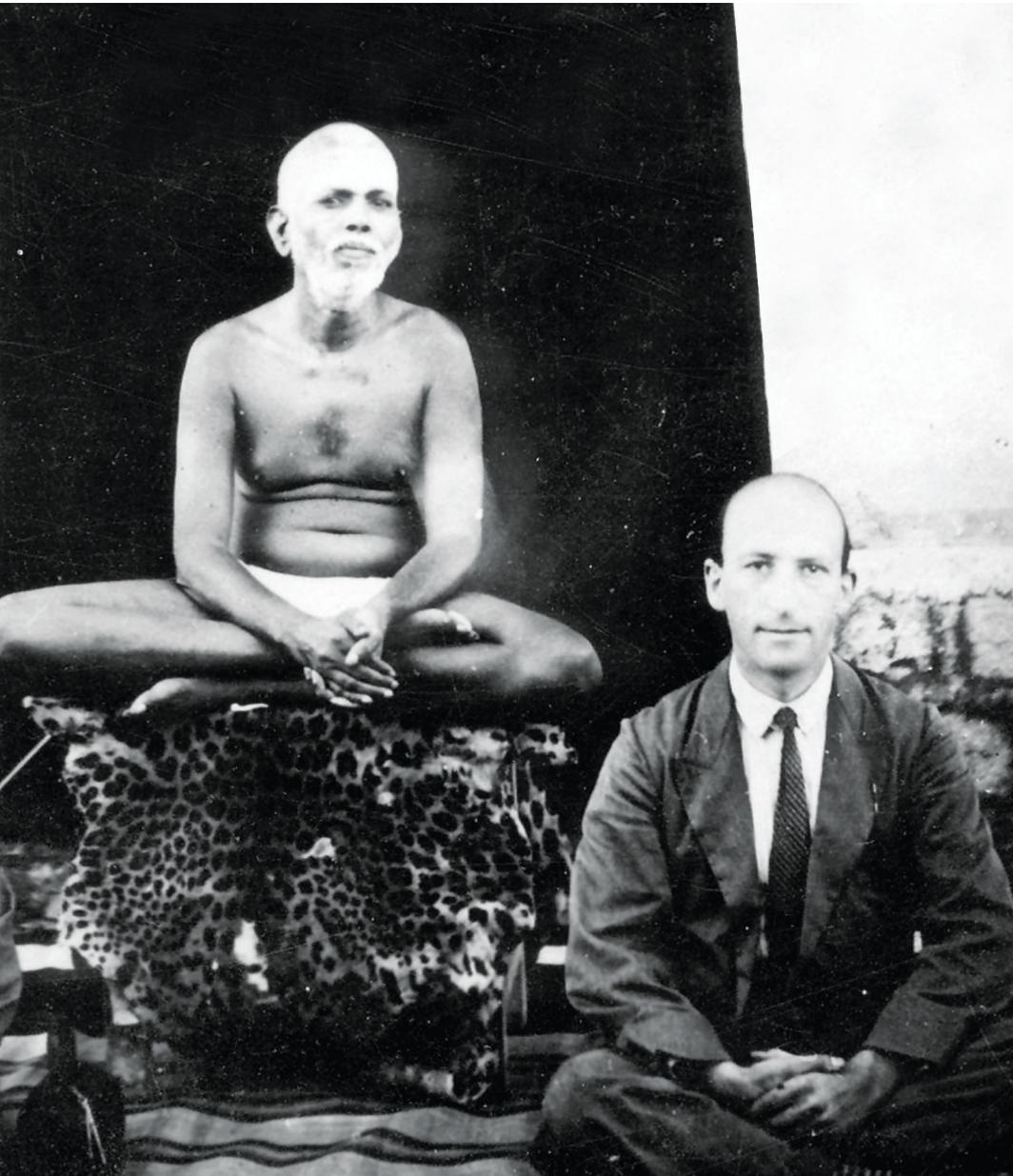




RAMANA GYAN **DIRECT PATH**

VOL. XX, No. 5

May - June, 2018



1. Om Mahasena Mahomsena Jataya namaha

ॐ महासेनमहोशेनजाताय नमः ।

Born of the effulgence of Mahasena

Mahasena is the title conferred on Lord Kartikeya the younger son of Lord Shiva since he was the commander-in- chief of the celestial army which was pitted against the demons. The worship begins with this name because Ramana is regarded as his incarnation. He heads the forces which destroy the innate tendencies that externalise the mind. With His Grace the mind turns inward.

2. Om Sri Ramanaya Namah

ॐ श्रीरमणाय नमः ।

Sri Ramana

This was the name given to him by Ganapati Muni. He is known throughout the world by this name. Bhagavan not only rejoiced in the Self of pure awareness but he also helps others to attain this state of bliss. His message is Ramaniya, the experience of bliss or beauty, inherent in good not in evil, in true but not the false, in love and not in hatred. The power of this name to pull one towards the Self within to the Heart and its glory is indescribable.

3. Om Gurave namah

ॐ गुरवे नमः ।

Destroyer of Ignorance

The importance of the Guru as the bestower of knowledge is proclaimed in all our scriptures. Only the one who is firmly rooted in the Self and who can impart that state to the disciple is the true Guru. Sadguru is like the sun, self-luminous, and like Self, an inner light. All the virtues which are described in our scriptures are found in Bhagavan Ramana. He is universal in the validity and uniquely efficacious in drawing the disciple towards the Self.

4. Om Akhanda samvidhakaraya namah

ॐ अखंडसंविदाकाराय नमः ।

The Embodiment of the whole, unbroken Awareness

He perceives no division between his being and the universal Being. The division between the seer and the seen is fragmented knowledge. Ramana expounded the truth that the search within for the seer would eventually merge one with the Universal Consciousness where all differences cease. Ramana abided in the state and is the embodiment of that Oneness.



BALCO - Country's Pride, Chhattisgarh's Treasure

The journey of 50 years completed by Balco is not just a story of an industry's inception, building momentum and then its expansion, but it's a story about the diehard determination and dedication of all the stake holders which has strengthened over the years. This unwavering determination and unflinching dedication seen over the years has culminated into making the Country self-sufficient in aluminium. This indomitable will has been the sole force behind Balco's spree of achievements which were envisioned by our founders.

Balco has not only contributed in making the country self-sufficient in production of aluminium and power but has also proven its mettle on the lines of global standards in generating employment, assisting community development, complying with industrial health, safety, security and environment norms, achieving productivity, customer satisfaction and ensuring optimum quality. In lot of these areas, Balco has also set bench marks. In the last 50 years Balco has formidably contributed to the growth of the nation and also contributed phenomenally to the exchequer. Balco has also made the Country proud by exporting its aluminium products to International market. Post disinvestment, there has been a drastic enhancement in the production capacities of aluminium and power. The one lakh tonne/annum aluminium production capacity now stands at 5.70 lakh tonnes/annum and similarly the power generation capacity has increased from 270 MW at the time of disinvestment to 2010 MW at present. The white metal from Balco's smelters has also made the country proud by finding application in the manufacture of strategic defence equipment and has also soared into outer space as raw material in specific equipment of our prestigious missiles. This has been indeed an illustrious application of Balco's aluminium and has contributed in enhancing our Country's role in space research.

Balco has always given priority to community development in its operational areas. The purview of its Community Development Programme today covers nearly 110 villages from an initial reach of 4 villages. Residents in Balco's operational areas have been benefitted in the areas of health, education, self-dependence, basic infrastructure, women empowerment etc. In the past five decades the operational areas of Balco have witnessed the growth of schools, hospitals and other infrastructure which was necessary for providing facilities to the residents for a comfortable living.

Balco has always been concerned about environment conservation and its improvement and the plantation of more than 33 lakh saplings bears testimony to this fact. Modern equipment has been installed in the units which helps in water conservation. Specialised national and international agencies have been engaged to help maintain safety standards to ensure industrial safety. Balco Hospital has been modernised to provide excellent medical facilities to people working in the Plant as well as to those residing in the vicinity. Modern equipment has been installed in the Hospital and the Hospital has also recently earned itself an I.S.O. Certification for its modern systems and quality health care.

The glorious journey that Balco has seen in the past 50 years speaks volumes of its potential to not only help India reach higher levels of production in aluminium and power in the future but to ensure the perpetual spread of prosperity and smile across the Country.

Best wishes for the prosperous and glorious 50 years and many more to come!



Ramesh Nair
CEO & Whole Time Director
Balco



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Partners in Prosperity & Development of Chhattisgarh Since 50 Years

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Original ink sketch of Arunachala by Sri Ramana Maharshi from Kunju Swami's notebook

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Editor's Note

We have started an explanation of the Ramana Ashtottaram which is recited at the beginning of the Satsang. It is based on the works of Shri K Swaminathan and Shri. A R Natarajan. Hope you find this useful. In the Hindi section in the “श्री रमण महर्षि से बातचीत”, Talk no 349 contains a synopsis by Bhagavan Ramana of Bhagavan Shankaraharya's Vivekachudamani. Please do not miss going through this.

Letter to the Editor

Parallel between Parvati and Ramana

Dear Neeraji,

Shiromaniji has wonderfully edited it. It reads much better than my version.

The credit should go to Sri Nochur as I only put in words and made comparison of his insights from a discourse I had happened to listen.

Rgds

Sridhar

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Mistaken Identity

Shiromani Vijay

Throughout the History of mankind, philosophers, academics, psychologists have been intrigued by the concept of “identity” and the question “who am I”. What is it that makes this simple concept so difficult to understand? It is the complex concept of persistence of identity - which you is really you – the one when you were 5 years old, or 20 years old or 50 years old. And which aspect of you is being referred to as I – the body, the thoughts or actions or anything beyond. Further when is ‘am’ is it this year, this week, today, this second or now?

Greek philosopher Plutarch in his work ‘Republic’ has discussed this concept of identity through the thought experiment known as Theseus’s paradox. In ancient Greece there was a legendary king named Theseus who single- handedly killed Minotaur and sailed to Athens from Crete. He founded the city of Athens. To honour Theseus, Greeks built a

memorial by preserving the ship in which Theseus returned victorious from Crete. Every year to mark the victory, the voyage was re-enacted and this ship would sail to Crete. As time passed, planks of the ship decayed one by one. Every time the plank was replaced with new one which was identical to the original plank. In course of time the complete ship was replaced using the same material as the original ship was made of. All along people considered the latest ship as the ship of Theseus, though plank by plank it was replaced over time and after a few hundred years no part was original. What makes us think this ship to be the ‘ship of Theseus’. The question is ‘how has the identity persisted?’ even though physically there is nothing common with the original ship of Theseus and the one which is 1000 years later.

