

# *The Ribhu Gita*

# **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 centre 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  
Attribute-less

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 difference-less  
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 ablution 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 attachment-less 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  
they    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 blemish-less 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 difference-less 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 there from,  
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  
nondual 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, and undivided. Inquire steadfastly into this every day.

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 every day.

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, part-less, 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  
thoughts 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 difference-less  
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  
endeavour 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 difference-less 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 difference-less 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 nondual, pure substratum Brahman itself.

By realizing in one's blemish-less mind that the superimposition of the world and individuals is on the basic substratum Brahman and that difference-less 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 origin-less transmigration.

One who has attained such 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 result.

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 difference-less 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 attribute-less, 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 nonexistent, 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 nondual, 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  
Brahman is real.

Tranquillity 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  
swanstep, 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  
discoursed 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 onepointed 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 Brahmanbhava (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 anytime, 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 "Iam-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