

THE
AVADHÛTA GĪTĀ

OF
DATTĀTREYA

TRANSLATED WITH AN EXHAUSTIVE
INTRODUCTION

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FOREWORD

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DEDICATED

IN ALL HUMILITY OF SPIRIT,
TO ALL SEEKERS AFTER TRUTH,
TO ALL WHO LONG FOR WISDOM DIVINE,
TO ALL WHO ASPIRE TO THE ATTAINMENT
OF THE FINAL GOAL OF ETERNAL BLISS,
TO ALL WHO WOULD ACHIEVE SPIRITUAL VICTORY
AND ESCAPE THE EVER-REVOLVING INEXORABLE
WHEEL OF BIRTH AND DEATH,
TO ALL WHO WOULD NO LONGER BE DECEIVED BY THE
GLITTERING, UNSUBSTANTIAL AND HOLLOW PLEASURES
OF THIS MATERIAL WORLD, AND NEVER REST CON-
TENTED TILL THEY HAVE REACHED THE
REALM OF PERENNIAL BLISS,
EVER-LASTING LIFE AND
NEVER-ENDING
GLORY.

Author.

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FOREWORD

I

This book aims at bringing out the central truths of Adwaita Vedanta in a clear and compendious form. The boldness and subtlety of analysis characteristic of Hindu philosophy has been universally realised and admired. Though modern educated India may not show either appreciative knowledge or appreciative love of Hindu philosophy, great minds have bowed before the majesty of that philosophy in reverential love. Schlegel declared : " Even the loftiest philosophy of the European—the idealism of reason as it is set forth by the Greek philosophers—appears in comparison with the abundant light and vigour of oriental idealism like a feeble Promethean spark, in the full flood of heavenly glory, faltering and feeble and ever ready to be extinguished." Schopenhauer, one of the world's greatest philosophers in the west said : " In the whole world there is no study so beneficial and so elevating as that of the Upanishads It has been the solace of my life, it will be the solace of my death."

The chief facts to be realised and remembered

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about Hindu philosophy are their clear analysis of the universe and their synthetic harmony and their revelation of the supersensuous facts of experience and value of life. It is in such a setting that we can understand and appreciate best such a work of unique insight as the *Avadhuta Gita*. Its universality is not a negative universality which decries and denies the other aspects of truth but the positive universality which admits and includes and transcends them and reveals a synthetic completeness.

Every one of the six *darsanas* (systems of philosophy) starts with a clear definition of the *Pramānas* (the means of investigation of truth) and of the categories of existence. Each emphasises one plane of realisation. The assumptions of each are tested by experience and reason. When we reach the next higher grade of experience and realisation, we transcend the lower plane. The Vedānta gives to us the highest of all these realisations and leads us to the highest of all goals.

The common aim of all the orthodox systems of Hindu thought which accept the Veda as the supreme authority and source of truth is the realisation of eternal bliss in *Mukti* or liberation. But the conception of *Mukti* varies with the plane.

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attained by each system of philosophic thought. There is a fine verse in the Bhagawad Gita which crystallises the vital elements of all these systems. It says "In this body, the Supreme Purusha is called by many names—the witness, the approver, the worker, the enjoyer, the Lord, and the Paramâtma."

(Chapter XIII, Verse 22.)

The word *Bhoktha* refers to the Charvaka system which regards the sum-total of the body and the senses and the mind as the soul. The word *Bhartha* means he who gathers the fruits of actions and refers to the Nyaya system. The word *Anumantha* means the approving but detached enjoyer and refers to the Samkhya System. The word *Upadrashta* means the witness and refers to the Vedanta system. The Nyaya and Vaiseshika systems go together; the Samkhya and Yoga systems go together; and the two Mimamsa systems go together. The realisations of the Atma as Maheswara or the personal God and as Paramatma or the Impersonal Supreme, are even higher attitudes of realisation. Nilakanta who has elaborated this idea concludes thus: By the first three realisations the soul is bound; by the last three realisations the soul is freed? May I take the liberty of suggesting that in this verse is to be found the reconciliation by the

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tips of the Divinest manifestation of the Supreme of all our systems of philosophy !

The privilege of philosophy is the unification and interpretation of experience in the light of ultimate causes. Science deals with only a fragment of human experience. Hence there could be no real quarrel between science and philosophy. It is because Hindu philosophy is fully perfect as a philosophy that it is uncontradicted and unoverthrowable by modern western science. Science, if it is rightly itself, must blossom into philosophy and fructify into religion.

The Absolute of philosophy is the Personal God of religion. The former is realised in *Samadhi* while the latter is realised in *Prema* (love). The *Advaita Vedanta* of Sri Sankaracharya gives a due and proper place to worship and love and devotion in its scheme of attainment. His doctrine finally leaves us in that highest attitude of infinite Bliss where love and devotion are included and transcended. Karma Yoga leads the purified soul to Bhakti Yoga, which leads the adoring soul to Jnana Yoga, which leads the self-poised soul to Infinite Bliss.

The word *Maya* has been flung forward and backward in the tournaments of philosophic contro-

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versy. This concept must be properly understood if we are to understand the doctrines of the *Avadhuta Gita* aright. As Swami Vivekananda said well: "But the Maya of the Vedanta, in its last developed form is neither Idealism or realism, neither is it theory. It is a simple statement of facts—what we are, and what we see, around us." It is, in short, cosmic illusion, the sum-total of the refractions of the mind. The quick alternations of night and day, pain and pleasure, and life and death are its manifestations. Maya is not non-existence but the indescribable sum-total of the fluctuations of natural existence. Time and space and causality are of its texture, and the mind cannot get beyond it any more than a man can stand on his own shoulders. But the soul's self-transcendence over the mind by *Shastraic* methods of *Sravana*, *Manana* and *Nididhyasana* after *Sadhana chathushtaya sam-pathe* enables it to attain to the loftiest heights of self-realisation, though other souls may yet be within the net of cosmic illusion.

The greatness of the Advaita Vedanta consists in its supreme practicality. If it merely made a declaration of truth and did not enable the statement to become a realisation, it would not have had the vogue that has been its privilege from time im-

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memorial down to this day in our holy and beloved and beautiful Land. It enables the inquirer to rise from plane to plane of realisation till he is left face to face with the supreme experience and the highest realisation. The proud distinction of the *Avadhuta Gita* is that it declares and demonstrates this truth in a clear and incontrovertible form.

Thus the Adwaita Vedanta is a scientific, philosophic, theistic and monistic system of thought and has the privilege of the highest universality. Throughout the *Avadhuta Gita* its golden voice is heard in trumpet tones. I commend this book to all lovers of Aryan philosophy and religion and cannot better conclude this foreword than by quoting the following fine stanza from the book itself :

"I have explained to you the ultimate and final truth. There is neither you nor I, neither anything great nor small, neither any teacher nor any pupil. That Supreme Truth is, in its very nature, absolutely free. I am the knowledge immortal, unchanging, and all pervading like the space" (Chapter III Verse 42).

BELLARY,
13th October, }
1920.

K. S. RAMASWAMI SASTRI.

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In recommending the study of the Avadhuta Gita I would advise every student of philosophy to grasp at first the genuine spirit of this important book as it strikes the highest tune of Vedant philosophy. The Hindu philosophy is not as those in other countries—a mere brain-made theory or intellectual concoction. Its seven systems are like the seven rungs of a ladder, helping the Jiva to ascend to the Absolute Self until the last one flings open before the Seeker of Truth, the majestic portals of the realm of Eternal Bliss. These seven systems have a mysterious relation to the seven planes of wisdom—Sapta Jnan Bhumi—of every human being in his spiritual career of life. But before the Jiva can emerge into this career he has to pass through seven other planes, styled the seven Planes of Ignorance. There are, therefore, altogether fourteen stages in the path of spiritual evolution from the first budding of life to the ultimate attainment of liberation from the bondage of nature. The first stage belongs to the vegetable kingdom where the Jiva has to pass through 20 lacs of Yonis before he can emerge into the next, the Swedaja (sweat-born or secretal) Yoni. In this also he is to travel through 11 lacs of Yonis before

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he is admitted gradually into the next two stages in the egg-born and sac-born Yonis. In the former he has to pass through 19 lacs of Yonis and in the latter through 34 lacs of Yonis. Here the sub-human plane is finished and Jiva can pass along the upward-bound current of Mother Nature into the plane of humanity. But here also he is not at once a spiritually developed being as he has to scramble through three more stages of Ignorance. In the first stage *i.e.*, in the fifth plane of Ignorance the man is an atheist and a materialist taking his body to be the soul and a barbarian or Anarya. In the sixth plane he believes in the soul as separate from the body, and remains absorbed in the enjoyment of sense-pleasures. In this stage after death the human being goes either to Naraka or to the Pitri Loka and cannot go further upwards. In the last *i.e.*, in the seventh stage of ignorance the man can conceive the existence of a super-sensuous world and its pleasures of a more refined nature. Here the Jiva at death can go up to the Swarga Loka.

The seven planes of Ignorance having been got over in this way the man becomes a fit candidate for admission into the spiritual career of life wherein he has to climb step by step the seven stages of wisdom according to the seven systems of Hindu.

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philosophy. The first stage is called Jnanada and is connected with the Nyaya system of Hindu philosophy. The second stage is called Sannyasada, having connection with the Vaisesik system. The third is Yogada related to the Yoga system. The fourth is Lilonmukti in accordance with the Sankhya system. The fifth is Satpada related to the Karmamimansha system, The sixth is Anandapada connected with the Upasana Mimansa system and the seventh is Paratpara propounding the last *i.e.*, the Vedanta system of philosophy.

In the first (Jnanada) stage the seeker views the world in wonder, dives deep into its Root-cause, Paramatma and ideas within himself that everything worth knowing has been known. In the second (Sannyasada) stage the above conception gets deeper and closer, a perfect distinction between Dharma and Adharma is realised and the seeker feels that he has shunned everything that had to be given goodbye. In the third (Yogada) stage the yogi curbs the lower man, acquires control over the self, gets insight into the more mysterious planes and the superfine forces of the Divinity. He then comes to realise that all attainable powers have been attained by him. In the fourth (Lilonmukti) stage he is no longer under the meshes of Maya and has out-grown her

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bewildering forces and attributes. Here he is in this world but not of it. He observes the mysterious plays of Maya but is not wiled away by her allurements. In the fifth (Satpada) stage the seeker realises that this universe is Brahma. In the sixth (Anandapada) stage the realisation is that Brahma is the universe, everything is in him. In the last (Paratpara) stage the unity of Jivatma with Paramatma is firmly established and the individual self gets merged into the Absolute Self. All duality vanishes at this Supreme Stage and the Jiva can say "I am He". He realises that he himself is the omnipresent, omniscient, illimitable unqualified Absolute Brahma.

The above realisation of the seventh stage strikes the key-note of the Vedant Philosophy. It says there is really no difference between Jiva and Brahma. The Individual soul is, as it were, a portion of the Cosmic Soul, as a spark of fire. It is, in essence, identical with the Supreme Brahma, and participates of its infinity. Such being the real state of things how is it that the Jiva cannot realise his unity with the Supreme and passes through the miserable gates of birth and death? The Vedanta replies that it is due to Ignorance grown out of Maya—the mysterious and well-nigh incomprehen-

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sible power of Brahma which veils the knowledge of the Jiva and prevents him from realising the true nature of this universe. Just as a man in the dark night mistakes a piece of rope for a snake and recoils in fear so the Jiva under the ignorance of Maya has forgotten his real self and taken the imaginary existence for a reality. Man has thus become a puppet in the hand of Maya. He is buffeted by the Maya hither and thither and drifted along her ceaseless impetuous currents. His Karma brings him punishment for sinful acts and happiness for good deeds. Thus he goes on suffering pain or experiencing pleasure through multifarious births and deaths, until, at last, through the help of a Guru, a wise Seer, his veil of ignorance drops off and he realises his unity with the Supreme. He finds that he had never a separate existence from the Absolute Brahma. This is Brahma-Jnan or realisation of the Self. He who has attained this realisation—for him there is no birth or death, no pain or pleasure, he becomes all Bliss, he obtains Moksha, he finds that he is He. This is the teaching of the Avadhuta Gita and the teacher, the Guru is the Divine Avadhuta Dattatreya. His teachings touch the finest, the most melodious chord of the Vedant Philosophy, bring spiritual solace to the soul

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and chasten the whole universe as the solemn Upanishad-Song of the Vedant Philosophy.

The life of Sri Bhagavan Dattatreya furnishes the best ideal of a Guru. He is therefore held in high regard by the followers of almost all the sects in Hindu religion and worshipped as the divine Incarnation of Trimurti—Brahma, Vishnu and Mahesh. There are many interesting incidents in his life which has been referred to in the body of the book and need not therefore be dilated upon here.

