



AVADHŪTA GĪTĀ  
*The SONG of the AVADHŪTA*

SARVAMANGALA FOUNDATION & DSYM

*Translation by Āchārya Vidyābhāskar*

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SARVAMANGALA

आत्मसंवित्ति-उपदेश

Ātma-Saṁvitty-Upadeśa

*The* TEACHING *of* SELF-REALISATION

Translation inspired by  
Parampujya Sri Punitachari Ji Maharaj “Bapushri”



### LORD DATTĀTREYA IN MEDITATIVE POSTURE

Dattātreya is considered the joint incarnation of Brahmā, Viṣṇu and Maheśvara.

*Indonesian Brass Sculpture from Bali @ Lotus Sculpture*

## आत्मसंवित्ति-उपदेश

Ātma-Samvitty-Upadeśa

*The* **TEACHING of SELF-REALISATION**

### About the Translator

Acharya Vidyabhaskar was born in 1984 to a Swiss Hindu family practising in the Śrīvidyā lineage of Paramahansa Śrī Swami Omkarananda Saraswati. He received initiation into Śrīvidyā from Śrī Kamakoti Sastry of the Kancheepuram-based lineage of Śrī Guhānandanātha. From the age of 12-17, he enjoyed a traditional Sanskrit education, studying Pāṇinian Sanskrit grammar, the Bhagavad-Gītā, the Upaniṣads, the Brahma-Sūtras and logic at the traditional Śrī Kailas Ashram Brahmavidyā Pīṭha in Rishikesh, where he studied together with fellow senior student Acharya Siddhartha Krishna. Today he studies and teaches nondual meditation and Sanskrit in Switzerland and the United Kingdom. In his personal practice, he is a devoted practitioner of Śrīvidyā, the Kashmiri-Tibetan meditative system of Atiyoga as well as Yoga in the tradition of Śrī Swami Sivananda Saraswati.

## **Preface by Parampujya Sri Punitachari Ji Maharaj “Bapushri”**

“Bhagavān Dattātreyā is the supreme Avadhūta, the one who is free of all limitations. In every era and time, his teaching touches the heart and gives spiritual seekers the experience of that which is Sahaja, natural. Our Sahajāvsthā, our natural state, is like the sky. It is present everywhere at all times as pure Cīta, pure Awareness. Thoughts and feelings come and go like clouds, but the space of Awareness is always the same. To realise it, look into your heart and relax completely into the Sahaja state. I pray that all readers of this sacred text may experience their own peaceful nature.”

- Parampujya Sri Punitachari Ji Maharaj, Girnar Sadhana  
Ashram, August 2019



SRI PUNITACHARI JI MAHARAJ "BAPUSHRI"



## **Foreword by Sri Chandrakant Ji Shukla, Chairman, Datta Sahaja Yoga Mission, United Kingdom**

The Avadhūta Gita opens the inner eye of one's own real form. This text is remarkable and contains the essence of supreme consciousness yet it is so simple and effortless. One's true state, which has been described by Shree Tulsidasa - 'Santau samadhi bhali', 'A yogi in an ever-conscious state', the state of samadhi throughout each moment of life, is the highest goal of a human: to be able to attain the state of 'sahaj avastha', a restful yet natural state of being. The way you are, is how you remain without changing yourself whilst simultaneously realising that you are the truth and supreme consciousness.

The Avadhūta Gita has been written from the spoken word of Dattatreya. Iswaar Datta Jnana - is known as Avadhuta Gita - Lord Dattatreya's knowledge.

This text gives you the ability to overcome the turbulent ocean of life. Just by remembering Him, He becomes present. That is why He is known as 'Smruta Gami Kali Taar Krupa', the one who helps us ride across the tumultuous waves of Samsara through his infinite compassion.

In this present time the human race is facing various obstacles and difficulties physically and mentally while trying to seek happiness. The advance in research and technology has made the world closer, more comfortable, and people are able to attain all forms of pleasure

for the 5 senses. However, we find ourselves more stressed, while facing anxiety, various diseases, pollution and destruction of the environment.

In this day and age, to overcome these states of delusion which cause unhappiness and various ailments, I feel my Guru Maharashi Punitachari Ji has shown a path called 'Sahaja Marga', the Natural/Effortless Path. This path was shown to him by Lord Dattatreya on 15th November 1975 for the benefit of all beings - through a boon given to him as a Maha Mantra 'Hari Om Tatsat Jai Guru Datta'. By chanting for 5-7 mins and meditating for 15-20 minutes one can attain peace and happiness within themselves. This Mantra is being spread by Datta Sahaj Yoga Mission (DSYM) to attain the Sahaj Avasta - the natural state through regular practice.

Shree Vidyabhaskarji is a natural, gentle yogi who was born in Switzerland and grew up under Shree Paramhansa Omkarananda. Even before reaching his teens - he learnt the scriptures in Kailash Ashram in India for many years and through his blessings and initiative the Avadhuta Gita lectures were presented to the public 9-16th April 2016 in Croydon organised by DSYM. His gentle and compassionate presence accompanied by his scriptural knowledge sprouts into existence through reading this book.

In the end, the Avadhuta Gita has the ability to transform one's life and shows you the methods and principles to live by. I would like to give my sincerest thanks to Vidyabhaskarji and Omkarananda Ashram. My hope is that through this text, a new direction, thought

and total peace and happiness can be attained.

For further understanding about these deep topics, if you would like a DVD please get in touch.

- Sri Chandrakant Shukla, Chairman, Datta Sahaj Yoga Mission (DSYM)



SRI CHANDRAKANT JI SHUKLA

## Introduction

Like all good things, this translation of the Avadhūta Gītā came about quite coincidentally. In the autumn of 2015, Datta Sahaja Yoga Mission Chairman Sri Chandrakantji Shukla and two dozen meditation practitioners from the United Kingdom visited Switzerland for a retreat. During lunch at the canteen, I casually asked him if he knew the Avadhūta Gītā. Pleased that I knew the sacred text as well, Chandrakantji then spontaneously asked me to give a short talk on it during the group’s evening session at the Seminarhaus Mangalam in Büsingen near the Rhine Falls. At the end of the talk, he suggested that we hold a Saptāha – a whole week of teachings – to share this marvelous text with a wider audience in London.

This is how, in April of 2016, I arrived in London during the Spring Navarātri, the nine days dedicated to the Divine Mother: the Energy of Consciousness (Citi-Śakti). This was a very auspicious coincidence. Chandrakantji’s revered Guru Parampujya Sri Punitachari Ji “Bapushri” had received the fruit of his spiritual practice, a glorious vision of Dattātreyā, as a result of practising a sacred Mantra of the Divine Mother for twelve long years. Moreover, my own spirituality has been guided by a life-long veneration of the Divine Mother rooted in the lineage of Śrīvidyā introduced to my parents and family by Parampujya Paramahansa Sri Swami Omkarananda Saraswati.

The planned Saptāha (“Seven Days”) turned out to be a Navāha (“Nine Days”), nine days of daily talks on the Avadhūta Gītā. This

was, I admit, quite a challenge. How does one present a text that is all about non-presenting, non-speaking, transcending notions of speech and thought? It was a challenge for the speaker and the listeners. Some surely felt a little bored, some definitely felt a little inspired, while some went a little beyond boredom and inspiration to rest in the vast unspeakable space Dattātreya guides us towards in the course of his teaching.

The same challenge is before you now – you, the reader. How does one understand a text that is about transcending understanding, transcending limited notions of self and other, going beyond concepts and ideas of reality? The long answer is: by imbibing the deeper meaning of the text and putting it into practice in the immediacy of your own meditative awareness, the depths of your own mind and heart. Nowhere but in yourself can you find your true nature. How would you ever find it outside yourself?

Those who are acquainted with *Zen* koans will appreciate the cryptic, often seemingly contradictory teachings of the Avadhūta Gītā. Take, for example, the ninth verse of chapter one:

“The mind is truly of the nature of space.  
The mind truly has its face everywhere.  
The mind is the past.  
The mind is all.  
Yet in reality there is no mind.” (9.1)

If at all one can claim a purpose or intent for this text, it is to loosen any conceptual notions of oneself and others and to gently unveil the insight into the ultimate reality:

“The ultimate is free from delusion and depression,  
the ultimate is free from doubt and grief –  
as the one uninterrupted reality is completely at peace,  
how could there be an ‘I’ and a ‘mine’?” (6.17)

The Avadhūta Gītā is envisioned as a teaching given by Dattātreya to Kārttikeya, albeit not as a dialogue. It is arranged over eight chapters, each with a decreasing number of verses. While the first chapter has 75 verses, the eighth chapter has only 10. There is a clear intent: to go from complexity to simplicity. Without any clear structure, Dattātreya approaches the ultimate Reality from ever new angles – producing spontaneous songs and simple poetry from his own immediate experience of Reality and encouraging the listener to instantly realise it, too:

“Realise all the senses to be like space.  
Realise all phenomena to be like space.  
Realise the simple pure which has never been bound or  
liberated –  
I am the nectar of Awareness, of one taste, like the sky.” (3.7)

He says that it is not difficult to know the innermost Reality:

“O child, I am not hidden in knowledge difficult to know.  
O child, I am not hidden in descriptions difficult to describe.  
O child, I am not hidden in approximations –  
I am the nectar of Awareness, of one taste, like the sky.” (3.8)

His teaching is about overcoming suffering and transcending guilt, any sense of limitation that keeps us enmeshed in limited notions and perceptions of ourselves:

“I never have any instruction which  
may be the cause of guilt or suffering.  
Mine is never a mind which is connected with guilt or  
suffering.  
As no sense of ‘I’ is ever mine –  
I am the nectar of Awareness, of one taste, like the sky.” (3.15)

Is the Avadhūta Gītā a meditation manual? Yes and no. One must go beyond meditation, beyond the conceptual notion that only a meditative state makes the experience of Awareness possible:

“In your heart there is no meditator and no Samādhi,  
in your heart there is no meditation and no outside space,  
in your heart there is nothing to meditate upon, no substance,  
no time –  
You are the nectar of Awareness, of one taste, like the sky.”  
(3.41)



How can the teaching of the Dattātreyā be summed up in a systematic way?

The teaching is based on the age-old realisation that all perceptions, feelings, sensations, thoughts, actions and experienced events – the entirety of possible experiences – are arising within the space of one’s own consciousness/mind/awareness. The crux of this realisation is that there is never a way to be removed from the reality that it is only through one’s own consciousness that all experiences of the world and of ourselves take place. One can never exit one’s consciousness to check if a statement about reality is true or untrue – and this will remain the case from every moment to the next. Therefore it is only within one’s own consciousness, within one’s own awareness, that reality can be discovered.

While for some thinkers, this is merely an intellectual exercise, this insight can be meditatively deepened and realised to the point where a person can begin to sense that even their own ‘I’, their own self-concepts and self-memories, their own experience of embodiment in a physical body, and the experiences of day-to-day activities are all arising as appearances within the untraceable space of their own consciousness/mind.

This is the crux of the teaching.

One can doubt the truth of the content of some specific experience, – for example, if one saw some fantastic apparition it might simply be a hallucination – but the experiencing itself, as a stream of

consciousness occurring, can never be doubted. The stream of the experiencing awareness is immediately available and knowable. Thus, not the contents of experiences matter to the meditator – rather the space of experiencing itself is what matters.

Deepening this insight means to eventually see that not only is consciousness or awareness an experienced reality – rather, it is the only experienced reality. In fact, all experiences of external and internal realities are arising within it. With a limited understanding, one might then begin to see one's own consciousness/mind as a cage from which to escape: an impossible endeavour. Instead of seeing it as a cage, the meditative practitioner begins to see it as the boundless stage upon which all of the displays of reality occur. Going even deeper, he or she begins to see their own awareness like a clear mirror within which simply any external and internal appearances can arise, without the mirror ever being stained or touched by what arises in it.

As the process of insight goes deeper, one can begin to see the immediacy of one's own consciousness as an ocean with all external and internal realities arising and ceasing like shimmering reflections upon its waves. This is the immediate reality of one's own awareness, accessible to anyone who looks deeply within.

Full-heartedly accepting this means to rest completely, to simply let everything be as it is. This is ultimate presence, ultimate being, complete being. This ultimate immediacy is not a cage but an immense vastness and fluidity. One can begin to rest in it completely, to rest within simply experiencing this unending stream of awareness

as the only reality truly available. One can do so without creating any artificial dichotomies of ‘true’ and ‘untrue’, ‘objective’ and ‘subjective’, ‘that’ and ‘me’, ‘contents’ and ‘information’. All these dichotomies or categories of duality are gently dissolved.

Even if gods or wonderful apparitions were to appear, the meditator is still keenly aware that they are appearing within the space of awareness – and therefore it is the space of awareness that needs to be known, not merely the gods or apparitions. They will then begin to understand that ultimate reality is the groundless ground, the practitioner’s own consciousness right here, within which each and every experience is occurring.

Once the meditative practitioner has clearly and fully established that all appearances and experiences are happening within consciousness or awareness, the practice of meditation can proceed by directly looking into one’s own awareness with the question: What is awareness? What is its nature? Instead of looking at appearances and contents appearing in it, one can now look at consciousness itself.

By putting question after question to consciousness, looking for its colour, its substance, its location, its qualities – all the while not clinging to any specific appearance, concept or idea – the meditative practitioner reaches the clear, vivid insight that nothing about consciousness can be found or determined. Consciousness simply cannot be established and never will be.

Not finding even an iota of consciousness is not a failure, however, it is the supreme success. Not finding anything does not mean losing something, because the practitioner also does not hold on to nothingness as its nature. In not finding even an iota of consciousness anywhere, the meditative practitioner has glimpsed a glimpse of luminous reality: Consciousness is not a thing. It is pure, clear, vivid Knowing. To sustain and rest in this insight for longer and longer periods, with compassion and concern for the benefit of all beings, is the path of the Avadhūta.

- Āchārya Vidyābhāskar



ĀCHĀRYA VIDYĀBHĀSKAR

## Chapter One

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।

महद्भयपरित्राणाद्विप्राणामुपजायते ॥ १ ॥

Īśvarānugrahād eva puṁsām advaita-vāsanā  
mahad-bhaya-paritrāṇād viprāṇām upajāyate

By the grace of Īśvara alone  
there arises in wise people  
an inclination towards nonduality,  
releasing them from great fear.

येनेदं पूरितं सर्वमात्मनैवात्मनात्मनि ।

निराकारं कथं वन्दे ह्यभिन्नं शिवमव्ययम् ॥ २ ॥

yenedaṁ pūritaṁ sarvam ātmanaivātmanātmani  
nirākāraṁ kathaṁ vande hy abhinnaṁ śivam avyayam

How shall I salute the unchanging, the peaceful, the undivided,  
without form, who fills all this as the ātman ,  
through the ātman and within the ātman?

पञ्चभूतात्मकं विश्वं मरीचिजलसन्निभम् ।

कस्याप्यहो नमस्कुर्यामहमेको निरञ्जनः ॥ ३ ॥

pañcabhūtātmakam viśvaṁ marīci-jala-sannibham  
kasyāpy aho namaskuryām aham eko nirañjanaḥ

The universe, consisting of the five elements,  
is like the water in a mirage.

To whom shall I give salutation,  
I who am one and untainted?

आत्मैव केवलं सर्वं भेदाभेदो न विद्यते ।

अस्ति नास्ति कथं ब्रूयां विस्मयः प्रतिभाति मे ॥ ४ ॥

ātmaiva kevalam sarvaṁ bhedābhedo na vidyate  
asti nāsti katham brūyām vismayaḥ pratibhāti me

Everything is only the ātman.  
Difference and non-difference cannot be found.  
How should I speak about the truth by saying,  
'It exists, or it does not exist'?

It seems amazing to me!

वेदान्तसारसर्वस्वं ज्ञानं विज्ञानमेव च ।

अहमात्मा निराकारः सर्वव्यापी स्वभावतः ॥ ५ ॥

vedānta-sāra-sarvasvaṁ jñānaṁ vijñānam eva ca  
aham ātmā nirākāraḥ sarvavyāpī svabhāvataḥ

The entire essence of all the Upaniṣads  
is this Knowledge, this Awareness:

'By nature I am the ātman  
without form, all-pervading.'

यो वै सर्वात्मको देवो निष्कलो गगनोपमः ।

स्वभावनर्मलः शुद्धः स एवायं न संशयः ॥ ६ ॥

yo vai sarvātmako devo niṣkalo gaganopamaḥ  
svabhāvanirmalaḥ śuddhaḥ sa evāyaṁ na saṁśayaḥ

He who is the luminous one,  
the ātman of all,  
without parts, like the sky, naturally pure, pristine:  
he alone am I.

There is no doubt.

अहमेवाव्ययोऽनन्तः शुद्धविज्ञानविग्रहः ।

सुखं दुःखं न जानामि कथं कस्यापि वर्तते ॥ ७ ॥

aham evāvyaayo'nantaḥ śuddha-vijñāna-vigrahaḥ  
sukhaṁ duḥkhaṁ na jānāmi kathaṁ kasyāpi vartate

I am truly unchanging and without end,  
of the nature of pure Awareness.  
I know neither joy nor suffering,  
nor with regard to whom they should exist.

न मानसं कर्म शुभाशुभं मे न कायिकं कर्म शुभाशुभं मे ।

न वाचिकं कर्म शुभाशुभं मे ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥ ८ ॥

na mānasaṁ karma śubhāśubhaṁ me na kāyikaṁ karma  
śubhāśubhaṁ me  
na vācikaṁ karma śubhāśubhaṁ me jñānāmṛtaṁ śuddham  
atīndriyo'ham

I have no mental activity, positive or negative,  
I have no bodily activity, positive or negative,



I have no verbal activity, positive or negative.

I am the pristine nectar of Awareness beyond the senses.

मनो वै गगनाकारं मनो वै सर्वतोमुखम् ।

मनोऽतीतं मनः सर्वं न मनः परमार्थतः ॥ ९ ॥

mano vai gaganākāraṃ mano vai sarvatomukham

mano'ṭītaṃ manaḥ sarvaṃ na manaḥ paramārthataḥ

The mind is truly of the nature of space.

The mind truly has its face everywhere.

The mind is the past.

The mind is all.

Yet in reality there is no mind.

अहमेकमिदं सर्वं व्योमातीतं निरन्तरम् ।

पश्यामि कथमात्मानं प्रत्यक्षं वा तिरोहितम् ॥ १० ॥

aham ekam idaṃ sarvaṃ vyomātītaṃ nīrantaram

paśyāmi katham ātmānaṃ pratyakṣaṃ vā tirohitam

I, who am all this, beyond space and without interruption –

How could I behold the ātman as directly visible or hidden?

त्वमेवमेकं हि कथं न बुध्यसे समं हि सर्वेषु विमृष्टमव्ययम् ।

सदोदितोऽसि त्वमखण्डितः प्रभो दिवा च नक्तं च कथं हि मन्यसे ॥ ११ ॥

tvam evam ekam hi katham na budhyase samaṃ hi sarveṣu vimṛṣṭam

avyayam

sadodito'si tvam akhaṇḍītaḥ prabho divā ca naktam ca katham hi

manyase

Likewise you, too, are the one and only:

why do you not realise this?  
The unchanging is known as the same in all.  
O lord, how can you, who are ever risen,  
undivided, imagine a daytime and a nighttime?

आत्मानं सततं विद्धि सर्वत्रैकं निरन्तरम् ।  
अहं ध्याता परं ध्येयमखण्डं खण्ड्यते कथम् ॥ १२ ॥  
ātmānaṁ satataṁ viddhi sarvatraikam nirantaram  
ahaṁ dhyātā paraṁ dhyeyam akhaṇḍam khaṇḍyate katham  
Ever know the ātman to be everywhere, one and without  
interruption.  
I am the meditator and the utmost reality to be meditated upon.  
How should the indivisible ever be divided?

न जातो न मृतोऽसि त्वं न ते देहः कदाचन ।  
सर्वं ब्रह्मेति विख्यातं ब्रवीति बहुधा श्रुतिः ॥ १३ ॥  
na jāto na mṛto'si tvam na te dehaḥ kadācana  
sarvaṁ brahmeti vikhyātaṁ bravīti bahudhā śrutiḥ  
You are neither born nor do you die.  
You have never had a body.  
In many ways the Veda declares the well-known teaching:  
'All is Brahman, the ultimate Truth.'

स बाह्याभ्यन्तरोऽसि त्वं शिवः सर्वत्र सर्वदा ।  
इतस्ततः कथं भ्रान्तः प्रधावसि पिशाचवत् ॥ १४ ॥  
sa bāhyābhyantaro'si tvam śivaḥ sarvatra sarvadā  
itas tataḥ katham bhrāntaḥ pradhāvasi piśācavat

You are the one who is both outside and inside.  
You are the peaceful one who is everywhere and at all times.  
Why are you running here and there deluded like a ghost?

