

THE ESSENCE OF RIBHU GITA

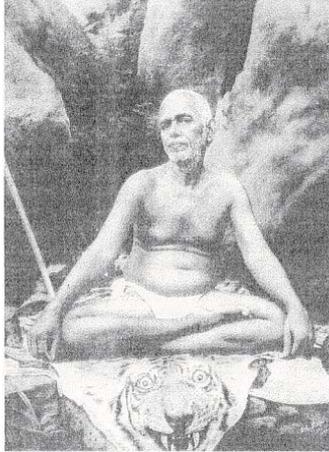
Selection and English Translation

By
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FOREWORD

Sri Ramanasramam is happy to publish this brilliant English abridgement of a monumental work which Bhagavan Ramana refers to often in his *Talks*. It will be noted that the translator has included in his selection passages made familiar by Sri Bhagavan. Bhagavan Ramana encouraged the translator to study the *Ribhu Gita* as his *sadhana*. Being a devout student of the classic text, and through the grace of His Master, he is fully competent to translate it. We are now fortunate to have this rare and beautiful translator in our midst.

Professor N. R. Krishnamoorthi Aiyer was the Head of the Department of Physics in the American College, Madurai. He was steeped in the objectivity of modern science and has had close contacts with a large section of enlightened American Professors. He is thus a physicist with an appreciation for scientific precision and accuracy. Since he is an advanced spiritual adept as well, he is able to strike a remarkable equilibrium between science and spirituality, not just theoretically, but practically too.

Sincere aspirants owe a deep sense of gratitude to him for both the great precision and spiritual insight with which he has been able to capture the essence of the original text.

Sri Ramanasramam,
August 15, 1984

V.GANESAN,
Managing Editor,
'The Mountain Path'

PREFACE

The *Ribhu Gita* forms the sixth section of the Sanskrit work known as *Siva Rahasya*. It is the teachings of Lord Siva in Mount Kailas to His devotee *RIBHU*, from whom the *Gita* derives its name.

The *Ribhu Gita* was translated into Tamil verse by a Brahmin Vedic scholar of high repute, by name Bikshu Sastri who was also an accomplished scholar in Tamil. He translated the work under the name of *Ulaganatha Swami*, and because of his efforts attained renowned fame among the Tamil-devotees of Siva.

The Tamil version is a free translation of the original Sanskrit text, consisting of 1924 verses of such scintillating brilliance that Bhagavan Sri Ramana Maharshi re-commended its recital as a strong support for spiritual sadhana. He used to say that the recital itself leads to spontaneous abidance in the SELF.

The book presented herewith consists of 122 verses from the original Tamil work, being a free translation into English prose, conveying the essence of the original, rather than a mere mechanical word for word translation.

Reading of this English text alone will not be complete unless it is supported by vigorous *sadhana* with the help of a realised teacher, who has obtained firm abidance in Siva-Self by a life of devotion to Lord Siva. This aspect is stressed in some of the verses selected.

It is the earnest hope and prayer of the translator that after reading this English text, devotees all over the world would make the pilgrimage to Tiruvannamalai, and complete their *sadhana* in the immediate presence of Lord Arunachala-Siva and *Sat-Guru* Ramana enshrined in His *Samadhi* in Sri Ramanasramam.

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Dated: 15th August, 1984.



OM SRI GANESAYA NAMAHA

THE ESSENCE OF RIBHU GITA

Benedictory verses

To Siva

1. Salutations to the Supreme Lord *Siva*, the pure Awareness in the sky of consciousness in the Heart, by meditation on whom, *Ganesa*, Guha, Mother – *Sakti* who is the embodiment of Siva's Grace, and myriads of *Devas*, saints and devotees have attained their cherished goals. (Chapter 1, Verse 1).

To Nataraja

2. From the sky of consciousness of the Heart springs forth the dancer *Nataraja* with his blissful consort, Freedom, to the delectation of his devotees who are thus liberated forever. Unto that *Ananda Natesa* we do render our devout salutations. (Chapter 1, Verse 2)

To Ardha – Nareeswara

3. Unto that Form whose left half is the Mother of all manifestation and whose right half is the Father of the same, the jingle of the gems enclosed within the hollow golden anklet of whose foot is the source of all scriptures, and whose three eyes (Fire, Sun and Moon) are the illuminants of the universe, to that Form be our devout salutations. May that divine Form ever be our protection. (Chapter 1, Verse 3)

To Siva, Sakti, Vinayaka and Shanmukha

4. Salutations to *Siva*, the Lord of the universe of infinite power, to *Sat-Chit-Ananda-Sakti*, the Mother of the universe, to *Vinayaka* the dispeller of all impediments to freedom, and to *Shanmukha*, the *Sat-Guru*, who dispenses to his worthy devotees the divine wisdom of *Siva-Self* leading to salvation. (Chapter 1, Verse 4)

THE ESSENCE OF RIBHU GITA

The following verses constitute the teachings of Siva to Ribhu. who in turn transmits those teachings to his disciple Nidaga - Rishi. The treatise goes by the name Ribhu Gita.