The translator of the book Sriman Sahityalankar Kannoo Mal, M. A., has really done an invaluable service to the world by bringing such an important treatise on the Vedant philosophy within the easy reach of the English-knowing public. There is a mass of pregnant writings in the Sanskrit literature which but for such lucid renderings has been a sealed book to the English-knowing world. Sriman Sahityalankar Sahab has fulfilled this great desideratum and set a brilliant example which other translators will do well to follow suit.

BENARES
MAHAMANDAL HOUSE }
25th November 1920. }

DAYANAND.

AVADHÛTA GÎTÂ

INTRODUCTION

I

PRELIMINARY

Avadhûta-Gîtâ means the song of the ascetic (avadhûta) who is an advanced, enlightened and selfless recluse—the one who has attained to self-realisation, who has reached the highest spiritual plane, who has risen above all the associations of the world, who has rent asunder all the chains of birth and death all the bondages of the Karma, who is face to face with the truth divine, who is submerged in the ocean of bliss eternal and unbroken. The word Avadhûta is made up of four letters अ (a) व (va) धू (dhû) and त (ta). अ (a) signifies that one who is called an Avadhûta is free from the net of hope, that he is free from the idea of the beginning, middle and end of things and that he is perpetually abiding in happiness. व (va) signifies that he is bereft of all desires, that his speech is devoid of evil and that he exists in all existing things. धू (dhû)

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signifies that the avadhuta's body is covered with dust, that his mind has been purged of all evil thoughts, that he is free from all diseases and that he has risen above all mental deviations such as concentration and meditation. त (ta) signifies that he is full of the contemplation of the reality, that he is free from all activities causing anxieties and that he is bereft of darkness and egoism.

Such an ascetic is permeated with the sentiment of oneness throughout and, from his lofty point of view, looks down upon all worldly phenomena and all duties, rites, observances and performances prescribed by religion. The utterances of such an advanced man must naturally be such as a worldly man may easily misinterpret, as may clash with the worldly interests, militate against worldly wisdom and go at tangent to all considerations of expediency. For all such things he does not care, for he has already trodden them all under foot and risen triumphant over them all. His utterances are not for the ordinary man of the world, for one who is still enveloped thickly with the veils of the Mâyâ and whose aim is yet to attain worldly success or even heavenly joys. The Avadhûta's message is for those who have risen far above this stage of life. These men alone can realise the significance and

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weight of his message. The man who has yet to study the elements of the Vedānta Philosophy, whose mind is still distracted with doubts regarding the Oneness of the Reality and whose intellect still revels in the scholastic discussions regarding the truths divine and eternal which are beyond the reach of understanding, may well fail to grasp the meaning of his message. The author, in the fullness of the ecstasy of his heart which is radiant with the bliss divine, bursts out into rapturous rhapsodies which are the ripest fruits of his spiritual realisation, no less of his mastery of the divine metaphysics, the Vedānta and the sacred Sanskrit language. The Avadhûta Gîtâ is not the work of a neophyte, one still struggling with the acquisition of the knowledge of the truth and of the language, but of a master genius whose spiritual attainments are as sublime as his mastery of the language is complete and perfect.

To a Vedānti who has thoroughly studied the philosophy of the Identity of the Brahm and the Âtmâ, the Higher Spirit and the Lower Spirit, the book offers a series of conclusions at once bold, intrepid and uncompromising, rending asunder all veils of doubts that persist even after a thorough study; to a Sanskrit scholar who takes pride only in

scholastic attainments and in the beauty of the language, the book challenges a comparison which can not be made. On the mere literary side, it is a gem of composition which it is impossible to outshine. The appropriateness of the words, the harmonious relation existing among them, the eloquence and the pervidness which radiate the expressions—the lucidity and directness which illuminate them;—these characteristics and other literary qualities of the book place it above all compositions of this nature. It is a spontaneous outpouring of the truths divine and undying in the most perfervid and eloquent language flowing out in its perfection from the divine lips of the author.

The Avadhûta-Gîtâ is divided into eight chapters, each chapter containing the following numbers of slokas :—

Chapter	I	contains	75	Slokas.
"	II	"	40	"
"	III	"	46	"
"	IV	"	25	"
"	V	"	32	"
"	VI	"	27	"
"	VII	"	15	"
"	VIII	"	28	"

Total 288.

II

GENERAL TEACHING OF THE AVADHUTA-GITA.

Preliminary Moral Discipline.

The preliminary mental and moral discipline required of a seeker after truth is summed up in the Sadhanchatustayam (four means) inculcated in the elementary books on Vedanta. The Sadhanchatustayam consists of :—

I. Discrimination between eternal and non-eternal substances. It means that the Brahman alone is the eternal substance and all else is non-eternal.

II. Indifference to the enjoyment of rewards in this world as well as in the next.

This indifference implies an abandonment of all worldly enjoyments and of such as would result in the next world from the performance of virtuous acts here.

III. The possession of six essentials which are:—

- (1) Quiescence which is the restraining of the mind from objects of senses.

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- (2) Self-restraint which means the turning away of the external organs from objects.
- (3) Abstinence which means the abstaining of the external organs from sensuous objects after they have been turned away from them ; or it may be the abandonment of prescribed acts in a proper manner such as by becoming an ascetic.
- (4) Endurance of the inclemencies of weather or the polarities of heat and cold &c.
- (5) Contemplative concentration which is the fixing of the restrained mind on hearing and such like things as conduce to it.
- (6) Faith in the teaching of the Guru and of the Vedānta.

IV. Desire for liberation or longing for emancipation.

A seeker after wisdom ought therefore to be tranquil in mind, one who has subdued his senses, whose sins are gone, who conforms to the teaching of the Shastras and is virtuous, and who has long and continuously followed a teacher.

Dattātrēya, the author of the Avadhūta Gītā, who sings his divine song for advanced seekers after wisdom, takes for granted that the mental and moral

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qualifications mentioned above, have already been acquired. He has, however, vouchsafed a few casual hints in this direction which may be summarised as below:—

(1) The seeker after wisdom ought to preserve his mind in a healthy state as the mind is the most important organ in the body. It is only in a healthy mind that all faculties thrive. (Avadhûta-Gîtâ Chapter VIII, Sloka 27).

(2) All sensual and sexual pleasures ought to be sedulously eschewed. They are perilous pitfalls on the way to the attainment of the knowledge divine. Dattâtrêya condemns these evils in a most vehement manner in Slokas 12 to 26 of Chapter VIII.

This emphatic denunciation of the sensual pleasures leads to the renunciation of the world and consequently of the adoption of the life of a free and unattached ascetic.

(3) The most important advice which the author vouchsafes, is that a seeker after wisdom should always endeavour to pick up wisdom wherever he finds it. He should never despise the source from which it comes. He should be like a bee collecting honey from different and varied sources. The author himself collected wisdom from various

sources and made 24 individuals—animate and inanimate objects—his Gurus. His teaching on the point is summed in the first two Slokas of Chapter II, viz.,

One should never mind whether the teacher is a mere boy or one addicted to sensuous pleasures or whether he is an idiot or a menial servant or a householder. Would one give up a jewel lying in the mud? 1.

One should not mind whether the Guru is endowed with poetic learning or not. The wise should pick up the good that is in him. Cannot a boat that has no vermillion painting on it, carry passengers across the river? 2.

(4) The other mental and moral equipments with which the seeker after wisdom ought to be well provided, are set forth in Slokas 1,3,4,5,7,8,9 of Chapter VIII and 1,2,3,9,10,12 of Chapter VII.

The Divine Wisdom Sought after

The divine wisdom which is the goal, the last and final destination where the arduous and perilous journey upon which the seeker embarked himself, terminates, may briefly be stated in the following conclusions:—

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(1) The world is a mirage. It is unreal, transient and perishing.

(2) The Âtmâ (the self) of man is everlasting, eternal, imperishable and real for ever.

(3) This Âtmâ is no other than the Brahm, with which it is eternally identical. The attributes, if any, which apply to the Âtmâ apply to the Brahm as well. The Brahm is therefore the only ever enduring, ever-lasting, and all-pervading Reality beyond all changes.

Conclusion.

(1)

The conclusion that the world is unreal and just like a mirage, may sound most startling to a materialist—to a superficial observer of things—to one who has never penetrated the veil of appearances; but to a seer of things—to one, who has gone into the depth of things and weighed the appearance properly, it is the only legitimate conclusion that can be drawn. All great philosophers, prophets, poets and writers of the world, have in some way or other, come to the same conclusion.

From Pythagoras to Plotinus, we find the same view taken of the world with occasional exceptions. Pythagoras believed the world to be illusory. Zeno-

phane, Parmenides and Zeno, the best representatives of the Eleatic School, regarded the phenomena of succession presented by the world as a pure illusion and asserted that time, motion, space are phantoms of the imagination—vain deception of the senses. Plato, the greatest philosopher of the Greeks declared that our world is a world of shadows, not of reality. Neo-Platonism of Alexandria as represented by its greatest exponent, Plotinus, came to the same conclusion regarding it ; for, says he, 'the external world is nothing else than a mere phantom, a dream, a hallucination, pure and simple.' If we turn to the profound thinkers of Antic and Ephesins in the third century of the Christian era, we find the same view put forward regarding the world. The Christian philosophers of the early days, known as Gnostics fully agreed in this. With regard to the Saracen philosophy, we find its greatest representative, Alagzali speaking of the fallibility of the senses, and reason in as perspicuous a language as possible disposes of the world in a manner characteristic of the Vedant Philosophy, for says he : "I said to myself during sleep, you give to visions a reality and consistence and you have no suspicion of their untruth. On awakening you are made aware that they were nothing but visions. What assurance

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have you that all you feel and know when you are awake does actually exist? It is all true as respects your condition at that moment, but it is nevertheless possible that another condition should present itself which should be to your awakened state that which to your awaked state is now your sleep; so that, as respects the higher condition, your waking is but a sleep" The Sufi Philosophy of the Mohamedan which reckons amongst its expounders some of the highest names, clearly lays down that the world is unreal. To quote a few instances; Jami says: "I and thou have here, no place and are but phantasies vain and unreal." Mr. Sell writing of Sufies says: "when enlightened they see that all external phenomena, including man is but illusion." Sadi too remarks: "I swear by the truth of God that He showed me His glory, all else was illusion". Buddhistic philosophers, the best of them fully agree in these conclusions. Yogacharists and Vigyanvadins are by common consent subjective idealists. They regard the world as an eternal efflux of delusions and place all-reality within.

2. It will not be out of place to state here that in modern times, this Truth has been demonstrated in a masterly way by Kant and his School. Kant assigns, for reasons stated at length in his 'Critique,'

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a mental existence to Time, Space and Casualty, the three ultimate factors of the Universe. If these three notions—Time, Space and Causality—which form the kaleidascope scenes of the Universe, are in the mind and not possessed of any objective existence, the universe has no other existence than a mental one and hence it is Mâyâ.

Herbert Spencer, the latest but not the last of the English scientists and philosophers, whose writings have revolutionised the old thought says that the ultimate scientific ideas are Space, Time, Matter, Motion, Force and Mind. These are the warp and woof of the drapery, physical and mental, of this world. None of these can be proved to have a real existence, though they are representative of realities that cannot be comprehended. When the very tricks that form the foundation of this mighty fabric of the universe, have thus proved to be as insubstantial and illusive as the Air, where is that solid-seeming world which surrounds you? It vanishes into the thin Air, base and top, leaving not a wreck behind—(Chapter on ultimate scientific ideas in the "First Principles" and chapter on the "Data of philosophy" of the same book, may be consulted.)

Among the prophets, Buddha's place is unique

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and his authority for the largest number of men on the face of the earth, is undisputed. The great master declares in language unequivocal that this world is an eternal efflux of shadows and that all reality lies within rather than without.

Shakespeare, the greatest English poet and Wordsworth, Shelly, Robert Browning and Tennyson the greatest poets of the 19th century speak in the same strain :—

We are such a stuff as dreams are made of.

Shakespeare

Peace, Peace ! he is not dead, he doth not sleep!
He hath awakened from the dream of life.
This we who lost in stormy visions, keep
With phantoms an unprofitable strife.
And in mad trance strike with our split knife
Invulnerable nothings. SHELLY.

The Sun, the Moon, the stars, the seas, the
hills and the plains—
Are not these, O Soul, the Vision of Him
who reigns !
Is not the Vision He ? tho' He be not that
which He seems !
Dreams are true while they last ; and do we
not live in dreams. TENNYSON.