संयोगश्च वियोगश्च वर्तते न च ते न मे ।

न त्वं नाहं जगन्नेदं सर्वमात्मैव केवलम् ॥ १५ ॥

saṁyogaś ca viyogaś ca vartate na ca te na me  
na tvaṁ nāhaṁ jagannedaṁ sarvaṁ ātmaiva kevalam

Union and separation exist neither with regard to you nor me.  
There is no you, no I, nor is there this universe.  
Everything is really only the ātman.

शब्दादिपञ्चकस्यास्य नैवासि त्वं न ते पुनः ।

त्वमेव परमं तत्त्वमतः किं परितप्यसे ॥ १६ ॥

śabdādi-pañcakasyāsyā naivāsi tvaṁ na te punaḥ  
tvam eva paramaṁ tattvam ataḥ kiṁ paritapyase

You do not belong to this world  
which is composed of the five sense objects of sound,  
taste, smell, touch and sight,  
nor does it belong to you.  
You are simply the ultimate Reality.  
Why then do you suffer?

जन्म मृत्युर्न ते चित्तं बन्धमोक्षौ शुभाशुभौ ।

कथं रोदिषि रे वत्स नामरूपं न ते न मे ॥ १७ ॥

janma mṛtyur na te cittaṁ bandha-mokṣau śubhāśubhau  
kathaṁ rodiṣi re vatsa nāma-rūpaṁ na te na me

You have neither birth nor death,  
nor do you have a mind,  
nor is there a state of being bound or liberated,  
nor a state of good or evil.  
O child, why do you shed tears?  
Neither you nor I have name or form.

अहो चित्तं कथं भ्रान्तः प्रधावसि पिशाचवत् ।  
अभिन्नं पश्य चात्मानं रागत्यागात्सुखी भव ॥ १८ ॥  
aho citta katham bhrāntaḥ pradhāvasi piśācavat  
abhinnam paśya cātmānam rāga-tyāgāt sukhī bhava

O mind, why do you wander about deluded like a ghost?  
Perceive the ātman as indivisible.  
Be happy by giving up clinging.

त्वमेव तत्त्वं हि विकारवर्जितं निष्कम्पमेकं हि विमोक्षविग्रहम् ।  
न ते च रागो ह्यथवा विरागः कथं हि सन्तप्यसि कामकामतः ॥ १९ ॥  
tvameva tattvaṁ hi vikāra-varjitaṁ niṣkampam ekaṁ hi vimokṣa-  
vighrahaṁ  
na te ca rāgo hy athavā virāgaḥ katham hi santapyasi kāmakāmataḥ

You are truly Reality, without change,  
unmoving, one, whose nature is freedom.  
You have neither attachment nor detachment.  
Why do you suffer by desiring enjoyments?

वदन्ति श्रुतयः सर्वा निर्गुणं शुद्धमव्ययम् ।

अशरीरं समं तत्त्वं तन्मां विद्धि न संशयः ॥ २० ॥

vadanti śrutayaḥ sarvā nirguṇaṁ śuddham avyayam  
aśārīraṁ samaṁ tattvaṁ tan māṁ viddhi na saṁśayaḥ

All the Vedas teach that Reality is without features,  
pristine, unchanging, bodiless, ever the same.

Know me to be this without a doubt.

साकारमनृतं विद्धि निराकारं निरन्तरम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ २१ ॥

Sākāram anṛtaṁ viddhi nirākāraṁ nirantaram  
etat tattvopadeśena na punar-bhava-sambhavaḥ

Know that which has form to be untrue,  
while that which is free of form is without interruption.

By realising this teaching about the truth,  
there is no longer any possibility of rebirth.

एकमेव समं तत्त्वं वदन्ति हि विपश्चितः ।

रागत्यागात्पुनश्चित्तमेकानेकं न विद्यते ॥ २२ ॥

ekameva samaṁ tattvaṁ vadanti hi vipaścitaḥ  
rāgatyāgātpunaścittamekānekaṁ na vidyate

The sages teach that Reality is one and the same.

By giving up clinging,  
the mind, both one and many, is no longer found.

अनात्मरूपं च कथं समाधिरात्मस्वरूपं च कथं समाधिः ।

अस्तीति नास्तीति कथं समाधिर्मोक्षस्वरूपं यदि सर्वमेकम् ॥ २३ ॥

anātmarūpaṁ ca katham samādhir ātma-svarūpaṁ ca katham  
samādhiḥ

astīti nāstīti katham samādhir mokṣa-svarūpaṁ yadi sarvam ekam

As the nature of Reality is non-self, how could there be any  
Samādhi?

As the nature of Reality is self, how could there be any Samādhi?

As it is both 'is' and 'is not', how could there be any Samādhi?

As all is one and of the nature of freedom, how could there be any  
Samādhi?

विशुद्धोऽसि समं तत्त्वं विदेहस्त्वमजोऽव्ययः ।

जानामीह न जानामीत्यात्मानं मन्यसे कथम् ॥ २४ ॥

viśuddho'si samaṁ tattvaṁ videhas tvam ajo'vyayaḥ  
jānāmīha na jānāmīty ātmānaṁ manyase katham

You are pure, the same Reality, free of a body, unborn, and  
unchanging.

Why do you think about the ātman as 'I know it here' or 'I do not  
know it'?

तत्त्वमस्यादिवाक्येन स्वात्मा हि प्रतिपादितः ।

नेति नेति श्रुतिर्ब्रूयादनृतं पाञ्चभौतिकम् ॥ २५ ॥

tattvamasyādi-vākyaena svātmā hi pratipāditaḥ  
neti neti śrutir brūyād anṛtaṁ pāñcabhautikam

By teachings such as 'tat tvam asi', 'that you are',  
the Veda presents one's own ātman.

About that which is unreal and made of the five elements,  
the Veda says 'neti neti'.

आत्मन्येवात्मना सर्वं त्वया पूर्णं निरन्तरम् ।

ध्याता ध्यानं न ते चित्तं निर्लज्जं ध्यायते कथम् ॥ २६ ॥

ātmany evātmanā sarvaṁ tvayā pūrṇaṁ nirantaram  
dhyātā dhyānaṁ na te cittaṁ nirlajjaṁ dhyāyate katham

By you, the ātman, is everything filled  
within the ātman without interruption.

Neither a meditator nor a meditation belongs to you.

How is it that the mind is unashamed to meditate?

शिवं न जानामि कथं वदामि शिवं न जानामि कथं भजामि ।

अहं शिवश्चेत्परमार्थतत्त्वं समस्वरूपं गगनोपमं च ॥ २७ ॥

śivaṁ na jānāmi kathaṁ vadāmi śivaṁ na jānāmi kathaṁ bhajāmi  
ahaṁ śivaś cet paramārtha-tattvaṁ sama-svarūpaṁ gaganopamaṁ ca

As I myself am the peaceful, ultimate Reality, of even nature like  
space,

I do not 'know' the peaceful one, so how shall I speak of him,

I do not 'know' the peaceful one, so how shall I worship him?

नाहं तत्त्वं समं तत्त्वं कल्पनाहेतुवर्जितम् ।

ग्राह्यग्राहकनिर्मुक्तं स्वसंवेद्यं कथं भवेत् ॥ २८ ॥

nāhaṁ tattvaṁ samaṁ tattvaṁ kalpanā-hetu-varjitam  
grāhya-grāhaka-nirmuktaṁ sva-saṁvedyaṁ kathaṁ bhavet

'I' am not Reality which is ever the same,

which is free of concepts and conditions,

free of a grasper and something to be grasped:  
How could there be something aware of itself as an object?

अनन्तरूपं न हि वस्तु किञ्चित्त्वस्वरूपं न हि वस्तु किञ्चित् ।  
आत्मैकरूपं परमार्थतत्त्वं न हिंसको वापि न चाप्यहिंसा ॥ २९ ॥  
anantarūpaṁ na hi vastu kiñcit tattvasvarūpaṁ na hi vastu kiñcit  
ātmaikarūpaṁ paramārtha-tattvaṁ na hiṁsako vāpi na cāpy ahimsā

There is no substance which is by nature unlimited.  
There is no substance which is of the nature of Reality.  
The one nature of the ātman is the ultimate Truth.  
There is neither someone who hurts nor an injury.

विशुद्धोऽसि समं तत्त्वं विदेहमजमव्ययम् ।  
विभ्रमं कथमात्मार्थं विभ्रान्तोऽहं कथं पुनः ॥ ३० ॥  
viśuddho'si samaṁ tattvaṁ videham ajam avyayam  
vibhramaṁ katham ātmārthe vibhrānto'haṁ kathaṁ punaḥ

You are Reality which is ever the same, you are pristine,  
bodiless, without birth, and imperishable.  
How can there be a delusion concerning oneself?  
How could I be deluded?

घटे भिन्ने घटाकाशं सुलीनं भेदवर्जितम् ।  
शिवेन मनसा शुद्धो न भेदः प्रतिभाति मे ॥ ३१ ॥  
ghaṭe bhinne ghaṭākāśaṁ sulīnaṁ bhedavarjitam  
śivena manasā śuddho na bhedaḥ pratibhāti me

When the pot is broken,  
the space within it perfectly dissolves



in the surrounding space and is no longer separate.  
With an auspicious mind,  
there is only the pristine one.  
No separation appears to me.

न घटो न घटाकाशो न जीवो जीवविग्रहः ।  
केवलं ब्रह्म संविद्धि वेद्यवेदकवर्जितम् ॥ ३२ ॥  
na ghaṭo na ghaṭākāśo na jīvo jīva-vigrahaḥ  
kevalam brahma samviddhi vedya-vedaka-varjitam

As there is no pot, there is no pot space.  
As there is no individual, there is no form as an individual.  
Recognise only Brahman, ultimate Reality,  
free of something to be known and a knower.

सर्वत्र सर्वदा सर्वमात्मानं सततं ध्रुवम् ।  
सर्वं शून्यमशून्यं च तन्मां विद्धि न संशयः ॥ ३३ ॥  
sarvatra sarvadā sarvam ātmānaṁ satataṁ dhruvam  
sarvaṁ śūnyam aśūnyaṁ ca taṁ māṁ viddhi na samśayaḥ

Without a doubt know me to be the ātman,  
which is everything and everywhere at all times,  
ceaseless, steady, the all, the empty and the non-empty.

वेदा न लोका न सुरा न यज्ञा वर्णाश्रमो नैव कुलं न जातिः ।  
न धूममार्गो न च दीप्तिमार्गो ब्रह्मैकरूपं परमार्थतत्त्वम् ॥ ३४ ॥  
vedā na lokā na surā na yajñā varṇāśramo naiva kulam na jātiḥ  
na dhūma-mārgo na ca dīpti-mārgo brahmaika-rūpaṁ  
paramārtha-tattvam

No Vedas, no worlds, no gods, no sacrifices,  
no *social* class, no stages of life, no family, no birth.  
No path of smoke, no path of light,  
only the one nature of Brahman, ultimate Reality.

व्याप्यव्यापकनिर्मुक्तः त्वमेकः सकलं यदि ।

प्रत्यक्षं चापरोक्षं च ह्यात्मानं मन्यसे कथम् ॥ ३५ ॥

vyāpya-vyāpaka-nirmuktaḥ tvam ekaḥ sakalam yadi  
pratyakṣam cāparokṣam ca hy ātmānam manyase katham

As you are free of the pervaded and the pervader,  
as you are one and whole,  
how could you suppose that you know any self  
directly and immediately?

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।

समं तत्त्वं न विन्दन्ति द्वैताद्वैतविवर्जितम् ॥ ३६ ॥

advaitam kecid icchanti dvaitam icchanti cāpare  
samam tattvaṁ na vindanti dvaitādvaita-vivarjitam

Some want nonduality, others duality.  
They do not find Reality which is ever the same,  
which is free of duality and nonduality.

श्वेतादिवर्णरहितं शब्दादिगुणवर्जितम् ।

कथयन्ति कथं तत्त्वं मनोवाचामगोचरम् ॥ ३७ ॥

śvetādi-varṇa-rahitam śabdādi-guṇa-varjitam  
kathayanti katham tattvaṁ mano-vācām agocaram

How could they describe Reality,

which has no colour such as white and the like,  
which has no characteristics such as sound and the like,  
which is not a field for thoughts and words to graze upon?

यदाऽनृतमिदं सर्वं देहादिगगनोपमम् ।

तदा हि ब्रह्म संवेत्ति न ते द्वैतपरम्परा ॥ ३८ ॥

yadā'nṛtam idaṁ sarvaṁ dehādi gaganopamam  
tadā hi brahma saṁvetti na te dvaitaparamparā

When all this appears to you as unreal,  
when the body and the like appear like space,  
then you know Brahman, the ultimate Reality.  
Yours is not a tradition of duality.

परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे ।

व्योमाकारं तथैवैकं ध्याता ध्यानं कथं भवेत् ॥ ३९ ॥

pareṇa sahajātmāpi hy abhinnaḥ pratibhāti me  
vyomākāraṁ tathaivaikaṁ dhyātā dhyānaṁ kathaṁ bhavet

Even my natural self appears to me as non-different from the  
ultimate.

It appears like space and completely one.

How can there be a meditator or a meditation?

यत्करोमि यदश्रामि यज्जुहोमि ददामि यत् ।

एतत्सर्वं न मे किञ्चिद्विशुद्धोऽहमजोऽव्ययः ॥ ४० ॥

yat karomi yad aśnāmi yaj juhomi dadāmi yat  
etat sarvaṁ na me kiñcid viśuddho'ham ajo'vyayaḥ

What I do, what I eat, what I sacrifice, what I give:

none of this is mine –  
I am pristine, unborn, ageless.

सर्वं जगद्विद्धि निराकृतीदं सर्वं जगद्विद्धि विकारहीनम् ।  
सर्वं जगद्विद्धि विशुद्धदेहं सर्वं जगद्विद्धि शिवैकरूपम् ॥ ४१ ॥  
sarvaṃ jagad viddhi nirākṛtīdaṃ sarvaṃ jagad viddhi vikāra-hīnam  
sarvaṃ jagad viddhi viśuddha-dehaṃ sarvaṃ jagad-viddhi  
śivaikarūpam

Realise this entire universe to be the formless.  
Realise this entire universe to be the unchanging.  
Realise this entire universe to be the body of the pure one.  
Realise this entire universe to be of the nature of Śiva, the peaceful  
one.

तत्त्वं त्वं न हि सन्देहः किं जानाम्यथवा पुनः ।  
असंवेद्यं स्वसंवेद्यमात्मानं मन्यसे कथम् ॥ ४२ ॥  
tattvaṃ tvaṃ na hi sandehaḥ kiṃ jānāmy athavā punaḥ  
asaṃvedyaṃ sva-saṃvedyam ātmānaṃ manyase katham

You truly are Reality.  
There is no doubt about it, otherwise what would I know?  
Why do you consider the ātman which ever knows itself  
to be something that does not know itself?

मायाऽमाया कथं तात छायाऽछाया न विद्यते ।  
तत्त्वमेकमिदं सर्वं व्योमाकारं निरञ्जनम् ॥ ४३ ॥  
māyā'māyā katham tāta chāyā'chāyā na vidyate  
tattvam ekam idaṃ sarvaṃ vyomākāraṃ nirañjanam

My child, how can there be illusion and non-illusion,  
a shadow or an absence of shadow?  
All this is one Reality,  
of the nature of space and untainted.

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।  
स्वभावनिर्मलः शुद्ध इति मे निश्चिता मतिः ॥ ४४ ॥  
ādi-madhyānta-mukto'haṁ na baddho'haṁ kadācana  
svabhāva-nirmalaḥ śuddha iti me niścītā matiḥ

I am free in the beginning,  
in the middle, and in the end.  
I am never bound.  
This is my firm view:  
I am pure by nature, pristine.

महदादि जगत्सर्वं न किञ्चित्प्रतिभाति मे ।  
ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमस्थितिः ॥ ४५ ॥  
mahadādi jagatsarvaṁ na kiñcit pratibhāti me  
brahmaiva kevalaṁ sarvaṁ kathaṁ varṇāśrama-sthitiḥ

The whole universe, beginning with Mahat,  
is not in the least manifest to me.  
All is indeed Reality alone.  
How can there be any classes or stages of life?

जानामि सर्वथा सर्वमहमेको निरन्तरम् ।

निरालम्बमशून्यं च शून्यं व्योमादिपञ्चकम् ॥ ४६ ॥

jānāmi sarvathā sarvam aham eko nirantaram

nirālambam aśūnyaṁ ca śūnyaṁ vyomādi-pañcakam

I know that at all times, in all respects,

I am the one, uninterrupted.

The five elements of space and the like

are without foundation,

both empty and non-empty.

न षण्डो न पुमान् स्त्री न बोधो नैव कल्पना ।

सानन्दो वा निरानन्दमात्मानं मन्यसे कथम् ॥ ४७ ॥

na ṣaṇḍo na pumān na strī na bodho naiva kalpanā

sānando vā nirānandam ātmānaṁ manyase katham

It is neither a neuter, nor a male or female.

It is neither a knowledge nor an imagination.

How can you think of a self that is either blissful or without bliss?

षट्ङ्गयोगान्न तु नैव शुद्धं मनोविनाशान्न तु नैव शुद्धम् ।

गुरुपदेशान्न तु नैव शुद्धं स्वयं च तत्त्वं स्वयमेव बुद्धम् ॥ ४८ ॥

ṣaḍaṅgayogān na tu naiva śuddhaṁ mano-vināśān na tu naiva

śuddham

gurūpadeśān na tu naiva śuddhaṁ svayaṁ ca tattvaṁ svayam eva

buddham

It is not made pure by the six practices of Yoga.

It is not made pure by the annihilation of the mind.

It is not made pure by the instructions of a teacher.

Reality is itself, itself it is Buddha.

न हि पञ्चात्मको देहो विदेहो वर्तते न हि ।

आत्मैव केवलं सर्वं तुरीयं च त्रयं कथम् ॥ ४९ ॥

na hi pañcātmako deho videho vartate na hi  
ātmaiva kevalam sarvaṁ turīyaṁ ca trayam katham

There is no body made up of five elements  
nor is there anyone who is bodiless.

All is simply the ātman.

How can there be the three states or the fourth?

न बद्धो नैव मुक्तोऽहं न चाहं ब्रह्मणः पृथक् ।

न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥ ५० ॥

na baddho naiva mukto'ham na cāham brahmaṇaḥ pṛthak  
na kartā na ca bhoktāham vyāpyavyāpakavarjitaḥ

I am neither bound nor liberated,

I am not different from Brahman, the ultimate Reality.

I am not a doer or experiencer,

free of being pervasive or being pervaded.

यथा जलं जले न्यस्तं सलिलं भेदवर्जितम् ।

प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभाति मे ॥ ५१ ॥

yathā jalam jale nyastam salilam bheda-varjitam  
prakṛtiṁ puruṣam tadvad abhinnaṁ pratibhāti me

Like water poured into water has no distinctions,

so Nature and Awareness

appear to me as non-different.

यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन ।

साकारं च निराकारमात्मानं मन्यसे कथम् ॥ ५२ ॥

yadi nāma na mukto'si na baddho'si kadācana  
sākāraṁ ca nirākāraṁ ātmānaṁ manyase katham

As you are never bound or liberated,  
how then can you think of the ātman  
as having a form or being formless?

जानामि ते परं रूपं प्रत्यक्षं गगनोपमम् ।

यथा परं हि रूपं यन्मरीचिजलसन्निभम् ॥ ५३ ॥

jānāmi te paraṁ rūpaṁ pratyakṣaṁ gaganopamam  
yathā paraṁ hi rūpaṁ yan marīci-jala-sannibham

I know your ultimate nature directly: it is like the sky.  
Your other form *in this momentary embodiment* is like the water in a  
mirage.

न गुरुर्नोपदेशश्च न चोपाधिर्न मे क्रिया ।

विदेहं गगनं विद्धि विशुद्धोऽहं स्वभावतः ॥ ५४ ॥

na gurur nopadeśaś ca na copādhir na me kriyā  
videhaṁ gaganam viddhi viśuddho'haṁ svabhāvataḥ

I have neither teacher nor instruction,  
neither a limiting condition nor any kind of activity.  
Know that I am by nature pure, bodiless space.



विशुद्धोऽस्यशरीरोऽसि न ते चित्तं परात्परम् ।

अहं चात्मा परं तत्त्वमिति वक्तुं न लज्जसे ॥ ५५ ॥

viśuddho'sy aśarīro'si na te cittam parātparam  
aham cātmā param tattvam iti vaktum na lajjase

You are pure, you are without a body,  
you do not have a mind, you are higher than the highest.  
Do not be ashamed to say 'I am the ātman, the ultimate Reality.'