- 5 **The universe was neither born, nor maintained, nor dissolved; this is the plain truth. The basic screen of pure Being-Awareness- Stillness devoid of all the moving shadow pictures of name and form of the universe is the sole, eternal Existence.**
(Chapter 2 Verse 33)

- 6 Some may argue that this universe of duality (multiple existences) is a factual second reality clearly seen by the senses operated by the mind. But then, **are the senses anything apart from the mind?** Can they function without the support of the mind in which they are imbedded? **What is this mind except a bundle of thoughts? What are thoughts except evanescent ripples in the still, limitless ocean of pure Being – Awareness – Self which is the sole Existence without a second?** (Ch. 2, v. 34)

- 7 The existence of the illusion of silver in the mother of pearl is not a reality apart from the reality of the mother of pearl which is the basic reality. **The illusion of the universe is based on the mind, which again is an illusion base on the still Awareness - Being Self.** (Ch. 2, v.35)

- 8 In the unitary, undifferentiated still ocean of Existence-Awareness-Self, body, senses, mind, intellect and jives (embodied souls) are nothing but evanescent ripples not apart from that sole Self. (Ch.4, v.6)

- 9 The universe of name and form, the embodied creatures and their creator, mind, desire, *Karma* (action) and misery and everything other than the Self are merely thought formations projected by the power of the Self on its screen – Self. (Ch. 5, v.25)

- 10 **The state of firm abidance in that thought-free alert Awareness - Self, constitutes integral perfection, yoga, wisdom, Moksha, Sahaja - Samadhi, the state of Siva, and the state of Atman - Self, which scriptures proclaim by the title of Brahman.** (Ch. 5, v. 26)

- 11 **There never was a mind nor any of its countless forms like world, jivas etc. There isn't the least doubt that all these are the form of the eternally undifferentiable Supreme Brahman Self. This is the Truth.** The one who hears this great secret diligently and understands completely, abides as *Brahman-Self* (Ch. 5, v. 28)

Greatness of Videha Mukta

- 12 **With all objective knowledge banished, with no trace of thought or nescience, with all the three states of waking, dream and sleep wiped out, with all thought of death and birth abolished, and ever established in the spontaneous blissful state of *brahman-Self* the condition of the *Videha-Mukta* cannot be conceived, and much less expressed in words.** (Ch. 5, v.39)

- 13 The continued repetition of *"I am self-Brahman"* constitutes the sole *mantra-japa* leading to *Mukti* (Liberation). All other *mantra-japas* connected with diverse gods should be firmly eschewed as they aim at mundane objectives, other than the self. All other *mantra-japas* always entangle one inextricably in the bondage of worldly enjoyments only. (Ch. 6, v. 37)

Sat-Chit-Ananda-Siva and His worship

- 14 **On the eternal and infinite screen of *Sat-Chit-Ananda-Siva*, by his own power, *Sakti* is projected as the moving shadow picture of the universe in manifestation and into that again it is absorbed in dissolution.**

All luminaries like Sun, Moon, Fire, Stars and lightning derive their luminosity as a gracious gift from the *Sakti* inherent in that screen of *Self-Siva* only. Though bright in themselves, they can only obscure and cannot reveal the Siva-Screen that they cover up.

Out of fear of that *Siva*, their creator, *Devas* and *Asuras* (Spirits of the upper and nether worlds) are ever alertly engaged in their ordained duties.

That *Siva* must be meditated upon and realised to be the Self by making the restless mind to stay still and alert after it has been adequately restrained and completely prevented from the pursuit of sense objects, namely, the shadow pictures on the screen of the Self. **All shadow pictures removed, what remains is pure Awareness, the spotlessly effulgent screen. Thus, *Siva* reveals Himself spontaneously as the sole eternal *Sat-Chit-Ananda-Self*, the very essence of the nature of the worshipper.** (Ch. 7, v.35)

The Jivan-Mukta

- 15 **The *Jivan-Mukta* is a person liberated during his life-time who continues to have consciousness of the body and world along with his firm abidance in his *Siva-Self*.** He ever abides in the blissful peace of *Sat-Chit-Ananda*. He is poised rock firm in the conviction that he is not the body, and that his being is the sole existence, the sole alert-awareness-bliss of *Siva-Self* Supreme. (Ch. 8, v. 1)
- 16 **The *Jivan-Mukta* has his consciousness completely dissolved beyond recognition in his *Brahman – Self*. Eternally alone in his self, he is ever lost in the enjoyment of the bliss of his *Brahman – Self*.** (Ch. 8, v. 25)

The Videha-Mukta

- 17 **The *Videha-Mukta** is free from the least trace of thought; he abides all along in his effulgent pure-Awareness-Self in intense unbroken bliss, totally oblivious of his body and environments, in a state of *Maha-Mounam* (stillness of body, speech and mind).** (Ch. 9, v. 1)

* *The term, means, the Disembodied - liberated person. He is the matured liberated adept, uJho, while still alive, abides as pure Sat-Chit-Ananda-Self without awareness of body and the world around him.*

- 18 He is the pure embodiment of *Sat-Chit-Ananda*, all pervasive as ether, infinite as the sky, all alert with Awareness, spontaneously abiding as the perfect *Brahman-Self* in a state of still, unbroken, peaceful bliss. (Ch. 9, v. 15)
- 19 **There is not an atom part from the Self which is the integral undifferentiated perfection of whole being Soule, world and Creator are impartible from the Self. The reality of these is the reality of the Self only.** (Ch. 10, v. 34)
- 20 **All ignorance and illusion**, all objects inert and living, all beings and non-beings, all the five elements, all the diverse worlds, all bodies and the lives that arise in them, **not being apart from *Brahman-Self*, are *Brahman-Self* only.** Existence alone is, for even non-existence acquires meaning only in Existence. **Simply put, everything exists always as *Brahman-Self* only.** (Ch. 12, v. 2)
- 21 All objective knowledge, all thought forms, all visible objects, all things heard; all questions and answers, all the food consumed and all other illusions, not being apart from the Self, should be regarded as *Brahman-Self* only. (Ch. 13, v. 2)
- 22 Therefore one should practise the habit of regarding everything as *Brahman-Self* only; until all thought of things other than the Self is lost. This condition once achieved, one should not give room for any thought and should ever abide in *Maha-Mounam* (peace of total stillness). (Ch. 14, v. 38)
- 23 Anything seen as other than *Brahman-Self* is bound to cause fear and trouble. Therefore, it behoves one to stick to the single attitude that everything sensed is *Brahman-Self* alone. In due course even this one thought must be given up in order to abide firmly in the free undisturbed blissful state of the sole *Brahman-Self*. (Ch. 15, v. 5)
- 24 The total discarding of the mind is alone victory, achievement, bliss, *yoga*, wisdom and liberation. **The sacrifice of mind is, in fact, the totality of all sacred sacrifices.** (Ch. 15, v. 7)
- 25 The firm denial of the existence of the mind and the firm belief in the existence of *Brahman-Self* is the sure way to the conquest of mind leading to the experience of the sole effulgent Self. (Ch. 15, v. 11)
- 26 If one gives the slightest room for the thought that the mind exists, pure-Awareness itself will vibrate as the ruffled mind which is the parent of all trouble and illusions. Therefore, **one should ever abide in the conviction that there is no mind, and that the pure Awareness-Self is the sole Existence. This is easy way to conquer the mind with all its vagaries.** (Ch. 15, v. 12)
- 27 There is no such thing as the troublesome mind, no world of names and forms, not the least bit of ego. All these are nothing but the perfect *Brahman-Self* that I am. In this conviction one should abide firmly until one achieves the state of *Sleepless-sleep* that is alert peace eternal. (Ch. 16, v. 7)

