

# अवधूत गीता - एक आधुनिक व्याख्या

रचयिता: दत्तात्रेय

व्याख्या: तरुण प्रधान

## Avadhuta Gita – A Modern Interpretation

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# **Avadhuta Gita – A Modern Interpretation**

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Smashwords Edition

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# Preface

Avadhuta Gita is the celebrated and respected text among the seekers, especially those from non-dual traditions. I have never seen any other text which is so direct, so clear, so informative and enlightening. I take from many sources, many teachers, and this interpretation of this great text is only a humble attempt to convey my own understanding of it. I apologize in advance for any mistakes I made.

Format is like this - the original Sanskrit verse is followed by an interpretation in bold and any additional comments follow afterwards.

Since, it is a song, there is quite a bit of repetitions. Often the same line repeats in every verse. Often the same ideas and descriptions are repeated all over. I think it was necessary to do that in order to make its memorization easy. A format of song and repetitive poetry makes it easy to commit to the memory, however, it does not make any difference regarding its understanding, which comes from direct experiences to which the verses point to. I have kept some repeating sentences as it is, not because they aid in understanding but just to mimic the style of the original text.

The original text is very humble in style of writing. It seems that it was written for a common man. Taking the inspiration from it, I have used simple words and contemporary language, instead of making it flowery and cryptic.

I request the readers to not to merely recite it or listen to it, but also to sit back peacefully and contemplate on every verse. Find out why Dattatreya is saying what he is saying. A careful reading and introspection on it will bring about the needed experiences and knowledge.

I am grateful to all the teachers because of whom this knowledge has been revealed to all.

गुरुब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

## Word key

Below are some of the Sanskrit words that appear very frequently in this text with the interpreted meaning of them.

**आत्मन्** – Atman - The Self, Consciousness, the aware emptiness which is the ground of all experiences, the experiencer, the essence of I, the subject, receiver of all experiences. As mentioned in Vedanta.

**शिवम्** – Shivam – Same as Atman. As mentioned in Shaivism.

**पुरुष** – Purusha – Same as Atman. As mentioned in Samkhya.

**ब्रह्मन्** - Brahman – The totality, All-that-is, everything taken together as oneness, the Consciousness and its contents merged together, Presence. All that which exists, known, unknown and unknowable.

**ईश्वर** – Ishvara – The great mind, Universal mind, a collection of all worlds and minds, the creator plus the creation. The manifested existence. All that which can be experienced. As mentioned in Vedanta.

**शक्ति** – Shakti – Same as Ishvara, the energy that creates and manifests. As mentioned in Shaivism.

**प्रकृति** – Prakriti – Same as Ishvara, Mother Nature, the creation. As mentioned in Samkhya.

**चित्त** – Chitta – Mind, a bundle of memories and processes, that's where the knowledge as well as ignorance resides as a memory or an impression.

**जीव** – Jeev – Part of the mind that is attached to a body and experiences itself as being born and dying repeatedly.

**मन** – Mana or Manas – The part of the mind that thinks. A faculty of the mind. There are more detailed interpretations.

**बुद्धि** – Buddhi – The part of the mind that reasons, intelligence, intellect.

**इन्द्रिय** – Indriya – Senses, parts of the mind that interface with worlds and transmit information about it to the Manas.

**तत्त्व** – Tattva – The essence, truth, substance, reality.

**निरंतर** – Nirantar – Continuous, unbroken, eternal, that which goes on and on without end or any beginning.

**निराकारः** – Niraakar – Formless.

**निरञ्जनः** – Niranjan – Spotlessly clean, having no impurity.

**निर्मलः** – Nirmal – Free from impurities.

**शुद्धः** – Shudhha – Pure, same as Nirmal or Niranjana. These “qualities” can be assigned to the Consciousness, however, Consciousness is beyond qualities, these words simply point to the absence of content, emptiness that it is.

# Chapter 1

अथ प्रथमोऽध्यायः

अवधूत उवाच

Avadhuta said

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।

महद्भयपरित्राणाद्विप्राणामुपजायते ॥ १ ॥

1-1

**The desire to gain the knowledge of non-duality arises in humans by the grace of the Universal Mind, which relieves them of greatest fears.**

*Ishvara* is the manifested reality or the Universal Mind. It is a structure which is non-physical and includes everything that is - worlds, universes, minds, creatures, all known and unknown things. To say the least, it is enormous, not in size, as there is no such thing for non-physical structures, but in potential and complexity. It is vast oneness, a sea of structures and is necessarily unknowable for us.

It is a Mind because only a Mind can convert the uncreated into a creation. In the absence of a Mind, the reality remains unmanifested or unexpressed as mere potentials. Mind, which itself is an illusory non-physical structure, converts this potential reality into a series of experiences. This is seen as the organizing and structuring tendency of the Universal Mind, a bias towards reducing Entropy or disorder. There seems to be an opposing force of impermanence, which returns the non-physical structures to randomness. The struggle of the Mind is to keep the structures going, and hence the game of evolution and changing forms begins. The essence of a Mind is Memory or impressions, which enables perception and a structuring of experiences in the format of Time. When parts of the Universal Mind limit themselves into a structure bound by



their own experiences and Memories, past impressions or conditioning, an individual mind is born.

All that can be experienced is manifested reality, and all that can be experienced, can be experienced only via a Mind of some or the other kind. No matter how refined the Mind is, it will distort *what is* into an expression which suits itself and which is filtered via its stored impressions. The distortion is seen as ignorance, and the whole journey of the Mind is to destroy this ignorance and return to its essential unexpressed nature.

There comes a time in the evolution of a Mind, when it finally questions its own ignorance. It is now ripe enough to know. This can happen, not by its own will, but because the whole creation has contributed to it via a series of cause and effects. This is the Grace of the Universal Mind, an event which shows up as awakening of an individual mind, as a desire to know. The greatest of its ignorance is the assumption that it is separated from everything else and is bound in some or the other way. A direct knowledge of non-duality clears this ignorance.

The great fear is the fear of death, the fear of dissolution, of impermanence, of a temporary existence which seems meaningless. It can also mean the fear of the unknown, the greatest of which is death.

Once it is known that it is the experience that is impermanent and ever changing, which it cannot be otherwise, and not the experiencer, which is by necessity changeless, the mind is freed from the fear and anxiety. However, in this process, knowledge is dawned that mind itself is merely an experience and is therefore impermanent, but that does not affect it. With the fears, the illusory idea of a person, of a separate being called human, also falls away. When there is no one to fear, how can the fear exist?

येनेदं पूरितं सर्वमात्मनैवात्मनात्मनि ।

निराकारं कथं वन्दे ह्यभिन्नं शिवमव्ययम् ॥ २ ॥

**Whom can I greet when all that is, is Shiva - the Universal Consciousness, which is formless, complete, undivided, pervades everything and all beings?**

*Shiva* – the universal Consciousness which we all essentially are. The Self.

Usually authors of old texts greet the great gods and deities at the beginning of their composition. Dattatreya simply tells us that these entities do not exist, except maybe as illusions, just like anything else. When you bow to someone, no matter how high he is on the ladder of evolution, you are bowing to no one else but the Self, which is just your own essence.

The Self pervades all, and hence all are seen as forms of myself. More accurately, the mind can now see that all forms, including entities and people, including this one, the person that I am, are all events on the background of the same Self.

पञ्चभूतात्मकं विश्वं मरीचिजलसन्निभम् ।

कस्याप्यहो नमस्कुर्यामहमेको निरञ्जनः ॥ ३ ॥

1-3

**The physical world is a mirage. I alone exist as most pure. Whom should I bow to?**

It makes no sense to worship anything or invoke anyone if all there is just the Consciousness. Everything that can be experienced or changes is illusory, just forms and names.

*Physical world* is the name given to those experiences that are mediated via five senses. Mind projects or assumes the worldly experiences as existing “outside”. *Non-physical* or mental experiences are those which occur independently of senses. These are assumed to be “inside” or sometimes as identical to “I”, the illusory entity or a person.

When we see things as they are, we do not find any division of outside or inside. All one needs to do is question where does this division lie, where is the boundary of inside and outside? What are the criteria of something belonging to me or not belonging to me? Once you question it, the illusion falls away. One cannot find any such boundary,

all one finds is that this division was an assumption or ignorance. The ownership is just a concept. After proper investigation, the seemingly separate kinds of experiences turn out to be of just one kind – namely the non-physical kind. It turns out that all experience is being created in the mind. The physical world is also in the mind as experiences filtered through senses. The sensory organs and the body that hosts them, themselves are an experience. All experiences are merely some form of change. All the mind can do is, it to arrange a stream of changes into patterns. These patterns are just information that resides in the memory.

When there is no change, no experience can occur and no patterns are formed. When there is a change, the mind registers it and creates its own unique interpretations of it based on its evolutionary conditioning. These representations in memory of what changed are just representations, symbols or *names and forms*. They do not imply existence of something “out there” which is exactly like these symbols. They are iconic or “made up”. So all that changes is an illusion.

We are left with only one experience that does not change, which is not an experience actually, it is the *experiencer*. The Consciousness or the Self is the experiencer of all change. Although the experience is essentially illusory or empty, the experiencer is real. It cannot be experienced, and is absolutely motionless, changeless. It is the background on which all change happens. All experience is seen as pervaded with the Consciousness. We never encounter an experience without there being an experiencer accompanying it. Since the experience is made up by the mind, including the experience of the mind itself, all that exists is the experiencer, or the all-pervading Consciousness.

Once this knowledge dawns, the mind then identifies with Consciousness, which is seen as the real “I” now. This is the experience of Self-realization.

आत्मैव केवलं सर्वं भेदाभेदो न विद्यते ।

अस्ति नास्ति कथं ब्रूयां विस्मयः प्रतिभाति मे ॥ ४ ॥

**Consciousness is everything, differences or similarities in it cannot be known. I am filled with wonder, how to say that it exists or does not exist?**

Mind knows everything by creating divisions in experiences, it fails when it encounters Consciousness. There is nothing there which can be analysed, differentiated or compared with anything else. From the point of view of the mind, Consciousness appears as nothingness, it is beyond its grasp, as it does not exist in the form of an object or a thought or any mental event.

For the mind, in order for something to exist, it must be differentiated from the surroundings or from the background. When it tries to do that to Consciousness, it fails miserably, because Consciousness is the background of all experiences. So it becomes impossible for the mind to even say that it exists. It cannot, obviously, say that it does not exist.

This can be seen in our day to day life, when the mind is in total ignorance about its real nature. Those who do not realize this deny the existence of Consciousness, because they try to see it as yet another object, and clearly that is impossible, given the all-pervading nature of the Consciousness as an empty background of everything. Objects appear in Consciousness, Consciousness never appears as an object.

वेदान्तसारसर्वस्वं ज्ञानं विज्ञानमेव च ।

अहमात्मा निराकारः सर्वव्यापी स्वभावतः ॥ ५ ॥

1-5

**The essence of Vedanta philosophy, all knowledge and sciences is that the nature of the Consciousness is omnipresence and formlessness.**

The knowledge about Consciousness is nothing new, it is as old as history. Thousands of years ago, it had been laid out in *Advait Vedanta* philosophy, and its various flavours. All sciences point to it, although they do not study it, as science, by definition, is a study of experiences, not of the experiencer. The experiencer is studied under the science of spirituality. All one can conclude after such a study is that Consciousness is

one of a kind, only one instance of its class, it is everywhere yet nowhere, it is all forms yet has no form.

Such paradoxical conclusions point to the inability of the mind to know it. The knower cannot be known. The knower knows what it is not, it never knows what it is. There is nothing there to describe Consciousness in more fundamental terms than itself. It is the most fundamental reality there is. It is the ground of all knowledge.

All sciences are subsets of the science of Consciousness. When we know the Self, everything that can be known, becomes known.

यो वै सर्वात्मको देवो निष्कलो गगनोपमः ।

स्वभावनर्मलः शुद्धः स एवायं न संशयः ॥ ६ ॥

1-6

**There is no doubt that the universal Consciousness is by nature very pure, taintless, effulgent, and one, just like clear sky.**

Consciousness is pure, it has no contents or marks/qualities that can be seen or can hide it. This is our direct experience of it. The direct experience is a negative experience of not seeing any qualities whatsoever. A positive experience where something can be seen in Consciousness is impossible. It has no qualities at all. Hence the word pure describes it best.

Although we tend to assign qualities to it, such as purity or emptiness etc., they are merely metaphors. They are poetic words, a feeble and inaccurate attempt by the mind to describe that which cannot be described in language.

It appears as empty of everything, it receives all experiences and yet remains unaffected by them. Just as the space remains empty and taintless when objects are placed in it or removed from it.

It makes everything known to itself via itself, like effulgent sun shines on everything and illuminates everything.

It has no pieces, it is one, just like the same sky is seen everywhere, all beings see the same Consciousness.

Dattatreya is using all these metaphors to remind us of the Self. They are wisely taken as pointers to the Self, not as literal description of it.

अहमेवाव्ययोऽनन्तः शुद्धविज्ञानविग्रहः ।

सुखं दुःखं न जानामि कथं कस्यापि वर्तते ॥ ७ ॥

1-7

**I, Consciousness, am pure, indestructible, infinite, I am pure knowledge itself. Do not know joy or sorrow, what to say about them?**

It is just like emptiness, hence cannot be destroyed. There is nothing there which can be destroyed or changed. No matter how hard we try, we cannot find a structure to the Consciousness. Only a structure can be unstructured.

In order to be something, that thing needs to be finite. Only that which is nothing can be infinite. Consciousness, being pure emptiness, it is not limited in any way, it is infinite. In fact Consciousness is the only “(non)entity” that can be conceived as being infinite, as that does not give rise to any paradoxes that infinite entities usually suffer from.

It knows itself and everything via itself, its own light. When it knows itself, that is the most pure, most uncontaminated knowledge one can have. All other knowledge is distorted by the mechanisms of the mind, as all other knowledge is knowledge of experiences, and all experience is a distortion of *what is*. Knowledge of the Consciousness is most direct and free from distortions. It can be had without the intervention of the mind and its distortions. Because of this, there is no doubt about it. Knowledge of Consciousness, or knowing that “I am” is the most certain knowledge one can have. Everything else is uncertain, it may or may not be there. Its nature may be this or that.

Dual qualities reside in the Mind, Consciousness is non-dual, has no opposites, has no qualities. Qualities have opposites, and by necessity need opposites to be called

qualities. White is that which is not black. By itself, white does not exist. That which has no opposite cannot have a quality, concepts of qualities do not apply to that.

Such is the nature of the Consciousness. Concepts like joy or sorrow, good or bad, high or low etc. cannot be applied to it meaningfully. Dattatreya points this out again and again, just in case a student confuses the qualities of the mind as that of the Self.

न मानसं कर्म शुभाशुभं मे

न कायिकं कर्म शुभाशुभं मे ।

न वाचिकं कर्म शुभाशुभं मे

ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥ ८ ॥

1-8

**I have no mental actions, neither good nor bad. No bodily and verbal actions too, neither good nor bad. I am the essence of knowledge and am beyond the senses. I am so pure.**

The word “I” refers to Consciousness not to the illusory construct called a person.

Minds, bodies etc. have good or bad qualities, not the Consciousness.

Any knowledge that is mediated via senses is doubly distorted, first by the limitations and peculiarities of the senses and second by the mind and its conditioning. Knowledge of the Consciousness doesn't need senses or even mind to be there, hence it is the purest and most uncontaminated, distortionless knowledge we can have.

Actually, knowledge of Consciousness can be rightfully called knowledge. Everything else we know is just ignorance in various stages of refinements.

मनो वै गगनाकारं मनो वै सर्वतोमुखम् ।

मनोऽतीतं मनः सर्वं न मनः परमार्थतः ॥ ९ ॥

1-9

**Mind is vast. Mind is multifaceted. Mind is time or past memories. Everything that is manifested is Mind. However, if seen from highest perspective, there is no Mind.**

Mind, a bundle of memories and processes, can be experienced and hence is only an illusion.

The basic error of man is seeing himself as a mind and assuming himself to be separate and limited. This points to the enormous power the mind has. It very convincingly creates this illusion and lives in even more illusory experiences of the world.

The mind manages to turn the truth on its head. This is its capability, it can veil the truth completely and convincingly. This ability is called the *Maya*, the power to produce unlimited illusions and delusions. Mind has this veiling power, and is seemingly caught in its own Maya-net and suffers from it. This is funny and sad at the same time.

Once it sees the situation as it is, it comes out of it. The illusion remains, but is seen for what it is. The game ends, the suffering ends, ignorance ends. This is liberation, *Mokshya* or nirvana.

अहमेकमिदं सर्वं व्योमातीतं निरन्तरम् ।

पश्यामि कथमात्मानं प्रत्यक्षं वा तिरोहितम् ॥ १० ॥

1-10

**I am the only one that exists. I am beyond space, unbroken and continuous. How can the Consciousness be perceived directly or indirectly?**

Consciousness is the experiencer itself, it cannot be experienced as something other than itself. According to the criteria of change, it is the only one that can be said to



actually exist. No matter how hard we try, we cannot find a boundary to it, we cannot find a break in it, it is continuous and infinite.

How can it be seen directly? It is not an object or a process. How can it be seen indirectly? It is always present here and now. One can *be* the Self, one cannot be the beholder of the Self. The beholder is always the Self itself.

त्वमेवमेकं हि कथं न बुध्यसे

समं हि सर्वेषु विमृष्टमव्ययम् ।

सदोदितोऽसि त्वमखण्डितः प्रभो

दिवा च नक्तं च कथं हि मन्यसे ॥ ११ ॥

1-11

**Why don't you understand that you, the Consciousness, are one. It is the same one in everyone. It is ever present, ever shining. How can you say it varies like day and night?**

Dattatreya is counter questioning his students here. Probably they have a doubt that Consciousness is different in everyone and comes and goes. Consciousness is the only one that is changeless, all change happens on the field of Consciousness. Just like a movie happens on a changeless screen.

One cannot say that it varies. As one would need an invariant observer to witness the variations. The Self itself, by definition, is the invariant observer here.

If you can witness a variation, you are witnessing an experience, not the experiencer.

आत्मानं सततं विद्धि सर्वत्रैकं निरन्तरम् ।

अहं ध्याता परं ध्येयमखण्डं खण्ड्यते कथम् ॥ १२ ॥

1-12

**Know Consciousness as continuous, one everywhere, unbroken and changeless. How can you possibly divide yourself, the indivisible Consciousness into a meditator and an object of meditation?**

Consciousness cannot become an object of one's meditation or attention, it is the one who witnesses both the meditator's mind and objects he beholds during a meditation. Hence one cannot know Consciousness or cannot become self-realized via meditation. Meditation is only a tool which disciplines the mind to remain silent enough so that the Consciousness shines unoccluded.