कथं रोदिषि रे चित्त ह्यात्मैवात्मात्मना भव ।

पिब वत्स कलातीतमद्वैतं परमामृतम् ॥ ५६ ॥

katham rodiṣi re citta hy ātmaivātmātmanā bhava  
piba vatsa kalātītamadvaitam paramāmṛtam

Why are you weeping, O mind?  
You are yourself the ātman through the ātman.  
Drink, O child, the supreme nectar of nonduality  
which is beyond parts.

नैव बोधो न चाबोधो न बोधाबोध एव च ।

यस्येदृशः सदा बोधः स बोधो नान्यथा भवेत् ॥ ५७ ॥

naiva bodho na cābodho na bodhābodha eva ca  
yasyedṛśaḥ sadā bodhaḥ sa bodho nānyathā bhavet

Neither knowledge nor the absence of knowledge,  
nor knowledge and the absence of knowledge together:  
one who always has such knowledge is  
simply knowledge, Awareness itself, and nothing else.

ज्ञानं न तर्को न समाधियोगो न देशकालौ न गुरूपदेशः ।

स्वभावसंवित्तिरिहं च तत्त्वमाकाशकल्पं सहजं ध्रुवं च ॥ ५८ ॥

jñānam na tarko na samādhi-yogo na deśa-kālau na gurūpadeśaḥ  
svabhāva-samvittir aham ca tattvam ākāśa-kalpaṁ sahajam dhruvam  
ca

Neither knowledge nor reasoning,  
nor the Yoga of Samādhi,  
neither space nor time,  
nor any teacher's instruction –  
I am Awareness by nature, Reality,  
like the sky, Sahaja, and ever the same.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम् ।

विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः कथं मम ॥ ५९ ॥

na jāto'ham mṛto vāpi na me karma śubhāśubham  
viśuddham nirguṇam brahma bandho muktiḥ katham mama

I was neither born nor do I die.  
I have no action, good or evil.  
I am the pristine Brahman, the ultimate Reality without features.  
How can there be bondage or liberation for me?

यदि सर्वगतो देवः स्थिरः पूर्णो निरन्तरः ।

अन्तरं हि न पश्यामि स बाह्याभ्यन्तरः कथम् ॥ ६० ॥

yadi sarvagato devaḥ sthiraḥ pūrṇo nirantaraḥ  
antaraṁ hi na paśyāmi sa bāhyābhyantaraḥ katham

As the luminous one pervades all,  
stable, full, uninterrupted – I see no division.

How can he have an exterior or interior?

स्फुरत्येव जगत्कृत्स्नमखण्डितनिरन्तरम् ।

अहो मायामहामोहो द्वैताद्वैतविकल्पना ॥ ६१ ॥

sphuraty eva jagat kṛtsnam akhaṇḍita-nirantaram

aho māyā-mahā-moho dvaitādvaita-vikalpanā

The whole universe shines undivided and unbroken.

O what magic, what great illusion,

the imagination of duality and nonduality!

साकारं च निराकारं नेति नेतीति सर्वदा ।

भेदाभेदविनिर्मुक्तो वर्तते केवलः शिवः ॥ ६२ ॥

sākāraṁ ca nirākāraṁ neti netīti sarvadā

bhedābheda-vinirmukto vartate kevalaḥ śivaḥ

Both formless and with form, ever 'neti neti', 'not this, not this',

free of difference and non-difference,

there is only Śiva, the peaceful one.

न ते च माता च पिता च बन्धुः

न ते च पत्नी न सुतश्च मित्रम् ।

न पक्षपाती न विपक्षपातः

कथं हि संतप्तिरियं हि चित्ते ॥ ६३ ॥

na te ca mātā ca pitā ca bandhuḥ

na te ca patnī na sutaś ca mitram

na pakṣapātī na vipakṣapātaḥ

katham hi samtaptir iyaṁ hi citte

You have no mother, no father, no relation,

no spouse, no child, no comrade.  
You have no preference or dislike.  
Why is there this agony in your mind?

दिवा नक्तं न ते चित्तं उदयास्तमयौ न हि ।  
विदेहस्य शरीरत्वं कल्पयन्ति कथं बुधाः ॥ ६४ ॥  
divā naktam na te cittam udayāstamayau na hi  
videhasya śarīratvam kalpayanti katham budhāḥ  
O mind, you have neither daytime nor nighttime,  
neither rising nor setting.  
How can the wise imagine  
an embodied state for the bodiless?

नाविभक्तं विभक्तं च न हि दुःखसुखादि च ।  
न हि सर्वमसर्वं च विद्धि चात्मानमव्ययम् ॥ ६५ ॥  
nāvibhaktam vibhaktam ca na hi duḥkhasukhādi ca  
na hi sarvamasarvam ca viddhi cātmānamavyayam  
The ātman is neither divided nor undivided,  
nor does it have sadness, happiness and the like,  
nor is it the all or not the all.  
Know the ātman to be unchanging.

नाहं कर्ता न भोक्ता च न मे कर्म पुराऽधुना ।  
न मे देहो विदेहो वा निर्ममेति ममेति किम् ॥ ६६ ॥  
nāham kartā na bhoktā ca na me karma purā'dhunā  
na me deho videho vā nirmameti mameti kim  
I am not a doer or experiencer.

I have never committed an action, whether previously or now.  
I have no body nor am I bodiless.  
How could I have a sense of 'not mine' or 'mine'?

न मे रागादिको दोषो दुःखं देहादिकं न मे ।  
आत्मानं विद्धि मामेकं विशालं गगनोपमम् ॥ ६७ ॥  
na me rāgādiko doṣo duḥkhaṁ dehādikaṁ na me  
ātmanāṁ viddhi mām ekaṁ viśālaṁ gaganopamam

I have no fault such as clinging and the like,  
nor do I have any suffering arising from the body etc.  
Know me to be the one ātman, vast like the sky.

सखे मनः किं बहुजल्पितेन सखे मनः सर्वमिदं वितर्क्यम् ।  
यत्सारभूतं कथितं मया ते त्वमेव तत्त्वं गगनोपमोऽसि ॥ ६८ ॥  
sakhe manaḥ kiṁ bahujalpitenā sakhe manaḥ sarvam idaṁ  
vitarkyam  
yatsārabhūtaṁ kathitaṁ mayā te tvameva tattvaṁ gaganopamo'si

O mind, friend, of what use is all this talk?  
O mind, friend, it is all irreconcilable.  
I have told you that which is the essence:  
you are Reality, like the sky.

येन केनापि भावेन यत्र कुत्र मृता अपि ।  
योगिनस्तत्र लीयन्ते घटाकाशमिवाम्बरे ॥ ६९ ॥  
yena kenāpi bhāvena yatra kutra mṛtā api  
yoginas tatra līyante ghaṭākāśam ivāmbare

In whatever state,

in whatever place Yogīs pass away,  
right there they dissolve,  
just as the space in a broken vessel dissolves  
instantly in the infinite space.

तीर्थे चान्त्यजगेहे वा नष्टस्मृतिरपि त्यजन् ।  
समकाले तनुं मुक्तः कैवल्यव्यापको भवेत् ॥ ७० ॥  
tīrthe cāntyaja-gehe vā naṣṭa-smṛtir api tyajan  
sama-kāle tanuṁ muktaḥ kaivalya-vyāpako bhavet

Giving up the body in a holy place,  
or in the house of a lowly person,  
even if he has lost his memory,  
the moment he is freed from the body,  
the Yogī becomes all-pervading in Kaivalya,  
the absolute simplicity.

धर्मार्थकाममोक्षांश्च द्विपदादिचराचरम् ।  
मन्यन्ते योगिनः सर्वं मरीचिजलसन्निभम् ॥ ७१ ॥  
dharmārtha-kāma-mokṣāṁś ca dvipadādi-carācaram  
manyante yoginaḥ sarvaṁ marīci-jala-sannibham

Yogīs consider Dharma, Artha,  
Kāma and Mokṣa,  
as well as all human beings and all movable or immovable things  
to be like the water in a mirage.

अतीतानागतं कर्म वर्तमानं तथैव च ।

न करोमि न भुञ्जामि इति मे निश्चला मतिः ॥ ७२ ॥

atītānāgataṁ karma vartamānaṁ tathaiva ca  
na karomi na bhujāmi iti me niścalā matiḥ

This is my firm view:

I neither carry out nor experience  
any past, future or present action.

शून्यागारे समरसपूतस्तिष्ठन्नेकः सुखमवधूतः ।

चरति हि नग्नस्त्यक्त्वा गर्वं विन्दति केवलमात्मनि सर्वम् ॥ ७३ ॥

śūnyāgāre sama-rasa-pūtaṣṭiṭṭhann ekaḥ sukham avadhūtaḥ  
carati hi nagnas tyaktvā garvaṁ vindati kevalam ātmani sarvam

The Avadhūta, purified by the same taste (sama-rasa) of Reality,  
dwells as one happy in an empty place.

Having discarded vanity, he moves about naked.

He finds each and everything within the ātman.

त्रितयतुरीयं नहि नहि यत्र विन्दति केवलमात्मनि तत्र ।

धर्माधर्मौ नहि नहि यत्र बद्धो मुक्तः कथमिह तत्र ॥ ७४ ॥

tritaya-turīyaṁ nahi nahi yatra vindati kevalam ātmani tatra  
dharmādharmau nahi nahi yatra baddho muktaḥ katham iha tatra

Where neither the three states of mind nor the fourth exist,  
there one beholds Reality within the ātman.

How is there any possibility of being bound or free here,  
where there is neither Dharma nor Adharma?

विन्दति विन्दति नहि नहि मन्त्रं छन्दोलक्षणं नहि नहि तन्त्रम् ।

समरसमग्नो भावितपूतः प्रलपितमेतत्परमवधूतः ॥ ७५ ॥

vindati vindati nahi nahi mantram chandolakṣaṇam nahi nahi  
tantramsama-rasa-magno bhāvitapūtaḥ pralapitam etat param  
avadhūtaḥ

The Avadhūta does not find value in any Mantra  
of some Vedic verse or a Tantra.

His entire being pristine

and immersed in the same taste (sama-rasa) –

such is his ultimate chatter about the truth.

सर्वशून्यमशून्यं च सत्यासत्यं न विद्यते ।

स्वभावभावतः प्रोक्तं शास्त्रसंवित्तिपूर्वकम् ॥ ७६ ॥

sarva-śūnyam aśūnyam ca satyāsatyam na vidyate  
svabhāvabhāvataḥ proktaṁ śāstra-saṁvitti-pūrvakam

Neither that which is empty of everything,

nor that which is non-empty, neither truth nor untruth, can be  
found.

By the realisation of the true meaning of the scriptures,

this has been spoken from the state of one's own true nature.

**Here ends the first chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the 'Song of the Avadhūta'.**



## Chapter Two

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

बालस्य वा विषयभोगरतस्य वापि मूर्खस्य सेवकजनस्य गृहस्थितस्य ।  
एतद्गुरोः किमपि नैव न चिन्तनीयं रत्नं कथं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥ १ ॥  
bālasya vā viṣayabhogaratasya vāpi mūrkhasya sevakajanasya  
gṛhasthitasya  
etadguroḥ kimapi naiva na cintanīyaṁ ratnaṁ kathaṁ tyajati ko'py  
aśucau praviṣṭam

*Even if he or she appears so,*  
one should never consider a Guru to be a child,  
or someone immersed in experiencing phenomena,  
or as someone who is foolish, as a servant or as a householder.  
Does anyone give up a jewel that has fallen into an impure place?

नैवात्र काव्यगुण एव तु चिन्तनीयो ग्राह्यः परं गुणवता खलु सार एव ।  
सिन्दूरचित्ररहिता भुवि रूपशून्या पारं न किं नयति नौरिह गन्तुकामान् ॥ २ ॥  
naivātra kāvyaguṇa eva tu cintanīyo grāhyaḥ paraṁ guṇavatā khalu  
sāra eva  
sindūracitrarahitā bhuvi rūpaśūnyā pāraṁ na kiṁ nayati nauriha  
gantukāmān

One should also not give consideration to whether a Guru is a poet or not.

A virtuous person should grasp only the essence of the teacher's instruction.

In this world, even though a boat may lack colourful artwork and external beauty,  
does it not convey those across the river who wish to cross?

प्रयत्नेन विना येन निश्चलेन चलाचलम् ।

ग्रस्तं स्वभावतः शान्तं चैतन्यं गगनोपमम् ॥ ३ ॥

prayatnena vinā yena niścalena calācalam

grastam svabhāvataḥ śāntam caitanyam gaganopamam

Awareness which is without effort,  
consumes all that is movable and immovable,  
naturally calm like the sky.

अयत्नाच्चालयेद्यस्तु एकमेव चराचरम् ।

सर्वगं तत्कथं भिन्नमद्वैतं वर्तते मम ॥ ४ ॥

ayatnāc cālaye dyas tu ekam eva carācaram

sarvagam tatkatham bhinnam advaitam vartate mama

How could that one omnipresent Awareness,  
which effortlessly brings all that is movable and immovable to move,  
ever exist in separation from me, the nondual?

अहमेव परं यस्मात्सारात्सारतरं शिवम् ।

गमागमविनिर्मुक्तं निर्विकल्पं निराकुलम् ॥ ५ ॥

ahameva param yasmāt sārāt sārataram śivam

gamāgama-vinirmuktaṁ nirvikalpaṁ nirākulam

I am truly the ultimate,

as I am the peaceful one free from an essence or lack of an essence,  
free from coming and going, non-conceptual, free of agitation.

सर्वावयवनिर्मुक्तं तथाहं त्रिदशार्चितम् ।

संपूर्णत्वान्न गृह्णामि विभागं त्रिदशादिकम् ॥ ६ ॥

sarvāvayavanirmuktaṁ tathāhaṁ tridaśārcitam  
sāmpūrṇatvān na gṛhṇāmi vibhāgaṁ tridaśādikam

Free of all parts, I am worshipped by the Devas, the divinities.  
Being whole, I do not recognise any distinction  
such as different Devas and the like.

प्रमादेन न सन्देहः किं करिष्यामि वृत्तिमान् ।

उत्पद्यन्ते विलीयन्ते बुद्बुदाश्च यथा जले ॥ ७ ॥

pramādena na sandehaḥ kiṁ kariṣyāmi vṛttimān  
utpadyante vilīyante budbudāśca yathā jale

As modifications of the mind undoubtedly  
arise through distraction,  
what am I to do?  
They arise and cease like bubbles in water.

महदादीनि भूतानि समाप्यैवं सदैव हि ।

मृदुद्रव्येषु तीक्ष्णेषु गुडेषु कटुकेषु च ॥ ८ ॥

mahadādīni bhūtāni samāpyaivaṁ sadaiva hi  
mṛdudravyeṣu tīkṣṇeṣu guḍeṣu kaṭukeṣu ca

Thus I ever pervade all beings beginning with the *primordial* cosmos

–

the soft, hard, sweet and pungent substances.

कटुत्वं चैव शैत्यत्वं मृदुत्वं च यथा जले ।

प्रकृतिः पुरुषस्तद्वदभिन्नं प्रतिभाति मे ॥ ९ ॥

kaṭutvaṁ caiva śaityatvaṁ mṛdutvaṁ ca yathā jale  
prakṛtiḥ puruṣas tadvad abhinnaṁ pratibhāti me

As the flavour, coldness, or softness is non-different from water,  
so Nature does not appear to me to be different from Awareness.

सर्वारख्यारहितं यद्यत्सूक्ष्मात्सूक्ष्मतरं परम् ।

मनोबुद्धीन्द्रियातीतमकलङ्कं जगत्पतिम् ॥ १० ॥

sarvākhyārahitaṁ yadyat sūkṣmāt sūkṣmataraṁ param  
mano-buddhīन्द्रiyātītam akalaṅkaṁ jagatpatim

The sovereign of the universe is free of all names and designations,  
subtler than the subtlest, the utmost,  
beyond the mind, the intellect and the senses – spotless.

ईदृशं सहजं यत्र अहं तत्र कथं भवेत् ।

त्वमेव हि कथं तत्र कथं तत्र चराचरम् ॥ ११ ॥

īdṛśaṁ sahajaṁ yatra ahaṁ tatra kathaṁ bhavet  
tvameva hi kathaṁ tatra kathaṁ tatra carācaram

Where Reality is Sahaja, how could there be an ‘I’ or a ‘you’,  
how could there be movable or immovable things?

गगनोपमं तु यत्प्रोक्तं तदेव गगनोपमम् ।

चैतन्यं दोषहीनं च सर्वज्ञं पूर्णमेव च ॥ १२ ॥

gaganopamaṁ tu yatproktaṁ tadeva gaganopamam  
cāitanyaṁ doṣahīnaṁ ca sarvajñaṁ pūrṇameva ca

That which has been described as being like space is really like space.  
It is impeccable Awareness, all-knowing, and perfect.

पृथिव्यां चरितं नैव मारुतेन च वाहितम् ।  
वरिणा पिहितं नैव तेजोमध्ये व्यवस्थितम् ॥ १३ ॥  
pṛthivyām caritaṁ naiva mārutena ca vāhitam  
variṇā pihitaṁ naiva tejomadhye vyavasthitam

It does not move about on the earth, nor is it blown away by the  
wind,  
nor is it covered by water, nor does it dwell in fire.

आकाशं तेन संव्याप्तं न तद्व्याप्तं च केनचित् ।  
स बाह्याभ्यन्तरं तिष्ठत्यवच्छिन्नं निरन्तरम् ॥ १४ ॥  
ākāśaṁ tena saṁvyāptaṁ na tadvyāptaṁ ca kenacit  
sa bāhyābhyantaram tiṣṭhaty avacchinnam nirantaram

Space is pervaded by it, but it is not pervaded by anything.  
It is present within and without, undivided, uninterrupted.

सूक्ष्मत्वात्तददृश्यत्वान्निर्गुणत्वाच्च योगिभिः ।  
आलम्बनादि यत्प्रोक्तं क्रमादालम्बनं भवेत् ॥ १५ ॥  
sūkṣmatvāt tadadṛśyatvān nirguṇatvāc ca yogibhiḥ  
ālambanādi yatproktaṁ kramād ālambanaṁ bhavet

Due its subtlety, invisibility and freedom from characteristics,  
as a skillful means the Yogīs have spoken about a foundation for  
meditation.

Hence there is the appearance of a gradual approach.

सतताभ्यासयुक्तस्तु निरालम्बो यदा भवेत् ।

तल्लयाल्लीयते नान्तर्गुणदोषविर्वर्जितः ॥ १६ ॥

satatābhyāsa-yuktas tu nirālambo yadā bhavet  
tal layāl līyate nāntar-guṇa-doṣa-vivarjitah

But when through constant practice  
one becomes free of any such foundation,  
then, free of qualities and faults within,  
one dissolves in ultimate Reality  
through the dissolution of the mind.

विषविश्वस्य रौद्रस्य मोहमूर्च्छाप्रदस्य च ।

एकमेव विनाशाय ह्यमोघं सहजामृतम् ॥ १७ ॥

viṣa-viśvasya raudrasya moha-mūrcchā-pradasya ca  
ekam eva vināśāya hy amoghaṁ sahajāmṛtam

To eliminate the world's terrifying poison,  
which causes the oblivion of delusion,  
there is only one infallible antidote –  
the nectar of Sahaja, natural Awareness.

भावगम्यं निराकारं साकारं दृष्टिगोचरम् ।

भावाभावविनिर्मुक्तमन्तरालं तदुच्यते ॥ १८ ॥

bhāva-gamyam nirākāraṁ sākāraṁ drṣṭi-gocaram  
bhāvābhāva-vinirmuktam antarālam tad ucyate

That which has form is visible to the eye,  
while the formless is perceived through feeling.  
Yet that which is beyond existence and non-existence  
is called 'that which is in-between', in the middle.

बाह्यभावं भवेद्विश्वमन्तः प्रकृतिरुच्यते ।

अन्तरादन्तरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ १९ ॥

bāhya-bhāvaṁ bhaved viśvam antaḥ prakṛtir ucyate  
antarādantaram jñeyam nārikela-phalāmbuvat

The external being is the universe,  
the inner being is called nature.

One should know that which is more interior than the inner being,  
like the water within the kernel of a coconut.

भ्रान्तिज्ञानं स्थितं बाह्यं सम्यग्ज्ञानं च मध्यगम् ।

मध्यान्मध्यतरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ २० ॥

bhrānti-jñānaṁ sthitam bāhyaṁ samyag-jñānaṁ ca madhyagam  
madhyānmadhyataram jñeyam nārikela-phalāmbuvat

False knowledge relates to what is external,  
right knowledge to what is in the middle between extremes.

One should know this which is more in the middle than the middle,  
like the water within the kernel of a coconut.