Aristotle analysed the paradox with four causes – formal cause

(having the same form), material cause (using the same material), final cause (having the same purpose) and efficient cause (how it is made) – to determine the identity.

More recently Thomas Hobbes extended the thought experiment of Plato by saying if one were to construct a ship from each plank that was replaced from

the original and when all the parts of the ship were finally replaced, the newly constructed ship would be made of the original planks of ship of Theseus. Now which of these two ships would be referred to as Ship of Theseus?

It appears that we identify anything, it includes something which is beyond just the material with which it is made of.

The question of identity is intriguing even today. What makes objects, living beings including humans have this persistence of identity? All our actions, transactions, plans for the future are based on this persistence of identity.

All of us refer to something called “I” as our unique identity. Though just like the ship of Theseus, within a span of seven years every cell of body will

die and are replaced – we are not the same person as we once were. Even as we are being replaced, growing or decaying, in a seemingly illogical way, there is something very intrinsic that all of us – whether knowingly or otherwise – experience as our ‘self’ or ‘I’ as our identity which is beyond this body and mind. While the western philosophies are yet to come to any consensus, our Vedas have very beautifully explained this concept of ‘I’ as ‘Atman’. Though we might understand this logically, it is very difficult to internalise and realise. Therefore, we cannot help identifying ourselves with our body and thereby undergo the needless pleasures and the attendant pains of life.

Bhagavan Ramana Maharshi was one of the rarest of rare persons who was realised, in our recent times. Early in his life with his death experience, he realised that his identity was not the body or the mind. He then lived a full life as a realised person helping others to rise above. In his inimitable way – he urged everyone who came into his contact, to delve deep into the question of ‘Who am I?’ to realise ones’ true identity. ■

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Making of the book - Heart is Thy Name

Bharati Mirchandani

Oh to be young and single and not have a job! In the early nineties I was lucky to have these three freedoms and Sri Ramanasramam was where I dived deep into the sangam of spirituality. This triveni pulled me again and again and again with a one way ticket. Whenever my mother with her poor health needed me, a return ticket would be mailed.

One day at the Ashram bookstore I saw a beautiful paperback picture book on Ramana published by Inner Directions. Designed by Joan and Mathew Greenblatt, it was priced at a daunting Rs. 900/-. Only a few copies had been stocked as not many visitors to the ashram could afford the slim book with that price. Carrying a copy I went to the president's office. "Sundaramanna, please print an ashram version!" He said he wished to but couldn't as there were formidable copyright issues.

Later in the meditation room a blue light flashed through my brain. I ran to the president's room. "I'll do a book of my own. Just give me two years."

"I'll print it," was his prompt response. "But I give you less than eighteen months. I need time for printing and binding. I want to release the book for the 125 th jayanti..."

There was one more request from me: the foreword for the book would be written by a person of my choice. I did not say who as I did not know whether she would agree. That person was Vimala Thakar, my embodied spiritual mentor.

My mother was growing frailer and needed me around. Working on this book offered a way of 'being at the ashram' while doing my duties. The ashram provided me a list of texts of Bhagavan's own words or translations personally approved by him. Graham Boyd made a digital

copy of the archived photographs of Ramana Maharshi. My heavy camera was in Delhi so I would have to make another trip to photograph the ashram and surroundings. A professional photographer from Chennai, V Karthik, arrived a few hours before I was to leave. He understood immediately what I wanted. Intermittent rain had made Arunachala alive with streams, waterfalls, and fresh foliage. The photographs I received by mail a few weeks later were as I had imagined, only better!

At the first opportunity I visited Vimalaji, I told her about the planned book, and requested she write the foreword. Watchful of my tendency to wander away from the present moment, she said firmly, "Don't talk about what may or may not happen."

The next few months back in Delhi were focused on reading all the texts, selecting quotes, making index cards, forming a sequence and shortlist till I made the final selection. When I counted, the quotations numbered exactly 108. I took this as a sign of grace and approval.

I never looked at the book published by Inner Directions again, nor checked if we had selected the

same quotes or even matched the same pictures, yet that book had a big impact on my design. The dimensions were those I had used many times before and after, but the use of different font sizes was a new for me. That is not a style I would use today.

Graham Boyd paid for the software Adobe Indesign which he insisted was suited for this book. Working with it was a delight. However when I tried to make printouts for my final evaluation before sending them for approval to the ashram authorities, my printer just couldn't handle the job. Text and pictures would jump about, get truncated, generally look as though each page had been ravaged by Bhagavan's playful monkeys! Many frantic phonecalls and emails to Graham sorted the issue. It was a minor issue of copying the files in a non editable format, but to find that simple solution had caused much anguish!

Now that the dummy was printed it was scrutinized by Sundaramanna and his team at Sri Ramanasramam as well as by Dennis Hartel and others at Arunachala Ashram, N.Y. They examined every minute detail of the work, ensured consistency of use of caps and hyphens, matched every

reference with page number and edition, shifted my name for the book 'Moments of Silence with Ramana Maharshi' from title to subtitle and introduced the name 'Heart is Thy Name, Oh Lord.'

After all recommendations were incorporated and a new dummy prepared, I took it to Vimalaji. Smiling broadly she took it in both hands, then promptly passed it to a man sitting nearby, telling him to see it and return it the next morning. Then she told me I had brought the book at a very auspicious time on the sacred day of Janamashtami. She told me to visit again the following day at the same time, 3.45pm. I was filled with trepidation. Would she look at the book, would she grace it with her words?

When I met her next day she handed me a sheet with the foreword written in her own hand. She said that year Shaivites and Vaishnavites were observing Janamashtami on consecutive days so it was again an equally auspicious time that the book passed between us. And I had her foreword! She further told me that she had read each word and blessed each page. She said that the book would mean a lot to Ramana devotees, but more than that it would introduce

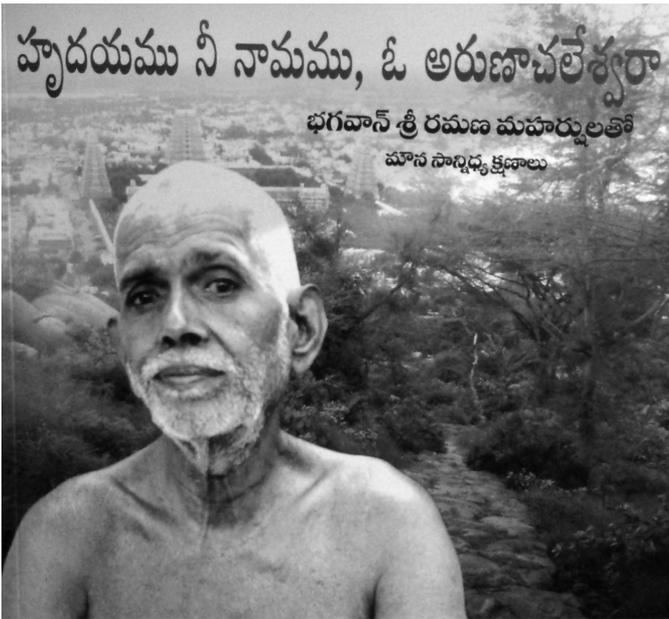
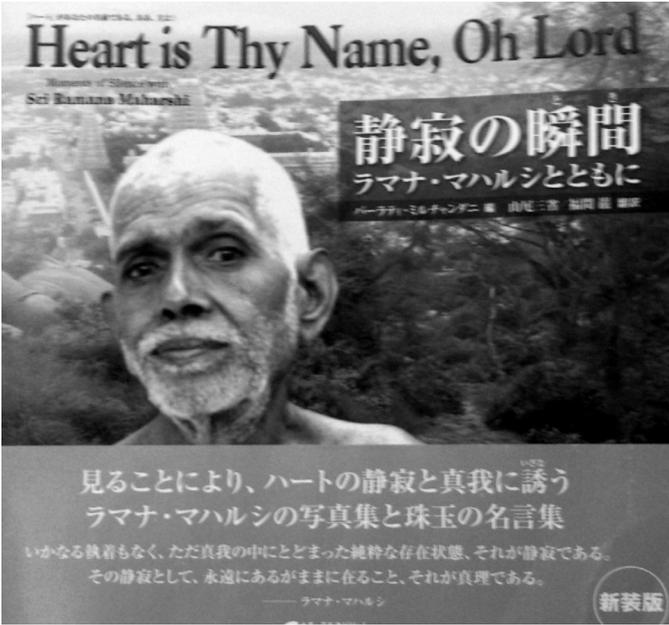
Ramana to many new people around the world.

This did come true, with the first edition being sold out within a few months, and reprints of double the number being printed each year. Sales slowed down after five years with the publication of 'After the Rain' another book in this format. Michael Highburger created this work as a second in a series of paperback picture books, and some years later the third, 'Arunachala Hill of Fire.' In thirteen years since its publications 'Heart' has been translated into French, Japanese, Telegu, Korean, and a Russian version is under process. Digital versions with online sales are becoming more popular with new readers.

On my first visit to Sri Ramanasramam after the book was published, Sundaramanna told me he'd had a vivid dream years earlier, wherein he offered a book with pages open to a beaming Sri Ramana. When 'Heart' was in his hands fresh off the press he realized it was the same book he had offered in the dream.

Our lives and events therein are nothing more than dreams within dreams! ■

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Heart is Thy Name
in Japanese and Telugu



Insights from Mahanirvana of Bhagavan

Vijay Vancheswar

6 8 years ago, Bhagavan Ramana Maharshi left his mortal frame to merge with Arunachala Hill, the physical manifestation of the Self. This occurred at 8:47pm on April 14 in the year 1950. Henri-Cartier Bresson, a France based photographer of American origin happened to capture a photograph of a slowly moving comet in the form of a big ball of light from the south to the north; which eventually merged with the top of the hill. When he later confirmed the time of nirvana of Bhagavan he was surprised to find that the time he captured the picture of the comet coincided precisely with the time of Bhagavan's giving up his mortal frame: 8:47pm! Wonder of wonders this mass of light moving across the sky was noticed by people from as far as Madras (now Chennai). For the ardent devotees of Sri Ramana this was no mystery. He was Lord Dakshinamurthy, the young wise

sage in physical form who realized the ultimate reality of his identity at the tender age of 16. Impersonating a corpse, Sri Ramana experienced his continuing presence after a complete non-identification of himself with his body and the immediate surroundings. Indeed, Bhagavan had merged with Shiva, the conscious presence right then. The power of Arunachal drew him to Tiruvannamalai where he remained in constant communion with the Self represented in a physical form by the divine hill.