This is a common belief that one can see the Self via one or the other kind of meditation. Dattatreya destroys the belief. All meditation can do is, it can point to the one who is witnessing the meditation. This is achieved by keeping the mind from relentlessly tangling itself with illusions. Meditation does not make you "Conscious", it merely lets the mind know it. The Consciousness was, and is, and will be always there. It is the mind that is unstable and keeps changing from one state to another, occluding the presence of Consciousness behind its unceasing activities.

A movie occludes the screen by the display of colourful imagery, it does not make the screen disappear. When the movie is over, the screen does not reappear, it was always there.

Cessation of mental activity (*Chittavritti*) gives rise to the experience of the Union (*Yoga*), where now the meditator, meditation and that which is meditated upon become one, no boundaries are seen when it is seen that there were no boundaries there in the first place.

न जातो न मृतोऽसि त्वं न ते देहः कदाचन ।

सर्वं ब्रह्मेति विख्यातं ब्रवीति बहुधा श्रुतिः ॥ १३ ॥

1-13

You were never a body, you do not die nor were born. The famous scriptures often say – Everything is "All that is".

All that is - the *Brahman*, is necessarily equal to *Atman*, the Self or Consciousness. Bodies are experiences that come and go. All experiences are impermanent. If something can be experienced, one can be very sure that it will not stay. Consciousness is the only one which is permanent, as it never changes. It has no beginning and no end, it is just emptiness. It is not possible for emptiness to begin, to change or to disappear. It is not there to start with.

This is the essence of *Shruti*, the Vedic scriptures, Dattatreya reminds.

स बाह्याभ्यन्तरोऽसि त्वं शिवः सर्वत्र सर्वदा ।

इतस्ततः कथं भ्रान्तः प्रधावसि पिशाचवत् ॥ १४ ॥

1-14

**Internally or externally, you are just one Consciousness, everywhere and all the time. Why are you running around in delusion here and there like a ghost?**

Dattatreya is commenting on the false division we make of the external body/world and internal mind. People do great effort to find the truth in objects or places, when it stands right here in front of their noses, or even nearer than that.

Consciousness is here and now, it is your essence, and essence of everything. Do not run after experiences, they are all illusory. The essential knowledge lies here and now. If you cannot find it here and now, you will not find it anywhere forever.

संयोगश्च वियोगश्च वर्तते न च ते न मे ।

न त्वं नाहं जगन्नेदं सर्वमात्मैव केवलम् ॥ १५ ॥

1-15

**Union or divisions do not exist in me or you. Everything is Consciousness alone, there is no separate you, me or the world.**

Union or Yoga cannot be achieved. One can only see the illusion of divisions, which are not really there. The divisions of one into many are an act of the mind, and hence when this activity is put to rest, all that remains is oneness.

Our experience, here and now is of oneness. The mind has this ignorance that experience is of ten thousand things, and the experiencer is separate from them. This is because of its dividing and organizing tendency. Once this tendency is put to rest, the oneness is seen as the background. A simple way to achieve this is to question – where is the division between the experience and the experiencer?

शब्दादिपञ्चकस्यास्य लैवासि त्वं न ते पुनः ।

त्वमेव परमं तत्त्वमतः किं परितप्यसे ॥ १५ ॥

1-16

**You are not the object of five senses, such as sounds etc. You, the Consciousness, are the ultimate Truth, the only reality. Why do you suffer at all?**

There are such beliefs that the reality is a sound (*Naad*) or the essence of me is something that is graspable via senses (*Atma*) or any number of superstitious assumptions. Dattatreya clears this ignorance here.

Suffering belongs to the body and the mind, which are objects of senses, not to the Consciousness, which is incapable of suffering. Consciousness is only a witness to all suffering and joy.

Identification with Consciousness instead of with body or mind instantly rids us from all suffering. Now suffering is seen as just another experience amidst all other, just another illusion created by the mind. Now one can actually take proper, rational and practical action instead of dwelling in suffering forever.

What brings us out of suffering is logical and rational action, not the illogical identification with the suffering, not the state of self-pity. Mind becomes capable of taking such an action only when it realizes that it is not “me” who is suffering, it is not “me” who is a victim. I am only the witness to the experience of suffering, which is

being created by the mind. In the background of this peaceful mental state, suffering disappears and rational action occurs instead of an emotional drama.

जन्म मृत्युर्न ते चित्तं बन्धमोक्षौ शुभाशुभौ ।

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

1-17

**There is no birth or death for you, and you are not bounded or liberated. You are not a mind. You are not good or evil. Why do you cry, my son? Both you and I are not forms or names.**

A rational person does not take the illusions of forms and names created by the mind seriously. There is this association or identification of body and mind with Consciousness, which causes suffering. When forms and names are separated from what I am essentially, birth/death, bondage/liberation and good/evil, all disappears.

अहो चित्तं कथं भ्रान्तः प्रधावसि पिशाचवत् ।

अभिन्नं पश्य चात्मानं रागत्यागात्सुखी भव ॥ १८ ॥

1-18

**Mind, why are you running around in delusion, like a ghost? See that you are not different from the Consciousness, give up attachments and be happy.**

Disidentification with mind and body is the key to everlasting happiness and bliss.

Identification with mind/body turns a person into a deluded maniac. Like a ghost, which has no control over his own actions and thoughts, a person lives his whole life in a state of suffering.

Knowledge of what you are sets you free, on a path of everlasting happiness. Happiness is a state of letting go, not of clinging to illusory experiences, which include the experiences of body and mind.

त्वमेव तत्त्वं हि विकारवर्जितं

निष्कम्पमेकं हि विमोक्षविग्रहम् ।

न ते च रागो ह्यथवा विरागः

कथं हि सन्तप्यसि कामकामतः ॥ १९ ॥

1-19

**Your reality or substance is not modifiable. It cannot be shaken, joined or disintegrated. You never had any attachments or aversions. Why are you suffering because of all these random desires?**

Consciousness has no desires, they are in the mind, and hence are disposable and illusory. When you see this, suffering disappears, it was never there.

Desires appear in the mind due to its nature and activities. The mind continuously processes its past experiences, and keeps bringing up intentions (internal actions) from memory that appear as desires. The mind does this because it is its nature, there is no “you” who desires and controls what is desired. Once the desire is seen, it is tagged by the mind as “my desire” and the whole machinery of the mind and body is activated to fulfil that desire.

You are the one who witnesses this activity. You, the Self, does not desire. You are the witness of these millions of desires that arise every second in the mind on their own.

Once this is seen, the mind becomes peaceful. It no longer runs after all the desires. It can now choose and pick. A rational mind picks that which is absolutely necessary and is aligned to his life goals. This is the lifestyle of a Spiritual person. This is a state of

being liberated while in the world, with a body. The title given to such a person is *Jeevanmukta*.

वदन्ति श्रुतयः सर्वाः निर्गुणं शुद्धमव्ययम् ।

अशरीरं समं तत्त्वं तन्मां विद्धि न संशयः ॥ २० ॥

1-20

Like all those scriptures say, Consciousness is very pure, devoid of any qualities or imperfections. It has no body or form, it is the only Truth. There is no doubt that I am that.

No comments.

साकारमनृतं विद्धि निराकारं निरन्तरम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥ २१ ॥

1-21

**Know that everything that has a form is virtual, an illusion. The formless one is eternal and true. Once you understand this teaching, reincarnation will be impossible.**

The cycle of deaths and births is caused by the ignorance that the bodies and worlds have a real existence. Once seen as they are, mind is freed from the compulsion to take on a particular form.

This knowledge becomes a seed in the mind, and it slowly comes out of compulsive actions. One of the action is taking various forms in total ignorance and darkness. Once this compulsion is overcome by gradual detachment, the mind sees no need to take a particular form habitually. Although it is possible to come back in a form, such as a human or animal form, but that is almost impossible for a mind to do that, who has tasted the great freedom in remaining formless.

एकमेव समं तत्त्वं वदन्ति हि विपश्चितः ।

रागत्यागात्पुनश्चित्तमेकानेकं न विद्यते ॥ २२ ॥

1-22

**Seers say that truth is oneness. Mind, when detached, does not see the divisions in oneness anymore.**

Yoga or oneness is experienced when the mind stops its activity of dividing, where there actually are no divisions. This can be seen very easily by defining what “separation” is and then trying to prove that the separation exists in reality between Consciousness and its contents. One will fail to do so, the separation appears as merely a thought, a mental construct, a baseless belief.

अनात्मरूपं च कथं समाधि-

रात्मस्वरूपं च कथं समाधिः ।

अस्तीति नास्तीति कथं समाधि-

मोक्षस्वरूपं यदि सर्वमेकम् ॥ २३ ॥

1-23

**How can something that is not Consciousness be in Samadhi? How can something that is already Consciousness be in Samadhi? How can something that is ever one and has ultimate freedom, exists as well as not exist, be in Samadhi?**

*Samadhi* – absorption of the mind into total Consciousness. It’s a state of the mind. Dattatreya doubts if that is logically possible. If everything is Consciousness, isn’t everything including the mind already in a state of absorption? He asks. Nothing is separate at the first place. Consciousness is always conscious, independent of states of



the mind. Hence there is hardly any point in wasting one's life in pursuit of special mental states like Samadhi.

There is this belief among seekers that one needs to be in a state of Samadhi for as long as possible during the day and also in the night. While this can be prescribed as an initial practice for newcomers, as they need to tame their minds a little bit, it should not become a life goal.

One goes into spontaneous Samadhi when one clearly realizes that he was never not in Samadhi. We, the Self, are always conscious, aware and always in Samadhi. Identification with the mind produces this illusion that we lost this state, but a clear seeing destroys this illusion. It should not take years and years of practice, and Samadhi should not become one's life goal. It is just one lesson.

विशुद्धोऽसि समं तत्त्वं विदेहस्त्वमजोऽव्ययः ।

जानामीह न जानामीत्यात्मानं मन्यसे कथम् ॥ २४ ॥

1-24

**I am disembodied, formless, changeless pure Truth. How can you say I know the Consciousness or I don't know it?**

Consciousness does not need to assert its truth, it just is. Ideas about its existence or non-existence are in the mind, which really do not matter. The mind is limited, cannot know much about the Consciousness.

तत्त्वमस्यादिवाक्येन स्वात्मा हि प्रतिपादितः ।

नेति नेति श्रुतिर्ब्रूयादनृतं पाञ्चभौतिकम् ॥ २५ ॥

1-25

As the scriptures say, "I am that" and such sentences establish the truth of the Consciousness. As they say – it is not composed of the elements, it is "not this" "not that".

*Neti-neti* is the famous method to know that I am Consciousness, by discarding everything that can be experienced, in the end the experiencer remains. It is very direct and establishes this truth firmly.

If you try to find Consciousness among objects, elements, processes, events, theories, assumptions, blind beliefs or any such, you will be totally disappointed.

आत्मन्येवात्मना सर्वं त्वया पूर्णं निरन्तरम् ।

ध्याता ध्यानं न ते चित्तं निर्लज्जं ध्यायते कथम् ॥ २६ ॥

1-26

**You are Consciousness and everything is Consciousness, which is complete and unbroken without boundaries. You are not the meditator nor the object of meditation. Why does this shameless mind keep meditating?**

One cannot know Consciousness via meditating on it, because it is the Consciousness that witnesses both the meditator and the meditated. Once the truth is experienced, which is I am Consciousness and so is everything, there is no need to meditate. It's a matter of shame because it means the meditator is still ignorant.

Meditation is a boat which carries us to the shore of knowledge. Once we are there, there is no need to carry the boat on our backs. Proceed, be free from all burdens.

शिवं न जानामि कथं वदामि

शिवं न जानामि कथं भजामि ।

अहं शिवश्चेत्परमार्थतत्त्वं

समस्वरूपं गगनोपमं च ॥ २७ ॥

1-27

**I do not know what is Consciousness, how can I even talk about it or worship it? I am Consciousness, like sky or empty space. That is the ultimate Truth.**

Knowledge belongs in the domain of the mind, but the knower cannot be known by the mind, like the mind knows other objects. All knowing happens on the background of Consciousness.

Talking about the Consciousness is impossible. Knowing it is impossible. All that is possible is being it.

नाहं तत्त्वं समं तत्त्वं कल्पनाहेतुवर्जितम् ।

ग्राह्यग्राहकनिर्मुक्तं स्वसंवेद्यं कथं भवेत् ॥ २८ ॥

1-28

**I am not like a truth that can be imagined. How can I know myself via a relation like giver and given? I am free of both.**

Giver and given – perceiver and perceived. Consciousness is not an object of perception or of knowledge. Such a relation is not possible, and hence it cannot be known in a way an object of perception is known.

अनन्तरूपं न हि वस्तु किञ्चि-

तत्त्वस्वरूपं न हि वस्तु किञ्चित् ।

आत्मैकरूपं परमार्थतत्त्वं

न हिंसको वापि न चाप्यहिंसा ॥ २९ ॥

1-29

**No object is infinite, no object has any reality. Only Consciousness is the ultimate Truth. It cannot be destroyed nor can it destroy.**

All the creation and destruction happens on the background of the infinite Consciousness. It does not create or destroy, it has no mechanisms, it is a silent witness to all the experiences, whether we call them creation or destruction. One experience changes into another, one object changes into another, one form changes into another, that is all we see. The mind then labels the experience as creation or destruction, according to its conditioning.

Creation happens on its own, destruction happens on its own. There is no creator, no destroyer. It is immature to assume a cause where there is none. Once the creation is there, we see it as the Universal Mind. But all that is actually happening is a change, a flow. The nature of which is completely unknowable, it is completely beyond mind.

विशुद्धोऽसि समं तत्त्वं विदेहमजमव्ययम् ।

विभ्रमं कथमात्मार्थे विभ्रान्तोऽहं कथं पुनः ॥ ३० ॥

1-30

**I am pure, formless, unborn, imperishable and the only Truth. How can there be any confusion about this Consciousness? How can I get confused ever again after knowing this?**

Consciousness is self-evident, it is impossible to doubt it once this knowledge is there.

There can be doubts about theories, concepts or beliefs. There can be difference of opinions on these. But the matter of Consciousness is absolutely crystal clear. Wise do not argue about it.

Consciousness, the Self, is the only one that deserves the title of "Truth", everything else is prone to subjective biases, everything else is relative. It may be there, may not be

there. In the matter of experiences, whatever is defined as truth, becomes the truth.  
Truth is subjective.

घटे भिन्ने घटाकाशं सुलीनं भेदवर्जितम् ।

शिवेन मनसा शुद्धो न भेदः प्रतिभाति मे ॥ ३१ ॥

1-31

Once a clay pot is broken, the space inside it cannot be differentiated from space surrounding it. Once the mind is purified of ignorance, I cannot see any difference between the Mind and the Consciousness.

Like everything else, mind and Consciousness are just one. The division is apparent.

न घटो न घटाकाशो न जीवो न जीवविग्रहः ।

केवलं ब्रह्म संविद्धि वेद्यवेदकवर्जितम् ॥ ३२ ॥

1-32

Ultimately, there is no clay pot nor is there any space in the pot. Similarly, there are no disembodied or embodied minds. Know that there is just "All that is", with no division of the experience and the experiencer.

All that is – absolute reality, the Brahman, which has no separations what so ever. The clay pot is not much different from the clay that surrounds it, an illusory structure that the mind extracts out of infinite background. The space in it is again a creation of the mind, which is not really different from the space surrounding it.

सर्वत्र सर्वदा सर्वमात्मानं सततं ध्रुवम् ।

सर्वं शून्यमशून्यं च तन्मां विद्धि न संशयः ॥ ३३ ॥

1-33

**Consciousness is everything, it is everywhere eternally present. It is something and nothing at once, know this, have no doubts about it.**

From the perspective of the mind, the Consciousness appears as nothingness, with no physical or mental attributes at all, however, it is everything at the same time, because there are no two, just oneness.

If you have any doubts regarding the nature of the Consciousness, you do not know it well. It is recommended to clear all your doubts. Dattatreya advices us here to not believe in what is being said blindly, not take it as a matter of faith.

The best way to clear your doubts and confusions is to take the help of those who already know it. Such a person is your *Guru*.

वेदा न लोका न सुरा न यज्ञा

वर्णाश्रमो नैव कुलं न जातिः ।

न धूममार्गो न च दीप्तिमार्गो

ब्रह्मैकरूपं परमार्थतत्त्वम् ॥ ३४ ॥

1-34

**There are no scriptures or Vedas, no worlds, no gods, no offering ceremonies. There are no races, no lineages, and no castes. There are no paths of darkness or of light. The ultimate Truth is "All that is", oneness without form.**

An ignorant mind takes all these experiences as the truth and hence of value and remains chained to them. A Yogi, gives up everything that is inessential, and abides in peace and total freedom.

A good way to know if something is true and useful is to check if that is taking you towards more and more happiness and freedom. If it is not, it is not the correct path. Leave everything that takes your happiness and freedom away. A Yogi is such a person, he has realized that the true freedom is letting go, not to cling. He does nothing, and remains as nothing.

व्याप्यव्यापकनिर्मुक्तः त्वमेकः सफलं यदि ।

प्रत्यक्षं चापरोक्षं च ह्यात्मानं मन्यसे कथम् ॥ ३५ ॥

1-35

**If you are the one, devoid of containers and contents, how can you think that the Consciousness is directly witnessed?**

Consciousness cannot be described in terms of that which can be pointed at or that which is inside something. Everything is inside it.

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।

समं तत्त्वं न विन्दन्ति द्वैताद्वैतविवर्जितम् ॥ ३६ ॥

1-36

**Some favour non-dualism, others favour dualism. They do not know that the ultimate Truth is beyond dualism or non-dualism.**

“All that is” is essentially unknowable, it is beyond mind. Yet the mind tries to label it as this or that. In vain, it tries to cook up theories and philosophies to explain that which it can not possibly explain. When we free ourselves from this useless activity, we become peaceful. We are knowledge itself. Know the Self.

