

# The Ribhu Gita

(The song of Ribhu)



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# The Source of this compilation:

- \*“The Ribhu Gita”, English translation of the original Sanskrit by Dr H. Ramamoorthy assisted by Master Nome published in 1995
- \*“The Song of Ribhu”, English translation of the Tamil Ribhu Gita by Dr H.Ramamoorthy and Master Nome published in 2003
- \*Both are publications of the Society of Abidance in Truth(SAT), Santa Cruz,California USA

Let us begin with our obeisance to the lineage of creators and teachers of this treatise:

- \***Lord Shiva** the compassionate one who imparted it to sage Ribhu
- \***Sage Ribhu** who lovingly gave it to **sage Nidagha**
- \***Bhikshu Shastrigal** who made an exquisite exposition of the original Sanskrit in Tamil
- \*The great **Maharishi Ramana** whose experience matched its content and was extensively quoted and recommended by him
- \***Dr H.Ramamoorthy** and **Master Nome** who undertook the arduous task of translations in English so that this rare treatise became available to the entire world

# A Brief History

\*Hindu scriptures mainly consist of:

- 1.The 4 Veda-s: explain rituals, meditation and knowledge
- 2.The 108 Upanishad-s: concluding portion of Veda-s(Vedanta) that impart knowledge of the Absolute
- 3.The Smrti-s: recollected traditional works
- 4 The Purana-s :Legendary lore
- 5.The Itihasa-s :Epics

\*The “Shivrahasya” is a Sanskrit epic dedicated to the glory of Lord Shiva

\*In the 6<sup>th</sup> part of this 12 part epic there comes a dialogue between sage Ribhu and sage Nidagha

\*This piece which is an exposition of Advaita(Non-duality) is referred to as the Ribhu Gita

\*It is the teaching originally given by Lord Shiva to his devotee Ribhu on Mount Kailasa

\*What the Bhagwad Gita is to the Mahabharat the Ribhu Gita is to the Shivrahasya

\*The Ribhu Gita was first translated into Tamil by eminent scholar Bhikshu Shastrigal and published over a century ago in South India

\*The original Sanskrit text came to be published in 1983 and was translated into English by Dr H.Ramamoorthy assisted by Master Nome, this was published by the Society of

Abidance in Truth(SAT) USA in 1995

\*The Tamil Ribhu Gita is a rendering in that language of chapter 4 through 47 for part VI of the epic Shivrachasya

\*The Song of Ribhu is a English translation of the Ribhu Gita as it appears in Tamil

\*This translation was done by Dr H.Ramamoorthy and Master Nome and published by the SAT in 2003

# An Aspirant's Preparatory

\*That which is known as Brahman,  
or The Self is the timeless Truth

\*It alone is for all eternity, the  
unalloyed being and non-duality is its  
nature

\*Advaita Vedanta or the teaching of  
non-duality consists of the knowledge  
of this immutable truth



\*The teaching reveals that The Self alone is real without a second. It is a revelation of Reality itself

\*The non-dual truth is presented utterly unobscured by sage Ribhu in this rare, sacred work

The aspirant of Self-knowledge must be endowed with non-attachment to all that is:

- \*Transitional
- \*Mutable
- \*Fleeting phenomenal appearance
- \*Dependant on senses
- \*Dependant on Mind
- \*Contained in the states of Mind
- \*Dependant on the individual

# The aspirant should also be endowed with:

- \*The power of discrimination
- \*The ability to embrace the inquiry into the real nature of the Self
- \*The ability to disidentify from body,senses,prana, mind and ego or “I” notion
- \*The ability to be immersed in one-pointed meditation on the Self

The aspirant should discriminate between real and unreal so that he realizes that the real ever is and the unreal never came to be:

## UNREAL

- \* Transitory
- \* Changeful
- \* Objective
- \* Composed of parts
- \* Sporadic
- \* Dependant

## REAL

- Eternal
- Unchanging
- Non-objective
- Indivisible or partless
- Continuous
- Non-dependant

# The aspirant must approach this scripture:

- \*With a intense desire for liberation
- \*Taking it as a great blessing that such a scripture from which all words and thoughts turn back should exist
- \*As a profound meditation
- \*With the belief that this is no mere collection of words or thoughts, but the revelation of the eternal Self

\*The repetition in Ribhu's instruction is intentional and for the purpose of inculcating a profound meditative approach and the direct experience of Self-knowledge described therein. For those who experience this Realization, the Truth is ever fresh and of perpetual fascination

\*The seemingly paradoxical statement as of the various objects being unreal and adding at the end that they are all Brahman and thus real was replied to by Ramana Maharishi as: when you see them as several they are unreal but when we see them as Brahman their substratum they are real

\*The Maharishi further says that there is no non-Self in fact. The non-Self also exists in the Self. It is the Self which speaks of the non-Self because it has forgotten itself. Having lost hold of itself, it conceives something as non-Self, which after all is nothing but itself



\*Truth transcends all thought, speech, printed word, ideas and even silence. It is inconceivable and yet it alone is

\*Those who seek to realize it find it abiding within themselves as the Self free of all objectivity and duality

\*Realization of the Self is the  
Realization of the Absolute  
Reality for they are one and the  
same and not in any way apart

\*This is the matter of Self-  
knowledge and for those who  
realized the importance of it The  
Ribhu Gita was intended as a sign  
pointing towards the Truth of the  
Self

\*The total and inseparable unity of the Self (Atman), the Absolute (Brahman) and their nature as Consciousness has to be comprehended

\*The central practice is that of inquiry into the nature of the Absolute and oneself of which Self-inquiry is given more emphasis

\*Because the Self cannot be objectivized, that is perceived or conceived , in describing it negation is a primary means of both meditation and revelation

\*Ignorance consists of misidentification of the Self with what is not the Self that is the illusory objectivized existence(Body,mind)

\*Ignorance alone is one's bondage and cause of suffering. By negation as a process of Self-inquiry this ignorance is destroyed

\*This does not lead to a new objective definition but rather effacing everything and places oneself into the Self his true nature

\*The aspirant can apply the negations used by Ribhu as a means to be read and reflected upon, removing the superimposition of the negated from the reality of the Self

\*The negations of Ribhu are thorough in attributing any identity or reality to anything but the Self. Thus in the process one realizes the nature of the Self as being formless, forever undivided, unconditioned and non-dual

\*Realizing the Self or Brahman one sees that there is nothing other than it, with it, evolving from it, produced by it or even returning to it

\*With this knowledge one sees that at all times all is Brahman or the Self only and nothing but That.

\*Consequently Ribhu has also propounded an all-inclusive approach in the revelation of Reality

The text of the Ribhu Gita is intended for spiritually minded people and it assumes that:

- \*One understands that lasting happiness, peace or freedom cannot come from external objects

- \*One knows that the expression “Self” indicates the impersonal Absolute

- \*One recognizes that self-knowledge alone is this realization or liberation

- \*One is familiar with the great value of Self-inquiry



Self-inquiry does not fall into the four erroneous dualistic views of practice and Realization:

\*Production: the Self is not produced or created by anything

\*Transformation: the Self always is and whatever we assume to be transformed(ego) is illusory or unreal

\*Purification: the Self is ever pure so further purification is not required

\*Acquisition: the Self is not something apart from oneself to be acquired

# The text of Ribhu Gita can be used:

- \*As means for inquiry into the question “Who am I”
- \*For gaining a firm conviction regarding the Self
- \*As a course for tracing the sense identity inward to the Self
- \*To gain complete detachment which is essential to realize the perfect fullness of the Self

# Further, the text can also be used:

- \*To rid oneself of all concepts
- \*As a line by line or verse by verse meditation
- \*As a meditation involving identification with Being-Consciousness
- \*To meditate upon and comprehend the utter unreality of all that is negated

Finally always remember that in  
Truth there is:

- \*No creation and No destruction
- \*No instructed and No instructor
- \*No bondage and No liberation
- \*No one bound, striving or liberated
- \*No duality or unreality and no  
destruction of unreality

Truth alone is, the Self  
alone exists

# Chapter One

## Ribhu-Nidagha Dialogue

- \*History of the treatise
- \*Definition of the Self
- \*One's own experience

# History of the treatise

\*In the days of yore, the Supreme Siva taught this extolled epic to the Supreme mother

\*She taught this to her son Skanda, who taught this to Jaigheeshavya

\*Vyasa who obtained this with the grace of Siva taught this to the sage Suta

\*Sage Suta now to a gathering of elite sages in the Naimisa forest tells how Jaigheeshavya and other sages implored Skanda to narrate this epic

\*Skanda said, once upon a time the sage Ribhu, the thought-son of Brahma saw my father on Mount Kailasa

\* Sage Ribhu addressed him thus, excellent and perfect Guru, out of your compassion be gracious enough to instruct me in the Knowledge of pure Non-duality

\*Pleaded thus Sankara gave Ribhu the knowledge offered in four parts of aphoristic formulae that explain clearly the entire meaning of Vedanta

\*Ribhu having heard, reflected and meditated upon this supreme knowledge bowed to Sankara in gratitude and sung his praises

\*And then, at His bidding, wandering here and there, he reached due to diverse circumstances, the Earth, coming to the exalted holy center of Kedara



\*On seeing him there other spotless sages, Nidagha being the main amongst them, lovingly prostrated before him and prayed to be instructed in the divine Knowledge imparted to him by Lord Siva

\*Moved by their supplication sage Ribhu was filled with joy and said that there was no secret kept from them as they were all learned ones, yet I shall expound to you this great Knowledge

# Definition of the Self

\*Addressing Nidagha, Ribhu said:

The definition of the Self is not available in all the triad of time-

Past, present and future

\*There is nothing that can be talked of as the non-Self, neither mind nor world. In the absence of mind there is no thinking, in the absence of body there is no aging

\*With the conviction of there being Brahman only be of the certitude that there is no non-Self

\*As there is no individuality, duality  
there is none

As there is no “truth”, untruth there is  
none

As there is no “I”, there is no “You”  
either

There being no action, doer there is  
none

\*Appearances of all kinds are only  
Brahman, it is the undivided supreme  
Brahman that is the Self

# One's Own Experience

\*Thus spoke the Sage Ribhu.

Joyously addressing him, Nidagha sincerely requested a description of his wonderful, personal, beatific experience

\*The Sage answered him thus:

I am indeed Brahman of the nature of Truth-Knowledge-Bliss, which transcends everything, which pervades everywhere

\*I am never the body or the senses or the thoughts or the mind

I am never the petty ego or its cause, ignorance

I am never the mortal, the child, the youth or the aged

I am always the undivided Supreme Brahman indeed

\*What further descriptions can I give in diverse ways ?