The insight that we can gather from Bhagavan's life are remarkable. Sri Ramana demonstrated and lived by his word. As mortals locked in with our attachment to the body and its associated encumbrances we live in ignorance and suffer the consequences of our identification with the physical frame. The physical frame we should acknowledge and understand is subject to the cascading

effects of *CIV: Change, Intermittence and Variance*.

Change: Our body experiences continuing change which increases with time. It changes its appearances with age; its outlook with time and even its responses and reactions to events and situations with time. Can it therefore be perpetual, permanent and true? Sri Ramana asks us to diligently enquire about these very issues relating to the body. People often get attracted by each other's physical attributes; only to realize its diminishing impact as the body ages. No wonder it is said that beauty is only skin deep and for relationships to flourish, true love must acknowledge not the attributes of the flesh but the spirit.

Intermittence: We perceive the phenomenal world differently at different times. In a state of deep sleep, we are totally unaware of the world around us. And yet we renew our attachments after waking up. What is it that enables us to connect and remember what happened before we slept, during our sleep and after we wake up? Bhagavan Ramana explains that this must be due to the continuous presence of our identity in the form of the attributes of the Self. Without this, we will be unable

to say that we rested and slept well. Because of its intermittent occurrence through our waking, dream and deep sleep states, Sri Ramana affirms that it cannot be the Truth. Truth by its very nature should be constant, consistent and invariable. Thus, the world as we see and think to be real is but a reflection of the mind, which in turn is a bundle of thoughts. The mind through its power of thinking creates an illusory world and the universe, which completely entangles us through the mysterious power of maya. The world as we see it can therefore not be the Truth.

Variance: What varies cannot be the Ultimate Reality. Our perceptions vary depending on our state of cognition. A crow for instance, sees the world through one eye. The way we as human beings perceive the world is at variance with how for example, an owl or an ostrich views it. Even among human beings, the world as perceived by a blind person, a one-eyed individual or a child varies drastically. Perceptions are a function of our five senses. These vary with time and the perceiver. What varies therefore cannot be the Truth.

Bhagavan has lucidly clarified the same concept with regard to the subject of Creation. Just as a 'One- Method-

Prescription' of sadhana cannot work for all, because of the different stages of evolution, receptivity levels and temperaments of each individual, Sri Ramana mentions that there are three possible theories of Creation that have been propounded. He mentions that the profoundest truth is there is '*neither creation, birth or death*'. This is called the '*Ajatavada*' doctrine. This is the absolute truth. Bhagavan acknowledged this as the ultimate reality. However, this does not appeal to the majority of people. Involved as most people are with the sense of individuality and volition, the ultimate truth seems beyond their grasp and acceptance. Accordingly, two other theories have been proposed. The second is called '*Drishti Srishti*' (Yugapad Srishti) or '*Simultaneous Creation*'. This is explained using the 'Seer' as the frame of reference. The 'Seer' or 'Observer' is present as the screen on which the world and its associated attributes of creation are imposed. This theory is termed as '*Simultaneous Creation*' because the world appears alongside and in conjunction with the Seer. The third theory of Creation is with reference to the individual and is termed '*Krama Srishti*' or '*Gradual Creation*'. Here, the world and the

attributes of creation grow with the development of the individual. This relates to the biblical text the world being created from an individual and his counterpart, the man and woman from whom the tree of creation grows. From another standpoint, creation grows, expands and develops with the individual's growth from birth, childhood and infancy, youth, adulthood and old age.

Bhagavan Ramana was divinity personified and his mortal frame's role was to guide lesser mortals home and redirect their innate spark of consciousness to the Self. This luminescence of the divine presence is ever present within every individual. Sri Ramana demonstrated this by reinforcing the power of his Presence where the identity with his body was totally absent. Till the very moment that he left his mortal frame He showed us that to the Jnani the truth is '*Atmamayam Sarvam*' meaning '**All is Self**'. His disengagement with the mortal frame was a phase of the creative expression of divinity. His Presence exists for eternity; transgressing the dimensions of space, time and individuality. ■

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Kendra Bulletin

Kendra observed Bhagavan's Nirvana Day on April 14th with the recitation of the Vedas. Dr. Vijay Vancheswar gave a talk on "Learning and Importance of the Maha Nirvana Day". Silence was observed from 8.40 to 8.47pm.

Swami Durgeshananda concluded his talks on Atma Bodha. Swami Prabhuddhanana continued his classes on Katopanishad. Talks on Bhagavan's Saddarsham by Shri. Shankarnarayanan is drawing a large audience as usual. Shri P N Vijay completed chapter VI of Bhagavad Gita.

Managing Body meeting was held on 15th April. As the Secretary Shri. P.N. Vijay has moved to Bangalore, Dr. Bobby Dewan was unanimously elected as the Secretary of the Kendra. Kendra placed on record good work done by Shri P.N. Vijay. Direct Path wishes Dr. Bobby Dewan all the best.

Silent Eloquence

Lakshman Brahmachari from Sri Ramakrishna Mission asked: Enquiry of "Who am I?" or of the 'I-thought' being itself a thought, how can it be destroyed in the process?

Sri Bhagavan replied with a story.

When Sita was asked who was her husband among the rishis, (Rama himself being present there as a rishi) in the forest by the wives of the rishis, she denied each one pointed out to her, but simply hung down her head when Rama was pointed out. Her silence was eloquent.

Similarly, the Vedas also are eloquent in 'Neti – Neti' (not this – not this) and then remain silent. Their silence is the Real State. This is the meaning of exposition by silence. When the source of the 'I- thought' is reached, it vanishes and what remains is the Self.

From spiritual stories as told by Ramana Maharshi



Bhagavan's story of Parvati and her penance

Neera Kashyap

Bhagavan Sri Ramana Maharshi was a master storyteller. He picturesquely narrated and enacted incidents from the lives of *bhaktas* and from tales of deep spiritual content. There are accounts of how, during a narration, his eyes shone with devotional fervour, voice broke with stifled sobs and tears freely flowed from his eyes. Often choosing narratives that suited a devotee's need, these well-known stories served to illustrate his teachings through charismatic simplicity and directness. The most prominent among the themes chosen by Bhagavan is of Siva *bhaktas*. Foremost among these was his story of Goddess Parvati herself.

Siva and Parvati, as the Father and Mother of the world, are imbued with a secret knowledge that while seemingly two they are fundamentally one. So when Parvati causes untold suffering to humanity by playfully closing Siva's three eyes, she is struck with remorse and seeks penance.

The anguish of imminent separation is reflected in Siva's words when he says, "What penance can be prescribed for you leaving me out?" Asked to follow her own path of *dharma* and to guide the earth in this, Siva asks Parvati to proceed to Kancheepuram, "heaven on earth, where a little penance yields boundless results. I shall remain there in the lotus of your heart in my formless state as the Absolute Pure Being," he assures her. This is *dahara vidya* or 'the knowledge of Brahman within'. In this *upasana* the *sadhaka* concentrates on Brahman (the Universal Self) as the imperceptible ether in the cave of the heart. It is one of the thirty-two *vidyas* of the Upanishads which explains the identity of the external and the internal, the objective and the subjective, the macrocosmic and the microcosmic, the universal and the individual, Brahman and the Atman.

Before she can reach Kancheepuram, Parvati must shower

her grace and goodness through her passage on earth. She does this by first addressing the immediate need of assuaging hunger in famine-struck Kasi and next by assuring Kasi's King that the land would now have rain and no more famine. She is restless to reach Kancheepuram where Siva has assured her of his presence in her heart. Here at the holy river Kampa, she practices austerities with devotion. Out of sand, she creates a *linga* and passes Siva's test by her willingness to perish with the *linga* as the floodwater's rise, rather than let the *Sivalinga* dissolve in the flood. The book, *The Glory of Arunachala* mentions Parvati's *tapas* in Kancheepuram as she observes "punctiliously and simultaneously the 32 kinds of *dharma*. The list of 32 charities includes items such as 'providing for travelers', 'giving alms', 'building houses for the poor', 'giving maintenance and education' and 'feeding the poor.'"

But her *tapas* is still not over. For though a divine voice from the sky refers to her as the 'noblest of beings' who will help worshippers of the *linga* attain the goal of their lives, she herself must proceed to Arunachala to learn from Sage Gautama about devotion to Siva and of the glory of Arunachala. While received with

thrill and elation by the sage, she must perform penance for a long time under his instruction, before Mahadeva finally appears before her, granting her whatever boon she wishes. She seeks to merge with her Lord to become half of Siva himself, so she may never make a mistake again only to suffer the hardships of penance and separation. So even though Siva takes residence in the lotus of Parvati's heart in Kancheepuram, the goddess's penance is a long one: from good deeds to worship of Siva's form as a hand-shaped *linga* simultaneous with service to mankind, on to secret instruction under Sage Gautama and finally to granting of mergence into Siva's formlessness in a reunion, intensely desired.

Through the practice of yoga, yogis have been known to see visions of light preliminary to Self-realisation. As Parvati practices austerities for realising the Supreme, Bhagavan has said that she saw various kinds of light which she rejected as *emanating* from the Self, leaving the Self as it was ever before. Said Bhagavan, "She (Parvati) determined that they were not supreme. She continued her austerities and experienced a limitless light. She determined that this also was only a phenomenon and not the Supreme Reality. Still

she continued her austerities until she gained transcendental peace. She realised that it was Supreme, that the Self was the sole Reality.” (Talks with Sri Ramana Maharshi, Talk 200). In the same talk, Bhagavan explains further by making a distinction between a blaze of light and the light of consciousness. A blaze of light is yet an experience of the mind owing to mental predispositions still being present, even as the mind functions in its infinite capacity in this experience. Consciousness, on the other hand is not darkness. Here light would mean pure consciousness which reveals as the Self onlycapable of illumining knowledge or ignorance, beyond light or darkness.