Those obstinate questionings,
Of sense and outward things
Fallings from us, vanishings,
Blank misgivings of a creature
Moving about in a world not realised

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Fool, all that is at all
Lasts ever, past—recall :
Earth changes, but thy soul and God stand
sure :

What was, is, and shall be :
Time's wheel runs back or stops : Potter and
clay endure. ROBERT BROWNING.

Among the great writers, Emerson and Carlyle speak in a trumpet voice of the hallowness of the world. Says Carlyle :—

6. " This so solid-seeming World, after all, is but an air image over me—the only reality : and nature with its thousand-fold productions and destinations, is but the reflex of our inward force, the phantasy of our dreams."

7. Having thus confronted the unanimous verdict of ancient and modern wisdom, the reader would not now be startled at the conclusion regarding the world which the great author of the Avadhuta-

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Gita has proclaimed to the world with his trumpet voice.

His view is clearly and boldly set forth in the following portions of the book.

Chapter I	Sloka	3
„ V	„	31
„ VI	„	1
„ VII	„	13

Conclusion.

(2)

The word Âtmâ is almost untranslatable in English. Such words as Soul, Spirit, Self etc., do not carry the full significance of the original Sanskrit word. It is therefore necessary to explain what is meant by it. The idea of the Âtmâ was very slowly evolved. It took many a weary effort on the part of the mind to reach the Vedântic definition of the Âtmâ.

Chârvakâs, the materialists of ancient India believed that the gross body was the Âtmâ, because they could see nothing beyond it. There were several schools of these materialists believing different members of the body to be the Âtmâ according to their own light. Then came the Buddhists who thought that the Intellect—Buddhi—was the Âtmâ. There were

the followers of the Prabhākara and Bhutta who believed that Chaitanya (egoism) or intelligence associated with ignorance was the Âtmâ. Sûnyavâdies, a school of the Buddhists, believed that nihility (Sunya) was the Âtmâ. A decided improvement in the conception of the Âtmâ was effected by the Nyaya and Vaisesika Philosophy. It held that the Âtmâ was one which was subject to pain and pleasure, which was the enjoyer of and sufferer from the fruits of action etc. and that the Âtmâ was not one but there were many Âtmâs. Every living being has a separate Âtmâ according to this theory.

The Sankhya philosophy made a greater advance in this conception and declared that the Âtmâ which it designated by the name Purusha, was not subject to actions nor it was an enjoyer of and sufferer from the fruits thereof. The Purusha was absolute, eternal, immortal and unconditioned. This Philosophy considered, however, that the Purushas were many, though each possessing the attributes as mentioned above. The final word on the subject was spoken by the Vedânta when it declared. that the Âtmâ was one ; that it was not separate nor many. The other attribute of the Âtmâ remained the same as assigned by the Sâmkhya Philosophy. The definition thus arrived at, was that the Âtmâ is, absolute, eternal,

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immortal, unconditioned and one. It was neither the enjoyer of the fruits of actions nor the sufferer from their consequences. It is destitute of all characteristics, is subtler than the subtlest, it is far beyond the sweep of the senses, mind and intellect unstained, ever-refulgent, sustaining and underlying all beings. It is everlasting and ever-enduring. It does not die ; it is not liable to be killed ; it is neither dried by heat nor wetted by water. It is, indeed, unconditioned by the actions of the doer, and it is never confined within the narrow bounds of one's individuality. 'Thou' or 'I' can never be predicated of it.

If this is the description of the Âtmâ, the question arises what it is that undergoes birth and death that enjoys the fruits of action and suffers from their consequences ? The answer is that it is the Ego, the Sûkshma Sarîra, which is subject to all these things. The Sûkshma Sarîra is made up of 17 things, namely, five organs of senses,—eye, ear, nose, tongue and skin ; five organs of action—hands, feet, speech &c.; five vital airs—Prana, Apana, Vyana, Udana and Samana ; mind and intellect. These components are all evolutes of Mâyâ—the Cosmic nescience which is neither real nor unreal being thus indescribable. The Sûkshma Sarîra includes all that is meant by soul in English. Although this soul is an antithesis

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to matter according to all Western Philosophy, it is but an evolute, a most subtle evolute, of the Mâyâ, the matter in its broadest sense, according to the Vedantic Philosophy. The Âtmâ is, however, beyond this Sûkshma Sarîra including the Soul or the Ego, and is thus beyond all passions, feelings and other characteristics of the Soul.

The following six stanzas known as Nirryan sthôtra on the Âtmâ by Sri Sankarachârya are well worth quoting in this connection :—

1. Mind, intellect, thinking principle, and ego I am not, nor am I (subject to the senses) ear, nose, eye and tongue. Air, light, earth and sky I am not. I am Siva and Siva alone—the ever conscious bliss.

II. I am neither the vital airs, nor the five-fold group of humours (in man). Water and the seven-fold collection of the constituent elements I am not. I am not the Kosas—the five vestures (of the Vedanties). I am not speech ; I am neither a hand nor a foot, nor am I the principles of generation. I am Siva and Siva alone—the ever conscious bliss.

III. I am neither love nor hatred, neither covetousness nor attachment, neither pride nor a feeling of boastfulness : I am neither virtue nor an

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object of desire, neither passion nor salvation. I am Siva and Siva alone—the ever conscious bliss.

IV. I am neither merit nor demerit, neither happiness nor misery, neither incantation nor a place of pilgrimage, neither the Vedas nor sacrifices. I am not the food itself, neither the eater nor what is eaten. I am Siva and Siva alone—the ever conscious bliss.

V. To me there is no fear of death nor any caste-distinction. Mine is no father, no mother nor was I ever born. Neither a relative nor a friend, neither a preceptor nor a disciple there is mine. I am Siva and Siva alone—the ever conscious bliss.

VI. I am without doubt and without form, pervading everywhere and all senses. I am always the same, neither ever bound nor ever emancipated. I am Siva and Siva alone—the ever conscious bliss.

The conception of the Âtmâ as given here is found in no philosophy, Eastern and Western except the Vedânta Philosophy which is therefore unique in this respect.

Having now shown, with the help of the best of the Vêdântic Philosophers, what is Âtmâ, I now proceed to draw attention to the following portions

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of the Avadhûta-Gîtâ which show that Dattâtreyâ's view in regard to it, is exactly the same.

Chapter.	Sloka.
I	...7, 8, 9, 16, 20, 54 & 64.
III	...7, 17.

Conclusion.

(3)

As regards the third conclusion, Dattâtreyâ's view is the same as set forth in the holiest of the Upanishads and the loftiest of the Vedantic works. Brahm is the only reality that always exists and of which no attribute can ever be predicated. All personal ideas of God such as believed in by other systems of philosophy and religions of the world vanish in it. It is the last residuum of all that is; it is the ultimate rockbed of all existence; it is the resting place of all conceptions of reality; it is the ne-plus-ultra of Truth. Such Brahm is beyond thought, beyond imagination, beyond speech, beyond description. All efforts to describe it fall back exhausted as against an adamant rock. There human faculties fail to reach: no positive idea of its existence can be formed. 'Not this,' 'Not this,' are the only words by which the Vedas have attempted to describe this Supreme Exis-

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tence. It is subtler than what is subtle, greater than what is great. "It is bodiless among the bodies, firm among the fleeting, and great among the great and all pervading." It does not approach the eye or speech or mind. The Brahm is the innermost essence of all that exists ; it is the underlying life of the Universe, the one absolute, all pervading energy, boundless as it is infinite, manifesting itself through the variegated phenomena of the Universe. "All nature is the illusive wonder-play of this divine magician, and the visible world is a cipher by which those who have the key may read a secret message ; the flowing garb of appearance is but the embroidered veil which clothes ultimate Reality, the goal and resting place of pure intellectual apperception."

All that is great, noble, elevating and pure is its essence—its peeping out from through the chinks of this limitless veil of name and form. It is One and One alone, which shines throughout the Universe.

It sings in the throat of the nightingale, smiles in the bed of the violet, shines in the eye of the star, laughs in the golden waves of the field, sports in the fragrance of a flower-bed, blooms in the beauty and loveliness of the coquet, roars in the thunder-claps of the heavens, whispers in the soft monitions of the

conscience, rages in the tumultuous billows of the ocean, glides in the silent limpid stream of a rivulet and imparts eloquence to the tongue of the orator, grace to the brush of the painter, exquisiteness to the chisel of the sculptor, acuteness to the intelligence of the judge, intrepidity to the valour of the soldier, and kindness to the charity of the philanthropist. It gives fleetness to the foot of the deer, vigour and fury to the lion, humility to the lamb and keenness of sight to the eagle.

1. The fountain-heads, from which this sublime conception has emanated are the Upanishads. In the Kathâ Upanishad the Brahm is described to be without sound, without touch, without form, indestructible, eternal, without taste, without smell, without beginning and without end. It is higher than the highest and is the ultimate rock bed of certitude.

The Mundaka Upanishad says: "He is invisible ingraspable, without Gôtrâ, without caste, without eyes, without ear, without hand or foot. He is the everlasting of all beings, all permeating subtle and inconsumable."

The Brahadaranyaka Upanishad says : " That is infinite, this is infinite. The infinite springs from the infinite. Deducting the infinite from the infinite the remainder is infinite."

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The Sveta-Svatara Upanishad declares :—

“ Beyond whom there is nothing that is higher ;
subtler than whom, older than whom there is none.
One alone He stands as an unshaken tree in the
heaven. By that spirit is all this filled.”

“For him there exists no cause, no effect.
Equal or superior to Him there is none to be seen.
His supreme power is heard to be various.”

The well-known Sruti of the Vedas declares :

He is one—wise men call Him variously.

2. The following portions of the Avadhûta-
Gitâ echo the same sentiments :

Chapter	Slokas
I	5,6,11,22,30,31,36,38,44,53,58,74,
II	10,
VIII	1,

and chapters IV, V and VI (entire). The above
quoted portions embody the truth arrived at in
conclusion (3).

The whole book, more or less, supports this
statement and no particular portions of it can be
pointed out in this connection, but those who would
have their attention drawn exclusively to the
subject matter of this conclusion, may look at the
portions quoted. From the description of the

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Brahm given above one thing may easily be inferred that none can say positively what Brahm is. One neither can say that it has this attribute nor that he has not this attribute.

3. The slokas at the end of Chapter IV, which are repeated at the end of Chapters V, VI, and VII of the Avadhûta-Gîtâ declare that same truth: "one never succeeds in knowing it—the Brahm—which neither the Vedic verses nor logical definitions can ever describe."

Sir William Hamilton says that with the exception of a few late absolutists theorists in Germany, this is perhaps the truth of all others, most harmoniously re-echoed by every philosopher of every school. And among these he names, Pythagoras, Aristotle, St. Augustine, Boetius, Averroes, Albertus Magnus, Gerson-Leo, Helracus, Melancthon, Scaliger, Francis Piccolomini, Giordano Bruno, Campahell, Bacon, Spinoza, Newton and Kant.

4. In other words the Brahm is Unknowable. In this connection it would be well to read the following quotation from "Herbert Spencer's Philosophy of the Unknowable."—

"The corollary from this reasoning is obvious. Not only is the absolute, as conceived, incapable of

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a necessary relation to anything else ; but it is also incapable of containing by the constitution of its own nature, an essential relation within itself ; as a whole, for instance, composed of parts, or as a substance consisting of attributes, or as a conscious subject in antithesis to an object. For if there is in the absolute any principle of unity, distinct from the mere accumulation of parts or attributes, this principle alone is the true absolute. If, on the other hand, there is no such principle, then there is no absolute at all, but only a plurality of relatives. The almost unanimous voice of philosophy, in pronouncing that the absolute is both one and simple, must be accepted as the voice of reason also, so far as reason has any voice in the matter. But, this absolute unity, as indifferent and containing no attributes, can neither be distinguished from the multiplicity of finite beings by any characteristic feature nor be identified with them in their multiplicity. Thus we are landed in an inextricable dilemma. The absolute cannot be conceived as conscious neither can it be conceived as unconscious. It can not be conceived as complex, neither can it be conceived as simple ; it cannot be conceived by difference, neither can it be conceived by the absence of difference ; it can not be identified with the Uni-

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verse, neither can it be distinguished from it. The one and the many, regarded as the beginning of existence, are thus alike incomprehensible."