I am Brahman, Brahman is I, and I am all

Whoever hears this becomes Brahman himself

\*Suta thus told all the sages this clear exposition by the all-knowing Skanda to Jaigheeshavya, the eager enquirer

\*It explained, how, following the gracious teaching of the Supreme Siva, the Sage Ribhu, in his compassion, described to Nidagha his personal experience of the exalted state of non-dual undivided awareness of the Self

# Chapter Two

## Description of Siva's teaching to Kumara

(The same teaching given by Siva to Ribhu)

\*You are of the nature of  
Brahman

\*Nidagha asked: What is the requisite knowledge for attaining the knowledge of the Supreme Brahman? Please explain to me in detail the way Siva expounded it

\*Sage Ribhu replied: Negating all the illusory attributes like the individual(jiva) and the Supreme(Para), by clear inquiry and fearlessly realizing the undivided supreme as “I-Am-Brahman”



\*You, yourself are the Supreme Brahman  
which is a mass of Existence-  
Consciousness-Bliss

You, yourself are Brahman, which like the  
sky, with no form, the blemishless Reality,  
which is complete, full and undivided

\*You, yourself are the Supreme God which  
knows no sorrows of birth and death nor  
conditionings such as birth

There is no doubt in this, hence realizing  
the knowledge that the Self is  
Brahman, you, the Self, shall become the  
undivided Supreme Brahman

\*Nidagha, in a rapture of unparalleled joy, praised the sage and implored him to instruct him further in the undivided knowledge of Brahman

\*Ribhu affectionately replied:

Truly the world never exists, the world was never created, when inquired into fully all things that seem different from Brahman, which is the substratum of all, will be seen to be only Brahman, the Reality and nothing else

\*There is no maya(illusion), no effects of maya, no delusive notion,no world which deludes

\* No fallacious ego, no mind, no activity of mind, no intellect, no body, no action, no doer

\*No effect, no seer, and nothing to be seen, what exists eternally with nothing to be acquired or discarded is only Brahman

\*There can be no statement that all  
does not exist

Nor that all is illusory

Nor that all is Brahman

Nor that I am ever Brahman

Nor that Brahman is I

\*There is nothing such as you and me

It is only the Supreme Brahman that  
exists

Transcending all statements,  
undivided and immutable

\*All these forgoing statements of negation also do not exist, it is only the Supreme Brahman that exists as the pure space of natural Consciousness

\*Thus the Sage Suta gave the definition of Brahman as Skanda gave it to Jaigheshavya and how the sage Ribhu related this with love to Nidagha in the manner of exposition by the supreme Siva

# Chapter three

Description of the phenomenal  
world being  
Existence-Consciousness

\*All is Illusory

\*All is only Consciousness

\*The worship of the Attributeless

\*Sage Ribhu continuing further with what the Supreme Siva told him said:

The worlds, religious vows, various states, abodes, fear, supports, enjoyments and the multitude of relationships are all illusory

\*Bondage, liberation, sorrow, meditation, thought, gods and demons, the secondary, the principle, the highest and the separate are all illusory. There is no doubt of this

\*“Who am I?”, “What is that or This?”, “I am He”, these and other such sentences are unreal. Whatever happens in this world is all illusory, there is no doubt of this

\*All is Illusory, the world is illusory, likewise are the past, present and future illusory. Any particular attitude of mind is unreal - utterly unreal. All is illusory, there is no doubt of this



\*Hear further the highly secret and wonderful definition that was given to me by the Lord(Isvara) on the exalted Kailasa mountain which I shall now give for the benefit of all

\* All that which appears as differentiated is ever of the nature of differenceless Consciousness alone. The nature of that extolled Consciousness, which alone is, is the nature of the indivisible Supreme Brahman

\*The seer and the seen, the knowledge and the knowable, the fixed and the changing, the gross, subtle and causal body all are Consciousness

\*Except for Consciousness, there is no bondage, no liberation, no individual(Jiva), no lord(Iswara), no world, not an atom. Whatever is Consciousness will never be destroyed , it is of the nature of the Supreme Brahman

\*A complete worship of the attributeless Supreme Siva is now described by Ribhu which has to be performed inwardly in the mind(manas-puja) with no external objects involved. It mainly consists of a deep meditation with the firm conviction that I am the Supreme Brahman

\*One who thus performs this pure worship even once as told in Vedanta will remove all past impressions, tendencies, ignorance and sorrow

# Chapter Four

## Definition of One's Self

\*Giving the definition of the one  
Undivided Essence and the  
Undivided Existence

\*All is one Undivided Essence. The Self, the Guru, whatever can be spoken of, light, body, mind, thought, knowledge all are one undivided Essence

\*The father, mother, husband , wife, those considered relatives, the unrelated all are of the nature of the one Undivided Essence

\*Lineage, clans, person, personality, experience, the aphorisms, their meaning, scriptures all are one undivided Essence

\*I shall further dwell on the  
Unchanging Experience, the most  
secret, the great and the wondrous,  
listen with an attentive mind

\*I indeed, am the undivided Supreme  
Space of Consciousness, The  
Supreme Brahman without any  
divisive differences the substance of  
Absolute Truth

\*I, myself, am of the nature that has  
no interactions, nowhere to go and  
has nothing like the waking, dream or  
deep sleep states

\*I am of the nature of the Supreme Brahman, beyond the reach of mind and words, which remains as the Reality devoid of the sky and other elements, which abides as the One, devoid of anything anytime.

I am the Supreme Consciousness that severs the knot of the mind.

\*Those who, as explained are benighted with baneful ignorance, bereft of the grace of Siva, wearied with a variety of actions, weakened by material wants will ever wander in the woeful state. Thus did Ribhu explain to Nidagha the meaning of the undivided Supreme Truth

# Chapter Five

Determination of the phenomenal world being the void and the the nonexistence of all

\*All are like the horns of a hare  
All are Brahman



\*Sage Ribhu begins this chapter by declaring all the mobile and immobile world being like the horns of a hare. All that seen, heard of, all objects, even the seer are like the horns of a hare

\*He continues with this declaration covering almost everything and finally says, anytime anywhere, the duality that delineates, the world, individuals(jiva-s) and the Supreme is totally false, like the horns of a hare

\*The perfectly full Supreme Brahman alone is the Absolute Truth, which remains imperishable, untainted, in all the three periods of time. One who listens to and understands this extremely secret truth with no wavering becomes Brahman

\*Mind, itself, is Sankalpa(concept) and Vikalpa(doubt)

Mind , itself, is intellect and thought

Mind, itself, is ego

Mind, itself, is all inner faculties

Mind, itself, is individual and bondage

Mind, itself, is the elements and expansive space

\*Mind, itself, is all the worlds, the greatest enemy, the great transmigration, birth, senility and death

\*Mind, itself, is the great sorrow, the great blemish, time and all such

Mind, itself, is the gross, subtle and causal body , the waking and dream stages

\*The mind it is that is ever the illusion akin to the web of wizardry, like the son of barren woman, the mind itself is never existent at all

\*For those who become the seer  
alone with nothing to see,  
And who remain in a state devoid of  
mental misconception,  
There is no waking, dream or deep  
sleep,  
No death or deliverance, and nothing  
else

\*What shall we say of the mind  
ensconced in the stillness of the  
solitude of the void !

Thus did Ribhu describe the certitude  
of the Absolute truth to Nidagha

# Chapter Six

The chapter of the determination  
of “I Am Brahman”

\*Speaking of the bath in the waters of  
Brahman and the mantra for Brahman

\*Nidagha asked Ribhu the nature of his daily purificatory bath, the proper mantra to be recited. He also asked what is the libation(tarpana) and the fire oblation(homa) for it

\*Ribhu replied: The best bath of all is the refreshing one in the reservoir that is the Supreme Brahman, the perfectly full, not different from the Self

\*Brave son ! No other bath in any other water is a bath. I bathe always in the differenceless expanse of knowledge, the sea of Supreme Brahman

\*I am ever of the nature that is devoid of the body, the senses, the mind, the ego and such. I am ever of the nature that is non-dual that has not an atom of name and form. The certitude that I am the Supreme Brahman is the sublime bath

\*Thus I have told you the easy way of the purificatory bath. Hear now the mantra of the Supreme Brahman which is “I-Am-Brahman”, At all times this the best and essence of all mantras

\*The blemishless knowledge of the Supreme should be practiced by the daily constant, assiduous repetition of the incomparable mantra I am Brahman for a long time. It would destroy all great sins and distress that dualism develops

\*The I am Brahman mantra alone would destroy all false differences and the strong ills of the mind or thought. It would destroy all conceivable sorrow, desires of the heart, swollen anger and all concepts



\*The resounding I-am-Brahman mantra alone will bring continuous meditation, savikalpa(differentiated) samadhi, nirvikalpa(difference less) samadhi and would invoke immediate Awareness

\*It is ever the I-am-Brahman that reveals the blemishless knowledge of the Self. There is no mantra at all to surpass this rare mantra.

\*Casting aside all mantra-s the seekers of liberation should firmly, assiduously and uninterruptedly practice the I-am-Brahman mantra ever. By such changeless practice Knowledge and Liberation will be attained in a moment

# Chapter Seven

Description of the twin topics of Tarpana to Brahman and Homa to the Self

\*Speaking of the Tarpana(Libation of water) and Homa(Oblation in fire) for

Brahman or Self

\*Nidagha, I shall now tell you the daily tarpana(libation of water) and homa(oblation in fire) as expounded by the magnanimous Supreme Siva. These weighty words are rare so listen with an attentive mind

\*As there is nothing to be witnessed, I am not of the nature of the witness. As there is nothing to be seen and none to see I am of the nature of the undisturbed only One(Kevela). I have no special traits or activities.This certitude of being Brahman is itself the tarpana

\*I am of the nature that devoid of mutations like birth and such, devoid of vacillating action, devoid of body, senses, life, mind, intellect, thought or ego. This certitude of being Brahman itself is the tarpana

\*I am of the nature of the eternal void, the great complete silence, the one changeless self, the exalted fourth state(turya), transcending the fourth state(turyatita), that has none of these. This certitude of being Brahman is itself the tarpana

\*Listen now with an unwavering mind the homa(oblation in fire) to the Supreme Brahman: There is no listening and study for me, no thinking and reflection for me, The I-am-Brahman certitude itself is the rare homa

\*There is no differenceless meditation for me, no undifferentiated absorption in meditation for me, no knowledge of the void or non-dual liberation for me, I am the the Supreme Brahman without a beginning such certitude itself is the rare homa

\*All veda-s are unreal, the scriptures are unreal, the meaning of veda-s is unreal. The world moving and unmoving composed of elements is unreal. The I am the supreme Brahman certitude is itself the rare homa

\*All manner of philosophies, all kinds of casts, all kinds of asrama-s (orders of life), all names, all forms are indeed unreal. I am the Supreme Brahman devoid of all, such certitude is itself the rare homa

\*The I-am-Brahman certitude is the purificatory bath, the mantra, the tarpana and the homa. It is all the prescribed duties, hence the seeker of liberation should daily incessantly practice the I-am-Brahman certitude

\*Thus the great sage Ribhu lovingly and elaborately explained to Nidagha, until all doubts in his mind had resolved, the knowledge expounded by the Supreme Siva, who benignly bestows the boon of Liberation and any kind of aim in life(Purushartha)

# Chapter Eight

## Topic of the Liberation while alive

\*Definition of the Jivanmukta  
(One liberated while alive)