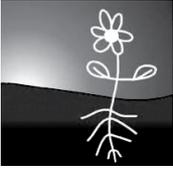
We know from other stories that due to her long and severe penance, Parvati acquires the power and capacity to slay Mahishasura, the buffalo demon that pursues evil by shifting shape. What does Mahishasura represent? According to Ramchandra Gandhi, “Instructively portrayed in sacred art in exaggerated contours of sexuality, Mahishasura represents the arrogance of ego, the narcissism of form, the separation of I from you, this opposed to that, the falsehood of exclusivism. After slaying Mahishasura, Parvati becomes Ardh Siva (Lord who is half-woman);

she is restored to the identity of self-consciousness as simultaneously Siva and Parvati, Siva-Parvati.” (The seven sages: Selected essays by Ramchandra Gandhi, edited by A. Raghuramaraju)

In the Taittiriya Upanishad (3.2.1), Sage Varuna tells his son Bhrigu, "Try to know Brahman through penance, for penance is the best means." The key to Parvati's penance lies in her intense longing for re-union with Siva and his promise to her of her ultimate mergence in him. As a model for humanity, she must undergo long and arduous penance and the pain of separation. When she achieves mergence as Siva's left half, she achieves his formlessness which manifests itself in the forms of Siva-Parvati, a sitting together shoulder to shoulder as *Jagat pita* and *Jagat mata* – forms in the service of the formless Brahman - the underlying Truth or substratum of the world of form. Siva-Parvati are two mirror halves, undifferentiated at Source.

When a visitor ventured to describe Self-realisation as looking through an unsilvered mirror in contrast to the current experience of a silvered one, Bhagavan said (realisation) was a mirror facing another clear mirror, *i.e.*, no reflection! (Talk 485). ■

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Nirvana

All is abolished but the mute Alone.
The mind from thought released, the heart from grief,
Grow inexistent now beyond belief;
There is no I, no Nature, known-unknown.
The city, a shadow picture without tone,
Floats, quivers unreal; forms without relief
Flow, a cinema's vacant shapes; like a reef
Foundering in shoreless gulfs the world is done.

Only the illimitable Permanent
Is here. A Peace stupendous, featureless, still.
Replaces all, – what once was I, in It
A silent unnamed emptiness content
Either to fade in the Unknowable
Or thrill with the luminous seas of the Infinite.

- Sri Aurobindo 1933-1934

*Reference: # 37 in "Les poèmes de Sri Aurobindo" (bilingual edition)
published by Sri Aurobindo Ashram – Pondicherry*



Tirukkural the Tamil Veda – Part IV

P.N. Vijay

We now continue looking at some of the important verses in Arathuppal – The Book of Dharma. Tiruvalluvar discusses many of the common virtues and vices of man and in simple terms gives excellent guidance.

Book I Chapter XIV – On Propriety

Ozhukkam Vizhuppan Tharalaan

Ozhukkam Uyirinum Ompap Patum

Propriety of conduct leads to eminence, it should therefore be preserved more carefully than life

Marappinum Oththuk Kolalaakum

Paarppaan Pirappozhukkang Kundrak Ketum

A Brahmin, if he forgets the Vedas, he may recover it by reading; but, if he fails in propriety of conduct even his high birth will be destroyed.

Ulakaththotu Otta Ozhukal

Palakatrum Kallaar Arivilaa Thaar

Those who know not how to act with decorum in this the world, though they have learnt many things, are still ignorant.

Book I Chapter XVI – Virtues of Patience

Akazhvaaraith Thaangum Nilampolath

ThammaiIkazhvaarp Poruththal Thalai

To bear with those who revile us, is the first of all virtues, just as the earth bears up those who dig it.

Poruththal Irappinai Endrum Adhanai

Maraththal Adhaninum Nandru

Bear with reproach even when you can retaliate; but to forget it will be still better than that.

Thurandhaarin Thooimai Utaiyar

IrاندhaarvaaiInnaachchol Norkir Pavar

Those who bear with the discourteous speech of the insolent

are as pure as the best of ascetics.

Unnaadhu Norpaar Periyar Pirarsollum

Innaachchol Norpaarin Pin

Those who endure abstinence from food are great, but next only to those who endure the discourteous speech of others.

Book I – Ch XVII Vice Called Envy

Azhukkaaru Udaiyaarkku Adhusaalum Onnaar

Vazhukkayum Keteen Padhu

To those who have envy in them, that is enough. Though they free from enemies that (envy) will bring them destruction.

Azhukkaaru Enaoru Paavi Thiruchchetruth

Theeyuzhi Uyththu Vitum

Envy will destroy a man's wealth in this life and drive him into the pit of fire in the life to come.

Book I – Ch XXI Fear of Sin

Theeyavai Theeya Payaththalaal Theeyavai

Theeyinum Anjap Patum

As sin produces more sin, therefore it should be feared and abhorred more than fire

Theeyavai Seydhaar Ketudhal

Nizhaldhannai

Veeyaadhu Atiurain Thatru

Destruction will dog forever at the heels of those who commit sin similar to their own shadow that leaves them not

Thannaitthaan Kaadhala Naayin Enaitthondrum

Thunnarka Theevinaip Paal

If a man loves peace within himself, let him not commit any sin however small

Book I – Ch XXIII The Virtue of Charity

Variyaarkkondru Eevadhe Eekaimar Rellaam

Kuriyedhirppai Neera Thutaitththu

To give to the destitute is true charity. All other gifts have the nature of (what is done for) a measured return (in the nature of commerce).

Ilanenum Evvam Uraiyaamai Eedhal

Kulanutaiyaan Kanne Yula

Even in a state of poverty a man of noble birth does not adopt the mean route of saying 'I have nothing,' but does some charity to a person of even lower station.

Atraar Azhipasi Theerththal Aqdhoruvan

Petraan Porulvaip Puzhi

The removal of the killing hunger of the poor is the best place for a wealthy man to safely store his wealth.

Paaththoon Mareei Yavanaip Pasiyennum

Theppini Theental Aridhu

The fiery disease of hunger shall never touch him who habitually shares his food with others.

Book I – Ch XXIV- Life of Fame

Eedhal Isaipata Vaazhdhal Adhuvalladhu

Oodhiyam Illai Uyirkku

Give to the poor generously and live with the fame that such generosity brings. There is no greater profit to man than that

Thondrin Pukazhotu Thondruka Aqdhilaar

Thondralin Thondraamai Nandru

If you are born (in this world), be born with the aim of acquiring fame. If you have no such desire it will be better not to be born

Pukazhpata Vaazhaadhaar Thannovaar Thammai

Kazhvaarai Novadhu Evan?

Why do those who cannot acquire fame, despise those who have them,

instead of despising themselves for their own inability

Book I – Ch XXXI The Vice of Anger

Thannaiithaan Kaakkin Sinangaakka Kaavaakkaal

Thannaiye Kollunj Chinam

If a man is desirous of guarding himself, let him guard against anger; if he does not do so, anger will kill him.

Irاندhaar Irاندhaar Anaiyar Sinaththaith

Thurاندhaar Thurاندhaar Thunai

Those, who give way to excessive anger, are no better than dead men; but those, who are freed from it, are equal to those who are freed (from death).

Book I- Ch XXXII Not causing Injury to others

Sirappeenum Selvam Perinum Pirarkku Innaa

Seyyaamai Maasatraar Kol

The greatness of the pure souls arises from their not causing any injury to others even though doing so will give them great wealth.

Innaasey Thaarai Oruththal Avarnaana

Nannayanj Cheydhu Vidal

The best punishment to those who have done evil (to you), is to put them to shame by showing them with kindness.

Pirarkkinnaa Murpakal Seyyin Thamakku Innaa

Pirpakal Thaame Varum

If a man inflicts sorrow upon others in the morning, it will come upon him unsought the same evening.

Book I – Ch XXXIII – Vice called killing

Aravinai Yaadhenin Kollaamai Korai

Piravinai Ellaan Tharum

Never to destroy life is the sum of all virtuous conduct. The destruction of life leads to every evil and considered the worst sin.

Ondraaka Nalladhu Kollaamai Matradhan

Pinsaarap Poiyaamai Nandru

Not to destroy life is an incomparably great. Next to it in goodness ranks freedom from falsehood.

Nandraakum Aakkam Peridheninum Saandrorkkuk

Kondraakum Aakkang Katai

The advantage which might flow

from destroying life in a sacrifice, is dishonourable to the wise (who renounced the world), even although it may bring good to society and please the Gods

Book I- Ch XXXV On Renunciation

Yaadhanin Yaadhanin Neengiyaan Nodhal

Adhanin Adhanin Ilan

Whatever thing, a man has renounced, by that thing, he can never suffer pain.

Atalventum Aindhan Pulaththai

Vitalventum Ventiya Vellaam Orungu

Let the five senses be completely quietened; and at the same time, let everything be abandoned that was previously desired.

Patri Vitaa Itumpaikal Patrinaip

Patri Vitaa Thavarkku

Sorrows will never let go their hold on those who do not let go their hold of desires.

Patruka Patratraan Patrinai Appatraip

Patruka Patru Vitarku

Desire the desire of Him who is without desire. In order to renounce desire, let that be the single desire.■

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Karmic Entanglements

Tuktuk Ghosh

Bhagavan Sri Ramana bestowed on his devotees the essence of the philosophy and practice of his teachings in three important texts, in Tamil, one in prose and two in poetry, namely Nan Yar? (Who am I?), Upadesa Undiyar (also known as Upadesa Saram or the Essence of Spiritual Teachings) and Ulladu Narpadu (also known as Saddarshanam or Forty Verses on Being). Each of these texts has its distinctive appeal. In the Upadesa Saram, Bhagavan has taught us the practice of atma-vichara or investigation of the Self, in particular its importance in relation to all other forms of spiritual practice. He has taught that liberation or true self knowledge cannot be attained by doing any karma or action. All other forms of spiritual practice, each of which is an action done by our body, speech or mind must eventually lead us to the practice of atma-vichara. This is the only means by which we can know ourselves as we really are.

It must be clearly understood this is not an action. In fact, it is an action-free practice of just being as we really are, clearly conscious of the Self, yet devoid of all thoughts.

The first verse of Upadesa Saram is as follows:

Karturagya praapyate phalam
Karma kim param karma tadjadam

Karma (action) giving fruit (is) by the ordainment of God (the karta or ordainer). Can karma be God, since karma is jada (devoid of consciousness)?

The word karma means any action, whether ritual or otherwise and the word phalam or fruit denotes the resulting pleasure or pain which will sooner or later be experienced by the person who performs that action. The word karta, which literally means doer, here denotes God who is the ordainer of the fruits of karma. Action does not bear fruit by itself but in accordance with the ordainment of

God. When, where and how each action is to fructify is determined not by the action itself but by God. Here Bhagavan categorically repudiates the purva mimamsa philosophy which maintains that an action's giving of fruit is independent of God and that there is no God other than action. Since action is jada or devoid of consciousness, how can it be God?

To many caught up in the tough whirlpool of karma, as is commonly understood, this is of crucial significance. Lifestyles are draped around achieving milestones, which, in turn, flow from the actions that define the everyday-both mundane and out of the ordinary. There is a marathon, 24x7, and non-action appears almost impossible especially in today's fast-paced existence, with its demands and challenges.