5. Similarly, Katha Upanishad declares: "It cannot be obtained by discussion, nor by intellect nor by any sciences."

6. If the Brahm or the Âtmâ is unknowable as the Vedas and the Avadhûta-Gîtâ, and the modern scientists as represented by Herbert Spencer declare, then the question is of what use is it to mankind?—for what people cannot know is as much superfluous as nothing, but this is not the case. The answer is found not in modern science, nor even in ordinary works or Vedant but in the Upanishads, which declare that the Brahm can be realised through the feeling rather than comprehended by the intellect. The conclusion is therefore that the Âtmâ of the man which seems to be separate from the Paramatma or Brahm can attain identity through self-realisation, and not by the intellectual gymnastics of the Buddhi.

7. At the conclusion of the book the great author throws a fling at those who do not try to understand and attain these truths. Such men are described as despicable crows who ignore the undying and im-

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perishing Âtmâ which is bereft of all difference and is freedom itself. For each man the punishment is the torment of the Hell. On the other hand, to those who understand and realise these truths, their reward is a perpetual immunity from all future births.

LIFE OF DATTATREYA

The time of Dattâtrêya is beyond all historical period and it is, therefore, that no accurate account of his life can be given. Such slender material as exists, embedded in the Puranas, is utilized to weave out a brief sketch of the great author of the Avadhûta Gîtâ.

In the far off antiquity of time when Satyuga, the golden-age, existed, there lived a most religious and pious king whose name was Atri. His wife, Anasuya was equally pious and exceedingly devoted to her husband. They had no issue. After assiduous and protracted austerities performed by her, she had a blessing from gods, which fructified in the birth of three sons, one after the other. The name of the eldest child was Dattatreya, that of the second, Dûrvâsa and that of the youngest, Chandrama. In Dattatreya the quality of Satva (purity), predominated. In Dûrvâsa the quality of darkness (Tamoguna) preponderated, and in Chandrama, the quality of brightness, Rajoguna, was most prominent.

From the very childhood Dattatreya's leanings

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were distinctly towards a life of retirement, and most of his time passed in pious devotions.

On the death of his father, Dattatreya succeeded to the throne, being the eldest son. His rule was most benign and popular. He, however, abandoned the throne and retired into the forest. Dattatreya was so gentle, peaceful and amiable that when he retired, he was followed by a number of ascetics, children who never liked to part with him. Dattatreya tried to get rid of them but his endeavours were in vain. Once when he was surrounded with these boys he entered a river for bathing but he did not come out of it for three days. He went into Samâdhi inside the water and on the third day he found that the boys were still sitting on the bank of the river awaiting his return. This plan too did not succeed in warning off these boys. So out of his Yogic powers, he created a beautiful girl and a bottle of wine. He came out of the waters holding the girl with one hand and holding the bottle of the wine with the other. At this sight, the young anchorites felt much disgusted and thought that Dattatreya had become depraved. So they all left him and went away. After their departure, Dattatreya withdrew the Mâyâ and became just as he was before. Hereafter he threw away all his per-

sonal possessions, even the scanty clothing that he had, and went about preaching and teaching the Vedantic truths. He used to move about for 8 months and stay in some place for 4 months during the rainy season. The places where he used to stay are still held sacred to his memory and are pointed out to pilgrims with feelings of reverence. Once, while he was roaming in a forest radiant with divine joy and forgetful of the world, he met a King, who, on seeing Dattatreya so happy, asked him the secret of his happiness, and also the name of his Guru. To him Dattatreya replied that the Âtmâ alone was his great Guru. Yet he had learned wisdom from 24 individuals and that they were, therefore, his Gurus.

Dattatreya then, mentioned the names of his 24 Gurus and spoke of the wisdom that he had learned from each as follows :—

The names of my 24 teachers are :—

1. Earth, 2. Water, 3. Fire, 4. Air, 5. Sky,
6. The Moon, 7. The Sun, 8. A pigeon, 9. A boar,
10. The Ocean, 11. A moth, 12. A black bee, 13. A bee,
14. An elephant, 15. A deer, 16. A fish,
17. One Pingala (prostitute) 18. A bird, 19. A child
20. A girl, 21. A snake, 22. An arrow-sharpener,
23. A spider 24. A Bhṛīṅgi (insect).

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1. I learned forgiveness and doing good to others from the earth, for it bears on its surface the trampling of all creatures yet it never hesitates to do them good by producing crops, trees &c.

2. From water I have learnt the qualities of purity and gentleness.

3. The only receptacle that fire possesses is its stomach. It swallows up whatever fuel is thrown into it and does not leave any remnants of it for future use. From this I have learnt to eat whatever I get and never care to store it for any future use.

4. The Air is always moving through various objects but it never gets attached to anyone of them; so I have learnt from it to be without attachment though roaming among all creatures.

5. The air, the stars, the clouds &c. are all contained in the sky but it never comes in contact with anyone of them. I have learnt from this that the Âtmâ is similarly all-pervading yet without contact with any object.

6. The Moon is in itself always complete but appears to decrease and increase owing to the varying shadow of the earth upon it. From this I have learnt that the Âtmâ is always perfect and full in its own nature and beyond all changes; it is only upadhis that cast shadows upon it.

7. Just as the Sun having first drawn in water from the hiddenmost parts of Earth, gives it ultimately back, so the wise men ought to draw in sensual enjoyments only to give them up in the end.

8. I once saw a pair of pigeons with their striplings. A fowler came and caught the pigeon's brood. The mother pigeon being much attached to the young ones did not care to live, so she fell into the net and was caught. The male pigeon being attached to the female pigeon and the young ones also followed her example. They both gave up their lives out of their deep affection for their children. From this I moralised that it is this affection which is the cause of all bondages. To give up affection is the only way to attain emancipation.

9. The boa does not move about for its food and remains contented with whatever it gets and keeps on lying in one place. From this I learnt to be unmindful of food and to be content with whatever I get to eat.

10. Just as the Ocean remains within its bounds though hundreds and thousands of rivers fall into it, so the mind of the wisemen is never moved by the inflow of pleasures. To keep the mind so steady and unmoved among temptations is a lesson that I have learnt from the Ocean.

LIFE OF DATTATREYA

11. Just as the Patang (moth) being enamoured of beauty falls into fire and is burnt up, so the heart of a man on seeing a beautiful girl, falls in love with her and he no longer cares for the world. To devote the mind so unselfishly upon the Âtmâ is the lesson that I have learned from the moth.

12. Just as the black bee sucks in honey from different flowers and does not suck it only from one flower, so I take only one loaf from one house and another from another house and thus satisfy my hunger.

13. Bees collect honey with immense industry, but a hunter comes and deprives them of it. Just so men accumulate worldly things with great troubles, but when the messengers of Death come, they have to leave them all at once and to depart. From this I have moralised that it is a fruitless endeavour to hoard things.

14. An elephant, blinded with lust, falls into a pit even at the sight of a paper made female elephant, and is captured and then is subjected ever after to the goading of a sharp iron whip; just so, sensual men fall into traps owing to women and come to grief. Sensuality is therefore to be always avoided; this is the lesson I have learned from the elephant.

15. The deer, being fond of music, falls into the trap of a hunter. Just so men, being attached to the pleasures of the senses, are attracted by women of loose character and brought to ruin. The sensual pleasures which lead to perdition are therefore to be avoided.

16. The fish falls into the net, being covetous of food. The man similarly loses his independence being greedy of food. The greed for food is therefore to be avoided.

17. I learned the vitruue of the abandonment of hope from a fallen woman, Pingalâ, who, when tired of looking for customers on a night, became hopeless. Being hopeless she became contented with what she had and then fell into a sound sleep. That the abandonment of hope leads to contentment is a lesson which was learned by me from that fallen woman.

18. A bird, called Kurar, once found a bit of flesh, and flew with it into the air. Other birds seeing this began to pursue and attack it. At last fearing of its life and thinking that it was owing to the flesh that it was being attacked, it dropped it down. Instantly the assaulting birds left the bird alone and swooped down to the ground to pick up the flesh. From

this I moralised that a man in the world is subjected to all evils while he has a firm grip of the sensual pleasures. When he gives them up, he becomes as happy as that bird.

19. The child who sucks milk, is free from all anxieties and is always cheerful. I have therefore learned the virtue of cheerfulness from the child.

20. Once upon a time I saw a beggar begging at the house of a family. There was only a girl in the house at that time, who told the beggar to wait. She went inside the house and began to thrash some corn (Dhan) for the beggar. As she wore *choores* (ringlets) on her hands, they began to tinkle as she thrashed the corns. In order to quiet down this confused jingling she began to remove the choores one by one till there were only two choores left. Even with the two choores the jingling noise went on, so she then took off one more. Now the jingling ceased. From this action of the girl I learned that so long as one lives among men there is always disturbance and dispute; it is therefore wise to avoid the crowd and live in a solitary place. Besides I learned that there is trouble and commotion in believing in two entities. So happiness and peace come in only from believing in One Existence.

21. A snake does not build its hole. It dwells in the holes dug out by others. Similarly I do not build a house for myself but live in the caves and temples built by others.

22. Once I saw an arrow-sharpener (artisan) wholly and solely engrossed in sharpening and straightening an arrow. While thus engaged a king passed before his shop in a procession consisting of a large armed force. The whole procession had passed away when a man came and asked the artisan whether the king's procession had passed that way. The artisan answered that he did not know whether the procession had passed that way. The fact is that the artisan's mind was so intensely concentrated upon straightening the arrow that he did not know what was passing before his shop. This quality of intense mental concentration I have learned from this artisan and I therefore call him one of my gurus.

23. The spider in itself a tiny thing pours out of its mouth long and various threads which it weaves out into a cobweb. In this net of her own making, she ultimately falls and gets entangled. Similarly the man makes a net of his own ideas and fancies and gets ultimately entangled in it. The

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wise man should therefore give up all worldly thoughts and save him from the net of destruction.

24. The Bhiringi insect catches hold of an insect and takes it into its nest and utters repeated sounds before it. By repeatedly hearing these sounds, the insect turns into the form of the Bhiringi. When it has taken this form, it gives up all attachment to the real Bhiringi insect and flies away to enjoy its freedom. Thus I learned to turn myself into the form of the Âtmá by constantly contemplating upon it and thus to give up all attachment to the body and to go towards salvation.

From the above teaching of Dattatreya the king was led to spiritual truths, and the result was that he ultimately gave up the world.

This teaching proves that Dattatreya learned wisdom from whatever source it came. He did not despise the source however mean it was, but he simply picked up its best quality and gave up the rest. He was very cosmopolitan in collecting wisdom. This attitude of his mind is best illustrated by Slokas 1 & 2 of Chapter II.

All seekers after wisdom should imitate this characteristic of Dattatreya who had attained liberation while in his physical body.

AVADHUTA GITA

Teachings

CHAPTER I.

The desire of Advaitism (oneness) is produced in (the minds of) wise men by the grace of God, (which grace) is an antidote to all fears.

2. In the self by the self itself is contained this all (i.e., the ^{universe} world). How can I adore the Atma (which is) formless, incapable of division, and never-dying bliss?

3. To whom should I offer my respects (when) I am (Brahm myself) ever-immaculate; this world is but the work of five elements, being in reality no other than a mirage.

4. Verily this is all Âtmâ. There is neither difference, nor non-difference, neither existence nor non-existence: what should I say. To me all this appears to be a wonder.

5. This is the sum-total of Vedant. "I am Âtmâ, the self without form, pervading all by its Nature."

6. That which is the ever-shining Âtmâ of all;

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unbounded by time, unlimited like the space, pure and holy by its own nature ; that I am without doubt.

7. I am never-dying, pure, infinite and an abode of knowledge. I know neither pleasure, nor pain nor one whom they affect and how.

8. To me there is no act of mind, good or bad, no act of body good or bad, no act of speech good or bad. I am knowledge, immortal and ever pure beyond the reach of senses.

9. Mind is free and boundless like the space, mind is all-pervading, mind is all, yet mind is not the highest truth. The Âtmâ is beyond the mind. |

10. I am this all-pervading One unbounded by space ; how can I see the Âtmâ (Self) as manifested or unmanifested ?

11. Why dost thou not consider that thou art One alone, the same in all, indestructible and undying ? Thou art ever-exalted and indivisible. Why do you, then, grieve night and day ?

12. Know Âtmâ for ever as the Absolute One pervading everywhere. I am myself the contemplator and the highest contemplated. How can the indivisible be divided ?

13. Thou art neither born nor dead nor hast

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thou any body. All this is Brahm. Thus declare forth the Vedas for ever.

14. Thou art eternal Bliss pervading everywhere within and without. Why dost thou, then, wander here and therefore like a ghost ?

15. Association and separation there are none for you or for me. There is neither thou nor I nor this world. This is all Âtmâ indeed.

16. Sound, smell &c. the affection of the five senses thou art not, nor do they belong to thee. Thou art the highest truth. Why dost thou, then, grieve ?