The True Samadhi

- 28 To hold on to the conviction born of Self-Enquiry that "I am no doubt the Screen - *Brahman-Self*, and, the world picture thereon, though evanescent, is no doubt I - am self only", and to abide still and blissful in that conviction is the acme of all sadhanas like divine worship charitable gifts, spiritual austerities, *mantra-japa* and *samadhi* as well. (Ch. 16, v. 41)
- 29 **The Self alone is the spontaneous self effulgent Awareness; that alone is eternal bliss; that alone is Existence everlasting; that alone is all embracing perfection; the sole God-head without a rival and the sole primordial stuff of the Universe. In the conviction born of this experience, one should ever abide, as the sole I-AM, the Supreme Self.** (Ch. 17, v. 29)

Sahaja-Samadhi

- 30 **Remaining alertly aware and thought-free with a still mind devoid of differentiation of self and non-self even while being engaged in the activities of worldly life is called the state of *Sahaja Nirvikalpa - Samadhi* (the natural state of abidance in the Self when all differentiation has ceased).** This is called *Akhanda-Akara-Vritti*, the I of infinite perfection as contrasted with the "I am the body" notion of those who have not realised the Self). (Ch. 18, v. 40)

Maturing of Sahaja-Samadhi

- 31 **Abidance in *Sahaja-Samadhi* is the hallmark of *Jivan Mukti*.** With the progressive development of this state, the intensity of blissful peace is attained, leading on to the four successive stages of perfection in Mukti. Nothing short of this technique of Self-Enquiry will be of any avail in destroying the fearsome cycle of birth and deaths. (Ch. 18, v. 41)
- 32 **Realised person who abides in the *Brahman-Self* and has lost all feelings of differentiation of self and non-self is the *jnani* or *Mukta-Purusha*.** Such a *jnani* is rare to find through searching, among millions of people. If one has the lucky opportunity of getting his *Darshan* (personal view and contact) one attains purification from all his sins, and what is more, such a person's ego gets well set on the road to its liquidation. (Ch.19, v. 10)
- 33 *Darshan* of the matured *jnani* constitutes the acme of purification of baths taken in sacred waters, divine worship, *mantra-japa*, spiritual austerities, charitable acts, and devotional worship of Lord Siva-Himself. To find and to gain access to the sacred presence of such a *jnani* is the luckiest of opportunities that one could ever obtain in this world. (Ch. 19, v. 11)
- 34 Worshipful service rendered unto such a *jnani-Sat-Guru* quickens one's spiritual wisdom to attain the bliss of *Jivan-Mukti*. If continued further, it bestows on the disciple even the status of *Videha-Mukti*. Therefore, if one is keen on being released from bondage into the freedom of *Mukti*, the one infallible means of achieving that aim is the loving and worshipful service of the *jnani-Sat-Guru*. (Ch. 19, v. 13)
- 35 Firmly established in the Self, undisturbed by the least ripple of thought, still as an effigy of stone or wood, dissolved completely in *Brahman-Self* even as water and milk, with awareness devoid of all impurities of thought and drowsiness, standing clear as the pure sky, the

grandeur of the *jnani's nishta* (firm stance in the Self) defies thought and expression. (Ch. 19, v. 21)

The sine-qua-non of Mukti is Siva's grace

36 **That in which the whole universe is born and into which it is absorbed in dissolution is the *Siva-Self*.** Devoted worship of and meditation on that *Siva-Self* of pure consciousness alone will attract Siva's Grace which is indispensable for liberation. (Ch. 19, v. 60)

37 Those engaged in the pursuit of knowledge of the *Brahman-Self* happening to get involved in mundane pleasures like sex, should regard such pleasures as merely faint shadows of the bliss of the Self. They should never even dream of worldly pleasures. (Ch. 20, v. 45)

38 **As the Self is *Sat*, meditative contact with the Self is the true *Sat-Sanga* (association with *Sadhus* who abide in Being-Self). As *Brahman-Self* is the highest, association with the Self is *Mahat-Sanga* (highest association).** (Ch. 21, v. 28)

39 The *Sadhaka* practising meditation on the Self should always think firmly that all diversities of soul, world and creator are the undifferentiated *Brahman-Self* only. By practice his consciousness is freed from thoughts after which he should give up the above thought also and abide always in the thought-free state of the Self. (Ch. 21, v. 39)

40 **Abidance in the state of thought-free alert Awareness is the state of *Mukti* beyond thought and expression. The emergence of thought is the bondage on untold suffering. Abidance in the Self is the true non-dual *Samadhi*, and that alone could lead one to the eternal bliss of *Mukti*.** (Ch. 21, v. 41)