\*Ribhu said, I shall now explain the characteristics of a jivanmukta. The one who abides solely in the Self or Brahman is called a jivanmukta

\*He who is definite of being Consciousness only, who of the nature of Consciousness alone and who does not remember anything else at all is called a jivanmukta

\*There is not even a little of mine, I have no world, no time, no space. I have no objects, I have no being, there is no ablu-tion or renunciation for me, such a one is called a jivanmukta

\*One whose mind is like a motionless rock, who completely discards all other ideas, is rid of all false multiplicity and exists without differences, is peaceful, is a jivanmukta

\*One who has the certitude of having no delusion, mind, intellect, wisdom, ego, life and various senses and has no enemies like anger, desire, defects or effects of intellect. One who has the steadfast certitude that I am Brahman is a jivanmukta

\*There is no birth, existence, growth, development, decay or death and no means of perception for me. There is neither childhood, youth, nor old age and no conditionings that can be experienced here for me. There is no non-duality or duality for me, I am the Supreme Brahman, one thus established is a jivanmukta

\*The attachmentless jivanmukta is one who has the undivided Realization that he is of the nature of Supreme Brahman which abides in itself as itself. He is established all by himself as himself in himself and who is enjoying the bliss of himself

# Chapter Nine

Description of the topic of liberation  
outside the body

\*Definition of the videhamukta  
(One liberated out of the body)

\*Hear now Nidagha the rare exposition of the characteristics of a videhamukta (one who is liberated out of the body). He is a videhamukta who is devoid of all recollections abiding in himself in utter silence

\*The one who does not think that he indeed is Brahman or Consciousness or the One. Leaving aside even the certitude – the certitude that I am Brahman – and is full of bliss is the videhamukta

\*Transcending the entire mobile or immobile world, without the trace of truth or non-truth, knowledge or ignorance, meditation or non-meditation, thoughts or thoughtlessness, established in himself as the Supreme Brahman is the videhamukta

\*The videhamukta is the one who has become the indivisible Supreme Self. He is a formless, boundless being who has no interactions with the cycles of birth and death

\*Thus I have told you the characteristics of a videhamukta in the manner expounded to me by the gracious Supreme Siva. He who listens attentively and understands unmistakably shall himself become the formless Supreme Brahman

\*Those who have not surrendered their minds to Siva and do not realize that themselves are Siva can never attain the state of videhamukta, which is to be the Reality itself. This is the truth, Nidagha !

# Chapter Ten

## Description of the Self being all

\*All is of the nature of the Self



\*Hear this exposition about the greatness of the Self. The Self which is of the nature that pervades all the world, transcends all the world, is of the nature of all and beyond all, the ever peaceful Existence-Consciousness-Bliss

\*All objects are of the nature of the Self, all that is seen is of the nature of the Self, at all times, all things are of the nature of the Self. There is nothing apart from the Self that is the Brahman, whatever is seen apart is also the Self

\*The Self is beyond duality and non-duality, transcends the fourth state, exists as the blemishless self-illuminated, to be looked upon as our real, natural state

\*To realize the Self of undivided bliss one should first consistently engage in sravana(listening), one should daily engage in manana(reflection), one should always have steadfast, profound, continuous meditation(nididhyasa) and one should always practice the knowledge that I am Brahman

\*All bodies, beings, experience, objects, delusions, realization, yoga and all objects of yoga are indeed of the nature of the Self

\*All longings, all activity, all understanding, all good fortune, all that is lost, all that remains, all that gets transformed, all that is sentient is indeed of the nature of the Self

\*Apart from the all-pervasive, perfectly full Self there is no world or individual(jiva) or such. The Supreme Self is higher than the highest. There is no trace of doubt in this firm exposition, it is the truth

\*Whoever has steadfastly listened to and understood this exposition even once will become Brahman. Thus did the rare sage Ribhu discourse upon the greatness of the undivided Self to the great sage Nidagha

# Chapter Eleven

## Description of the topic of the bliss of the Self

\*All is Brahman and  
I am That

**\*Listen blemishless Nidagha ! There never is any such word as duality, always all is of the nature of Brahman  
All the things of the world and others, all appearances, all varieties of appearances, all thoughts, all ever is of the nature of Brahman**

**\*All holy shrines, good and bad acts, happiness and sorrow, praise and indignity, repetitious birth and death, success and failure, bondage and liberation and all events are of the nature of Brahman**

\*The beginning and the end, the bottom, top and middle, the past, present and future all are of the nature of Brahman. There is no doubt about this. This is the Truth

\*The jiva(individual) and other such superimpositions are all Brahman, which is the substratum. I am that Brahman alone, with trouble free awareness of this you will become liberated in the name of the pure Supreme Siva's feet. There is no doubt about what has been said. This is the Truth

\*Indeed I am only the supreme Brahman, which unfragmented, the Supreme light, without dawn or day, without cause and effect, which is everywhere, without a second. Realize this ever, son, without any delusion

\*Even if one is not capable of realizing this exposition as explained yet, even by reading this daily with love or contemplating upon it or by reciting this to others, one can have his impurities removed and become oneself the differenceless Supreme Brahman



# Chapter Twelve

## Definition of the topic of “Brahman, indeed is, all”

\*All is Brahman alone

\*For the benefit of all I shall explain to you the rare exposition of Truth expounded earlier to me by the Supreme Lord. Listen with one-pointed attention and unerringly understand its meaning

\*The gross and wakefulness, the subtle and the dream, the causal and deep sleep and the experiencer of all of all these three states of the body are only Brahman. The Vyasti (discreet) which takes on forms and Samasti(aggregate) is Brahman only

\*The unattached fourth state(Turiya) and the experiencer of it is Brahman only. This, that and anything, man and women are only Brahman. That which neither male nor female is only Brahman

\*The mountains and rivers, the shrines and holy waters, the gods residing therein, the services rendered to these gods all are only Brahman. What is understood as here and beyond, all kinds of conditionings are only Brahman

\*The primal ignorance, the actions arising therefrom, the knowledge that cuts asunder bondage is also only Brahman. I am ever only Brahman, you are ever only Brahman, all others are only Brahman, all is only Brahman

\*If one utters, hears or teaches to others this exposition that all that appears as the world, individual or Supreme is only Brahman, he will thereby attain quickly the knowledge of the pure Supreme, get rid of the ego and become Brahman, the perfectly full Bliss

# Chapter Thirteen

Description of the topic of

“You, indeed, are Consciousness”

\*All is unreal

\*All is Consciousness

\*I shall speak of that which is extremely difficult to find in the scriptures, listen attentively, All is simply unreal

\*Whatever in the least is seen in this world, whatever in the least is spoken of in this world, whatever in least is experienced in this world- wherever -All that is only unreal

\*The action of the mind, the action of the intellect and likewise, the action of delusion and whatever little there is apart from the Self- All that is only unreal

\*Everywhere is only Consciousness, the Guru is pervaded by Consciousness alone, awareness is only Consciousness, good action is only Consciousness, the silent Self is only Consciousness

\*Consciousness alone is the universe with form, the Supreme state is of the nature of Consciousness and the immutability of Consciousness

\*Indeed you are Consciousness, indeed I am Consciousness, there is not an atom apart from Consciousness, All is Consciousness

\*All beings who experience, birth, aging and death, will, by turning to Siva, who has no birth or such, and reflecting and contemplating upon him , overcome the great delusion

\*And so, being fearless, with the knots of their mind cut asunder by the undivided Supreme Knowledge without a second, become the non-dual Siva. Thus the sage Ribhu expounded the rare meaning of the Supreme to Nidagha



# Chapter Fourteen

Topic of the summary of all the  
settled conclusions

\*Inquiring into the Undivided Nature

\*Listen, in this exposition, to the gist of the secret of all the settled conclusions. There is no duality or non-duality, which are talked about. Only the peaceful Brahman is ever existent, hence, you should start inquiring into this

\*I am ever of the nature of the Supreme Brahman, the Supreme Siva, the Supreme Self, higher than the highest, pure, perfectly full, undivided. Inquire steadfastly into this everyday

\*I transcend time, space, all objects, I ever transcend everything, I am of the nature that has not an atom of conceit or attachment. I am of the nature of the immaculate Supreme Brahman, inquire steadfastly into this everyday

\*I am ever of the nature of Existence alone, Consciousness alone, only the good, the middle path, the non-dual. I am of the nature of the Self of all, without intellect and such, the abode that transcends the intellect, inquire steadfastly into this everyday

\*I am Brahman, I am Brahman, I indeed am all. Daily and continuously be immersed in this inquiry until this mode of “I am Brahman” becomes stabilized. Then, cast this of too and become Brahman established changelessly in the undivided blissful experience

\*Those who sincerely practice the Knowledge that I am the Supreme Brahman – the eternal, partless, ancient mass of bliss, the Reality, the utterly peaceful Consciousness – will have the awareness of non-duality and thereby become the undivided Supreme

\*Hence until all differentiation disappears, one should always remain in the beneficent bhava(conviction) that All is Brahman and I am indeed, that Supreme Brahman

\*Until all uncertainty and confusion disappears totally – and unmindful of anything else, be in repose in the I am Brahma Bliss.

Thus, the great sage Ribhu explained to Nidagha the meditation of Oneness

# Chapter Fifteen

## Ribhu-Nidagha Dialogue

\*The means for the conquest of the mind

\*Listen ! I shall tell you further about the Supreme that instantly bestows Liberation. Whatever functions in whichever way, whatever thought in whichever way are Brahman only. The injunctions of the Veda-s, the great aphorisms, yoga and knowledge all are of the nature of Brahman

\*First, contemplate that all the seen is the seer, that is Brahman and then proceed to even cast off that thought. Then, being lost in the silent meditation in the void will confer unsurpassed bliss and rid oneself of all fear. Because of this certitude turn your attention to abidance in meditation

\*Casting aside all and becoming the void is the renunciation of all, by all is meant only the mind. Casting off the mind is the renunciation of all and it is the renunciation of mind that is the renunciation of thought

\*When thought is not there, there is not there in the least, the world and its beings. If it is there they are there. Therefore, son ! It is thought that is the individual(jiva) and the Supreme(para) and the world. One must conquer thought by any possible means. Now, hear this



\*There is never such a thing as thought at all, there is only the Supreme Brahman, which is all Consciousness, established as eternal and perfectly full

\*For victory over thought, this permanent certitude is the unfailing means, son ! By this, destruction of the mind will truly result, If that results all will shine as Consciousness

\*Conquest of thought alone is the great success, achievement, yoga, knowledge, purification, liberation, removal of sorrow and the greatest happiness

\*By the certitude that I am the Supreme Brahman, which is the Self, which nothing but Consciousness only, achieve the conquest of thought

\*The Self alone is the guru of the Self, the Self alone is the disciple of the Self. The Self alone can know the Self, the Self alone exists as the Self. The Self alone can take away the self, the Self alone is the undivided fullness. By attaining the certitude that I am the Self, Son ! Achieve conquest of thought