It is a given that karma is immersive in that it takes the being of the doer in its entirety. In this singular respect it works to entangle the individual in its compelling grip. There appears to be very little inherent scope to be detached while in the karmic mode. Hence the expectations of results or fruits are high and manifold. This is an unchanging pattern and cuts across swathes of humanity. Variations and shades are understandable but they do not in any way detract from the

underlying core of attachment.

Falling short of expectations or non-fulfilment of aspirations gives rise to disappointment, disillusion and cynicism which are essentially corrosive for one's well-being and debilitating in the long term. It may not be overt and may well take a long time to manifest but the damage done is irreversible and permanent. The unfortunate part is that, in this process, individuals, become, mostly unwittingly, partners to their own spiritual denigration. Without realizing their own role, they seek to point an accusatory finger at many things in the immediate and not-so-immediate environment, which they somehow construe as contributing to their restlessness and general dissatisfaction with life and what it has offered up to them. The unlucky roll of the dice, in a manner of speaking.

To emerge from this morass, Bhagavan's teachings are priceless. Before all else, there must arise an acceptance that action alone cannot - and therefore will not see us through the arduous journey that is life. There is a force above all else in which we must repose supreme trust and faith. Introspection alone can lead us to where we truly belong.

Shiva Arunachalaya! ■

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Aksharamanamalai Part 9

56

Ni/na/narap/puli

Nidan/gali/maya/ma

Nin/dridu/nilai/yarul

Aruna/chala.

O Arunachala! Embrace me closely so that the 'I-Thou' distinction will cease, and grant me the states of eternal joy.

The culmination of bridal mysticism is the realization of non-duality. The true devotee does not desire to preserve her individuality insulated as it were against God's being. The consciousness of the 'I-Thou' difference will persist only upto a point. When divine love matures, no trace of difference is left. God's embrace ends in destroying the ego. It is only when the sense of difference is totally overcome that true and eternal happiness is realized. Staying in one's real Self (*svasthya*), is happiness; one's real Self is God. *Brahman* is bliss; the Infinite alone is happiness. As long as

a sense of difference persists, there can be no happiness.

57

Nun/nuru/vunai/yan

Vin/nuru/nan/nida

En/nalai/yiru/men

dr' Aruna/chala.

O Arunachala! When will my thought-waves cease so that I may unite with Thy subtle being in the Heart-ether?

It is in the Heart-centre that the Supreme Reality shines Self-luminously as 'I-I'. Realization of this truth is described as union with God. This is the most subtle truth, and it cannot be realized so long as the mind streams out through the sense organs and gets disturbed and dissipated. 'Mind' is the name for the collection of functions such as thoughts, emotions, etc. These functions are compared to waves because of their violent movements.

They come in quick succession with great fury and noise. It is only when these are subdued that, in the stillness of the Heart, the Supreme Truth of nonduality is realized. “Be still and know: I am God.”

58

Nu/lari/variyap

Pe/daiya/nen/dran

Ma/lari/varut/tarul

Aruna/chala.

O Arunachala! Bestow Thy grace on me who am a fool without even the knowledge of scriptures, by destroying my delusion.

The knowledge of scriptures may yield a theoretical understanding of the truth. But, this by itself is not liberation. It is the intuitive insight that constitutes release. And this cannot be had except through divine grace.

The implication here is not that scriptural knowledge is of no value, or that it is not to be sought after. The meaning is that mere verbal knowledge of scripture is not enough. In certain rare cases, as in the case of Bhagavan Ramana, Self-realization may come even without formal study. What is essential, however, is that God should shower His grace on the devotee-soul. It is for this grace that she prays in the

present verse. Nescience is destroyed through grace. Grace is the same as the highest knowledge which reveals the immutable, non-dual Reality.

Sri Krishna declares in the *Bhagavad Gita*

(Chapter X, verses 8-20): “I am the source of all; from Me everything proceeds; knowing thus, the wise worship Me with intense devotion. With their minds fixed on Me, with their lives dedicated to Me, enlightening one another by speaking about Me, they ever remain contented and take delight in Me. On those that are ever united with Me through meditation, and worship Me out of love, I confer the *yoga* of wisdom through which they attain Me.”

59

Nek/kunek/kuru/hiyan

Puk/kida/unaip/puhal

Nak/kana/nin/dranai

Aruna/chala

O Arunachala! Melting with intense devotion, when I entered Thee as my refuge, Thou didst stand naked!

The end of self-surrender is the same as that of Selfknowledge. It is the false self, the ego, that has to be destroyed, that has to melt away. The true Self, *Brahman*, is

realized, when nescience has been removed. The dissolution of the ego in devotion, its self-loss in God, the sole refuge, results in Self-realization. The devotee starts with the assumption that God is the other, that God has a transcendent form etc. That is because the devotee-soul imagines that she herself has a distinct individuality. But as devotion matures and ends in total self-surrender, it dawns on the devotee that there is no reality other than God.

God is 'naked' in the sense that He is not conditioned, that He is non-dual, pure. All conditioning adjuncts are due to *maya*; they are not real; they are illusory projections. When the veil of *maya* has been lifted, the supreme Reality stands revealed as the immaculate, unconditioned Self.

60

Ne/sami/lenak/kun

A /saiyaik/kat/tini

Mo/sanje/ya/darul

Aruna/chala.

O Arunachala! Having roused love for Thee in me, who was without love, please do not deceive me.

The soul does not become a devotee easily. Her natural inclination is towards sense objects. If she has to

be rescued, God's grace is necessary. So, the devotee-soul addresses the Lord here and says: "I was without love for You. The initiative did not come from me. You generated in me this divine hankering. If I hunger for you now, the responsibility is yours. Having aroused in me this new love, you should not desert me. If you do not accept me and satisfy my soul-hunger, you will be guilty of practising deceit. If men deceive, one may understand; how can God be deceitful?"

This only shows the devotee-soul's intense longing for the Lord, and her impatience which will not brook delay. And, the Lord's play of hide-and- seek is evidently designed to make the soul's longing all the more intense.

61

Nain/dazhi/kani/yal

Nala/nilai/padat/til

Na/diyut/kol/nalam

Aruna/chala.

O Arunachala! It is no good tasting an overripe fruit, One should eat a fruit that is in proper ripeness.

The devotee-soul compares herself to a fruit that is just fit to be eaten. If the Lord delays in coming to her, it will be like the action of a gardener

who gathers overripe fruit. In the language of bridal mysticism, the bride is ready for the groom, and this is the right time for her to be enjoyed; if the groom does not come now but delays, he would only meet with bitterness. A love that has lost its warmth cannot be the source of delight. The devotee-soul may lose interest in God if He does not respond at the proper time. So, she appeals to Him not to lose time, but to come to her rescue immediately, at just the right time.

62

Non/dida/dun/dranait

Tan/denaik/kon/dilai

An/daka/ni/yanak

k' Aruna/chala.

O Arunachala! Hast Thou not taken me, giving Thyself to me, unimplored? Thou art, verily, Death to me!

The devotee-soul here, sings the praise of the limitless mercy of the Lord. Taking her unto Himself, He has given Himself unto her. What kind of a barter is this? The soul has nothing to lose, and has ever ything to gain! Saint

Manikkavachakar addressing the Lord, says: “You have given Yourself to me, and have taken me instead, O Sankara! Tell me, who is wise? I have

gained eternal bliss; what have You gained from me?”

If *antaka* is read as *andhaka*, the meaning would be: ‘You must be blind! Even without my asking and my deserving, You have taken me, and given Yourself to me.’ By taking me, You have destroyed me. Thus, You have become Death (*antaka*) to me. You have killed my ego, without subjecting me to any suffering (*nondidadu*) in the process. The death of the ego is a precondition to gaining the life eternal.

63

Nok/kiye/karu/dimey

Tak/kiye/pak/kuvam

A k/kini/an/darul

Aruna/chala.

O Arunachala! Save me, after making me fit through look, thought and physical contact.

In verse 61, the devotee-soul declared that she was just fit to be enjoyed by the Lord, like a fruit which was in proper ripeness. Here in the present verse, she says that even if she were to be regarded as unfit, it is the duty of the Lord to make her fit. It has already been stated that the initiative comes from the Lord, that even the soul’s inclination towards

God is caused by God (see verses 60 and 62). Then clearly, God is under an obligation to render the soul fit to receive His grace. Maturation is made possible through spiritual initiation (*diksha*). God appears as the Master (*guru*) and initiates the disciple. Three types of initiation are mentioned — through sight, through thought, and through touch (*chaksu diksha*, *bhava diksha*, and *hasta diksha*). The three types are analogous, respectively, to the modes of hatching the eggs by the fish, the tortoise, and the bird. The fish is said to hatch the eggs by look, the tortoise by thought, and the bird by physical contact. Similarly, the *guru* initiates the disciple through sight, contemplation, or touching the disciple's head with his hand (*hastamastakasamyoga*). If the devotee-soul is so low that none of the three modes be considered to be enough by itself, then, let all the three modes be applied in order that she may be saved. Here, the devotee claims her right to be saved, which involves on the part of God the corresponding duty of saving.

64

Pat/rimal/vidan/dalai

Ut/riru/muna/marul

Pat/rida/varul/puri

Aruna/chala.

O Arunachala! Before I perish on account of the poison of maya, which has gripped me, reaching my head, please shower Thy grace on me, so that I may seek Thy grace.

Maya is the root cause of metempsychosis and misery. It is compared to a serpent whose poison is deadly. The comparison is apt, because the usual example given in *Advaita* texts, of illusion is the rope-serpent. Nescience (*avidya*) is another name for *maya*. On account of nescience, the truth remains veiled and the non-truth gets projected. The means for removing nescience is Self-knowledge. In order to gain this, God's grace is essential. Hence the devotee-soul prays here for grace. Nescience is death; Wisdom is life. Those who are governed by nescience are spiritually dead (*atmahano.janah*). Enlightenment leads to the life eternal. For getting enlightenment, one has to deserve divine grace. "Before I perish on account of *maya*", pleads the devoteesoul, "save me through Your grace."

65

Part/tarul/ma/larap

Part/tilai/yeni/larul

Pa/runak/kar/solvar

Aruna/chala.

O Arunachala! Do see and grant Thy grace so that maya may be destroyed. If Thou dost not see and bestow grace, who in this world could tell Thee?