पौर्णमास्यां यथा चन्द्र एक एवातिनिर्मलः ।

तेन तत्सदृशं पश्येद्विधादृष्टिर्विपर्ययः ॥ २१ ॥

paurṇamāsyāṁ yathā candra eka evātinirmalaḥ  
tena tatsadrśam paśyeddividhādṛṣṭirviparyayaḥ

Just as there is only one clear moon on the full moon night,  
likewise one should perceive that ultimate Reality.

Seeing duality is wrong.

अनेनैव प्रकारेण बुद्धिभेदो न सर्वगः ।

दाता च धीरतामेति गीयते नामकोटिभिः ॥ २२ ॥

anenaiva prakāreṇa buddhibhedo na sarvagah  
dātā ca dhīratāmeti gīyate nāmakoṭibhiḥ

No division of the intelligence arises for the all-pervasive one.  
One who gives, who is generous, attains wisdom  
and is celebrated with thousands of names.

गुरुप्रज्ञाप्रसादेन मूर्खो वा यदि पण्डितः ।

यस्तु संबुध्यते तत्त्वं विरक्तो भवसागरात् ॥ २३ ॥

guru-prajñā-prasādena mūrkhō vā yadi paṇḍitaḥ  
yastu sambudhyate tattvaṁ virakto bhava-sāgarāt

Whether he be foolish or learned,  
whoever fully comprehends Reality  
through the grace of the Guru's wisdom,  
is released from the ocean of Saṁsāra.

रागद्वेषविनिर्मुक्तः सर्वभूतहिते रतः ।

दृढबोधश्च धीरश्च स गच्छेत्परमं पदम् ॥ २४ ॥

rāga-dveṣa-vinirmuktaḥ sarva-bhūta-hite rataḥ  
dṛḍha-bodhaś ca dhīraś ca sa gacchet paramaṁ padam

One who is free from attachment and aversion,  
dedicated to the good of all beings,  
of firm realisation and steady,  
attains the ultimate state.



घटे भिन्ने घटाकाश आकाशे लीयते यथा ।

देहाभावे तथा योगी स्वरूपे परमात्मनि ॥ २५ ॥

ghaṭe bhinne ghaṭākāśa ākāśe līyate yathā  
dehābhāve tathā yogī svarūpe paramātmani

As the space within a pot instantly dissolves  
in the surrounding space when the pot is broken,  
similarly in the absence of the body  
the Yogī dissolves into his true nature –  
the ultimate ātman.

उक्तेयं कर्मयुक्तानां मतिर्यान्तेऽपि सा गतिः ।

न चोक्ता योगयुक्तानां मतिर्यान्तेऽपि सा गतिः ॥ २६ ॥

ukteyaṁ karmayuktānāṁ matiryānte'pi sā gatiḥ  
na coktā yogayuktānāṁ matiryānte'pi sā gatiḥ

It has been said that the destiny of those devoted to actions (karmas)  
is the same as their state of mind at the end.  
Yet as they are ever established in their own nature,  
it has not been said that the destiny of those established in Yoga  
is the same as their state of mind at the end.

या गतिः कर्मयुक्तानां सा च वाग्निन्द्रियाद्वदेत् ।

योगिनां या गतिः क्वापि ह्यकथ्या भवतोर्जिता ॥ २७ ॥

yā gatiḥ karma-yuktānāṁ sā ca vāg-indriyād vadet  
yogināṁ yā gatiḥ kvāpi hyakathyā bhavatorjītā

One may express the destiny of those devoted to actions (karmas)  
through the organ of speech, but the Yogīs' destiny attained by you  
can never be expressed by anyone.

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

evam jñātvā tvamum mārgam yoginām naiva kalpitam  
vikalpavarjanam teṣām svayam siddhiḥ pravartate

Knowing this, the path of the Yogīs can never be conceptualised.  
Giving up all notions means the supreme attainment comes of itself.

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

tīrthe vāntyaja-gehe vā yatra kutra mṛto'pi vā  
na yogī paśyate garbham pare brahmaṇi līyate

The Yogī, having passed away anywhere,  
in a sacred place or in the house of a lowly person,  
does not see a womb again.

He is dissolved in Parabrahman, the ultimate Reality.

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

sahajamajamacintyaṁ yastu paśyēt svarūpaṁ  
ghaṭati yadi yatheṣṭam lipyate naiva doṣaiḥ  
sakṛdapi tadabhāvātkarma kiñcinnakuryāt  
tadapi na ca vibaddhaḥ saṁyamī vā tapasvī

One who has recognised Sahaja, the natural,  
the unborn, the unimaginable Svarūpa, one's own true nature,  
is not affected by any faults when something desirable happens to  
him,  
or when it is suddenly lost.

He never performs any action (karma),  
yet he is not bound and is not someone practicing restraint or  
tapasyā, a spiritual practice.

निरामयं निष्प्रतिमं निराकृतिं निराश्रयं निर्वपुषं निराशिषम् ।  
निर्द्वन्द्वनिर्मोहमलुप्तशक्तिकं तमीशमात्मानमुपैति शाश्वतम् ॥ ३१ ॥  
nirāmayam niṣpratimam nirākṛtiṁ nirāśrayam nirvapuṣam  
nirāśiṣam  
nirdvandva-nirmoham alupta-śaktikaṁ tam īśam ātmānam upaiti  
śāśvatam

He attains the Lord, the everlasting ātman,  
free of ailments, without any representation, without form,  
without any support, without body, free from desires, beyond  
opposites,  
free from illusion, of unimpeded strength.

वेदो न दीक्षा न च मुण्डनक्रिया गुरुर्न शिष्यो न च यन्त्रसम्पदः ।  
मुद्रादिकं चापि न यत्र भासते तमीशमात्मानमुपैति शाश्वतम् ॥ ३२ ॥  
vedo na dīkṣā na ca muṇḍana-kriyā gurur na śiṣyo na ca yantra-  
sampadaḥ  
mudrādikaṁ cāpi na yatra bhāsate tam īśam ātmānam upaiti  
śāśvatam

He attains the Lord, the everlasting ātman,  
where there is no Veda, no initiation, no ritual hair-cutting  
(muṇḍana),  
no teacher, no disciple, no yantras, sacred diagrams, no mudrās,  
sacred hand gestures, and the like.

न शाम्भवं शाक्तिकमानवं न वा पिण्डं च रूपं च पदादिकं न वा ।

आरम्भनिष्पत्तिघटादिकं च नो तमीशमात्मानमुपैति शाश्वतम् ॥ ३३ ॥

na śāmbhavaṁ śāktikamānavam na vā piṇḍam ca rūpaṁ ca  
padādikaṁ na vā

ārambha-niṣpatti-ghaṭādikaṁ ca no tam īśam ātmānam upaiti  
śāśvatam

He attains the Lord, the everlasting ātman,  
where there is no initiation into the śāmbhava, śākta, or āṇava paths,  
where there is neither a piṇḍa energy nor an image, nor a word and  
the like,  
neither a beginning nor an end like that of earthen vessels.

यस्य स्वरूपात्सचराचरं जगदुत्पद्यते तिष्ठति लीयतेऽपि वा ।

पयोविकारादिव फेनबुद्बुदास्तमीशमात्मानमुपैति शाश्वतम् ॥ ३४ ॥

yasya svarūpāt sacarācaram jagad utpadyate tiṣṭhati līyate'pi vā  
payo-vikārād iva phena-budbudās tam īśam ātmānam upaiti  
śāśvatam

He attains the Lord, the everlasting ātman,  
from whose own nature the universe of movable and immovable  
things arises,  
in whom it dwells, and into whom it dissolves,  
even as foam and bubbles arise from a transformation in the water.

नासानिरोधो न च दृष्टिरासनं बोधोऽप्यबोधोऽपि न यत्र भासते ।

नाडीप्रचारोऽपि न यत्र किञ्चित्तमीशमात्मानमुपैति शाश्वतम् ॥ ३५ ॥

nāsānirodho na ca dṛṣṭir āsanam bodho'py abodho'pi na yatra  
bhāsate

nāḍī-pracāro'pi na yatra kiñcit tam īśam ātmānam upaiti śāśvatam

He attains the Lord, the everlasting ātman,  
in whom there is no alternate closing of the nostrils, no gazing or  
posture,  
neither waking nor non-waking,  
nor the movement of energy within the Nāḍīs, the subtle channels.

नानात्वमेकत्वमुभत्वमन्यता अणुत्वदीर्घत्वमहत्त्वशून्यता ।

मानत्वमेयत्वसमत्ववर्जितं तमीशमात्मानमुपैति शाश्वतम् ॥ ३६ ॥

nānātvam ekatvam ubhatvam anyatā aṇutva-dīrghatva-mahattva-  
śūnyatā

mānatva-meyatva-samatva-varjitaṁ tam īśam ātmānam upaiti  
śāśvatam

He attains the Lord, the everlasting ātman,  
free from multiplicity or oneness, free from both  
multiplicity-and-oneness,  
otherness, smallness, thickness, largeness, and emptiness,  
free from measurement or the possibility of being measured, and free  
from equality.

सुसंयमी वा यदि वा न संयमी सुसंग्रही वा यदि वा न संग्रही ।

निष्कर्मको वा यदि वा सकर्मकस्तमीशमात्मानमुपैति शाश्वतम् ॥ ३७ ॥

susaṁyamī vā yadi vā na saṁyamī susaṁgrahī vā yadi vā na saṁgrahī  
niṣkarmako vā yadi vā sakarmakas tam īśam ātmānam upaiti  
śāśvatam

He attains the Lord, the everlasting ātman,  
whether he has perfect restraint or no restraint,

whether he has withdrawn his senses well or has not withdrawn his senses,  
whether he has gone beyond activity or is active.

मनो न बुद्धिर्न शरीरमिन्द्रियं तन्मात्रभूतानि न भूतपञ्चकम् ।

अहंकृतिश्चापि वियत्स्वरूपकं तमीशमात्मानमुपैति शाश्वतम् ॥ ३८ ॥

mano na buddhir na śarīram indriyaṁ tanmātra-bhūtāni na bhūta-  
pañcakam

ahaṁkṛtiś cāpi viyat-svarūpakam tam īśam ātmānam upaiti śāśvatam

He attains the Lord, the everlasting ātman,

who is neither mind nor intelligence,

neither body nor senses,

neither the subtle elements nor the five coarse elements, nor the

I-sense –

whose nature is like space.

विधौ निरोधे परमात्मतां गते न योगिनश्चेतसि भेदवर्जिते ।

शौचं न वाशौचमलिङ्गभावना सर्वं विधेयं यदि वा निषिध्यते ॥ ३९ ॥

vidhau nirodhe paramātmataṁ gate na yoginaśchetasi bhedavarjite

śaucam na vāśaucam aliṅga-bhāvanā sarvaṁ vidheyaṁ yadi vā

niṣidhyate

When the Yogī's mind, free of differences,

has attained the ultimate ātman,

no injunction or prohibition applies,

no purity or impurity,

nor the contemplation of any attributes –

every rule that is usually observed is no longer applicable.

मनो वचो यत्र न शक्तमीरितुं नूनं कथं तत्र गुरूपदेशता ।  
इमां कथामुक्तवतो गुरोस्तद्युक्तस्य तत्त्वं हि समं प्रकाशते ॥ ४० ॥  
mano vaco yatra na śaktam īritum nūnam katham tatra  
gurūpadeśatā  
imāṁ kathām uktavato guros tad yuktasya tattvaṁ hi samam  
prakāśate

Where thought and words are unable to reach,  
how can there be instruction by a teacher?  
For the teacher who has narrated this story,  
united with it, Reality shines forth as ever the same, one with  
himself.

**Here ends the second chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the 'Song of the Avadhūta'.**

## Chapter Three

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

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

guṇa-viguṇa-vibhāgo vartate naiva kiñcit  
rati-virati-vihīnaṁ nirmalaṁ niṣprapañcam  
guṇa-viguṇa-vihīnaṁ vyāpakaṁ viśva-rūpaṁ  
katham aham iha vande vyoma-rūpaṁ śivaṁ vai

There is no distinction whatsoever between that which has qualities and that which has no qualities.

How shall I worship the peaceful one of the nature of space, who is free of attachment and detachment, spotless, without concepts, free of qualities and lack of qualities, pervasive, assuming all forms?

श्वेतादिवर्णरहितो नियतं शिवश्च  
कार्यं हि कारणमिदं हि परं शिवश्च ।  
एवं विकल्परहितोऽहमलं शिवश्च  
स्वात्मानमात्मनि सुमित्र कथं नमामि ॥ २ ॥  
śvetādi-varṇa-rahito niyataṁ śivaś ca



kāryam hi kāraṇam idaṁ hi param śivaś ca  
evam vikalpa-rahito'ham alaṁ śivaśca  
svātmānam ātmani sumitra katham namāmi

The peaceful one is ever free of colours such as white and the like.  
The peaceful one is both effect and cause, and what is beyond them.  
Free of concepts, I am simply the peaceful one.  
O beloved friend, how should I bow to the ātman within myself?

निर्मूलमूलरहितो हि सदोदितोऽहं निर्धूमधूमरहितो हि सदोदितोऽहम् ।  
निर्दीपदीपररहितो हि सदोदितोऽहं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३ ॥  
nirmūla-mūla-rahito hi sadodito'ham nirdhūma-dhūma-rahito hi  
sadodito'ham  
nirdīpa-dīpa-rahito hi sadodito'ham jñānāmṛtaṁ sama-rasaṁ  
gaganopamo'ham

I am free of a root and the absence of a root – ever risen.  
I am free of smoke and the absence of smoke – ever risen.  
I am free of light and the absence of light – ever risen.  
I am the nectar of Awareness, of one taste, like the sky.

निष्कामकाममिह नाम कथं वदामि निःसङ्गसङ्गमिह नाम कथं वदामि ।  
निःसारसाररहितं च कथं वदामि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४ ॥  
niṣkāma-kāmam iha nāma katham vadāmi niḥsaṅga-saṅgam iha  
nāma katham vadāmi  
niḥsāra-sāra-rahitaṁ ca katham vadāmi jñānāmṛtaṁ sama-rasaṁ  
gaganopamo'ham

How shall I speak of desirelessness or desire?  
How shall I speak of non-attachment or attachment?

How shall I speak of that which has no essence or non-essence?  
I am the nectar of Awareness, of one taste, like the sky.

अद्वैतरूपमखिलं हि कथं वदामि द्वैतस्वरूपमखिलं हि कथं वदामि ।  
नित्यं त्वनित्यमखिलं हि कथं वदामि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ५ ॥  
advaitarūpamakhilam hi katham vadāmi dvaitasvarūpamakhilam hi  
katham vadāmi  
nityam tvanityamakhilam hi katham vadāmi jñānāmṛtam sama-  
rasam gaganopamo'ham

How shall I speak of the whole which is non-dual?  
How shall I speak of the whole which is also of the nature of duality?  
How shall I speak of the whole which is both changing and  
unchanging?  
I am the nectar of Awareness, of one taste, like the sky.

स्थूलं हि नो नहि कृशं न गतागतं हि आद्यन्तमध्यरहितं न परापरं हि ।  
सत्यं वदामि खलु वै परमार्थतत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ६ ॥  
sthūlam hi no nahi kṛśam na gatāgataṁ hi ādy-anta-madhya-rahitam  
na parāparam hi  
satyam vadāmi khalu vai paramārtha-tattvaṁ jñānāmṛtam sama-  
rasam gaganopamo'ham

It is neither thick nor thin.  
It has neither come nor gone.  
It is without beginning, middle and end.  
It is neither high nor low.  
I truly declare the ultimate Reality:  
I am the nectar of Awareness, of one taste, like the sky.

संविद्धि सर्वकरणानि नभोनिभानि संविद्धि सर्वविषयांश्च नभोनिभांश्च ।

संविद्धि चैकममलं न हि बन्धमुक्तं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ७ ॥

saṁviddhi sarva-karaṇāni nabho-nibhāni saṁviddhi sarva-viṣayāṁś  
ca nabho-nibhāṁś ca

saṁviddhi caikam amalaṁ na hi bandha-muktaṁ jñānāmṛtaṁ sama-  
rasaṁ gaganopamo'ham

Realise all the senses to be like space.

Realise all phenomena to be like space.

Realise the simple pure which has never been bound or liberated –

I am the nectar of Awareness, of one taste, like the sky.

दुर्बोधबोधगहनो न भवामि तात दुर्लक्ष्यलक्ष्यगहनो न भवामि तात ।

आसन्नरूपगहनो न भवामि तात ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ८ ॥

durbodha-bodha-gahano na bhavāmi tāta durlakṣya-lakṣya-gahano  
na bhavāmi tāta

āsanna-rūpa-gahano na bhavāmi tāta jñānāmṛtaṁ sama-rasaṁ  
gaganopamo'ham

O child, I am not hidden in knowledge difficult to know.

O child, I am not hidden in descriptions difficult to describe.

O child, I am not hidden in approximations –

I am the nectar of Awareness, of one taste, like the sky.

निष्कर्मकर्मदहनो ज्वलनो भवामि निर्दुःखदुःखदहनो ज्वलनो भवामि ।

निर्देहदेहदहनो ज्वलनो भवामि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ९ ॥

niṣkarma-karma-dahano jvalano bhavāmi nirduḥkhaduḥkhadahano  
jvalano bhavāmi

nirdehadahano jvalano bhavāmi jñānāmṛtaṁ sama-rasaṁ

gaganopamo'ham

I am the fire that consumes both action and inaction.

I am the fire that consumes both sorrow and the absence of sorrow.

I am the fire that consumes both the body and the absence of a body

–

I am the nectar of Awareness, of one taste, like the sky.

निष्पापपापदहनो हि हुताशनोऽहं निर्धर्मधर्मदहनो हि हुताशनोऽहम् ।

निर्वन्धबन्धदहनो हि हुताशनोऽहं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १० ॥

niṣpāpa-pāpa-dahano hi hutāśano'ham nirdharma-dharma-dahano

hi hutāśano'ham

nirbandha-bandhadahano hi hutāśano'ham

jñānāmṛtaṁ sama-rasaṁ gaganopamo'ham

I am the fire that consumes both sin and sinlessness.

I am the fire that consumes both Dharma and Adharma.

I am the fire that consumes both the state of being bound and

boundlessness –

I am the nectar of Awareness, of one taste, like the sky.

निर्भावभावरहितो न भवामि वत्स निर्योगयोगरहितो न भवामि वत्स ।

निश्चित्चित्तरहितो न भवामि वत्स ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ११ ॥

nirbhāva-bhāva-rahito na bhavāmi vatsa niryoga-yoga-rahito na

bhavāmi vatsa

niścitta-citta-rahito na bhavāmi vatsa jñānāmṛtaṁ sama-rasaṁ

gaganopamo'ham

O child, I am not one who is free of feeling or non-feeling.

O child, I am not one who is free of Yoga or the absence of Yoga.

O child, I am not one who is free of the mind or the absence of a mind –

I am the nectar of Awareness, of one taste, like the sky.

निर्मोहमोहपदवीति न मे विकल्पो निःशोकशोकपदवीति न मे विकल्पः ।

निर्लोभलोभपदवीति न मे विकल्पो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १२ ॥

nirmoha-mohapadavīti na me vikalpo niḥśoka-śoka-padavīti na me vikalpaḥ

nirlobha-lobha-padavīti na me vikalpo jñānāmṛtaṁ sama-rasaṁ gaganopamo'ham

I have no notion such as a 'state of delusion or free from delusion'.

I have no notion such as a 'state of suffering or free from suffering'.

I have no notion such as a 'state of greed or free from greed' –

I am the nectar of Awareness, of one taste, like the sky.

संसारसन्ततिलता न च मे कदाचित् सन्तोषसन्ततिसुखो न च मे कदाचित् ।

अज्ञानबन्धनमिदं न च मे कदाचित् ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १३ ॥

saṁsāra-santati-latā na ca me kadācit santoṣa-santati-sukho na ca me kadācit

ajñāna-bandhanam idaṁ na ca me kadācit jñānāmṛtaṁ sama-rasaṁ gaganopamo'ham

The creeper of the continuation of Saṁsāra is never mine.

The joy of the stream of satisfaction is never mine.

The fetter of ignorance is never mine –

I am the nectar of Awareness, of one taste, like the sky.

संसारसन्ततिरजो न च मे विकारः सन्तापसन्ततितमो न च मे विकारः ।

सत्त्वं स्वधर्मजनकं न च मे विकारो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १४ ॥

samsāra-santati-rajo na ca me vikāraḥ santāpa-santati-tamo na ca me  
vikāraḥ

sattvaṁ svadharma-janakam na ca me vikāro jñānāmṛtaṁ sama-  
rasaṁ gaganopamo'ham

The Rajas, the dynamic energy,

of the stream of Saṁsāra is not a transformation of mine.

The Tamas, the dullness, of the stream of suffering is not a  
transformation of mine.