\*Until there is the stability of the differenceless Realization that Brahman is all and I am that Brahman you should meditate on the identity that Brahman is all, I am Brahman. When there is the awareness of that identity the changeless Supreme Knowledge that “All is Brahman and That I am” will become the natural(sahaja) state

\*Hence, by the conviction(bhava) that all is Brahman and that Supreme Brahman is myself and having a natural awareness by means of such conviction (bhava) – you shall achieve conquest of thought. Thenceforth, there is nothing else left for you to do

\*Nidagha ! Whatever I have told is certain, why elaborate further ? If you are always immersed, without the least exception in the certitude that “I am Brahman” you will achieve conquest of thought easily by that. There is no doubt about what I have said and what I have declared is the Truth

# Chapter Sixteen

## Topic of the Brahman-Bliss

\*Peace of Mind

\*Nidagha ! Hear me again expound to you the Supreme Truth of sublime Bliss. Those who contemplate on this in their heart attain the changeless, peaceful state

\*I, indeed, am the Supreme Brahman-Bliss ever, which is knowledge, the perfectly full, the thought-free, full of Consciousness and endless. Ever meditating thus attain peace

\*Thought which is a blemish does not exist, the world that appears does not exist. Until you attain that state of being in a state of sleep without sleeping, continuously meditate thus and be at peace

\*Ego there is none for me. No sorrow and no faults exist for me. No happiness exists for me. There is no knowledge for me, no thinking for me, no body for me, and no senses for me

\*Lineage there is none for me. Relatives there are none for me. No enemies exist for me. No mother and father exist for me. There is nothing to be experienced for me, no experiencer , and no activity for me

\*There is no study of Veda-s for me, no knowledge for me, no philosophies for me, no place or peer, no Religion and no illusion for me

\*Sitting in silence is the holy  
ablution, the japa, the worship, the  
highest. Inquiring constantly with the  
mind, be of the certitude that I am  
Brahman. There is no doubt that I am  
Brahman. Remaining silent, thus, is  
the japa

\*There indeed is nothing as  
“oneself”, I am of the nature of the  
all-transcendent. I transcend words,  
doing japa with words is  
meaningless, this is the highest  
explanation of the mind



\*All beings are like corpses. All groups are as corpses. The world is ever unreal, all the universe is unreal. There is no such word as unreal, being something is unreal, you yourself are ever Brahman alone

\*This listening is verily unreal. Reflection on that is unreal. Profound meditation too is unreal. This is the Truth, there is no doubt about this. All is Brahman, ever Brahman, ever Brahman, Brahman is one, the changeless Consciousness

# Chapter Seventeen

## Topic of the glory of the Self

\*State of being the Absolute by  
knowledge of the Absolute

\*The Awareness of the Supreme will arise only to those who have by the endeavor of their mind constantly persisted in Brahman-practice, and thus conquered the mind – never easily for others

\*Brahman itself is the disciple, the guru, the god, the worship, the meditation and the knowledge of Brahman. Brahman is all, and That am I. By such differenceless knowledge, you yourself become Brahman

\*Brahman itself is the father, the mother, the son, the other relatives, the foe and the friend of Brahman. Brahman itself is the Self and the Self itself is Brahman. The Self is not apart from Brahman

\*This Self, which is of the nature of Brahman, is all the things that manifest themselves as differentiated. By the differenceless knowledge that is aware, that the Self, of the nature of Brahman, is oneself, you yourself become Brahman

\*When inquired into thoroughly, this illusion which has risen up as the world and others on the substratum of all, that is Brahman, is the only non-dual, pure substratum Brahman itself.

\*By realizing in one's blemishless mind that the superimposition of the world and individuals is on the basic substratum Brahman and that differenceless Brahman is myself, one shall avoid the debilitating dread of transmigration

\*Only to those who constantly, steadfastly and uninterruptedly practice the knowledge of the undivided Absolute, will the knowledge I am Brahman become natural

\*Only to those who have conducted Vedantic inquiry, who have resorted to sama(Tranquility, equanimity) and dama(self-control) will the realization of the Supreme Brahman nature come by. Thus the sage Ribhu explained the peerless Supreme to Nidagha

# Chapter Eighteen

Description of the topic of all  
pentads to be discarded

\*Meditation on the  
Undivided nature

\*Reality is Brahman ever, there is nothing else. I do not exist, there is nothing as egoity. I am devoid of codes of conduct and their fruits, I am Brahman alone. All “this” is the Supreme Brahman

\*All is a built-up structure of words and meanings. The apprehension of all the worlds does not exist. All holy waters, temples, gods, too are unreal. All being only Consciousness, the name “all” never is. Renouncing all forms be of the certitude that all is Brahman



\* “All ” is supposition, there is no doubt of this. “All ” is unreal, there is no uncertainty of this. “All ” is insignificant, a delusion, there is no doubt about this

\* “All ”, you and I are Brahman, there is no uncertainty in this. If illusion manifests itself apart from Brahman, all is illusion from one end to another. There is neither body nor five elements, nor the mind which is a mere misconception

\*The apparent world looks variegated, it is the symbol of sorrow, insentience and unreality. The nature of this Supreme Brahman is your Self – thus ever meditate, without any duality, that I am the Supreme Brahman

\*There is nothing else that is seen here, all that is seen is Brahman, the seer and I indeed am that Brahman without a second. If you ever meditate thus, tirelessly, all the impregnable dirt that encrusted your mind as differentiation will be completely cleaned up

\*If it is not possible to meditate due to lack of concentration because of the wandering mind, even if you utter aloud “I am Brahman, I am Brahman, I am All”, the wandering mind will steady itself

\*Casting out even the thought of being changelessly established, going even beyond “remaining as your own Self” and becoming of the exclusive nature that is beyond the reach of mind and words, Son ! Attain the natural state(sahaja). There is nothing more to be taught here

# Chapter Nineteen

## Topic of the negation of name and form

\*Greatness of the Sage

\*By the practice “All is Brahman” wherein there is not the slightest perception of the world, the individuals or the Supreme, attain that “I am Brahman” state of mind that is filled with the undifferentiated Consciousness and thereby rend asunder the bonds of originless transmigration

\*One who has attained such undivided undivided Supreme Knowledge is rare to come by anywhere in this world. Out of the countless millions such a sage would be only one

\*I am Brahman, indeed, which transcends wakefulness, the dream state and deep sleep state. Which transcends duality, beyond the bodies, all experiences, which is pervasive and pauseless. Such is the certitude of the peerless sage

\*I am Brahman, indeed, which transcends restless emotions, ignorance, multifarious things. Which is beyond the highest of the high, of the nature of the Consciousness, perfectly full in all ways, the changeless Supreme Brahman. Such is the certitude of the peace-filled sage

\*Who indeed is competent to describe the sublime that soars above speech and mind ? It is extremely rare in any world to attain such knowledge that is totally untouched by ignorance

\*It is very rare to see and talk to a sage who is steadfast in the knowledge of the Supreme, who is the embodiment of Awareness. If by any chance, doing service to that supreme sage falls to one's lot, the supreme state of Liberation will also

\*I am never born nor do I ever die, I am never a dullard or deaf person, I am neither a weakling nor a strong man, I am never forgetful or have a sharp memory, I am never ignorant nor wise, neither in bondage nor liberated. I am ever the undivided Supreme Brahman, be of this certitude

\*Continue in the “I am Brahman” bhava forgetting all this duality, when this knowledge culminates, in sense-free, mind-free, boundless Being, become motionless like a stone of the nature of Brahman and, rid of all weakness, enjoy unhindered Bliss



# Chapter Twenty

## Topic of the Secret Initiation

\*Liberation by the certitude of the  
nature of the Absolute

\*Nidagha ! Listen again to my explanation: The pranava mantra(aum) and all other mantras are of the nature of Brahman. The inhaled, retained and exhaled breaths are of the nature of Brahman

\*One who is of the steadfast certainty that all the apparent duality, which appears as differences is one differenceless non-dual Brahman, will be liberated from the bondage of worldly existence

\*Though, due to the accumulated past impressions, thoughts may arise that only duality is the absolute truth. Transcend the fickle mind and such and do not think of duality as ineradicable, rather consider all of that, unwaveringly, to be the non-dual Supreme nature

\*If your mind is always your natural Self, it will be irreversibly destroyed. This irreversible destruction of the mind, son ! Is the great state of Liberation. This irreversible destruction of the mind can only be attained by the one-pointed practice of the certitude of the Supreme Brahman

\*Being thus of the firm conviction(bhava) that “I am Brahman” be established in the nature of Bliss. Casting aside that abide as the One existence, casting aside that abide as the attributeless, casting out that as well remain as the nature beyond mind and speech

\*Leaving off even that abide as the Self, leaving aside that, abide as Brahman alone. Leaving all the said so far abide as the true Void. Leaving aside the Void, whatever nature remains, exist as that nature

\*After losing the nature of remaining so, you will be yourself – The state which cannot be described by words or thought or by the mind in the least. Hence after reaching That, the Natural State you will be by yourself, all alone , as yourself

\*Or else, with total renunciation of everything focus on “I am Brahman”, always remembering this, always thinking of this, be ever of the conviction of being without any qualities the ever transcendent Truth

\*I have told you what the Supreme Siva in His grace has taught me. A man of discrimination should never talk about this rarest of rare explanation in the midst of materialistic, pleasure-prone fools with inflated egos

\*The courageous ones after ascertaining the Reality of Brahman, even if desirous of objective enjoyment of any sort should consider it of the nature of Brahman only and its objective nature illusory

\* By meditating ceaselessly on Brahman and obtaining the Knowledge that there are no differences, and then being rid of of all the uncertainty of the wandering mind, one can attain Liberation, which being of the nature of the One, undivided and non-dual. Thus the sage Ribhu lovingly explained to Nidagha about the indivisible Absolute

# Chapter Twenty One

## Topic of the definition of Brahman

\*Contemplation of Brahman Self



\*Again and again I say unto you the highest truth: anything apart from the Self is unreal indeed. There is no word for unreality, Reality being ever existent there is no word for it

\*I shall declare the definition of the Self for one eager for Brahma-abhyasa (practice of Brahman), I shall speak of it immediately with an auspicious beginning

\*All is Brahman, I, indeed, am only Consciousness. There is nothing else, I indeed am the Supreme Brahman, I am also the Consciousness-Self

\*Thought and other things never exist  
All is of the nature of the Supreme  
Brahman, which full of  
Consciousness, nothing truly exists at  
all, all is of the nature of Supreme  
Brahman, which is Reality

\*This duality does not exist at all at  
any time. All is of the nature of the  
Supreme Brahman, which is the One  
I am that non-dual Supreme  
Brahman, be of this steadfast  
contemplation always

\*If practiced continuously, the conviction, that I am Brahman, will itself be the meditation and absorption of the undivided Absolute. It will indeed be the knowledge of the Supreme Brahman, it will itself be the Supreme Brahman

\*All is ever of the nature of the Self. The changeless Self, indeed, is of the nature of Brahman. Brahman is, indeed, of the nature of the exalted Self. One who has this identity firmly established for himself will instantly be liberated from the bondage of worldly existence