God's essence is grace. Bestowal of grace is His inalienable function. This function must necessarily take place with reference to the devotee-soul. If God does not come to the aid of the devotee-soul, to whom else could she turn? Who in this world, or in any other world, is there that can speak to God on behalf of the devotee-soul? Even if such a one could be found, why should God be told of what His natural function is? Should any one tell fire that it should burn? Does a mother require to be told that she should protect and nourish her child? The devotee-soul has no doubt at all that God will shower His Grace and save her from *maya*.

66

Pit/tuvit/tunai/ner

Pit/tanak/kinai/yarul

Pit/tam/teli/marun

d' Aruna/chala.

O Arunachala! Making me get rid

of the madness (for sense-pleasures), Thou hast made me directly become mad for Thee. Now, give me through Thy grace the remedy for overcoming this madness.

Madness for sense-pleasures is what is called lust. Madness for God is what is known as devotion. The technique of getting rid of the former is by replacing it with the latter. God is to be put in the heart where earlier the sense objects had dominated. Or rather, the flow of the mind should be turned towards God from its course which tends towards sense pleasures. *Isvara kama* (love of God) should take the place of *vishaya kama* (love of sense objects). This is *bhakti*. Madness for God also implies imperfection in so far as it involves a sense of separateness. It is to be used for the purpose of counteracting the madness for sense-pleasures, even as a thorn is employed for removing another thorn. But even God-madness should be transcended, in the sense that the goal of non-duality should be gained. The final Self-realization is the remedy for God-madness. And, this remedy is to be had through God's grace. ■

*Source TMP Mahadevan's
Book Arunachala Siva
Aksharamanamalai*



श्री रमण महर्षि के संस्मरण

69

लेफ्टिनेंट कर्नल डॉक्टर पी वी करमचंदानी दक्षिण भारत में उत्तर आर्कोट जिले के डिस्ट्रिक्ट मेडिकल ऑफिसर (डी एम ओ) थे। तिरुवण्णामलै इसी जिले के अंतर्गत है।

सन् 1949 के फरवरी मास में एक रात मैं से नहीं पा रहा था, जो मेरे लिए असामान्य स्थिति थी। मैं वेल््लोर (तिरुवण्णामलै से 55 मील दूर) में था। रात्रि एक बजे फोन आया कि श्री रमण बहुत बीमार हैं और मुझे उन्हें देखने प्रातः आठ बजे पहुँचना है। फोन मिलने के बाद मैं गहरी नींद से गया।

मैं बिना किसी भावना के तिरुवण्णामलै पहुँच गया। मैं एक रोगी को देखने का कर्तव्य निभा रहा था। श्री रमण की दिव्यता का मेरे लिए कोई महत्त्व नहीं था। मैंने पूर्ण व्यावसायिक ढंग से उनका परीक्षण किया। वे मेरे से एक शब्द भी नहीं बोले किंतु उन्होंने मेरी ओर जो एक क्षणिक कृपा दृष्टि की उसने मुझे अंतस्तल तक झकझोर दिया। अनायास ही मैंने आध्यात्मिक चेतना की नई किरण का सुखद अनुभव किया। महर्षि की वह अद्भुत दृष्टि मुझे आनंद की अनुभूति प्रदान कर रही थी। उनका आध्यात्मिक आर्कषण ऐसा सम्मोहक था कि कुछ ही दिनों पश्चात् मैंने स्वयं उनके दर्शनार्थ तिरुवण्णामलै जाने का कार्यक्रम बनाया। मैं अपनी पत्नी को भी साथ ले गया।

हमने महर्षि के दर्शन कुछ कुतूहल और कुछ अनिर्वचनीय आशा से किए। प्रणाम करने के पश्चात् एक शब्द भी बोले बिना हम उनके चरणों के पास

बैठ गए। वे भी मौन थे। वास्तव में वहाँ वाणी की कोई आवश्यकता ही नहीं थी। महर्षि आत्मिक शक्ति से भरपूर थे। हमें ऐसा प्रतीत हुआ कि उनसे विकीर्ण होनेवाली आत्मिकता बह-बह कर हमारी ओर आ रही है और उसने हमें चारों ओर से घेर लिया है। हम शांतिमय हो गए और हमारा मन एक अति आनंद भरी ध्यान-अवस्था में पहुँच गया।

जो फोड़ा महर्षि की बाँह पर था, उससे उन्हें अत्यंत मर्म भेदी यंत्रणा और कष्ट हो रहा होगा। ऐसे दारुण त्रास से कड़े-से-कड़ा व्यक्ति भी छटपटा उठेगा और कराहने लगेगा; किंतु महर्षि के दिव्य मुख पर दुख की झलक भी नहीं थी। ऐसा लगता था कि उन्होंने अपना मन शरीर से हटाकर ईश्वरत्व में जोड़ दिया है।

दूसरी बार जब मुझे बुलाया गया, महर्षि को अमुत्रता को रोग था। मैं उनके आश्रम, एक बड़ा डॉक्टर न बनकर, विनम्र भक्त-भाव से गया था। मुझे डॉक्टरी कर्तव्य को भक्त की भक्ति से मिलाकर पूरा करना था। मुझे बताया गया कि पूरे आग्रह और प्रार्थन के बावजूद उन्होंने पिछले 24 घंटों में न कुछ खाया है और न ही पानी पिया है। मुझसे प्रार्थना की गई कि मैं उन्हें कुछ लेने के लिए राजी करूँ।

परीक्षण के बाद मुझे लगा कि महर्षि को द्रव पदार्थ लेने की अत्यंत आवश्यकता है। डॉक्टर के रूप में आदेश देने का तो प्रश्न की नहीं था। मुझे लगा कि मैं उनसे हृदय से प्रार्थना करके अपनी बात मनवाने का वरदान माँग सकता हूँ। मैंने सच्चे मन से प्रार्थना की और छाछ का प्याला उनके सामने प्रस्तुत किया। उन्होंने क्षण भर मेरी ओर देखा, काँपते हाथों से प्याला पकड़ा और छाछ पी ली। मेरी प्रसन्नता का ठिकाना नहीं था। चारों ओर राहत और हर्षोल्लास की लहर थी। सबने मुझे धन्यवाद दिया। मैं भगवान रमण के प्रति अत्यंत कृतज्ञ था कि उन्होंने मेरी मूक प्रार्थना सुनकर मुझ पर ऐसी महती कृपा की थी। महर्षि की पवित्र सन्निधि में मुझे जो आत्मिक आह्लाद का अनुभव हुआ, वह अद्भुत था।

अगली बार मुझे आधी रात को बुलाया गया। उस समय उनके कमरे में

चार लोग थे। महर्षि चाहते थे कि वे चले जाएँ। उनके जाने के बाद मैं महर्षि के साथ अकेला था। सदा की तरह वे कुछ नहीं बोले। मैं भी चुप था। उनमें से जो तरंगें विकीर्ण हो रही थी वे स्वर्गीय थी। उनके शरीर में भयंकर प्राणाघाती पीड़ा हो रही होगी; किंतु उनकी स्वर्गिक दिव्यता पर उसका कोई प्रभाव दिखाई नहीं दे रहा था। एक हर्ष विह्वल रोमांच से मेरे सारे अस्तित्व में बिजली सी कौंध गई।

मुझे इस प्रबुद्ध आत्मा की पूजा करने की तीव्र इच्छा थी। मुझे ज्ञात था कि महर्षि किसी भी भक्त को अपने पाँव छूने नहीं देते थे। मुझे उनके पवित्र चरणों को छूने की ही नहीं, दबाने की प्रबल इच्छा हुई। मैंने साहस बटोरकर उनके चरण दबाए। किंतु आश्चर्य, उन्होंने मुझे नहीं रोका। मुझे लगा कि मैं सातवें स्वर्ग में हूँ। मेरे जीवन के वे क्षण सर्वाधिक गौरव भरे थे।

मुझे उस समय अपनी पदोन्नति की चिंता थी। मद्रास प्रांत में मैं सबसे वरिष्ठ आई एम एस आफिसर था। मुझे 'सर्जन जनरल' का पद प्राप्त करने की इच्छा थी। मैं महर्षि से अपनी पदोन्नति की प्रार्थना करना चाहता था। किंतु अगली भेंट के समय मेरा यह निर्णय हवा हो गया। मैं एक अनोखी तृप्ति से परिपूर्ण था। मैंने उनसे प्रार्थना अवश्य की, किंतु वह प्रार्थना थी कि हे भगवान् ! मुझे प्रमोशन के लालच से मुक्त करो। मुझे लौकिक कुछ नहीं चाहिए, इसके बदले मेरी आत्मा का उत्थान करो। ऐसा लगा जैसे मेरी प्रार्थना तत्काल सुनी गई। उज्ज्वल आनंद से मेरा अंतरतम भर गया। मैंने श्रद्धा से उन्हें प्रणाम किया और उन्होंने मुझे अनुकंपा से देखा।

मेरी अंतिम भेंट महर्षि के निर्वाण के दिन थी। उनसे मिलते ही मैं समझ गया कि यह शरीर आज से आगे नहीं चल पाएँगा। मैंने मौन प्रार्थना की। मैं अपनी पत्नी को वेल्लोर से ले आऊ तब तक वे शरीर बनाए रखें। मेरी पत्नी महर्षि के अंतिम दर्शन की बहुत इच्छुक थी।

मेरी पत्नी अपने साथ संतरे का रस लाई थी। महर्षि कुछ भी पीने से मना कर रहे थे ताकि बाथरूम न जाना पड़े। मैंने सच्चे हृदय से प्रार्थना की कि

वे मेरी पत्नी को गहरी निराशा से बचाने के लिए रस पी लें। उन्होंने मेरी नीरव प्रार्थना स्वीकार की। रस माँगकर मेरी पत्नी को अलौकिक सुख प्रदान किया। कुछ ही क्षणों बाद परम शांति के साथ उन्होंने देह त्याग कर दी।

महर्षि के दो मास के संपर्क में मैं उनसे एक शब्द भी नहीं बोला, किंतु अपनी अनुग्रह भरी अनुकंपा-पूर्ण दृष्टि से उन्होंने मेरे भीतर अद्भुत कृपा उंडेली। वास्तव में यह एक अतुलनीय आध्यात्मिक अनुभव था।

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आर नारायण ऐय्यर ने महर्षि के परिचारक के रूप में भी कार्य किया। जब वे पहली बार श्री रमण से मिले वे आधुनिकतावादी व बुद्धिवादी थे।