17. Thou hast neither birth nor death nor mind. Freedom and confinement, good and evil do not affect thee. Why dost thou weep, O child ! neither thou nor I have any name and form.

18. O mind ! why dost thou wander about bewildered like a ghost ? Realise the Âtmâ (which is) incapable of division. Give up desire and be happy.

19. Verily thou art truth, free from all changes, the unshaken one, the abode of emancipation. To thee belongs neither passions nor the want of passions. Why dost thou, then, grieve overpowered by desires ?

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20. All the Vedas proclaim the Âtmâ to be free from all qualities, a pure, undying, formless, uniform Existence. Know me to be that without doubt.

21. Know all that exists in form as unreal. Know the formless undivided one. By the knowledge of this truth all future birth is nullified.

22. The wise declare that there is, indeed, only One unchangeable entity. When you abandon passions there remains only One, the variety disappears.

23. How can there be Samadhi if Âtmâ is without form; how can there be Samadhi if it is not so; how can there be Samadhi if it is neither this nor that? This is all one boundless as Freedom itself.

24. Thou art the pure unchangeable essence, without form and without death. How can you say that you know this and you know not this about the Âtmâ?

25. The self and the self alone is declared by such sentences as (that thou art). Not this, not this, is the word of the Vedas about it. The phenomenal world is not a reality.

26. In the self alone and by the self (thou)

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alone is contained all this (universe). To thee there is no contemplator, contemplation or the organ of contemplation. How dost thou, then, contemplate and not be ashamed ?

27. I know not the blissful One, how can I speak about it ? I know not the blissful One, how can I worship it ? I am the blissful One, the highest truth, the one uniform essence, free and boundless like the space.

28. I am not matter but an unchangeable principle beyond the reach of imagination. I am free from all bondage nor am I one who binds (others). How can I be, then, cognisable in my nature ?

29. There is no other than that eternal One, no other than the principle of existence. Âtmâ alone is the highest truth. There is neither one who kills nor the act of killing.

30. On a pot breaking up, its enclosed space merges into the universal space ; similarly on the mind being pure, only the immaculate Âtmâ remains. No difference whatsoever then appears to me.

31. There is neither the vessel nor the space occupied by it ; neither the individual soul nor the

receptacle thereof. Know the Brahm alone in whom there is neither the knower nor that which is to be known.

32. Know the Âtmâ to be eternally true in all places, in all times and, in all manner the world is unreal ; but the Atma is reality itself. Know me to be that without doubt.

33. There are neither the Vedas nor the different religions; neither the gods nor the sacrifices; neither the different stages of life nor family nor caste; neither the path of smoke nor the path of light; there is Brahm alone, the highest truth.

34. When thou art in fact devoid of all and art all pervading, how canst thou consider thyself to be present or absent ?

35. Some long for Unity, others for Duality. They don't know the unchangeable Essence destitute of all duality and unity.

36. How can they describe the Essence which is devoid of all colours such as white &c. or of all attributes such as sound &c., and which is inaccessible to thought and speech ?

37. When one comes to know Brahm, all this world of matter appears baseless as the air. Then there remains no dualism in One.

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38. To me the Âtmâ appears to be one alone and identical with Brahm. How can there be a contemplator, or contemplation in one who is free like the space and one without duality ?

39. Whatever I do, whatever I eat, whatever I sacrifice and give, is nothing mine. I am the pure, unborn and undying one.

40. Know the whole universe to be without form ; know the whole universe to be without change ; know the whole universe to be as an embodiment of purity ; know the whole universe to be as a form of Bliss unbroken.

41. Thou art the true Essence indeed ; what more do I know ? How do you then consider to be Âtmâ inaccessible or accessible to knowledge ?

42. O Dear ! what dost thou talk of the Mâyâ or no Mâyâ ? There exists neither the substance nor its shadow. All this is one Existence, pure and free like the space.

43. I am without beginning, middle or end ; nor am I in bondage. I am pure in nature. This is my definite opinion.

44. This world, though grand, appears nothing to me. This is all Brahm. How can there be any prescribed stages of life ?

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45. I always know all. I am eternally one, real and unsupported. The World with its phenomena such as the sky &c., is false.

46. Thou art neither an animal, nor a man nor a woman; neither art thou knowledge nor ignorance; how dost thou, then, consider thyself to be full of bliss or devoid thereof?

47. Thou art an ever-enduring Essence, pure by thy own nature, not pure by the virtue of the Sadânga Yoga, or by the elimination of the mind or by the instructions of the Guru.

48. Thou art not a sheath of five elements, nor one without a body. All is Âtmâ alone. How can there be the third or the fourth stage?

49. I am neither bound nor free, nor am I separate from Brahm. I am neither a doer nor an enjoyer, I am devoid of all that pervades and that is pervaded.

50. Just as water thrown into water becomes one without distinction, so to me appears the Prakriti and the Purush to be inseparable from each other.

51. When thou art neither bound nor liberated, how dost thou, then, consider thyself to be with or without form?

52. I know thy supreme self to be free and all pervading like the visible space. All else (the world) is illusionary as mirage.

53. There is neither the Guru nor his instruction, neither upadhi nor action. Know the immaterial one free like the space. I am pure by my very nature.

54. Thou art pure and bodiless; thy mind is higher than the highest. I am the Âtmâ the highest one; do not be ashamed to speak so.

55. Why do you weep, O mind! exalt thyself by thy Âtmâ, O 'child.' Drink the waters of immortality and Adwaitism.

56. It is neither knowledge nor the want of knowledge, nor knowledge and ignorance together. One who has such kind of knowledge has a true knowledge, better than which there is none.

57. There is neither wisdom nor logic, neither meditation nor Yoga, neither time nor space, neither are there the instructions of a Guru. I am the highest Truth eternally free like the space.

58. I am neither born nor die, neither are my acts good or bad. I am the pure unqualified Brahm. How can there be bondage or emancipation to me?

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59. If the shining One is pervading and filling all everywhere, I don't see any difference. How can, then, there be any exterior or interior ?

60. How wonderful is Mâyâ, the cause of the notions of oneness and duality, by which this universe appears to be one and unbroken.

61. There are neither material nor immaterial existences, so declare the Vedas for ever. There exists only the Âtmâ destitute of all distinctions of oneness or separateness.

62. Thou hast neither father nor mother, neither brother nor wife, neither friend nor son. Thou art neither affected by partiality nor impartiality. How is, then, this perturbation in thy mind ?

63. There is neither day nor night; neither sunrise nor sun-set in your mind. How can wise men assign a body to the bodiless ?

64. Know the undying Âtmâ to be destitute of whole or part. In it there is neither division nor union, neither sorrow nor joy.

65. I am neither a doer nor an enjoyer; neither are there any acts binding me. I am neither a body nor a bodiless one; how can possession be assigned to one who has none ?

66. I am neither contaminated by passions

&c. nor do I suffer from bodily afflictions. Know me as the self unlimited like the space.

67. Friend, what do you gain by talking so much? Friend, what do you gain by such intellectual wranglings? I have told you what is the real essence. Thou art the highest Self unlimited like the space.

68. Let the Yogis die with any mental impressions and at any place; they will be merged into the Brahm as the space occupied by a vessel unites with the outer space.

69. One who dies either at home or at a place of pilgrimage, having stripped himself of all bodily connections, becomes the highest Self pervading all.

70. The Yogis consider all virtue, wealth, ambition, the moving creatures of all order, nay, even salvation to be as imaginary as mirage.

71. I neither do nor enjoy the acts that were done and are being done. This is my firm belief.

72. The ascetic baptised by the sentiment of one-ness lives happy in this world of hallowness; he walks alone abandoning all pride, because he obtains all in his own self.

73. There is neither the third nor the fourth state of consciousness: he obtains the highest one

in himself. There is neither virtue nor vice. How can there be bondage or emancipation ?

74. The ascetic immersed in the sentiment of oneness and purified of all his mental affections, declares the truth that neither the Mantras nor the Vedic verses nor the logic can ever express it (Brahm).

75. There is neither void nor fullness, neither existence nor non-existence. This has been expressed in accordance with intuitive judgment supplemented by the instructions of the sastras.

End of the first chapter of the Avadhuta-Gita by Shri-Dattatreya
on the knowledge of the Atma.

CHAPTER II.

1. One should never mind whether the teacher is a boy or one addicted to sensuous pleasure or whether he is an idiot or a menial servant or a householder. Would one give up a diamond which is encrusted with impurities?

2. One should not mind whether the Guru is endowed with poetic learning or not. The wise should pick up the good that is in him. Can not a boat that has no vermillion painting on it, carry passengers across the river?

3. The whole movable and immovable world is encompassed by the immutable soul without any effort. That Âtmâ is by nature tranquil, intelligent and free as the space.

4. He moves the whole movable and immovable World without the least effort. It is all-pervading. How can it be separate from me?

5. Subtler than Nature itself I am eternal and immutable Bliss free from good and evil, free from motion and inertia.

6. I am bodiless and worshipped thus by the

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gods. I being all-pervading, the gods are not different from me.

7. Do not think that it is I who propel the deceitful impulses of the mind. They arise and dissolve themselves just like bubbles in a river.

8 & 9. Just as softness, hardness, sweetness and bitterness are inseparable from soft, ~~hard~~, sweet and bitter things as coldness and softness are inseparable from water, so the Prakriti (Nature or matter) infilling all, from the subtlest element to the grossest objects, appears to be inseparable from the Purusha.

10. It is beyond all distinctions of names ; it is subtler than the subtlest ; it is beyond the sweep of the intellect, the mind and the senses. It is the stainless Lord of the Universe.

11. It being so by its nature, how can there be 'I' or 'thou' or this world in Him ?

12. That which is called free and unbounded like the sky, is truly so (for there is no other sky to whom this comparison applies). It is immaculate and absolute. It alone is all-knowing Intelligence.

13. It (Âtmâ) does not move on the ground, nor is it carried about by the wind nor covered by

the water. It is declared to be seated in the midst of Light Eternal.

14. The space is all over pervaded by it. It is not pervaded by anything. It stands encompassing all within and without and is Eternal and impartite.

15. Being subtle, invisible and attributeless, it cannot be realised at once. Its realisation comes in slowly as explained by the Yogis.

16. He, who depends upon none and is unceasingly absorbed in devotion and has become free from all internal merits or defects, merges in the course of this discipline into the Brahm. There is no other way to attain to this absorption.

17. This is the only one sovereign remedy (Nector) to destroy the bitter and illusion-creating poison-tree of the world.

18. That which has a form can be seen by the eye but that, which is formless, can be reached only by the feeling. It is beyond existence and non-existence alike and is therefore called Antarat, the innermost one.

19. All that appears externally is the world. Within it, is the Prakriti. That which is within this inner environment deserves to be understood as you understand the existence of water in a cocoanut.

which appears externally made up of a hard shell, behind which is the layer of the pulp and then there is its water which is the innermost thing.

20. The knowledge of the external appearances is false. The knowledge of their inner meaning is wisdom but the knowledge of that which is still deeper within is worth attaining. The example of the cocoanut with its hard shell, pulp and water holds good in this case as well.

21. Just as the Moon on the night of the Purnamasi (last day of the Hindu month) is one and without defects, so is the Ātmā.

The duality is the result of only the perversion of the vision.

22. The distinctions are in this way simply the results of one's vision, not the characteristics of the All-pervading. The gainer of this knowledge attains the necessary mental strength. That (Brahm) is chanted by millions of names.

23. One whether a fool or a scholar, who is awakened to the knowledge of the Truth by the teachings of a Guru, cares not for the ocean of existence *i.e.*, he is liberated from the cycles of migrations.

24. He, who is free from passions and animos-

sity, who is disposed to do good to all beings, who has firm convictions and is strong-minded, attains to the supreme goal.

25. Just as the space occupied by a pot merges, on the breaking of the pot, into the all-pervading space, so the Yogi, on the dissolution of his body, merges into the supreme spirit.

26. It is only in the case of the Karmayogi (he who practises the path of action) that his last desire determines his future birth. This doctrine of the future birth following the last desire is not said to apply in the case of the Yogis who practise the path of knowledge.

27. The goal of those who follow the path of actions can be described by the faculty of speech, but the goal of the Yogis is altogether indescribable.

28. This goal of the Yogis is everlasting and beyond conception. He who knows it, success comes to him of itself.

29. The Yogi, whether he dies in a place of pilgrimage or in the house of a chandal (a low impure person) or anywhere else, does not see birth again. He merges into the Supreme Self.

30. He who realises the Âtmâ which is, by its nature, beyond birth and conception, is not

contaminated by any impurities though he acts as he likes. Being thus undefilable by sin, this Yogi really does nothing that could bind him.