41 The great illusions: *Maya* (associated with God *Iswara*), *avidya* (associated with individual souls), mind and *jivas* (souls), world and its creator, all names and forms, and all mental conceptions are nothing but the Self. One should ever abide in this conviction. (Ch. 22, v.23)

42 **All worlds and creatures are only thought forms. They are nothing but the mind which is a bundle of thoughts, which again are nothing more than ripples in the still ocean of Awareness-Self, and certainly nothing apart from that Self.** Therefore, one should abide in the firm conviction that all objects are only I am *Self-Brahman*. (Ch. 22, v. 24)

43 There are no such things as achieved objectives and the efforts leading to them, association with the wise or the ignorant, efforts of learning and knowledge acquired, acts of enquiry and practice, the learner or the learned, and any goals achieved. What exists is only *Brahman*, the effulgent Awareness - Self. (Ch. 22, v. 10)

44 One should be firm in the conviction that there are no charitable acts, sacred waters and *kshetras* (pilgrim centres), no loss or gain and no loser or gainer, no *Karma*, *Bhakti* and wisdom, and no knower or known. All these thought forms are bound to be dissolved and lost in the *Brahman-Self* which is the sole existence. (Ch. 23, v. 11)

* (In verses 45 to 50 the word " *Bhavana* " means faith based on the word of the teacher and the scriptures and in the unremitting abidance in the belief thereof.)

- 45 **The *Bhavana* "I am *Brahman-Self*" swiftly takes one to *Mukti*.** As the continued reading of the texts 'generating that *bhavana* takes the aspirant unerringly to the goal, he should always dwell on the, written words dealing with the *Brahman-Self*: (Ch. 24, v. 27)
- 46 The illusion that one is the body and that the world is the basic reality has remained soaked over a long long time and cannot be got rid of by by the casual reading and mere understanding of the truth. **The basic illusion can be effaced only by a long and unremitting practice of the *bhavana* that all this is "I am *Brahman-Self*.** (Ch. 24, v. 28)
- 47 Everything is a concoction of time, space and energy only and else is the trite talk of people who dislike the effort of *Sadhana* which takes them to the Self. This talk is based on their dense ignorance of the Self. Only by persistent practice and experience of *Sadhana* can one arrive at the truth that all concepts of souls, world, and the cause thereof are just evanescent shadows on the screen of *Siva-Self-Brahman*. (Ch. 24, v. 31)
- 48 **There is never such a thing as conception of names and forms, no such thing as the conceiving mind, no such thing as a person lost in *samsara* and no such things as the world and its creator. Everything that is seen to exist must be realised to be no other than the sole, pure Awareness - Being - *Brahman-Self*.** (Ch. 25, v. 8)

Everything is Sat-Chit-Ananda-Self only

- 49 Whatever is found to exist is *Sat* (Existence) only. Whatever is pleasurable is *Ananda* (Bliss) only. One should ever abide firmly in the above bed-rock of *bhavana* of *Sat-Chit-Ananda*. Never for once should one slip, even inadvertently, into the disastrous *bhavana* that one is the body and that the world is real. (Ch. 25, v. 12)
- 50 **One should abide in the rock-firm *bhavana* that "Everything is only *Brahman-Self* and I am that *brahman-Self*."** By this *bhavana* all thought movements and nescience will disappear, resulting in the eternal abidance in the sole *Sat-Chit-Ananda-Self*. (Ch. 25, v.14)
- * *Verses 51 to 60 herein deal with practice of "Atma-Nishta" or abidance in the Self.*
- 51 **By abiding in the Self "the wandering mind is reduced to perfect stillness after being freed from all nescience and thought currents. It gets lost in the *Sat-Chit--Ananda-Self* in the same way that water is lost when intimately mixed up with milk.** This unitary state of abidance in the Self is called *Atma-Nistha* by the wise who have attained perfection. (Ch. 26, v. 2)

"Sahaja-Nishta" or The natural state

- 52 Having realised that the world picture on the screen-Self is evanescent and essentially non-existent, one should ever remain still and blissful in the firm conviction of ever being the sole *Brahman-Self* only. This conviction should be maintained even while functioning as an individual in the world of name and form. This matured state of abidance in the Self is called *Sahaja-Nisftta* (the natural state). (Ch. 26, v. 3)

