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Swamiji is a scholar par excellence in vedic scriptures as well as in the puranic texts. His deep knowledge and lucid exposition of Srimad Bhagavatam, Bhagavad Gita and Ashtavakra Gita have made him a popular guide to spiritual aspirants. His simplicity, transparent deep faith in the divine force and absolute surrender to the Supreme have made hm an ideal combination of Jnana, Bhakti and Vairagya.

Swamiji's prodigious learning and deep devotion to the tenets of Indian philosophy and culture have reflected themselves in all his works, which are practical guides for inner personal experience and to raise oneself to a higher level of being. His emphasis has always been on 'Practice, practice, practice'.

Ribhu Gita is a beautiful Text, rarely known to most of the Spiritual aspirants in India and abroad. This book was brought to light and highly eulogised by Bhagavan Ramana to a limited number of devotees. There is no other book which gives a quintessence of all the Sadhanas in all the Upanishads in an elaborate but easy way. The way in which this helps us to think of Brahman for days together is unique.

The Text claims that any of the chapters alone is capable of bestowing moksha or liberation on the reader by a single reading.

This book is an invaluable Treasure for the devotees engaged in Spiritual Sadhanas.

Sadhanas from Ribhu Gita



Swami Shantananda Puri

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Sadhanas from Ribhu Gita

by H.H. Sri Swami Shantananda Puri Maharaj

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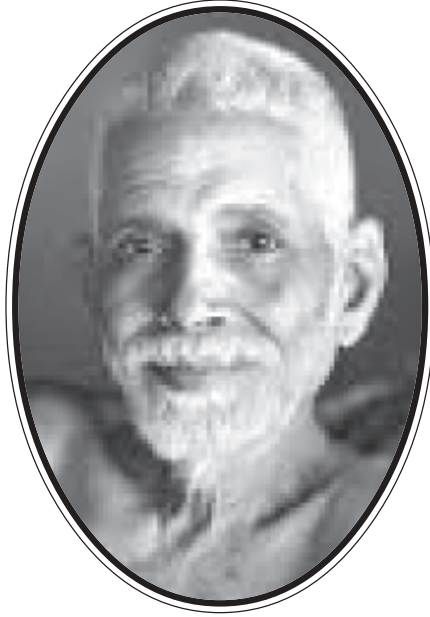
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Dedication



This work is dedicated
to the holy lotus feet of
Bhagwan Ramana
but for whose grace
this Text would have remained
unknown to the
world of devotees

- Swami Shantananda Puri

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Preface

If Ashtavakra Gita can be considered as several levels above all the orthodox texts of Advaita philosophy, Ribhu Gita can be considered as a few steps above Ashtavakra Gita. Ribhu Gita is almost unknown in most parts of India and practically in the entire West (concerned with spirituality). Initially, it exhorts a person to meditate “I am that. I am the Brahman. I am the Consciousness. It is the truth that the Brahman alone is all”. It goes on to say “In due course leave off that remembrance of Brahman also. Leave off all this renunciation of Brahman and any differentiation between I and Self also. Envelope yourself with the Self alone and remain as your own Self.”- (verses 25, 26 & 28 of chapter 21 of Ribhu Gita with original in Sanskrit with English meaning). To interpret it properly and to practise it is not an easy task as this is a leap beyond the meditation on Brahman. It is told in the edition from Ramanasramam “Is there a book while reading which, the reader feels increasingly drawn towards his own Self even if it is the very first spiritual book that he reads? The book which you are now holding in your hand is certainly one such.” (See backside cover page of the Sanskrit version published by Sri Ramanasramam). It was the

Tamil version of Ribhu Gita by Bhikshu Sastri which was brought to light before the limited devotees of the Asramam by Bhagavan Ramana himself and its language and rhyme are inimitable and extremely attractive. Bhagavan Ramana stressed that even if one does not understand it, a mere reading of it again and again or daily is highly beneficial.

The original Sanskrit version was lying for a long time (perhaps as a manuscript) in the Saraswati Mahal Library of Tanjavur (Tamil Nadu) and it was brought out by them in print a number of years back. Sri Ramanasramam has done a good service by getting the book published with English translation.

I am sure that this small book on “Sadhanas” will induce at least a few people to read the original book and reap immeasurable benefit. In most of the chapters it is mentioned that the one who reads or listens to that chapter becomes the Brahman itself.

Swami Shantananda Puri



**Sri Gurubhyo Namah
Sri Ganesaya Namah**

Sadhanas from ‘Ribhu Gita’

Chapter 1- Introduction

‘Ribhu Gita’ is an invaluable text in Vedanta philosophy and forms part of the ancient scripture called ‘SIVA RAHASYAM’. As common with all the Puranas it is a narration by Suta. According to Suta, once a Rishi named Jaigishavya requested Skanda, the son of Siva to narrate the glory of Lord Siva, the Supreme God. Then Lord Shanmukha (Skanda) began to narrate the Atma Vidya (the teachings relating to the Self- realisation) as imparted by Lord Siva in Kailasa to Ribhu, a son created mentally by the creator (Brahma). The text in which these teachings are contained is called the Ribhu Gita as they were repeated by Ribhu to Nidagha, his disciple.

In formal Vedanta philosophy, the first step in practice is to distinguish between Self (Atman) and non – Self (Anatman). The world and all its objects are all non-Self. The mind also is non-Self. But Ribhu goes to the highest level where Brahman alone is and the entire world etc. are only illusions seen in Brahman. There is nothing called separately as non-Self.

One should leave off¹ all thoughts and reach a no-mind state. One should leave off all forms which are all imaginary and remain as Brahman (the Supreme Being). As there is no body - sense and consequently due to the absence of feet or hands, there is neither motion nor any action. There is no world and naturally there is no creator called Brahma or a sustainer called Vishnu. There is no death. There is no virtuous act, purity, truth or fear. Brahman alone is. There is no Guru (master) or disciple. There is no 'one' (non-dual) nor 'two' (duality). As there is no² bondage, there is no liberation (moksha) also. As there is no death, there is no birth either.

There is neither I, nor you nor this (world). There is no cause or effect. There is no inside or outside; no perfection or imperfection.

In the absence of all thoughts, as the mind has become 'nil', no contemplation such as 'I am the Brahman' is ever possible. Consciousness is existence where there is also awareness that 'I exist'. I am that

¹ सर्वसङ्कल्प शून्यत्वात् सर्वाकार विवर्जनात् ।
केवलं ब्रह्म भावत्वात् नास्त्यनात्मेति निश्चिनु ॥ (4-12)

² बद्धत्वमस्ति चेन्मोक्षः बन्धाभावे न मोक्षता ।
मरणं यदि चेज्जन्म जन्माभावे मृतिर्न च ॥ (4-23)

Supreme all - pervading Consciousness. By simply going on thinking of it constantly as to what it means, one becomes the Supreme Brahman, the ultimate reality.

There is an interesting story about Ribhu and Nidagha which is summed up below. (This story has earlier appeared in this author's book, 'Stories for Inspiration, published in July 2006, as story number 21) Nidagha studied for 15 years under Ribhu in an Ashram at Ujjain'. After 15 years of studies Nidagha felt that he had already learnt what all he was to study and was feeling bored. One day Ribhu decided to go away from the ashram for a tour after instructing Nidagha to take care of the ashram. After 20 years Ribhu came back to Ujjain. By that time he had become quite old with his beard and mustache grey. His eyes were sagging and his face had a withered look. He was dressed like a village farmer and wore a turban on his head. On the way to the Ashram, he saw his disciple Nidagha standing near a shop at the market place. Nidagha was unable to recognize his Guru. He thought that the person approaching him was an illiterate villager. Ribhu asked Nidagha – "Why are you standing here, sir?". The reply from Nidagha was "see the king standing yonder with his retinue and coming in this direction. After his procession passes through, I shall be proceeding to my Ashram."

Ribhu continued the conversation : “Holy sir, I see so many people standing yonder. Who is the king among them?”.

Nidagha : “The one who is sitting above the elephant is the king. The elephant is below the king. Is it clear?”

Ribhu : “What is called ‘ABOVE’ and what is called ‘BELOW’?”

Nidagha felt that the other man was an illiterate fool and contemptuously bent the back of his Guru Ribhu so that the latter bent like a horse touching the earth on all fours and he nimbly jumped over the back of the Guru.

Nidagha : “See; now I am above You. You are below. Is it clear?”

Ribhu : “Oh, thank you so much. I am not bothered about the terms above and below. I do not understand what is ‘I’ and what is ‘YOU’ as mentioned by you. Now I call myself ‘I’. Just now you called yourself ‘I’. Who is the real ‘I’?”

Hearing this Nidagha realized that the old man appearing as a farmer was none other than his revered master and prostrated before him. Nidagha said :

“Who else but my Guru can ask such a question? You please teach me the ultimate learning.”

On being questioned by Nidagha as to “Who are you?” Ribhu starts saying :- I am the Supreme Brahman. I am the supreme bliss. I am what I am. I am Consciousness. I am the Supreme divine truth. I am Brahman alone. I am always pure, awakened, eternal and blemishless. I am the perennial Bliss³; I have no name or form. I have no attachment. I am the Brhaman alone.

I am bereft of all actions and all differences. I have no doubts. I have no ego nor do I have the ego that I am egoless. I have none of the qualities attributed to the Trinity - Brahma, Vishnu and Siva. I am neither insignificant nor Supreme. I am all the insignificant things and I am the Supreme too when once a sadhaka is aware of the world.

The world has no existence of its own and it was never created. It is an illusory appearance like the mirage or dream. There is no ego or mind also.

³ सर्वनामादिहीनोऽहं सर्वरूपविवर्जितः ।
सर्वसद् विहीनोऽस्मि अहं ब्रह्मास्मि केवलम् ॥ (4 - 42)

There is no 'Maya' which deludes you. There is no hearing (sravanam), reflection (mananam) nor sitting with an one-pointed mind (nidhidhyasanam). These are all the most important and intimate sadhanas prescribed in the orthodox scriptures. There is no ignorance. The holy places like the Ganga, Gaya, Rameshwaram etc. do not exist nor the rituals connected with them. The five basic elements (panchabhutas) do not exist. There is only Brahman. We should remember that Ribhu Gita is meant for advanced and mature souls. For other people, all the things negated by Ribhu Gita do exist in a relative way (vyavaharikasatyam) and all those rituals and Sadhanas enumerated in the orthodox scriptures. As per Ribhu Gita one has only to remain without any thought as the Supreme Being without any action or reaction or emotion. This is the highest stage of Sadhana. Those who tread this path get out of the Maya and attain liberation.

All the rituals are illusory. The worlds like Kailasa, Vaikuntha, heaven and hell are all illusory. All our experiences and the attachments are all illusory. All the Vedas (Holy Scriptures) are illusory. All the teachings are illusory. This only means that even though the world is an illusory creation, God has kept some exit doors like the Vedas and teachings of holy men which, though part of an illusion, will

help us to get out of the illusion. All the wealth, all worldly objects and Guru (master) are all illusory. Bondage, liberation, joy and sorrow, meditation, mind etc. are all illusory. Whatever we hear, whatever we see, the body and the senses are all illusory.

All differences and distinctions, taking⁴ bath, Japa, penance, performance of fire sacrifices, study of sastras, worship or puja of gods, mantras(sacred syllables), satsanga (company of holy men/ saints) are all illusory.

Whatever anybody says, whatever is agreed to, whatever is proclaimed, it is all Brahman (The ultimate Reality) only. All auspicious actions or bold actions and whatever action is done in truth, it is all an illusion and hence false.

The entire world is all Consciousness alone. All the five subtle elements as also the Trinity of Brahma, Vishnu and Siva are all Consciousness. All matters, time and knowledge are all made of Consciousness (Consciousness means an existence fully aware that it exists). All talk and all existence and non-existence

⁴ स्नानं जपस्तपो होमः, स्वाध्यायो देवपूजनम् ।
मन्त्रो गोत्रं च सत्सङ्गः सर्वं मिथ्या न संशयः ॥ (6-14)

are all Consciousness. The master and disciple as also the knowledge are all Consciousness. The knower and the known are all Consciousness. All causes and effects as also all forms and entities which have no form are all Consciousness. Non-duality and multiplicity, all the scriptures and Vedanta philosophy, all directions and sub directions (like north-east etc.) are only Consciousness. All transactions in the mundane world, the past, present and future, all names and forms, all beings and worlds are only Consciousness. The dispassion (Vairagya), the entire world, all foundations and supports and all that is supported are all Consciousness.

The vital breath (prana), all the senses, all the five sheaths, and the final bliss are all only Consciousness. All the permanent and impermanent objects are all Consciousness alone. There is nothing more eternal than Consciousness and nothing is more real. Whatever and however beings exist or are talked about, and whatever is told in the Vedas (ancient scriptures) all are Consciousness. There is no bondage other than Consciousness and there is no liberation other than Consciousness. The only existence and the only reality is Consciousness.



Chapter 2

Description of the Atman (Self) and the world being a void etc

The mantras are from the indivisible unitary bliss. So also are all the actions, their results and the individual soul. The earth, water, and the space are all the indivisible unitary bliss (i.e., the Brahman).

In Ribhu Gita, a number of chapters are devoted to describe the Brahman in a positive way as to how he is all. There are also chapters where, from another view point, it is described as to what the Brahman is not (i.e. the objects which are categorized as non-self.). Thus, to go on thinking of the Brahman alone is called Brahmanusandhanam. The author of this book has never come across a single book other than Ribhu Gita where such an elaborate material for constant contemplation of the supreme Truth (Brahman) has been provided.