31. He attains to that Supreme Eternal Âtmâ which is free from all ills, which is without form, without contour, without support, without body, without desire, free from passion animosity and attachment and which is an inexhaustible power.

32. He attains to that Supreme Eternal Âtmâ, which has as little to do with the Vedas as with the teacher and the pupil or the holy instruction. The rite of shaving the head, the secrets of the Mantras, and the practice of devotional postures and gestures, have no connection with it.

33. He attains to that Supreme Âtmâ which is not characterised by the sectarianism of the Shiva or of the Shakti, which is neither globular nor of any other form, which has no hands or feet and in which there is no space.

34. He attains to that Supreme Eternal Âtmâ from which this universe emerges, by which it is maintained and in which it is ultimately dissolved, just as the bubbles of a river that emerge from and merge into its waters.

35. He attains to that Supreme Eternal Âtmâ,

which cannot be realised by fixing the gaze on the tip of the nose, in which there is neither knowledge nor ignorance and in which there is neither muscles nor veins.

36. He attains to that Supreme Eternal Âtmâ which is free from all notions of relativity such as variety unity, quality, otherwiseness, greatness, smallness, breadth, or emptiness, all notions of measurement and its capacity, or notions of equality or disparity.

37. He attains to that Supreme Eternal Âtmâ whether he has or he has not controlled his senses, whether he is or he is not covetous of possessions, whether he abstains from or performs actions.

38. He attains to that Supreme Eternal Âtmâ all pervading like ether, which has neither mind nor intellect, nor body, nor senses, nor the quintessence of elements, nor the elements, nor the Ahankar (egoism).

39. For the Yogi whose mind, stripped of all notions of duality, is merged into the Supreme Spirit, there is neither duty nor abstinence from duty, neither ordinance of purity nor its prohibition.

In other words, there is nothing for him which is prescribed or proscribed for men.

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40. What mind and speech are unable to explain, how can the teaching of a guru explain it?

To the Guru who is one with that Âtmâ and who explains this (divine) secret, the truth appears to be the same everywhere.

CHAPTER III.

1. How may I adore that Bliss (Brahm) which is all pervading like the space, in which there is no distinction as to form or formlessness. It is devoid of love and hatred, form and formlessness ; it is eternally pure and devoid of all phenomena ; he is omnipresent and the universe is its image.

2. O dear friend ! how should I salute my self in the Self, for I am (myself) the Supreme Bliss Eternal which has no distinctions of colours such as white &c., which is not bound by cause and effect, which is impervious to all changes and is an unbounded Bliss ?

3. I always exist, being neither the origin nor the originator of things. I always exist, being neither bright nor dark. I always exist, being neither light nor darkness. I am the knowledge immortal, uniform and all-pervading like the space.

4. How can I call the desireless One as having desires ? How can I call the unattached One as having attachment ? How can I call the immaterial One as material ? I am the knowledge immortal, uniform and all-pervading like the space.

5. How can I call all this as one, how can I call all this as manifold, how can I call all this as eternal or transient? I am the knowledge immortal, uniform and all-pervading like the space.

6. Our Âtmâ is neither material nor etherial, neither subject to migrations nor having any beginning, middle or end; neither this nor that. I am speaking the truth that I am the Supreme Truth. I am the knowledge immortal, unchanging and all-pervading like the space.

7. Know all senses to be insubstantial as the sky; know all passions to be insubstantial as the sky; know Âtmâ alone to be free from all impurities, bondages and even liberation. I am the knowledge immortal, unchanging and all-pervading like the space.

8. O dear! the Âtmâ is difficult to realise and its knowledge is inaccessible; I am not even this knowledge (for it is false after all). O dear! the Âtmâ is difficult to conceive; such a conception is unattainable; I am not even that conception, for it is false as well; even an approach in its proximity is difficult; I am not even that (for it is also false). I am the knowledge immortal, unchanging and all-pervading like the space.

9. I am devoid of all actions. I am the fire.

that destroys all actions. I am devoid of all sufferings. I am the fire that destroys all sufferings. I am bodiless. I am the fire that destroys all bodies. I am the knowledge immortal, unchanging and all-pervading like the space.

10. I am sinless. I am the fire that destroys all sins. I am free from all duties. I am the fire that swallows up all duties. I am without bondages.

11. O child ! I am neither with feeling nor without feeling ; I am neither with company nor without company ; I am neither with mind nor without mind ; I am the knowledge immortal, unchanging and all-pervading like the space.

12. I am devoid of both attachment and non-attachment ; I am devoid of both joy and sorrow ; I am devoid of both coveteousness and uncoveteousness. I am the knowledge immortal, unchanging and all-pervading like the space.

13. The tree of the continuity of the *Samsar* (world) is not for me ; the joy of the continuity of contentment does not affect me ; the bondage of ignorance is not for me. I am the knowledge immortal, unchanging and all pervading like the space.

14. The activity of the unceasing *Samsar* (world) does not affect me ; the darkness of the un-

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ceasing suffering does not affect me ; the peace arising from the performance of one's duty does not affect me ; I am the knowledge immortal, unchanging and all pervading like the space.

15. The course of actions that produces misery does not bind me ; the mind affected by the effects of misery is not in me ; the material that produces Ahankar (egoism) is not in me ; I am the knowledge immortal, unchanging and all pervading like the space.

16. I am neither calm nor perturbed ; I am neither thoughtful nor unthoughtful ; I am devoid of both waking and sleeping states ; I am neither good nor evil, neither moving nor stagnant. I am the knowledge immortal, unchanging and all pervading like the space.

• 17. That Âtmâ is neither the knower nor the thing to be known as it is beyond all arguments and discussion ; it is neither the mind nor the intellect as it is inaccessible to all expressions. How should I explain this truth to you ? I am the knowledge immortal, unchanging and all-pervading like the space.

18. It is the Supreme Essence of truth, devoid of all duality or non-duality ; the Supreme Truth.

has neither exterior nor interior; it is not that it was before; it is neither attached to anything nor is it anything. I am the knowledge immortal, unchanging and all pervading like the space.

19. I am verily the Being unstained by any vices arising from the passions &c. I am verily the Being devoid of all suffering arising from the displeasure of gods &c. I am verily the Being devoid of all worldly miseries. I am the knowledge immortal, unchanging and all-pervading like the space.

20. If the Âtmâ is free from the three states of consciousness how can the fourth state be ascribed to it? If it is free from the three tenses of time, how can any position be attributed to it? It is the supreme abode of tranquility and supreme truth itself. I am the knowledge immortal, unchanging and all-pervading like the space.

21. I am incapable of large or small divisions; I am incapable of extension or contraction; I am neither round nor pointed. I am the knowledge immortal, unchanging and all-pervading like the space.

22. No parents, wife or children were ever born to me nor did they ever die, nor were they ever mine. My mind was or is never fickle or firm.

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I am the Supreme Truth, the immortal and unchanging knowledge all pervading like the space.

23. I am pure, superlatively pure, unattainable by thought, the very form of infinity. Though unassociated, unthinkable and having infinite aspects, I associate with all ; I am indivisible yet divisible. I am the knowledge immortal, unchanging and all pervading like the space.

24. If it is one immaculate Supreme Truth, how can there be host of Brahms and other gods and such regions as the heavens &c. in it? I am the knowledge immortal, unchanging and all pervading like the space.

25. How can I say that it is not, Neti, Neti *i. e.* not this, not this? How can I describe that which is the last immaculate residum of all that it is; how can I describe that which is devoid of all symbols? I am the knowledge immortal, unchanging and all-pervading like the space.

26. I am devoid of actions yet I perform various actions; I am without attachment yet I enjoy myself variously; I am without body yet I indulge in constant pleasures. I am the knowledge immortal, unchanging and all-pervading like the space.

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27. I am beyond this show of the illusionary phenomena (world), beyond all ostentation of arrogance, beyond all vicissitudes of tyranny, beyond all phenomena of truth and falsehood. I am the knowledge immortal, unchanging and all pervading like the space.

28. Though devoid of all changes of time, I am not isolated; though devoid of internal consciousness I am neither deaf nor dumb; though devoid of all changes I am not separated even from the impurity of thought. I am the knowledge immortal, unchanging and all pervading like the space.

29. I am neither the master nor the servant; I have no family connections; I have no anxiety, for I have no mind. I am unaffected by all troubles; know (me) as devoid of all and destitute of all relations. I am the knowledge immortal, unchanging and all-pervading like the space.

30. The world is like a solitary wilderness. What should I say of it? It (world) is a proof positive of all uncertainties. What should I say of it? (The Âtmâ) is perpetually the same, free from all troubles. I am the knowledge immortal, unchanging and all-pervading like the space.

31. (The Âtmâ) appears to be devoid of both

sensible and insensible things ; it has neither sprung from anything nor anything has sprung from it ; it is the Nirvan itself, an Everlasting Freedom. I am the knowledge immortal, unchanging and all-pervading like the space.

32. The Âtmâ is perpetually devoid of all worldly prosperity, it is free from the unceasing cycle of births ; it is equally free from the unending cycle of deaths. I am the knowledge immortal, unchanging and all-pervading like the space.

33. Thou hast neither name nor form ; thou art indivisible, nor does any differentiating element exist in thee. O shameless heart ! why dost thou, then, grieve ? I am the knowledge immortal, unchanging and all-pervading like the space.

34. O friend ! (i.e. heart) why dost thou weep ? Thou hast neither birth pangs nor old age nor death, nor (any other) changes. I am the knowledge immortal, unchanging and all-pervading like the space.

35. O friend, why dost thou weep ? Thou hast neither beauty nor ugliness nor age &c. I am the knowledge immortal, unchanging and all-pervading like the space.

36. O friend, why dost thou weep ? Thou hast neither mind nor senses nor age &c. I am the

knowledge immortal, unchanging and all-pervading like the space.

37. O friend, why dost thou weep ? Thou hast no desire; thou hast no greed; thou hast no attachment. I am the knowledge immortal, unchanging and all-pervading like the space.

38. Why dost thou crave for wealth ? Thou art above all riches. Why dost thou yearn for happiness ? Thou hast no wife. Why dost thou long for possessions ? There is nothing thine. I am the knowledge immortal, unchanging and all pervading like the space.

39. The world-producing quality is neither yours nor mine. The (world) has an appearance of variety only to a stupid and shameless mind. No differences whatsoever exist in you or me. I am the knowledge immortal, unchanging and all-pervading like the space.

40. Verily thou hast neither passion, nor dispassion, nor any desire. I am the knowledge immortal, unchanging and all pervading like the space.

41. In respect to thee there is neither Samadhi nor meditation; neither subject nor object of meditation; neither exterior (nor interior); neither matter

nor time. I am the knowledge immortal, unchanging and all pervading like the space.

42. I have explained to you the ultimate and final truth. There is neither you nor I neither anything great (nor small) neither any teacher nor any pupil. That Supreme Truth is, in its very nature, absolutely free. I am the knowledge immortal, unchanging, and all pervading like the space.

43. If it is the Bliss itself all pervading like the space, how can there be another supreme truth? If it is the Bliss itself all-pervading like the space, how can there be anything superior (to it)? If it is both the knowledge and truth, how can there be anything higher than it.

44. Know it to be the whole truth. It is devoid of fire and wind, it is devoid of earth and water, it is devoid of all movement, and is all-pervading like the space.

45. It is neither of the form of *vacuum* or of matter. It is neither pure nor impure. It is neither of good nor of bad form. It is its own Self—the Supreme Truth.

46. Give up the world, give up even renunciation ; give up both renunciation and non-renunciation. The *Âtmâ* is by its very nature, immaculate, immortal, and a dead certainty.

CHAPTER IV

1. One can neither invoke him nor bid him farewell. Neither can leaves and flowers be offered to him nor can meditation or chanting of Mantras apply to him. Regarding all alike is the real worship of that Blissful One.

2. I am not only free from all natural and acquired bondages, not only free from all inward and outward purity, not only free from all relations of union or separation, but I am, altogether Eternal Freedom untrammelled like the heavens.

3. Whether all this (world) is really created or only created as an illusion, these thoughts do not arise in me. I am by nature free and beyond all ills.

4. I am neither incrustated with the Mâyâ nor not so incrustated. There is neither difference nor non-difference nor does variety affect me. I am by nature Eternal Freedom beyond all ills.

5. Neither knowledge nor ignorance concerns me. I am not of the form of knowledge. How can I speak of knowledge or ignorance? I am by nature Eternal Freedom beyond all ills.

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6. I am neither virtuous nor sinful, neither bound nor free. No relations whatsoever affect me. I am by nature Eternal Freedom beyond all ills.