श्वेतादिवर्णरहितं शब्दादिगुणवर्जितम् ।

कथयन्ति कथं तत्त्वं मनोवाचामगोचरम् ॥ ३७ ॥

1-37

**How can they even talk about this truth which is beyond the reach of the mind and language, which is not white or any other colour, which is devoid of sounds or any other qualia?**

Mind faces extreme difficulty when it encounters something which is beyond its conditioned responses to survival related knowledge, which is the knowledge of external objects with sensory qualities. If you try to talk about the Brahman, it won't make any sense.

Some may even go to the extreme of assigning colours (white?) or sounds to what-is or to their own essential Self, especially when such experiences happen under extraordinary situations, like that of certain meditative states. Know that the true reality is that which is witnessing the colours and sounds. Experiences are not you.

The Self is here and now, always available and ever present. You do not need to twist the body or the mind into unnatural states in order to be the Self. You are always the Self.

यदाऽनृतमिदं सर्वं देहादिगगनोपमम् ।

तदा हि ब्रह्म संवेत्ति न ते द्वैतपरम्परा ॥ ३८ ॥

1-38

**When everything starts appearing false, illusory, including the body, like empty space, only then you know the Brahman, not through any dualistic traditions.**

The only inference one can draw after seeing the illusion of divisions is that one alone exists. No amount of philosophising will establish it.



परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे ।

व्योमाकारं तथैवैकं ध्याता ध्यानं कथं भवेत् ॥ ३९ ॥

1-39

**I see others also as myself naturally, not different, as just this Consciousness. How can the one which is like empty space, become meditator and meditation?**

Other people appear to have different bodies and minds, but their essence is this one and same Consciousness. Where else are the others if not in the field of Consciousness?

We are all one at the core.

Can the Consciousness be separated from the one who is meditating? Can the meditation make Consciousness appear out of nowhere?

यत्करोमि यदश्रामि यज्जुहोमि ददामि यत् ।

एतत्सर्वं न मे किञ्चिद्विशुद्धोऽहमजोऽव्ययः ॥ ४० ॥

1-40

**I am not at all that which acts, eats, performs rituals or donates etc. I am pure, unborn, immortal Self.**

Consciousness is incapable of acting, it is purely a witness of experiences and actions. Actions happen, they are not done by anything or anyone. There is no doer.

Consciousness never started and will never end, unlike the bodies and illusory personalities that seem to act and change and disappear in time.

सर्वं जगद्विद्धि निराकृतीदं

सर्वं जगद्विद्धि विकारहीनम् ।

सर्वं जगद्विद्धि विशुद्धदेह

सर्वं जगद्विद्धि शिवैकरूपम् ॥ ४१ ॥

1-41

**Know that the whole existence is formless or empty, it is changeless, pure, even though seems to have a form, its nature is Consciousness.**

All of the existence is just contents in the Consciousness. In other words, it is that which the Consciousness is witnessing. A closer investigation reveals that it is impossible to find any separation between the content and the Consciousness itself. This can be directly known by anyone at anytime. This does not take extraordinary intelligence, extreme practices or long time. It can be made known in a few minutes actually.

All it takes is a clear and curious mind, free of beliefs and biases.

तत्त्वं त्वं न हि सन्देहः किं जानाम्यथवा पुनः ।

असंवेद्यं स्वसंवेद्यमात्मानं मन्यसे कथम् ॥ ४२ ॥

1-42

**There is no doubt that you the Consciousness is the Truth. What else can you know apart from this? How can you call that which knows itself as the unknown?**

Everything we have ever encountered, whether physical, non-physical or mental is just Consciousness. The mind cannot know the Consciousness like it knows any other object or thought. Consciousness knows itself by being itself. It is self-aware. It is not an unknown, yet ungraspable by the mind. We cannot call it a known too.

मायाऽमाया कथं तात छायाऽछाया न विद्यते ।

तत्त्वमेकमिदं सर्वं व्योमाकारं निरञ्जनम् ॥ ४३ ॥

1-43

**My son, I do not see how there can be separation of one into illusion and reality, or shadow and light. It is all one Truth, untainted, undifferentiated like empty space.**

One can see that the separations are apparent, so calling one part as an illusion and another as real is meaningless, there are no parts.

The non-illusory is the Self, and the illusory is also the Self.

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।

स्वभावनर्मलः शुद्ध इति मे निश्चिता मतिः ॥ ४४ ॥

1-44

**I was free in the beginning, free now and will be free till the end, I was never bound. I am naturally very clean and pure, this is my firm understanding.**

Consciousness cannot be affected or bound by anything, it is always the mind or the body, being impure and unclean (ignorant and imperfect) that is bound and not free. Identification with Consciousness is the straight and direct way to liberation or *Mokshya*. It does not take any time to do so.

महदादि जगत्सर्वं न किञ्चित्प्रतिभाति मे ।

ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमस्थितिः ॥ ४५ ॥

1-45

**I do not ever see this whole universe, not even the first substance. Oneness is All that is. How can it be differentiated into races or castes?**

First substance – *Mahat*, something finer than even mind, postulated in *Samkhya* philosophy. Oneness – Brahman, the undifferentiated and unknowable that is whole of the existence and is essentially identical to Consciousness.

Dattatreya points to the common strategy of an ignorant mind to assume a finer cause for something it cannot know or see, and then blindly believe it as true. It invents many such imaginary causes and entities.

An ignorant mind trivializes its grandness by getting involved in petty affairs, which are Egoic in nature, such as - I am superior than you are, etc.

जानामि सर्वथा सर्वमहमेको निरन्तरम् ।

निरालम्बमशून्यं च शून्यं व्योमादिपञ्चकम् ॥ ४६ ॥

1-46

**I know that I am the only one there always, seen as everything. Space and physical elements are empty and have no foundation of their own.**

Space, time and matter have no existence independent of a conscious observer. Mind creates these in order to organize the experiences in a certain way. Consciousness is experiencing none other than itself.

न षण्ढो न पुमान् न स्त्री न बोधो नैव कल्पना ।

सानन्दो वा निरानन्दमात्मानं मन्यसे कथम् ॥ ४७ ॥

1-47

**Consciousness has no gender, it is not a man, woman or an eunuch. It is not an imagination or an idea in the mind. How can you believe that it has any happiness or suffering?**

Consciousness is only a witness of happiness or suffering, it cannot be happy and cannot suffer, it is pure peace.

The experience of being a body of a certain kind is so strong and convincing that it covers up the fact of being a pure Consciousness totally. This is the fundamental error. We as humans are trapped in it. So much so that we invent imaginary things to explain what we are. The result of all this ignorance is dis-satisfaction and suffering.

षडङ्गयोगान्न तु नैव शुद्धं

मनोविनाशान्न तु नैव शुद्धम् ।

गुरूपदेशान्न तु नैव शुद्धं

स्वयं च तत्त्वं स्वयमेव बुद्धम् ॥ ४८ ॥

1-48

**You, the Consciousness, cannot be purified by the six limbed yoga practices. Cannot be purified by stopping or destroying one's mind. Cannot be purified by teachings of a Guru. It is itself the Truth, it knows itself as beyond mind.**

Six limbed yoga – probably similar to/same as the eight limbed one by Pantanjali or probably pointing to various flavours of Yoga that exist.

Consciousness is already pure, all such acts do not affect it even a bit. They are merely the tools that can take an ignorant mind to it. Twisting the bodies or manipulation of the mind or its energies does nothing to the Consciousness. These practices do not make it “appear”, do not amplify it, or do not “purify” it.

All it takes is simple knowledge of what you are.

न हि पञ्चात्मको देहो विदेहो वर्तते न हि ।

आत्मैव केवलं सर्वं तुरीयं च त्रयं कथम् ॥ ४९ ॥

1-49

**Minds embodied in physical matter do not exist, nor are there any disembodied minds. When there is only Consciousness as everything, how can you talk of three or four states of minds?**

Waking, dreaming, deep sleep and conscious absorption are four states of a mind. Mind itself is illusory, whether embodied or not. And so are its various states.

Seekers should not waste their lives after such states. Know the essence of what you are.

न बद्धो नैव मुक्तोऽहं न चाहं ब्रह्मणः पृथक् ।

न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥ ५० ॥

1-50

**I was never bound so I cannot be liberated. I was never differentiated from the oneness. I'm not the doer of actions, I am not the enjoyer of consequences, I am devoid of anything, just empty.**

Dattatreya demolishes all beliefs about liberation, karmic laws and union.

Consciousness cannot do anything, cannot get anything, it is an empty witness.

Bondage etc. and their opposites belong to the mind.

यथा जलं जले न्यस्तं सलिलं भेदवर्जितम् ।

प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभाति मे ॥ ५१ ॥

1-51

**Just like the water when added to water cannot be differentiated, I cannot see any difference in experiences and the experiencer.**

Experiences – *Prakriti* or creation. Experiencer – *Purusha* or the Consciousness. As describe in dualistic philosophy of Samkhya. They are not different, but two faces of the same coin. Different points of view of the same Consciousness.

यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन ।

साकारं च निराकारमात्मानं मन्यसे कथम् ॥ ५२ ॥

1-52

**If it was never bound or liberated, how can the Consciousness be called as having a form or formless?**

Consciousness which is formless, is the witness of all the forms, that are nothing but itself. It was never bound in any form, and hence cannot be liberated. Dattatreya is pointing to the paradoxes mind entangles itself into, when it tries to describe Consciousness.

Only forms can be bound, and only forms can be liberated. The Self transcends forms.

जानामि ते परं रूपं प्रत्यक्षं गगनोपमम् ।

यथा परं हि रूपं यन्मरीचिजलसन्निभम् ॥ ५३ ॥

1-53

**Know this directly that your nature is like the metaphorical empty space. Rest is just like the illusory water that appears in a mirage.**

No comments.

न गुरुर्नोपदेशश्च न चोपाधिर्न मे क्रिया ।

विदेहं गगनं विद्धि विशुद्धोऽहं स्वभावतः ॥ ५४ ॥

1-54

**I know that I am without form, pure, like limitless space naturally, not realized via a Guru's teachings, or not because of any lofty titles or not through yogic kriyas.**

The fact that I am essentially the Consciousness cannot be known via words, or acts. It is a natural revelation. All other acts just point to it.

A Guru cannot show you what you are. He can only show you what you are not. He can only destroy your beliefs. All teachings are merely pointers.

विशुद्धोऽस्य शरीरोऽसि न ते चित्तं परात्परम् ।

अहं चात्मा परं तत्त्वमिति वक्तुं न लज्जसे ॥ ५५ ॥

1-55

**Your highest essence is not the body or the mind, you are pure. You should not hesitate to say that I am the ultimate Truth, the Consciousness.**

No comments.

कथं रोदिषि रे चित्तं ह्यात्मैवात्मात्मना भव ।

पिब वत्स कलातीतमद्वैतं परमामृतम् ॥ ५६ ॥

1-56

**Mind, why are you suffering? Be the Self, the Consciousness. My son, drink the eternal nectar of non-duality.**

Non-duality or Advait is like nectar of immortality. By showing us that we are not the one that is perishable, it instantly makes us immortal and eternal.



Some may try to make their bodies immortal by hook or crook, or may try to preserve their minds for eternity. Such ignorance, clinging and acts eventually lead to even more suffering. They do not know that they are not these illusory entities. All illusion is subject to change. The Self alone is changeless, and that ensures that it remains eternally the same. We are all already immortal.

नैव बोधो न चाबोधो न बोधाबोध एव च ।

यस्येदृशः सदा बोधः स बोधो नान्यथा भवेत् ॥ ५७ ॥

1-57

**There exists neither knowledge nor ignorance. That which has such knowledge is the knowledge itself, never otherwise.**

All knowledge is an accumulation of the mind, and so is ignorance. Consciousness, being beyond mind is free from both knowledge and ignorance. It is the only knowledge that is worth having.

ज्ञानं न तर्को न समाधियोगो

न देशकालौ न गुरूपदेशः ।

स्वभावसंवित्तरहं च तत्त्व-

माकाशकल्पं सहजं ध्रुवं च ॥ ५८ ॥

1-58

**Knowledge or logic, Samadhi or yoga, space or time, master's teachings, all these are not needed to be that Truth which is like sky, naturally steadily present.**

We do not "become" Consciousness when we do spiritual practices or when we hear the teachings. We are and always were that. All that happens is the ignorance that we

are something else is destroyed. Spiritual practice is not to get something great, not to become something great. It is a practice to unlearn, to destroy the false beliefs that we are something lowly, separate, limited, impermanent and bound.

It should not take time and one need not go anywhere to be what one already is.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम् ।

विशुद्धं निर्गुणं ब्रह्म बन्धो मुक्तिः कथं मम ॥ ५९ ॥

1-59

I do not take births, I do not die. I do no auspicious or inauspicious acts. How can there be bondage or liberation for that which is purest and is devoid of any qualities?

No comments.

यदि सर्वगतो देवः स्थिरः पूर्णो निरन्तरः ।

अन्तरं हि न पश्यामि स बाह्याभ्यन्तरः कथम् ॥ ६० ॥

1-60

If I am omnipresent, effulgent, changeless, perfect and eternal, how can I see the difference between internal or external?

Effulgent - Consciousness illuminates itself by its own light, which means it is self-aware. Consciousness is not something "internal" or inside anything, nor there is anything that is "external" or outside, it is all one, here and now. Consciousness is non-local, and it turns out that everything else is so. Locations are creation of the mind and exist as concepts.

स्फुरत्येव जगत्कृत्स्नमखण्डितनिरन्तरम् ।

अहो मायामहामोहो द्वैताद्वैतविकल्पना ॥ ६१ ॥

1-61

The existence is bright, undivided and continuous. Maya, attachments, duality, non-duality are all imaginations.

Maya – the great illusion that something exists apart from me - the Consciousness.

साकारं च निराकारं नेति नेतीति सर्वदा ।

भेदाभेदविनिर्मुक्तो वर्तते केवलः शिवः ॥ ६२ ॥

1-62

Everything that has form is not-this, everything that is formless is not-this.

Consciousness exists free from any divisions or similarities.

No comments.

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 ॥

1-63

You have no mother, father, brother, wife, son or friends. You do not favour anything or reject anything. How is this suffering still present in your mind?

Ignorance, that there are people or objects apart from me - the Consciousness, causes suffering. Identifying with Consciousness cures it.

दिवा नक्तं न ते चित्तं उदयास्तमयौ न हि ।

विदेहस्य शरीरत्वं कल्पयन्ति कथं बुधाः ॥ ६४ ॥

1-64

**You do not rise or set like the sun in a day. You are not the mind and its endless forms. How can an intelligent man imagine the formless being taking up bodies?**

It is the mind that takes up forms, or more accurately identifies with the forms that are already present in the Universal Mind. This causes the endless cycles of existence as various bodies or forms.

Consciousness, you the Self, is beyond form. A witness to all forms, and a witness to all the activities of the mind, including that of its identification with the forms.

नाविभक्तं विभक्तं च न हि दुःखसुखादि च ।

न हि सर्वमसर्वं च विद्धि चात्मानमव्ययम् ॥ ६५ ॥

1-65

**Know the Consciousness as having no parts, its not all things or some things, it is not undivided or divided, and it has no happiness or suffering.**

Consciousness cannot be known in terms of everyday knowledge that applies to things, physical or mental.

नाहं कर्ता न भोक्ता च न मे कर्म पुराऽधुना ।

न मे देहो विदेहो वा निर्ममेति ममेति किम् ॥ ६६ ॥

1-66

**I am not the doer or enjoyer, do not have any old or new karma. I do not have a body nor am I bodiless. How can it be that “this is me” or “this is not me?”**

*Karma* - the impressions formed on the mind due to its experiences and actions. All actions result in consequences. But that applies to the mind, which is illusory anyway, not to the Consciousness, which is untouched by any experiences. Experiences leave no mark on the Consciousness. Only a structure which as memory or impressible parts can be affected by whatever it comes in contact with. Mind is such a structure, it is a storehouse of impressions, which is vast, and all its actions arise out of these past impressions.

Consciousness does not perform any actions, just witnesses all actions. There is no sense of ownership in Consciousness. Nothing is “mine”.

न मे रागादिको दोषो दुःखं देहादिकं न मे ।

आत्मानं विद्धि मामेकं विशालं गगनोपमम् ॥ ६७ ॥

1-67

**I do not have any likes or dislikes, no imperfections, no sufferings or pains of the body. I know myself as one immensity, like that of the sky.**

Preferences are in the mind, as a result of its past conditioning. They are not of the Consciousness, which simply witnesses the activities of the mind.

सखे मनः किं बहुजल्पितेन

सखे मनः सर्वमिदं वितर्क्यम् ।

यत्सारभूतं कथितं मया ते

त्वमेव तत्त्वं गगनोपमोऽसि ॥ ६८ ॥

1-68

**O Mind, my friend, all this is of no consequence. O mind, my friend, all this is just arguments. I told you the essence of it all. You are the Truth, like the immense space.**

No comments.

येन केनापि भावेन यत्र कुत्र मृता अपि ।

योगिनस्तत्र लीयन्ते घटाकाशमिवाम्बरे ॥ ६९ ॥

1-69

**However a yogi lives, where ever he dies, he is dissolved into everything like the space in a clay pot merges back into all space after it is broken.**

*Yogi* – the seeker. He need not do much to get what he is after, union or liberation. He was never separate or bound anyway.

तीर्थे चान्त्यजगेहे वा नष्टस्मृतिरपि त्यजन् ।

समकाले तनुं मुक्तः कैवल्यव्यापको भवेत् ॥ ७० ॥

1-70

**Does not matter if one leaves this world at a holy place or if one loses all memories also. He is freed immediately and merges into the ultimate existence.**

No special rituals, places or mental preparations are needed to be the one which one already is.

There is this belief that if one dies at a holy place, one gets liberated. Dattatreya points out how meaningless and ignorant this belief is.

Similarly, one need not destroy all his karmic impressions to be free. One simply needs to detach from the past structures, disidentify with them. Freedom is a matter of seconds and is effortless.

If freedom/liberation is taking effort and time, there is a thin chance that you will get it.

धर्मार्थकाममोक्षांश्च द्विपदादिचराचरम् ।

मन्यन्ते योगिनः सर्वं मरीचिजलसन्निभम् ॥ ७१ ॥

1-71

**A yogi sees the right conduct, prosperity, desires, liberation, men and all animated or unanimated, as merely like an illusion of water in a mirage.**

Animated – living things, unanimated – inert matter.

For a Yogi, there is no difference between a king and a beggar, a rock and a god, a murderer and a priest, desirousness or desirelessness, morality or immorality, etc. They are all illusions. A play.