All the sciences like Tarka, Mimamsa, Vedas, the Brahman, all the vows undertaken are all only the indivisible unitary bliss. Brahma (the creator), Vishnu and Siva and all the gods are all the indivisible unitary bliss.

The Self, the master (Guru), the body, the mind, happiness , knowledge , the Transcendental one, the ego, all that is gross and all that is subtle, the people –in short all are one from the indivisible unitary bliss.

All that is eternal, all that is transcendental, all that is of no significance and myself too are from the indivisible unitary bliss. There is nothing other than the indivisible unitary bliss.

All that is gross or subtle, all the people and all the multiplicity are all from the indivisible unitary bliss. From the smallest atom to the all pervasive Vishnu is all from indivisible unitary bliss. You are also from that only. The knowledge and all that is merged is from the indivisible unitary bliss. All the devotees, the husband, the mother, the cosmic form of the Lord, the body, the head, the nose, all that is perfect, the divine nectar, the ears and the nose, Siva, all the men, friends, relatives, the king and the city are all from the indivisible unitary bliss. All the sovereignty, the mantra, the Japa (repeated chanting of a mantra), the meditation, the light, the supreme one, the oblations offered in a fire, the victory, heaven and oneself are all from the same source the indivisible unitary bliss. There is nothing else other than this, the indivisible unitary bliss. I am. I am the transcendent; I am the light and the source of all. I

am the master (Guru) in all forms. I am in all forms. I am that. I am pure. I am full and prosperous. I am transcendental.

Just I am. I am the knower, truth, blemishless, the experiential knowledge, common and special. I am all. I am pure, bereft of unhappiness, Consciousness, equal with all, bereft of honour or dishonor, devoid of all attributes.

I am neither dual nor non-dual. I am not subject to the pair of opposites like heat and cold. I am beyond being and non-being. I am the auspicious and the mind. I am bereft of any equal or unequal as there is nobody else besides me. I am always there. I am beyond being and non-being. I have no thoughts. I do not exist as 'I'. I have no body sense. I have no support. I am not also without any support. I have no bondage or liberation. I am that attributeless Brahman. I am of the form of all Self - enquiry. I have no thoughts. I am the letter A and the letter U. (the first two letters of AUM or OM). I am always happy. I am all perfect. I am more perfect than perfection itself. I am the highest truth namely Para Brahman. Even though I have no eyes, I am the seer of the entire world. I am fully mature and awakened. I am always content. I have no senses but I help in all actions.

I am always accessible easily. I am always in joy. There is nothing external which will make me joyful. I am the reward of all types of silence (silence of the lips, silence of the mind etc.). I am always of the form of Consciousness. Even though I possess nothing, there is nothing which causes me the slightest unhappiness. There is no knot of Self and non-self in my heart. Starting from the heart I pervade all. I am not subject to the six types of changes (birth, death, growth, depletion etc) I am free of the six natural enemies called lust, anger, greed etc. I am the innermost among the innermost. I am beyond space and time. Space is my only clothing. I am freed from 'is' and 'is not'. I am of the form of all awareness. I am existence-knowledge-bliss. I am indivisible. I am of the form of cosmic mind but the cosmos or world is not in me. I am of all kinds of forms. Existence never leaves me. I am beyond the three categories of time, namely the past, present and the future.

I am always free from lust etc. I am free from duties to be done and not done. I have no attributes. I have no liberation to look forward to. I am liberated. I have no truth or untruth. I am always existence alone. I have no destination to reach. I am bereft of all movements, I am always peaceful. This is all my

own experience. The one who hears it becomes the Brahman himself.

Those with a pure mind realize that God is their own being and He is the form of transcendent light though he is beyond all forms and is also of the form of the entire cosmos. Those who think that God is different from us and that one god is different from another god will be subject to all efforts by following the scriptural injunctions relating to caste and creed. They will have no peace of mind and being involved in the enjoyment of the objects of the world will be beset by unhappiness and miseries.



Chapter 3

The world is all void

The entire world, all the basic elements of which it is made and the mind, intellect, ego etc. are all only an appearance and have no real existence like the horns of a hare. Similarly, destruction, birth, truth, the world, virtue, sin, success, delusion, lust and anger, greed, attachment, fortitude and the instructions of a master to disciple are all false and have no real existence of their own. There is no I or You or the world. There is no beginning, end or middle. The past, present and future have no real existence like the horns of a hare.

All the three bodies – the gross, subtle and causal and whatever is seen are all unreal. The enjoyer, the objects of enjoyment, the control of mind, Self-enquiry, contentment, the dos and donts of disciplines, all movements, the ears, the eyes, the body, inertia , the gods like Vishnu and Siva, the longing for liberation are all unreal like the horns of a hare. All the senses of cognition like eyes etc. their qualities, all the senses of action like the hands and feet, all the states like the waking state, the dream state etc., all the twenty four basic principles, the four qualifications pre-requisite for entering into the

spiritual field, all the worlds, all the beings, all the dharmas (virtuous acts), all ignorance, all learning, all stations of life (bachelor, householder etc.), all castes (Brahmins etc.), all holy places and rivers, all the Vedas (scriptures) and all the sciences are all unreal like the horns of a hare.

All bondage, all types of liberation (of the Vaishnavas etc.), all knowledge, all periods of time, all instructions, all the existence, all actions, all the company of holy men, all duality, all cognition of non-existence are all false and unreal like the horns of a hare.

Whatever we see and perceive in this world, whatever we hear from the Guru (master) are all unreal.

Whatever we meditate on, whatever we think of and whatever we decide through the intellect are all unreal.

Whatever is tried to be conveyed through speech, whatever I uttered through the mouth, whatever is grasped through the various senses, whatever object is abandoned-whether one's own or somebody else's- whatever looks real and solid, whatever has been determined as one's self (Atman), Siva the destroyer, Vishnu the sustainer and Brahma the creator are all unreal like the horns of a hare. Whatever is called the Jiva (the individual soul) or the Sansara (the

mundane world), whatever is told in puranas, in the Vedas and the Upanishads (the philosophy part of the Vedas) are all unreal and illusory like the horns of a hare.

Whoever reads this portion and hears the secret instruction will become the Brahman himself.

All knowledge pertaining to the three bodies including the causal is all false and it was never real at any time. The conclusion that I am the body constitutes the world. It is the ignorance, it is the impure vasana (past impressions), it is the Jiva (individual soul), which constitute the mind. In other words, it is the ignorance that has assumed all these forms like mind, Jiva etc. The idea that I am the body is the limiting adjunct, causes all unhappiness and miseries, constitutes death, is inauspicious, the greatest sin, and constitutes all defects. It is the greatest disease. It is the great delusion. It is that which leads to the world being wrongly considered as real. It is the mind which has become the sansara. (The world of relationships).

Whatever little gives unhappiness by just thinking of it, whatever little of the world we think of, whatever little desire or impurity we think of, whatever little sin we think of is all considered as a great disease. Whatever little thought there is, it is

called the great delusion. It is also categorized as one of the three miseries (personal, interpersonal and due to an act of God). Whatever little is thought of being done is all lust and anger, whatever little is being done is all unhappiness, is all relationship, a great delusion where the world is considered as real. Whatever little is thought of is a great defect, represent three periods of time (past, present and future), the various forms, the great world. Whatever little we think of is untruth and represents a non-existing world. It is the mind which forms the entire world and the mind is the greatest enemy of us. It is the mind which becomes the mundane world, the three worlds, the great unhappiness and also the old age. Mind is the time, impurity, thought and the individual soul. The mind always remains impure, a sort of magical illusion, unreal like the sons of a barren woman. There has been nothing called a mind. It is always insentient, the ego, the greatest bondage, the innermost sense (antakarana), is all the five basic subtle elements like earth, air etc. The mind itself becomes all the tanmatras (like touch etc.). All the five sheaths like annamayakosa are all mental only and it is the mind which forms all the three states like waking state etc. The various gods are projections of the mind; whatever is there including the dos and donts known as yama, niyama etc. are all the mind only. The entire universe is a thought, the body also is a thought. The being is made of thoughts and duality

is also a thought. The caste, the qualities or the moods, the entire world is all made up of thoughts. Whatever exists is all mental; The individual soul is the mind only. All the ignorance, all differentiation all experimental knowledge, all the duality, all time and space are all thoughts only.

This body is a thought, so also is the vital breath (prana). The contemplation and listening, the heaven and hell, the consciousness, the self-remembrance, the contemplation of the ultimate truth, the Brahman are all only thoughts. There is nothing called a thought, none of the three worlds exist and there is no master (Guru) or disciple. There is no body or mind nor the entire world. There is no being, everything is non-existent. The one who listens to this portion verily becomes the Brahman (the Supreme Being).

The peace of mind and the renunciation attained by the vedantic knowledge or the faith and love for the holy feet of Lord Siva, shaking off the bondage of repeated births and deaths comprising also of wife/husband and sons can never be achieved by any amount of logical arguments or scholarship. For those seers in whom the vision of world has completely vanished and who remain without any thoughts at all times, there are no states like the waking state, sleep etc., nor is there life and death.



Chapter 4

I am the Brahman

To be in the determination that I am the Brahman is a bath in the Self; it is the biggest bath and the greatest. To be in the conviction that 'I am of the form of Supreme Brahman' and 'I am the Supreme Bliss' is the greatest bath.

I am only the ultimate knowledge, the Supreme One, of the form of peace, absolutely blemishless, eternal and permanent. I am only the Brahman.

I am in all the forms, I have no ego. I am what I am. I am of the form of nothing. I am the space made of Consciousness. I am the fourth state (Samadhi), I have also transcended the fourth state. I am always of the form of Consciousness. I am Existence, Knowledge and Bliss. I am ever of the form of purity.

I am purified by the ultimate knowledge. I am the favorite of all. I am the Brahman alone. I am undifferentiated; I am in my own nature. I am always in the form of holy company (satsanga). I am always in the same form of mine. I am the ultimate bliss. All the world is the Supreme Brahman and I am that.

I am in a form which is never limited. I am the infinite bliss. I am of the form of real happiness. I am Consciousness and the transcendental bliss. All the world is the Supreme Brahman. I am of the form of bliss ever emanating from the Brahman. I am only the Self (Atman). I am the Self full of bliss. This world is the Supreme Brahman. I am only the Brahman. I am of the form of light emanating from the Atman (Self). I am the bliss of the light of the Self. I am without a beginning, middle or end. I am like the space. I am of the form of external existence. I am always liberated. I am ever full. At all times I remain in a no-mind state. I am always in the form of sound energy. I transcend all. I transcend all forms. I am like infinite space. I am the sub stratum of all. I am always a mass of Consciousness. I am only the Brahman. I have neither any body sense nor have a mind. I have no thought of the body. I am the mantra (sound syllable) (Mantra is a sound form of the Lord Himself). The world does not exist for me. I am in the form of all the worlds. I am always plenary (full) and I am ever content. I am Brahman alone. I am Consciousness alone. I am what I am and not anything else. I am the great Self and not anything else. I am the great self and I am the refuge. "I am the great void" – this is the best mantra to be chanted. I only shine as other things as also as body. I also

shine as the disciple as also as the three worlds. It is I who am beyond all three periods of time and also worshipped by the Vedas. It is I who am defined in the scriptures and I dwell in the mind. Apart from me not a little exists and the earth does not remain separate from me. This entire world is the Supreme Brahman. I am only the Brahman.

“I am the Brahman, pure and eternally pure at all times. I have no attributes or desires”. This mantra is best for chanting.

I am of the form of Vishnu, Brahma etc. Really speaking even this distinction is not in me. I am always the Brahman. I can never be defeated. “I shine by myself alone and naught else. I abide all in my own Self.” This is the best mantra to be chanted. I enjoy myself. I revel in myself. I am my own light.

“I sport in myself. I look at myself alone. I am happy in myself-” This is the best mantra.

One should always see the mantra of the Self and practise at all times the knowledge of the Self. “I am the Brahman”. This mantra of the Self will destroy all the sins of the Self.

The mantra “I am the Brahman” will destroy the defects of multiplicity and differences. This manta

will also destroy all thoughts as also the diseases of the intellect. It will also destroy all worries, diseases and all the world. This mantra will destroy all defects due to desires / lust, anger, all thoughts, all unhappiness, all the impurity due to lack of discrimination and the defects due to the body. This mantra 'I am the Brahman' gives the knowledge of the Self, conquers the world of the Self, destroys all untruth, and gives us inconceivable happiness. It gives us the happiness of the ultimate knowledge. The one who listens to this chapter even once gets immediate liberation and becomes the Brahman.



Chapter 5

A fire sacrifice to please the Brahman or the Self

The universe has never existed⁵ nor does it exist now. There is no such word as 'THIS' which is supposed to denote the world. Only Brahman alone, which is ever perfect, exists. To remain established in this idea alone is fire-sacrifice to please the Brahman (called Brahma tarpanam). I am the Brahman with form. I am also the formless one called Satchidananda. I am a mass of Bliss. I am the entire void. I am both the external and impermanent objects. This is Brahma Tarapanam. I am the infinite space of Consciousness. I am the Atman (Self). I am always content with myself. I do not need anything else. This is Brahma tarpanam.

