

## *Ribhu Gita - Chapter 26*

One of Bhagavan Ramana's favourite traditional spiritual works was the Ribhu Gita. 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.

Bhagavan Ramana's often referred to the Ribhu Gita in his talks with devotees and seekers, and he is reported to have said that if one repeatedly read Chapter 26 of the Ribhu Gita one could pass spontaneously into Samadhi, or the natural state of Self-realization.

Bhagavan Ramana first attendant, Palaniswami had brought a copy of Ribhu Gita to Bhagavan's attention. Later in life Bhagavan related how surprised he was at the time to hear an exact description of his own state recited in the Ribhu Gita and that it had been experienced by others and was the bliss of the Self sought after by all true seekers.

### *The Heart of the Ribhu Gita*

This Ribhu Gita is an ancient text. It means literally, "Ribhu's Song," and is Part Six of the Shiva Rahasya, a legendary mystical text in India. The whole of the Ribhu Gita is said to represent the teaching given to the Sage Ribhu by God Himself in the form of Lord Shiva, the formless aspect of the Divine Activity in whom all beings and things are always already absorbed. The Sage in turn gave the teaching to his reluctant disciple Nidagha.

Bhagavan Sri Ramana Maharshi attributed unique value to it as being a lucid exposition of Supreme Truth. He quite often referred to it in his talks with devotees and seekers. **He even stated that if one would repeatedly study Chapter 26 of the Ribhu Gita one could spontaneously pass into the state of sahaja samadhi, or the natural state of true Self-realization.**

This passage consists of six verses selected by Sri Bhagavan from the whole text of the original work, which together represents a summation of its central teaching. It also contains a humorous narrative Sri Bhagavan once told to his devotees about the Sage Ribhu and his disciple Nidagha. Although it a humorous tale, it is like one of Jesus' parables, in that it discloses the Highest or Supreme Truth.

Sri Ramana gave a copy of Ribhu Gita to Sampurnamma, who worked in the Ashram kitchen, and asked her to study it. However she considered it to be a very difficult text, which was accessible only to pandits with sufficient learning to understand it and therefore asked Bhagavan to excuse her from it.

Bhagavan replied, *"It does not matter that you do not understand. Still it will be of great benefit to you"*.

Bhagavan gave another wonderful piece of Bhakti-soaked advice to Sampurnamma, *"You must cover your vegetables when you cook them, then only will they keep their flavour and be fit for food. It is the same with the mind. You must put a lid over it and let it simmer quietly. Then only does a man become food fit for God to eat"*.

1. The concept 'I-am-the-body' is the sentient inner organ (i.e. the mind). It is also the illusory *samsara*. It is the source of all groundless fears. If there is no trace of it at all, everything will be found to be *Brahman*. (17)
2. The concept 'I-am-the-body' is the primal ignorance. It is known as the firm knot of the heart (*hrdayagranthi*). 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 *Brahman*. (19)
3. *Jiva* is a concept, God, the world, the mind, desires, action, sorrow and all other things are all concepts. (25)
4. The mind is unreal. It is like a magic show. It is the son of a barren woman. It is absolutely non-existent. Since there is no mind there are no concepts, no *Guru*, no disciple, no world, no *jiva*. All concepts are really *Brahman*. (36)
5. The body, etc., are only concepts. Hearing, etc. (i.e. hearing, reasoning and contemplating) are concepts. Self-enquiry is a concept. All other things are also concepts. Concepts give rise to the world, the *jivas* and God. There is nothing whatever except concepts. Everything is in truth *Brahman*. (30)
6. Abiding without concepts is the undifferentiated state. It is inherence (in *Brahman*). It is wisdom. It is Liberation. It is the natural state (*sahaja*). It is *Brahman*. It is *Siva*. If there is no concept at all everything will be found to be *Brahman*. (26)

## *Chapter 26 ~ Verses 1-45*

1. I shall now expound to you the method of inhering in the All-inclusive and undifferentiated Reality. This teaching is secret and difficult to understand even with the help of the various Scriptures. Even celestial beings and practitioners of spiritual discipline who hold it dear acquire it only with great difficulty. Follow what I say and, inhering in Reality, be happy.
2. My son! Realized sages say that absolute inherence in Reality means becoming one with the immutable, tranquil, non-dual Absolute Supreme Being which is Existence-Consciousness-Bliss and the Self of all, and making the wandering mind one with it like the proverbial milk and water, absolutely free from all concepts.
3. When one scrutinizes this variety of manifestation one realizes that it does not really exist and that everything is the undifferentiated Absolute Supreme Being which is not different from the Self and oneself. Let this knowledge become firm with you by constant practice. Then, discarding everything, become one with the Supreme Absolute Reality and, remaining as that, be happy.
4. Abide as That which does not, when scrutinized, show any duality in the form of these various objects or the least trace of cause and effect, That in which, when the mind is absorbed in It, there is not fear of duality at all - and be always happy, unshakable and free the fear arising from duality.
5. Abide as That in which there are neither thoughts nor fancies, neither peace nor self-control, neither the mind nor the intellect, neither confusion nor certainly, neither being nor non-being, and no perception of duality - and be always happy, unshakable and absolutely free from the fear arising from duality.
6. Abide as That in which there is neither any defect nor good quality, neither pleasure nor pain, neither thought nor silence, neither misery nor austerities practiced for getting rid of misery, no "I-am-the-body" idea, no objects of perception whatsoever - and be always happy, free from all traces of thought.
7. Abide as That in which there is no work, physical, mental, verbal or of any other kind, neither sin nor virtue, neither attachment nor its consequences - and be always happy, free from all traces of thought.
8. Abide as That in which there are neither thoughts nor a thinker, neither the arising nor the preservation nor the dissolution of the world, nothing whatsoever at any time - and be always happy, free from all traces of thought.