7. I am neither this nor that nor midway, neither relations such as friend or enemy affect me nor have I anything to do with good or evil. I am by nature Eternal Freedom beyond all ills.

8. I am neither the devotee nor the one to whom devotion is offered. For me there is neither any instruction nor any duty. I am not even the form of knowledge. I am by nature Eternal Freedom beyond all ills.

9. I am neither the pervader nor the one pervaded. I am neither the resting place nor its opposite. I am neither void nor full. I am by nature Eternal Freedom beyond all ills.

10. I am neither the captor nor the captured. For me there is neither cause nor effect. How can I be one that can be thought upon or not thought upon? I am by nature Eternal Freedom beyond all ills.

11. I am neither the cause of differences nor can any difference exist in me. I am neither the knower nor the known. O dear ! how can I then

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speak of the past and the future ? I am by nature
Eternal Freedom beyond all ills.

12. I have neither a body nor am bodiless.
I have neither intellect nor mind nor senses. I am
affected neither by passion nor by dispassion. I am
by nature Eternal Freedom beyond all ills.

13. (The Âtmâ) is not even in name different
(from the Brahm). It is not hidden in the high words
(of the Vedas). O Friend! how can I call it uniform
or varied ? I am by nature Eternal Freedom be-
yond all ills.

14. I control and I do not control the senses.
There is no law or ordinance for me. O friend!
being so, how can I say that victory or defeat
affects me ? I am by nature Eternal Freedom
beyond all ills.

15. I am formless ; there is no image of mine.
I have neither beginning nor end nor middle.
O Friend, how can I be called strong or weak ?
I am by nature Eternal Freedom beyond all ills.

16. For me there is neither death nor death-
lessness, neither nectar nor poison, neither purity
nor impurity. I am by nature Eternal Freedom
beyond all ills.

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17. For me there is neither waking nor sleeping nor any devotional postures, neither day nor night neither bliss nor misery. I am by nature Eternal Freedom beyond all ills.

18. Know me to be free from one and all. For me there is neither the Maya (illusion) nor its opposite. How can I be said to have anything to do with the Sandhya and other prescribed devotional duties? I am by nature Eternal Freedom beyond all ills.

19. Know me to be associated with all concentrated meditations (Samadhis); know me to be beyond all that can and that cannot be the objective of thought. How can I, then, speak of union or separation? I am by nature Eternal Freedom beyond all ills.

20. I am neither a fool nor a learned man. I am neither garrulous nor reticent. How can I, then, say that argument or criticism affects me? I am by nature Eternal Freedom beyond all ills.

21. I have neither father nor mother, neither caste nor family, neither birth nor death. How can I, then, speak of attachment or non-attachment? I am by nature Eternal Freedom beyond all ills.

22. I am always shining. I never set or dis-

appear. For me there is neither light nor darkness. How can I say that devotional performances &c. such as observed in the evening or morning bind upon me? I am by nature Eternal Freedom beyond all ills.

23. Know me for certain to be without origin. Know me for certain to be without difference or division. Know me for certain to be without impurity. I am by nature Eternal Freedom beyond all ills.

24. The wise renounce all devotional meditations and good and bad acts. O Dear! they drink only the nectar of renunciation. I am by nature Eternal Freedom beyond all ills.

25. The enlightened Ascetic who has been purged of all evil desires and who is submerged in the sentiment of Oneness throughout declares the truth that one never succeeds in knowing it (the Brahm) which neither the Vedic verses nor logical definitions can ever describe.

CHAPTER V

1. The sound "Om" which is uttered, is indicative of the Brahm and hence is all pervading like the heavens. There is no idea of the higher or lower reality in it. It is negative of both worldly pleasure and pain. It being so how can a letter with a dot be pronounced? (for it would denote duality while the fact is rigid unduality).

2. Thou art the Eternal principle of the Soul as declared by the Vedic verses such as 'Thou art That'. Thou art devoid of all obstructions and art universally one. It being all one, why dost thou grieve, O heart !

3. It is all one devoid of height or depth. It is all one devoid of exterior or interior. It is all one devoid of number. It being all one, why dost thou grieve, O heart !

4. It is beyond all conception and all that is conceived, It is beyond cause and effect. It is devoid of all words and their arrangement. It is all one. It being so, why dost thou grieve, O heart !

5. It is beyond the concentration of know-

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ledge. It is beyond the comprehension of space. It is beyond the sweep of Time, It being all one, why dost thou grieve, O heart !

6. It is neither the pot nor the space occupied by it ; neither the body nor the Jiva undwelling it ; neither the cause nor the effect. It being all one, why dost thou grieve, O heart !

7. It is emancipation for ever and ever more. It is devoid of all distinctions of being long or short. It is not marked by any roundness or angularity. It is all one. Being so, why dost thou grieve, O heart !

8. It is devoid of both fulness and voidness ; it is devoid of both purity and impurity; it is incapable of being the whole or a part. It is all one. Being so, why dost thou grieve, O heart !

9. To it no ideas of unity or separateness apply; no ideas of inwardness or their union apply. It is all one devoid of all distinctions as to friend and foe. It being all one, why dost thou grieve, O heart !

10. It is neither a pupil nor a not pupil. In it there is no distinction of animate or inanimate beings. It is the eternal goal of emancipation. It being all one, why dost thou grieve O heart !

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11. It is verily devoid of both form and formlessness. It is devoid of both separateness or inseparateness. It is devoid of both origin and dissolution. It being all one, why dost thou grieve, O heart !

12. It is not bound by the bondage of good or bad qualities. How can it undergo birth and death? It is all one-pure, and immaculate. It being all one, why dost thou grieve, O heart !

13. It is devoid of all thoughts and feelings. It is devoid of desire and desirelessness. It is verily the highest knowledge and eternal emancipation. It being all one, why dost thou grieve, O heart !

14. It is the truth—the Eternal Truth. It is devoid of all ideas of union or separateness. It is devoid of all and is universally one. It being so, why dost thou grieve, O heart !

15. It has no dwelling place. To it all are like the members of a family. It is rigidly incapable of contact and contactlessness. It is verily beyond all knowledge and ignorance. It being all one, why dost thou grieve, O heart !

16. (This world) being a change of that which is changeless, an objectification of that which cannot be conceived, is false. If the Atma which is all

one, is the only real Entity, then why dost thou grieve, O heart !

17. Verily all this is life—eternal life. This is all life, pure and undefiled. All is verily One ; why dost thou, then, grieve, O heart !

18. It is not known whether discrimination or indiscrimination is the quality of the Brahm. It is not known whether it is characterized by change or not. If it is One Eternal Consciousness, and all is one, then, why dost thou grieve, O heart !

19. There is really neither bondage nor liberation ; neither virtue nor vice ; neither fullness nor vacuum. It being all one, why dost thou grieve, O heart !

20. If it is equally devoid of colour and colourlessness, if it is equally devoid of cause and effect, if it is equally devoid of unity and separateness, then it being all one, why dost thou grieve, O heart !

21. It abides in all hearts, being omnipresent. It dwells in all hearts, being one immutable existence. It abides in all hearts as having no feet &c. It being all one, why dost thou grieve, O heart !

22. It is really everywhere ever-existing and all-pervading. It is supremely pure and immutable and all underlying. It is penetrating and

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interpenetrating, all irrespective of day and night. It being all one, why dost thou grieve, O heart !

23. It is bound by no bonds whatsoever. It admits of no union or separation. It cannot be attained by discussion or criticism. It being all one, why dost thou grieve, O heart !

24. It is not bound by time and its periods. It is not touched by fire. It is Truth, pure and simple. It being all one, why dost thou grieve, O heart !

25. It is neither material nor immaterial. It is equally devoid of sleeping and sound sleeping states. It is surely beyond all speech and description. It being all one, why dost thou grieve, O heart !

26. It is like the heavens, pure, immense and uniform. It is not separate from all that is, for it is universally one. It is everywhere the same being beyond reality, unreality and all changes. It being all one, why dost thou grieve, O heart !

27. It is equally indifferent to virtue and vice, to material and immaterial enjoyments, and to passions and dispassions. It being all one, why dost thou grieve, O heart !

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28. It is equally devoid of pleasure and pain, being all alike. It is far far beyond sorrow and joy. It is neither a teacher nor a pupil. It is the Truth and Truth Supreme. It being all one, why dost thou grieve, O heart !

29. In it verily there is no embryo of reality or falsehood. It is neither movable nor immovable, neither uniform nor varied. It is beyond all ritual or non-ritual observances. It being all one, why dost thou grieve, O heart !

30. It is the quientessence of all essentials. It is expressible only in self-realisation. All sensual activities are false. It being all one, why dost thou grieve, O heart !

31. All phenomena such as the heavens &c. are as illusionary as the mirage, so proclaims many a Vedic verse. If it is a never-ceasing and all uniformly permeating One, then, why dost thou grieve, O heart !

32. The enlightened Ascetic who has been purged of all evil desires and who is submerged in the sentiment of Oneness throughout declares the truth that one never succeeds in knowing it (Brahm) which neither the Vedic verses nor any logical definition can ever describe.

CHAPTER VI

1. The Vedic verses repeatedly declare that all phenomena such as heavens &c. are as illusionary as mirage. If (the Âtmâ) is an eternal universal bliss, who can, then, be the subject or object of comparison ?

2. It is beyond all difference, or non-difference. It is verily beyond both cause and causelessness. If it is an eternal universal bliss, how can it be an object of worship or austerities ?

3. Mind is perpetually all-penetrating. It is devoid of all dimensions, large or small. Mind alone is an eternal universal bliss, but (the Brahm) is beyond both mind and speech.

4. It (Brahm) is devoid of all divisions of time i.e., day and night. It has nothing to do with rising or setting. If it is all an Eternal Bliss, how can the Sun, the Moon and the fire affect It ?

5. It is beyond all feelings, passion and dispassion. It is devoid of all activities and inactivities. If it is all an eternal bliss, how can the difference of exterior or interior apply to it ?

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6. It is beyond reality and unreality alike, beyond fullness and emptiness alike. If it is all an eternal bliss, how can the idea of First or Last apply to it ?

7. If it is devoid of difference and non-difference, if it is devoid of the idea of the knower and the knowable alike, if it is all an eternal bliss, how can the notion of Third or Fourth state of consciousness apply to it ?

8. All that is taught and all that is not taught are false alike ; all that is known and all that is not known are equally false. If it is all an unceasing bliss, how can it be an object of the intellect, mind, or the senses of pleasure ?

9. Neither the sky nor the air is real ; neither the earth nor the fire is real. If it is all an unending bliss, how can there be any clouds or moisture in it ?

10. If it is beyond the created world, if it is above the created gods, if it is all an unceasing bliss, how can the faculty that discriminates between good and evil reach it.?

11. It is beyond both life and death ; beyond action and inaction. If it is all an unbroken peren-

nial felicity, how can one attribute motion or rest to it ?

12. In it there is no distinction of Prakriti and Purush—matter and spirit. In it there is no distinction of cause and effect. If it is all one an unbroken perennial bliss, how can one say whether it is or it is not the Purusha ?

13. It is affected neither by the suffering of the third nor by the pleasures of the second period of life. If it is all one an unbroken perpetual bliss, how can old age, youth or childhood be attributed to it ?

14. It is verily above all stages of life and castes. It is neither an agent nor action. If it is all one an unbroken perpetual bliss, how can right or wrong be attributed to it ?

15. The devourer or the devoured are both unreal. The creator and the created are one. If it is all one an unbroken perpetual bliss, how can destruction or permanence be attributed to it ?

16. In it vanishes all idea of man or beast, the idea of woman or eunuch. If it is all one universal bliss, how can pleasure and pain affect it ?

17. If it is beyond attachment and grief, if it is devoid of doubt and anxiety, if it is all one perpe-

CHAPTER VII

1. The pure and immaculate ascetic who is submerged in the feeling of oneness, who puts on rags picked up in the street and who avoids the path of both virtue and vice, repairs to a deserted place and sits there all alone.

2. The ascetic baptised by the purity of the One Eternal Truth, is beyond both conceivable and inconceivable goals, and devoid of contact and separation alike. What has he to do with discussion or criticism ?

3. Such ascetics are free from all bonds of hope, devoid of all acts of exterior purity and bereft of all. They are wedded to the pure and immaculate Reality alone.

4. How comes in the idea of the body and the bodiless, the idea of the existence of passion, and dispassion when it (the Âtmâ) is itself the pure, immutable and naturally formless Reality boundless as the space ?

5. How can one gain any knowledge there ; how can there be any form or formlessness ? Where

it is only the Highest, boundless as the space, how can there be any sensual activity ?