- 53 In that Self wherein there is no action of body, speech and mind, no virtues or sinful *Karma* (action) and the fruits thereof, in that blissful state of Self one Should remain still, eschewing the least trace of thought. (Oh. 26, v. 7)
- 54 In that Self wherein there is neither conceiver nor conception of the world of names and forms, one should remain blissfully still, eschewing the least trace of thought. (Ch. 26, v. 8)
- 55 In that Self wherein desire, anger, covetousness, confusion, bigotry and envy are all absent; in that Self wherein there is no thought of bondage or release, one should abide blissfully still, eschewing the least ripple of thought. (Ch. 26, v. 13)
- 56 Firmly abiding in the Self, one acquires the totality of all knowledge and achieves the successful completion of all endeavours duties. In that state one should abide blissful and still, eschewing the least ripple of thought. (Ch. 26, v. 25)
- 57 Mind merged completely in the Self, one becomes a lord without rival steeped in bliss beyond compare. In that state one should abide still, free from the least trace of thought. (Ch. 26, v. 28)
- 58 I am that Self which is integral existence awareness-bliss, the sole impartite *Brahman-Self*. Firm in the conviction born of this experience, one should abide still, free from the least trace of thought. (Ch. 26, v. 29)
- 59 **In the the conviction that "I am the Self" in which no thought, ego, desire, mind or confusion can exist** one should abide still, free from trace of thought. (Ch. 26, v.31)
- 60 **The firm faith of being the Self is sufficient to dispel all thought and establish one in *Brahman-Self*. In due course of this practice, even the thought involved in that faith fades away leading to spontaneous effulgence of the self.** If a person hearkens to this teaching and practises the faith, even if he is a great sinner, he is washed clean of all his sins and is established in *Brahman- Self*. (Ch. 26, v. 42)
- 61 **There is certainly no such thing as mind with its constituents of thought and thought forms of objects.** In this conviction one should ever abide still and at peace, in the state of thought-free alert Awareness-Self which endures after all *Sadhanas* and its rigours have exhausted themselves in *Brahman-Self*. (Ch. 27, v. 29)
- 62 Having gained the experience that **there is no creator, no *maya*, no duality and that pure Awareness-Self alone exists**, one should ever remain still and peaceful in that state of Self-hood. (Ch. 27, v. 34)
- 63 If a person gives heed to these teachings he would certainly gain the grace of Lord *Siva* and attain the state of Self-hood even though he is immersed in the dense darkness of nescience which could not be banished by the glare of million suns. (Ch. 27, v. 43)
- 64 **Why waste words? This is the truth in nutshell.** Only those who have earned the Grace of our Lord *Siva* by long devotional worship will get the rare opportunity of reading this scriptural text which leads to the bliss of peace-everlasting in *Brahman-Self*. (Ch. 27, v. 4:4:)

- 65 Only that *jnani* who teaches "Thou art the thought-free, alertly aware, absolutely still, ever blissful, intensely peaceful, unqualified *Brahman-Self*", is the true *Sat-Guru*, and others are not. (Ch. 28, v. 28)
- 66 **Unbroken abidance in the state of alert awareness, unruffled by thoughts, is Self-Realisation. That is at once the spotless *Jivan-Mukti* and the magnificent *Videha-Mukti*.** This state is easily attainable only for those who have earned the divine Grace of *Siva* by deep devotion to Him, and not for others. What is stated here is the import in a nutshell of the message of that charming crest jewel of the *Vedas* known as the *Upanishads*. (Ch. 29, v. 37)
- 67 Those who give heed to this message and abide in accordance with it will forthwith attain *Mukti* (Liberation). They will not suffer from the least particle of affliction; they will enjoy a bliss far greater than the bliss attained from this and all other worlds; they and their environments will be filled with the plenitude of auspicious events. Totally free from all trace of fear, they will never again enter the cycle of births and deaths. They will become the immutable *Brahman-Self*. All this we swear is the truth beyond doubt. By our Lord *Siva*, again and again we swear that this is the fundamental truth. (Ch. 29, v. 40)
- 68 **That state of still, pure, effulgent awareness is *Moksha*, the state beyond compare.** Those who maintain an unbroken abidance in that supreme state will never more be touched by suffering or confusion, and will be absolved from all duties. Such duties if any will somehow be completed without any volition on their part. They will eternally abide as the sole supreme Self. (Ch. 30, v. 31)
- * *In all the 13 verses (69-81) of Chapter 32, the term Bhavana is to be understood as faith or firm belief in "Aham-Brahmam (I am the Self).*
- 69 **By the Persistent and continued *Bhavana** of "I am the Brahman~Self " all thoughts and feelings or differentiation of self and non-self will drop off and permanent abidance in *Brahman-Self* will be achieved.** This *Bhavana* is possible only for those with keen inquiring mind intent on knowing the self and not for those who are indifferent about Self-Knowledge. (Ch. 32, v. 18)
- 70 Ignorance and indifference in regard to the enquiry of the truth about one-self is the store house of nescience and trouble, blocking the view of the Self, and creating in a split second all sorts of illusions and harassments of mental worry. Non-enquiry renders *Bhavana* impossible. (Ch. 32, v. 19)
- 71 **In short, non-enquiry will steep one forever in the ocean of *samsara* (earthly suffering). There is no greater enemy for one than non-enquiry.** Therefore, this habit must be overcome in order to fix the mind in the *Bhavana* which leads to abidance in the Self. (Ch. 32, v. 20)
- 72 Enquiry should be made this wise: With the kind help of _the *Sat-Guru* one should enquire "Who am I, what is this world and what is the reality behind all these?" (Ch. 32, v. 21)
- 73 Staying in the company of *Sadhus* those engaged in the pursuit and enjoyment of the bliss of the *Sat-Self*) and respectfully questioning the *Sat-Guru-Jnani*, one should first make clear