The Sattva, the clarity, which brings about Svadharma,  
conduct in accordance with one's own nature, is not a transformation  
of mine –

I am the nectar of Awareness, of one taste, like the sky.

सन्तापदुःखजनको न विधिः कदाचित् सन्तापयोगजनितं न मनः कदाचित् ।

यस्मादहङ्कृतिरियं न च मे कदाचित् ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १५ ॥

santāpa-duḥkha-janako na vidhiḥ kadācit santāpa-yoga-janitaṁ na  
manaḥ kadācit

yasmād ahaṅkṛtir iyaṁ na ca me kadācit jñānāmṛtaṁ sama-rasaṁ  
gaganopamo'ham

I never have any instruction which

may be the cause of guilt or suffering.

Mine is never a mind which is connected with guilt or suffering.

As no sense of 'I' is ever mine –

I am the nectar of Awareness, of one taste, like the sky.

निष्कम्पकम्पनिधनं न विकल्पकल्पं स्वप्नप्रबोधनिधनं न हिताहितं हि ।

निःसारसारनिधनं न चराचरं हि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १६ ॥

niṣkampa-kampa-nidhanam na vikalpa-kalpaṃ svapna-prabodha-  
nidhanam na hitāhitam hi

niḥsāra-sāra-nidhanam na carācaram hi jñānāmṛtam sama-rasaṃ  
gaganopamo'ham

There is no ceasing of non-movement or movement for me,  
no imagination or notions, no ceasing of a dream or being awake,  
nothing beneficial or non-beneficial,  
no ceasing of a non-essence or essence, no walking or non-walking –  
I am the nectar of Awareness, of one taste, like the sky.

नो वेद्यवेदकमिदं न च हेतुतर्क्यं वाचामगोचरमिदं न मनो न बुद्धिः ।

एवं कथं हि भवतः कथयामि तत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १७ ॥

no vedya-vedakam idaṃ na ca hetu-tarkyaṃ vācām agocaram idaṃ  
na mano na buddhiḥ

evaṃ katham hi bhavataḥ kathayāmi tattvaṃ jñānāmṛtam  
samarasaṃ gaganopamo'ham

It is neither an object of knowledge nor is it a knower.  
It is neither a cause nor something to reason about.  
It is not a field or content of words, nor is it a thought or intelligence.  
How shall I speak about this Reality to you?  
I am the nectar of Awareness, of one taste, like the sky.

निर्भिन्नभिन्नरहितं परमार्थतत्त्वमन्तर्बहिर्न हि कथं परमार्थतत्त्वम् ।  
प्राक्सम्भवं न च रतं नहि वस्तु किञ्चित् ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १८ ॥  
nirbhinna-bhinna-rahitaṁ paramārtha-tattvam antarbahir na hi  
kathaṁ paramārtha-tattvam  
prāksambhavaṁ na ca rataṁ nahi vastu kiñcit jñānāmṛtaṁ  
samarasaṁ gaganopamo'ham

The ultimate Reality is free of non-division and division.  
How could the ultimate Reality have an interior or an exterior?  
It is not something that has previously been born,  
it is not immersed in anything, nor is it any substance –  
I am the nectar of Awareness, of one taste, like the sky.

रागादिदोषरहितं त्वहमेव तत्त्वं दैवादिदोषरहितं त्वहमेव तत्त्वम् ।  
संसारशोकरहितं त्वहमेव तत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १९ ॥  
rāgādidoṣarahitaṁ tvahameva tattvaṁ daivādidoṣarahitaṁ  
tvahameva tattvam  
saṁsāraśokarahitaṁ tvahameva tattvaṁ jñānāmṛtaṁ samarasaṁ  
gaganopamo'ham

I am Reality free of faults such as attachment.  
I am Reality free of faults such as destiny.  
I am free of the grief of Saṁsāra –  
I am the nectar of Awareness, of one taste, like the sky.

स्थानत्रयं यदि च नेति कथं तुरीयं कालत्रयं यदि च नेति कथं दिशश्च ।  
शान्तं पदं हि परमं परमार्थतत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २० ॥  
sthānatrayaṁ yadi ca neti kathaṁ turīyaṁ kālatrayaṁ yadi ca neti  
kathaṁ diśāśca



śāntam padam hi paramam paramārthatattvam jñānāmṛtam  
samarasam gaganopamo'ham

As there are no three states of consciousness, how should there be a fourth?

As there are no three times, how should there be directions of space?

Ultimate Reality is the utmost state of peace –

I am the nectar of Awareness, of one taste, like the sky.

दीर्घो लघुः पुनरितीह नमे विभागो विस्तारसंकटमितीह न मे विभागः ।

कोणं हि वर्तुलमितीह न मे विभागो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २१ ॥

dīrgho laghuḥ punaritīha name vibhāgo vistārasamkaṭamitīha na me  
vibhāgaḥ

koṇam hi vartulamitīha na me vibhāgo jñānāmṛtam samarasam  
gaganopamo'ham

Here I have no distinction such as long or short.

Here I have no distinction such as wide or narrow.

Here I have no distinction such as angular or circular –

I am the nectar of Awareness, of one taste, like the sky.

मातापितादि तनयादि न मे कदाचित् जातं मृतं न च मनो न च मे कदाचित् ।

निर्व्याकुलं स्थिरमिदं परमार्थतत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २२ ॥

ātāpitādi tanayādi na me kadācit jātam mṛtam na ca mano na ca me  
kadācit

nirvyākulam sthiramidam paramārthatattvam jñānāmṛtam  
samarasam gaganopamo'ham

I never had a mother, a father, or a child,

nor are birth or death mine, nor have I ever had a mind.

The ultimate Reality is never confused, it is ever at peace –  
I am the nectar of Awareness, of one taste, like the sky.

शुद्धं विशुद्धमविचारमनन्तरूपं निर्लेपलेपमविचारमनन्तरूपम् ।

निष्खण्डखण्डमविचारमनन्तरूपं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २३ ॥

śuddham viśuddham avicāram anantarūpaṁ nirlepa-lepam avicāram  
ananta-rūpam

niṣkhaṇḍa-khaṇḍam avicāram ananta-rūpaṁ jñānāmṛtaṁ  
samarasaṁ gaganopamo'ham

I am pure, pristine, free from meditation, of boundless nature.

I am without taint and with taint, free from meditation, of boundless  
nature.

I am undivided and divided, free from meditation, of boundless  
nature –

I am the nectar of Awareness, of one taste, like the sky.

ब्रह्मादयः सुरगणाः कथमत्र सन्ति स्वर्गादयो वसतयः कथमत्र सन्ति ।

यद्येकरूपममलं परमार्थतत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २४ ॥

brahmādayaḥ suragaṇāḥ kathamatra santi svargādayo vasatayaḥ  
kathamatra santi

yadyekarūpamamalaṁ paramārthatattvaṁ jñānāmṛtaṁ samarasaṁ  
gaganopamo'ham

How should deities like Brahmā exist here?

How should realms such as heaven and the like exist here?

As the ultimate Reality is of one nature and pristine –

I am the nectar of Awareness, of one taste, like the sky.

निर्नेति नेति विमलो हि कथं वदामि निःशेषशेषविमलो हि कथं वदामि ।

निर्लिङ्गलिङ्गविमलो हि कथं वदामि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २५ ॥

nirneti neti vimalo hi katham vadāmi niḥśeṣa-śeṣa-vimalo hi katham  
vadāmi

nirliṅga-liṅga-vimalo hi katham vadāmi jñānāmṛtaṁ samarasam  
gaganopamo'ham

I am utterly pure without 'neti, neti', 'not this, not this',  
so how should I say anything?

I am utterly pure without 'non-remaining or remaining'  
so how should I say anything?

I am utterly pure without 'non-attributes or attributes'  
so how should I say anything?

I am the nectar of Awareness, of one taste, like the sky.

निष्कर्मकर्मपरमं सततं करोमि निःसङ्गसङ्गरहितं परमं विनोदम् ।

निर्देहदेहरहितं सततं विनोदं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २६ ॥

niṣkarmakarmaparamaṁ satataṁ karomi niḥsaṅgasaṅgarahitaṁ  
paramaṁ vinodam

nirdehadeharahitaṁ satataṁ vinodaṁ jñānāmṛtaṁ samarasam  
gaganopamo'ham

I ever perform the ultimate action which is non-action,  
enjoying ultimate bliss which is neither free from clinging nor lack of  
clinging,

a continuous bliss which is neither bodiless nor with body –

I am the nectar of Awareness, of one taste, like the sky.

मायाप्रपञ्चरचना न च मे विकारः कौटिल्यदम्भरचना न च मे विकारः ।

सत्यानृतेति रचना न च मे विकारो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २७ ॥

māyāprapañcaracanā na ca me vikāraḥ kauṭilyadambharacanā na ca  
me vikāraḥ

satyānṛteti racanā na ca me vikāro jñānāmṛtaṁ samarasam  
gaganopamo'ham

The fabrication of the magical appearance of Samsāra is not a transformation of mine.

The fabrication of deceit and arrogance is not a transformation of mine.

The fabrication of truth and untruth is not a transformation of mine

–

I am the nectar of Awareness, of one taste, like the sky.

सन्ध्यादिकालरहितं न च मे वियोगो ह्यन्तः प्रबोधरहितं बधिरो न मूकः ।

एवं विकल्परहितं न च भावशुद्धं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २८ ॥

sandhyādi-kāla-rahitaṁ na ca me viyogo hyantaḥ-prabodha-rahitaṁ  
badhiro na mūkaḥ

evaṁ vikalpa-rahitaṁ na ca bhāva-śuddhaṁ jñānāmṛtaṁ samarasam  
gaganopamo'ham

It is free of time divisions such as the Sandhyā

– I am never separate.

It is free of an inner awakening – I am never deaf or mute.

Free of concepts, without any purification of my inner being –

I am the nectar of Awareness, of one taste, like the sky.

निर्नाथनाथरहितं हि निराकुलं वै निश्चित्तचित्तविगतं हि निराकुलं वै ।  
संविद्धि सर्वविगतं हि निराकुलं वै ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २९ ॥  
nirnātha-nātha-rahitaṁ hi nirākulaṁ vai niścitta-citta-vigataṁ hi  
nirākulaṁ vai  
saṁviddhi sarva-vigataṁ hi nirākulaṁ vai jñānāmṛtaṁ samarasam  
gaganopamo'ham

Without distraction, it is free of a sovereign and the absence of a sovereign.

Without distraction, it is free from a mind and the absence of a mind.  
Knowing without distraction, it is free from everything –  
I am the nectar of Awareness, of one taste, like the sky.

कान्तारमन्दिरमिदं हि कथं वदामि संसिद्धसंशयमिदं हि कथं वदामि ।  
एवं निरन्तरसमं हि निराकुलं वै ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३० ॥  
kāntāramandiramidaṁ hi kathaṁ vadāmi saṁsiddhasaṁśayamidaṁ  
hi kathaṁ vadāmi  
evaṁ nirantarasamaṁ hi nirākulaṁ vai jñānāmṛtaṁ samarasam  
gaganopamo'ham

How shall I say whether this Saṁsāra is a jungle or a temple?  
How shall I express whether this Saṁsāra is truly established or  
stained by endless doubts?  
Ever the same without interruption, without distraction –  
I am the nectar of Awareness, of one taste, like the sky.

निर्जीवजीवरहितं सततं विभाति निर्बीजबीजरहितं सततं विभाति ।

निर्वाणबन्धरहितं सततं विभाति ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३१ ॥

nirjīvajīvarahitaṁ satataṁ vibhāti nirbījabījarahitaṁ satataṁ vibhāti  
nirvāṇabandharahitaṁ satataṁ vibhāti jñānāmṛtaṁ samarasam  
gaganopamo'ham

It ever shines forth, without life or the absence of life.

It ever shines forth, without a seed or the absence of a seed.

It ever shines forth, free from liberation and fetter –

I am the nectar of Awareness, of one taste, like the sky.

सम्भूतिवर्जितमिदं सततं विभाति संसारवर्जितमिदं सततं विभाति ।

संहारवर्जितमिदं सततं विभाति ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३२ ॥

sambhūtiavarjitamidaṁ satataṁ vibhāti saṁsāravarjitamidaṁ satataṁ  
vibhāti

saṁhārararjitamiadaṁ satataṁ vibhāti jñānāmṛtaṁ samarasam  
gaganopamo'ham

It ever shines forth, free from any birth,

it ever shines forth, free from Saṁsāra,

it ever shines forth, free from any destruction –

I am the nectar of Awareness, of one taste, like the sky.

उल्लेखमात्रमपि ते न च नामरूपं निर्भिन्नभिन्नमपि ते न हि वस्तु किञ्चित् ।

निरलज्जमानस करोषि कथं विषादं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३३ ॥

ullekha-mātram api te na ca nāmarūpaṁ nirbhinna-bhinnam api te  
na hi vastu kiñcit

nirlajja-mānasa karoṣi katham viṣādaṁ jñānāmṛtaṁ samarasam  
gaganopamo'ham

You do not have even an iota of a name or form,  
you have no substance which is either non-different or different.  
O unashamed mind, why do you grieve?  
You are the nectar of Awareness, of one taste, like the sky.

किं नाम रोदिषि सखे न जरा न मृत्युः किं नाम रोदिषि सखे न च जन्म दुःखम् ।  
किं नाम रोदिषि सखे न च ते विकारो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३४ ॥  
kiṁ nāma rodiṣi sakhe na jarā na mṛtyuḥ kiṁ nāma rodiṣi sakhe na  
ca janma duḥkham  
kiṁ nāma rodiṣi sakhe na ca te vikāro jñānāmṛtaṁ samarasam  
gaganopamo'ham

Why do you weep, friend?  
You have neither old age nor death.  
Why do you weep, friend?  
You have neither birth nor suffering.  
Why do you weep, friend?  
There is no change in you –  
You are the nectar of Awareness, of one taste, like the sky.

किं नाम रोदिषि सखे न च ते स्वरूपं किं नाम रोदिषि सखे न च ते विरूपम् ।  
किं नाम रोदिषि सखे न च ते वयांसि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३५ ॥  
kiṁ nāma rodiṣi sakhe na ca te svarūpaṁ kiṁ nāma rodiṣi sakhe na  
ca te virūpam  
kiṁ nāma rodiṣi sakhe na ca te vyaṁsi jñānāmṛtaṁ samarasam  
gaganopamo'ham

Why do you weep, friend?  
You do not have an own form.

Why do you weep, friend?

You are not deformed.

Why do you weep, friend?

You have no stages of life –

You are the nectar of Awareness, of one taste, like the sky.

किं नाम रोदिषि सखे न च ते वयांसि किं नाम रोदिषि सखे न च ते मनांसि ।

किं नाम रोदिषि सखे न तवेन्द्रियाणि ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३६ ॥

kiṁ nāma rodiṣi sakhe na ca te vayāṁsi kiṁ nāma rodiṣi sakhe na ca  
te manāṁsi

kiṁ nāma rodiṣi sakhe na tavendriyāṇi jñānāmṛtaṁ samarasam  
gaganopamo'ham

Why do you weep, friend?

You have no phases of life.

Why do you weep, friend?

You have no thoughts.

Why do you weep, friend?

You have no sense organs –

You are the nectar of Awareness, of one taste, like the sky.

किं नाम रोदिषि सखे न च तेऽस्ति कामः किं नाम रोदिषि सखे न च ते प्रलोभः ।

किं नाम रोदिषि सखे न च ते विमोहो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३७ ॥

kiṁ nāma rodiṣi sakhe na ca te'sti kāmaḥ kiṁ nāma rodiṣi sakhe na  
ca te pralobhaḥ

kiṁ nāma rodiṣi sakhe na ca te vimoho jñānāmṛtaṁ samarasam  
gaganopamo'ham

Why do you weep, friend?



You have no desire.

Why do you weep, friend?

You have no greed.

Why do you weep, friend? You have no delusion –

You are the nectar of Awareness, of one taste, like the sky.

ऐश्वर्यमिच्छसि कथं न च ते धनानि ऐश्वर्यमिच्छसि कथं न च ते हि पत्नी ।

ऐश्वर्यमिच्छसि कथं न च ते ममेति ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३८ ॥

aiśvaryam icchasi katham na ca te dhanāni aiśvaryam icchasi katham

na ca te hi patnī

aiśvaryam icchasi katham na ca te mameti jñānāmṛtaṁ samarasam

gaganopamo'ham

Why do you desire prosperity? You have no treasures.

Why do you desire prosperity? You have no spouse.

Why do you desire fortune? There is nothing that you can call 'mine'

–

You are the nectar of Awareness, of one taste, like the sky.

लिङ्गप्रपञ्चजनुषी न च ते न मे च निर्लज्जमानसमिदं च विभाति भिन्नम् ।

निर्भेदभेदरहितं न च ते न मे च ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३९ ॥

liṅga-prapañca-januṣī na ca te na me ca nirlajja-mānasam idam ca

vibhāti bhinnam

nirbheda-bheda-rahitaṁ na ca te na me ca jñānāmṛtaṁ samarasam

gaganopamo'ham

Neither for you nor for me is this prapañca,

this phenomenal fabrication, of traits ever born.

Only this shameless mind appears divided.

That which is free of non-difference or difference is neither yours nor mine –

You are the nectar of Awareness, of one taste, like the sky.

नो वाणुमात्रमपि ते हि विरागरूपं नो वाणुमात्रमपि ते हि सरागरूपम् ।

नो वाणुमात्रमपि ते हि सकामरूपं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४० ॥

no vāṇumātramapi te hi virāgarūpaṁ no vāṇumātramapi te hi sarāgarūpaṁ

no vāṇumātramapi te hi sakāmarūpaṁ jñānāmṛtaṁ samarasaṁ gaganopamo'ham

You do not have even an atom of detachment.

You do not have even an atom of attachment.

You do not have even an atom of desire –

You are the nectar of Awareness, of one taste, like the sky.

ध्याता न ते हि हृदये न च ते समाधिर्ध्यानं न ते हि हृदये न बहिः प्रदेशः ।

ध्येयं न चेति हृदये न हि वस्तु कालो ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४१ ॥

dhyātā na te hi hṛdaye na ca te samādhir dhyānaṁ na te hi hṛdaye na bahiḥ pradeśaḥ

dhyeyaṁ na ceti hṛdaye na hi vastu kālo jñānāmṛtaṁ samarasaṁ gaganopamo'ham

In your heart there is no meditator and no Samādhi,

in your heart there is no meditation and no outside space,

in your heart there is nothing to meditate upon, no substance, no time –

You are the nectar of Awareness, of one taste, like the sky.

यत्सारभूतमखिलं कथितं मया ते न त्वं न मे न महतो न गुरुर्न न शिष्यः ।  
स्वच्छन्दरूपसहजं परमार्थतत्त्वं ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४२ ॥  
yatsāra-bhūtam akhilaṁ kathitaṁ mayā te na tvaṁ na me na mahato  
na gururna na śiṣyaḥ  
svacchanda-rūpa-sahajaṁ paramārtha-tattvaṁ jñānāmṛtaṁ  
samarasaṁ gaganopamo'ham

I have told you the entire essence:  
there is neither you, nor me, nor great realities, nor teacher, nor  
disciple.  
The ultimate Reality is Sahaja, the natural, whose nature is  
spontaneous –  
You are the nectar of Awareness, of one taste, like the sky.

कथमिह परमार्थं तत्त्वमानन्दरूपं कथमिह परमार्थं नैवमानन्दरूपम् ।  
कथमिह परमार्थं ज्ञानविज्ञानरूपं यदि परमहमेकं वर्तते व्योमरूपम् ॥ ४३ ॥  
kathamihā paramārthaṁ tattvaṁ ānandarūpaṁ kathamihā  
paramārthaṁ naivam ānandarūpam  
kathamihā paramārthaṁ jñāna-vijñāna-rūpaṁ yadi param aham  
ekaṁ vartate vyomarūpam

I abide as the utmost one of the nature of space,  
so how should ultimate Reality here be of the nature of bliss,  
how should ultimate Reality here not be of the nature of bliss?  
How should ultimate Reality here  
be of the nature of Knowledge and Awareness?

दहनपवनहीनं विद्धि विज्ञानमेकमवनिजलविहीनं विद्धि विज्ञानरूपम् ।  
समगमनविहीनं विद्धि विज्ञानमेकं गगनमिव विशालं विद्धि विज्ञानमेकम् ॥ ४४ ॥  
dahana-pavana-hīnaṁ viddhi vijñānam ekam avani-jala-vihīnaṁ  
viddhi vijñānarūpam  
sama-gamana-vihīnaṁ viddhi vijñānam ekam gaganam iva viśālam  
viddhi vijñānamekam

Understand the one Awareness to be free from fire and air.  
Understand the nature of Awareness to be free from earth and water.  
Understand the one Awareness to be free from a likeness or  
movement –  
Understand the one Awareness to be expansive like the sky.