I am subtler than the space. I am totally non-existent-existent. I give light and reveal all objects. This is Brahma tarpanam.

⁵ सदा प्रपञ्चं नास्त्येव इदमित्यपि नास्ति हि ।
ब्रह्ममात्रं सदापूर्णं इत्येवं ब्रह्मतर्पणम् ॥ (10-2)
सरूपमात्रं ब्रह्मैव सच्चिदानन्दमप्यहम् ।
आनन्दधन एवाहं इत्येवं ब्रह्मतर्पणम् ॥ (18-3)

I am not any of these things of the world, however small they may be. I am the grand Ultimate silence. I am the 'Pure Moksha or Liberation'.

There is nothing but Brahman. So all the world is Brahman only. I am only in the form of the world. I am pure awareness. I am the highest. I am the ultimate bliss. This is all Brahma tarpanam. I am Brahman alone. As no objects exist apart from me I am not a witness. This is all Brahma tarpanam.

I am all the names. I am the state free of delusion. I do not have any senses like the eye, ear, legs etc. I am bereft of both bondage and liberation. I am beyond the scope of speech as I do not possess speech or mind. I am of the form of Consciousness and Bliss.

I am perfect everywhere. I am the happiness at all places. Nobody can conceive of my real form. I am of the form of contentment and all bliss. I am the Void. I am always in my own nature and in Supreme Bliss. I am alone. I am liberated and have transcended all forms of silence.

I am always of the form of existence. I am called the 'fourth state' (waking, sleep and dream being the first three states). I am also of the form which has

transcended even the fourth state. I am undifferentiated. I am unborn, free of all desires and blemishes. I am of the form of the experiential knowledge of the Brahman. This is all Brahma tarpanam.

Now the daily fire sacrifice called 'Nityahoma' is to be narrated.

I am the Brahman, the pure, the eternal and the Lord of all. I am the same as the sound of 'OM'. This is a rare NityaHoma.

I never exist (there is no ego). So there is no question of saying even 'I am that'. I am devoid of any activity.

I do not do any sravanam (listening), mananam (reflection) and nididhyasanam (one-pointed absorption). These three are the three intimate sadhanas prescribed for every seeker. I have no parts. I have no light. I have no intellect or any differentiation. This is the rare nityahoma.

I am not of the form of the three bodies (gross, subtle and causal). I am not of the form of waking or dream states. The mind, intellect or the ego are all unreal. All the three periods of time – past, present

and future - are all unreal. All the three modes – Satvaguna (light & harmony), Rajoguna (activity & aggressiveness) and Tamoguna (procrastination and sloth and laziness) are all false (unreal).

Whatever we have heard or have known are all false. All the principles constituting the world are all unreal. This is the rarest daily homa (Nityahoma).

All the various forms, all the various colours and all the various castes or species are all unreal. The knowledge of Sastras (sciences), the knowledge of the Vedas (scriptures), all the penance and all the holy rivers are all unreal.

All the achievements in this world and the happiness we get out of them and all actions are unreal. Both perfection and imperfection are unreal. Both joy and sorrow are unreal. All and void are both unreal. Both sin and merit are unreal. Profit and loss are unreal. This body has always been unreal. The conquest and pride are false. Doubts and determined conclusions are all false. All the tanmatras (qualities of the basic elements) like sound, contact, form, taste, smell are all unreal. All the past and future are all unreal. The nature is unreal. All creations are unreal. This is Nityahoma.

I, you and this (world) and anything in between are all unreal.

Siva, the Supreme Lord is attainable by meditation only. He can be realized only by the instructions from the Guru, by those who are engaged in yogic practices (for control of the mind) and who are full of devotion to the goal (Supreme Lord).



Chapter 6

The attributes of a Jivanmukta (one who is liberated while alive)

The Jivanmukta is one who is always established in the knowledge of the Self alone. He remains⁶ as the Self who is all Consciousness i.e. in the awareness of his existence alone (Chaitanya).

I am⁷ the Self who is all Consciousness. I am the supreme Self bereft of all modes (Gunas). The one who has such a conviction is a Jivanmukta.

I am the Brahman who transcends all the three bodies. I am all Consciousness. The one who remains full of bliss with the conviction as stated above is a Jivanmukta.

The one who has no⁸ body sense but has the unshakable conviction that he is the Brahman

⁶ आत्ममात्रेण यस्तिष्ठेत् स जीवन्मुक्त उच्यते ॥ (11-1)

⁷ चिदात्माहं परात्माहं निर्गुणोहं परात्परः ।
इत्येवं निश्चयो यस्य स जीवन्मुक्त उच्यते ॥ (11-3)

⁸ यस्य देहादिकं नास्ति यस्य ब्रह्मेति निश्चयः ।
परमानन्दपूर्णो यः स जीवन्मुक्त उच्यते ॥ (11-6)

alone and who is full of the Supreme Bliss is a Jivanmukta.

The one who has no ego but remains in the universal awareness, full of the supreme bliss and reveling in his own bliss is a Jivanmukta.

One who is convinced that he is only Consciousness, with Self-awareness as his only form and does not recollect anything else is a Jivanmukta.

The one whose soul is absolutely perfect, and who finds his Self active everywhere and perfect at all times is called a Jivanmukta.

One, whose Self is pure and all alone, bereft of all attachment and always pleased with its eternal bliss, is called a Jivanmukta.

He is always of one form and free from any worry or concern about anything else. He is not aware of any separate existence for himself. He is a Jivanmukta.

A Jivanmukta is one who has no intellect or mind, no ego nor any senses. He remains as the Brahman.

In Ribhu Gita there are a lot of repetitions. For example 'I am Brahman, alone comes hundreds of times. As an idea that we are mortals with limited

capacity has been ingrained in us as deep vasana from birth, in order to remove that idea and reaffirm ourselves with the fact that we are the universal Totality (Brahman) and not an individual, it has to be repeatedly drilled into us several times. Any number of such repetitions is never too much.

I have no defects. I have no body. I have no vital breath (prana). I am not under any Maya (illusion). I have no desires or anger, no desire nor lust, no bondage and I have no world. I am the eternal entity who is always in bliss. A person who has such convictions is a Jivanmukta. I have no senses of perception like the eye, the ears etc. None of these things is mine, nothing belongs to me. Thus one who remains only as the Brahman is a Jivanmukta.

I see no time, space or object, status, bath or food. There is no place of pilgrimage, no god, no birth, no knowledge, no position. The one who is thus established in his Self is a Jivanmukta.

I have no virtue or sin, no auspiciousness or inauspiciousness, no world at all. Such a person is called a Jivanmukta.

I have no qualities of the five basic elements like sound, touch, form etc. I am not an individual soul (Jiva).

I have nothing to do with moksha. I am not subject to Vedas (scriptures) or its injunctions. I have no Guru (master) or disciples. I have no instructions or teachings. I do not have any valuable object. I have no Brahma or Vishnu or Siva or the Sun. I have no 'karma'. I have no lineage. I am convinced. I have no goal. I have no meditation. Neither cold nor heat affects me. I do not do any Japa (chanting of a mantra). I have no fear. I have no greed, no appetite. As I am everywhere, there is no front nor back nor upwards. I have nothing to say, to hear, to think, to enjoy or to remember.

I have no disease. I have no yoga (merging or absorption), no laya (temporary absorption). I never grow or deteriorate. There is no super-imposition on me. Such a one who can say like this is a Jivanmukta. I have no flesh, no blood, no fat, no excreta, no compassion, no anxiety, no form, no delusion, no secrets, nothing to be removed, nothing to be accepted, no fate or destiny, no vows, no grief, no knower, knowledge or known. The one who is established in the conviction that 'nothing is mine' is a Jivanmukta. He thinks "I have no Self or non-Self, no heavens, nothing to be condemned, no practice, no peace, no pain, no sleep, no boyhood or old age, no youth, no death, no darkness, no silence."

A person with⁹ the sure conviction 'I am the Brahman', 'I am the Brahman', 'I am pure-awareness'; 'I am pure-awareness' is a Jivanmukta.

The one who sees himself and is established in his Self and manifests from one's Self is a Jivanmukta. He is the Lord of himself. He is always in his own nature or form.

Only a person who is provided with the boat of undifferentiated knowledge as a result of worship of the Lord (Iswara) performed as per the injunctions of scriptures will be able to cross the ocean of samsara.



⁹ अहं ब्रह्म ह्यहं ब्रह्म ह्यहं ब्रह्मेति निश्चयः ।
चिदहं चिदहं चेति स जीवन्मुक्त उच्यते ॥ (11-59)

Chapter 7

Liberation from the body (Videhamukti)

Some scholars speak of a category of persons who is above Jivanmukta called Videhamukta. This is a matter of controversy. Adi Sankara in his Viveka chudamani and Sri Vidyaranaya in his Jivanmukti- viveka have not mentioned any category above Jivanmukta. In Ribhu Gita also the characteristics of both are almost the same and there are no broad and recognizable distinguishing features. This is almost like dividing a Jivanmukta into four categories like Brahmaid (knower of Brahman), Brahmaidvara (better knower of Brahman), Brahmaidvarenya (still better knower of Brahman) and Brahmaid Varishta (best knower of Brahman) based on various sadhanas adopted and the Prarabdha.

The one who does not remember what is discarded or renounced and what is not is Videhamukta. He remains in a supreme silence. He is the Self of all beings. He is free from the thought “I am liberated”. He is the witness of all. He is the unborn Self and is also the immortal Self. Whoever meditates on “I am the blissful Self, the beloved Self, the liberated Self”, he is Videhamukta. The one who does not think “I am the

Brahman, I am the awareness” but is just rooted in his awareness of the Self, he is a Videhamukta.

The one who does not¹⁰ have any conviction whether all objects exist or nothing exists and who abides in the condition “I am nothing else but the Brahman” is Videhamukta.

The one who has no ‘I’, remains in silence and is convinced that all are in silence is a Videhamukta.

A Videhamukta is the Supreme Self, beyond all the modes. Though he is the Self of all, he does not accept that fact. Whether he accepts or not he is great by all standards.

Videhamukta is one, for whom no differences of time, space and object exist.

He has no difference of ‘I’, ‘You’, ‘This’, ‘That’ etc. He is only in the form of intense bliss.

The Videhamukta is one¹¹ who is the universal Self, the Self alone where there is no universe, the Self who is

¹⁰ सर्वमस्तीति नास्तीति निश्चयं त्यज्य तिष्ठति ।
अहं ब्रह्मास्मि नान्योऽस्मि विदेहान्मुक्त एव सः ॥ (12-9)

¹¹ विश्वात्मा विश्वहीनात्मा कालात्मा कालहेतुकः ।
देवात्मा देवहीनो यः विदेहान्मुक्त एव सः ॥ (12-17)

in the form of the source of Time itself, the Self of all the gods and the Self where there is no god.

He is the Self bereft of all insentience everywhere. He is the inner Self of all and thus belongs to everybody. 'That alone exists. None of the objects of the world exists. Everywhere it is in the form of Consciousness alone. There is nothing called awakening or enlightenment'. The one who has this firm conclusion is a 'Videhamukta. The one who does not have any conclusion that either "This world is all Consciousness" or that "I am all Consciousness", he is Videhamukta.

The one¹² who is of unlimited form, subtler than the subtlest, the pure one, the one who is beyond the state of a Jivanmukta and one who is in the form of transcendental bliss is a 'Videhamukta'.

The one who has concluded¹³ that 'I am the Brahman and the world is not separate from me' is a Videhamukta.

¹² अपरिच्छिन्नरूपात्मा अणोरणु विनिर्मलः ।
तुर्यातीतः परानन्दः विदेहान्मुक्त एव सः ॥ (12-27)

¹³ ब्रह्मैव सर्वमेवाहं नान्यत् किञ्चिज्जगद्भवेत् ।
इत्येवं निश्चयो भावः विदेहान्मुक्त एव सः ॥ (12-24)

He does not have even a name (as all names have been imagined). He is the Self of all. He is formless. He is not an atheist who does not accept the authenticity of the scriptures. His Self is nothing but the Supreme Being. He is Videhamukta.

His mind remains peaceful and un-agitated whether in bondage or liberation. He is the Self of all. He is the innermost Self of all. He is the Self who has become all the universe. He is the Supreme Self.

He never goes into Samadhi. (He is in the Sahaja Samadhi state – a natural one whether he is awake and talking or sleeping – at all times). He is the ultimate result of the Samadhi state. He cannot be said to have a goal or one without a goal. As he does not exist as an individual, you cannot say that he does not exist.

A Videhamukta is one whose Self is in the form of Existence–Awareness and Bliss. He is Existence - Awareness-Bliss embodied as a human being. His Self comprises fully of Existence, Awareness and Bliss. He has no¹⁴ body sense at all and has no memories

¹⁴ यस्य देहः क्वचिन्नास्ति यस्य किञ्चित् स्मृतिश्च न ।
सदात्मा ह्यात्मनि स्वस्वः विदेहान्मुक्त एव सः ॥ (12-38)

of the past as his mind has been completely de-conditioned. His self is always abiding in his own Self (i.e. in his own existence as the awareness of being).

A Videhamukta remains as pure Consciousness alone (just aware of his being) and all his thoughts, i.e. the mind has been destroyed never to rise again. He has no qualities (Satva, Rajas and Tamas) or their modifications nor their absence.