9. Abide as That in which there is neither the Self-limiting Power of Illusion nor its effects, neither knowledge nor ignorance, neither separate soul nor Lord of Creation, neither being nor non-being, neither world nor God - and be always happy, free from all traces of thought.
10. Abide as That in which there are no gods and their worship, none of the three Divine aspects of Creator, Preserver and Destroyer or meditation on them no Supreme Formless God nor meditation on Him - and be always happy, without the least trace of thought.
11. Abide as That in which there is neither maturing bondage to the way of good works nor searching devotion to the Divine nor self-knowing wisdom, no fruit of action to be enjoyed, no supreme state separate from it, no means of attainment or object to be attained and be always happy, free from all traces of thought.
12. Abide as That in which there is neither body nor senses nor vital forces, neither mind nor intellect nor fancy, neither ego nor ignorance, nor anyone who identifies himself with them, neither the macrocosm nor the microcosm and be always happy, free from all traces of thought.
13. Abide as That in which there is neither desire nor anger, neither greed nor delusion, neither ill-will nor pride, no impurities of mind and no false notions of bondage and liberation - and be always happy, free from all traces of thought.
14. Abide as That in which there is no beginning or end, no top or bottom or middle, no holy place or god, no gifts or pious acts, no time or space, no objects of perception - and be always happy, free from all traces of thought.
15. Abide as That in which there is no discrimination between the real and the unreal, no absence of desire, no possession of virtues, no yearning for liberation, no competent Master or disciple, no steady knowledge, no realized stage, no liberation while alive or after death, nothing whatsoever at any time - and be always happy free from all traces of thought.
16. Abide as That in which there are no Holy Scriptures or sacred books, no one who thinks, no objection or answer to it, no theory to be established, no theory to be rejected, nothing other than one Self - and be always happy, free from the least trace of thought.

17. Abide as That in which there is no debate, no success or failure, no word or its meaning, no speech, no difference between the soul and the Supreme Being, none of the manifold causes and consequences - and be always happy, without the least trace of thought.
18. Abide as That in which there is no need for listening, reflecting and practicing, no meditation to be practiced, no differences of sameness, otherness or internal contradictions, no words or their meanings - and be always happy, free from the least trace of thought.
19. Abide as That in which there are no fears of hell, no joys of heaven, no worlds of the Creator God or the other Gods, or any object to be gained from them, no other world, no universe of any kind - and be always happy, without the least trace of thought.
20. Abide as That in which there is nothing of the elements nor even an iota of their derivatives, no sense of "I" or "mind", no fantasies of the mind, no blemish of attachment, no concept whatsoever - and be always happy, without the least trace of the thought.
21. Abide as That in which there are none of the three kinds of bodies (gross physical, subtle internal, or formless and most subtle), dreaming and sleeping, none of the three kinds of souls (those who are fully prepared to advance spiritually, those who are not fully prepared, and those who are not prepared at all), none of the three kinds afflictions (those of the body, those caused by the elements, and those caused by subtle beings and powers), none of the five functional layers of being (gross physical, vital, emotional- psychic, mental, and that of formless bliss), no one to identify himself with them - and be always happy, without the least trace of thought.
22. Abide as That in which there is no sentient object, no power to hide Reality, no difference of any kind, no power of projecting unreal objects, no power of any other kind, no false notion about the world - and be always happy, without the least trace of thought.
23. Abide as That in which there are no sense organs or anyone to use them, That in which transcendent bliss is experienced, That which is absolutely immediate, That by realizing and attaining which one becomes immortal, That by becoming which one does not return to this cycle of births and deaths - and be always happy, without the least trace of thought.