न शून्यरूपं न विशून्यरूपं न शुद्धरूपं न विशुद्धरूपम् ।  
रूपं विरूपं न भवामि किञ्चित्स्वरूपरूपं परमार्थतत्त्वम् ॥ ४५ ॥  
na śūnya-rūpaṁ na viśūnya-rūpaṁ na śuddha-rūpaṁ na viśuddha-  
rūpam  
rūpaṁ virūpaṁ na bhavāmi kiñcit svarūpa-rūpaṁ paramārtha-  
tattvam

Neither is my true nature empty nor non-empty,  
neither is it pure nor impure,  
neither am I something with form nor something formless –  
only ultimate Reality as it is in its own nature.

मुञ्च मुञ्च हि संसारं त्यागं मुञ्च हि सर्वथा ।  
त्यागात्यागविषं शुद्धममृतं सहजं ध्रुवम् ॥ ४६ ॥  
muñca muñca hi saṁsāraṁ tyāgaṁ muñca hi sarvathā  
tyāgātyāgaviṣaṁ śuddhamamṛtaṁ sahajaṁ dhruvam

Everywhere renounce, renounce Samsāra,  
and renounce renunciation, too.  
Give up the poison of renunciation and non-renunciation.  
The pristine nectar is that which is Sahaja, natural and steady.

**Here ends the third chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the ‘Song of the Avadhūta’.**

## Chapter Four

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

नावाहनं नैव विसर्जनं वा पुष्पाणि पत्राणि कथं भवन्ति ।

ध्यानानि मन्त्राणि कथं भवन्ति समासमं चैव शिवार्चनं च ॥ १ ॥

nāvāhanam naiva visarjanam vā puṣpāṇi patrāṇi katham bhavanti  
dhyānāni mantrāṇi katham bhavanti samāsamaṁ caiva śivārcanaṁ  
ca

Where there is neither invitation nor farewell,

how could there be flowers or leaves?

How could there be meditations or mantras?

Worship of the peaceful one

means to remain ever the same

while not experiencing the same.

न केवलं बन्धविवन्धमुक्तो न केवलं शुद्धविशुद्धमुक्तः ।

न केवलं योगवियोगमुक्तः स वै विमुक्तो गगनोपमोऽहम् ॥ २ ॥

na kevalam bandha-vibandha-mukto na kevalam śuddha-viśuddha-  
muktaḥ

na kevalam yoga-viyoga-muktaḥ sa vai vimukto gaganopamo'ham

Not only released from being bound and not being bound,

not only released from being pure and not being pure,

not only released from union and separation –

thus I am completely released, like the sky.

सञ्जायते सर्वमिदं हि तथ्यं सञ्जायते सर्वमिदं वितथ्यम् ।

एवं विकल्पो मम नैव जातः स्वरूपनिर्वाणमनामयोऽहम् ॥ ३ ॥

sañjāyate sarvam idaṁ hi tathyāṁ sañjāyate sarvam idaṁ vitathyam  
evaṁ vikalpo mama naiva jātaḥ svarūpa-nirvāṇam anāmayo'ham

I have no notion such as

'all this is born as real'

or 'all this is born as unreal' –

Nirvāṇa is my nature, free from all ailments.

न साञ्जनं चैव निरञ्जनं वा न चान्तरं वापि निरन्तरं वा ।

अन्तर्विभन्नं न हि मे विभाति स्वरूपनिर्वाणमनामयोऽहम् ॥ ४ ॥

na sāñjanaṁ caiva nirañjanaṁ vā na cāntaraṁ vāpi nirantaraṁ vā  
antarvibhannaṁ na hi me vibhāti svarūpa-nirvāṇam anāmayo'ham

No taint, nor the absence of a taint,

no interruption nor the absence of an interruption,

nothing shines as different within me –

Nirvāṇa is my nature, free from all ailments.

अबोधबोधो मम नैव जातो बोधस्वरूपं मम नैव जातम् ।

निर्बोधबोधं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ ५ ॥

abodhabodho mama naiva jāto bodha-svarūpaṁ mama naiva jātam  
nirbodha-bodhaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam  
anāmayo'ham

No ignorance or knowledge have ever been born for me.

My nature as Awareness has never been born,

so how could I speak about Awareness or the absence of Awareness?  
Nirvāṇa is my nature, free from all ailments.

न धर्मयुक्तो न च पापयुक्तो न बन्धयुक्तो न च मोक्षयुक्तः ।  
युक्तं त्वयुक्तं न च मे विभाति स्वरूपनिर्वाणमनामयोऽहम् ॥ ६ ॥

na dharma-yukto na ca pāpa-yukto na bandha-yukto na ca mokṣa-  
yuktaḥ  
yuktaṁ tvayuktaṁ na ca me vibhāti svarūpa-nirvāṇam  
anāmayo'ham

Neither joined with virtue nor with vice,  
neither joined with a fetter nor with liberation,  
it shines as neither joined nor disjointed –  
Nirvāṇa is my nature, free from all ailments.

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

parāparaṁ vā na ca me kadācit madhyastha-bhāvo hi na cārimitram  
hitāhitaṁ cāpi kathaṁ vadāmi svarūpa-nirvāṇam anāmayo'ham

For me there is no earlier or later,  
and no state in the middle.

I have neither friend nor enemy.

How shall I speak of something auspicious or inauspicious?

Nirvāṇa is my nature, free from all ailments.



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

nopāsako naivam upāsya-rūpaṁ na copadeśo na ca me kriyā ca  
saṁvit-svarūpaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam  
anāmayo'ham

No worshipper or any form to be worshipped,  
no instruction or action:  
how could I speak about the nature of Awareness?  
Nirvāṇa is my nature, free from all ailments.

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

no vyāpakaṁ vyāpyam ihāsti kiñcit na cālayaṁ vāpi nirālayaṁ vā  
aśūnya-śūnyaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam anāmayo'ham

No pervader and nothing to pervade,  
no dwelling and no absence of a dwelling here:  
how could I speak about what is neither empty nor non-empty?  
Nirvāṇa is my nature, free from all ailments.

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

na grāhako grāhyakam eva kiñcit na kāraṇaṁ vā mama naiva kāryam  
acintya-cintyaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam anāmayo'ham

No grasper and nothing to be grasped,  
no cause and no effect:  
how could I speak about what is neither imaginable nor  
unimaginable?

Nirvāṇa is my nature, free from all ailments.

न भेदकं वापि न चैव भेद्यं न वेदकं वा मम नैव वेद्यम् ।

गतागतं तात कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ ११ ॥

na bhedakam vāpi na caiva bhedyam na vedakam vā mama naiva vedyam

gatāgataṁ tāta katham vadāmi svarūpa-nirvāṇam anāmayo'ham

No divider and nothing to be divided,

no knower and nothing to be known:

How, O child, should I speak about coming or going?

Nirvāṇa is my nature, free from all ailments.

न चास्ति देहो न च मे विदेहो बुद्धिर्मनो मे न हि चेन्द्रियाणि ।

रागो विरागश्च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १२ ॥

na cāsti deho na ca me videho buddhirmano me na hi cendriyāṇi

rāgo virāgaśca katham vadāmi svarūpa-nirvāṇam anāmayo'ham

I have neither a body nor the absence of a body,

neither intellect nor thought or senses:

How shall I speak about attachment and detachment?

Nirvāṇa is my nature, free from all ailments.

उल्लेखमात्रं न हि भिन्नमुच्चैरुल्लेखमात्रं न तिरोहितं वै ।

समासमं मित्र कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १३ ॥

ullekhamātraṁ na hi bhinnamuccair ullekhamātraṁ na tirohitaṁ vai

samāsamaṁ mitra katham vadāmi svarūpa-nirvāṇam anāmayo'ham

It is not separate or elevated even by an iota,

and it has never disappeared:

O friend, how could I speak about it as being the same or different?

Nirvāṇa is my nature, free from all ailments.

जितेन्द्रियोऽहं त्वजितेन्द्रियो वा न संयमो मे नियमो न जातः ।

जयाजयौ मित्र कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १४ ॥

jitendriyo'ham tv ajitendriyo vā na saṁyamo me niyamo na jātaḥ

jayājayau mitra kathaṁ vadāmi svarūpa-nirvāṇam anāmayo'ham

I have conquered the senses and I have not conquered the senses.

Neither restraint nor discipline apply to me.

O friend, how could I speak about victory or defeat?

Nirvāṇa is my nature, free from all ailments.

अमूर्तमूर्तिर्न च मे कदाचिदाद्यन्तमध्यं न च मे कदाचित् ।

बलाबलं मित्र कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १५ ॥

amūrta-mūrtir na ca me kadācid ādyanta-madhyam na ca me kadācit

balābalaṁ mitra kathaṁ vadāmi svarūpa-nirvāṇam anāmayo'ham

I never have a formless appearance or a form,

nor do I have any beginning, middle, or end.

O friend, how could I speak about strength or weakness?

Nirvāṇa is my nature, free from all ailments.

मृतामृतं वापि विषाविषं च सञ्जायते तात न मे कदाचित् ।

अशुद्धशुद्धं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १६ ॥

mṛtāmṛtaṁ vāpi viṣāviṣaṁ ca sañjāyate tāta na me kadācit

aśuddhaśuddhaṁ ca kathaṁ vadāmi svarūpanirvāṇamanāmayo'ham

I have neither death nor immortality,

neither poison nor the absence of poison.  
How could I speak about the pure or the impure?  
Nirvāṇa is my nature, free from all ailments.

स्वप्नः प्रबोधो न च योगमुद्रा नक्तं दिवा वापि न मे कदाचित् ।  
अतुर्यतुर्यं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १७ ॥  
svapnaḥ prabodho na ca yogamudrā naktam divā vāpi na me kadācit  
aturyaturyam ca katham vadāmi svarūpanirvāṇamanāmayo'ham

I have neither sleep nor waking,  
neither yogas nor mudrās, no night nor day at any time.  
How could I speak about this as  
being the fourth or not being the fourth state?  
Nirvāṇa is my nature, free from all ailments.

संविद्धि मां सर्वविसर्वमुक्तं माया विमाया न च मे कदाचित् ।  
सन्ध्यादिकं कर्म कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १८ ॥  
saṁviddhi mām sarvavisarvamuktaṁ māyā vimāyā na ca me kadācit  
sandhyādikaṁ karma katham vadāmi  
svarūpanirvāṇamanāmayo'ham

Understand me as free from all and from what is not the all.  
There is neither illusion nor the absence of illusion for me.  
How could I speak about the ritual activity of Sandhyā and the like?  
Nirvāṇa is my nature, free from all ailments.

संविद्धि मां सर्वसमाधियुक्तं संविद्धि मां लक्ष्यविलक्ष्यमुक्तम् ।

योगं वियोगं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ १९ ॥

samviddhi mām sarva-samādhi-yuktaṁ samviddhi mām lakṣya-  
vilakṣya-muktaṁ

yogaṁ viyogaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam anāmayo’ham

Understand that I am endowed with all Samādhis,

understand that I am free from any goal or the absence of a goal.

How could I speak about union or separation?

Nirvāṇa is my nature, free from all ailments.

मूर्खोऽपि नाहं न च पण्डितोऽहं मौनं विमौनं न च मे कदाचित् ।

तर्कं वितर्कं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ २० ॥

mūrkho’pi nāhaṁ na ca paṇḍito’haṁ maunaṁ vimaunaṁ na ca me  
kadācit

tarkaṁ vitarkaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam anāmayo’ham

I am neither a fool nor a scholar,

there is neither silence nor the absence of silence for me.

How could I speak about logic or the absence of logic?

Nirvāṇa is my nature, free from all ailments.

पिता च माता च कुलं न जातिर्जन्मादि मृत्युर्न च मे कदाचित् ।

स्नेहं विमोहं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ २१ ॥

pitā ca mātā ca kulaṁ na jātir janmādi mṛtyur na ca me kadācit  
snehaṁ vimohaṁ ca kathaṁ vadāmi svarūpa-nirvāṇam  
anāmayo’ham

I have no father, mother, family, class, birth, or death.

How could I speak about love or delusion?

Nirvāṇa is my nature, free from all ailments.

अस्तं गतो नैव सदोदितोऽहं तेजोवितेजो न च मे कदाचित् ।

सन्ध्यादिकं कर्म कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ २२ ॥

astaṁ gato naiva sadodito'ham tejovitejo na ca me kadācit  
sandhyādikaṁ karma katham vadāmi svarūpa-nirvāṇam  
anāmayo'ham

Neither do I set nor am I ever risen,

I have neither luminosity nor the absence of luminosity.

How could I speak about the ritual activity of Sandhyā and the like?

Nirvāṇa is my nature, free from all ailments.

असंशयं विद्धि निराकुलं मां असंशयं विद्धि निरन्तरं माम् ।

असंशयं विद्धि निरञ्जनं मां स्वरूपनिर्वाणमनामयोऽहम् ॥ २३ ॥

asaṁśayaṁ viddhi nirākulaṁ māṁ asaṁśayaṁ viddhi nirantaraṁ  
mām

asaṁśayaṁ viddhi nirañjanaṁ māṁ svarūpa-nirvāṇam  
anāmayo'ham

Know me without doubt to be free of distraction,

Know me without doubt to be uninterrupted,

Know me without doubt to be unstained –

Nirvāṇa is my nature, free from all ailments.

ध्यानानि सर्वाणि परित्यजन्ति शुभाशुभं कर्म परित्यजन्ति ।

त्यागामृतं तात पिबन्ति धीराः स्वरूपनिर्वाणमनामयोऽहम् ॥ २४ ॥

dhyānāni sarvāṇi parityajanti śubhāśubhaṁ karma parityajanti  
tyāgāmṛtaṁ tāta pibanti dhīrāḥ svarūpa-nirvāṇam anāmayo'ham

O child, the wise give up all meditations,  
they give up all good and evil deeds,  
and drink the nectar of renunciation –  
Nirvāṇa is my nature, free from all ailments.

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

vindati vindati na hi na hi yatra chando-lakṣaṇam na hi na hi tatra  
sama-rasa-magno bhāvitapūtaḥ pralapati tattvaṁ param avadhūtaḥ

Where one cannot find anything at all,  
there can be no description through verses.  
Immersed in that which is of one taste,  
purified of all meditation,  
the Avadhūta is merely chattering about Reality.

**Here ends the fourth chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the ‘Song of the Avadhūta’.**

## Chapter Five

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

ॐ इति गदितं गगनसमं तत् न परापरसारविचार इति ।

अविलासविलासनिराकरणं कथमक्षरबिन्दुसमुच्चरणम् ॥ १ ॥

om iti gaditaṁ gāgana-samaṁ tat na parāpara-sāra-vicāra iti  
avilāsa-vilāsa-nirākaraṇaṁ katham akṣara-bindu-samuccaraṇam

The sound ‘OM’ is like the sky:

it does not consist of meditation on an essence high or low.

It nullifies the evolving of that ultimate Reality which has no evolving.

How could the Bindu of this syllable ever be pronounced?

इति तत्त्वमसिप्रभृतिश्रुतिभिः प्रतिपादितमात्मनि तत्त्वमसि ।

त्वमुपाधिविर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ २ ॥

iti tattvamasi-prabhṛti-śrutibhiḥ pratipāditam ātmani tat tvam asi  
tvam upādhi-vivarjita-sarva-samaṁ kimu rodiṣi mānasi sarva-samam

You are the Reality present within the self,

presented by the Vedas as ‘tat tvam asi’, ‘that you are’.

Free from limiting conditions, you are that which is the same in all –

Why do you weep, O mind, you who are the same in all?



अधऊर्ध्वविवर्जितसर्वसमं बहिरन्तरवर्जितसर्वसमम् ।

यदि चैकविवर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ ३ ॥

adha-ūrdhva-vivarjita-sarva-samaṁ bahir-antara-varjita-sarva-samam  
yadi caika-vivarjita-sarva-samaṁ kimu rodiṣi mānasi sarva-samam

You are without low or high, the same in all,

without inside or outside, the same in all,

without one or many, the same in all –

Why do you weep, O mind, you who are the same in all?

न हि कल्पितकल्पविचार इति न हि कारणकार्यविचार इति ।

पदसन्धिविवर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ ४ ॥

na hi kalpita-kalpa-vicāra iti na hi kāraṇa-kārya-vicāra iti  
pada-sandhi-vivarjita-sarva-samaṁ kimu rodiṣi mānasi sarva-samam

No meditation about anything conceptual or imaginary,

no meditation about cause or effect,

no words or conjunction of letters, the same in all –

Why do you weep, O mind, you who are the same in all?

न हि बोधविबोधसमाधिरिति न हि देशविदेशसमाधिरिति ।

न हि कालविकालसमाधिरिति किमु रोदिषि मानसि सर्वसमम् ॥ ५ ॥

na hi bodha-vibodha-samādhir iti na hi deśa-videśa-samādhir iti  
na hi kāla-vikāla-samādhir iti kimu rodiṣi mānasi sarva-samam

No Samādhi of knowledge or a special understanding,

no Samādhi of space or a special place,

no Samādhi of time or a specific moment –

Why do you weep, O mind, you who are the same in all?

न हि कुम्भनभो न हि कुम्भ इति न हि जीववपुर्न हि जीव इति ।

न हि कारणकार्यविभाग इति किमु रोदिषि मानसि सर्वसमम् ॥ ६ ॥

na hi kumbha-nabho na hi kumbha iti na hi jīva-vapur na hi jīva iti  
na hi kāraṇa-kārya-vibhāga iti kimu rodiṣi mānasi sarva-samam

No space in the vessel: no vessel.

No embodiment as an individual: no individual.

No distinction of cause and effect –

Why do you weep, O mind, you who are the same in all?

इह सर्वनिरन्तरमोक्षपदं लघुदीर्घविचारविहीन इति ।

न हि वर्तुलकोणविभाग इति किमु रोदिषि मानसि सर्वसमम् ॥ ७ ॥

iha sarva-nirantara-mokṣa-padam laghu-dīrgha-vicāra-vihīna iti  
na hi vartula-koṇa-vibhāga iti kimu rodiṣi mānasi sarva-samam

Here is the state of complete uninterrupted liberation,

free of any thoughts about short or long,

with no distinction of round and angular –

Why do you weep, O mind, you who are the same in all?

इह शून्यविशून्यविहीन इति इह शुद्धविशुद्धविहीन इति ।

इह सर्वविसर्वविहीन इति किमु रोदिषि मानसि सर्वसमम् ॥ ८ ॥

iha sūnya-viśūnya-vihīna iti iha śuddha-viśuddha-vihīna iti  
iha sarva-visarva-vihīna iti kimu rodiṣi mānasi sarva-samam

Here is that which is neither empty nor non-empty.

Here is that which is neither pure nor impure.

Here is that which is neither the all nor what is not the all –

Why do you weep, O mind, you who are the same in all?

न हि भिन्नविभिन्नविचार इति बहिरन्तरसन्धिविचार इति ।

अरिमित्रविर्वाजितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ ९ ॥

na hi bhinna-vibhinna-vicāra iti bahir-antara-sandhi-vicāra iti  
ari-mitra-vivarjita-sarva-samaṁ kimu rodiṣi mānasi sarvasamam

No meditation about what is different or not different,  
no meditation of what is inside or outside, or where they meet,  
free of friends and enemies, the same towards all –

Why do you weep, O mind, you who are the same in all?

न हि शिष्यविशिष्यस्वरूपैति न चराचरभेदविचार इति ।

इह सर्वनिरन्तरमोक्षपदं किमु रोदिषि मानसि सर्वसमम् ॥ १० ॥

na hi śiṣya-viśiṣya-svarūpa iti na caracara-bheda-vicāra iti  
iha sarva-nirantara-mokṣa-padaṁ kimu rodiṣi mānasi sarva-samam

Neither the nature of a disciple nor of a non-disciple,  
no meditation on the difference between the moving and the  
immovable.

Here is the state of complete uninterrupted liberation –

Why do you weep, O mind, you who are the same in all?

ननु रूपविरूपविहीन इति ननु भिन्नविभिन्नविहीन इति ।

ननु सर्गविसर्गविहीन इति किमु रोदिषि मानसि सर्वसमम् ॥ ११ ॥

nanu rūpa-virūpa-vihīna iti nanu bhinna-vibhinna-vihīna iti  
nanu sarga-visarga-vihīna iti kimu rodiṣi mānasi sarva-samam

Neither with form nor without form,  
neither with difference nor without difference,  
neither with creation nor without creation –

Why do you weep, O mind, you who are the same in all?

न गुणागुणपाशनिबन्ध इति मृतजीवनकर्म करोमि कथम् ।

इति शुद्धनिरञ्जनसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ १२ ॥

na guṇāguṇa-pāśa-nibandha iti mṛta-jīvana-karma karomi katham  
iti śuddha-nirañjana-sarva-samaṁ kimu rodiṣi mānasi sarva-samam

Unbound by the shackles of good qualities and negative qualities,  
how should I perform karmas related to death or life?