He is not limited by time or space. He has nothing to perceive through his senses, nothing to remember or recall from his memory. He never resolves that something is to be done or is not to be done. He revels in infinite bliss and has renounced all enjoyments of the world. He is the witness of all (so long as he sees the world) and there is nobody else to witness him.

For a Videhamukta the entire universe is non-self. He does not consider it even as the form of Brahman. He remains as his own Self and is Self-effulgent.

The one who has no remembrance of his body, whether it was thin and emaciated or fat is a Videhamukta.

His bliss cannot be described in words. As he has no body sense, none of his senses are active and functioning. He is not even aware whether he has

transcended his thoughts or not as it takes place in a natural manner.

A Videhamukta is one who has transcended all thoughts. His mind never reveals or illuminates any other object. His mind is completely bereft of all thoughts.

A Videhamukta is one who is the Supreme Brahman itself full of transcendental bliss. He is the Supreme Self and beyond all that can be called as Supreme. Nobody can ever see or understand his internal form or external form. He is the essence of all Vedanta philosophy. He always abides as the pure Self without any attributes. He is one who is not aware of even the difference between the pure Self and its opposite (the individual soul or jiva).

The Videhamukta is one who is always drowned in the essence of the happiness of Brahman. He is always full of the nectar (amruta) of Brahman. He is always full of bliss. He always lives¹⁵ in the best of the nectar of Brahman. He remains rooted in the pure bliss of the Brahman. He is always chanting repeatedly the sweetness of the nectar of Brahman.



¹⁵ ब्रह्मामृतवरे वासः ब्रह्मानन्दालये स्थितः ।
ब्रह्मामृतजपो यस्य विदेहान्मुक्त एव सः ॥ (12-57)

Chapter 8

All is Self alone

All this (world) is the Supreme Self and nothing else exists other than the Atman (Self) alone. The Self is always in the form of eternal bliss. It is of¹⁶ perfect nature and is not lacking anything. It is holy and eternal. Its form never undergoes any change. It is pure.

Self is a source of all peace and lack of peace. The individual Self is verily the Supreme Self. The mind full of thoughts and the NO-mind state belongs to it. There is only one Self and it is always of the same form or nature.

As it is ever liberated, it is bereft of bondage and liberation. It's very nature is liberation or freedom. There is nothing else other than the Self. The Self is both dual and non-dual in nature. There is nothing like multiplicity or non-duality in the Self. As there is only one changeless Self it can neither be considered as full of joy or as bereft of joy.

¹⁶ पूर्णरूपो महानात्मा पूतात्मा शाश्वतात्मकः ।
निर्विकारस्वरूपात्मा निर्मलात्मा निरात्मकः ॥ (13-3)

The Self is one whole and has no parts. It is blemishless. It has become the intellect. It is of the nature of bliss. It is unborn.

The Self is always directly present. The Self is proved as it is always directly present. In its nature it is alone and nothing else exists besides it.

The Self is bereft of any longing for liberation (as it is ever liberated). It is in the form of the sound (refers to OM). It is in the form of control of all the senses. It is withdrawn at all times from the senses as it has no senses and there are no worldly objects apart from the Self.

As Self alone is and as there is no sheath covering it, the various sheaths like matter (annamaya), vital breath, the mental sheath, the intellect and the sheath of bliss do not exist. They are all imagined for sadhana (practice) purposes.

Similarly, there is no undifferentiated Samadhi state or differentiated Samadhi state nor is there any other Samadhi by concentrating on the sound of OM (which is nearest to the ultimate truth). There are no three types of bodies to be transcended namely, the gross, the subtle and the causal (These are again imaginations in order to get rid of the body consciousness).

The aphoristic meaning of mahavakayas (mega statements) like 'I am the Brahman' or 'That thou art' are not applicable at all as nobody remains to contemplate on them except the Self.

The various states like the deep sleep and the dream do not apply to the Pure Self. As it is pure and an everlasting Consciousness, it is bereft of all thoughts. It is bereft of the triad namely the knower, the known and the knowledge.

The past and the future are contained in the Self. It is imperishable and is of the form of Consciousness. It has neither the beginning nor the middle.

It is the one Self which appears as many. Words stop in the Self and the Self is their limit. The bliss we get by whatever is indicated through words is all due to the Self.

The Self rejoices in itself. The Self remains alone without all this world and can also be called the Self of all. Always look at your own Self. What all is yours should be considered as the Self. Enjoy your own Self. There is nothing else other than your own Self.

Be content with your own Self. Fill up yourself with the Self. Consider yourself as nothing but ashes

(as there is no 'you'). One should praise¹⁷ the Self at all times. Always nourish your Self. Always desire for the Self. Worship the Self always.

All the five basic elements like earth, water etc. belong to the Self. The mind, intellect, ego etc. belong to the Self. The mantra (sacred syllable), it's chanting and this world – all belong to the Self. All the qualities of basic elements namely, smell, sound etc. (tanmatras) belong to the Self. This world, dreams and one's own sleep belongs to the Self. There is nothing else but the Atman. Whatever is seen (world and its objects) is all Self. All the people belong to the Self. Lord Siva (Director of disposals and destruction) and Lord Brahma (Director of production) are all nothing but the Self. The Sun, all the insentient objects, meditation and its result- all belong to the Self. The Guru and the disciple are nothing but the Self.

Our goal is only the Self. All the holy places of pilgrimage are the Self. Our fears, anxiety, delusion, greed, learning, anger and directions (East, West etc.) are all the Self. All the secrets, all that is auspicious and pure are all the Self. Here it is all the Self. There it is all the Self. Everywhere it is the Self. It is the Absolute Truth. **Even by continuous hearing that all is Self, a person gets Liberation.**



¹⁷ आत्मानं श्लाघयेन्नित्य आत्मानं परिपालय ।
आत्मानं कामयेन्नित्यं आत्मनोऽन्यन्न किंचन ॥ (13-34)

Chapter 9

Bliss of the Self

The universal Totality is called Brahman. Everything is like a bulb into which the electricity from the generator (akin to Brahman) has entered. This electricity in each bulb may be called as Atman (the individual Self). The electricity in each bulb is nothing but the electricity of the generator. So the Atman, the individual Self is nothing but Brahman the universal totality. Hence, in the ultimate analysis there is nothing but the Brahman.

Brahman is nothing but Consciousness. Consciousness is the constant awareness of one's being or existence. Every human being not only exists but is also aware that he exists. This is called Chaitanya or Consciousness. Everything is only the Self (Atman), the pure Self unqualified by age, gender, caste, profession etc. It is all non-dual Consciousness – i.e., a total indivisible single Consciousness even though it appears that each being has got a separate Consciousness. Even Schrodinger a famous scientist and Professor Emeritus, has pronounced that Consciousness is always in singular and there is no plural for it.

If the Atman is to be thought of as a very small entity, say atom-like, the entire world will not amount to an atom even. All thoughts are all Consciousness as they are the thought force of the thinker. Consciousness is the highest state. Its highest measure is through the bliss it can confer. This entire world, which is visible, is nothing at all.

The syllable 'OM' represents the sheer Consciousness. Every object is Consciousness by itself. The bliss we get out of it is supreme measure. The entire world amounts to nothing.

I am the bliss. I am the never-exhaustible awareness. Bliss is its supreme measure. I am the secret Atman who remains intact at all times. I am the master of all masters (Guru). I am the foundation for all objects. I am the supreme happiness. I am the transcendental light. I am in the form of all objects (All the objects in the waking state are all my imaginations as much as I became all the objects in my dream). I am the contented Self and am the most ancient one. I am always eternal. I am everywhere and am firmly established. I am the Jiva, the individual Self. The bliss one gets out of it is its supreme measure. The entire world amounts to nothing.

I am the Lord Siva. I am the goal difficult to reach. I reveal all the objects in my light. I am what I

am. I am the Supreme Bliss. I am all consciousness. I am the ultimate conclusion of all the scriptures. I am only Consciousness. Nothing else exists other than my form of consciousness.

By myself I am nothing. I am the universal Totality (Brahman) as also appear as the individual Self (Atman). I am ever pure and ever liberated. I am ever content and blemishless.

All the world is the Self only. This world which is created by the mind (imagination) is all Self only. All the joy is because of Self (Atman) only.

The entire Brahman¹⁸ (universal Totality) is all Consciousness. I am only Brahman. The happiness I get out of it is it's Supreme measure. The entire visible world is nothing at all.

Myself and yourself are both unreal. The entire thought waves are unreal and the attributes and their absence is all unreal.

The mind is unreal. The entire world is only Brahman. All the demons are unreal and the form of the Lord is also unreal. All the gods like Vishnu and

¹⁸ ब्रह्मैव सर्वं चिन्मात्रं अहं ब्रह्मैव केवलम् ।
आनन्दं परमं मानं इदं दृश्यं न किञ्चन ॥ (14-26)

Brahma (the creator) as also the entire creation are all unreal.

The puranas (religious mythology) and Dharma sastras (part of scriptures presenting the various compulsory rites for performance) are all unreal too, even though they give the delusion of being real. (The doorway out of the hell is in the hell itself. So also when everything is unreal, then scriptures too are part of unreality but are meant as an exit door to reality and thus are very useful.)

Joy and sorrow, success and failures, bondage and liberation (mukti), birth and death, I and you are all unreal. The entire life is a dream drama while the only reality namely the Brahman – Atman remains unchanged without any movement. What all that seems to happen in this second dream called the waking state are all unreal.

When once we realize this, the dream ceases and reality alone exists. There is no more birth or death and no more joys or sorrows.

The concept of a Lord governing the world, merit and sin, pilgrimage centres, time and space (all part of the dream drama), righteous way of life and its opposite (unrighteousness) are all unreal.

Most of these statements in Ribhu Gita are also found in Ashtavakra Gita (Please see my book

‘Selected gems from Ashtavakra Gita’ in the website.) Many seekers appreciate them and say :- “Here is what I want. These instructions are just the things needed by me. Who wants Gods and rituals, virtue and sin, meditation and yoga?” But these statements in Ribhu Gita are applicable to those who have reached a higher state of consciousness through God’s Grace, yoga, meditation, prayers, japa etc. To read and appreciate them is one thing and to correctly interpret it and to put it into practice is another thing. A deconditioned pure mind is essential in order to put it into practice. Then only it will be possible to remain without any reaction to any happenings resulting in sorrow, pain, joy etc. A theoretical knowledge that ultimately all these sadhanas (practices) are unreal is also necessary lest one should continue to remain staying at the unreal exit door without getting out into the vast expanse of Reality.

The past, present and future are unreal. Both knowledge and ignorance are unreal.

There is no¹⁹ world apart from the Atman. There is nothing called non –self at all. Anything other than the Self is all unreal and hence not the truth.

¹⁹ आत्मनोऽन्यत् जगन्नास्ति नास्ति अनात्ममिदं सदा ।
आत्मनोन्यन्मृषैवेदं सत्यं सत्यं न संशयः ॥ (14-55)

There is no joy apart from the Atman. Nothing else exists apart from the Atman. There is no refuge apart from the Atman. One should always abide in the Self.

The man of knowledge who hears this chapter on 'The bliss of the Atman' once becomes the Brahman himself'.



Chapter 10

All is only Brahman (the universal Totality)

All this world is only Brahman. Brahman is the only Reality. It is the scriptures. All is only Brahman.

All the Mahavakayas of the Upanishads are all Brahman only. All the objects and all the persons are all Brahman only. Whatever exists is all Brahman only.

The ultimate shore to be reached is Brahman only. All the three states namely waking, sleep and dream are all Brahman only. All the multiplicity is Brahman only. All is only Brahman. All the Tanmatras namely the basic qualities of the basic elements-i.e. - Touch, Sound, Form, Smell and Taste are all Brahman only. In the Mahavakaya – “That Thou Art”, the words That, Thou and Art are all Brahman only. The absolute truth as also Existence is Brahman only. It is also the fourth state.

The individual soul shines like Lord Siva through the good conditioning of the past, at all times. It remains as if ready to experience hell through the bad conditioning.

It is the Brahman that appears like the senses and it is that which appears as the objects of the world. All worldly activity is the Brahman. Everything is Brahman only.

Brahman appears as the various external limiting adjuncts because it assumes various forms. When once a person realises it all to be a delusion nothing of this world exists in reality.

The entire world is the Brahman. All the Gurus (masters) and the disciples are all the Brahman. All achievements through sadhanas are all the Brahman.

All the mantras (sacred syllables), their repeated chanting (japa) and all the activities are the Brahman only.

Brahman alone is all that is pure. It is always easy of access. It is the truth of truths. There is nothing greater than the Brahman. There is no world apart from the Brahman. There is not even a blade of grass which is apart from the Brahman. All is Brahman alone. Any action other than the Brahman, anybody other than the Brahman, any mind other than the Brahman are all unreal. All is Brahman alone.

The one who reads this chapter or expounds it to others will himself become Brahman alone at once.



Chapter 11

Summary of all systems of philosophy

Whatever is seen, spoken or is experienced in this world, they are all unreal. All the senses of perception and all the senses of action are all unreal too. All the six systems of philosophy and all the knowledge are all unreal. The real liberation (moksha) is to know that I am only Existence, the Self and the Existence – Awareness and Bliss. All is the light of Consciousness only. I am the light of Consciousness. I am all and also the light of Consciousness. Everything is Consciousness only. Myself as also yourself both are Consciousness. The heart is also all Consciousness. The sky, the mountain, the water element, the stars and also all the clouds are also Consciousness. The mother is all Consciousness. The eye is Consciousness and ear is also Consciousness and is full of Bliss. The form of Lord Siva as also the idol of Lord Siva is all Consciousness. All the world is of the form of Consciousness. All happiness and unhappiness is all Consciousness.