- about the objective to be obtained. This is an important aspect of the enquiry. After thus making sure of the objective, one must firmly abide in that objective of Sole *Brahman-Self* until the Self is unmistakably experienced. (Ch. 32, v. 22)
- 74 **The conscious introspective concentration of Self-Enquiry ("Who am I?") kills all thoughts and destroys the dense darkness of nescience;** it effaces all all worry; it illuminates the intellect with the radiance of pure awareness; it wipes out all conceptual confusions; it fixes one in *Siva-Self*; it transforms a host of impending disasters into auspicious events; and lastly, it destroys the ego-mind utterly with all its afflictions. (Ch. 32, v. 24)
- 75 **Only by those strong willed persons who make earnest and persistent Self-Enquiry will the turbulent mind be controlled and fixed still in the practice of firm *Bhavana*.** In due course all thoughts and nescience will disappear, yielding place to the effulgent Awareness-Self of *Mukti*. (Ch. 32, v. 26)
- 76 One should relentlessly pursue Self-Enquiry until all conceptual forms of creature, world and creator merge and disappear in the pure thought-free, alert Awareness-Self, enabling one to abide in that *Bhavana* of the experience, "*I am the Brahman-Self*". (Ch. 32, v. 27)
- 77 **It is only the mind which appear as world and bondage; there is no world other than the mind. On inquiry this mind turns out to be nothing more than a group of ripples (thoughts) in the still ocean of pure *Awareness-Siva-Self*.** I am that *Siva-Self* only and there is nothing apart from me. One should ever abide in the conviction born of this experience. (Ch. 32, v. 33)
- 78 **There is no world apart from the mind. What appears, as the world is only the mind If this mind is investigated, it turns out to be nothing more than a bundle of thoughts based on the primary thought of "I am the body" called ego – I is enquired into and its identity searched, it gets swallowed up without a trace in the pure Awareness-Being-Siva-Self.** One should maintain this firm *Bhavana* "*I am Self~Siva*", until that state of being the *Siva-Self* - becomes the spontaneous experience free from the effort of *Bhavana*. (Ch. 32,- v. 34)
- 79 **In me, the pure Awareness-Self, the universe is born, maintained and dissolved as the mind.** Therefore, there are no mind and thought forms of objects apart from me the Self. In this firm experience experience one should ever abide. (Ch. 32, v. 35)
- 80 One should ever abide as pure *Siva-Self* by the firm experience **that there are no thought forms of creature, world and creator apart from the mind which is just an array of ripples in me the still ocean of pure Awareness-Self and therefore I am the sole Being-Siva-Self only.** (Ch. 32, v. 36)
- 81 **Even as the world, seen in my dream, is not apart from me but only my creation, even so, the world of the waking state is only a creation made by me and seen by me in the medium of my pure Awareness-Self.** In this experience one should firmly abide. (Ch. 32, v. 37)

- 82 **The rock firm conviction of "I am the Self" is the sure mark of firm abidance in the Self.** Abidance in that conviction under all conditions is, true divine worship, meditation on God, incantation of *mantras*, practice of right conduct in life, contemplation, integral *yoga*, wisdom of the Self and *Moksha* as well. (Ch. 33, v. 16)
- 83 **Whatever appears as Maya, creator, creature, mind, world, names and forms are the pure Brahman-Self only and not apart from that Self.** (Ch.34,v. 15)
- 84 Steady abidance in the rock-firm conviction born of the experience of "I am the Self", is the greatest *Yoga*, total dissolution of the mind, true renunciation, true wisdom, and *Jivan-Mukti* as well. (Ch. 34, v. 46)"
- 85 Whatever names and forms are seen by me in my dream are not anything apart from me. Even so, this world seen by me in my waking state is not anything apart from me, the Awareness-Self that I am. The wise one should give up all differentiation of Self and non-Self, and abide as pure Self only. (Ch. 35, v. 23)
- 86 If this world of the waking state is not evanescent in its nature, whatever is seen in the waking state must be seen during sleep also. Since I as pure Self exist alone and always, there is no room for thought of non- Self-world. *I-Self-Brahman* is the sole Existence. (Ch. 35, v. 24)
- 87 **No world exists during the absence of mind, and there is no mind apart from my awareness. So, mind and world are nothing apart from the Self,** and I am ever that sole *Existence-Awareness-Brahman-Self*. The wise one should abolish all thought of differentiation of self and non-Self. (Ch. 35, v. 25)
- 88 I see neither mind nor world during my sleep. In my dream there is mind with its creation, the dream world. The dream world is falsified in my waking state. But I-Self exist always. Arguing thus, one must give up all differentiation of self and non-self, and ever abide firmly as the thought-free alert Awareness-Self- *Brahman*. (Ch. 35, v. 26)
- 89 All diversities of world, mind, *maya* (confusing power of *Brahman*), wakefulness, dream, sleep, talk of you and me are evanescent, and yet, not apart from the Self. This wise one should give up all thought of Self and non-Self and abide as Self only. (Ch. 35, v. 27)
- 90 **In dim light the illusion of a serpent is seen in a rope, and this serpent is nothing but the rope. Even so all illusion of non-Self exist in the self only.** This wise one should give up all thought of Self and non-Self and ever abide firmly in the peace of the Self. (Ch. 35, v. 28)
- 91 In the wisdom of integral experience, I am the non-dual, transcendental, motionless, peaceful, bondage- freedom-notion-free, sky of pure consciousness only. With this experience one should reject all differentiation of Self and non-Self and ever abide firmly in the peace of *Brahman-Self*. (Ch. 35, v. 33)
- 92 One should give up all *hatha yogic* practices like breath control, all religious dogmas and their diverse *sadhanas* and be ever satisfied in simple abidance as the Self only. (Ch. 35, v. 38)