\*The certitude that all is Brahman immediately confers Liberation. Brahman is the savikalpa samadhi, the nirvikalpa samadhi, the original samadhi. Brahman, indeed, is certainly the Void, hence it said to be impossible to meditate on

\*Forgetting, forgetting again, renouncing, renouncing again, leave off all activities with the attitude that I am established as the Void. Forgetting also that I exist, forget also that I am manifest

# Chapter Twenty Two

## Topic of the ascertainment of Brahman being all forms

\*The certitude of the  
Undivided Nature

\*Nidagha ! I shall tell you further about the complete and perfectly full Brahman, which of the nature of the substratum of all the universe, which itself is all and pervades all

\*There is nothing real, nothing unreal, nothing real-unreal. No name and no form that arise, none liberated, none great, no liberation. No anterior, no posterior, and nothing complete. Only the non-dual Supreme Brahman is the Truth – Be of the deep conviction that I am That

\*There is no individuality, no duality, no multiplicity. No cause, no effect, no doer. No appearances to see, and no one to see. Only the non-dual Supreme Brahman is the Truth. Be of the deep certitude that I am That

\*Saying that all, ever, indeed, is non-existent, is the changeless true mantra. Saying all, ever, indeed, is Brahman is the highest and greatest mantra of all. Being void with no thought of anything, indeed, transcends all ever

\*As you delve more and more into the deep conviction that all is Brahman and I am that Brahman, being effectively rid of concepts and doubts you shall become the complete, perfectly full Absolute

\*Meditation on the deep conviction that all is Brahman and that am I, is the preliminary means to attain supreme Liberation. After practice, this conviction too, will naturally fall off. Hence, son ! Most steadfastly practice the conviction, that all is Brahman and that am I and attain true Liberation



\*If the conviction that I am Brahman is assiduously practiced daily, all misconceptions in the mind will cease and all else will, like fire with all firewood consumed, be extinguished by itself in peace, in its own substratum, Brahman.

\* Hence all seekers of Liberation should practice at ease this conviction that I am Brahman, as just explained here. Thus the sage Ribhu, free from bondage, explained the indivisible Absolute to Nidagha

# Chapter Twenty Three

Description of the topic of the nectar  
of knowledge and all being  
full of mind

\*The exposition of the truth of  
Advaita(Non-duality)

\*To strengthen the knowledge of the undivided Supreme Brahman, I shall tell further, noble soul ! The conclusion that it is only Brahman that exists, the mass of Existence-Consciousness-Bliss, the non-dual, that is the quintessence of the Veda-s

\*There is nothing that is “all” or a little or both, real or unreal or both, happiness or sorrow or both, purity or impurity or both. What is universally, perfectly full, the undivided Consciousness, the changeless is only the Supreme Brahman

\*There is nothing of birth with the gross and other bodies, no childhood, youth or senility, no relative or non-relative, no friends or foe of which to speak. What exists is the undivided Supreme Brahman alone

\*There is never anything illusory, no time, no space, no object, no contemplation or bhava that I am Brahman, no differentiation such as Brahman alone being the Reality. What exists is the undivided Supreme Brahman alone

\*There is no witness aspect at all of all the developments of the mind, there is no thought of “all”. The bhava “I am Brahman” does not have the least existence, what exists totally is the Supreme Brahman alone

\*One who has not attained this undivided knowledge of Brahman, is, indeed, the most unfortunate. Only one who has known the nature of Siva as Consciousness will attain the undivided Supreme Liberation. Thus, the great Guru Ribhu explained to Nidagha

# Chapter Twenty Four

## Topic of the definition of the nature of Bliss

\*Attainment of Bliss by the bhava  
(Conviction) of the  
Blissful nature

\*I shall speak about the true explanation about the mind full of Brahman Bliss. I am devoid of the joy related to things, I reveal the illusory joy. I am the happy Self that is devoid of activity, there is no embodiment of the Bliss of the Self

\*I am the pure Self, the highest Bliss, I am the Bliss of Consciousness, I am the non-dual, I am the Bliss of modes, I am the highest Bliss transcending knowledge and blemishless

\*There is only one great Self which fascinates the mind, I am the only One without second, I am the only One and none other. I am the only One, devoid of worlds, intellect, desire and delusion

\*Be of such conviction without a doubt and immediately you are Liberated in Non-duality. Let one, with an unwavering mind at least read such words aloud



# Chapter Twenty Five

## Topic of the Self being without characteristics

\*Supreme Liberation by the bhava  
(conviction) of the pure Brahman

\*Ribhu said, I am indeed Brahman, I am indeed Consciousness, I am of the eternally pure nature, I am without the duality of beginning and end

\*There never is anything called mind, there never is any remembrance. There can never be any talk about the world as it is false

\*There is no such thing as thought either. The thought that there is thought is itself non-existent. The bhava that there being anything is non-existent

\*Be of the immediate conviction that nothing exists, there is nothing to be seen. I, indeed, am Brahman, the divine Self, the Self of all, the higher than the highest

\*There is only the Self, the Self, indeed is the enjoyment. The Self, indeed, is the satisfaction. Happiness is of the Self. The Self, indeed, is the Self of the Self. I, indeed, am the Supreme Brahman

# Chapter Twenty Six

Topic of the instruction of abiding  
as That itself

\*Undifferentiated abidance in the  
Nondual nature

\*Ribhu said, I shall now tell you about being wholly “That” itself, this is rare to come by, even for yogi-s. This is the secret of the Veda-s, of all the scriptures

\*That which is the Supreme Brahman, the Self of all, of the nature of Existence-Consciousness-Bliss – ever abide as That itself

\*That in which there is no fear of duality, in which nonduality awakens, in which peacefulness and nonpeacefulness both do not exist – ever be That itself

\*That in which having any bhava is a delusion, speech and body have ended in dissolution, the manifest universe is yet unborn – ever abide as That itself

\*That in which there is no microcosm or macrocosm, no conception of body, no “awareness” of thought, no intellect or empirical knowledge, no conception of time – ever abide as That itself

\*That in which there is no manifestation of things, no victory or defeat, no utterance of statements – ever abide in That itself

\*That in which knowledge has not arisen, by knowing which all is renounced, nothing else remains and by knowing which there is nothing else to be known – ever abide in That itself

\*That in which thought is dead, one's body and mind are dead, wherein memory finally dissolves, the “I” is surely dead, desires disappear, delusion meets its death, time finds its death, yoga and satsang cease – ever abide in That itself

\*Thus the bhava of becoming That itself has been proclaimed, be thus always – ever, ever, I am Brahman, the ever undivided and joyful. All this is the remnant of thoughts, the muddying of purity. Thus renouncing all and forgetting everything, be like mere dead wood

\*Leaving aside the body like a corpse, renouncing even remembrance, firmly abide only in Brahman as the goal.

Whoever hears this explanation even once, though connected with great sins, shall, casting of all, reach the Supreme



# Chapter Twenty Seven

## Topic of the definition of Brahman being the only One

\*Peace by inquiry into the  
immaculate nature

\*All is never existent in the least, what is seen as all is only the Supreme. Be immersed in the inquiry that I am that Brahman, which is the endless undivided essence

\*There is no world of cause and effect like the illusory space and such. There are no manifold texts and commentaries riddled with differences and obscurity

\*Victory and defeat, gain and loss, sorrow, pleasure, praise, censure – none of these exist. Be immersed in the inquiry that all is Brahman and I am that

\*As there is no activity of the mind, where arises the thought of this world and others ? As demeaning egoity does not exist, where arises the ideas of “I” and “mine”? Be immersed in the inquiry of how anything anywhere is Brahman and , That, indeed , am I

\*The deep conviction that I am Brahman is the most important means in the world for attaining the undivided Supreme Liberation. Hence, lovingly practice the differenceless conviction “ I am Brahman”

\*Nothing was ever born, where can the never-born be ? How can there be growth of things unborn and non-existent ? If something subsists somewhere its nature can be described but if nothing exists what to describe ?

\*There is no fickle mind ever, so how can there be a misapprehension of it ? There is no such thing as listening, thinking, meditation or absorption(samadhi). Thus, beyond the reach of mind and words, ever be in silence and steeped in serenity

\*By the conviction that all is Brahman, the misapprehension of this world and others as real would disappear. The intellect, thought, mind, ego, elements, senses, knowledge, action, liberation and divisions exist not

\*Hear the purport of all this in brief. All that has been said is of the nature of the Supreme Brahman alone, and that nature is immediate and is you and I and all, there is no doubt about this, Nidagha !

# Chapter Twenty Eight

## Topic of the definition of the meaning of the great sayings

\*Explanation of the four  
Great Aphorisms

\*For the benefit of all, I shall tell here, in the manner the perfectly full Siva has explained it, the meaning of the four great aphorisms, that directly reveal the nature of the pure Supreme Brahman

\*The four aphorisms are: “Absolute Knowledge is Brahman” (Prajnanam Brahma) which appears at the end of the eminent Rig Veda, “I am Brahman” (Aham Brahmasmi) which appears at the end of the faultless Yajurveda, “That you are”(Tat tvam Asi) at the end of delusionless Sama Veda and “This Self is Brahman”(Ayam Atma Brahma) at the end of the rare Atharva Veda

\*I shall first give the meaning of the first, “Prajnanam Brahman”(Absolute Knowledge is Brahman). All is perceived by Knowledge as Knowledge and nothing else, hence Knowledge itself is called Absolute Knowledge(Prajnanam)

\*The meaning of the word “Brahman” is the Reality, which is Truth-Knowledge-Bliss, of the nature of the substratum of the entire universe which is superimposed on it and not apart from it. Brahman, the Reality, indeed, is of the nature of Absolute Knowledge



\*The direct meaning of Prajnanam is the conditioned individual(jiva) and of Brahman, the infinite Lord(Isvara) conditioned by illusion(maya). The one unconditioned Reality is the indicated meaning of both words, which is the undivided meaning of this great aphorism

\*Knowing and being as the undivided meaning of the aphorism as explained, can be said to be the mind in complete immersion in the undivided mode, wherein one realizes, I am indeed the Supreme Brahman

\*Thus attaining the Knowledge that I am ever of the nature of the Supreme Brahman, has been considered by the blemishless sages, Son ! As the Undivided state, liberation while yet alive(Jivanmukta)

\*Later, when the undivided state disappears and all prarabdha(karma remaining for this life) also disappears, the state that ensues as the one undivided essence, without the least trace of conditioning is Liberation out of the body(Videhamukta)

\*Leaving aside the word “Prajnanam” and “Brahman” and also the practiced bhava(conviction) that I am Brahman, casting off all thought, and being in the last state of the Void that cannot be felt as anything is the state of the one Undivided Essence (Videhamukta)

\*Saying that I am the body is the dual state, saying that I am the witness of all is the witness state, saying that I am the one supreme is the undivided state. Rejecting two out of these three, assiduously practice the undivided state and be free of sorrowful mental misunderstandings