The entire universe is Consciousness. All the three worlds (the earth, the interim region of the dead ancestors (Pitru-loka) and also the heaven) and the ego

are all Consciousness. That which transcends the highest is also Consciousness.

The form of the heart is Consciousness. The Lord of the heart is also Consciousness. It is Consciousness which has taken the form of the divine nectar. Consciousness is the base of all movements.

The highest meditation is Consciousness. It is also the greatest offering or worship. Yourself and myself are both Consciousness.

I am the peaceful soul, who is everywhere. I am eternally there and am the pure Self. I appear as multiple selves and I have no attributes. I am the eternal Self and the cause of all.

I only existed in the beginning when there was no world. I was also in between. I am the space of Consciousness. I illumine and reveal everything else.

I am the creator and the protector. I am the Self who sports as the world and I alone am.

I am the purport of all Vedas. I am all thoughts. I am the body and also the pure awareness. I have no doubts. I am the immeasurable and incomparable Self. I have no thoughts which involve me in activities or

withdraw me from activities. I am the enlightened and the supreme refuge.

I am the ultimate knowledge easy to be attained but at the same time very difficult to attain even by Yogis or wise people.

I am the Self bereft of all desires and devoid of Maya (delusion). I am the Self who gets impelled to do wrong deeds but I am untouched by the phenomenal world.

There is nobody who can properly expound on this Gita. This is capable of bestowing instant liberation (mukti). One must contemplate firmly “I am the Brahman” (universal Totality). There is no doubt about it. Then renouncing all things, remain in silence.



Chapter 12

The Brahman and its bliss

All is Brahman alone and it is always full of peace. This principle alone is capable of giving instant moksha.

Whatever is told in the Veads/ Upanishads and whatever instructions are given by the Guru, it is all Brahman only.

Whatever is told by the Guru and whatever remembrance of Guru is done and whatever be the type of yoga adopted for practice, it is all Brahman.

Renouncing the mind²⁰ (all thoughts) amounts to a renunciation of all. The renunciation of the ego also is considered as renouncing all things. This sort of renouncing all is the greatest sacrifice and supreme happiness. It is the mind which constitutes the world. It is samsara (phenomenal world).

²⁰ सर्वत्यागं मनस्त्यागः सर्वत्यागमंहकृतेः ।
सर्वत्यागं महायागः सर्वत्यागः सुखं परम् ॥ (18-10)
चित्तमेव जगन्नित्यं चित्तमेव हि संसृतिः ॥ (18-11)

The mind²¹ is always the sin. Mind alone forms various concepts. Mind is known as “all”. Renounce the mind (destroy the mind).

I am the space of Consciousness and you are also the same. This entire world is a vast space of consciousness. There is nothing else but the space of consciousness.

Self alone is the sustainer of all the worlds. Self alone is the guide and Guru of yourself. Self alone shines as multiple entities. The Self alone exists as the Supreme Self. The Self alone is eternal and perfect. I am only the Atman. There is no doubt in it. You and I are the Self. Everything is the Atman (Self) alone. I am the ancient being. I am the controller; I am greater than the greatest. I am the “Parameswara” (Lord Siva). I involve people in samsara and also take them out of it. I bestow happiness. I am the non-dual happiness itself.

There is no reality other than myself. There is no Consciousness apart from me. There is no other Brahman apart from me.

²¹ चित्तमेव सदा पापं चित्तमेव सदा मतम् ।
चित्तमेव हि सर्वाख्यं चित्तमेव सदा जहि ॥ (18-15)

This is all Brahman only. 'I am That' should be the meditation. All this is told by Lord Siva himself. Be convinced that this is the truth. Once you are convinced of it you yourself become the Brahman.

I am only the Bliss. I have this knowledge only. With all effort meditate on this and you will be rid of the world.

The entire world has never existed. The world is only a thought (imagination). Thought alone has become the world as well as the body.

There is nothing called 'this world' or 'other world'. I alone am. I am the pure Brahman. All indeed is Brahman alone. The mind is illusory like the horns of a hare or like the son of a barren woman. Mind alone has become the samsara (the phenomenal world). Mind is the cycle of birth and death. Mind alone binds us.

The mind is like magic. It is only thoughts. Mind is the great sin. I have no ego (the sense that I am the body), no sorrow, no defects, no joy, no intellect or mind and no body or senses.

Being the Brahman alone I am only my Self. I have no attachment, no greed, no praise and no recollection or remembrance. I have nothing to accept

or reject. I have no bondage or liberation. There is nothing either inferior to be condemned or superior.

To abide²² in absolute silence is a holy bath. To remain in silence alone is Japa (repetitive chanting of a mantra). It is the worship of the Lord and it is supreme.

By doing Self- enquiry²³ be convinced that “I am the Brahman”. Japa or repeated chanting of mantra is only to sit in silence with the conviction “I am the Brahman; there is no doubt in it”.

The Vedas and its six limbs (phonetics, grammar, prosody etc.), all the conclusions of the scriptures, the three inner sadhanas like hearing, contemplation and having the mind one-pointed are all unreal. All is Brahman. Brahman alone exists. The Brahman is all Consciousness and imperishable.



²² तूष्णीमेवासनं स्नानं तूष्णीमेवासनं जपः ।
तूष्णीमेवासनं पूजा तूष्णीमेवासनं परः ॥ (19-42)

²³ विचार्य मनसा नित्यं अहं ब्रह्मेति निश्चिनु ।
अहं ब्रह्म न सन्देहः एवं तूष्णीं स्थितिर्जपः ॥ (19-43)

Chapter 13

The glory of the Self and the inferiority of the world

This experiential knowledge of the Brahman is externally easy and auspicious. By this all knowledge is attained. Brahman alone shines at all times. It is the greatest bliss. I am Brahman alone and take various forms being objects of the world. Being the Brahman I am the most beloved of myself.

I am myself²⁴ the Brahman indicated by the Mahavakya “That thou art”. I shine by myself and reveal others by my light. The individuality disappears in me and I also take the form of Isvara, the controller of the universe (like Siva, Vishnu etc).

Brahman shines²⁵ as the Consciousness as also as the insentient. When the Brahman does not manifest itself we call it as insentient or Jada. It is told in the

²⁴ स्वयं तत्त्वमसि ब्रह्म स्वयं भाति प्रकाशकः ।
स्वयं जीवत्वसंशान्तः स्वयमीश्वररूपवान् ॥ (20-28)

²⁵ ब्रह्मैव भूतिवद्भाति ब्रह्मैव जडवत् स्वयम् ।
ब्रह्मैवोङ्कारवत्सर्वं ब्रह्मैवोङ्काररूपवत् ॥ (20-40)

Upanishads that the sacred syllable 'OM' represents all - The absolute truth, the world, Gods with forms, Self and the formless God. Brahman alone takes the form of the syllable 'OM' also.

I am the eternal²⁶ Self but appear as unreal by nature. I am the bliss. I have no support. I am only the Brahman and nothing else.

I am besides the jurisdiction of speech. Speech and mind are imagined. They do not exist in reality. I am the Brahman who is the Self of all. I am absolutely pure.

Wherever there is mind, I destroy it myself being in the form of Self. The Brahman is the truth, Consciousness and infinite. It is not unreal or false. It is the insentient (say, the body) which gives us sorrows. I am the Brahman without attributes (Nirguna) as taught by the Sadguru. The Brahman with attributes (like form, compassion etc) is the relative (Saguna) Brahman. I am the pure knowledge embodied.

²⁶ अहमेव हि नित्यात्मा अहं मिथ्या स्वभावतः ।
आनन्दोऽहं निराधारः ब्रह्मैव न च किञ्चन ॥ (20-45)

Always meditate²⁷ “I am the one non-dual Self. My form is blemishless and pure.” While meditating remain in your being or awareness. Just remain drowned in the feeling of existence as ‘I am’. Do not add ‘I am a man or a woman’, ‘I am a doctor or engineer’ etc.

Always contemplate²⁸ on “I am that, I am that - I am the Brahman, I am the Consciousness, I am the Consciousness.”

It is the truth that Brahman alone is all. This world and nature are not real or true. Leave off all thoughts of the world and its objects but always think of the Brahman, the ultimate reality. In due course leave off that remembrance of Brahman also but remain firm in your nature. Then leave off that firm form also and remain only as the Self. Leave off that renunciation²⁹ also as also any differentiation as I and Self etc. Envelope yourself with the Self only and remain in your own Self.

²⁷ एकात्मा निर्मलाकार अहमेवेति भावय ।
अहंभावनया युक्तं अहंभावेन संयुतः ॥ (21-19)

²⁸ अहं सोऽहमहं सोऽहं अहं ब्रह्मेति भावय ।
चिदहं चिदहं ब्रह्म चिदहं चिदहं वद ॥ (21-22)

²⁹ त्यागत्वमपि सन्त्यज्य भेदमात्रं सदा त्यज ।
स्वयं निजं समावृत्य स्वयमेव स्वयं भज ॥ (21-28)

There is no doubt that all the world is only a thought and nothing is real. All is Maya (delusion) and worth nothing. If we see anything other than the Brahman it is unreal and false. All the things from the lowest to the highest are all untrue. There is neither the body nor the five basic elements. There is no mind either. It is all a misapprehension due to delusion.

There is nothing called real or unreal. All the Mahavakyas are neither real nor unreal. None of them exist. There is no doubt that I am only the Brahman. There is nothing to be grasped nor is there anybody to grasp them. They have nothing to do with the Self. There is no place of pilgrimage or a holy bath. There is no god or its worship. There is no cause for birth or death. There is nothing called the truth or a true form. As there is only the Brahman there is no differentiation called truth or untruth.

No father or mother exists. There is no body. There is no form of sight or things to be seen (like the world).



Chapter 14

Negation of name and form

I am the Brahman. I have no permanence. I have no refuge. I have no father or mother. Just by seeing such a Jnani merits accrue to a person as is equal to taking bath in all the holy waters. By feeding and giving gifts of necessities to such a Jnani one gets immediately liberated. By worshipping such a Jnani one becomes liberated while alive (Jivan Mukta).

I am the Brahman and the Supreme Guru. I have transcended the mind, all emotions, the Vedas, am beyond all the learned people, beyond the body and also beyond the three states namely waking, dream and sleep.

It is the Brahman who appears in multiple forms. It is the Atman or Self which is the same as Brahman which shines as if dual. The Self is the Supreme state.

I am always a measure of Existence. I always reveal the other things which exist. I am always of the form of philosophy which has been proved as authentic. I am auspicious and holy.

One who has attained this conviction is liberated. The one who lives in this conviction is always the Supreme Brahman.

I do not die to be born again. I am not mere Consciousness. I do not exist at all. I am not the import of the mahavakyas. I am neither liberated nor enlightened at any time. Such statements apparently appear to be the opposite of what has been told earlier. It is not so. Earlier the author was talking in the language of ignorance from an ignorant man's point of view. Here he talks from the absolute standard of being ever the Brahman where there is no stage of either bondage or liberation. I am neither the sheath of intelligence nor the sheath of bliss covering the Atman. I am indeed the Brahman. I have no names or forms.

When once we reach this stage of Consciousness we should now forget and abandon all that has been told in terms of name and form just as we throw away a scrap of wood or unwanted stone.

The names and forms are required till we reach a high stage of Consciousness. All the five basic elements like earth, fire, water etc. are unreal at all times. Duality is adopted at the time of instructing a disciple. It is not there ultimately.

Abandon everything and remain firm like a wall meditating on “I am the Brahman” and “I alone am”.

I am the Consciousness. I have no attributes. I am the indweller of all. I am Lord Siva. The form of myself confers auspiciousness eternally. I am always myself of the form of liberation. I am the Brahman. I have no name or form. With this conviction abide in your own Self.



Chapter 15

Secret Instructions

The multitudes of people, the world, the various causes and effects – all these are only the Brahman. All the rest is unreal but they are all Existence- Awareness- Bliss.

I am the constituent syllables namely A, U and M of the syllable AUM (also written as OM) based on pronunciation. This AUM is nothing but Brahman and all the constituent syllables are also Brahman.

I am also the supreme Panchakshara mantra ‘OM NAMAH SIVAYA’. All the main syllables Si, Va and Ya are all Brahman alone. The parts of pranayama (breath control) namely inhalation, exhalation and retention of breath are all Brahman only. There is nothing called ‘I’ nor anything called ‘others’.

Your Self should be full of firm conviction that it is perfect, conferring auspiciousness on all and it is pure and blemishless. The firmness of conviction is the attribute of the knowledge of Brahman. Firm conviction alone leads you to liberation (moksha).

One should leave off his³⁰ “remaining as pure Consciousness” and remain in complete silence. Again renouncing this complete silence remain in the ultimate mega-silence. The complete silence is where you withdraw from the world and stop all your communication with it through silence of speech and silence of the mind. When we remain as the Brahman and when the world is not seen as apart from the Brahman, there is no other with whom you have to communicate as Brahman alone remains. Brahman having no attributes no sound remains. This is only a grand silence and nothing else. This is the ultimate grand or mega-silence.