Here is the pristine stainless, the same in all –

Why do you weep, O mind, you who are the same in all?

इह भावविभावविहीन इति इह कामविकामविहीन इति ।

इह बोधतमं खलु मोक्षसमं किमु रोदिषि मानसि सर्वसमम् ॥ १३ ॥

iha bhāva-vibhāva-vihīna iti iha kāma-vikāma-vihīna iti  
iha bodhatamaṁ khalu mokṣa-samaṁ kimu rodiṣi mānasi sarva-  
samam

Here is what is free of feeling and non-feeling,

here is what is free of desire and desirelessness.

Here is the utmost Awareness, which is the same as liberation –

Why do you weep, O mind, you who are the same in all?

इह तत्त्वनिरन्तरतत्त्वमिति न हि सन्धिविसन्धिविहीन इति ।

यदि सर्वविवर्जितसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ १४ ॥

iha tattva-nirantara-tattvam iti na hi sandhi-visandhi-vihīna iti  
yadi sarva-vivarjita-sarva-samaṁ kimu rodiṣi mānasi sarvasamam

Here is Reality, the uninterrupted Reality,

without any merging or separation.

Free of all and the same in all –

Why do you weep, O mind, you who are the same in all?

अनिकेतकुटी परिवारसम् इह सङ्गविसङ्गविहीनपरम् ।

इह बोधविबोधविहीनपरं किमु रोदिषि मानसि सर्वसमम् ॥ १५ ॥

aniketa-kuṭī parivāra-samam iha saṅga-visaṅga-vihīna-param  
iha bodhavibodhavihīnaparam kimu rodiṣi mānasi sarvasamam

With the homeless state as the dwelling,

with everyone as one's family,

here is the ultimate which is free from association and dissociation.

Here is the ultimate which is free from knowledge and ignorance –

Why do you weep, O mind, you who are the same in all?

अविकारविकारमसत्यमिति अविलक्षविलक्षमसत्यमिति ।

यदि केवलमात्मनि सत्यमिति किमु रोदिषि मानसि सर्वसमम् ॥ १६ ॥

avikāra-vikāram asatyam iti avilakṣa-vilakṣam asatyam iti  
yadi kevalam ātmani satyam iti kimu rodiṣi mānasi sarva-samam

Change and changelessness are not the truth,

definition and the absence of a definition are not the truth.

As truth is only within the ātman –

Why do you weep, O mind, you who are the same in all?

इह सर्वसमं खलु जीव इति इह सर्वनिरन्तरजीव इति ।

इह केवलनिश्चलजीव इति किमु रोदिषि मानसि सर्वसमम् ॥ १७ ॥

iha sarva-samam khalu jīva iti iha sarva-nirantara-jīva iti  
iha kevala-niścala-jīva iti kimu rodiṣi mānasi sarva-samam

Here is that which is the same in all, the individual consciousness,

here is the individual consciousness that is uninterrupted in all,

here is the pure unmoving individual consciousness –

Why do you weep, O mind, you who are the same in all?

अविवेकविवेकमबोध इति अविकल्पविकल्पमबोध इति ।  
यदि चैकनिरन्तरबोध इति किमु रोदिषि मानसि सर्वसमम् ॥ १८ ॥  
aviveka-vivekam abodha iti avikalpa-vikalpam abodha iti  
yadi caika-nirantara-bodha iti kimu rodiṣi mānasi sarva-samam

Not discerning and discerning are both ignorance.  
A non-notion and a notion are both ignorance.  
As there is only one uninterrupted reality Awareness –  
Why do you weep, O mind, you who are the same in all?

न हि मोक्षपदं न हि बन्धपदं न हि पुण्यपदं न हि पापपदम् ।  
न हि पूर्णपदं न हि रिक्तपदं किमु रोदिषि मानसि सर्वसमम् ॥ १९ ॥  
na hi mokṣa-padaṁ na hi bandha-padaṁ na hi puṇya-padaṁ na hi  
pāpa-padam  
na hi pūrṇa-padaṁ na hi rikta-padaṁ kim u rodiṣi mānasi sarva-  
samam

No state of being released, no state of being bound,  
no state of virtue, no state of vice,  
no full state, no empty state –  
Why do you weep, O mind, you who are the same in all?

यदि वर्णविवर्णविहीनसमं यदि कारणकार्यविहीनसमम् ।  
यदिभेदविभेदविहीनसमं किमु रोदिषि मानसि सर्वसमम् ॥ २० ॥  
yadi varṇa-vivarṇa-vihīna-samaṁ yadi kāraṇa-kārya-vihīna-samam  
yadi bheda-vibheda-vihīna-samaṁ kimu rodiṣi mānasi sarva-samam

As that which is ever the same has no colour or absence of a colour,  
as that which is ever the same has no cause or effect,  
as that which is the ever same has neither difference nor

non-difference –

Why do you weep, O mind, you who are the same in all?

इह सर्वनिरन्तरसर्वचिते इह केवलनिश्चलसर्वचिते ।

द्विपदादिविर्वाजितसर्वचिते किमु रोदिषि मानसि सर्वसमम् ॥ २१ ॥

iha sarva-nirantara-sarva-cite iha kevala-niścala-sarva-cite

dvipadādi-vivarjita-sarva-cite kimu rodiṣi mānasi sarvasamam

Here is the Awareness of all, uninterrupted in all,

here is the pristine, unmoving Awareness of all,

here is the Awareness of all, free from any human expression and the

like –

Why do you weep, O mind, you who are the same in all?

अतिसर्वनिरन्तरसर्वगतं अतिनिर्मलनिश्चलसर्वगतम् ।

दिनरात्रिविर्वाजितसर्वगतं किमु रोदिषि मानसि सर्वसमम् ॥ २२ ॥

atisarva-nirantara-sarvagataṁ atinirmala-niścala-sarvagatam

dinarātri-vivarjita-sarva-gataṁ kimu rodiṣi mānasi sarva-samam

It is beyond being pervasive or uninterrupted in all.

It is beyond being pervasive, unmoving and pristine.

Without day or night is the all-pervading –

Why do you weep, O mind, you who are the same in all?

न हि बन्धविवन्धसमागमनं न हि योगवियोगसमागमनम् ।

न हि तर्कवितर्कसमागमनं किमु रोदिषि मानसि सर्वसमम् ॥ २३ ॥

na hi bandha-vibandha-samāgamanam na hi yoga-viyoga-

samāgamanam

na hi tarka-vitarka-samāgamanam kimu rodiṣi mānasi sarva-samam

No birth of a fetter and liberation,  
no birth of union and separation,  
no birth of reason and lack of reason –  
Why do you weep, O mind, you who are the same in all?

इह कालविकालनिराकरणम् अणुमात्रकृशानुनिराकरणम् ।  
न हि केवलसत्यनिराकरणं किमु रोदिषि मानसि सर्वसमम् ॥ २४ ॥  
iha kāla-vikāla-nirākaraṇam aṇumātra-kṛśānūnirākaraṇam  
na hi kevala-satya-nirākaraṇam kimu rodiṣi mānasi sarvasamam

Here is the dismissal of time and timelessness,  
the dismissal of even the smallest of particles in an atom,  
but not the dismissal of the only Reality –  
Why do you weep, O mind, you who are the same in all?

इह देहविदेहविहीन इति ननु स्वप्नसुषुप्तिविहीनपरम् ।  
अभिधानविधानविहीनपरं किमु रोदिषि मानसि सर्वसमम् ॥ २५ ॥  
iha deha-vidēha-vihīna iti nanu svapna-susūpti-vihīna-param  
abhidhāna-vidhāna-vihīna-param kimu rodiṣi mānasi sarva-samam

Here is what is free of a body and the absence of a body,  
what is beyond the dream state and the state of deep sleep,  
beyond descriptions and regulations –  
Why do you weep, O mind, you who are the same in all?

गगनोपमशुद्धविशालसमम् अतिसर्वविवर्जितसर्वसमम् ।  
गतसारविसारविकारसमं किमु रोदिषि मानसि सर्वसमम् ॥ २६ ॥  
gaganopama-śuddha-viśāla-samam atisarva-vivarjita-sarva-samam  
gata-sāra-visāra-vikāra-samam kimu rodiṣi mānasi sarva-samam



Pristine and vast like the sky is that which is ever the same,  
beyond being free of all and being the same in all,  
without being an essence, essenceless, a transformation,  
the same in all –

Why do you weep, O mind, you who are the same in all?

इह धर्मविधर्मविरागतरमिह वस्तुविवस्तुविरागतरम् ।

इह कामविकामविरागतरं किमु रोदिषि मानसि सर्वसमम् ॥ २७ ॥

iha dharma-vidharma-virāgataram iha vastu-vivastu-virāgataram  
iha kāma-vikāma-virāgataram kimu rodiṣi mānasi sarva-samam

Here is that which clings neither to Dharma nor Adharma.

Here is that which clings neither to a reality nor a non-reality.

Here is that which clings neither to a desire nor desirelessness –

Why do you weep, O mind, you who are the same in all?

सुखदुःखविवर्जितसर्वसममिह शोकविशोकविहीनपरम् ।

गुरुशिष्यविवर्जिततत्त्वपरं किमु रोदिषि मानसि सर्वसमम् ॥ २८ ॥

sukha-duḥkha-vivarjita-sarva-samam iha śoka-viśoka-vihīna-param  
guru-śiṣya-vivarjita-tattva-param kimu rodiṣi mānasi sarva-samam

The same in all is free from happiness and suffering.

Here is the ultimate which is free from sorrow and the absence of  
sorrow.

The ultimate Reality is free from a teacher and a student –

Why do you weep, O mind, you who are the same in all?

न किलाङ्कुरसारविसार इति न चलाचलसाम्यविसाम्यमिति ।

अविचारविचारविहीनमिति किमु रोदिषि मानसि सर्वसमम् ॥ २९ ॥

na kilāṅkura-sāra-visāra iti na calācala-sāmya-visāmyam iti  
avicāra-vicāra-vihīnam iti kimu rodiṣi mānasi sarva-samam

No sprout, essence or absence of an essence,  
no movable or immovable, no equality or absence of equality,  
without meditation or the absence of meditation –  
Why do you weep, O mind, you who are the same in all?

इह सारसमुच्चयसारमिति कथितं निजभावविभेद इति ।

विषयीकरणत्वमसत्यमिति किमु रोदिषि मानसि सर्वसमम् ॥ ३० ॥

iha sāra-samuccaya-sāram iti kathitaṁ nija-bhāva-vibheda iti  
viṣayīkaraṇatvam asatyam iti kimu rodiṣi mānasi sarvasamam

Here the essence of the condensation of all essences has been  
described,  
which is never different from one's own state.  
It is unreal to making anything into an object –  
Why do you weep, O mind, you who are the same in all?

बहुधा श्रुतयः प्रवदन्ति यतो वियदादिरिदं मृगतोयसमम् ।

यदि चैकनिरन्तरसर्वसमं किमु रोदिषि मानसि सर्वसमम् ॥ ३१ ॥

bahudhā śrutayaḥ pravadanti yato viyadādiridaṁ mṛgatoyasamam  
yadi caikanirantarasarvasamaṁ kimu rodiṣi mānasi sarvasamam

Many Vedic teachings have proclaimed  
that the elements of space and so on  
are like the water in a mirage.  
As the same in all is one and uninterrupted –

Why do you weep, O mind, you who are the same in all?

विन्दति विन्दति न हि न हि यत्र छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः प्रलपति तत्त्वं परमवधूतः ॥ ३२ ॥

vindati vindati na hi na hi yatra chando-lakṣaṇam na hi na hi tatra  
sama-rasa-magno bhāvitapūtaḥ pralapati tattvaṁ param avadhūtaḥ

Where one cannot find anything at all,  
there can be no description through verses.

Immersed in that which is of one taste,  
purified of all meditation,  
the Avadhūta is merely chattering about Reality.

**Here ends the fifth chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the ‘Song of the Avadhūta’.**

## Chapter Six

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

बहुधा श्रुतयः प्रवदन्ति वयं वियदादिरिदं मृगतोयसमम् ।

यदि चैकनिरन्तरसर्वशिवमुपमेयमथोह्युपमा च कथम् ॥ १ ॥

bahudhā śrutayaḥ pravadanti vayaṁ viyadādir idam mṛga-toya-samam

yadi caika-nirantara-sarva-śivam upameyam atho hy upamā ca katham

Many Vedic teachings have proclaimed  
that we ourselves, all this, the elements of space and the like,  
are like the water in a mirage.

As the one and uninterrupted is completely at peace,  
how can there be something to compare and a comparison?

अविभक्तिविभक्तिविहीनपरं ननु कार्यविकार्यविहीनपरम् ।

यदि चैकनिरन्तरसर्वशिवं यजनं च कथं तपनं च कथम् ॥ २ ॥

avibhakti-vibhakti-vihīna-paramvnanu kārya-vikārya-vihīna-param

yadi caika-nirantara-sarva-śivaṁ yajanam ca katham tapanam ca katham

The ultimate is without division or non-division,  
without effect or non-effect.

As the one and uninterrupted is completely at peace,

how could there be worship or austerity?

मन एव निरन्तरसर्वगतं ह्यविशालविशालविहीनपरम् ।

मन एव निरन्तरसर्वशिवं मनसापि कथं वचसा च कथम् ॥ ३ ॥

mana eva nirantara-sarva-gataṁ hy aviśāla-viśāla-vihīna-param  
mana eva nirantara-sarva-śivaṁ manasāpi katham vacasā ca katham

The mind itself is the uninterrupted all-pervasive,  
the ultimate which is neither vast nor non-vast.

The mind itself is completely at peace without interruption –  
How should anything else be accomplished through the mind, how  
through speech?

दिनरात्रिविभेदनिराकरणमुदितानुदितस्य निराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं रविचन्द्रमसौ ज्वलनश्च कथम् ॥ ४ ॥

dina-rātri-vibheda-nirākaraṇam uditānuditasya nirākaraṇam  
yadi caika-nirantara-sarva-śivaṁ ravi-candramasau jvalanaś ca  
katham

It is the undoing of the difference between day and night,  
the undoing of something arisen and something not-arisen –  
as the one uninterrupted reality is completely at peace,  
how could there be the sun, the moon, or fire?

गतकामविकामविभेद इति गतचेष्टविचेष्टविभेद इति ।

यदि चैकनिरन्तरसर्वशिवं बहिरन्तरभिन्नमतिश्च कथम् ॥ ५ ॥

gata-kāma-vikāma-vibheda iti  
gata-ceṣṭa-viceṣṭa-vibheda iti  
yadi caika-nirantara-sarva-śivaṁ

bahir-antara-bhinna-matís ca katham

No distinction between desire and freedom from desire,  
no distinction between acting and freedom from acting –  
as the one uninterrupted reality is completely at peace,  
how could there be a thought of inside or outside?

यदि सारविसारविहीन इति यदि शून्यविशून्यविहीन इति ।

यदि चैकनिरन्तरसर्वशिवं प्रथमं च कथं चरमं च कथम् ॥ ६ ॥

yadi sāra-visāra-vihīna itiyadi śūnya-viśūnya-vihīna iti

yadi caika-nirantara-sarva-śivaṁ prathamam ca katham caramam ca  
katham

As it is neither an essence nor a non-essence,  
as it is neither empty nor non-empty,  
as the one uninterrupted reality is completely at peace,  
how could there be a first and a last?

यदि भेदविभेदनिराकरणं यदि वेदकवेद्यनिराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं तृतीयं च कथं तुरीयं च कथम् ॥ ७ ॥

yadi bheda-vibheda-nirākaraṇam yadi vedaka-vedya-nirākaraṇam

yadi caika-nirantara-sarva-śivaṁ tṛtīyam ca katham turīyam ca  
katham

As it is the undoing of any difference and non-difference,  
as it is the undoing of any knower and knowable,  
as the one uninterrupted reality is completely at peace,  
how could there be a third state, how could there be a fourth state of  
consciousness?

गदिताविदितं न हि सत्यमिति विदिताविदितं नहि सत्यमिति ।

यदि चैकनिरन्तरसर्वशिवं विषयेन्द्रियबुद्धिमनांसि कथम् ॥ ८ ॥

gaditāviditaṁ na hi satyam iti viditāviditaṁ nahi satyam iti  
yadi caika-nirantara-sarva-śivaṁ viṣayendriya-buddhi-manāṁsi  
katham

What is spoken or not spoken is not the truth,  
what is known or unknown is not the truth –  
as the one uninterrupted reality is completely at peace,  
how could there be objects, senses, mind or intelligence?

गगनं पवनो न हि सत्यमिति धरणी दहनो न हि सत्यमिति ।

यदि चैकनिरन्तरसर्वशिवं जलदश्च कथं सलिलं च कथम् ॥ ९ ॥

gaganam pavano na hi satyam iti dharaṇī dahano na hi satyamiti  
yadi caika-nirantara-sarva-śivaṁ jaladaś ca katham salilaṁ ca katham

Space and wind are not the truth,  
earth and fire are not the truth –  
as the one uninterrupted reality is completely at peace  
how could there be a cloud, how could there be water?

यदि कल्पितलोकनिराकरणं यदि कल्पितदेवनिराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं गुणदोषविचारमतिश्च कथम् ॥ १० ॥

yadi kalpita-loka-nirākaraṇam  
yadi kalpita-deva-nirākaraṇam  
yadi caika-nirantara-sarva-śivaṁ  
guṇa-doṣa-vicāra-matiś ca katham

As this is the undoing of imagined worlds,  
as this is the undoing of imagined gods,

as the one uninterrupted reality is completely at peace  
how could there be any idea of contemplating on good qualities or  
faults?

मरणामरणं हि निराकरणं करणाकरणं हि निराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं गमनागमनं हि कथं वदति ॥ ११ ॥

maraṇāmarāṇam hi nirākaraṇam karaṇākaraṇam hi nirākaraṇam  
yadi caika-nirantara-sarva-śivam gamanāgamanam hi katham vadati

As this is the undoing of death and immortality,  
as this is the undoing of action and non-action,  
as the one uninterrupted reality is completely at peace  
how could one speak about coming and going?

प्रकृतिः पुरुषो न हि भेद इति न हि कारणकार्यविभेद इति ।

यदि चैकनिरन्तरसर्वशिवं पुरुषापुरुषं च कथं वदति ॥ १२ ॥

prakṛtiḥ puruṣo na hi bheda iti na hi kāraṇa-kārya-vibheda iti  
yadi caika-nirantara-sarva-śivam puruṣāpuruṣam ca katham vadati

No distinction in the form of Nature and Consciousness,  
no separation of cause and effect –  
as the one uninterrupted reality is completely at peace  
how could one speak about  
what Consciousness is and what Consciousness is not?

त्रितयं न हि दुःखसमागमनं न गुणाद् द्वितयस्य समागमनम् ।

यदि चैकनिरन्तरसर्वशिवं स्थविरश्च युवा च शिशुश्च कथम् ॥ १३ ॥

tritayam na hi duḥkha-samāgamanam na guṇād dvitayasya  
samāgamanam



yadi caika-nirantara-sarva-śivam sthaviraś ca yuvā ca śiśuś ca katham

No birth of the third type of misery,  
no birth of the second type on account of a feature of nature,  
(nor of the first type based on the body) –  
as the one uninterrupted reality is completely at peace,  
how could there be an elder, a youth or a child?

ननु आश्रमवर्णविहीनपरं ननु कारणकर्तृविहीनपरम् ।

यदि चैकनिरन्तरसर्वशिवमविनष्टविनष्टमतिश्च कथम् ॥ १४ ॥

nanu āśrama-varṇa-vihīna-param nanu kāraṇa-kartṛ-vihīna-param  
yadi caika-nirantara-sarva-śivam avinaṣṭa-vinaṣṭa-matis ca katham

The ultimate is without classes and stages of life,  
the ultimate is without cause and doer –  
as the one uninterrupted reality is completely at peace,  
how could there be a thought of something being destroyed  
or not being destroyed?

ग्रसिताग्रसितं च वितथ्यमिति जनिताजनितं च वितथ्यमिति ।

यदि चैकनिरन्तरसर्वशिवमविनाशि विनाशि कथं हि भवेत् ॥ १५ ॥

grasitāgrasitaṁ ca vitathyam iti janitājanitaṁ ca vitathyam iti  
yadi caika-nirantara-sarva-śivam avināśi vināśi kathaṁ hi bhavet

What is devoured and not devoured: both are unreal,  
the born and the unborn: both are unreal –  
as the one uninterrupted reality is completely at peace,  
how could there be the perishable and the imperishable?