- 93 Only those who contemplate on Lord *Siva-Self*, the pure supporting screen of all manifestation, gain the pure experience of *Sahaja-Nirvikalpa-Samadhi*. Apart from this devotion to *Lord Siva* (the Pure-Alert- Awareness-Self) there are no other means leading to liberation. (Ch. 35, v. 44)
- 94 The non-dual sole being existing in deep sleep conjures up a world in the dream state. Even so, the shadow world conjured up in the waking state is the work of the power, inherent in one's own *Brahman-Self*. Abiding firmly in the experience of pure *Brahman-Self*, one finds that the mind and all its confabulations are lost for ever. (Ch. 36, v. 25)
- 95 One should remain firm in the conviction "I am the Self" and reject all thoughts like "I am this body" and "This world is real". If one maintains this habit unremittingly, this false belief will drop away even as a flower held in the hand slips away when one falls into deep slumber. (Ch. 37, v. 33)
- 96 **One is solely responsible for one's own liberation or bondage**, since the choice of destroying the restless mind or allowing it to roam at large rests with that one only. Therefore, one should conquer the restless mind by steady abidance in the pure thought-free Alert-Awareness- Self only. This steady abidance is *Moksha*. (Ch. 38, v. 7)
- 97 You are the sole supreme Godhead, the Self. There is nothing apart from you. This, we declare to be the ultimate truth after a complete analysis of all the scriptures. By, the holy feet of Siva, we swear this to be the truth beyond all doubt. By the feet of the *Sat-Guru*, we swear again that this is the truth declared by the *Upanishads*. (Ch. 38, v. 9)
- 98 All charitable gifts, all pilgrimages to sacred places, all sorts of *mantra-japa* and worship of diverse gods must be firmly given up in favour of steady practice of the teachings of this book (*Ribu Gita*) only. (Ch. 38, v.24)
- 99 All *yogic* practices, all philosophic pursuits, all devotional exercises, and all faiths and beliefs should be abandoned. One should confine oneself to practice of the teachings of this book only. (Ch. 38, v. 25)
- 100 By the sole practice of the teachings of this book, all confusion and ignorance will be destroyed. Firm abidance in the Self will be the positive result. With the fusion of the wisdom and peaceful bliss in the Self, *Mukti* will be attained. (Ch. 38, v. 29)
- 101 Only when ~ll sins are washed off by the practice of virtues running through many lives, one gets the rare opportunity of securing this treatise and practising its tenets. By the feet of Lord *Siva* we declare that only those whose cycle of births and deaths has come to an end with this life will ever get this treatise in their hands and practise its teachings. (Ch. 38, v. 40)
- * ***Verses 102 to 121 (20 verses) contain the declarations of the disciple Nidaga before his teacher Ribhu, expressing the spiritual achievements secured by him by the grace of his teacher, and expressions of his gratitude to his teacher, Ribhu.***

- 102 0 My Lord *Sat-Guru!* By thy grace I have, in a split second, shed all sense of differentiation of Self and non-Self; I have attained the certainty that all is *Brahman* and I am that *Brahman-Self*; I have become settled in the eternal bliss of *Brahman-Self*. (Ch. 39, v. 7)
- 103 I am verily the *Sat-Chit-Ananda-Brahman-Self*. I am the eternal undisturbed peace devoid of name and form. I am the flawless integral whole of all existence. Firmly I am settled in my sole *Brahman-Self*. (Ch. 40, v. 10)
- 104 Oh! I have become *Brahma, Vishnu, Rudra, Mahesa, Sadasiva, Parameswara* and his spouse *Parvati, Vinayaka, Subrahmanya*, cohorts of *Siva's* hosts (*Siva-Ganas*) and devotees of Lord *Siva*, all rolled into one! (Ch. 41, v. 15)
- 105 I am myself all the *Devas* (Celestials) and *Asuras* (denizens of the nether-world), *Indra* the Chief of the *Devas*, the Lord of the eight cardinal directions, the community of sages, the swarm of *Rakshasas* (embodiments of wickedness), and in fact, the denizens of this and all other worlds. (Ch. 41, v. 16)
- 106 I have become the five elements, multitudinous worlds scattered in the skies, all existing things and their histories, all the *Vedas*, and all the diversities of name and form. (Ch. 41, v. 17)
- 107 At one stroke I have become the bodies, senses, and souls owning them, the mind, intellect, intuition, ego, the primal nescience and the restless commotion of spirit, and in short all that is seen and known. (Ch. 41, v. 19)
- 108 That gracious person who gives these teachings is no doubt the embodiment of Lord *Parameswara*, His *Devi Parvati, Vinayaka* and God *Shanmukha* all rolled into one. (Ch. 42, v. 5)
- 109 He is again, *Nandikeswara, Dattatreya, Dakshinamurti*, and in short, the supreme Lord *Siva* Himself (Ch. 42, v. 6)
- 110 After being duly initiated into these teachings by the *Sat-Guru*, the disciple must, as long as life lasts in him, provide his teacher liberally with money, food, clothing and shelter and loving devotion. This is the sine-qua-non for the disciple's *Mukti*. (Ch. 43, v. 11)
- 111 Further, he should adorn his forehead and body with *Vibhuti* (sacred ash) in the prescribed manner, as this use of *Vibhuti* alone will entitle him to Lord *Siva's* Grace which removes all impediments to salvation. (Ch.43 v. 12)
- 112 The habitual smearing of the body with *Vibhuti* is called *Pasupatha-Vratham* (austerity in devotion to *Siva*). This practice quickens the attainment of Self- Knowledge. 0 Lord *Sat-Guru!* By this practice I earned the merit for arriving at thy holy feet which have led me to salvation. (Ch. 43, v. 13)
- 113 I am ever the eternal, pure, all knowing, free, unshakable, non-dual, integral Self. This is the firm conviction of the experience of the *Jivan-Mukta* in the Self. (Ch. 43, v. 28)