A movie screen allows all scenes and characters on it unconditionally. It doesn't matter whether it's a hero or a villain, if it's a beautiful face or a monster, if it's a happy scene or sad one. If it had preferences, there would be no movie there.

अतीतानागतं कर्म वर्तमानं तथैव च ।

न करोमि न भुञ्जामि इति मे निश्चला मतिः ॥ ७२ ॥

1-72

**I know certainly that I do not perform any actions, nor am I affected by their consequences, whether they are in past, present or future actions.**

Actions happen. They are events in the Universal Mind. They are a result of cause and effect, the karmic law of the mind. Once the action has already happened, the mind takes up the ownership of it. Like a clown bowing after a performance by a great actor. The mind assumes a doer when there is none.

All actions have consequences. They are effects. No action leaves no effect, they all have effects. The mind, having taken the ownership of the action, now takes the responsibility of the consequences. It either pats itself on the back, if the consequences



are as desired, or it blames someone or something, if the consequences are not what it desired. It oscillates between pain and pleasure, happiness and suffering as a result of this.

This is the drama of the doership. The mind can see that it does nothing, and the consequences are not in its control, but it still assumes that it is the one who is doing the actions, and the consequences are for him.

I, the Self, do not act certainly. I am a witness to all actions and to all consequences. I am the witness to this very complex and dense web of changes, causes and effects - the Universal Mind. It is also me essentially.

शून्यागारे समरसपूत-

स्तिष्ठन्नेकः सुखमवधूतः ।

चरति हि नग्नस्त्यक्त्वा गर्वं

विन्दति केवलमात्मनि सर्वम् ॥ ७३ ॥

1-73

With an empty mind like an unoccupied house, equanimous, an Avadhuta remains stable, renouncing pride, he wanders naked and knows everything as Consciousness itself.

*Avadhuta* – the renunciate, one of the names of Dattatreya, the sect.

त्रितयतुरीयं नहि नहि यत्र

विन्दति केवलमात्मनि तत्र ।

धर्माधर्मौ नहि नहि यत्र

बद्धो मुक्तः कथमिह तत्र ॥ ७४ ॥

1-74

**There are no three or four states, I know there is only Consciousness. When there is no right or wrong conduct, how can there be bondage or liberation.**

*Turiya* – the fourth state. Rest being the waking, sleeping and dreaming.

States belong to the mind, and are experienced by the Consciousness. It is the mind that cycles through states, not the Consciousness. Consciousness has no states, it does not change. There is nothing there that can change.

Actions also belong to the mind, not to the Consciousness, which is just a witness of them. Mind is bound to the actions, and hence to the liberation. However that is just an illusion.

विन्दति विन्दति नहि नहि मन्त्रं

छन्दोलक्षणं नहि नहि तन्त्रम् ।

समरसमग्नो भावितपूतः

प्रलपितमेतत्परमवधूतः ॥ ७५ ॥

1-75

**An Avadhuta knows no formulas, no verses, no techniques. He is unmoving, equanimous, and absorbed in the ultimate.**

Yogic formulas, *Mantras*, verses from scriptures, *Tantric* techniques for energy manipulation are not needed to know what you are. These are merely distractions for an Avadhuta, the practitioner of the direct path.

सर्वशून्यमशून्यं च सत्यासत्यं न विद्यते ।

स्वभावभावतः प्रोक्तं शास्त्रसंवित्तिपूर्वकम् ॥ ७६ ॥

1-76

**There exists no nothingness or something-ness, there are no truths or untruths. One speaks the scriptures out of one's own nature.**

The *Shunya* – nothingness does not exist. Somethingness does not exist. Truth is non-existent and so is a lie. These are made up concepts for the entertainment of the philosophers and “educated” minds.

When you know what you are, your speech and conduct reflects that naturally. No education, study of scriptures, or parroting of authorities is necessary. If you do not know it first hand, via direct experience, all the acquired “knowledge” is merely intellectual garbage.

इति प्रथमोऽध्यायः ॥१॥

End of chapter 1

## Chapter 2

### अथ द्वितीयोऽध्यायः

अवधूत उवाच

Avadhuta said

बालस्य वा विषयभोगरतस्य वापि

मूर्खस्य सेवकजनस्य गृहस्थितस्य ।

एतद्गुरोः किमपि नैव न चिन्तनीयं

रत्नं कथं त्यजति कोऽप्यशुचौ प्रविष्टम् ॥ १ ॥

2-1

Do not think of those who are immature, hedonistic, idiots, servants, householders etc. as inferior. Who throws away a gem that has gone dirty?

The real nature of everyone is Consciousness, which is exactly the same and identical to my nature. The only difference is the amount of ignorance in others mind, which is like dirt on a mirror, and is also impermanent. It is an Egoic act to treat the unawakened ones as inferior, less intelligent or lacking something.

नैवात्र काव्यगुण एव तु चिन्तनीयो

ग्राह्यः परं गुणवता खलु सार एव ।

सिन्दूरचित्ररहिता भुवि रूपशून्या

पारं न किं नयति नौरिह गन्तुकामान् ॥ २ ॥

2-2

**Do not consider one's scholarly qualities or oratory skills as important, get the essence of everything. Wouldn't a well decorated and painted boat takes passengers across, just like a simple boat does?**

The external appearance of a teacher does not matter, nor does his tradition, culture etc. Truth is the same, whatever is the source.

प्रयत्नेन विना येन निश्चलेन चलाचलम् ।

ग्रस्तं स्वभावतः शान्तं चैतन्यं गगनोपमम् ॥ ३ ॥

2-3

**All that is moving and stationary is pervaded by naturally peaceful and unmoving Consciousness, like space, without any efforts.**

Moving/stationary - living or inert. Unmoving – changeless.

अयत्नाच्चालयेद्यस्तु एकमेव चराचरम् ।

सर्वगं तत्कथं भिन्नमद्वैतं वर्तते मम ॥ ४ ॥

2-4

**The one and only that without any effort exists everywhere and goes everywhere, how can that be differentiated? It appears non-dual to me.**

It does not take effort to be Consciousness. It takes effort to not be it. The fake self that we think we are tires us up very soon. We are Consciousness, naturally and effortlessly so.

अहमेव परं यस्मात्सारासारतरं शिवम्।

गमागमविनिर्मुक्तं निर्विकल्पं निराकुलम् ॥ ५ ॥

2-5

**I am the only one who is ultimate, the essence of all essences, the Consciousness. Free from transmigration, one and the only, calm and quiet.**

Transmigration – the endless cycles of births and deaths. Consciousness or Atman does not take births or forms, it is only a witness of the forms. The *Jeeva* or the causal body, which is nothing but a bundle of memories, associates itself with forms repeatedly. Forms are impermanent by nature, they do not last, the *Jeeva* always needs more, and hence the cycle continues.

सर्वावयवनिर्मुक्तं तथाहं त्रिदशार्चितम्।

सम्पूर्णत्वान्न गृह्णामि विभागं त्रिदशादिकम् ॥ ६ ॥

2-6

**Not having any parts or divisions, I am worshipped by the thirty. However, being one and complete, I do not discriminate the thirty etc.**

The thirty – thirty or so deities that are usually mentioned in Vedas. Consciousness is the essence of all, gods, humans or animals. It is above all, the ground of all forms.

Nothing is “less conscious”, and nothing is “more conscious”. Although the amount of awareness or knowledge of what Consciousness is may vary from mind to mind. The highest of the minds, also known as gods, are most aware of it, even while being attached to forms and illusions.

Consciousness does not discriminate. It cannot, it is one whole and continuous existence, same for all, just like the sky is.

प्रमादेन न सन्देहः किं करिष्यामि वृत्तिमान्।

उत्पद्यन्ते विलीयन्ते बुद्बुदाश्च यथा जले ॥ ७ ॥

2-7

**What can one do, the activities of the mind give rise to ignorance, inertia and doubts. They appear and disappear like bubble in water.**

A person identified with the mind lives in ignorance, taking himself as identical with whatever comes and goes in the mind. Consciousness just watches it all.

महदादीनि भूतानि समाप्यैवं सदैव हि।

मृदुद्रव्येषु तीक्ष्णेषु गुडेषु कटुकेषु च ॥ ८ ॥

2-8

**Consciousness pervades the first substance - *Mahat*, and all physical elements always. Soft or hard, sweet or bitter.**

Consciousness is the reality behind all phenomena, metaphysical, non-physical, mental or physical.

*Mahat* has been postulated as the primordial metaphysical substance out of which all the qualities, all the minds and non-physical structures arise. But even that is not the most fundamental, Consciousness is the most fundamental. The nature of *all that is* – is emptiness that is conscious.

कटुत्वं चैव शैत्यत्वं मृदुत्वं च यथा जले।

प्रकृतिः पुरुषस्तद्वदभिन्नं प्रतिभाति मे ॥ ९ ॥

2-9

**Just as the qualities of sweetness or bitterness, and coldness or fluidity cannot be differentiated from the water that has those, I do not see the existence and Consciousness as different.**

This is a beautiful metaphor. Water takes on various forms, but when it changes forms it does not become that form, nor it becomes “not-water”, or something else. It remains essentially water.

Sometimes the water tastes sweet, sometimes bitter, sometimes it is warm, sometimes cold, sometimes it is solid, and sometimes it flows. But it still remains water.

Whatever forms we may encounter, they are just pure Consciousness. They are forms because the mind, which is itself a form, has extracted it out of a uniform background. Their essence remains Consciousness. They remain empty, illusory and pure. This can be directly seen.

सर्वाख्यारहितं यद्यत्सूक्ष्मात्सूक्ष्मतरं परम्।

मनोबुद्धीन्द्रियातीतमकलङ्कं जगत्पतिम् ॥ १० ॥

2-10

**Consciousness, the ruler of all universes, is beyond all descriptions, subtler than the subtlest, it is the ultimate, spotlessly clean, beyond the mind, intellect and senses.**

No comments.

ईदृशं सहजं यत्र अहं तत्र कथं भवेत्।

त्वमेव हि कथं तत्र कथं तत्र चराचरम् ॥ ११ ॥



2-11

**If there exists such a simple and natural reality, how can I be there? How can you or all living and inert objects be there?**

The personal I, people, creatures or objects do not have a separate existence or reality of their own.

गगनोपमं तु यत्प्रोक्तं तदेव गगनोपमम् ।

चैतन्यं दोषहीनं च सर्वज्ञं पूर्णमेव च ॥ १२ ॥

2-12

**That which is said to be like the metaphorical empty space is exactly that. Aware, perfect, all knowing and complete.**

Perfection and imperfection of things are just concepts in the mind, which are related to its past conditioning.

Everything is what it is. Can it be anything else?

The mind labels a thing as imperfect because of its desire for it to be something else. This gives rise to intentions and actions to make it perfect. This is how it keeps itself engaged in the world.

When everything is seen as perfect, as it is, the mind loses its desire to act unnecessarily and becomes peaceful and blissful.

पृथिव्यां चरितं नैव मारुतेन च वाहितम् ।

वारिणा पिहितं नैव तेजोमध्ये व्यवस्थितम् ॥ १३ ॥

2-13

It does not walk on the earth, does not get carried away by the wind, does not drown in water, and is not located in the fire too.

No comments.

आकाशं तेन संब्याप्तं न तद्व्याप्तं च केनचित् ।

स बाह्याभ्यन्तरं तिष्ठत्यवच्छिन्नं निरन्तरम् ॥ १४ ॥

2-14

Space is pervaded by it, but it is not pervaded by anything. It does not exist inside or outside of anything. It is undivided, eternal and continuous.

Consciousness is non-local and has zero dimensions or parts. Things have locations and are experienced as separate from each other in space. This is due to the dividing and organizing activity of the mind.

सूक्ष्मत्वात्तददृश्यत्वान्निर्गुणत्वाच्च योगिभिः ।

आलम्बनादि यत्प्रोक्तं क्रमादालम्बनं भवेत् ॥ १५ ॥

2-15

As mentioned by yogis, one should concentrate on the micro, the invisible and the attribute-less, in that order.

Hinting at a practice to meditate successively on a gross object, mental object and then the Consciousness itself. One, especially a new comer, should not try to jump to the highest at once, should take a step by step approach.

सतताऽभ्यासयुक्तस्तु निरालम्बो यदा भवेत् ।

तल्लयाल्लीयते नान्तर्गुणदोषविवर्जितः ॥ १६ ॥

2-16

**After continuous practice, when one's mind concentrates on almost nothing specific, one dissolves into the Consciousness, being devoid of all qualities.**

Emphasis has been placed not on concentration on the object of meditation but on the diffusion of concentration. Concentration hold the mind, but it still remains identified with one or the other thing. Diffusion relaxes the mind, and the presence of Consciousness shines through.

विषविश्वस्य रौद्रस्य मोहमूर्च्छाप्रदस्य च ।

एकमेव विनाशाय ह्यमोघं सहजामृतम् ॥ १७ ॥

2-17

**In order to destroy the poisonous effects of this violent worldly illusion, which produces unconsciousness and clinging, being Consciousness simply and naturally, is the best remedy.**

The key is being given here – be aware in all situations, be aware that your essence is Consciousness. Identify with the Consciousness naturally and effortlessly, all the time. This gradually destroys the ignorance, suffering and mechanical/ habitual behaviour.

The worldly distractions keep the mind in a state of unawareness, darkness and are destructive in nature. Attachment to the world, people, events, body or the person himself is like poison that keeps the mind in a state of unawareness.

भावगम्यं निराकारं साकारं दृष्टिगोचरम् ।

भावाभावविनिर्मुक्तमन्तरालं तदुच्यते ॥ १८ ॥

2-18

**The formless can be felt in the mind, the forms can be seen with the eyes. That which is beyond form and formlessness, is called a vacancy.**

Physical objects have forms and are accessible to senses. Mental objects are formless and are accessible to the mind, but Consciousness is just emptiness, and essentially ungraspable by the mind, and hence it is metaphysical in nature.

**बाह्यभावं भवेद्विश्वमन्तः प्रकृचिरुच्यते ।**

**अन्तरादन्तरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ १९ ॥**

2-19

**The world exists externally to what is called Prakriti. Know that which is even inside it. Just like the water is inside the pulp of a coconut and the pulp in turn is inside the hard shell.**

*Prakriti* – the cause behind the manifested existence, a force or energy, as described in the Samkhya philosophy.

**भ्रान्तिज्ञानं स्थितं बाह्यं सम्यग्ज्ञानं च मध्यगम् ।**

**मध्यान्मध्यतरं ज्ञेयं नारिकेलफलाम्बुवत् ॥ २० ॥**

2-20

**Knowledge of external world is illusory. Knowledge of internal cause is the right one. Know what lies inside that interior, like water in the innermost cavity of a coconut.**

Worldly knowledge takes us deeper into the illusion. The right way is out of it.

**पौर्णमास्यां यथा चन्द्र एक एवातिनिर्मलः ।**

तेन तत्सदृशं पश्येद्विधादृष्टिर्विपर्ययः ॥ २१ ॥

2-21

Consciousness is one, like a full moon in the night, one and very pure. Seeing duality is an error.

No comments.

अनेनैव प्रकारेण बुद्धिभेदो न सर्वगः ।

दाता च धीरतामेति गीयते नामकोटिभिः ॥ २२ ॥

2-22

Because of various reasons the omnipresent one is beyond intellect. Givers of this knowledge sing a million songs for it patiently.

Even though Consciousness is unknowable, wise men try to disseminate its knowledge via various means in the form of pointers to it. There are many names for it, many songs. The composers of these have written them patiently in hope that they will benefit all.

गुरुप्रज्ञाप्रसादेन मूर्खो वा यदि पण्डितः ।

यस्तु संबुध्यते तत्त्वं विरक्तो भवसागरात् ॥ २३ ॥

2-23

Through the gracious gift of this knowledge by a Guru, idiots as well as pundits equally understand this Truth and become disillusioned and detached from this ocean of existence.

Mental acuity or intelligence has very little role in understanding our essential nature. Often too much intellectual activity of the mind becomes an obstacle. The cup needs to

be emptied. Consciousness is not an object of intellect or of reason, it is a direct knowing of being that.

Many people say that they do not want to give up their whole knowledge in order to know just one more thing. It is not being suggested here to wipe out the whole knowledge that you have gathered during your lifetimes. The knowledge of the Self simply shines a new light on the existing knowledge. It does not wipe it out. It does destroy the useless and fossilized beliefs though, and that is the cause of resistance for such knowledge in many minds, as these people hold on to their old beliefs.

What is suggested here is to keep the old beliefs aside and see what is as it is.

रागद्वेषविनिर्मुक्तः सर्वभूतहिते रतः ।

दृढबोधश्च धीरश्च स गच्छेत्परमं पदम् ॥ २४ ॥

2-24

**One who is free from attachments and hate, who is involved in uplifting everyone, who has very certain knowledge, who has patience, he will attain the highest post.**

Post – the state of enlightenment.

घटे भिन्ने घटाकाश आकाशे लीयते यथा ।

देहाभावे तथा योगी स्वरूपे परमात्मनि ॥ २५ ॥

2-25

**A yogi merges into the universal Consciousness after leaving the body, just like the space inside a clay pot merges with all space once it is broken.**

The space inside the pot and the space outside it, were never different. The space pervades the pot whether or not the pot exists. The space remains, the pot comes and

goes. The clay takes on shapes of different kinds. All happens on the empty background of space.

उक्तेयं कर्मयुक्तानां मतिर्यान्तेऽपि सा गतिः ।

न चोक्ता योगयुक्तानां मतिर्यान्तेऽपि सा गतिः ॥ २६ ॥

2-26

**It is said that the future of those who are engaged in worldly activities is determined by their state of mind at the time of their death. This is not said for the yogis.**

Having realized their essence as Consciousness, being freed from the activities of the mind, yogis are freed from the compulsive and deterministic existence in a material body in an illusory world.

या गतिः कर्मयुक्तानां सा च वागिन्द्रियाद्वदेत् ।

योगिनां या गतिः कापि ह्यकथ्या भवतोर्जिता ॥ २७ ॥

2-27

**One can speak of/predict the destiny of those who are involved in worldly actions. It is not possible to do the same for yogis.**

Being fully determined by their conditioning, one can see how an ordinary person will live a life. Having freed themselves from conditioning, yogis are not controlled by destiny.

एवं ज्ञात्वा त्वमुं मार्गं योगिनां नैव कल्पितम् ।

विकल्पवर्जनं तेषां स्वयं सिद्धिः प्रवर्तते ॥ २८ ॥

2-28

**Knowing this, one cannot imagine that yogis travel a destined path. Having no ignorance, for them, self-perfection happens on its own.**

Having seen their true nature, all paths look same to a Yogi. So he takes up any path he wishes. The mind evolves naturally and effortlessly.