पुरुषापुरुषस्य विनष्टमिति वनितावनितस्य विनष्टमिति ।

यदि चैकनिरन्तरसर्वशिवमविनोदविनोदमतिश्च कथम् ॥ १६ ॥

puruṣāpuruṣasya vinaṣṭam iti vanitāvanitasya vinaṣṭam iti  
yadi caika-nirantara-sarva-śivam avinoda-vinoda-matiś ca katham

This is the cessation of male and non-male,  
the cessation of female and non-female –  
as the one uninterrupted reality is completely at peace,  
how could there be a thought of joy or the absence of joy?

यदि मोहविषादविहीनपरो यदि संशयशोकविहीनपरः ।

यदि चैकनिरन्तरसर्वशिवमहमेति ममेति कथं च पुनः ॥ १७ ॥

yadi moha-viṣāda-vihīna-paro yadi saṁśaya-śoka-vihīna-paraḥ  
yadi caika-nirantara-sarva-śivam aham eti mameti katham ca punaḥ

The ultimate is free from delusion and depression,  
the ultimate is free from doubt and grief –  
as the one uninterrupted reality is completely at peace,  
how could there be an ‘I’ and a ‘mine’?

ननु धर्मविधर्मविनाश इति ननु बन्धविवन्धविनाश इति ।

यदि चैकनिरन्तरसर्वशिवमिहदुःखविदुःखमतिश्च कथम् ॥ १८ ॥

nanu dharma-vidharma-vināśa iti nanu bandha-vibandha-vināśa iti  
yadi caika-nirantara-sarva-śivam iha duḥkha-viduḥkha-matiś ca  
katham

This is the cessation of Dharma and Adharma,  
this is the cessation of being bound and not being unbound –  
as the one uninterrupted reality is completely at peace  
how could there be a thought about suffering or the absence of

suffering?

न हि याज्ञिकयज्ञविभाग इति न हुताशनवस्तुविभाग इति ।

यदि चैकनिरन्तरसर्वशिवं वद कर्मफलानि भवन्ति कथम् ॥ १९ ॥

na hi yājñika-yajña-vibhāga iti na hutāśana-vastu-vibhāga iti  
yadi caika-nirantara-sarva-śivaṁ vada karma-phalāni bhavanti  
katham

No distinction between sacrificer and sacrifice,  
no distinction between the fire and the materials offered –  
as the one uninterrupted reality is completely at peace,  
tell me, how should the fruits of the ritual activity come about?

ननु शोकविशोकविमुक्त इति ननु दर्पविदर्पविमुक्त इति ।

यदि चैकनिरन्तरसर्वशिवं ननु रागविरागमतिश्च कथम् ॥ २० ॥

nanu śoka-viśoka-vimukta iti nanu darpa-vidarpa-vimukta iti  
yadi caika-nirantara-sarva-śivaṁ nanu rāga-virāga-matiś ca katham

Free from grief and the absence of grief,  
free from pride and the absence of pride –  
as the one uninterrupted reality is completely at peace,  
how could there be a thought of being attached or detached?

न हि मोहविमोहविकार इति न हि लोभविलोभविकार इति ।

यदि चैकनिरन्तरसर्वशिवं ह्यविवेकविवेकमतिश्च कथम् ॥ २१ ॥

na hi moha-vimoha-vikāra iti na hi lobha-vilobha-vikāra iti  
yadi caika-nirantara-sarva-śivaṁ hy aviveka-viveka-matiś ca katham

No transformation through delusion or the absence of delusion,  
no transformation through greed or the absence of greed –

as the one uninterrupted reality is completely at peace  
how could there be a thought of discrimination and lack of  
discrimination?

त्वमहं न हि हन्त कदाचिदपि कुलजातिविचारमसत्यमिति ।

अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥ २२ ॥

tvam ahaṁ na hi hanta kadācidapi kula-jāti-vicāram asatyam iti  
aham eva śivaḥ paramārtha iti abhivādanam atra karomi katham

Neither 'you' nor 'I' ever are,  
the thought about a family and social class is unreal –  
I am the peaceful one, the ultimate Reality,  
how should I make any salutation?

गुरुशिष्यविचारविशीर्ण इति उपदेशविचारविशीर्ण इति ।

अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥ २३ ॥

guru-śiṣya-vicāra-viśīrṇa iti upadeśa-vicāra-viśīrṇa iti  
aham eva śivaḥ paramārtha iti abhivādanam atra karomi katham

The thought about a teacher and a student has fallen to pieces,  
the thought about a teaching has fallen to pieces –  
I am the peaceful one, the ultimate Reality,  
how should I make any salutation?

न हि कल्पितदेहविभाग इति न हि कल्पितलोकविभाग इति ।

अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥ २४ ॥

na hi kalpita-deha-vibhāga iti na hi kalpita-loka-vibhāga iti  
aham eva śivaḥ paramārtha iti abhivādanam atra karomi katham

No distinction of imagined bodies,

no distinction of imagined worlds –  
I am the peaceful one, the ultimate Reality,  
how should I make any salutation?

सरजो विरजो न कदाचिदपि ननु निर्मलनिश्चलशुद्ध इति ।  
अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥ २५ ॥  
sarajo virajo na kadācidapi nanu nirmala-niścala-śuddha iti  
aham eva śivaḥ paramārtha iti abhivādanam atra karomi katham

Never with impurity or without impurity,  
pure, immovable, pristine –  
I am the peaceful one, the ultimate Reality,  
how should I make any salutation?

न हि देहविदेहविकल्प इति अनृतं चरितं न हि सत्यमिति ।  
अहमेव शिवः परमार्थ इति अभिवादनमत्र करोमि कथम् ॥ २६ ॥  
na hi deha-vidēha-vikalpa iti anṛtaṁ caritaṁ na hi satyamiti  
aham eva śivaḥ paramārtha iti abhivādanam atra karomi katham

No notion of having a body or not having a body,  
no true or false action –  
I am the peaceful one, the ultimate Reality,  
how should I make any salutation?

विन्दति विन्दति न हि न हि यत्र छन्दोलक्षणं न हि न हि तत्र ।  
समरसमग्नो भावितपूतः प्रलपति तत्त्वं परमवधूतः ॥ २७ ॥  
vindati vindati na hi na hi yatra chando-lakṣaṇaṁ na hi na hi tatra  
sama-rasa-magno bhāvita-pūtaḥ pralapati tattvaṁ param avadhūtaḥ

Where one cannot find anything at all,

there can be no description through verses.  
Immersed in that which is of one taste,  
purified of all meditation,  
the Avadhūta is merely chattering about Reality.

**Here ends the sixth chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the ‘Song of the Avadhūta’.**

## Chapter Seven

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

रथ्याकर्पाटविरचितकन्थः पुण्यापुण्यविवर्जितपन्थः ।

शून्यागारे तिष्ठति नग्नः शुद्धनिरञ्जनसमरसमग्नः ॥ १ ॥

rathyākarpāṭaviracitakanthaḥ puṇyāpuṇyavivarjitapanthaḥ  
śūnyāgāre tiṣṭhati nagnaḥ śuddha-nirañjana-sama-rasa-magnaḥ

Dressed in a garment of rags collected on the road  
he follows the path where there is neither virtue nor vice,  
residing in an empty dwelling, naked,  
merged in the pristine, flawless one taste.

लक्ष्यालक्ष्यविवर्जितलक्ष्यो युक्तयुक्तविवर्जितदक्षः ।

केवलतत्त्वनिरञ्जनपूतो वादविवादः कथमवधूतः ॥ २ ॥

lakṣyālakṣya-vivarjita-lakṣyo yuktāyukta-vivarjita-dakṣaḥ  
kevala-tattva-nirañjana-pūto vāda-vivādaḥ katham avadhūtaḥ

With that as the goal which is neither describable nor indescribable,  
skillful at being linked with neither the right nor the wrong,  
pure as the stainless pristine Reality,  
how could the Avadhūta be one who argues in debates?

आशापाशविबन्धनमुक्ताः शौचाचारविवर्जितयुक्ताः ।

एवं सर्वविवर्जितशान्तस्तत्त्वं शुद्धनिरञ्जनवन्तः ॥ ३ ॥

āśā-pāśa-vibandhana-muktāḥ śaucācāra-vivarjita-yuktāḥ  
evaṁ sarva-vivarjita-śāntas tattvaṁ śuddha-nirañjanavantaḥ

Freed from the restraints of the noose of expectations,  
united while not engaged in any pure conduct,  
thus they are utterly free of each and everything,  
dwelling simply as Reality, pristine and spotless.

कथमिह देहविदेहविचारः कथमिह रागविरागविचारः ।

निर्मलनिश्चलगगनाकारं स्वयमिह तत्त्वं सहजाकारम् ॥ ४ ॥

katham iha deha-vidaha-vicāraḥ katham iha rāga-virāga-vicāraḥ  
nirmala-niścala-gaganākāraṁ svayam iha tattvaṁ sahaḥākāram

How could there be a thought about a body or the absence of a body?  
How could there be a thought about attachment or detachment here?  
Pristine, immovable, of the nature of the sky,  
here is Reality by itself: the natural, sahaja.

कथमिह तत्त्वं विन्दति यत्र रूपमरूपं कथमिह तत्र ।

गगनाकारः परमो यत्र विषयीकरणं कथमिह तत्र ॥ ५ ॥

katham iha tattvaṁ vindati yatra rūpam arūpaṁ katham iha tatra  
gaganākāraḥ paramo yatra viṣayī-karaṇaṁ katham iha tatra

When one finds Reality here,  
how could there be form or formlessness?  
Where there is the ultimate of the nature of space  
how could there be any objectification, making something into an  
object?



गगनाकारनिरन्तरहंसस्तत्त्वविशुद्धनिरञ्जनहंसः ।

एवं कथमिह भिन्नविभिन्नं बन्धविवन्धविकारविभिन्नम् ॥ ६ ॥

gaganākāra-nirantarahaṁsas tattva-viśuddha-nirañjana-haṁsaḥ  
evaṁ katham iha bhinna-vibhinnaṁ bandha-vibandha-vikāra-  
vibhinnaṁ

The swan of Reality, uninterrupted,  
of the nature of space,  
the pristine, spotless swan of Reality –  
how could (it know) difference or non-difference,  
a distinction or transformation into being bound or being freed?

केवलतत्त्वनिरन्तरसर्वं योगवियोगौ कथमिह गर्वम् ।

एवं परमनिरन्तरसर्वमेवं कथमिह सारविसारम् ॥ ७ ॥

kevala-tattva-nirantara-sarvaṁ yoga-viyogau katham iha garvam  
evaṁ parama-nirantara-sarvam evaṁ katham iha sāravisāram

Only Reality, uninterrupted, the all, no union or separation:  
so how could there be any pride here?  
All is the ultimate, uninterrupted:  
so how could there be an essence or the absence of an essence?

केवलतत्त्वनिरञ्जनसर्वं गगनाकारनिरन्तरशुद्धम् ।

एवं कथमिह सङ्गविसङ्गं सत्यं कथमिह रङ्गविरङ्गम् ॥ ८ ॥

kevala-tattva-nirañjana-sarvaṁ gaganākāra-nirantara-śuddham  
evaṁ katham iha saṅga-visaṅgaṁ satyaṁ katham iha raṅga-viraṅgam

Only Reality, uninterrupted, the all,  
of the nature of space, uninterrupted, pristine:  
so how could there be clinging or non-clinging?

How could Reality have a colour or the absence of a colour?

योगवियोगै रहितो योगी भोगविभोगै रहितो भोगी ।

एवं चरति हि मन्दं मन्दं मनसा कल्पितसहजानन्दम् ॥ ९ ॥

yoga-viyogai rahito yogi bhogavibhogai rahito bhogī  
evaṁ carati hi mandam mandam manasā kalpita-sahajānandam

The Yogī is free of union and separation.

He is an enjoyer who is free of enjoyment and the absence of enjoyment.

Thus he roams about with the mind, leisurely, leisurely,  
in the inconceivable bliss of the natural, sahaja.

बोधविबोधैः सततं युक्तो द्वैताद्वैतैः कथमिह मुक्तः ।

सहजो विरजः कथमिह योगी शुद्धनिरञ्जनसमरसभोगी ॥ १० ॥

bodhavibodhaiḥ satatam yukto dvaitādvaitaiḥ kathamiha muktaḥ  
sahajo virajaḥ katham iha yogī śuddha-nirañjana-sama-rasa-bhogī

Ever associated with knowledge and ignorance,

how could such a one be free of duality and nonduality?

How could the Yogī be sahaja, natural, untarnished,

an enjoyer of the pristine, spotless, same taste?

भग्नाभग्नविवर्जितभग्नो लग्नालग्नविवर्जितलग्नः ।

एवं कथमिह सारविसारः समरसतत्त्वं गगनाकारः ॥ ११ ॥

bhagnābhagna-vivarjita-bhagno lagnālagna-vivarjita-lagnaḥ  
evaṁ katham iha sāra-visāraḥ sama-rasa-tattvaṁ gaganākāraḥ

Broken without being broken or not broken,

focused without being focused or not focused –

how could there be an essence or the absence of an essence here?  
Reality of the same taste is of the nature of space.

सततं सर्वविवर्जितयुक्तः सर्वं तत्त्वविवर्जितमुक्तः ।

एवं कथमिह जीवितमरणं ध्यानाध्यानैः कथमिह करणम् ॥ १२ ॥

satataṁ sarva-vivarjita-yuktaḥ sarvaṁ tattva-vivarjita-muktaḥ  
evaṁ katham iha jīvita-maraṇaṁ dhyānādhyānaiḥ katham iha  
karaṇam

Ever united with that which is free of everything,  
the all, freed from any realities whatsoever,  
thus how could there be living or dying?  
What should one do with meditation or non-meditation?

इन्द्रजालमिदं सर्वं यथा मरुमरीचिका ।

अखण्डितमनाकारो वर्तते केवलः शिवः ॥ १३ ॥

indra-jālam idaṁ sarvaṁ yathā marumarīcikā  
akhaṇḍitam anākāro vartate kevalaḥ śivaḥ

All this is magic, like the mirage in the desert.  
Of the nature of an unbroken whole  
is the one completely at peace.

धर्मादौ मोक्षपर्यन्तं निरीहाः सर्वथा वयम् ।

कथं रागविरागैश्च कल्पयन्ति विपश्चितः ॥ १४ ॥

dharmādau mokṣa-paryantaṁ nirīhāḥ sarvathā vayam  
katham raga-virāgaiś ca kalpayanti vipaścitaḥ

We are completely desireless with regard to the four purposes of life:  
Dharma, Artha, Kāma, and Mokṣa.

How could the wise imagine anything  
with regard to attachment or detachment?

विन्दति विन्दति न हि न हि यत्र छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः प्रलपति तत्त्वं परमवधूतः ॥ १५ ॥

vindati vindati na hi na hi yatra chando-lakṣaṇam na hi na hi tatra  
sama-rasa-magno bhāvitapūtaḥ pralapati tattvaṁ param avadhūtaḥ

Where one cannot find anything at all,  
there can be no description through verses.  
Immersed in that which is of one taste,  
purified of all meditation,  
the Avadhūta is merely chattering about Reality.

**Here ends the seventh chapter in the conversation between the  
Exalted Dattātreya and his disciple Kārttikeya, known as the  
Teaching of Self-Realisation, composed by the glorious Dat-  
tātreya as the ‘Song of the Avadhūta’.**

## Chapter Eight

अवधूत उवाच

Avadhūta uvāca

The Avadhūta spoke:

त्वद्यात्रया व्यापकता हता ते ध्यानेन चेतःपरता हता ते ।

स्तुत्या मया वाक्परता हता ते क्षमस्व नित्यं त्रिविधापराधान् ॥ १ ॥

tvad-yātrayā vyāpakatā hatā te dhyānena cetaḥ-paratā hatā te  
stutyā mayā vāk-paratā hatā te kṣamasva nityaṁ trividhāparādhān

By making pilgrimage to you, your all-pervasiveness is negated.

By meditating on you, your being beyond the mind is negated.

By praising you, your being beyond speech is negated by me –  
please ever forgive these three types of mistakes.

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥ २ ॥

kāmair ahata-dhīr dānto mṛduḥ śucir akiñcanaḥ  
anīho mitabhuk śāntaḥ sthīro maccharaṇo munīḥ

The Muni who has taken refuge in me

is one whose intelligence is not destroyed by desires,

who is gentle and pure and has no possessions whatsoever,

without expectations, eating moderately, peaceful, steady.

अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥ ३ ॥

apramatto gabhīrātmā dhṛtimān jitaṣaḍguṇaḥ  
amānī mānadaḥ kalpo maitraḥ kāruṇikaḥ kavīḥ

He is never distracted, of profound nature, resolute,  
he has conquered the six senses,  
is never proud but always respectful towards others,  
competent, of friendly inclination, compassionate, and wise.

कृपालुरकृतद्रोहस्तिक्षुः सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥ ४ ॥

kṛpālor akṛtadrohas titikṣuḥ sarvadehinām  
satyasāro'navadyātmā samaḥ sarvopakāraḥ

He is filled with compassion, never angry,  
and patient towards all embodied beings,  
drenched by the shower of truth, of unimpeded nature,  
ever the same, helpful towards each and all.

अवधूतलक्षणं वर्णैर्ज्ञातव्यं भगवत्तमैः ।

वेदवर्णार्थतत्त्वज्ञैर्वेदवेदान्तवादिभिः ॥ ५ ॥

avadhūta-lakṣaṇam varṇair jñātavyam bhagavattamaiḥ  
veda-varṇārtha-tattvajñair veda-vedānta-vādibhiḥ

By way of the syllables in the word 'A-va-dhū-ta'  
is the description of the Avadhūta known to the blessed ones,  
to those who know the truth and the meaning of the words of the  
Vedas,  
who are versed in the Vedas and the Upaniṣads.

आशापाशविनिर्मुक्त आदिमध्यान्तनिर्मलः ।

आनन्दे वर्तते नित्यमकारं तस्य लक्षणम् ॥ ६ ॥

āśā-pāśa-vinirmukta ādi-madhyānta-nirmalaḥ  
ānande vartate nityam akāraṁ tasya lakṣaṇam

Free from the noose of expectations,  
pure in the beginning, in the middle and in the end,  
he ever dwells in bliss:  
this description of him is the syllable 'A'.

वासना वर्जिता येन वक्तव्यं च निरामयम् ।

वर्तमानेषु वर्तेत वकारं तस्य लक्षणम् ॥ ७ ॥

vāsanā varjitā yena vaktavyaṁ ca nirāmayam  
vartamāneṣu varteta vakāraṁ tasya lakṣaṇam

Who has given up all residues,  
whose speech is infallible,  
who dwells in the present moment:  
this description of him is the syllable 'VA'.

धूलिधूसरगात्राणि धूतचित्तो निरामयः ।

धारणाध्याननिर्मुक्तो धूकारस्तस्य लक्षणम् ॥ ८ ॥

dhūli-dhūsara-gātrāṇi dhūta-citto nirāmayāḥ  
dhāraṇā-dhyāna-nirmukto dhūkāras tasya lakṣaṇam

His limbs are grey with ashes, his mind is pristine,  
he is free of any ill, free from all sustained attention or meditation:  
this description of him is the syllable 'DHŪ'.

तत्त्वचिन्ता धृता येन चिन्ताचेष्टाविवर्जितः ।

तमोऽहंकारनिर्मुक्तस्तकारस्तस्य लक्षणम् ॥ ९ ॥

tattva-cintā dhṛtā yena cintā-ceṣṭā-vivarjitaḥ  
tamo'haṁkāra-nirmuktas takāras tasya lakṣaṇam

By whom the awareness of Reality is sustained  
without thinking or doing anything,  
free of darkness and 'I'-sense:  
this description of him is the syllable 'TA'.

दत्तात्रेयावधूतेन निर्मितानन्दरूपिणा ।

ये पठन्ति च शृण्वन्ति तेषां नैव पुनर्भवः ॥ १० ॥

dattātreyāvadhūtena nirmitānandarūpiṇā  
ye paṭhanti ca śṛṅvanti teṣāṁ naiva punarbhavaḥ

This has been composed by Dattātreya,  
the Avadhūta whose nature is bliss.  
Whoever reads or hears it,  
shall not have any rebirth.

**Here ends the eighth and final chapter in the conversation between the Exalted Dattātreya and his disciple Kārttikeya, known as the Teaching of Self-Realisation, composed by the glorious Dattātreya as the 'Song of the Avadhūta'.**

**Hari Om Tat Sat Jay Guru Datta**



PRAYER *to* GODDESS SARASVATĪ *to*  
INCREASE *our* INTELLIGENCE



## GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

*Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources*

PRAYER to GODDESS SARASVATĪ to  
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।  
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |  
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,  
You who are like the Full-Moon in Autumn,  
You who dwell in the Region of Kāśmīr!  
I ever beseech you: Grant me the gift of knowledge!