\*Next, listen to the explanation of the aphorism, “I am Brahman”( Aham Brahmasmi).The word meaning of the first word “I”(aham) is the individual(jiva), for “Brahman” is Lord(Isvara) and the endless identity of the two is the meaning of the word “am”(asmi)

\*Inquiring with the intellect into the single essence of this great aphorism, the undivided meaning and experiencing it by inquiring into it with intellect, be of the nature of this proclaimed one undivided Essence

\* Discriminating persons who have done such inquiry and having practiced assiduously the “I am Brahman” certitude always have the bhava(conviction) of being the one Absolute and thereby destroy all distortions of their mind forever without a trace

\*Have this established perfectly fully in mind, without any sense of contradiction, the meaning of that statement “I am Brahman” which is the awareness of the meaning of the term “undivided”. Thus casting off all variety of past impressions, experience this undivided state

\*Now, I shall tell you clearly the meaning of the statement “That you are”(Tat tvam asi).Primarily “That” means the Lord(Isvara) conditioned by maya (illusion) and “you” means the individual(jiva) conditioned by ignorance(avidya)

\*The Reality with a single nature that remains when all these conditionings are to be rejected are eliminated, is the indicated meaning of both these words, their identity is signified by the word “are”

# The Real Guru and Disciple

\*The real guru is one who teaches you that, you, yourself, the indicated meaning of the word “you”(tvam), are indeed, Brahman, the indicated meaning of the word “That”(Tat), that is, you are indeed the perfectly full, pure Supreme Brahman

\*The one who realizes it as such is the real disciple. He has, after listening ardently to the exposition of the exalted meaning of the undivided, and inquiring with a clear mind, obtained the pure conviction that, I am, indeed, Brahman

# Listening, Reflection and Profound Contemplation

\*Listening(sravana), without confusion to the undivided meaning of the great aphorism as explained by the Guru is the only true listening, nothing else

\*Even though the Guru declares that you are indeed the limitless Brahman, Reflection(manana) on his words should be initiated through a thorough inquiry into everything, by reasoning with discrimination and knowledge and all doubts removed



\*After passing through listening and reflection, in order to overcome all counter-thoughts, one should be in continuous, profound contemplation (nididhyasa), continuously night and day

\*Obliterating all states of mind of different categories, the continuing state of mind of all being of a single category, is the duality-less profound, continuous meditation(nididhyasa).  
By this all distorted notions about the goal will disappear

# The Universal awareness and Direct Experience

\*Abiding in the motionless Bliss of the Supreme Brahman, with no trace of duality and inimical influences that cause bondage, is, indeed, the universal Awareness, such a state of mind(Budhi) is the shining Undivided State

\*The Knowledge that gets spotlessly reflected in this state, is the undivided, supreme, direct Experience.It is those who attain this state of undivided, direct Experience, that become the Liberated

\*I shall now tell you about the meaning of the fourth great aphorism, “This Self is Brahman”(Ayam Atma Brahma). Directly “This”(ayam) means the conditioned(by ignorance) individual(jiva), “Self”(atma) means the Lord(isvara) conditioned by maya(illusion)

\*The indicated meaning of these two words is the pure individual(jiva) and the Lord(isvara) without conditionings. The identity of the indirect meaning of these two words is the meaning of the word “Brahman”

\*By negating all conditionings of the the Supreme and the individual, by due inquiry understand the meaning of the undivided identity indicated by this aphorism explained

\*By daily, assiduously, practicing(the knowledge) that I am of the nature of the undivided Absolute, as understood from what has been just said, ever enjoy, unforgettably, your real nature, the meaning of the undivided, which you have forgotten

\*“That you are”(tat tvam asi) is the instruction or teaching, “Absolute knowledge is Brahman”(prajnanam Brahma) is the spiritual exercise for practice, “This Self is Brahman”(ayam atma Brahma) is a statement of perception and “I am Brahman”(aham Brahmasmi) is a statement of experience

\*The aphorism “That you are” is a statement that ordains, “Absolute knowledge is Brahman” is a statement for practice through reflection. “This Self is Brahman” is a statement that confirms all these and “I am Brahman” is a great statement of Awareness

\*Hence by understanding the meaning of the undivided by the statement “That you are”, by differenceless reflection on the great statement “Absolute Knowledge is Brahman”, by accepting as true the statement that “This Self is Brahman”, Enjoy the meaning of the undivided as explained by the statement “I am Brahman”

# Chapter Twenty Nine

## Topic of the definition of the illusoriness of All

\*Constant Meditation on the nature of  
Pure Reality

\*It is that Brahman which eternally endures, That is your own pure, true nature. When the reality of the imaginary snake is thoroughly inquired into, that reality is only the substratum of the snake-form, namely the reality of the rope and not the reality of the snake

\*Likewise, upon deep inquiry, the reality of the world is realized to be only the Reality of Brahman, the substratum. It is only that Brahman, which is ever the Reality, that is your own nondual, true nature



\*The body, senses, life, confounded mind, intellect, ego, thoughts, the primal ignorance of these, which all seem differentiated, on inquiry are realized to be only one Reality, the Supreme Brahman

\*The multiplicity of castes and laws, the divisions of orders of life (ashrama-s), the changing actions and their performers, the results achieved, the true and false, all these considered different are all wholly false, only the changeless Supreme

\*Tranquility and practice, the listening, the reflection on the listened, the profound meditation of it are all of the nature of the mind and the mind itself is non-existent, so where can all these be ? The peaceful Supreme Brahman is the only Reality

\*The internal(adhyatmic) forces(manas – mind, buddhi – intellect, chit – thought and ahankara – ego), their perception as the external forces(adhibhautic) and the divine(adhidaivika) forces so classified are all unreal

\*Excessive recitation aloud of authorities will cause fatigue of speech, hearkening to a multiplicity of authorities will cause mental confusion, inquiry into a variety of meanings will cause mental malaise, hence, worthy son ! Leaving aside everything profoundly meditate that I am Brahman

\*Men of the highest intellect(buddhi) should first study and understand the correct meaning to be grasped from this and have profound meditation in order to have a direct perception(sakshatkara) of that Truth. They should not again and again go through the text

\*Understanding based upon the text of various scriptures, without a trace of real experience of one's own is of no use but as a text. Thus after having understood the meaning of the texts, throw them away and practice daily constant meditation intently for gaining complete Knowledge

\*The wavering mind will not easily let itself be controlled. To be in that very same state day in and day out, one should be in profound, constant meditation upon “ I am the Eternal Supreme Brahman”

\*They who, with pure love, listen to this doubtless explanation with avidity, will have all the sins of any kind of birth burnt up and, in the twinkling of an eye attain Liberation, with the knots of their heart cut asunder

\*For the Liberation of all, I have expounded the meaning of the Vedanta, as made brilliantly known to me by the Supreme Siva. Thus did the sage Ribhu, free of all affliction, discourse to Nidagha on the Absolute which is free from all duality

# Chapter Thirty

## Topic of the nature of Existence-Consciousness-Bliss

\*Supreme Bliss by the certitude of  
the Supreme Brahman

\*In the five-fold division as Existence, Awareness, Bliss, Name and Form, the major first three are of the nature of the Absolute, the minor latter two are of the nature of the world. Casting aside these two, which are mere words, be of the certitude that I am the Absolute, which remains as Existence-Consciousness-Bliss

\*All disputations of Philosophies are, when inquired into, the pure Supreme Brahman. Being of the faultless conviction that I am the Supreme, be rid of all defects

\*Son ! This world and individuals are only that perfectly full Brahman, you are that nondual Brahman. Hence, be full of the changeless Awareness, that whatever eternal is Brahman and I am that Brahman

\*For them who are of the nature of the exalted Supreme, there are none of the problems of this misery of repetitive birth and death. Therefore, as explained here, always practice the certitude that I am the undivided Absolute. Thus did the exalted Ribhu explain the limitless Reality to the sage Nidagha



# Chapter Thirty One

## Topic of attaining of Brahman, with examples

\*The truth of nonduality explained  
through sixty four examples

\*In this discourse, I shall present to you, the certain Knowledge of the unparalleled, undivided Absolute with exceedingly wonderful analogies that make for interesting listening

\*If anyone would be afraid of the words of the son of a barren woman, or if anyone could drink from the waters of a mirage or if a massive tree could grow without a seed or if the mean minded could appreciate the fair mindedness of a wise one, the world would be real

\*If a person who died a month ago is seen to return in joy, or if a dream object continued to exist in the waking state, or if the crow could walk the charming swan-step, or should confirmed fools comprehend the greatness of an exalted thing, the world would be real

\*Lay aside the ghost of doubt and fickle phantom of duality by the mantra of the contemplation of the Absolute. Those who listen and follow the endless strategies here described will attain the complete Brahman-Knowledge. Thus did Ribhu propound to Nidagha the undivided Supreme Reality

# Chapter Thirty Two

## Topic of the instruction in Brahman-Conviction

\*Attaining the nature of the Supreme  
by the bhava(attitude,conviction) of  
oneself being the Supreme Reality

\*Nidagha ! Listen to what I have to say, all is the Self and nothing else, I am the undivided Supreme Self. I, indeed, am the Supreme Brahman, all is non-existent, I am Brahman alone

\*I am the substance of time, action, the world, the seen and the seer. I am just Consciousness. Ever Liberated I am, there does not exist anything as the individual(jiva) and bondage

\*I am devoid of the mind and the world, the world is always just Consciousness. The mind is prone to the body concept. Non-inquiry is the biggest foe

\*What is this inquiry into the undivided Absolute ? Who am I ?, What is this world ? What is in this ? What is the Supreme Truth ? Asking of the Sadguru (true Guru) thus, and by Vedanta, having the certitude that All is Brahman and I am that Brahman, is the inquiry

\*Reasoning with a concentrated mind, that the Supreme is all this, that we are That, and that the illusory world is That, That is the Truth, and coming to the firm conclusion by wise discernment, is the inquiry

\*When inquired into, all the diverse differences of the world superimposed in their multiplicity on the Supreme Brahman, the Truth, will found to be nothing apart from the immaculate Brahman itself

\*As it only the Supreme Brahman, the Self of all, that ever changelessly exists, be of the steadfast bhava (conviction) that I, indeed, am the Supreme Brahman, which is permanent, and be rid of uncertainty

\*But for thought there is no phenomenal world, but for the mind there is not an atom of the world. As the mind arises in me, abides in me and subsides in me is filled with Consciousness, there is nothing of the mind apart from me, filled with Consciousness

\*Being again and again, always and continuously of the bhava(conviction) as declared here, become yourself of the nature of the blemishless Supreme Brahman. Thus did Ribhu, the sage of clear vision, explain the undivided Truth to Nidagha



# Chapter Thirty Three

## Topic of the instruction in Brahman-Conviction

\*The greatness of the undivided  
knowledge of the Self

\*Nidagha ! I shall further tell you about the undivided Knowledge of the Self. Those who listen happily to this auspicious explanation shall never be submerged in the ocean of worldly misery