तीर्थे वान्त्यजगेहे वा यत्र कुत्र मृतोऽपि वा ।

न योगी पश्यते गर्भं परे ब्रह्मणि लीयते ॥ २९ ॥

2-29

**The yogi, whether he dies at a holy place or anywhere else, never sees a womb again, he is dissolved in the universal Consciousness.**

It doesn't matter where he lives and how he lives, where he dies or how he dies, a Yogi is freed forever from compulsory births.

सहजमजमचिन्त्यं यस्तु पश्येत्स्वरूपं

घटति यदि यथेष्टं लिप्यते नैव दोषैः ।

सकृदपि तदभावात्कर्म किञ्चिन्नकुर्यात्

तदपि न च विबद्धः संयमी वा तपस्वी ॥ ३० ॥

2-30

**Having seen himself as most natural and simple, unborn and beyond intellect, he never suffers from any faults due to desires. In that state he acts without acting. A self-restrained practitioner is hence, never bound by anything.**



Acts without acting – for a yogi, the actions happen in usual ways as a result of the conditioning of the mind, however, there is this ever present knowledge and awareness that there is no doer.

निरामयं निष्प्रतिमं निराकृतिं

निराश्रयं निर्वपुषं निराशिषम् ।

निर्द्वन्द्वनिर्मोहमलुप्तशक्तिकं

तमीशमात्मानमुपैति शाश्वतम् ॥ ३१ ॥

2-31

One becomes pure, beyond comparison, formless, independent, bodiless, desireless, has no conflicts, is detached, and gets everlasting powers, when he attains the state of highest eternal Consciousness.

Recognition of and identification with the Consciousness brings about the purification of the mind naturally and swiftly. One attains the mentioned qualities eventually.

वेदो न दीक्षा न च मुण्डनक्रिया

गुरुर्न शिष्यो न च यन्त्रसम्पदः ।

मुद्रादिकं चापि न यत्र भासते

तमीशमात्मानमुपैति शाश्वतम् ॥ ३२ ॥

2-32

It is not done through Vedas, nor initiation, not by shaving your head, not via a Guru, not by being a student, not by wealth and worldly techniques, not by yogic postures, or not by wearing ashes.

Surely, there is no other way to attain the mentioned qualities. The mentioned ways are expressions of ignorance. The only way is to realize the Self and to be that.

The rest are distractions the ignorant mind attaches to in order to avoid the unavoidable.

न शाम्भवं शक्तिकमानवं न वा

पिण्डं च रूपं च पदादिकं न वा ।

आरम्भनिष्पत्तिघटादिकं च नो

तमीशमात्मानमुपैति शाश्वतम् ॥ ३३ ॥

2-33

**One attains the state of highest eternal Consciousness not via Shambhavi, nor Kundalini, nor Mantras, not by worshipping forms and figures, not by worshipping feet or footprints and not by accomplishment of rituals or ceremonies.**

*Shambhavi* - a method of initiation. *Kundalini* - manipulating non-physical energies. *Mantras* - formulas. All these are just tools. Perhaps some need them to bring their minds to a particular state. But what we are is finally seen as that which was ever present since the beginning. Techniques do not cause one to “become” the Self.

यस्य स्वरूपात्सचराचरं जगद्

उत्पद्यते तिष्ठति लीयतेऽपि वा ।

पयोविकारादिव फेनबुद्बुदा-

स्तमीशमात्मानमुपैति शाश्वतम् ॥ ३४ ॥

2-34

One attains the state of highest eternal Consciousness by realizing that which gives rise to the whole universe with its all living and inert forms, which stay there for a while and dissolve back just like foam and bubble arise out of water and dissolve back into it.

No comments.

नासानिरोधो न च दृष्टिरासनं

बोधोऽप्यबोधोऽपि न यत्र भासते ।

नाडीप्रचारोऽपि न यत्र किञ्चित्

तमीशमात्मानमुपैति शाश्वतम् ॥३५॥

2-35

One attains the state of highest eternal Consciousness not by restraining one's breath, not by concentrating one's gaze, not by refining one's nervous system. In him there is no knowledge or ignorance.

*Nasanirodha* – pranayama, a yogic practice, *Nadiprachar* – amplifying the flow of energy in nerves, as done in a typical Kundalini practice.

नानात्वमेकत्वमुभत्वमन्यता

अणुत्वदीर्घत्वमहत्त्वशून्यता ।

मानत्वमेयत्वसमत्ववर्जितं

तमीशमात्मानमुपैति शाश्वतम् ॥ ३६ ॥

2-36

One attains the state of highest eternal Consciousness by realizing that which is not many, which is not one, which has no sameness or otherness, which is not tiny or huge, which is not the first substance or nothingness, which cannot be known by any external means, which cannot be objectively measured and which has no similarity with anything else.

It is often easier to describe Consciousness in terms of what it is not. It is non-dimensional, non-quantifiable, non-objective, non-measurable, non-perceptible, not a subject matter of the mind. Etc.

सुसंयमी वा यदि वा न संयमी

सुसंग्रही वा यदि वा न संग्रही ।

निष्कर्मको वा यदि वा सकर्मक

स्तमीशमात्मानमुपैति शाश्वतम् ॥ ३७ ॥

2-37

One attains the state of highest eternal Consciousness by not disciplining one's mind or being undisciplined, not by controlling one's senses or letting go of them, not by being a doer or a non-doer.

No comments.

मनो न बुद्धिर्न शरीरमिन्द्रियं

तन्मात्रभूतानि न भूतपञ्चकम् ।

अहंकृतिश्चापि वियत्स्वरूपकं

तमीशमात्मानमुपैति शाश्वतम् ॥ ३८ ॥

2-38

**One attains the state of highest eternal Consciousness by realizing that which is not mind, not intellect, not body, not senses, not non-physical, not physical, not ego, and not even any exotic energetic form of some kind.**

It is a mistake to believe that the Consciousness is some metaphysical substance which resides in the body, or to believe that it is a product of matter or some kind of energy yet undiscovered by science. Consciousness is here, self-evident, a unique reality, one of its own kind. One can be very sure that if something can be experienced, if it comes and goes, is generated or destroyed, it is not Consciousness in any way.

विधौ निरोधे परमात्मतां गते

न योगिनश्चेतसि भेदवर्जिते ।

शौचं न वाशौचमलिङ्गभावना

सर्वं विधेयं यदि वा निषिध्यते ॥ ३९ ॥

2-39

**Upon realizing the ultimate universal Consciousness, a yogi goes beyond restrictions of spiritual practices, he sees no duality or differences of any kind. He has no concern with being of a particular gender or being pure or impure. Upon knowing the ultimate Truth, nothing is prohibited for a yogi.**

It makes no sense to continue doing strict practices, if any, after one realizes the fundamental truths.

The pettiness of worldly matters becomes obvious for a Yogi.

मनो वचो यत्र न शक्तमीरितुं

नूनं कथं तत्र गुरूपदेशता ।

इमां कथामुक्तवतो गुरोस्तद्

युक्तस्य तत्त्वं हि समं प्रकाशते ॥ ४० ॥

2-40

**Where mind and speech is useless, Guru's teachings say nothing. How can a Guru tell about that Truth which reveals itself?**

A teacher can only point to the truth. A student's mind learns to discriminate the experiencer from the experience on his own. Usually the Guru simply points out if the student is confusing the Consciousness with something else under the spell of ignorance and beliefs. Thus, teaching is a process of elimination rather than addition. Once everything that is held in the mind as false beliefs is cleaned up, Consciousness shines on its own. Like the sun shines when the clouds are blown away by the wind.

इति द्वितीयोऽध्यायः ॥ २ ॥

End of Chapter 2

## Chapter 3

### अथ तृतीयोऽध्यायः

अवधूत उवाच

Avadhuta said

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

3-1

How can I worship that Consciousness which has no qualities and also is not quality-less, which has no attachments and detachments, which is pure and innocent, which is all pervading like space?

Consciousness has no qualities, but all qualities are seen via Consciousness.

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

3-2

My dear friend, how can I worship that Consciousness which I myself am, which is not white or any other colour, which is eternal and undifferentiated, which is both cause and effect.

Consciousness has no cause, it is uncaused. It is its own effect. There is nothing more primary or fundamental than Consciousness which could cause it. The cause and effects we see are seen on the field of Consciousness.

निर्मूलमूलरहितो हि सदोदितोऽहं

निर्धूमधूमरहितो हि सदोदितोऽहम्।

निर्दीपदीपरहितो हि सदोदितोऽहं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३ ॥

3-3

I am ever present, never sets, have no beginning or beginning-less, I am in shadow and not in it, I shine brightly and I do not. I am the essence of all knowledge, omnipresent like space.

Consciousness has no beginning, but its expressions like the mind and the body do have beginnings and ends, it has no ignorance or knowledge but its expressions display both. Expressions are nothing but Consciousness itself, which sounds paradoxical, as it lies beyond the grasp of mind.

Consciousness is infinite, has infinite possibilities, and hence can exist simultaneously as something and its exact opposite. This can be a troubling idea for the mind to grasp, but this is exactly our experience, and hence Consciousness is regarded as being beyond the mind.

निष्कामकाममिह नाम कथं वदामि



निःसङ्गसङ्गमिह नाम कथं वदामि ।

निःसारसाररहितं च कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४ ॥

3-4

How can I speak of that which is desireless and desirous, is attached and unattached, has substance and is still empty, I am the essence of all knowledge, omnipresent like space.

By speaking of All that is, as not having an attribute and also not having an opposite attribute, Dattatreya places it well beyond the thinking mind. With such statements, the automatic analysis of the mind stops, and it stops distorting the otherwise pure experience of Oneness.

Language does a poor job when it tries to grasp Consciousness. Language is merely an ability of the mind, which is very limited.

अद्वैतरूपमखिलं हि कथं वदामि

द्वैतस्वरूपमखिलं हि कथं वदामि ।

नित्यं त्वनित्यमखिलं हि कथं वदामि

ज्ञानमृतं समरसं गगनोपमोऽहम् ॥ ५ ॥

3-5

How can I speak of that whole which is non-dual, which is expressed as dual, which manifests as both eternal and impermanent. I am the essence of all knowledge, omnipresent like space.

As there is only Oneness, all opposites are in it.

स्थूलं हि नो नहि कृशं न गतागतं हि

आद्यन्तमध्यरहितं न परापरं हि ।

सत्यं वदामि खलु वै परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ६ ॥

3-6

**It is neither gross nor subtle, neither goes nor comes, has no beginning, end or middle, it transcends all and does not transcend also. I speak the truth, this is the ultimate Truth, I am the essence of all knowledge, omnipresent like space.**

Truth is paradoxical. So we will find many more statements like this in following verses. Duality is relative, Non-duality is absolute.

संविद्धि सर्वकरणानि नभोनिभानि

संविद्धि सर्वविषयांश्च नभोनिभांश्च ।

संविद्धि चैकममलं न हि बन्धमुक्तं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ७ ॥

3-7

**Know well that all sensory instruments are empty like space, all sense objects are empty like space, know that which is pure and boundless. I am the essence of all knowledge, omnipresent like space.**

When we investigate the sensory contents, also known as objects, we find that they are empty. They are essentially of the same nature as Consciousness. It can be therefore said that all experiences, including the objective ones are just Consciousness itself.

दुर्बोधबोधगहनो न भवामि तात

दुर्लक्ष्यलक्ष्यगहनो न भवामि तात ।

आसन्नरूपगहनो न भवामि तात

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ८ ॥

3-8

My son, I am not beyond knowledge but I am also not some deeper knowledge which is difficult to get. I am not beyond concentrated attention, nor am I some deeper attention, I am not formless nor am I some deeper form, I am the essence of all knowledge, omnipresent like space.

Dattatreya is making it very clear that one should not invent exotic concepts to explain away the Consciousness.

There are such beliefs that if one gets a “deeper” experience of some kind, one can know Consciousness, else they cannot. But all kinds of experiences are just experiences, Consciousness is the experiencer. One can know it by simply being it.

निष्कर्मकर्मदहनो ज्वलनो भवामि

निर्दुःखदुःखदहनो ज्वलनो भवामि ।

निर्देहदेहदहनो ज्वलनो भवामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ९ ॥

3-9

**I do not have karma, I am that fire which burns the karma, I do not have suffering, I am the fire that burns the suffering, I do not have a body, I am the fire that burns the body. I am the essence of all knowledge, omnipresent like space.**

Identification with Consciousness makes illusory bodies, mental states and causal memories to become ineffective. Identification with mind/body brings them all back and they seem real.

This is the essence of *Mukti*.

निष्पापपापदहनो हि हुताशनोऽहं

निर्धर्मधर्मदहनो हि हुताशनोऽहम् ।

निर्बन्धबन्धदहनो हि हुताशनोऽहं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १० ॥

3-10

**I am not the doer of wrong deeds, I am the fire that burns the wrong deeds. I am not the doer of right actions, I am the fire that burns the right actions. I am not bound, I am the fire that burns the bondage. I am the essence of all knowledge, omnipresent like space.**

Consciousness is the witness of all actions. There is no actor. The mind, due to its tendencies and needs creates an illusory doer or actor. This can be clearly seen by studying the mind and its activities closely.

Because it takes on ownership of actions, it is bound to them. It suffers the consequences in this way. Disidentification with actions, and realization of Consciousness liberates the mind.

निर्भावभावरहितो न भवामि वत्स

निर्योगयोगरहितो न भवामि वत्स ।

निश्चित्तचित्तरहितो न भवामि वत्स

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ११ ॥

3-11

**My son, I am beyond existence and non-existence, I am beyond the union and separation, I am beyond the mental activities and absence of those. I am the essence of all knowledge omnipresent like space.**

Consciousness is not affected by the experiences of union or separation. When there is mental activity (*Chittavritti*) Consciousness witnesses it, when it is absent, Consciousness witnesses it.

निर्मोहमोहपदवीति न मे विकल्पो

निःशोकशोकपदवीति न मे विकल्पः ।

निर्लोभलोभपदवीति न मे विकल्पो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १२ ॥

3-12

**One goes in attachments, but I am the unattached one, it is not my ignorance. One goes in suffering, but I am free from it, it is not my ignorance. One goes in greed, but I am not greedy, it is not my ignorance. I am the essence of all knowledge omnipresent like space.**

Consciousness is the essence of everyone regardless of his level of purification. Purification is for the mind.

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

3-13

I am never entwined in the worldly matters, contentment and pleasures resulting from them are never mine, bondage of ignorance is never mine. I am the essence of all knowledge omnipresent like space.

All these things belong to the mind. Consciousness remains untouched.  
Disidentification from mind instantly rids one of worldly matters.

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

3-14

Worldly activities do not produce any defects in me. Suffering resulting from one's inactivity produce no defects in me. Right conduct resulting from truth produce no defects in me.

*Rajas* – activity, *tamas* – inactivity, *satva* – balanced. Consciousness is unaffected by these, nothing leaves a mark on it.

सन्तापदुःखजनको न विधिः कदाचित्

सन्तापयोगजनितं न कदाचित् मनः ।

यस्मादहङ्कृतिरियं न च मे कदाचित्

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १५ ॥

3-15

I do not create the suffering or pains. A mind in union does not create suffering. Egoic activities are not me. I am the essence of all knowledge, omnipresent like space.

No comments.

निष्कम्पकम्पनिधनं न विकल्पकल्पं

स्वप्नप्रबोधनिधनं न हिताहितं हि ।

निःसारसारनिधनं न चराचरं हि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १६ ॥

3-16

I am the end of the change and changelessness. I have no delusions or imaginations. I am the end of dream and waking state. I am neither beneficial nor harmful. I am the end of the essential and nonessential. I'm not the moving or still. I am the essence of all knowledge, omnipresent like space.

Non dual nature of the Consciousness is being highlighted in this verse and many that follow.

नो वेद्यवेदकमिदं न च हेतुतर्क्यं

वाचामगोचरमिदं न मनो न बुद्धिः ।

एवं कथं हि भवतः कथयामि तत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १७ ॥

3-17

I'm neither the knower nor the known. I am not the cause and I'm not the effect. I am beyond speech, mind or intellect. How can the one truth be described by words? I am the essence of all knowledge, omnipresent like space.

No comments.

निर्भिन्नभिन्नरहितं परमार्थतत्त्व

मन्तर्बहिर्न हि कथं परमार्थतत्त्वम् ।

प्राक्सम्भवं न च रतं नहि वस्तु किञ्चित्

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १८ ॥

3-18

I am the ultimate truth with and without divisions having no interior and exterior, I never had a beginning. I am not an object. I am the essence of all knowledge, omnipresent like space.

No comments.



रागादिदोषरहितं त्वहमेव तत्त्वं

दैवादिदोषरहितं त्वहमेव तत्त्वं ।

संसारशोकरहितं त्वहमेव तत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ १९ ॥

3-19

I am the ultimate truth which is free from defects of attachments, which is free from defects of destiny, which is free from defects caused by worldly existence. I am the essence of all knowledge omnipresent like space.

Worldly existence causes the accumulation of good and bad qualities in the mind not in the Consciousness, which remains taintless.

स्थानत्रयं यदि च नेति कथं तुरीयं

कालत्रयं यदि च नेति कथं दिशश्च ।

शान्तं पदं हि परमं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २० ॥

3-20

If I am not the three places, how can I be the fourth? If I am not the three times how can I be the fourth? I am the ultimate truth and extremely peaceful. I am the essence of all knowledge, omnipresent like space.

Three places – three states of the mind, waking dreaming and sleeping, the fourth is *Turiya* – being intensely aware in all three states. However the Consciousness is always

present in all the states. Three times – past, present and future. Forth is the eternity or timelessness. However the Consciousness is present all the time and is beyond time.

दीर्घो लघुः पुनरितीह न मे विभागो

विस्तारसंकटमितीह न मे विभागः ।

कोणं हि वर्तुलमितीह न मे विभागो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २१ ॥

3-21

I do not have the divisions of big and small. I do not have the divisions of wide and narrow. I do not have the divisions of angular or circular. I am the essence of all knowledge, omnipresent like space.

It is a mistake to assign any form to the Consciousness. All forms can be perceived and the Consciousness always stands back from them as the beholder of the form. Hence it is impossible for the Consciousness to be a form of any kind.