As the Jiva – the individual soul³¹, disappears into the Brahman state, it is called Jiva’s silence. Then Jiva disappears and the void which results is called the void of the Jiva or simply as the void. Leave off this void also and remain as you are.

Anything beyond this state is indescribable and inconceivable. Nothing can be seen and nothing can be told.

³⁰ चिन्मात्रत्वं च सन्त्यज्य सर्वं तूष्णींपरो भव ।
सर्वतूष्णीं च सन्त्यज्य महातूष्णींपरो भव ॥ (23-32)

³¹ जीवतूष्णीं परित्यज्य जीवशून्यं परो भव ।
शून्यत्यागं परित्यज्य यथा तिष्ठ तथासि भो ॥ (23-34)

All is Existence – Consciousness – Bliss. It alone is. The individual soul (Jivatama) is nothing but Existence – Consciousness – Bliss. As all is one Consciousness, differences in gender as man or woman is not recognized on this path. Even a Brahmin- though he might have studied the Vedas- is not considered as a Brahmin (the highest caste) unless he possesses the knowledge of Brahman. Brahman alone is the thread that links those who are after liberation. The secret as expounded in this portion has not been told by anybody else except Lord Siva (to Ribhu).

There is nothing like I or mine at all. There is also nothing like “I am a Gnani (One who knows the final truth). I am pure. I am the form of Brahman, the Bliss who was never born”. “These truths are my firm convictions which I will tell only once to the disciple who is intent on Brahmabhyasa (a practice where one goes on remembering the Brahman)” .

I am bereft of time and timelessness³², Self and non-Self and also achievement or non-achievement. I am all void and imperishable. I am the tenet of philosophy

³² कालाकाल विहीनोऽहं आत्मानात्मविवर्जितः ।
लब्धालब्धादिहीनोऽहं सर्वशून्योऽहमव्ययः ॥ (24-8)

and utterly blemishless. There was never a time when I was bound and hence never liberated.

Having been convinced in this manner, at all times remember “I am the Brahman”. By this alone you will certainly be liberated. I am the Lord Siva. I am all Consciousness. I am always auspicious. I am of the form of Existence or Being. I am liberated and beyond any words (i.e., I cannot be described in any words).

This is unhappiness. This is happiness. This world shines. I do not exist. All these things are not in me. I am pure Consciousness bereft of everything.

I have no body at all - gross, subtle or causal.

This Brahman cannot be recognized as this, I or by any attitude. When no doubt is left, the state of feeling “I am the Brahman” is reached.

Blessed with this feeling, let you be happy when all doubts are set at rest. Let me leave the company of all and be merged in the Self.

Here leaving all company means the conviction that I am the Brahman. Then automatically you are rid of the company of all other thoughts. The conviction that I am not the body, nor the vital breath (prana), nor the pairs of opposites like joy and sorrow, heat

and cold etc., but I am the ultimate truth, the Supreme Self is called Satsanga – (the company of the holy). I have no form of my own. I am bereft of any thoughts or anxiety or concern. I am only you (the Totality). To remain³³ in this feeling is the real satsanga.

I am bereft of all thoughts. I am beyond the form of death. I am the infinite being which has no limitations.

By thus contemplating on the Self at all times we become happy and there will be no more rebirths. One becomes instantly liberated.

By coming into a firm conclusion that “All is Brahman” one goes into both Savikalpa (differentiated) samadhi state (super consciousness) as also the nirvikalpa Samadhi (undifferentiated state).

Brahman is the void state. So no Samadhi can also remain. When we get into Samadhi state due to dispassion (vairagya), this state of detachment results only due to the absence of ego i.e., considering the body as ‘I’.

³³ अहं त्यक्त स्वरूपोऽहं अहं चिन्तादिवर्जितः ।
एष एव हि सत्सङ्गः एष नित्यं भवानहम् ॥ (24-28)

This sort of the state is the state of a Jivanmukta (one who is liberated while alive), Leave off all thoughts including the one that I abide in the void. Do not also think that I am not abiding in the void. Forget your own existence. Leave off the thought that 'I am the Consciousness or Existence'. Finally leave off this renunciation also. Do not remember anything. Even a trace of remembrance will cause you great sorrow by involving you again in the big ocean of samsara and hundreds of rebirths.



Chapter 16

Brahman is all

The entire body is all Consciousness, including the gross, subtle and causal body. When I renounce my body sense, then also I am conscious. Neither one can say “Existence is Brahman” nor can one say “There is no Brahman”. There is neither being nor non-being. I am indeed Consciousness only. Nothing exists. I am only Consciousness. Real and unreal, cause, effect and doer are all non-existent. I only remain. There is no purity or impurity, non-duality or duality, single or multiple. There is no past, present or future, equal or unequal, delusion or non-delusion. In the Mahavakya “That Thou Art” there are no words like ‘That’ or ‘Thou’ nor the merger of these too. I alone am.

‘I am the Brahman, This world is the Brahman’. It is Supreme and imperishable. Gods like Siva, Vishnu do not exist (apart from Brahman). Only I am. Nothing else exists on its own. The form seen by the eyes and sound heard by the ears is all Brahman.

Nothing else exists. All is Brahman only with the attributes of Existence -Awareness-Bliss only. The entire world is only Consciousness and Bliss. . Nothing remains separately. I alone am.

The things created by a cause, whatever remains unmoving and silent, whatever is eaten as food by the body, whatever is perceived through the senses, whatever rituals and rites are prescribed in the Vedas, whatever hypothesis is put forth in the sastras, the various concepts like the creator, the categorization into four categories of Jiavanmuktas (those liberated while alive), the conviction that I am the Brahman, the idea that I am Consciousness, the concept of Maha Maya (the grand delusion), the conviction about the great void, the concept of a grand world – all these have no existence of their own. They are all Brahman only. All duality as also all sorrows, are all imaginations of the mind only. Myself, all the three worlds, whatever is chanted mentally and all talks are all Brahman alone.

The Mantra that nothing at all exists and all is Brahman is the best of all mantras.

The conviction that all is Brahman is equal to the elaborate worship of Lord Siva. It is the best renunciation. It will liberate us of all body sense. Heaven and hell are delusive imaginations. Brahma, Vishnu and Siva are all an illusion. Their worship is also delusory. The various divisions of caste (Brahmin, Kshatriya the warrior etc.) and also the division like a celibate (Brahmachari, monk etc.) are all illusory.

I am the true Consciousness. All else is non-existent. By proclaiming it you will be immediately liberated; what all has been told in this text so far are all non-existent but the moment it penetrates your mind, you will get the conviction that Brahman alone is.

The remaining portion is the chapter 26 of Ribhu Gita which has been specially praised as the most important by Bhagavan Ramana. It has been titled in the text as “The mind filled with the divine nectar of knowledge.”

I never existed nor was there the imperishable being who transcends all the Supreme. It has no interior or exterior. There is no determination to do something. There is neither all-pervasiveness nor limitedness, nor Japa etc. There is no master (Guru) or disciple, no permanence, no good or bad, neither one nor many forms and neither liberation nor bondage. There are no senses or sense objects, neither any doubt or conviction, neither up nor down, no attributes, neither joy nor sorrow and nothing secret. There are no sanchita (accumulated) karmas or agami (the present karmas which are to be transferred to sanchita in due course). There is no ignorance, no knowledge, no dullard or no man of wisdom. There

is no life or death, neither contentment nor anything enjoyable. There is no sat-sanga or bad company, no Brahman nor enquiry, neither practice nor any speaker, no holy bath or places of pilgrimage. There is no merit or sin, nothing related to oneself or interpersonal or an act of God. There is nothing worthy of condemnation, neither the earth nor the nether world. There is no success or failure. There is no fear. There is no love or a quick death, there is nobody guilty, there is no delusion of scriptures. There is no Satvaguna, Rajoguna nor Tamoguna. There are no different genders like a man or woman or a eunuch. There is no praise or abuse. There is no individual soul or control of mind. There is no childhood or youth, none related to us or not, no friend and no brothers. There is neither deep sleep nor the fourth transcendental state. This is the Supreme Brahman known also as the divine nectar of knowledge. I neither had any past births nor am I subject to re-births in future. There is no talk of being Consciousness alone, no implied duality in saying 'I am Brahman' or 'I am Consciousness'. There is nothing open or hidden. There is nothing big or atomic. There is no thought of the indivisible nature, no arising of any thoughts and no destruction of all thoughts. There is no question of having thousands of thoughts one after another, there is no question

of their getting destroyed moment by moment, and there is no question of being a witness of all thoughts or that of meditating that I am the Self or Brahman.

There is no world or mind. No movement of activity. The one who lacks in this knowledge of the Self is a great sinner and is subject to severe diseases. There is no doubt that I am the Brahman. The knower of the Self lives in the essence of indivisible unity. He gets the firm conviction and experience that all is Brahman, the nectar of ultimate knowledge filling up the practitioner's mind.



Chapter 17

The Self as Bliss having no other characteristics

The bliss of the Brahman has no cause and effect. It is eternal. I derive³⁴ no joy from the objects of the world and I reveal the unreality of the worldly happiness. I transcend the bliss one gets from the stage of no-mind (no thought)

I am the bliss which comes from all, the undiminishing bliss, the bliss of Consciousness, the imperishable, the bliss of the only reality (or the only real bliss), the Supreme bliss, the instantaneous bliss and the one higher than the highest.

I am the bliss which comes from the sacred sound of 'OM', the great bliss, the bliss of Consciousness which is second to none, the Self which is void of bliss or non-bliss, bereft of bliss arising from the differences in objects.

³⁴ विषयानन्दशून्योऽहं मिथ्यानन्द प्रकाशकः ।
वृत्तिशून्य सुखात्माहं वृत्तिशून्य सुखात्परम् ॥ (27-3)

“I am the Brahman not subject to birth and death”- on account of this firm idea I am fully peaceful. I am the innermost of the innermost.

I am peaceful with the idea ‘I am Lord Siva’. Then I graduate to the idea that ‘I am the Self’.

I am of the eternally pure form. I am the embodiment of Consciousness. I am without a beginning or end. I have no duality either in the beginning or at the end.

“I am the Supreme³⁵ Brahman. I am what I am.” Thus always thinking remain happy in your own pure Self.

Be happy. Be happy. Be happy eternally. You are not different from the Vedas. There has never been an imagination. There is nothing called the mind. Mind exists as also is non-existent. This is because ‘existence is the truth but the forms of existence are false’. So we cannot say that the world exists.

³⁵ अहमेव परं ब्रम्ह अहमेवाहमेव हि ।
इत्येवं भावयन्नित्यं सुखमात्मनि निर्मलः ॥ (28-4)

I am the unlimited³⁶ (Infinite) one. I am always permanent. I have no thoughts. I am the Sadguru (the Guru who is the ultimate existence).

I have no bodies (subtle, causal etc.). I have no activities. I am all the mantras (mantras are the forms of various gods). I am always highly peaceful. I am beyond all the inner faculties.

I live revelling in³⁷ my Self in the holy place of the Atman, in the holy waters in the attractive bliss of the Atman (Self), knowing well that I am the Self.

I am the Self. I am the Self that I am³⁸. I am not worldly. I am the Self of all. I am the Atman (Self) at all times. I am the eternal Self. Thus meditate on this always and you will achieve your goal. The goal is ready there as the Consciousness.



³⁶ अहमेवापरिच्छिन्न अहमेव निरन्तरः ।
अहमेव हि निश्चिन्त अहमेव हि सदुरुः ॥ (28-15)

³⁷ आत्मतीर्थे ह्यात्मजले आत्मानन्द मनोहरे ।
आत्मैवाहमिति ज्ञात्वा आत्मारामोवसाम्यहम् ॥ (28-23)

³⁸ अहमात्माऽहमात्माहं अहमात्मा न लौकिकः ।
सर्वात्माहं सदात्माहं नित्यात्माहं गुणान्तरः ॥ (28-25)
एवं नित्यं भावयित्वा सदा भावय सिद्धये ॥ (28-26)

Chapter 18

To be one with Brahman

There is no fear from a second person or thing when one gets awakened into the non-duality. There is no question of peace or lack of peace. This is the Brahman. May you become one with it. Where there is no resolution to do and when there is no delusion and the mind has become a no-mind, may you become identified with that Brahman.

Where there is no scholarship or learning, there is no one's own side or opposite side (in argument), when there is no defect or non-defect, become one with that Brahman always.

Where there is no resting after getting Liberation, where there is no form of bondage, where there is nothing called a permanent knowledge, become one with that Brahman only.

When there is no³⁹ dispassion, no misapprehension of Sastras and where you remain as your own Self, be

³⁹ न यत्र जीव वैराग्यं यत्र शास्त्रविकल्पनम् ।
यत्राहमहमात्मत्वं तन्मयो भव सर्वदा (29-21)

always one with that Brahman. Where the mind does not rule over us, where the supreme happiness is, where the state of permanence is there, let you become one with that Brahman.

That in which there is neither the frightening fall nor the wealth of the heaven nor the Brahmaloaka, become one with that Brahman.

Where no enlightenment has taken place, where there has been no misapprehension of a world (where the false world has never appeared) and where the forms of the various senses and other instruments of activity do not exist, become one with that Brahman. As nothing has happened, neither creation nor dissolution, as such neither ignorance nor enlightenment ever takes place.