\*Son ! The Self, which is our nature, is the indicated meaning of the word “I” and that of “Brahman” is the nature of Supreme Brahman. The identity of the Self and the Supreme is the undivided Truth, proclaimed in the great aphorisms like “I am Brahman” and others

\*The Knowledge of the Self – of the conviction that I am Brahman, will dispel the delusion that I am the body and such. This conviction arises out of deep discrimination and is by far the best yoga

\*The Knowledge of the Self, which is the realization that I am Brahman, will stand fast only for the practitioner who practices always the conviction “I am Brahman”. It will destroy all superimposition and repeated practice lead to samadhi(intense absorption)

\*If the ever moving fickle mind meanders or wavers, making a mockery of meditation, one can recite aloud the words of this text on the topic of the motionless, undivided Self. Say aloud that “I am the Supreme Brahman” and it will dispel all distractions

\* Therefore, casting aside all intellectual differences that there is even an atom apart from Brahman and strengthening yourself with the firm resolve, that Brahman is all and I am That attain the experience of the originless, endless, undivided nature, and be filled with That

# Chapter Thirty Four

## Topic of the settled conclusions

\*All is Brahman, the Self is all and  
the greatness of the  
“ I am Brahman” certitude

\*Nothing is created at any time, nothing exists at any time, nothing is destroyed at any time, nothing at any time exists – nothing at all, It is only the one complete, perfectly full Brahman, which is ever without duality that exists at all times everywhere

\*The Supreme Brahman is not different from the Self. There is not the least bit apart from the Self, whatever is seen as superimposed on the Self is, indeed, the Self. The Self is the undivided expanse of Consciousness, completely peaceful and perfectly full Brahman

# The “I am Brahman” certitude is:

- \*The great holy shrine, dharma, worship and mantra
- \*The great yoga and meditation
- \*The great renunciation and destruction of mind
- \*The great gift, personal experience and pure knowledge
- \*Indeed, Liberation while alive(Jivanmukta)
- \*Indeed, disembodied Liberation(Videhamukta)

# Chapter Thirty Five

## Topic of the voidness of the phenomenal world

\*The samadhi of abidance in the Self  
by the knowledge of the certitude of  
Nonduality



\*There is no mind or its distortions, no delusion that the mind is the cause, no waking, dream or deep sleep states, no name or form, no “me” or “you”. Nothing else ever – never anything at all

\*Negating all differences by inquiry and abiding as the nature of the undivided Absolute with nothing separate, abide changelessly in the Self

\*Of the three modes, the dualistic mode of “I am the body” and such, the witness mode that I am the witness of all, and the undivided mode that I am the one Absolute, reject the first two and settle in the third

\*Thus attaining the the differenceless knowledge of the Supreme Brahman, by the undivided supreme mode, and being rid of all the original bondage of the misery of the worldly existence, ever abide in the Self

\*Setting aside all yoga, such as the ingoing and outgoing breaths, setting aside all action and contemplation, all essenceless religions, and being of the bhava(conviction) that Brahman is the Reality attain complete realization of the Supreme

\*Thus did Suta, who was well versed in all things, graciously address the assembled sages, telling them how the omniscient Skanda conveyed the great Truth by narrating the dialogue between the sage Ribhu and Nidagha

# Chapter Thirty Six

Topic of the dissolution of all

\*Effacing the mind by the conviction  
(bhava) of being the Undivided  
Absolute, and destruction of  
ignorance and such by the  
conviction(bhava) of being  
the Undivided Brahman

\*Even If one has all the education in the world, if the mind does not remain firm and undisturbed, the intractable travails of transmigration will never cease, there is no doubt about this

\*All that is seen as the objective world is, indeed, the Absolute, and that nondual Supreme Brahman is myself, by such intensely steadfast conviction(bhava), conquer the mind

\*If, due to the originless tendencies(vasana-s) of worldly existence, the undivided, undifferentiated knowledge does not prevail in the mind, even after constant daily inquiry, one should resort to the “I am Brahman” bhava(conviction) again and again

\*If you are of the constant conviction that I am Brahman and I am all, all the creeping ideas of differences that the world, individuals, the Supreme, you and I, and this are each separate will disappear

**\*By the “I am Brahman”  
bhava(conviction), desire and anger,  
greed and infatuation, arrogance and  
jealousy, conceit and pride, all will be  
entirely effaced, there is no doubt  
about this**

**\*By the “I am Brahman”  
bhava(conviction), all merits, all  
manifest worlds, all pairs of  
opposites, all other existences, all  
other connections will be effaced,  
there is no doubt about this**

\*Hence, ever pauselessly practice the “I am Brahman” conviction, thereby relinquishing all ideas of difference, and be of the nature of undivided Brahman

\*The worthy sage Suta dsicoursed to the assembled sages of pure heart what the omniscient Skanda, in his unbounded grace told the eager inquirer Jaigheeshavya, which is the explanation just declared as told to Nidagha by the sage Ribhu



# Chapter Thirty Seven

Topic of the negation  
of mental modes

\*Abiding as the nondual Brahman by  
the undivided Supreme Certitude

\*If you always practice flawlessly the certitude that the body, the senses, the beings, the ideas, the mind, the thoughts, the ego – none of these exist, nor does their root, ignorance exist and have the firm certitude of being the Supreme Brahman all differences of the mind will vanish

\*All projections that arise as in a picture, such as the decisive functioning of the intellect, the doubtful functioning of the mind, the eerie emanations of thought, the multiplicity of experiences, all are of the nature of Supreme Brahman

\*The idea that I am Brahman, the concept of Guru and disciple, the experience that I am Liberated, the understanding that all is Brahman – all is Brahman, be of this certitude

\*It is only to those of profound meditation that this experience will result and never to those who are dominated by the hopping mind. Hence, always practice the one-pointed profound meditation that all the illusory appearances are indeed, the Supreme Brahman, the substratum and I am this Brahman myself

# Chapter Thirty Eight

## Definition of the eulogy of the treatise

\*The greatness of the treatise

\*With conclusive certitude I shall tell you about the greatness of this treatise, which is the essence of all varieties of treatises, the quintessence of all essences, the most secret and extremely rare

\*I am ever the Existence alone, the Consciousness alone, the Bliss alone, the pure Absolute, the wholly complete, the highest of the high, the Supreme Siva, the Supreme Brahman, there is no doubt about this

\*Even if not competent by nature, to listen to and understand the substance of this treatise or just read sincerely daily, one would progressively attain undivided Knowledge and thereby become Liberated, this is the truth

\*Hence, casting aside everything, always take to the practice of what is expressed in this treatise. Renouncing all mantra-s, holy baths, homa-s, worship, service, lessons, the guide, the Guru, all the world, also, this text should be practiced

\*Here indeed is the highest Liberation, the supreme happiness, the repose of thought, the rending asunder of the knot. Renouncing all sastra-s(scriptures) read this text silently and Liberation is certain. If one hears this even once in the midst of life, he too, is Liberated

\*Once in the days of yore, my father(Brahma), with a doubt arising in his heart, that none will get liberated by this text, secreted this by throwing it into the ocean of milk

\*Then, coming to know of this, I immediately retrieved this when it washed ashore on the ocean of milk, and my father was furiously enraged with me

\*Departing from that world, that day, I reached this wonderful holy spot of Kedara. And today, moved by your devotion, I have expounded this treatise for the benefit of all

\*Besides there is no one in this world competent to understand the meaning of this treatise and to communicate it to a competent disciple, Is not this pure Supreme Knowledge, indeed rare?



\*The undivided Knowledge is rare to come by, so also is this treatise a rarity. The one who teaches graciously, the one who listens attentively and the one who understands are all a rarity indeed. I have said all that I have to say. Now I shall betake myself elsewhere

Hearing these profound words of Ribhu, overcome with joy and with tears of happiness welling up in his eyes, his body in trepidation with overwhelming devotion, Nidagha prostrated himself with humility, and, his voice choking, in ecstasy, uttered this:

\*O Brahman ! Having achieved what I sought, I am satisfied. Indeed, I am, there is no doubt about his. By the darshan(sight) of your great Self my life has become fruitful

\*There is no occasion for this, I, indeed am not real, You, indeed, are not, nor is there anything of mine. The word “Brahman” exists not and there is not even the slightest Brahman-bhava(conviction about Brahman), this text does not exist for me. All exists as Brahman

\*The sentence “All is Brahman” exists not, enough of the dualistic differentiation of “That” and “You”. Thus, there is nothing in the least, at any time, anywhere. All is afflictionless peace

\*There is only One and no second, the world composed of parts with pairs of opposites, the defects of the world, the samsara, the mode of duality, the witness mode, the undivided mode, the undivided essence do not exist

\*There is no Guru or Sisya(disciple) in the least. All this I have realized merely by having a darshan(sight) of you, there is no doubt about this

\*Oh, I am the Light of lights, having attained the Brahman-Light, Obeisance to you, good Guru, Brahman ! Obeisance to you, dear Guru

Thus prostrating, Nidagh stood silent, in complete joy

# Chapter Thirty Nine

## Topic of the description of Nidagha's experience

- \*Nidagha's eulogy in loving wonder  
Of the grace of the Guru and  
description of his wonderful  
direct experience of the  
Undivided Reality

\*The blemishless sage Ribhu again affectionately addressed sage Nidagha: Did you understand the greatness of the rare-to-find undivided Knowledge explained? did you attain Brahman? did you attain the state of being That, devoid of all the vacillating distortions of the mind?

\*Best among Gurus, oh ! By your compassion I have instantly reached the certitude that all is Brahman, Oh ! By this expansive, definite certitude I am at peace within myself, the Absolute

\*Till this day I had been spoiled by the enemies like, nescience, the mind, ideas of action, ideas of individual(jiva), today, I have all these removed by your compassion

\*What seemed to be “I”, as apart, as aeons of time, became Brahman.

What looked like being, like here and hereafter also became Brahman, what looked like this and that also became Brahman. All manner of appearances became Brahman, wonderful is your grace ! Oh ! How wonderful !

\*What appeared to me earlier as impurity has today become the delusionless Supreme Brahman, what appeared to me as my mind has become the Ultimate Truth, the Supreme Brahman, what appeared to me as action, as despicable, has today, become the perfectly full Supreme Brahman

\*What appears as thought, has itself become Brahman. All is Brahman, indeed, and I am That – by such understanding of the undivided Absolute and thereby being rid of all differences as “all” and “I”, discarding worldly attachment I have become the Supreme Brahman



\*I, indeed, have become, the eternal, the peerless, the pure, the subtle, the blemishless undivided Supreme Brahman, O, Master ! How great is your grace ! How great !