मातापितादि तनयादि न मे कदाचित्

जातं मृतं न च मनो न च मे कदाचित् ।

निर्व्याकुलं स्थिरमिदं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २२ ॥

3-22

I never had a father, mother or children. I was never born, never died. I am not the mind. I am free of anxiety – the ultimate truth, very stable. I am the essence of all knowledge, omnipresent like space.

It is the mind that forms relations of all kinds for the purpose of survival. It also then suffers from loss of them of from bondage and attachments to relations. Consciousness is simply a witness to this drama of the mind.

शुद्धं विशुद्धमविचारमनन्तरूपं

निर्लेपलेपमविचारमनन्तरूपम् ।

निष्खण्डखण्डमविचारमनन्तरूपं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २३ ॥

3-23

I am infinite and unthinkable, beyond pure and impure, beyond attached and detached, beyond differentiated and undifferentiated. I am the essence of all knowledge, omnipresent like space.

No comments.

ब्रह्मादयः सुरगणाः कथमत्र सन्ति

स्वर्गादयो वसतयः कथमत्र सन्ति ।

यद्येकरूपममलं परमार्थतत्त्वं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २४ ॥

3-24

How can a creator, all gods and other entities be there? How can there be heavens and other worlds? I am the ultimate truth, spotlessly clean. I am the essence of all knowledge, omnipresent like space.

No comments.

निर्नेति नेति विमलो हि कथं वदामि

निःशेषशेषविमलो हि कथं वदामि ।

निर्लिङ्गलिङ्गविमलो हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २५ ॥

3-25

How can I speak of that purity which is not-this and also this, which is not supported and also a foundation, which has a gender and is also genderless? I am the essence of all knowledge, omnipresent like space.

Not-this and this – that which remains as a result of elimination process – the *neti-neti* method.

निष्कर्मकर्मपरमं सततं करोमि

निःसङ्गसङ्गरहितं परमं विनोदम् ।

निर्देहदेहरहितं सततं विनोदं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २६ ॥

3-26

I am always performing actions without acting. I am the eternal bliss without attachments or detachments. I am the eternal bliss with and without a body. I am the essence of all knowledge, omnipresent like space.

The pure nature of the Consciousness is reflected in the blissful states of the mind, where it is not attached and where it sees no need to detach.

The blissful state happens even with a body. It is not necessary to get rid of the body to be in a blissful state, as some do believe. Body is just another experience, among others.

मायाप्रपञ्चरचना न च मे विकारः

कौटिल्यदम्भरचना न च मे विकारः ।

सत्यानृतेति रचना न च मे विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २७ ॥

3-27

I am not affected by the illusory world of matter, by the deceit and arrogance or true or false that exist in this creation. I am the essence of all knowledge, omnipresent like space.

Identification with Consciousness causes immunity from the good or bad effects of a worldly experience.

सन्ध्यादिकालरहितं न च मे वियोगो

ह्यन्तः प्रबोधरहितं बधिरो न मूकः ।

एवं विकल्परहितं न च भावशुद्धं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २८ ॥

3-28

**I am devoid of time, evening or morning. I have no separate parts. I have no interior perception. I am neither mute nor deaf. I do not become pure. I am already pure, free from illusions. I am the essence of all knowledge, omnipresent like space.**

There is this belief that one can perceive the Consciousness via “internal perception” or any other kind of Yogic techniques. This is only a belief. Consciousness is the perceiver, not an object of perception. With internal senses one can perceive the hidden areas of the Universal Mind, not Consciousness or parts of it. It has no parts.

निर्नाथनाथरहितं हि निराकुलं वै

निश्चित्तचित्तविगतं हि निराकुलं वै ।

संविद्धि सर्वविगतं हि निराकुलं वै

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ २९ ॥

3-29

**I am the peaceful one, who is with master and also without him, who is in presence of the mind as well as absence of it. Know well that I am the peaceful one who is beyond everything. I am the essence of all knowledge, omnipresent like space.**

Some may experience an “augmentation” of Consciousness in the presence of a master. This usually goes away in his absence. It is not the Consciousness that is augmented, it is the mind that is responding to another mind, the latter being much more purified and very near to the qualitylessness nature of the Consciousness.

Consciousness cannot be augmented, cannot be purified. It is empty. It is already pure, whole and complete.

Some may try to “stop” the mind to experience Consciousness. But Consciousness is the background on which the mind happens. It is always there whether or not the mind is active.

Dattatreya is pointing to the common mistakes seekers make when they search for their real nature in this verse and many more above and below this.

The key is to discriminate the mind from Consciousness.

कान्तारमन्दिरमिदं हि कथं वदामि

संसिद्धसंशयमिदं हि कथं वदामि ।

एवं निरन्तरसमं हि निराकुलं वै

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥३०॥

3-30

How can I say this is a wild forest or a temple? How can I say this is proven or doubtful? I am the continuous peaceful presence. I am the essence of all knowledge, omnipresent like space.

Some may think that they can be “closer” to Consciousness in a natural place or perhaps a temple. This is an error or probably an illusion created by the conditioning of the mind. You cannot get “closer” to the Consciousness, you are the Consciousness.

निर्जीवजीवरहितं सततं विभाति

निर्बीजबीजरहितं सततं विभाति ।

निर्वाणबन्धरहितं सततं विभाति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३१ ॥

3-31

The one devoid of life and lifelessness shines forever. The one devoid of source and sourcelessness shines forever. The one devoid of liberation and bondage shines forever. I am the essence of all knowledge, omnipresent like space.

The mentioned states/activities are attributed to the Universal Mind, a great sea of impermanence. Consciousness is forever and unchanging.

सम्भूतिवर्जितमिदं सततं विभाति

संसारवर्जितमिदं सततं विभाति ।

संहारवर्जितमिदं सततं विभाति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३२ ॥

3-32

Devoid of a beginning it shines forever. Devoid of a worldly existence it shines forever. Devoid of destruction it shines forever. I am the essence of all knowledge, omnipresent like space.

No comments.

उल्लेखमात्रमपि ते न च नामरूपं

निर्भिन्नभिन्नमपि ते न हि वस्तु किञ्चित् ।

निर्लज्जमानस करोषि कथं विषादं

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३३ ॥

3-33



Even if it is said, you don't have a name and form. Even if you are differentiated or undifferentiated you are not an object. O shameless mind, why are you suffering? I am the essence of all knowledge, omnipresent like space.

Suffering is caused by identification and attachment to names, personality and objects, all of them illusory and impermanent.

किं नाम रोदिषि सखे न जरा न मृत्युः

किं नाम रोदिषि सखे न च जन्मदुःखम्।

किं नाम रोदिषि सखे न च ते विकारो

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३४ ॥

3-34

My friend why do you cry, you have no old age, no death, you have no birth, no suffering, you have no defects. I am the essence of all knowledge, omnipresent like space.

Identification and attachment with the illusory and impermanent body brings about much misery.

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 ॥

3-35

**My friend why do you cry, you have no form, you are not deformed, you are ageless. I am the essence of all knowledge, omnipresent like a space.**

No comments.

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 ॥

3-36

**My friend why do you cry, you are not old, you are not a mind, you are not senses. I am the essence of all knowledge, omnipresent like space.**

No comments.

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 ॥

3-37

**My friend why do you cry, you have no lust, you have no greed, you have no attachments. I am the essence of all knowledge, omnipresent like space.**

No comments.

ऐश्वर्यमिच्छसि कथं न च ते धनानि

ऐश्वर्यमिच्छसि कथं न च ते हि पत्नी ।

ऐश्वर्यमिच्छसि कथं न च ते ममेति

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३८ ॥

3-38

Why do you desire for prosperity, you do not have wealth, you do not have a wife, you do not own anything. I am the essence of all knowledge, omnipresent like space.

Consciousness silently witnesses this play of life - *Samsara*. It is always detached. Mind goes about collecting and hoarding, forming relations and bonds, owning and disowning. It gives rise to the whole drama of life.

लिङ्गप्रपञ्चजनुषी न च ते न मे च

निर्लज्जमानसमिदं च विभाति भिन्नम् ।

निर्भेदभेदरहितं न च ते न मे च

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ३९ ॥

3-39

Both you and I are not born of this illusory material world. The shameless mind divides and makes it appear separate. Both you and I are free of division and non-division. I am the essence of all knowledge, omnipresent like space.

No comments.

नो वाणुमात्रमपि ते हि विरागरूपं  
नो वाणुमात्रमपि ते हि सरागरूपम् ।  
नो वाणुमात्रमपि ते हि सकामरूपं  
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥ ४० ॥

3-40

Your nature has not even tiniest amount of detachment, not even the tiniest amount of attachment, not even the tiniest amount of desires. I am the essence of all knowledge, omnipresent like space.

Desires belong to the mind and are continuously generated out of the pool of memories or past conditioning. An ignorant mind, runs after them believing that all of them must be fulfilled and are somehow real and important.

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

3-41

At your core is no absorption, no meditator, at your core is no exterior, no meditation, at your core is no time and space, no object of meditation. I am the essence of all knowledge, omnipresent like space.

No comments.

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

3-42

I have told you the whole essence of everything. You, me, matter, Guru and student do not exist. The ultimate truth is naturally free. I am the essence of all knowledge, omnipresent like space.

The Guru is as illusory as other people. His and student's essence is one and the same. The divisions and forms are apparent.

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

3-43

If I am ultimately one, like space, how can the truth be of the nature of bliss, how can the truth be of the nature of suffering, how can the truth be of the nature of knowledge?

Truth is not to be found in the states of the mind, or the contents of the mind and memory. You can *be* the truth and let the mind realize it naturally and effortlessly.

दहनपवनहीनं विद्धि विज्ञानमेक

मवनिजलविहीनं विद्धि विज्ञानरूपम् ।

समगमनविहीनं विद्धि विज्ञानमेकं

गगनमिव विशालं विद्धि विज्ञानमेकम् ॥ ४४ ॥

3-44

**Know that there is only one knowledge – it is not fire, not air, not earth, not water, it never comes and goes, it is like infinite sky.**

Materialistic knowledge is just refined ignorance.

न शून्यरूपं न विशून्यरूपं

न शुद्धरूपं न विशुद्धरूपम् ।

रूपं विरूपं न भवामि किञ्चित्

स्वरूपरूपं परमार्थतत्त्वम् ॥ ४५ ॥

3-45

**It is not nothing, not something. It is not pure, not impure. It is not form, not formless. The ultimate truth has its own unique nature.**

Consciousness is a unique reality, incomparable with anything else. It is one of its own kind, and exactly one of it exists.

मुञ्च मुञ्च हि संसारं त्यागं मुञ्च हि सर्वथा ।

त्यागात्यागविषं शुद्धममृतं सहजं ध्रुवम् ॥ ४६ ॥

3-46

**Renounce the illusory world and completely give up the renouncing. Renunciation as well as clinging, both are poison. Your essence is pure, natural and unchanging.**

Once the essential nature is realized, nothing is left to renounce, as Consciousness has nothing, it owns nothing, it is empty. Renunciation of worldly stuff becomes an unnecessary and meaningless act. Clinging is obviously unnecessary and meaningless too.

**इति तृतीयोऽध्यायः ॥ ३ ॥**

End of Chapter 3

## Chapter 4

### अथ चतुर्थोऽध्यायः ॥

अवधूत उवाच

Avadhuta said

नावाहनं नैव विसर्जनं वा

पुष्पाणि पत्राणि कथं भवन्ति ।

ध्यानानि मन्त्राणि कथं भवन्ति

समासमं चैव शिवार्चनं च ॥ १ ॥

4-1

**What is the use of invocations and offerings, what is the use of flowers and leaves, what is the use of meditation and mantras? I am the same as Consciousness and it's worshipper.**

It is meaningless to worship that which is just me, as the highest. An ignorant mind usually does that, by giving it a form, and then offering it stuff like leaves, flowers, food and clothes etc.

न केवलं बन्धविबन्धमुक्तो

न केवलं शुद्धविशुद्धमुक्तः ।

न केवलं योगवियोगमुक्तः



स वै विमुक्तो गगनोपमोऽहम् ॥ २ ॥

4-2

I am not only free from bondage and unbounded-ness, I am not only free from purity and impurity, I am not only free from union and separation, I am free from everything, I am like space.

No comments.

सञ्जायते सर्वमिदं हि तथ्यं

सञ्जायते सर्वमिदं वितथ्यम्।

एवं विकल्पो मम नैव जातः

स्वरूपनिर्वाणमनामयोऽहम् ॥ ३ ॥

4-3

Everything is the truth or everything is false, such ignorance does not arise in me. I am not the Maya, my nature is freedom.

*Maya* – illusion. The ignorance that there is an existence independent of Consciousness. It is not false, as it does exist and it is not true as its real nature is emptiness.

न साञ्जनं चैव निरञ्जनं वा

न चान्तरं वापि निरन्तरं वा।

अन्तर्विभिन्नं न हि मे विभाति

स्वरूपनिर्वाणमनामयोऽहम् ॥ ४ ॥

4-4

I am not perfect and also not imperfect. I am not eternal and also not unceasing. I'm not divided and not undivided. I'm not Maya, my nature is freedom.

It is being pointed out here and in many following verses that dual notions are not really applicable for Consciousness. All we can say that it is not those dual things. We do use some terms like "perfect" or "eternal" in connection with the Consciousness, however, they are just metaphorical, a limitation of our language and mind.

अबोधबोधो मम नैव जातो

बोधस्वरूपं मम नैव जातम् ।

निर्बोधबोधं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ५ ॥

4-5

I do not have any ignorance or knowledge. Knowledge never arises in me. How can I say about ignorance and knowledge? I'm not Maya, my nature is freedom.

Ignorance as well as knowledge reside in the mind, as a memory. Recorded impressions.

न धर्मयुक्तो न च पापयुक्तो

न बन्धयुक्तो न च मोक्षयुक्तः ।

युक्तं त्वयुक्तं न च मे विभाति

स्वरूपनिर्वाणमनामयोऽहम् ॥ ६ ॥

4-6

I do not contain any right conduct or wrong conduct. I do not contain any bondage and liberation. I do not see contents or absence of contents. I am not Maya, my nature is freedom.

No comments.

परापरं वा न च मे कदाचित्

मध्यस्थभावो हि न चारिमित्रम्।

हिताहितं चापि कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ७ ॥

4-7

Within reach and beyond I am not, nor am I in-between. I do not have enemies or friends. How can I say about benefits or harm? I am not Maya, my nature is freedom.

Egoic activities of the mind divide all experiences into either harmful or beneficial. Experience is neutral, it just is.

नोपासको नैवमुपास्यरूपं

न चोपदेशो न च मे क्रिया च।

संवित्स्वरूपं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ८ ॥

4-8

I am not the worshiper, I am not the worshipped, I am not the preaching, I am not the practice. What can I say, I am Consciousness. I am not Maya, my nature is freedom.

No comments.

नो व्यापकं व्याप्यमिहास्ति किञ्चित्

न चालयं वापि निरालयं वा ।

अशून्यशून्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ९ ॥

4-9

**There is nothing that is pervaded, nothing that pervades. There is no manifestation or dissolution. What can I say about existence or non-existence? I am not Maya, my nature is freedom.**

If we say that Consciousness pervades everything, we imply that there is this “everything” which is apart from the Consciousness, which is strictly speaking not correct. Consciousness just is, some words such as “all pervading” or “omnipresent” are just metaphors.

न ग्राहको ग्राह्यकमेव किञ्चित्

न कारणं वा मम नैव कार्यम् ।

अचिन्त्यचिन्त्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १० ॥

4-10

**I am not the perceiver, not the perceived. I am not the cause, not the effect. What can I say about thinkable and unthinkable? I am not Maya, my nature is freedom.**

In Consciousness the divisions of perceiver and perception do not exist. That which is being perceived is also that which is perceiving. Yet Consciousness does not have these two parts, it is one whole.

न भेदकं वापि न चैव भेद्यं

न वेदकं वा मम नैव वेद्यम् ।

गतागतं तात कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ ११ ॥

4-11

There is no discrimination, no discriminated, no knower and no known. What can I say about coming and going? I am not Maya, my nature is freedom.

No comments.

न चास्ति देहो न च मे विदेहो

बुद्धिर्मनो मे न हि चेन्द्रियाणि ।

रागो विरागश्च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १२ ॥

4-12

I am not the body, I am not disembodied. I do not have a mind, intellect or senses. What can I say about attachment and detachment? I am not Maya, my nature is freedom.

No comments.

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

4-13

One cannot mention that, which is divided. One cannot mention that, which never appeared. What can I say, my friend, about differences and similarities? I am not Maya, my nature is freedom.

No comments.

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

4-14

I have never conquered the senses, I do not know restraint and rules. What can I say about victory and defeat, my friend? I am not Maya, my nature is freedom.

No comments.

अमूर्तमूर्तिर्न च मे कदाचिदा  
द्यन्तमध्यं न च मे कदाचित् ।

बलाबलं मित्र कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १५ ॥

4-15

I am not form or formlessness. I have no start, no middle and no end. What can I say about strength and weakness? I am not Maya, my nature is freedom.

No comments.

मृतामृतं वापि विषाविषं च

सञ्जायते तात न मे कदाचित्।

अशुद्धशुद्धं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १६ ॥

4-16

I do not die, I am not immortal. I do not have poison nor am I non-poisonous. These, my son, I do not know. What can I say about pure and impure? I am not Maya, my nature is freedom.

No comments.

स्वप्नः प्रबोधो न च योगमुद्रा

नक्तं दिवा वापि न मे कदाचित्।

अतुर्यतुर्यं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १७ ॥

4-17

I do not dream, I do not sleep, I do not wake up, I am not in any yogic state. I do not know day or night. What can I say about transcendental or non-transcendental? I am not Maya, my nature is freedom.

All those states are states of the mind. Consciousness has no states, it is changeless.

संविद्धि मां सर्वविसर्वमुक्तं

माया विमाया न च मे कदाचित्।

सन्ध्यादिकं कर्म कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १८ ॥

4-18

Know me well as free from everything and nothing. I do not have illusions or reality. What can I say about morning and evening rituals? I am not Maya, my nature is freedom.

No comments.

संविद्धि मां सर्वसमाधियुक्तं

संविद्धि मां लक्ष्यविलक्ष्यमुक्तम्।

योगं वियोगं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ १९ ॥

4-19



Know me well as always in Samadhi, know me well as free from goals and non-goals.  
What can I say about union and separation? I am not Maya, my nature is freedom.

No comments.