By knowing which everything gets liberated, after having which nothing else remains to be known, become one with that Brahman. By going on thinking of the Brahman in such terms and forgetting the world and the body, we become identified with the Brahman.

When the Self is ever content⁴⁰, there is permanent unchanging bliss and when there is

⁴⁰ यत्रैव नित्यतृप्तात्मा यत्रैवानन्दनिश्चलम् ।
यत्रैव निश्चलं शान्तं तन्मयो भव सर्वदा ॥ (29-39)

still peace, become one with that Brahman always.

Where everything⁴¹ is in the form of Consciousness only, where the bliss is flowing like an ocean and where the Supreme alone reigns, be one with that Brahman always.

Where the mind and the body have died and where the memory has been dissolved, be one with that Brahman.

Drowned in whom all efforts cease⁴², drowned in whom one no longer sees the world and drowned in whom there is no more birth or death, be one with that Brahman.

Where the Supreme⁴³ Brahman alone reigns, where the Supreme Self alone remains, and where the peace of having achieved the highest goal remains, become one with that Brahman.

⁴¹ यत्रैव चिन्मयाकारं यत्रैवानन्दसागरः ।
यत्रैव परमं साक्षात् तन्मयो भव सर्वदा ॥ (29-43)

⁴² यत्र मग्नो निरायासः यत्र मग्नो न पश्यति ।
यत्र मग्नो न जन्मादिः तन्मयो भव सर्वदा ॥ (29-50)

⁴³ यत्र साक्षात् परं ब्रह्म यत्र साक्षात् स्वयं परम् ।
यत्र शान्तं परं लक्ष्यं तन्मयो भव सर्वदा ॥ (29-57)

Where all the three modes namely, Sattvaguna (the quality of love, harmony etc), Rajoguna (the dynamic quality of being engaged in some activity) and Tamoguna (the mode of laziness, procrastination etc) are transcended, where it is naturally stainless and where it is always pure, be one with that Brahman.

Leave off the association⁴⁴ with the body just as if it is a corpse, a piece of wood or a metal block. Abandon the memory of the past association and abide in Brahman alone. I am the Truth and the Supreme Bliss. I am Pure, Eternal and Blemishless. There is no doubt that all is Brahman and that Brahman I am.

Internally I have the pure knowledge. I am the ultimate refuge of all. All is Brahman and that Brahman am I. Duality and non-duality, happiness and unhappiness, gain and loss and success and failure – all these are Brahman and certainly I am that Brahman.

The various types of ego which arise out of the wrong identification with the body are all Brahman only. All is Brahman and without doubt that Brahman am I.

⁴⁴ प्रेतवद् देहं सन्त्यज्य काष्ठवल्लोष्ठवत्सदा ।
स्मरणं च परित्यज्य ब्रह्ममात्रपरो भव ॥ (29-68)

I am the Supreme⁴⁵ Truth. I have firm faith in this. This firm conviction is because of my firm faith in the teachings of the Sad-Guru.

It can never be pointed⁴⁶ out that “He is God”. If there is a God, you should be able to point out “He is God”. If there is none how can it be expressed?

Remain⁴⁷ in a natural manner with a peaceful mind, bereft of all desires and ever perfect. Never think “I am the Brahman who is all and who is plenary.” One should remain as the Brahman and never think that “I am the Brahman”.

Secrets, Mantras, scriptures, truth, body, birth and death, cause and effect, pure and auspicious, lust and anger , greed and delusion, pride and envy, defects due to duality, fear, sorrow- all these never exist. Nothing called the Jiva (the individual soul),

⁴⁵ दृढनिश्चयमेवेदं सत्यं सत्यमहं परम् ।
दृढनिश्चयमेवात्र सदुरोर्वाक्यनिश्चयम् ॥ (30-27)

⁴⁶ स देव मिति निर्देशो नास्ति नास्त्येव सर्वदा ।
अस्ति चेत्किल वक्तव्यं नास्ति चेत्कथमुच्यते ॥ (30-34)

⁴⁷ एवमेव सदा पूर्णो निरीहस्तिष्ठ शान्तधीः ।
सर्वं ब्रह्मास्मि पूर्णोस्मि एवं च न कदाचन ॥ (30-36)

nor what is called Isa (the controller of the world) nor even the words Jiva and Isa ever exist. They are all fabricated through imagination.

There is nobody called ignorant, or with a discriminative wisdom or pure etc. There is no divine sound called 'OM' or Self or Guru or disciple.



Chapter 19

The meaning of the 'Mahavakyas' and "All is false"

There are four important Mahavakyas - axiomatic mega statements- each one from one of the four Vedas (Upanishads). The first is 'Prajnanam Brahma' - Consciousness is Brahman. My innermost consciousness is Brahman and the entire world is only knowledge. The import of Prajnanam is the Jiva (the individual Self) and by Brahman is indicated Iswara, the Lord. The entire statement denotes their union which is the one indivisible all-pervasive essence.

To remain in the one thought of the indivisible form is called Jivamukti (liberation while alive). While to live in the reality of one undivided essence is called Videhamukti (liberation when divested of the body). The subtle difference between Jivanmukti and Videhamukti is a matter of controversy among philosophers (as told earlier in this book). The mind which abides in the Brahman as the Self is defined as being in the Undivided Essence (Akhandaika Rasam). What is undivided essence? Just as salt dissolved in water becomes indivisibly one with it (and the salt cannot be separated) so is the one undivided essence when we get merged with the Brahman.

Videhamukti (Liberation from the body)

First come to a state of total void by leaving off all thoughts including the 'I'. Then leave off the ego that I am the body and come to the conclusion that I am the Brahman, who is the witness of all. There are three states in vogue.

- 1) Dvaita Vritti : The first is being rooted in Duality. Here the ego 'I am the body' remains.
- 2) Sakshi Vritti : the firm conclusion that I am the Brahman, the witness of all, remains.
- 3) Akhandaika Rasa : one should attain this state (Videhamukti) and become one with it. For this purpose the second Mahavakya "Aham Brahmasmi" forms the training ground. It is meant for repetitive practice. This Mahavakya should be meditated upon subjecting it to reasoning and reflection. Aham refers to Jiva (Individual Soul) and Brahman refers to Iswara, the controlling Lord. The word Asmi (am) refers to the undivided unified state where the Jiva and the Brahman become one. Leaving off the three words of the Mahavakya and the mind attaining the state of undivided essence is the characteristic of Videhamukti (liberation after

abandoning the body sense). One should now⁴⁸ continuously meditate on the Supreme Self that “Without doubt I am the Self; the Undivided Essence”.

The third Mahavakya is “Tat Tvam Asi”. Here ‘Tat’ represents the Lord (ISVARA) and ‘Tvam’ represents the Jiva or individual soul. ‘Asi’ represents the unified state of the undivided essence. In one categorization, the first Mahavakya is called ‘Lakshana Vakya’- a statement which gives the characteristic of the Brahman while ‘Aham Brahmasmi’ is AnubhavaVakya – a statement of actual experience. ‘Tat Tvam Asi’ is called ‘Upadesa Vakya’ where the Guru gives the instruction. The Guru tells the disciple – “You are⁴⁹ Brahman. You are the undiminishing Consciousness. You are Existence – Consciousness – Bliss. You have the conviction that you are the one with the indivisible essence.” The one who tells his disciple in this manner is the Supreme Guru. The disciple who gets the conviction that “I am Brahman” becomes the Supreme Self.

⁴⁸ आत्मैवास्मि न सन्देहः अखण्डैकरसोऽस्म्यहम् ।
एवं निरन्तरं तज्ज्ञः भावयेत् परमात्मनि ॥ (31-23)

⁴⁹ त्वं ब्रह्मासि न सन्देहः त्वमेवासि चिदव्ययः ।
त्वमेव सच्चिदानन्दः त्वमेवाखण्डनिश्चयः ॥ (31-28)

The one who says “You are the Brahman” is your Guru. As thus you are the Brahman, you are the Sadguru too. The one who is convinced of his Sadguru’s instructions definitely gets liberation.

The one who listens to the Guru’s words, the Mahavakyas, that process is called sravanam (listening). To reflect on these words though reasoning and logic is called mananam (reflection).

Renounce all forms of renunciation⁵⁰ as also the fourth (Turiya) state. To abandon waking, sleeping and dream states and to remain in the Samadhi state (Super Consciousness) as only the Brahman, the Consciousness is called ‘Sakshatkara’ (realisation of the Ultimate Truth)

“Ayam Atma Brahma” is the fourth Mahavakya. It is called ‘Nirdesavakya - that which points out that the Self is the Brahman. Here the ‘Brahma’ means the undivided essence. ‘Ayam’ means the Jiva (undivided soul) ‘Asmi’ means to remain united with the undivided essence.

⁵⁰ सर्वत्यागं परित्यज्य तुरीयत्वं च वर्जनम् ।
ब्रह्मचिन्मात्रसारत्वं साक्षात्कारं प्रचक्षते ॥ (31-45)

Renouncing everything as void, be convinced that “I am the Brahman. There is no doubt. I am the Existence - Consciousness - Bliss.”

Merging the ‘I’ with⁵¹ the transcendental truth, abide as your Self. All this world is a great untruth. “It never exists”.

Ribhu continues :-

The existence of the body, the gender, the thoughts are all illusory. I am the Brahman alone. The different scriptures, the different Vedas, the different types of liberation - say, Jivanmukti, Videhamukti, or Salokya (to be in the same world as the Lord with form etc) are all unreal. I am only Brahman. The divided and the undivided essence are all unreal. Knowledge of the Self and ignorance are characteristics of the mind. How can they exist where the mind does not exist? The control of the mind and senses, bondage and liberation cannot also exist in reality where there is no mind.

The world of the fire God and the world of Indra, king of gods, the world of the dead ancestors (Pitrus)

⁵¹ अहमैक्यं परं गत्वा स्वस्वभावो भवोत्तम ।
एतत्सर्वं महामिथ्या नास्ति नास्ति न संशयः ॥ (31-57)

are all illusory. The faith in the Guru's instructions, liberation and the desire for liberation are all unreal. Listening to various instructions, inquiry into their meanings or interpretation etc., are all unreal.

There is no form of truth or reality anywhere. There is nothing called the truth, doubt or contradiction. There is nothing other than the Self. All else is unreal.

All this looks like contradiction of the earlier parts of this book. As this author has explained earlier, the Vedas, the scriptures, the Guru, the various sadhanas are all part of the grand illusion or unreality but they form the exit doors to get out of unreality. The tiger in the dream is unreal but when it bites the dreamer, the pain appears to be real. Only after doing all the sadhanas, when we come to this stage we are eligible to say that they are all unreal. Though unreal, they are very much needed at the earlier stages.

The concepts of 'Brahman alone am I', 'This is duality' and 'I am Consciousness', 'Jiva and Brahman' – none of these are real. Any name or form, anything good or bad, any existence, any joy or sorrow, any world, any worship of gods, any meditation – other than of the Self are all unreal. All is Brahman only.



Chapter 20

The form of Existence – Consciousness - Bliss and examples as to how all is unreal

I am only the Self, the Para Brahman. I am only the state of Existence and Bliss. This world was never created. I am indeed the Self and am not unreal. I am the supreme unmoving Guru. There is no time or world. They are only the erroneous imaginations. I am the non-dual bliss, I am inexhaustible and great. All is only the stainless Brahman.

I am the only light; I am bereft of accomplishment or failure. I am of the form of the in-dweller of all and hence all-witnessing. All is Brahman transcending all moods like Sattvaguna. Always be convinced that all is Brahman, Brahman alone is Existence – Consciousness – Bliss and is all pervasive. It is in the form of all. Brahman alone is Existence – Consciousness – Bliss. It is undifferentiated. It remains as if in many forms. It is eternal, still and undiminishing. Brahman is the Sat-Chit-Ananda and neither performs any activity nor does it remain still. It is the sub-stratum of all. It is greater than the greatest, uncreated and beyond the

Tattwas (commonly considered as 24 cosmic principles which are considered as 26 by some and 32 by others etc.) Brahman is always in the form of the Guru. Brahman is always real, eternally free, blemishless and the only one who is in the form of permanent bliss.

Brahman is Sat-Chit-Ananda. He transcends all. He is beyond all limitations of time, space and objects. He is pure and enlightened. There is neither any concept of the world nor any form which can be seen. All thoughts are unreal. The world which is an effect of thought is also unreal. Now Ribhu gives 64 examples from daily life, i.e., events which are absurd and can never happen at all and says that if such events can ever happen in this life, then only this world can exist as a reality. A few of these examples are narrated below as samples:

- 1 If one's thirst can be quenched from water seen in a mirage.
- 2 If a man can die being bitten by the snake, when he mistook the rope for the snake.
- 3 If it were possible to do all cooking by using the green trunk of a banana tree as firewood.
- 4 If a crow can find food in an imaginary (not real) forest.

- 5 If a person who has died more than a month back comes back alive.
- 6 If the milk milked from a cow can be put back into the udder of a cow.
- 7 If the mount Meru can be tied up and moved by the fibers of a lotus stalk.
- 8 If a fish can go inside a lotus bud and remain there.
- 9 If a lion can be killed by a mosquito.
- 10 If all the three worlds can be contained inside the cavity of an atom.
- 11 If a person blind by birth can evaluate gems and find out whether there are any defects in them.
- 12 If the eclipse can be seen when Rahu alone is there without the Sun or the moon.
- 13 If a plant comes out of a fried seed and grows.
- 14 If there can be a reflection in a mirror without any object.
- 15 If an elephant can be born out of a ram's womb.