सन् 1929 में मैं तिरुवण्णामलै से 30 मील दूर चेतपुट नामक कस्बे में सब-रजिस्ट्रार था। उस समय मैं पूर्णतः संश्यात्मा, और धर्म से मीलों दूर था। मैं साधु, सन्यासियों और स्वामियों पर ताने कसता और उन्हें ढोंगी व समाज का खून चूसने वाले कहता था। मुझे लगता था कि वे अपने स्वार्थ के लिए भोले-भाले लोगों को ठगते हैं। उन दिनों मेरा एक मात्र परम मित्र डॉ रामकृष्ण ऐय्यर था। उसकी माँ बचपन में महर्षि के साथ खेली थी। वह महर्षि से परिचित था और आश्रम आता - जाता रहता था। एक बार उसने मुझे कार्तिक दीपम् (परिशिष्ट 2) के अवसर पर तिरुवण्णामलै चलने का आमंत्रण दिया। इस अवसर पर अरुणाचलेश्वर शिव मंदिर में होनेवाले भव्य समारोह में मुझे कोई रुचि नहीं थी, किंतु मैं जाने के लिए राजी हो गया, क्योंकि मैं अपने मित्र का प्रस्ताव टुकराना नहीं चाहता था। मैंने अपने मित्र से तथाकथित महात्माओं के विषय में अपनी राय दोहराई और कहा, “यदि संयोगवश मैं तुम्हारे स्वामी से मिला, मैं उन्हें प्रणाम नहीं करूँगा। मैं किसी का अपमान नहीं करना चाहता, किंतु जो मेरी मान्यता के विरुद्ध है, वह मैं नहीं कर सकता।”

हमने आश्रम में प्रवेश किया। श्वेत कौपीनधारी एक व्यक्ति हाथ में कमंडल लिए, लाठी के सहारे चलते, हमें देखकर रुक गया। मेरा मित्र थोड़ा तेज

चलकर उन तक पहुँचा। महर्षि ने बहुत मृदुलता से उसका स्वागत किया और उसकी माँ और भाई के विषय में पूछा। शिष्टाचार वश मैंने महर्षि की ओर देखा। कितना अद्भुत मुख, कैसी सत्कार—भरी मुस्कान! कितना सम्मोहक, मनोहारी, आकर्षक व्यक्तित्व! मैं अपने आपको नहीं रोक सका, और एक ही क्षण में उनके चरणों में गिर गया। ऐसा लग रहा था कि मैं एक जाल में फँस गया हूँ। जितना मैं महर्षि के पास रहता, उतना ही मैं उनके पास और रहना चाहता। सब वस्तुओं से मेरी रूचि हठ गई। मैंने अपनी प्रति मास की आश्रम यात्रा को प्रति सप्ताह कर दिया।

बहुत सवरे रसोईघर में शाक—भाजी काटने और रसोईघर के कर्मियों को काम समझाने से आने पर कभी—कभी महर्षि के पाँव के स्नायुओं में तनाव व पीड़ा हो जाती थी। वे कक्ष में लंबे समय तक पत्थर की मूर्ति के समान एक ही मुद्रा में सोफे पर बैठे रहते थे। इस कारण भी उनके स्नायु और मांसपेशियाँ कड़ी हो जातीं; मालिश करना आवश्यक हो जाता था। कभी—कभी मैं यह कार्य करता था। इस प्रकार महर्षि से मेरी घनिष्टता बढ़ गई।

एक बार मैंने महर्षि से कहा, “आपके सामने बैठकर लोग ध्यान लगाते हैं और समाधि में डूब जाते हैं। मैं इतने वर्षों से यहाँ हूँ। एक मिनट के लिए आँख बंद करता हूँ तो मेरा मन दस बार संसार का चक्कर लगा आता है; पुरानी यादें मुझे दबोच लेती हैं।” महर्षि ने कहा, “तुम दूसरों के विषय में क्यों सोचते हो? वे ध्यान लगाएँ या सोएँ, अपनी ओर देखो। जब भी मन भटके उसे वापस लाकर अपने को खोजने में लग जाओ।”

एक दिन कक्ष में कुछ संस्कृत के विद्वान महर्षि के साथ शास्त्रों की चर्चा कर रहे थे। मैंने सोचा, ये लोग कितने भाग्यवान हैं, इतने पढ़े—लिखे हैं, शास्त्रों की गहराई समझते हैं तथा हमारे महर्षि के साथ चर्चा कर सकते हैं। मैं अत्यंत दुखी अनुभव करने लगा। पंडितों के जाने के बाद महर्षि मेरे विचार पढ़कर बोले, “पुस्तकीय ज्ञान और शास्त्रों की सूक्तियाँ किसी काम की नहीं हैं। ये तो सब छिलके, भूसी हैं। पढ़ने मात्र से सत्य नहीं मिलता। शांत रहो, यह सत्य है, निश्चल रहो, यह ईश्वर है। शास्त्र आत्मज्ञान प्राप्त

करने का मार्ग दिखाने के लिए हैं; वे अभ्यास और ईश्वर प्राप्ति के साधन मात्र हैं। केवल पुस्तकीय ज्ञान और चर्चा—परिचर्चा का कोई विशेष महत्त्व नहीं है।” उस दिन से मेरी चिरकालिन लघुता की भावना सदा के लिए समाप्त हो गई।

महर्षि की कृपा व अनुग्रह मुझे कई बार प्राप्त हुए। मेरी पत्नी की मृत्यु के दिन निरंतर मूसलाधार वर्षा हो रही थी। मुझे डर था कि अंतिम संस्कार बाधित हो जाएगा। आश्रम के कुछ कर्मचारियों को मेरी सहायता के लिए भेजा गया। जब उन्होंने महर्षि से कहा कि वर्षा तेज है, अग्निदाह नहीं हो पाएगा, तो महर्षि बोले, “अंतिम संस्कार की तैयारी करो, वर्षा की चिंता मत करो।” जब हम शव को शमशान ले जाने लगे तो वर्षा रूक गई और जब शव पूरी तरह से जलकर समाप्त हो गया, वर्षा पुनः आरंभ हो गई।

सन् 1942 में मैं अपनी पुत्री का विवाह करना चाहता था। मैंने एक योग्य लड़का चुना, लेकिन उसने कुछ आपत्तियाँ उठाईं। चिंतातुर मैंने उसका पत्र महर्षि को दिखाया। वे बोले, “चिंता मत करो, सब बाधाएँ समाप्त हो जाएँगी।” वैसा ही हुआ। कुछ समय बाद लड़का स्वयं आया और विवाह भली प्रकार संपन्न हो गया।

यह हमारा बड़ा भाग्य है कि परमपिता परमात्मा स्वयं कृपा करके पृथ्वी पर महर्षि के रूप में आया है। मैंने जाने-अनजाने पूर्व जन्मों में ऐसा कुछ अवश्य किया होगा जिससे मुझे महर्षि के चरणों में बैठने और उनका संरक्षण प्राप्त करने का अद्वितीय अवसर प्राप्त हुआ। ■

क्रमशः

“श्री रमण महर्षि 120 व्यक्तियों के प्रबोधनकारी, प्रेरणादायक संस्मरण”

पुस्तक से उद्धृत

(संपादक - प्रो. लक्ष्मी नारायण)

अनुवादक - डॉ. छाया तिवारी)

Translated from Hindi version of book

'Face to Face with Sri Ramana Maharshi'



श्री रामण महर्षि से बातचीत

23 जनवरी, 1937

348. **भक्त** : ऐसे क्षण आते हैं जब व्यक्ति तथा वस्तुएँ जैसे स्वप्न में फीका, पारदर्शक—सा आकार ग्रहण करते हैं। बाहरी दृश्य जैसे स्पष्ट नहीं दीखते हैं। तथापि अपने लिये कोई स्पष्ट ममत्व न रखते हुए ही उसका अस्तित्व विद्यमान रहता है। मन में गहन शान्ति रहती है। क्या यह समय आत्मा में डुबकी लगाने का है ? अथवा क्या यह स्थिति कुछ हानिकारक तथा आत्म—सम्मोहन का परिणाम है ? क्या इस स्थिति को कुछ शान्तिदायक समझकर उसे स्थान दिया जाय ?

महर्षि : मन में जागृति के साथ शान्ति है; वस्तुतः यही वह अवस्था है जिस पर लक्ष्य रखना है। इस जानकारी के बिना कि यही आत्मा है, जो प्रश्न इस विषय पर किया गया है, उससे प्रतीत होता है कि यह अवस्था स्थायी नहीं अपितु कभी—कभी आती है।

बहिर्मुखी प्रवृत्ति की अवस्था को पलटकर मन को अन्तर्मुखी करने की अवस्था हेतु 'डुबकी लगाना' शब्द उपयुक्त है, क्योंकि बाहरी सतह से नीचे डुबकी लगाना है। किन्तु जब गहन शान्ति चेतना में बिना बाधा डाले व्याप्त हो, तब डुबकी लगाने से क्या प्रयोजन ? यदि उस अवस्था का आत्मा की भाँति साक्षात्कार न हुआ हो, तब ऐसा करने के प्रयास को 'डुबकी लगाना' कहा जा सकता है। तब उस अवस्था को साक्षात्कार अथवा 'डुबकी लगाने' के लिए उपयुक्त माना जा सकता है। इस प्रकार इस अनुच्छेद में दो अन्तिम

प्रश्न आवश्यक हैं।

भक्त : मन बालकों की ओर पक्षपाती भावना बनाये रखता है, सम्भवतया इसलिए कि कभी-कभी उस आकार को, इष्ट को मूर्तिमान करने के लिए उपयोग में लेते हैं। इस अभिरुचि पर किस प्रकार विजय प्राप्त करें ?

महर्षि : आत्मा में टिको। बालकों अथवा उनके प्रति प्रतिक्रियाओं का विचार क्यों करते हो ?

भक्त : ऐसा प्रतीत होता है कि तिरूवन्नामलाई की इस तीसरी यात्रा ने मेरे अहंकार की भावना में उग्रता कर दी, जिससे ध्यान कठिन हो गया है। क्या यह साधारण-सी क्षणिक अवस्था है अथवा यह इस बात का संकेत है कि मैं भविष्य में ऐसे स्थानों पर न जाऊँ ?