मूर्खोऽपि नाहं न च पण्डितोऽहं

मौनं विमौनं न च मे कदाचित्।

तर्कं वितर्कं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ २० ॥

4-20

I am not an idiot, I am not a wise. I do not observe silence or non-silence. What can I say  
about logic and argument? I am not Maya, my nature is freedom.

No comments.

पिता च माता च कुलं न जातिर्

जन्मादि मृत्युर्न च मे कदाचित्।

स्नेहं विमोहं च कथं वदामि

स्वरूपनिर्वाणमनामयोऽहम् ॥ २१ ॥

4-21

I never had a father, mother, family, caste, never born, never die. What can I say of  
affection and attachments? I am not Maya, my nature is freedom.

No comments.

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

4-22

I do not come and go. I am always manifested. I do not have light and darkness. What can I say about morning and evening rituals? I am not Maya, my nature is freedom.

No comments.

असंशयं विद्धि नराकुलं माम्  
संशयं विद्धि निरन्तरं माम्।  
असंशयं विद्धि निरञ्जनं मां  
स्वरूपनिर्वाणमनामयोऽहम् ॥ २३ ॥

4-23

Know without doubt, I am without suffering, without break, without any imperfection. I am not Maya, my nature is freedom.

No comments.

ध्यानानि सर्वाणि परित्यजन्ति  
शुभाशुभं कर्म परित्यजन्ति।

त्यागामृतं तात पिबन्ति धीराः

स्वरूपनिर्वाणमनामयोऽहम् ॥ २४ ॥

4-24

I have given up meditation. I have given up good and bad actions. I am drinking the nectar of renunciation. I am not Maya, my nature is freedom.

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि यत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ २५ ॥

4-25

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

Truth has been spoken. All the above verses which say "I am not Maya", point to the activities and beliefs that keep a seeker firmly in the Maya, they do not take him out of it.

इति चतुर्थोऽध्यायः ॥ ४ ॥

End of Chapter 4

## Chapter 5

### अथ पञ्चमोध्यायः ॥

अवधूत उवाच

Avadhuta said

ॐ इति गदितं गगनसमं तत्

न परापरसारविचार इति ।

अविलासविलासनिराकरणं

कथमक्षरबिन्दुसमुच्चरणम् ॥ १ ॥

5-1

**As it is chanted, the Aum is like space. It has no high or low. The play of light and dark is never obstructed. How can the dot on Aum have any effect?**

*Aum* is a symbol that signifies the primordial vibration which is at the root of all patterns of vibrations. Vibrations are just change. Patterns of change are what we perceive as objects, worlds, and minds. Aum, as it is sounded, has vibrational frequencies from lowest to highest.

The starting sound Aa denotes the lowest, and the ending one Mm denotes the highest, which is symbolized by the dot over the Aum, and implies the end of the creation. Dattatreya is saying here that such a theory does not really make sense, the creation never ends.

इति तत्त्वमसिप्रभृतिश्रुतिभिः

प्रतिपादितमात्मनि तत्त्वमसि ।

त्वमुपाधिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २ ॥

5-2

**“You are that” - the scriptures say. “You are that” - the Consciousness proves. You are beyond any titles. Why do you cry O mind? You are the same in everything.**

“You are that” – *Tat tvam asi*, is one of the great sentences or great truths. “That” is nothing but Consciousness.

अध ऊर्ध्वविवर्जितसर्वसमं

बहिरन्तरवर्जितसर्वसमम् ।

यदि चैकविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ३ ॥

5-3

**Beyond up and down, beyond interior and exterior, if there is only the one and the same Consciousness in all, why are you crying O mind I am the same Consciousness in everything.**

There is exactly one Consciousness. There are not many of them, with each person owning one. It is like sky, where each person sees the same sky. The oneness is by necessity. Because as soon as there are two “Consciousnesses”, the first can become an object for the second, and Consciousness is never an object, it is always the subject.

न हि कल्पितकल्पविचार इति

न हि कारणकार्यविचार इति ।

पदसन्धिविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ४ ॥

5-4

There is no discrimination between imagined and imagination. There is no discrimination between the cause and effect. There is no discrimination between poem and it's words. Why do you cry O mind? You are the same in everything.

No comments.

न हि बोधविबोधसमाधिरिति

न हि देशविदेशसमाधिरिति ।

न हि कालविकालसमाधिरिति

किमु रोदिषि मानसि सर्वसमम् ॥ ५ ॥

5-5

There is no knowledge and no ignorance in the one. There is no space or lack of space in the one. There is no time and eternity in the one. Why do you cry O mind? You are the same in everything.

No comments.

न हि कुम्भनभो न हि कुम्भ इति

न हि जीववपुर्न हि जीव इति ।

न हि कारणकार्यविभाग इति

किमु रोदिषि मानसि सर्वसमम् ॥ ६ ॥

5-6

There is no space in the pot. There is no Jeeva, there are no beings with Jeeva. There is no causal body or any actions of it. Why do you cry O mind? You are the same in everything.

*Jeeva* – the bundle of memories that are expressed cyclically as various forms and bodies. That too is illusory.

इह सर्वनिरन्तरमोक्षपदं

लघुदीर्घविचारविहीन इति ।

न हि वर्तुलकोणविभाग इति

किमु रोदिषि मानसि सर्वसमम् ॥ ७ ॥

5-7

It is ever free, undifferentiated all. It is not big or small. It is not circular or angular. Why do you cry O mind? You are the same in everything.

No comments.

इह शून्यविशून्यविहीन इति

इह शुद्धविशुद्धविहीन इति ।

इह सर्वविसर्वविहीन इति

किमु रोदिषि मानसि सर्वसमम् ॥ ८ ॥

5-8

It is free of something or nothing. It is free of pure and impure. It is free of everything. Why do you cry O mind? You are the same in everything.

No comments.

न हि भिन्नविभिन्नविचार इति

बहिरन्तरसन्धिविचार इति ।

अरिमित्रविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ९ ॥

5-9

There is no distinction of difference or non-difference. There is no distinction of interior or exterior. There is no distinction between friend and enemy in it. It is all one equally. Why do you cry O mind? You are the same in everything.

No comments.

न हि शिष्यविशिष्यस्वरूप इति

न चराचरभेदविचार इति ।

इह सर्वनिरन्तरमोक्षपदं

किमु रोदिषि मानसि सर्वसमम् ॥ १० ॥



5-10

It is not in the form of student or non-student. It is not differentiated into living or inert. It is everything, eternally free. Why do you cry O mind? You are the same in everything.

No comments.

ननु रूपविरूपविहीन इति

ननु भिन्नविभिन्नविहीन इति ।

ननु सर्गविसर्गविहीन इति

किमु रोदिषि मानसि सर्वसमम् ॥ ११ ॥

5-11

It has no form and formlessness. It has no division or divisionless-ness. It does not have creation or destruction. Why do you cry O mind? You are the same in everything.

No comments.

न गुणागुणपाशनिबन्ध इति

मृतजीवनकर्म करोमि कथम् ।

इति शुद्धनिरञ्जनसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १२ ॥

5-12

I am not bound by any qualities or non-qualities. How can I do the actions of life and death. I am pure, spotless, same in everything. Why do you cry O mind? You are the same in everything.

No comments.

इह भावविभावविहीन इति

इह कामविकामविहीन इति ।

इह बोधतमं खलु मोक्षसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १३ ॥

5-13

Here there is no existence or non-existence. Here there is no desire or desireless-ness. I know that here there is nothing but freedom. Why do you cry O mind? You are the same in everything.

No comments.

इह तत्त्वनिरन्तरतत्त्वमिति

न हि सन्धिविसन्धिविहीन इति ।

यदि सर्वविवर्जितसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ १४ ॥

5-14

Here is the truth which is undifferentiated. It does not have joints or disjoints. If it is free from everything and same in everything why do you cry O mind? I am the same in everything. Why do you cry O mind? You are the same in everything.

No comments.

अनिकेतकुटी परिवारसमं

इह सङ्गविसङ्गविहीनपरम् ।

इह बोधविबोधविहीनपरं

किमु रोदिषि मानसि सर्वसमम् ॥ १५ ॥

5-15

I do not dwell in a house, do not have a family. Here there is no association or disassociation, there is no knowledge or ignorance ultimately. Why do you cry O mind? You are the same in everything.

No comments.

अविकारविकारमसत्यमिति

अविलक्षविलक्षमसत्यमिति ।

यदि केवलमात्मनि सत्यमिति

किमु रोदिषि मानसि सर्वसमम् ॥ १६ ॥

5-16

**Changing or unchanging, is not the truth. Purposeful or purposeless, is not the truth. If the only truth is Consciousness, why are you crying O mind? You are the same in everything.**

Consciousness has no purpose. It just is. Mind needs a purpose and makes up arbitrary ones.

इह सर्वसमं खलु जीव इति

इह सर्वनिरन्तरजीव इति ।

इह केवलनिश्चलजीव इति

किमु रोदिषि मानसि सर्वसमम् ॥ १७ ॥

5-17

**Here everything equally is life. Certainly here everything is life which is undifferentiated. Here there is only life which is pure. Why do you cry O mind? You are the same in everything.**

There are no inert or non-living things, everything shines with Consciousness. Only that some objects express it more vividly and actively. Some forms are complex, some are not. Everything is life.

अविवेकविवेकमबोध इति

अविकल्पविकल्पमबोध इति ।

यदि चैकनिरन्तरबोध इति

किमु रोदिषि मानसि सर्वसमम् ॥ १८ ॥

5-18

It is known as both discrimination and indiscrimination. It is known as both ignorance and knowledge. If there is this undifferentiated knowledge, why do you cry O mind? You are the same in everything.

No comments.

न हि मोक्षपदं न हि बन्धपदं

न हि पुण्यपदं न हि पापपदम्।

न हि पूर्णपदं न हि रिक्तपदं

किमु रोदिषि मानसि सर्वसमम् ॥ १९ ॥

5-19

There is no state of liberation or bondage. There is no state of right conduct or wrong conduct. There is no state of perfection or imperfection. Why do you cry O mind? You are the same in everything.

No comments.

यदि वर्णविवर्णविहीनसमं

यदि कारणकार्यविहीनसमम्।

यदि भेदविभेदविहीनसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २० ॥

5-20

If I am equal, free of caste and casteless-ness, if I am equal, free of causes and effects, if I am equal, free of division and non-division, why do you cry O mind? You are the same in everything.

No comments.

इह सर्वनिरन्तरसर्वचिते

इह केवलनिश्चलसर्वचिते ।

द्विपदादिविवर्जितसर्वचिते

किमु रोदिषि मानसि सर्वसमम् ॥ २१ ॥

5-21

Here all minds are one unbroken and undivided. Here all minds are only pure. Here there are no men, everything is mind. Why do you cry O mind? You are the same in everything.

Even the individual minds are parts of one whole – the universal mind. All existence is mental or non-physical in nature. Some things appear physical and made up of matter because of the senses.

अतिसर्वनिरन्तरसर्वगतं

अतिनिर्मलनिश्चलसर्वगतम् ।

दिनरात्रिविवर्जितसर्वगतं

किमु रोदिषि मानसि सर्वसमम् ॥ २२ ॥

5-22

It is above all, undifferentiated, omnipresent. It is purest and innocent omnipresence. It is free from day or night. Why do you cry O mind? You are the same in everything.

No comments.

न हि बन्धविबन्धसमागमनं

न हि योगवियोगसमागमनम् ।

न हि तर्कवितर्कसमागमनं

किमु रोदिषि मानसि सर्वसमम् ॥ २३ ॥

5-23

It is not a meeting of freedom and bondage. It is not a meeting of union and separation. It is not a meeting of logic and arguments. Why do you cry O mind? You are the same in everything.

Consciousness, although it displays dualistic characteristics, is not a mixture of them. It is not them.

इह कालविकालनिराकरणं

अणुमात्रकृशानुनिराकरणम् ।

न हि केवलसत्यनिराकरणं

किमु रोदिषि मानसि सर्वसमम् ॥ २४ ॥

5-24

Here time and timelessness do not exist. Here atoms and molecules do not exist. Here only the ultimate truth exists. Why do you cry O mind? You are the same in everything.

No comments.

इह देहविदेहविहीन इति

ननु स्वप्नसुषुप्तिविहीनपरम् ।

अभिधानविधानविहीनपरं

किमु रोदिषि मानसि सर्वसमम् ॥ २५ ॥

5-25

Here there is no body or disembodiment. Nor is there dreaming or deep sleep. This ultimate has no names and titles. Why do you cry O mind? You are the same in everything.

No comments.

गगनोपमशुद्धविशालसमं

अतिसर्वविवर्जितसर्वसमम् ।

गतसारविसारविकारसमं

किमु रोदिषि मानसि सर्वसमम् ॥ २६ ॥

5-26

Just like the metaphorical space, it is omnipresent, pure and immense. It has presence and absence of everything. It has everything essential and nonessential. Why do you cry O mind? You are the same in everything.

No comments.



इह धर्मविधर्मविरागतर

मिह वस्तुविवस्तुविरागतरम्।

इह कामविकामविरागतरं

किमु रोदिषि मानसि सर्वसमम् ॥ २७ ॥

5-27

Here there is detachment from right conduct and wrong conduct. Here there is a detachment from objects and non-objects. Here there is detachment from desire and desireless-ness. Why do you cry O mind? You are the same in everything.

No comments.

सुखदुःखविवर्जितसर्वसम

मिह शोकविशोकविहीनपरम्।

गुरुशिष्यविवर्जिततत्त्वपरं

किमु रोदिषि मानसि सर्वसमम् ॥ २८ ॥

5-28

It is everything equally, free from happiness and suffering. It is the ultimate, free from pleasures and pains. It is the ultimate, has no Guru and student. Why do you cry O mind? You are the same in everything.

No comments.

न किलाङ्कुरसारविसार इति

न चलाचलसाम्यविसाम्यमिति ।

अविचारविचारविहीनमिति

किमु रोदिषि मानसि सर्वसमम् ॥ २९ ॥

5-29

It is certainly not a seed. It is not essence and details. It is not living and dead. It is not similar or dissimilar. It is not introspection or absence of thought. Why do you cry O mind? You are the same in everything.

No comments.

इह सारसमुच्चयसारमिति

कथितं निजभावविभेद इति ।

विषये करणत्वमसत्यमिति

किमु रोदिषि मानसि सर्वसमम् ॥ ३० ॥

5-30

It is known as the essence of all essences. How can you find differences in one's own existence? It is not true that you are the perceiver of objects. Why do you cry O mind? You are the same in everything.

No comments.

बहुधा श्रुतयः प्रवदन्ति यतो

वियदादिरिदं मृगतोयसमम् ।

यदि चैकनिरन्तरसर्वसमं

किमु रोदिषि मानसि सर्वसमम् ॥ ३१ ॥

5-31

As the scriptures say - the existence is like a mirage. If it is the same everywhere and eternal, why do you cry O mind? You are the same in everything.

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ ३२ ॥

5-32

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

These verses that say “why do you cry O mind” all point to the suffering that is caused by not knowing one’s essential nature. Once it is known, all that can be known becomes known. The mind comes out of suffering and becomes blissful. Bliss is the real nature of the mind, which is being occluded by numerous layers upon layers of ignorance.

इति पञ्चमोध्यायः ॥ ५ ॥

End of Chapter 5

## Chapter 6

### अथ षष्ठोऽध्यायः ॥

अवधूत उवाच

Avadhuta said

बहुधा श्रुतयः प्रवदन्ति वयं

वियदादिरिदं मृगतोयसमम्।

यदि चैकनिरन्तरसर्वशिव

मुपमेयमथोह्युपमा च कथम् ॥ १ ॥

6-1

As the scriptures say in many ways, the manifested universe is like a mirage. If everything is one eternal Consciousness, how can there be comparison and compared?

Consciousness is often compared with this or that in an attempt to explain it. It should be kept in mind that it has no comparisons. All is Consciousness.

अविभक्तिविभक्तिविहीनपरं

ननु कार्यविकार्यविहीनपरम्।

यदि चैकनिरन्तरसर्वशिवं

यजनं च कथं तपनं च कथम् ॥ २ ॥

6-2

Ultimately it is free from divisions and non-divisions, ultimately it is free from activity and rest. If everything is one eternal Consciousness, how can there be worship and practice?

Worship and practices are attempts of the mind to get something, or to be something. We all are already the ultimate.

मन एव निरन्तरसर्वगतं

ह्यविशालविशालविहीनपरम्।

मन एव निरन्तरसर्वशिवं

मनसापि कथं वचसा च कथम् ॥ ३ ॥

6-3

It is the mind that is eternally omnipresent. Ultimately it is not big not small. Mind is nothing but eternal Consciousness. How can it be expressed via thought and speech?

No comments.

दिनरात्रिविभेदनिराकरण

मुदितानुदितस्य निराकरणम्।

यदि चैकनिरन्तरसर्वशिवं

रविचन्द्रमसौ ज्वलनश्च कथम् ॥ ४ ॥

6-4

It is without the distinction of day and night. It is without the distinction of rising and setting. If everything is one eternal Consciousness, how can there be Sun, moon and fire?

No comments.

गतकामविकामविभेद इति

गतचेष्टविचेष्टविभेद इति ।

यदि चैकनिरन्तरसर्वशिवं

बहिरन्तरभिन्नमतिश्च कथम् ॥ ५ ॥

6-5

It is beyond the difference of desire and satisfaction. It is beyond the difference of effort and non-effort. If everything is one eternal Consciousness, how can there be differences of internal or external?

No comments.

यदि सारविसारविहीन इति

यदि शून्यविशून्यविहीन इति ।

यदि चैकनिरन्तरसर्वशिवं

प्रथमं च कथं चरमं च कथम् ॥ ६ ॥

6-6

If it is devoid of essence and details, if it is devoid of nothing and something, if everything is one eternal Consciousness, how can there be a beginning and an end?

No comments.

यदि भेदविभेदनिराकरणं

यदि वेदकवेद्यनिराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं

तृतीयं च कथं तुरीयं च कथम् ॥ ७ ॥

6-7

If there is no distinction of difference and similarity, if there is no distinction of knower and the known, if everything is one eternal Consciousness, how can there be the third or the forth?

No comments.

गदितागदितं न हि सत्यमिति

विदिताविदितं न हि सत्यमिति ।

यदि चैकनिरन्तरसर्वशिवं

विषयेन्द्रियबुद्धिमनांसि कथम् ॥ ८ ॥

6-8

The chanted one and the untold are not the truth. The known and unknown are not the truth. If everything is one eternal Consciousness, how can there be objects, senses, intellect and mind?