- 114 That mature *jnani* who is lost in the *Maha-Mownam* (total stillness) of the pure effulgent *Awareness-Brahman-Self*, devoid of the least trace of nescience, totally devoid of all consciousness of the body and its three states of waking, dream and sleep, devoid of all distinctions of name and form and devoid of any thought of bondage or freedom is a *Videha-Mukta*. (Ch. 43. v. 29)
- 115 Thou hast, O Lord *Sat-Guru*, taken me across the boundless ocean of *Samsara* in the boat of Self-knowledge. To me, floundering in the misery of the belief that "I am the body" thou hast taught that "I am the *Brahman-Self*" and vouchsafed to me the bliss of all embracing Awareness-Being. To thee, I render these devout salutations. (Ch. 44, v. 16)
- 116 Salutations to thee, my *Lord-Sat.Guru!* Thou hast destroyed my illusion that I am the body and that the world is apart from me and is real. Thou hast given me the experience of my own *Brahman-Self*. Thou hast destroyed my wrong belief that *Karma* (action) is the road to salvation, and showing that Knowledge alone could make one free. Thou hast given me my salvation in the Self. (Ch. 44, v. 17)
- 117 To that divine Grace-embodied, to that Omnipresence beyond compare, to that *Siva-Self-Sat-Guru*, I render devout salutation. (Ch. 44, v. 18)
- 118 To that *Sat-Guru* who is the core of my Self, who destroyed my nescience by the gift of Awareness-Self, to that embodiment of Self-Knowledge, do I offer these salutations. (Ch. 44, v. 19)
- 119 Salutations to the *Sat-Guru* who is the embodiment of undisturbed peace, qualityless eternal purity, all pervasive infinite sky of consciousness and integral perfection (Ch. 44, v. 20)
- * ***The following verses 120 and 121 contain Ribhu's exhortation to Nidaga.***
- 120 In reply to the words of *Nidaga*, *Ribhu* replies thus. O my son! You are now no doubt firmly settled in the bliss of *Brahman-Self*, having been freed from all illusion and nescience. All the same, as abundant pre-caution until you attain *Videha-Mukti* you must assiduously practise continued abidance in the Self. (Ch. 44) v. 22)
- 121 Aspirants of Self-Knowledge will find their success accelerated by practical bodily worship of *Siva*. Living in a *Siva-Kshetra* (neighbourhood of *Siva* Temple) they should offer worship to *Siva-Maha-Lingam*, wearing the sacred *Vibhuthi* and *Rudraksham* (garland of a specified sort of beads), and repeating the litanies of *Siva* with loving devotion. (Ch. 44, v. 39)
- 122 **Benedictory Verses offering salutations to Siva-Self.**
 Salutations to *Sat-Chit-Ananda-Siva-Self!*
 Salutations to that Peace undisturbed, the Self!
 Salutations to that integral Perfection, the Self!
 Salutations to that Effulgent-Awareness, the Self!
 Salutations to that qualityless blemish-free Self!
 Salutations to that indivisible Unity, the Self!
 Salutations to that pure sky of consciousness, the Self!
 Salutations to that supreme integral Existence, the Self! (Ch. 44, v. 51)

The Central Teaching of the Ribhu Gita

(Six Verses selected by Sri Ramana Maharshi)

The concept "I-am-the-body" is the sentient inner organ, the mind. It is also the illusive bondage to identification with birth and death. It is the source of all groundless fears. If there is no trace of it at all everything will be found to be the Reality of the Supreme Absolute Being.

- The concept "I-am-the-body" is the primal ignorance. It is known as the firm knot of the heart. It gives rise to the concepts of existence and non-existence. If there is no trace of it at all everything will be found to be the Reality of the Supreme Absolute Being.
- The ego or separate soul is a concept. God, the world, the mind, desires, action, sorrow and all other things are all concepts.
- Abiding without concepts is the undifferentiated state. It is inherence in the Supreme Being. It is wisdom. It is Liberation. It is the natural and true state. It is the Reality of the Supreme Absolute Being. It is the Supreme Formless God. If there is no concept at all everything will be found to be the Reality of the Supreme Absolute Being.
- The body and the various functions of manifest existence are only concepts. Hearing, reasoning and contemplating are concepts. Enquiry into the ultimate nature of one's own existence is a concept. All other things are also concepts. Concepts give rise to the world, the separate souls, and God. There is nothing whatever except concepts. Everything is in truth the Reality of the Supreme Absolute Being.
- The mind is unreal. It is like a magic show. It is like the son of a barren woman. It is absolutely non-existent. Since there is no mind there are no concepts, no Master, no disciple, no world, no separate soul. All concepts are really the Reality of the Supreme Absolute Being.

***from The Song of Ribhu: The English Translation of the Tamil Ribhu Gita.
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"Advaita Vedanta, or the Teaching of Nonduality, is that which is expounded by Ribhu, Sri Dattatreya (the Avadhuta), Sri Ashtavakra, Sri Sankara, Sri Ramana Maharshi, and many other great sages. It reveals the utter absence of any differentiation between Atman (the Self) and Brahman. It is the revelation of Reality without even a trace of notional superimpositions. The entire Ribhu Gita gives an exposition -- a veritable scripture -- of Advaita Vedanta."

"ATMAN. The Self. The Self is one and universal, different from the body, sensory organs, senses, mind, intelligence, inner senses, and such others, remaining only as a witness to the activities of these and unsullied by them. The Self is of the nature of Being-Consciousness-Bliss, self-luminous, of the nature of Knowledge, needing no other knowledge to know it. The Self is without desire or hatred, fear or sorrow, quality or activity, form, change or blemish. It is immaculate, indivisible, all-pervasive, and infinite. The Self and Brahman are one."

"BRAHMAN. A Sanskrit word formed from the root brmh, which means growth, and the suffix man, which signifies an absence of limitation (in space or time). Thus, Brahman means that which is absolutely the greatest. Brahman, according to the Masters of Advaita, is said to be known through Vedic texts, primarily the Upanishads, which are considered a valid means of knowledge, as a direct perception.

"Brahman is the only Reality; it is beyond definition in words, the range of sensory perceptions, and the human mind. It is conceived to be boundless Being, ever existent, limitless in space and time, immutable, immaculate, devoid of qualities, attributes, name, or form. It is not subject to birth, continuation, growth, maturity, decay and dissolution, and has nothing similar to it and nothing different from it. It is also described as pure Knowledge.

"It is also regarded as both the efficient and material cause of the visible universe, the all-pervading spirit of the universe, the essence from which all beings are produced and into which they are absorbed. The entire phenomenal world of beings, qualities, actions, all manifestations, and so on, is said to be an illusory superimposition on the imperishable substratum, which is Brahman.

"The Upanishad-s also identify Brahman with the Universal Self. What Brahman, the only Reality, is and, more importantly, what Brahman, the only Reality, is not is discussed in the entire text of the Song of Ribhu."

