled or unsettled doctrine about the Supreme?"
3. He is free from bondage by the rope of desire, and with devotion, devoid of holiness and purity of conduct. Thus, those that have realised the pure and spotless truth exist devoid of all attributes.
4. How can there be the discrimination of embodied and disembodied states? How can there be the discernment of attachment and non-attachment, while he himself is the supreme reality in its innate nature, which is pure and unruffled and is of the form of ethereal space?
5. In such a state how can there be perception of the real existence, how can there be form and formlessness? Where there is the Supreme Self in the form of ethereal space, how can there be perception of objects?
6. He is the Supreme Self in the form of ethereal space; he is the Supreme Self which is pure and spotless. How can there be distinction and non-distinction, or distinction from the changes of bondage and freedom?
7. When everything is solely filled with indivisible truth, how can there be the pride of union and separation. While everything is thus one undivided Supreme, how can there be the distinctions of essence and non-essence.
8. Everything is the pure and spotless reality which is perfect and all-pervading like ethereal space. With such an existence how can there be attachment and non-attachment, and how can there be truth with or without a field for manifestation?"
9. He is a Yogin devoid of union and separation; he is an enjoyer without enjoyment and non-enjoyment. Thus, he moves slowly with his mind absorbed in innate and natural bliss.
10. How can he who is always staid in consciousness and mindlessness, be freed from duality and non-duality? How can he who is a Yogin, pure, spotless and untouched by rajās, be in the enjoyment of the all-pervading essence?
11. He whose only disappointment is being without disappointment and whose only attachment is being without attachment and non-attachment – how can such a person who is the universal reality in the form of ethereal space be here both essence and non-essence?

12. He is always absorbed in meditation devoid of material things and is entirely free from the limitations of material substances. While being so, how can there be life and death and how can there be meditation and nonmeditation in organs of consciousness?

13. Everything in this universe is magic, like water, in a mirage. But Shiva who is of the nature of undivided consciousness, alone exists.

14. From religious karmas up to the attachment to freedom we have desire for none. How can the wise fabricate through attachment and non-attachment?

15. Wherever one perceives that nothing, nothing indeed exists, there the restrictions of metre do not exist. The supreme Avadhuta merged in the universal essence and purified by thought prattles the truth.

*Thus ends the seventh chapter in the discourse between Dattatreya and Kartikeya, entitled the knowledge of the Self.*