6. It is perpetually as boundless as the sky. It is the Truth, pure and undefiled. It is bereft of all bondage and freedom. How can there be in it any notion of difference or non-difference ?

7. The One Eternal Reality exists everywhere. How can there be any notion pertaining to union or disunion ? It is verily the Highest, existing eternally everywhere. How can there be any notion of gain and loss in it ?

8. It is the One pure universal reality. It is eternally immaculate and boundless as the sky. How can contact and separation, colour and variety be true in regard to it ?

9. The ascetic who is devoid of both union and disunion and who is an enjoyer without enjoyments and non-enjoyments, gradually attains to the spontaneous felicity projected by the mind.

10. An ascetic who is attached to the knowledge and ignorance of the duality or non-duality can not attain liberation. How can such an ascetic be naturally dispassionate and the enjoyer of the pure and undefiled sentiment of Oneness ?

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11. It (the Âtmâ) is infinite and boundless as the sky, if it is devoid of all notions of divisibility and indivisibility, all notions of attachment and detachment, how can there be in regard to it any notion of truth or falsehood ?

12. The seer is perpetually averse to all, and devoted (only to self-realisation). He goes beyond all elemental truths and attains liberation where there is neither birth nor death, neither meditation nor its opposite.

13. All this (world) is just like a magical hallucination or mirage in a sandy desert. Only Bliss, universal unbroken and boundless as the space, exists.

14. The Self is altogether beyond all, beyond all activities beginning with religious observances and culminating in liberation. How do the learned, then, impose upon it such feelings as love and detachment ?

15. The enlightened Ascetic who has been purged of all evil desires and who is submerged in the sentiment of Oneness throughout, declares the truth that one never succeeds in knowing it (the Brahm) which neither the Vedic verses nor logical definitions can ever describe.

CHAPTER VIII

1. Thou art declared to be Omnipresent. A pilgrimage towards thee means the negation of thy Omnipresence. Thou art declared to be beyond thought. Any contemplation of thee implies that thou art not so. Thou art declared to be beyond speech. Any chanting of praises to thee signifies that thou art accessible to speech.

2. One whose mind is unobessed by passions, who has subdued sensual activities, who is gentle, pure and poor, who lives on short-meals and is desireless, tranquil, and steady, and who has sought only my shelter, is a sage (Muni).

3. One who has subdued all sensual activities who is enlightened, sober-minded, courageous, unostentatious, capable, courteous, compassionate and friendly, is a seer.

4. He is kind-hearted, forbearing, truthful, free-souled, hostile to none, doing good to all and regarding all alike.

5. The characteristics of the ascetic (Avadhūta) deserve to be known by the devotees, by the follow-

ers of the castes, by the knowers of the secrets of the Vedas and the castes and by the expounders of the Vedas and the Vedânt.

6. The letter अ (a) in the word Avadhûta imports that he is free from the net of hope, that he is free from the beginning, the middle and the end, and that he is perpetually abiding in happiness.

7. The letter व (v) in Avadhûta imports that he is bereft of all desires, that his speech is devoid of all evil and that he abides in all existing things.

8. The letter धू (dhu) in Avadhûta imports that his body is covered with dust, and that his mind has been purged of all evil thoughts and that he is free from all diseases and that he is above mental concentration and meditations.

9. The letter त (Ta) in Avadhûta signifies that he is obsessed with the contemplation of the Reality, that he is free from all activities causing anxieties and that he is bereft of darkness (ignorance) and egoism.

10. The vicious man who is described as a despicable crow, ignores the undying, and unperishing Âtmâ (spirit) which is bereft of all differences and is Freedom (itself), and goes towards the hell.

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(Slokas 11—25 condemn sexual pleasures. Their literal translation is omitted here on the ground of decency.)

26. It is a great sin to drink wine. The indulgence in sensual pleasures is equally so. The sage who has therefore abandoned both, becomes established in the truth.

27. The material body suffers when the mind is beset with anxieties. When the mind is diseased the constituents of the body suffer. The mind deserves, therefore, to be preserved in every way. It is only in a healthy mind that all faculties thrive.

28. This book has been written by the blissful Ascetic Dattatreya. Those who read or hear it become immune from future births.

APPENDIX I.

HASTAMALIKSTOTRA ON THE MAJESTY OF THE ATMA

BY

SRI SANKRÂCHÂRYA.

THIS is one of the well-known productions of the great philosopher, Sri Sankracharya. It sets forth the nature and grandeur of the Âtmâ, and establishes a necessity between the human soul and the Supreme One. The Âtmâ as declared here is One, ever-refulgent, ever-enduring, ever-knowing, unbound and unaffected like ether, One that imparts light and vigour to all the senses yet beyond and inaccessible to them all. Its manifestation as Jiva—the individual soul—is simply illusory as the reflection of one's face in a mirror. Just as the reflection vanishes away on withdrawing the mirror, leaving the face alone without any affections, so the Jiva (Individual soul), the reflection of the Supreme Âtmâ, disappears as soon as the intellect—the one on which the reflection is cast—is gone. It is this intellect which is the cause of

the manifold manifestations as Jivas. The Sun is one but appears many reflected in different pools, even so the Âtmâ is one without a second, but owing to the *Upadhis* of the mind, appears manifold. Such is, in brief, the purport of this short stotra given below in a literal English translation.

1. Who and whose art thou? O child! when and whence art thou come and what's thy name?

Speak, O child, what I say. Thou art a promoter of my happiness.

Answer.

2. I am neither a man, nor a Deva nor a Yaksha.* I am neither a Brahmin, nor a Kshatriya, nor a Vaishya, nor a Sudra† nor a Brahmachari, nor a householder, nor a sanyasi nor a mendicant‡. I am the embodiment of my own knowledge.

3. I am Âtmâ, the embodiment of eternal knowledge, free from all Upadhis§ like ether, prompt-

* Neither a human being nor a super-human being.

† These are the four castes of the Hindus viz., priests, warriors, merchants, and servants.

‡ The four stages in which a life is divided viz., student, householder, Sanyasin, and mendicant.

§Upadhis,—limitations or conditions under which the pure Âtmâ appears as Jiva. the individual soul. These limitations are of three kinds arising from the three kinds of bodies, the gross body, the subtle body and causal body. The gross body is purely a material body—the subtle body is composed of the 17 constituents i.e. five senses,

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ing the mind eye and other senses to their respective functions, just as the Sun prompts people to attend to their work (in the day).

4. I am Âtmâ, the embodiment of eternal knowledge, depending on which the one unshaken essence of knowledge, as heat depending on fire, all the senses eyes etc., and mind etc., devoid of knowledge in themselves, attend to their respective functions.

5. I am Âtmâ, the embodiment of eternal knowledge the reflection of which appears as Jiva (individual soul) in our intellect, though not separate from it, just as the reflection of the face appears in the mirror being in itself no other thing.

6. I am Âtmâ, the embodiment of eternal knowledge which is one without all affections when the mind is gone, just as the face remains one alone without its reflection when the mirror is withdrawn.

7. I am Âtmâ, the embodiment of eternal knowledge which is beyond all mind, eye, ear &c.

eye, ear, nose, tongue, and skin, five organs of action, speech, hands, feet, &c. five pranas i. e. Prana, Apana, Vyana, Udana, and Saman, and Manas and Buddhi.

There are four modifications of mana &c.

Mana—mind (indecisive Buddhi)—a determinative faculty, Chitta—retention and Ahankar—(Egotism).

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yet which is the mind of the mind, eye of the eye &c. though never to be reached by them.*

8. I am Âtmâ, the embodiment of eternal knowledge which shineth for ever, One alone in its effulgence and purity but appears confined in different minds, just as the Sun, though being one, appears confined in the water of a vessel.

9. I am Âtmâ, the embodiment of eternal knowledge that imparteth light and knowledge to all intellects at one time, just as Sun gives light to all eyes simultaneously and not by turns.

10. I am Âtmâ, the embodiment of eternal knowledge on the manifestation of which the eye receives its light just as the eye recovers its distinguishing capacity on the appearance of the Sun and not when it has set.

11. I am Âtmâ, the embodiment of eternal knowledge, which is One, though appearing many owing to the limitations of different minds, just as the Sun appears manifold in the water, though shining One alone upon all movable and immovable objects.

12. I am Âtmâ, the embodiment of eternal

* Vide Talavkaropanishad for a similar sentiment, chapter. I, (Also called Kenopanishad).

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knowledge, which appears, as it were, confined and shackled, to a fool, just as the Sun appears overpowered by darkness to a man whose sight is obstructed by the darkness of the clouds in the sky.

13. I am Âtmâ, the embodiment of eternal knowledge, pure and incorporeal like lightning, interpenetrating all things, yet touching them not.

14. As the difference between different diamonds, arises owing to their respective peculiarities (though they are all of one kind), so the difference between the Âtmâ and the Jiva arises owing to the limitations of the mind. Just as the reflection of the moon is seen in the waters, so, O Vishnu, thy reflection is seen in the Jivas.

APPENDIX II
TRANSLATION OF AN IDEAL
VEDANTIC POEM
SUKASTAKA.

1. He in whom all ideas of difference and non-difference have been simultaneously eliminated, merit and demerit extinguished, attachment to, and love for, worldly objects rooted out, whose attitude towards scepticism has been destroyed, and who, having attained the knowledge of the Truth that is inaccessible to speech and destitute of the traid of qualities, walks in the path of complete renunciation (the state entirely free from the influence of the three qualities of Raja, Tama, Satva) ; for him there are no laws, mandatory or prohibitory.

2. He who, having fully realised the Self that is within and without all bodies and always fills as it were this (grand) receptacle of the Universe, and having seen no other effect (or phenomenon) independent of that (universal) cause, walks in the path of complete renunciation ; for him there are no laws, mandatory or prohibitory.

3. As a thing made of gold is turned into gold when thrown into fire, as milk becomes milk with

milk, and as water becomes water in the middle of water, because of the sameness of essential matter, so this phenomenal world is on the realising of the knowledge conveyed by the sentence "Thou art That" dissolved into the one Brahman because of the sameness of their nature. For him who realising this, walks in the path of complete renunciation, there are no laws, mandatory or prohibitory.

4. He who realises the one with whom all this universe is one because of their identity and sees that all the elements, earth, water, fire, air and sky, which are modifications of the same life-principle vanish into it gradually again, as salt vanishes in the salt-ocean, and walks in the path of complete renunciation, for him there are no laws, mandatory or prohibitory.

5. As the rivers and the sea contain the same liquid and form one ocean together, so the individual soul being (in essence) the same as the universal soul becomes completely merged into that (universal soul) and then transcends all destructions by reason of this absorption into the Self which is Existence, Intelligence and Bliss. He who realising this, walks in the path of complete renunciation, for him there are no laws mandatory or prohibitory.

6. He who, having attained the supreme state

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of the self-knowing entity and having realised the Self pervading all the phenomenal world both within and without, attains by means of the predominance of the satva quality, the principle of righteousness, immortal existence, and Self-luminousness, and (so) walks in the path of complete renunciation ; for him there are no laws mandatory or prohibitory.

7. He for whom there is nothing to be done and nothing not to be done and no notion of agency who has realised the state of emancipation, while in this life; whose worldly associations are as completely destroyed as his clothes and who standing (as it were) apart from the body realises (in himself the Ocean of Supreme Bliss) and walks in the path of complete renunciation ; for him there are no laws, mandatory or prohibitory.

8. Whence and who am I ? What thing art thou and what is this world that is dreamlike ? Self and Self alone, the perfect illuminating truth which is infinite as space, is worth knowing, the Self which is one Eternal Bliss, uniform, having no " within " or " without ". He who realising all this, walks in the path of complete renunciation, for him there are no laws, mandatory or prohibitory.

ERRATA

PAGE	LINE	FOR	READ
3	9	raditan	radiant
4	7	pervidness	perfervidness
10	19	Alagzali	Algazali
12	17	tricks	bricks
16	1	Bhutta	Bhatta
„	16	nor it was	nor was it
19	6	easter	eater
24	12	absolutists	absolutist
„	19	Campahell	Campabell
26	14	works or	works <i>on</i>
38	3	(which grace)	which (grace)
40	23	belongs	belong
46	20	neither are	<i>nor</i> are
„	22	neither are	<i>nor</i> are
47	22	neither are	<i>nor</i> are
50	15	He moves	It moves
51	18	in Him	in It
58	6	he	it
60	8	I am without bondages.	I am without bondages. I am the fire that burns all bondages.
74	5	undwelling	indwelling
„	12	fulness	fullness
87	12	my shelter	divine shelter
95	7	traid	triad

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