\*Stating thus, with utmost deference, in front of the sage Ribhu, the nondual experience he had attained in the undivided Supreme Brahman, Nidagha, himself transformed into the undivided, without the minutest misapprehension, and identifying himself with the Supreme Brahman, enjoyed untrammelled Bliss

# Chapter Forty

Topic of the description of  
Nidagha's experience

\*Nidagha's declaration of his being  
Brahman, the seer, with nothing  
to see and no obeisance  
to be offered  
to a Guru

\*Sage Nidagha continued: Master ! by your steadfast compassion I do not perceive the body that appears as gross,subtle or causal. I do not perceive the deluded mind, time or space and such. I have become the Supreme Brahman without a trace of anything illusory

\*I do not perceive any duality or nonduality, any joy or sorrow, any praise or blame, any differences of multiple religions, any words of instruction, I have become the changeless Supreme Brahman, revered one !

\*There is no way I can recompense you here, I offered you my body and mind, but you burnt them to ashes, I offered you myself but that too you made your own Self. I am submerged in the ocean of “I-am-Brahman” and dissolved therein

\*Hence there is nothing for me to give and for you to take and go elsewhere.

According to your teachings there is nothing apart anywhere, there is no scope for you to instruct and for me to learn.

What a wonder this is ! Revered one !

\*You the Sadguru(true Guru), who give with grace, do not exist, I the disciple to receive, do not exist. Should I now, in dichotomy, as you and I, bow to you with reverence, should be doing a distinct disservice to myself. All being ever one Consciousness, the best thing is to be totally silent.

\*In my days of ignorance I did feel differences which have now, by your grace, totally gone. Apart from seeing all the illusory appearances as Brahman, there is nothing that I see as apart. By this intense, definite certitude, I have become the Supreme Brahman, all Consciousness

# Chapter Forty One

## Topic of the description of Nidagha's experience

\*Nidagha's narration about becoming  
The Brahman of  
Truth-Knowledge-Bliss infinite

\*Master ! In delusionless joy I shall say more about the experience of the undivided Absolute. I have become the Supreme Brahman, the One, without any conditioning of attachment such as thought, division such as maya(delusion) and duality of the world, the individual and the Supreme

\*I, indeed, have become Brahman, the Truth, the motionless, the eternal, the partless, the pure, the mass of Bliss, the unsurpassed Supreme Brahman

\*I, indeed, have become Brahman, the unmodified, the blemishless, the attributeless, the pervasive, the indestructible, the universal, without superimposition, the immaculate Supreme Brahman

\*What avails explanation in various ways ? It is I, indeed, who have become all that appears as separate in the phenomenal world. It is I, indeed, who have become the Absolute, just That, standing alone



\*Divorced from any of the dignified, philosophical dissertations, what shall I say of the undiminished greatness of myself, rid of all the defects of “I” and established as the undivided Supreme Brahman ? Lord ! Is not all this the power of your compassion ?

\*I have been describing the undivided, supreme certitude, in the manner I have obtained it, all that is said here is the Truth. Saying thus, Nidagha abided in the Bliss of the nature of the pure Absolute

# Chapter Forty Two

## Description of the praise of the Guru by Nidagha

\*Nidagha's description of the  
greatness of the treatise,  
of its teacher and of the  
grace of Siva that bestows  
the Knowledge

\*Nidagha said: the narrator of this treatise is Siva himself. The father gives birth, the Guru destroys birth. In the practice of what is contained in this treatise, sincerity, indeed, is the highest motivation

\*Sincerity is the greatest harbinger of good, the cause of the identity of the individual self and Brahman, the cause of listening to the teaching that Brahman exists, and the cause of resorting to meditation in such a bhava(conviction)

\*The father and other relatives cannot remove the originless bondage of worldly existence, simply because they give one only an endless succession of bodies. If inquired into with deep thought, all such relatives are only enervating enemies

\*To attain the Knowledge of the identity of the individual and the Supreme, nothing else can be the cause except faith. There is no knowledge that compare with that contained in this treatise. This Knowledge is easy to attain as there is no strain in the nondual conviction(bhava)

\*Therefore, only those who abstain from other treatises and practice only the tenets of this treatise, does the differenceless, undivided, Supreme Knowledge result

\*Thus did sage Nidagha, on the strength of his personal experience and by the divine grace of his Guru, describe the glory of this treatise, in delectable fashion in the presence of the Guru and abide in the Bliss of identityless nature. Thus Skanda graciously expounded this to Jaigheeshavya. So said Suta to all those assembled

# Chapter Forty Three

## Definition of the Siva-vows, which are the means to Enlightenment

\*Nidagha's narration of attaining the  
state of Jivanmukti (liberation  
while yet alive), abiding as the  
nature of the eternal, pure, realized,  
liberated, infinite Consciousness  
by the grace of the Acharya (teacher)

\*The great sage Nidagha, in blissful rapture, further praised the Guru thus: Worthy guide ! By your discourse I am rid of the delusion of the world and all, and have become Brahman, Truth-Knowledge-infinity

\*Supreme Guru ! By the instruction with which you have graced me, I have become Brahman, the one infinite expanse of Consciousness, rid of the division as the individual, the Supreme and the world

\*The wearing of ashes with devotion is called the “vow of the Pasupata-s”, It is by wearing of the ashes, symbolic of the Truth, that instantaneous Knowledge of the Absolute will result

\*By resorting to the Pasupata vow for one whole year, I have reached your feet, revered one ! By your grace I have today attained the undivided Knowledge and abide in the Self



\*Sadguru(true Guru) ! As instructed by you, meditating ceaselessly, lovingly, uninterruptedly, constantly, unfatiguedly and sincerely that I am the attributeless Supreme Brahman, I have myself become the great Awareness

\*The Videhamukta(one liberated out of the body) is the one who is free from the individual conditionings like mind and others, and free from the cosmic conditionings like maya(delusion) and such

\*The Videhamukta is devoid of all diverse states like wakefulness and others, of name and form and of any superior or inferior. He is completely free from even the certitude “ I am Brahman” and exists blemishlessly as the Supreme Brahman alone

\*Abiding as the nature of substratum of all, I have become Brahman, which manifests as all. I have become the non-dual Brahman, which is established as the undivided, with nothing apart

\*All is your grace. Thus concluded Nidagha, in all humility, his panegyric on the praiseworthy Guru, Ribhu, and free from all mental misconception, he abided in his natural, changeless state, blissful and free

\*Suta described all of this to all who were assembled, as faultlessly expounded by Skanda to Jaigheeshavya, removing all his sorrow

# Chapter Forty Four

## Description of the epitomized instruction by Ribhu

\*Extolling the greatness of this text,  
With profound meditation as the  
Primary means for obtaining  
The grace of the Supreme Siva

\*For the benefit of all, for all time, the immaculate sage Ribhu, continued further, affectionately addressing Nidagha, who had received the undivided, supreme Knowledge without a second

\*Son ! You have achieved your goal by attaining the highest undivided Knowledge. Listen, now, to the method by which all intelligent seekers in this world after Liberation daily assiduously practice meditation, in complete concentration, until the cascading compassion of the Supreme Siva touches you

\*I, indeed, am of the nature of imperishable existence, Brahman, the attributeless, the afflictionless, the all pervasive. I, indeed, am of the nature of Brahman, the eternal, the pure Absolute, which is all Truth. Thus, steadfastly, should one constantly, profoundly meditate

\*It is only to those, who, in adherence to the axioms of the great aphorisms of Vedanta, continuously meditate with love, without confusion, for a considerable period that the rare compassion of the Supreme Siva will flow and the blissful Supreme Knowledge, the Awareness, will result

\*Hearing the exhortation of the Guru in this manner, the exalted Nidagha eulogized him, and abounding with love, offered home and family and all to the Guru and also himself as son

\*Glory to you, my Sadguru(true Guru), who has by conferring the worthy, undivided supreme Knowledge on me, long submerged in illusion and in the whirl of thought that the erroneous path of action would enable me to reach the goal, made me verily, That itself !

\*The Guru then addressed the sage Nidagha, who has surrendered all as Guru Dakshina(offering to the Guru) and engaged himself in matchless service

\*Son ! You have attained intense, steadfast, complete Knowledge of the Supreme Brahman. Though this is true, pursue the “I am Brahman” certitude ardently and pauselessly every day, and abide in your natural state, until you attain Videhamukti(disembodied Liberation)



\*Anything apart from total, intense “I am Brahman” certitude does not contribute to Liberation at all. Only those who practice the “I am Brahman” certitude day after day does the rare Liberation result easily

\*There is nothing except this treatise specified for obtaining the changeless, steadfast, “I am Brahman” certitude, the means for undivided supreme Liberation. This treatise is the essence of all the widespread works in all the multiplicity of worlds

\*As Ribhu made this majestic declaration addressing all, Nidagha, with unconcealed joy was bathed in the ocean of Bliss

\*Hearing the beautiful Ribhu-Nidagha conversation, Suka and other sages, attaining the realization of the Supreme Brahman that is free of bondage to the body, became of the nature of that Supreme Brahman without bondage

\*Then all the great sages, bowing in joy and affection to sage Ribhu said: Changeless Master ! You have taken us, who have taken refuge in your feet, into your grace, ferrying us across the ocean of originless ignorance and worldly sorrow

\*The boat you used was of the instruction in Brahman Knowledge, to attain supreme Bliss on the shores of the Supreme Brahman, and protected us from further onslaughts of the miseries of mundane existence

\*Sage Ribhu having elevated Nidagha and other sages to the nature of the Absolute by his discourse to them on the systematic teaching that he obtained by the compassion of the Lord(Iswara) on Mount Kailasa, remained in endless Bliss

\*Likewise, I (Skanda) have graced you, Jaigheeshavya, with this. Now, I shall proceed to grace you with subtleties of the various aspects of this Knowledge, listen !

\*All the individuals(jiva-s) in this world, should, to begin with, perform actions prescribed in Veda-s. While doing so they should always wear the divine ash, triple stripe, rudraksha (holy berries), and properly worship the manifest, great linga (monolithic symbol of Siva) daily

\*What avails a surfeit of statements ? Only those who conform to the adjuncts of Knowledge as aforesaid and inquire into this treatise, will attain the steady Knowledge of this treatise emanating from Sambhu (“the bestower of happiness”). Thus Shanmukha expounded to Jaigheeshavya this incomparable treatise

\*Suta, following the same vein,  
graced all the great sages with the  
narration of this treatise.

Listening to this eminent treatise, and  
steadfast in the Knowledge of the  
Supreme Brahman, filled with  
Consciousness, and enjoying divine  
Bliss, all those sages, in steadfast  
commitment, turned to the Guru with  
undiminished love, and praising him  
in all humility, became That itself and  
revelled in their natural state

\*Obeisance to the twin feet of the great sage Suta, who has narrated this treatise !

Obeisance to to the twin feet of Vyasa, who faultlessly explained this to him !

Obeisance to the twin feet of the great exalted sage Jaigheeshavya, who raised this topic !

Obeisance to the twin feet of Shamukha, who expounded and explained all this to that sage!

\*Obeisance to the felicitous feet of the Mother, who, in all grace, taught this to him !

Obeisance to the feet of the blemishless Nidagha and exalted sages who responded with queries !

Obeisance to the feet of the matchless sage Ribhu, who dispelled their dark ignorance with his exposition

Obeisance to the feet of the Supreme Siva, higher than the highest, who, in his love, taught him (Ribhu) all this