24. Abide as That, on realizing and experiencing the bliss of which, all joys appear to be the joys of That, That which, when clearly known to be oneself, shows there is nothing apart from oneself, and, knowing which, all kinds of separate souls become liberated - and be always happy, without the least trace of thought.
25. Abide as That, on realizing which to be oneself, there is nothing else to be known, everything becomes already known and every purpose accomplished - and be always happy, without the least trace of thought.
26. Abide as That which is attained easily when one is convinced that one is not different from the Supreme Absolute, That which results, when that conviction becomes firm, in the experience of the Supreme Bliss of the Real, That which produces a sense of incomparable and complete satisfaction when the mind is absorbed in It - and be always happy, without the least trace of thought.
27. Abide as That which leads to the complete cessation of misery when the mind is absorbed in It, and the extinction of all ideas of "I", "you" and "another," and the disappearance of all differences - and be always happy, without the least trace of thought.
28. Abide as That in which, when the mind is absorbed in It, one remains without a second, nothing other than oneself is seen to exist and incomparable bliss is experienced - and be always happy, without the least trace of thought.
29. Abide as That which is undifferentiated Existence, undifferentiated Consciousness, undifferentiated Bliss, absolutely non-dual, the undifferentiated Absolute Reality - and with the firm conviction that you are That, be always happy.
30. Abide as That which is "I" as well as "you" as well as everyone else, is the basis of all, is one without anything else whatsoever, is extremely pure, the undifferentiated Whole - and with the firm conviction that you are That, be always happy.
31. Abide as That in which there are no concepts or anything else whatsoever, the ego ceases to exist, all desires disappear, the mind becomes extinct and all confusions come to an end - and with the firm conviction that you are That, be always happy.
32. Abide as That in which there is no awareness of the body, or the various functions of manifest existence, no perception of objects, That in which the mind is dead, the soul become one with the Reality, thoughts dissolved and even one's convictions no longer hold - and with the firm conviction that you are That, be always happy.

33. Abide as That in which there is no longer any meditative spiritual practice or ignorance or knowledge or activities of any kind, that which is the Supreme Reality - and with the firm conviction that you are That, be always happy.
34. Abide as That in which, when one is completely merged with It, one experiences pure bliss, never experiences misery, sees nothing, does not take birth again, never thinks oneself to be a separate individual, becomes the Supreme Being and with the conviction that you are That, be always happy.
35. Abide as That which is truly the Supreme Absolute Reality, the Supreme Formless God, the absolutely pure Being, the Supreme State, Absolute Consciousness, the Supreme Truth - and with the conviction that you are That, be always happy
36. Abide as That which is the absolutely pure Supreme Being, absolute Bliss, the supremely subtle Being, the Self-Effulgent, non-dual and undifferentiated One - and with the conviction that you are That, be always happy.
37. Abide as That which is absolute Truth, supreme Tranquility, eternal Being, absolutely attributeless, the Self, the absolutely undifferentiated Supreme Being - and with the conviction that you are That, be always happy.
38. Abide as That which is everything from the experiential point of view and nothing from the absolute point of view, Existence - Consciousness-Bliss, always tranquil, with nothing separate from It, the self-existent Being -and with the conviction that you are That be always happy.
39. I have thus, O Nidagha, clearly explained to you the state of being one with the Supreme Being. By constantly thinking that you are the undifferentiated Supreme Being you can attain that state and enjoy constant bliss. There after, having become the Supreme Absolute Reality, you will never experience the misery that comes from identification with birth and death.
40. "Everything is the Supreme Being, which is Existence-Consciousness-Bliss, and I am That" By constantly cultivating this pure thought, get rid of impure thoughts. Then, my son, discarding even that thought and always inhering in the State of Fullness, you will become the non-dual and undifferentiated Supreme Being and attain liberation.

41. Pure and impure thoughts are a feature of the mind. There are no wandering thoughts in the Supreme Being. Therefore, abide as That and, free from the pure and impure thoughts of the mind, remain still like a stone or a log of wood. You will then be always happy.
42. By constantly thinking of the undifferentiated Supreme Being and forgetting thereby all thoughts, including the thought of the Supreme Being, you will become the all-comprehensive Supreme Being. Even a great sinner who hears and understands this teaching will get rid of all his sins and become the undifferentiated Supreme Being.
43. The endless textbooks of spiritual instruction have already prescribed meditation for attaining purity of mind. In order that those who have become pure in mind may easily attain liberation and, realizing that they are absolute and boundless Bliss, remain still like a stone in the undifferentiated and all-comprehensive Supreme Formless God, the nature of this immaculate state has been expounded by me.
44. Therefore, attaining purity of mind by constantly thinking that everything that is known is the Supreme Being and that Supreme Being is oneself, and thereafter abiding in the state of complete identity with the Absolute Reality, liberation can be attained here and now. I have spoken the truth. In this manner, Sage Ribhu expounded the true and full state of being to Nidagha.
45. When one is convinced that one is always That which is Existence-Consciousness-Bliss and abides as That in a state of complete identity, one casts off the unreal bondage of identification with birth and death and attains liberation. This is the significance of the highly blissful mood and dance of our Supreme and undifferentiated God.