If only utterly impossible events such as illustrated above were to happen in reality in the world, then the world also will have a real existence, otherwise not.



Chapter 21

Meditation on the Brahman

Ribhu continued :- Oh, Nidagha, my disciple, all this world is the Self (Atman) only. I am the Supreme Self who can never be harmed. I am free from all thoughts⁵² and bereft of the joys of the world (which are unreal). I am the embodiment of time, action, world, duality, the seer and seeing. I am just Consciousness, ever free (liberated). I am not a limited individual soul (Jiva) and have no bondage. There is no sadhana called sravanam (listening) and there are no six signs or formulae for interpreting a sentence or a verse. No such world as the one we see exists. Our failure to inquire into the reality of the world involves us in great sorrows and fear.

There is no existence of an individual soul (Jiva), or a world or a grand illusion called Maya and of any difference between the Guru and the disciple.

⁵² सर्वसङ्कल्पमुक्तोस्मि सर्व सन्तोषवर्जितः ।
कालकर्म जगद् द्वैत द्रष्टृ दर्शनविग्रहः ॥ (35-5)

Brahman alone is the entire world. There is nothing else other than the Brahman. All this multiplicity represents the various forms assumed by the Atman (Self) only. Duality is all false. The mind⁵³ (thoughts) is the only phenomenal world and there is no other world. If the thoughts are destroyed once for all, never to rise up again, the world also gets destroyed. Mind and the thoughts alone form the world and they have taken the form of the ego that is “I am the body”.

Daily, you should meditate “All knowledge is ever Atman (Self) only. I am the great one. The world is all Atman (Self). I am the Supreme Self which can never be harmed”. “You are the embodiment and form of Brahman”. So you will quickly get liberated. Only you should always,⁵⁴ to the exclusion of all other thoughts, meditate : “I am the Supreme Self and nothing else” - I am the storehouse of the transcendental bliss (which is beyond the happiness which one can experience through one’s senses).

⁵³ मन एव हि संसारः देहोऽहमिति रूपकम् ।
संकल्पमेव संसारं तत्राशेऽसौ विनश्यति ॥ (35-28)

⁵⁴ परमात्माह मन्यत्र परमानन्द मन्दिरम् ।
इत्येवं भावयन्नित्यं सदा चिन्मय एव हि ॥ (35-38)

I am always Consciousness (awareness of sheer existence as a totality and not as an individual).”

Atman is the Brahman which is the truth. The Self possesses all the characteristics of a Guru. Atman is always made of Consciousness. It is indestructible⁵⁵ and undiminishing. Atman is ever pure and is the Guru of oneself as also the disciple of the Self. The Self dissolves in itself.

The knowledge of the Self⁵⁶ is the Supreme Brahman. One should have this strong conviction. It is the destruction of the mind. It is the Supreme Guru.

The knowledge of the Self is the destruction of the mind and leads one to liberation. It destroys all fears and bestows bliss. What⁵⁷ exactly is meant by the term “Knowledge of the Self”? It is only the firm conviction that “I am the Brahman” and also absolute faith in it. It leads to growth of all prosperity.



⁵⁵ आत्मैव नित्यशुद्धं वा आत्मैव गुरुरात्मनः ।
आत्मैव ह्यात्मन शिष्य आत्मैव लयमात्मनि ॥ (36-9)

⁵⁶ आत्मज्ञानं परं ब्रह्म इत्येवं दृढनिश्चयः ।
आत्मज्ञानं मनोनाशः आत्मज्ञानं परो गुरुः ॥ (36-17)

⁵⁷ आत्मज्ञानं च किन्नाम अहं ब्रह्मेति निश्चयः ।
अहं ब्रह्मेति विश्वासं आत्मज्ञानं महोदयम् ॥ (36-25)

Chapter 22

All concepts on Brahman and world being a void

In the Ribhu Gita many things are repeated many times. For a worldly person they may even look boring. For a real seeker, the repetitions of certain important truths are meant to be deeply entrenched in the sub-conscious mind. Hence a repetition even thousand times is but inadequate for that purpose. Similarly there are many direct contradictions. At one time it is said that Dama (control of senses) and Sama (control of mind) are both Brahman only which is existence, Consciousness etc. In another place it is said that Dama and Sama have no existence and they are false. It only means that these practices are all Brahman only and their existence as Brahman is true. Nothing else has an independent existence of its own separate from the Brahman. All those forms which make them look separate are all false from the ultimate point of view.

This entire world looks as if it is something to be seen because of the conditioning of the mind. It does not exist in reality. The Atman (Self) the Supreme Self (Paramatma) and Jivatma (the individual Self) – none of these exist separately. Always meditate

like this : - “None of the following exists in reality -I am the body. I have a form. I have the ultimate knowledge. I am of the form of cause and effect.”

Whatever happens⁵⁸ in the world, whatever sadhanas are being done, whatever is without an end and meditation on the Brahman are all created by the mind (thoughts).

This entire world can be considered either as a product of the mind (a thought) or as Brahman. The knowledge of the Self is the Supreme Brahman. The nearest sign or symbol of the Brahman being ‘OM’, the Japa or the repetition of ‘OM’ bestows one with bliss.

In the absence of anything other than it, the Self alone is conducive of the good of the self. It is the Self which puts the self in delusion. There is nothing other than the Self. Self- knowledge is the Supreme Brahman. It is the happiness beyond all happiness. There is nothing greater than Self- knowledge. There is nothing to be remembered other than the Self- knowledge.

⁵⁸ यद्यत् संभाव्यते लोके यद्यत्साधनकल्पनम् ।
यद्यन्तरहितं ब्रह्मभावनं चित्तनिर्मितम् ॥ (37-11)

All is Brahman. You are yourself the Brahman. At all times you have to come to this firm conviction. The conviction that I am the Brahman⁵⁹ is the greatest liberation. By this only, one accomplishes all the duties which one has to do in this life. This is the bliss at all times.

“I am the Brahman” this alone will destroy all the bondage, no doubt. “I am the Brahman” - this alone is the conclusion of all systems of philosophies. “I am the Brahman” is the final conclusion of all the Mahavakyas of the Upanishads. This is also the conclusion of ‘SAIVA SIDDHANTA’., this is the conclusion of Narayana (Dvaita Philosophy), the teachings of gods and all masters. This represents the essence of the teachings of all philosophies. This is the experiential wisdom

All the following things should be renounced and one has to steadily abide in the Self :-

- 1 The eternal experience of bliss and the world created by the mind.
- 2 The idea of existence such as “This” or “I am” or the “the world is”.

⁵⁹ एष एव परो मोक्ष अहं ब्रह्मेति निश्चयः ।
एष एव कृतार्थो हि एष एव सुखं सदा ॥ (37-43)

- 3 One's delusion that one is an individual and one's own birth and death.
- 4 The existence of a Maya (grand delusion), the existence of a mind which appears as the world and all teachings of the Vedas and scriptures.
- 5 The concept such as "There is only one entity", talking of duality, the delusion that "I am Siva" or "I am the Brahman, the creator".
- 6) Everything exists or does not exist.
- 7 The world is full of sorrows or is full of happiness, is real or unreal or is of duality or non-duality.
- 8 Whether the world is as per the Vedas or as per other scriptures.
- 9 Whether the world is full of evil or righteousness.
- 10 All this world does not exist; all is only Brahman.
- 11 Adoption of silence and silent activities.
- 12 That which is to be grasped, that which is to be abandoned.
- 13 Desires, anger, greed and all hypocrisy.
- 14 Inquiry into the true significance of the Mahavakaya "That Thou Art".

One should leave all things like the ones illustrated above and steadily abide in the Atman (Self). Leave-off all concepts fabricated by the mind, the body sense that I am the body, all the limitations due to the ego etc. and the various concepts as follows:

- (i) The duality of the Japa of “OM NAMAH SIVAYA” and of Narayana the god of the eight lettered mantra “OM NAMO NARAYANAYA”.
- (ii) The reality of the five types of Pranas (vital elan) and the assisting upapranas (the one who acts at the time of yawning etc.)
- (iii) The joy of Self-knowledge, condemning those who lack in it. The Pranayama and the inquiry into the six spiritual centres (plexuses) in the backbone.
- (iv) Condemning or praising all objects of the world.

Abandon the idea that all is Brahman and steadily abide in your own Self. All the three bodies – gross, subtle and causal are only Brahman. Realize this always every moment.

Just by hearing this chapter for one or half a minute even, one becomes entitled to become the Brahman.



Chapter 23

Merging of all and control of mind

Meditate⁶⁰ that I am that Brahman who is all Consciousness, beyond the three modes (Sattva, Rajas and Tamas) transcending all people and all states (waking, dream and sleep) and inexhaustible.

I am all-pervasive and a witness. I have the conviction that I am Brahman and I am riding on the vehicle of worldliness. This means I can direct the vehicle to go wherever I want and I cannot be ruled by it. My nature is free from all worldliness. My Jivatma is free from all worldliness. All my associates are free from worldliness. All my enquiries are free from worldliness. All my self is free from worldliness. It is the mind which has become the world. It is the sansara (the phenomenal world) which binds people. All the merit and sin belong to the mind. All sorrows, duality, desire/lust, anger, the knot of the heart, the worship, meditation, mantra, delusion, the grasping intellect, fear, Vedas, past actions, the fourth transcendental stage – all these get destroyed.

⁶⁰ गुणातीतं जनातीतं अवस्थातीतं मव्ययम् ।
एवं भावय चैतन्यं अहं ब्रह्मास्मि सोऽस्म्यहम् ॥ (39-3)

By going on meditating on the Brahman you get the conviction that I am the Brahman. Renounce that conviction also and abide in your own nature, as the Brahman. Remain with the idea that “I am the eternal Brahman. There is only the Atman which remains undifferentiated. The non-Self never exists at all. I am only the Atman (Self).”

This entire world is Brahman only. Nothing else exists. Have a firm conviction of the aforesaid statement and be happy always.

The entire world is Brahman. Now leave the word GOD and see and remain in Brahman alone. Similarly after being convinced ‘I am the Brahman’, leave off I (when I is renounced ‘am’ also goes away). Then everything gets dissolved in the Brahman automatically like a lotus falling from the hand of a sleeping person.

By constant enquiry into Brahman, come to a firm conclusion that all is Brahman. All multiplicity is Brahman.

Be convinced that the following is all Brahman:-

- 1) The attitude of ‘I’.
- 2) The discrimination between the permanent and the impermanent.

- 3 The appearance and absence of objects.
- 4 All divisions of merits and defects.
- 5 The experience that I am liberated.
- 6 Time and timelessness.
- 7 The experience that I am an individual soul.
- 8 The concept or understanding that all is Brahman.
- 9 The statement that none of the objects of the world are real.
- 10 Worship of other deities.
- 11 The idea that 'I am the body'.
- 12 The conviction that 'I am the Brahman'.
- 13 The concept of the Guru and disciple.
- 14 The concept of the existence of the mind, intellect and ego.
- 15 The concept of the five basic elements like earth, fire, water etc.
- 16 Maya (the grand illusion), individual ignorance, the body, the individual soul, the concept of the gross things, the aggregate of the individuals etc.

17 The subtle, the individual, aggregate and the individual ignorance.

The great saints have thus told us that all is Brahman only. Abandon everything inside and meditate or go on thinking “I am the Brahman”.

With this, all the teachings of Ribhu to his disciple Nidagha are over. Now in the remaining ten chapters there will be only praise of the importance of Ribhu Gita, Nidagha’s expression of gratitude and a summation of what all he has learned, praise of his Guru and taking up worship of Lord Siva for getting success in the sadhana. Ribhu then sums up all his teachings. This entire conversation between Ribhu and Nidhaga is retold by Lord Skanda (son of Lord Siva) to Jaigishavya. In the final chapters he gives instructions on the worship of Lord Siva and this ends with the story of a Brahmin called Sudarsana as to how he pleased Lord Siva.

It is said that even the reading of one chapter from Ribhu Gita is enough to take us to Self-realization.

Hari Om





Complete list of books/documents available on website

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1. Books published by Shri Purushottamananda Trust

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2	Autobiography in English	1994
3	Autobiography in Hindi	2007
4	Uppeshamrit	1979
5	Nectar of Spiritual Instructions	1986
6	A Peep into the Gita	1990
7	Gita ki ek Jhalak	2000
8	Adhyatma Varta	2000
9	Spiritual talks	1990
10	Guide to Spiritual Aspirants	1986
11	Souvenir (in Hindi and English)	2004
12	Souvenir (in Hindi and English)	2011

2. Books authored by His Holiness Swami Shantananda Puri ji

Sr.	Title of Book	Year of Publication
1	Srimad Bhagavatam : Its message for the Modern Man	1998
2	Sadhanas in Bhagvad Gita	1999
3	Srimad Bhagvat - Adhunik Manav ke Liye Iska Sandesh	2000
4	Srimad Bhagvad Gita ki Adhyatmik Sadhanayein (In Hindi)	2001
5	Fragrant Flowers: Soul-elevating Reminiscences of a Himalayan Monk	2002
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3. Other documents authored by H.H. Swami Shantananda Puri

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3	Gems from Srimad Bhagvatam
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14	Introduction to Vasishtha Guha (In Hindi)
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