No comments.

गगनं पवनो न हि सत्यमिति

धरणी दहनो न हि सत्यमिति ।

यदि चैकनिरन्तरसर्वशिवं

जलदश्च कथं सलिलं च कथम् ॥ ९ ॥

6-9

Sky and air are not the truth. Earth and fire are not the truth. If everything is one eternal Consciousness, how can there be clouds or water?

No comments.

यदि कल्पितलोकनिराकरणं

यदि कल्पितदेवनिराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं

गुणदोषविचारमतिश्च कथम् ॥ १० ॥

6-10

If there is no distinction between imagination and the world. If there is no distinction between imagination and the gods. If everything is one eternal Consciousness, how can there be discrimination of qualities and defects?

No comments.

मरणामरणं हि निराकरणं

करणाकरणं हि निराकरणम् ।

यदि चैकनिरन्तरसर्वशिवं



गमनागमनं हि कथं वदति ॥ ११ ॥

6-11

There is no distinction between life and death. There is no distinction between action and inaction. If everything is one eternal Consciousness, how can there be transmigration?

No comments.

प्रकृतिः पुरुषो न हि भेद इति

न हि कारणकार्यविभेद इति ।

यदि चैकनिरन्तरसर्वशिवं

पुरुषापुरुषं च कथं वदति ॥ १२ ॥

6-12

There is no difference between Purusha and the Prakriti. There is no difference between cause and effect. If everything is one eternal Consciousness, how can I say about Purusha and not-Purusha?

No comments.

तृतीयां न हि दुःखसमागमनं

न गुणाद्वितीयस्य समागमनम् ।

यदि चैकनिरन्तरसर्वशिवं

स्थविरश्च युवा च शिशुश्च कथम् ॥ १३ ॥

6-13

Suffering of the third kind does not arise. Quality of the second kind does not arise. If everything is one eternal Consciousness, how can there be old age, youth and infancy?

Suffering of the third kind – probably refers to the *Tridukhata* teaching of Guatam Buddha. The third kind is due to attachments to five *Skandhas*. Which are – form, sensation, perception, impressions/memory and mind.

ननु आश्रमवर्णविहीनपरं

ननु कारणकर्तृविहीनपरम् ।

यदि चैकनिरन्तरसर्वशिव

मविनष्टविनष्टमतिश्च कथम् ॥ १४ ॥

6-14

In it there is no castes or stages of life. In it there is no cause or doer ultimately. If everything is one eternal Consciousness, how can there be discrimination between destructible and indestructible?

Stages of a man's life or Aashrams – Student/celibate/Brahmachary,  
Householder/married/Grihasta, Gipsy/solitary/Vanprastha and  
Renunciate/detached/Sanyasi.

ग्रसिताग्रसितं च वितथ्यमिति

जनिताजनितं च वितथ्यमिति ।

यदि चैकनिरन्तरसर्वशिव

मविनाशि विनाशि कथं हि भवेत् ॥ १५ ॥

6-15

Swallowed and un-swallowed are both false. Born and unborn are both false. If everything is one eternal Consciousness, then how can there be destruction and creation?

Swallowed – dead.

पुरुषापुरुषस्य विनष्टमिति

वनितावनितस्य विनष्टमिति ।

यदि चैकनिरन्तरसर्वशिव

मविनोदविनोदमतिश्च कथम् ॥ १६ ॥

6-16

Masculine and non-masculine are not present in it. Feminine and non-feminine are not present in it. If everything is one eternal Consciousness, how can there be discrimination of joy and sorrow?

Consciousness is the not the masculine part of the *Shiva-Shakti* duo, nor is it the feminine one. It is one and it is both.

यदि मोहविषादविहीनपरो

यदि संशयशोकविहीनपरः ।

यदि चैकनिरन्तरसर्वशिव

महमेति ममेति कथं च पुनः ॥ १७ ॥

6-17

If it is ultimately devoid of attachment and misery, if it is ultimately devoid of doubt and grief, if everything is one eternal Consciousness, how can there be I and mine?

Ownership is a distortion in the mind. It creates a separation and then tries to own the separated thing. Avoidance is the opposite distortion.

ननु धर्मविधर्मविनाश इति

ननु बन्धविबन्धविनाश इति ।

यदि चैकनिन्तरसर्वशिव

मिहदुःखविदुःखमतिश्च कथम् ॥ १८ ॥

6-18

It is not a destroyer of right conduct or wrong conduct. It is not a destroyer of bondage and non bondage. If everything is one eternal Consciousness, how can there be suffering or happiness?

No comments.

हि याज्ञिकयज्ञविभाग इति

न हुताशनवस्तुविभाग इति ।

यदि चैकनिरन्तरसर्वशिवं

वद कर्मफलानि भवन्ति कथम् ॥ १९ ॥

6-19

There is no distinction of rituals of sacrifice and conductors of rituals. There is no distinction of sacrificial fire and offerings into the fire. If everything is one eternal Consciousness, how can there be consequences of actions?

No comments.

ननु शोकविशोकविमुक्त इति

ननु दर्पविदर्पविमुक्त इति ।

यदि चैकनिरन्तरसर्वशिवं

ननु रागविरागमतिश्च कथम् ॥ २० ॥

6-20

It is free of sadness and joy it is free of pride and humility. If everything is one eternal Consciousness, how can there be attachments and detachments?

No comments.

न हि मोहविमोहविकार इति

न हि लोभविलोभविकार इति ।

यदि चैकनिरन्तरसर्वशिवं

ह्यविवेकविवेकमतिश्च कथम् ॥ २१ ॥

6-21

Detachments and attachments do not arise in it. Greed and contentment do not arise in it. If everything is one eternal Consciousness, how can there be discrimination and indiscriminatio

No comments.

त्वमहं न हि हन्त कदाचिदपि

कुलजातिविचारमसत्यमिति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २२ ॥

6-22

**You and I were never existed. Family and caste are not true. It is the ultimate truth that I am Consciousness. Whom can I worship?**

You and I as a separate person never existed. The separation is an illusion, a play. We all exist only as Consciousness.

गुरुशिष्यविचारविशीर्ण इति

उपदेशविचारविशीर्ण इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २३ ॥

6-23

**In it, the distinction of teacher and student vanishes. The teaching also vanishes. It is ultimate truth that I am Consciousness, whom can I worship?**

Guru is nothing but just the student – both are pure Consciousness. The Consciousness in a Guru is not of a different/better kind when compared to that of the student. It is one and the same.

न हि कल्पितदेहविभाग इति

न हि कल्पितलोकविभाग इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २४ ॥

6-24

There is no difference between imagination and bodies. There is no difference between imagination and worlds. It is ultimate truth that I am Consciousness, whom can I worship?

No comments.

सरजो विरजो न कदाचिदपि

ननु निर्मलनिश्चलशुद्ध इति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २५ ॥

6-25

I never was with action and without action. I am pure innocent and spotless. It is ultimate truth that I am Consciousness, whom can I worship?

No comments.

न हि देहविदेहविकल्प इति

अनृतं चरितं न हि सत्यमिति ।

अहमेव शिवः परमार्थ इति

अभिवादनमत्र करोमि कथम् ॥ २६ ॥

6-26

Distinction of embodied and disembodied is not there. Immoral and moral are not true. It is ultimate truth that I am Consciousness, whom can I worship?

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र ।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ २७ ॥

6-27

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

No comments.

इति षष्ठमोऽध्यायः ॥ ६ ॥

End of Chapter 6



## Chapter 7

अथ सप्तमोऽध्यायः ॥

अवधूत उवाच

Avadhuta said

रथ्याकर्पटविरचितकन्थः

पुण्यापुण्यविवर्जितपन्थः ।

शून्यागारे तिष्ठति नग्नो

शुद्धनिरञ्जनसमरसमग्नः ॥ १ ॥

7-1

Clad in rejected clothes thrown on the streets, he follows a path free of right or wrong actions. He sits naked in an empty dwelling, absorbed in the pure stainless eternal one.

Characteristics of a renunciate are being enumerated, especially of the Avadhuta sect.

लक्ष्यालक्ष्यविवर्जितलक्ष्यो

युक्तायुक्तविवर्जितदक्षः ।

केवलतत्त्वनिरञ्जनपूतो

वादविवादः कथमवधूतः ॥ २ ॥

7-2

Having a goal devoid of goals, with a skill devoid of skills, he knows only pure truth.  
How can an Avadhuta engage in arguments?

Any kind of argument is a sign of ignorance in both parties. Wise speak silence.

आशापाशविबन्धनमुक्ताः

शौचाचारविवर्जितयुक्ताः ।

एवं सर्वविवर्जितसन्त

स्तत्त्वं शुद्धनिरञ्जनवन्तः ॥ ३ ॥

7-3

Free from the chains of hope. Devoid of manners and purification. Renouncing everything, he becomes peaceful. He becomes the truth - pure and stainless.

No comments.

कथमिह देहविदेहविचारः

कथमिह रागविरागविचारः ।

निर्मलनिश्चलगगनाकारं

स्वयमिह तत्त्वं सहजाकारम् ॥ ४ ॥

7-4

How can there be questions of embodiment or disembodiment? How can there be questions of attachment and detachment? He is like sky - pure and innocent. He himself is the natural truth.

No comments.

कथमिह तत्त्वं विन्दति यत्र

रूपमरूपं कथमिह तत्र ।

गगनाकारः परमो यत्र

विषयीकरणं कथमिह तत्र ॥ ५ ॥

7-5

Where the truth is known, how can there be forms and formlessness. If the ultimate is like space, how can there be objectification?

No comments.

गगनाकारनिरन्तरहंस

स्तत्त्वविशुद्धनिरञ्जनहंसः ।

एवं कथमिह भिन्नविभिन्नं

बन्धविबन्धविकारविभिन्नम् ॥ ६ ॥

7-6

The swan is eternal like space. The swan is clear and spotless truth. How can there be differences or liberation and divisions?

A swan is often a symbol for Consciousness. It is pure white, spotless, water or mud doesn't touch it, and it is very free.

केवलतत्त्वनिरन्तरसर्व

योगवियोगौ कथमिह गर्वम् ।

एवं परमनिरन्तरसर्व

मेवं कथमिह सारविसारम् ॥ ७ ॥

7-7

Everything is one eternal truth. How can there be union or separation or the pride that arises from that. In that everything is ultimately eternal. How can there be any substance or non-substance?

No comments.

केवलतत्त्वनिरञ्जनसर्व

गगनाकारनिरन्तरशुद्धम् ।

एवं कथमिह सङ्गविसङ्गं

सत्यं कथमिह रङ्गविरङ्गम् ॥ ८ ॥

7-8

Everything is one eternal truth. It is like space pure and eternal. How can there be association and dissociation? How can the relations and non-relations be the truth?

No comments.

योगवियोगै रहितो योगी

भोगविभोगै रहितो भोगी ।

एवं चरति हि मन्दं मन्दं

मनसा कल्पितसहजानन्दम् ॥ ९ ॥

7-9

The Yogi is devoid of union or separation. The enjoyer is devoid of enjoyment or lack of it. He wanders leisurely. His mind is filled with natural bliss.

No comments.

बोधविबोधैः सततं युक्तो

द्वैताद्वैतैः कथमिह मुक्तः

सहजो विरजः कथमिह योगी

शुद्धनिरञ्जनसमरसभोगी ॥ १० ॥

7-10

One who is always in knowledge and ignorance, how can he be free from duality and nonduality? How is the Yogi naturally detached? - By becoming the enjoyer of pure stainless eternal bliss.

No comments.

भग्नाभग्नविवर्जितभग्नो

लग्नालग्नविवर्जितलग्नः ।

एवं कथमिह सारविसारः

समरसतत्त्वं गगनाकारः ॥ ११ ॥

7-11

The destroyer is free from destruction and non-destruction. The auspicious is free from auspicious and inauspicious. How can there be substance or non-substance? The blissful truth is like space.

No comments.

सततं सर्वविवर्जितयुक्तः

सर्वं तत्त्वविवर्जितमुक्तः ।

एवं कथमिह जीवितमरणं

ध्यानाध्यानैः कथमिह करणम् ॥ १२ ॥

7-12

Forever attaining freedom from everything, liberated from everything, having known the truth, how can here be life and death? How can meditation or absence of it is of any consequence?

No comments.

इन्द्रजालमिदं सर्वं यथा मरुमरीचिका ।

अखण्डितमनाकारो वर्तते केवलः शिवः ॥ १३ ॥

7-13

All existence is illusory like a mirage in desert. Undivided and formless only Consciousness exists.

This can very well be the bottom line.

*Indrajaal* – the net of Indra, an almost infinite sea of structures. All illusory.

धर्मादौ मोक्षपर्यन्तं निरीहाः सर्वथा वयम्।

कथं रागविरागैश्च कल्पयन्ति विपश्चितः ॥ १४ ॥

7-14

We're completely indifferent to everything, from the right conduct to the attainment of liberation. How, then, could those who profess wisdom imagine either attachment or detachment?

No comments.

विन्दति विन्दति न हि न हि यत्र

छन्दोलक्षणं न हि न हि तत्र।

समरसमग्नो भावितपूतः

प्रलपति तत्त्वं परमवधूतः ॥ १५ ॥

7-15

Where there is no knowledge, verses do not go there. I am involved in the world and I am renounced. I have spoken the ultimate truth.

No comments.

इति सप्तमोऽध्यायः ॥ ७ ॥

End of Chapter 7





## Chapter 8

अथ अष्टमोऽध्यायः ॥

अवधूत उवाच

Avadhuta said

त्वद्यात्रया व्यापकता हता ते

ध्यानेन चेतः परता हता ते ।

स्तुत्या मया वाक्परता हता ते

क्षमस्व नित्यं त्रिविधापराधान् ॥ १ ॥

8-1

**Making a pilgrimage to you destroys the fact of omnipresence of you. By meditating on you, the fact of your being beyond mind is destroyed. By chanting praises of you, the fact of your being beyond speech is destroyed. Please forgive these three errors of mine.**

People make such errors as trying to find the ultimate truth in special places, or trying to go into exotic states of mind via meditation or drugs, or by singing praises and songs for imaginary entities. The truth lies here and now, you are it.

कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥ २ ॥

8-2

A sage is the one who is un-obsessed by desires, has control over senses, is gentle, is pure, is frugal, owns nothing, is indifferent, eats very less, is peaceful, steady and has taken refuge in me.

These and other qualities that follow are a natural consequence of knowing the truth.

अप्रमत्तो गभीरात्मा धृतिमान् जितषड्गुणः ।

अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ॥ ३ ॥

8-3

A sage is the one who is intelligent, courageous, aware, has conquered the six, is not arrogant, respects all, is capable, compassionate and friendly.

The six – the five senses plus the ego. The sensory processes in the brain are often named as the sixth sense, not to be confused with an extra sense.

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् ।

सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ॥ ४ ॥

8-4

A sage is the one who is kind hearted, non-violent, truthful, tolerates everyone, treats everyone alike, helps everyone and is the essence of truth.

No comments.

अवधूतूलक्षणं वर्णेर्ज्ञातव्यं भगवत्तमैः ।

वेदवर्णार्थतत्त्वज्ञैर्वेदवेदान्तवादिभिः ॥ ५ ॥

8-5

The characteristics of an Avadhuta should be known by all on the path of devotion, by all castes, by those who know the truths of Vedas and the teachers of Vedanta.

No comments.

आशापाशविनिर्मुक्त आदिमध्यान्तनिर्मलः ।

आनन्दे वर्तते नित्यमकारं तस्य लक्षणम् ॥ ६ ॥

8-6

The syllable A in the word Avadhuta signifies that such a person is free from the chains of hope and despair, from the beginning, middle and the end, and his sign is his perpetual abidance in happiness.

The word Avadhuta is an acronym. This will be expanded now.

*Asha, Aadi, Ananda* – these words start with Aa and mean hope, beginning and bliss. An Avadhuta is free from hopes/hopelessness/desires/desirelessness and from beginnings and ends. He is bliss himself.

वासना वर्जिता येन वक्तव्यं च निरामयम् ।

वर्तमानेषु वर्तेत वकारं तस्य लक्षणम् ॥ ७ ॥

8-7

The syllable Va signifies that he is free from all desires and his speech is pure. He abides in the present moment.

*Vasana/Desires, Vartaman/Present* – An Avadhuta is free from desires and always exists in the present.

धूलिधूसरगात्राणि धूतचित्तो निरामयः ।

धारणाध्याननिर्मुक्तो धूकारस्तस्य लक्षणम् ॥ ८ ॥

8-8

The syllable Dhu signifies that his body is covered with dust and ash, he is free from afflictions of the body and the mind. He is now beyond concentration and meditation practices.

*Dhuli/Dust, Dharana/Concentration, Dhyana/Meditation.* He is clad in dust which reminds him of the illusory nature of the body, it comes from dirt and returns to dirt. He is free from the rituals or Yogic practices too, which simply emphasize the mind and its distortions.

तत्त्वचिन्ता धृता येन चिन्ताचेष्टाविवर्जितः ।

तमोऽहंकारनिर्मुक्तस्तकारस्तस्य लक्षणम् ॥ ९ ॥

8-9

The syllable Ta signifies that he is steadily involved in the thoughts of truth and is free from all other thoughts and efforts. He is free from the darkness or inertia and free from the ego.

*Tattva/Truth, Tamas/Darkness and inertia.* He dwells in truth and is free from ignorance.

दत्तात्रेयावधूतेन निर्मितानन्दरूपिणा ।

ये पठन्ति च शृण्वन्ति तेषां नैव पुनर्भवः ॥ १० ॥

8-10

**This song is composed by Dattatreya Avadhuta, who is pure bliss by nature. Those who read it or listen to it will never be born again.**

That can sound disappointing to a worldly person. Too late anyway. For a seeker, whose goal is liberation from the cycles of births, this is a boon. The words that you hear or read here will become a seed in the mind, and will flower when the time is right.

Knowledge is powerful. Once learned, it is never forgotten, it works in the background without you doing any efforts. It is not magical, it is a natural process of maturing of the mind. It's a matter of time. However, putting these teachings into practice will speed up the process significantly.

**इति अष्टमोऽध्यायः ॥ ८ ॥**

End of chapter 8

**॥ इति अवधूतगीता समाप्तः ॥**

End of the Avadhuta Gita

**###**

## **About the author**

Tarun Pradhaan is a seeker. These are his humble attempts to share what he has found so far.

Pune

April 2018

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