महर्षि : यह कल्पित है। यह तथा अन्य स्थान तुम्हारे अन्तर्गत हैं। ऐसी कल्पनाओं का परित्याग करना आवश्यक है जिससे मन की क्रियाएँ स्थान से प्रभावित न रहें। तुम्हारे आसपास का वातावरण भी तुम्हारे अनुरूप नहीं है। वे स्वतन्त्र हैं। तुमको उनसे ऊपर उठना है और उनमें फँसना नहीं है।

349. श्री शंकर का सद-असद् विवेक द्वारा मुक्ति का मार्ग।

श्री महर्षि की टिप्पणी

(‘दि विजन’ नामक पत्रिका के वर्तमान अंक में श्री शंकराचार्य कृत ‘विवेक चूड़ामणि’ पर श्री रमण महर्षि द्वारा लिखित भूमिका का श्री एस कृष्ण एम ए द्वारा अंग्रेजी अनुवाद प्रकाशित हुआ है।)

संसार का प्रत्येक प्राणी उस आनन्द की सदैव इच्छा करता है, जिसमें लेशमात्र भी दुःख न हों, एवं वह दैहिक कष्टों से छुटकारा चाहता है जो उसके वास्तविक स्वरूप के नहीं हैं। इसके अतिरिक्त, वह अपने लिये सर्वाधिक स्नेह सँजोता है, और यह स्नेह आनन्द का अभाव में सम्भव नहीं। गहन निद्रा में, यद्यपि प्रत्येक वस्तु का अभाव है, मनुष्य आनन्द का अनुभव करता है। तथापि, अपने स्वयं के वास्तविक स्वरूप से अनभिज्ञता के कारण

जो आनन्द ही है, लोग भौतिक संसार के अपार सागर में थपेड़ें खा-खाकर आगे बढ़ने की चेष्टा करते हैं, इस भ्रमपूर्ण विश्वास में कि इहलोक तथा परलोक के सुख प्राप्त करने से ही आनन्द प्राप्त हो सकता है, वे आनन्ददायक सत्य मार्ग को छोड़ देते हैं।

सुरक्षित मार्ग—दर्शक : किन्तु खेद, वह आनन्द जिसमें कि लेशमात्र भी दुःख नहीं है उसकी अनुभूति नहीं की जाती। आनन्द के सहज मार्ग का यथार्थतः निर्देश करने के अभिप्राय से ही भगवान् शंकर श्री शंकराचार्य के रूप में भू-तल पर अवतरित हुए तथा वेदान्त की 'प्रस्थान त्रय' टीका लिखी जिसमें इस आनन्द की श्रेष्ठता की अत्यधिक प्रशंसा की गयी है; उन्होंने जीवन में स्वयं अपने आचरण से ऐसा करके दिखाया। तथापि ये टीकाएँ, उन निष्ठावान साधकों के लिए कम उपयोगी हैं जो निर्वाण के आनन्द का साक्षात्कार करने के लिए कटिबद्ध हैं पर उनमें उनके अध्ययन करने की विद्वत्ता नहीं है।

ऐसे साधकों के लिए श्रीशंकर ने उन टीकाओं का सार इस छोटी-सी पुस्तक 'विवेक चूड़ामणि' में प्रकट किया है। इस पुस्तक में उन समस्त विषयों का विस्तार से प्रतिपादन किया गया है। जो कि साक्षात्कार करने वाले जिज्ञासुओं को ग्रहण करना आवश्यक है। और इस प्रकार उनको सीधे तथा वास्तविक मार्ग पर चलने का निर्देशन किया है।

विद्वत्ता से नहीं होगा : श्रीशंकर विषय को आरम्भ करते हुए कहते हैं कि वास्तव में मानव जन्म प्राप्त करना दुर्लभ है। जो अपना निज स्वरूप है, ऐसी मुक्ति के आनन्द का साक्षात्कार करने के लिए प्रयास करना आवश्यक है। इस परमानन्द की अनुभूति केवल ज्ञान से हो सकती है, तथा ज्ञान की प्राप्ति केवल आत्म-विचार अथवा सतत खोज से होती है। आचार्य शंकर कहते हैं कि खोज की इस पद्धति को जानने के लिए गुरु की कृपा प्राप्त करना आवश्यक है। इसके बाद वे गुरु एवं उनके शिष्य की विशेषताओं का और किस प्रकार शिष्य को गुरु के समीप आना तथा उनकी सेवा करना आवश्यक है, वर्णन करते हैं। आगे वे इस पर जोर देते हैं कि मोक्ष का आनन्द प्राप्त

करने के लिए व्यक्तिगत प्रयास अनिवार्य है। केवल पुस्तक—अध्ययन द्वारा उस आनन्द की प्राप्ति कदापि सम्भव नहीं, जिसकी अनुभूति केवल खोज अथवा विचार द्वारा हो सकती है; जो कि श्रवण अथवा गुरु के आदेशों के भक्तिपूर्ण सावधानी से पालन, मनन एवं निदिध्यासन में निहित है।

मार्ग त्रयी : तीन शरीर स्थूल, सूक्ष्म तथा कारण—अनात्म हैं एवं मिथ्या हैं। आत्मा अथवा 'मैं' इनसे सर्वथा भिन्न है। अज्ञान के कारण आत्मा की भावना अथवा 'मैं' के अन्तर्बोध को अनात्म पर आरोपित कर दिया जाता है; और वास्तव में यही बन्धन है। चूँकि अज्ञान बन्धन का कारण है, ज्ञान मोक्ष का है। गुरु से यह बोध प्राप्त होना श्रवण है।

तीनों शरीर जो पंच कोषों (अन्नमय, प्राणमय, मनोमय, विज्ञानमय तथा आनन्दमय) से युक्त हैं उनका त्याग कि वह 'मैं' नहीं है एवं "मैं कौन हूँ?" की सूक्ष्म खोज में से सार निकालना—जैसे कि घास के अन्तरस्थ अंकुर को बड़ी सूक्ष्मता से पत्तों के धुमावदार गुच्छे से खोज निकाला जात है, उसी प्रकार व्यापक शुद्ध चैतन्य 'मैं' जो हृदय में स्थित है जो कि 'त्वम्' (तत्—त्वम्—असि) शब्द से निर्देशित किया जाता है वह इन तीनों शरीरों से भिन्न है। इस सूक्ष्म खोज की प्रक्रिया को मनन कहते हैं।

परमानन्द : नाम और रूप का जगत् सत् अथवा ब्रह्म की उपाधि होने से उससे भिन्न नहीं हैं उसके भिन्न न होने के कारण वैसा अर्थात् नाम रूप नहीं माना जाता तथा उसे ब्रह्म के अतिरिक्त कुछ अन्य नहीं माना जाता। गुरु का शिष्य को महावाक्य 'तत्—त्वम्—असि' का निर्देशन, जिसका अभिप्राय है आत्मा तथा ब्रह्म की अनन्यता, उपदेश है। तदुपरान्त शिष्य को अहं ब्रह्म के परमानन्द में स्थित रहने का निर्देश दिया जाता है। तथापि उस परमानन्द की अवस्था में, मन के पूर्व संचित संस्कार अनेक प्रकार से अंकुरित होकर बाधा उपस्थित करते हैं। ये बाधाएँ तीन प्रकार की हैं; और अहम्—वृत्ति जो उनका मूल है, बाह्य एवं नानात्व चेतना में राजस के कारण विक्षेप शक्ति तथा तामस के कारण आवरण की शक्ति द्वारा विस्तार को प्राप्त करती हैं।

मन का मन्थन : मन को हृदय में दृढ़ता से टिकाना है जब तक कि ये

प्रवृत्तियाँ नष्ट न हो जायें तथा निश्चल, निरन्तर सतर्कता जो आत्मा का वास्तविक तथा सहज स्वाभाविक स्वरूप है, उसके साथ जाग्रत रहना है जो 'अहं ब्रह्मास्मि' (मैं ब्रह्म हूँ) तथा 'ब्रह्मैवाहम्' (मैं केवल ब्रह्म हूँ) से अभिव्यक्त होता है। इसे निदिध्यासन अथवा आत्मानुसन्धान कहते हैं। इसी को भक्ति, योग तथा ध्यान भी कहते हैं।

आत्मानुसन्धान की तुलना दही को मथकर नवनीत निकालने से की गयी है। यहाँ मन की तुलना मथनी से की गयी है। हृदय की तुलना दही से तथा आत्मा में निरन्तर स्थिर रहने के अभ्यास की मथने की विधि से तुलना की गयी है। जिस प्रकार दही के मथन से नवनीत की प्राप्ति होती है, तथा जिस प्रकार घर्षण से अग्नि उत्पन्न है, उसी प्रकार निश्चल जागरूकता से आत्मा में निरन्तर स्थित रहने से, अविरल सूक्ष्म तेल धार की भाँति—स्वाभाविक एवं सहज, सदा एकरस निर्विकल्प समाधि की प्राप्ति होती है जिससे सहज एवं अनायास ही प्रत्यक्ष, साक्षात्, बाधा—रहित एवं सर्वव्यापी ब्रह्म की अनुभूति होती है, जो कि एक साथ ज्ञान एवं अनुभव है और देश—काल से परे है।

अनन्त आनन्द : यह आत्म—साक्षात्कार है। इससे हृदय—ग्रन्थि पूर्णतया कट जाती है। अज्ञान की मिथ्या भ्रान्तियाँ, मन की पूर्व—संस्कार—जनित एवं दूषित वृत्तियाँ, जिनमें इस ग्रन्थि का निर्माण होता है, नष्ट हो जाती हैं। सारे संशय दूर हो जाते हैं एवं कर्म के बन्धन टूट जाते हैं।

इस प्रकार 'विवेक चूड़ामणि' में श्रीशंकर ने समाधि का वर्णन किया है जो मोक्ष का अनन्त आनन्द है, संशय तथा द्वैत से परे है, उन्होंने उसके साथ ही उसकी उपलब्धि के मार्ग का संकेत भी कर दिया है। द्वैत से मुक्त इस अवस्था की प्राप्ति ही जीवन का सर्वोपरि लक्ष्य है, और केवल वही जिसने इसको प्राप्त कर लिया है जीवन—मुक्त है, न कि वह जिसे केवल सिद्धान्ततः यह जानकारी है कि पुरुषार्थ क्या है अथवा मनुष्य के प्रयास का लक्ष्य एवं वांछित ध्येय क्या है ?

अन्तिम निर्वाण : जीवन—मुक्त की इस प्रकार परिभाषा देते हुए उसे संचित, आगामी एवं प्रारब्ध तीनों प्रकार के कर्म—बन्धनों से मुक्त कहा गया

है। जिस शिष्य ने यह अवस्था प्राप्त कर ली है वह तब अपने निजी अनुभव का वर्णन करता है। वस्तुतः मुक्त पुरुष अपनी इच्छानुसार कार्य करने को स्वतन्त्र है, और जब वह देह त्याग करता है, वह निर्वाण प्राप्त करता है। तब वह "जन्म जो मृत्यु है" की ओर पुनः नहीं आता।

इस प्रकार श्रीशंकर साक्षात्कार का वर्णन करते हैं जो दो प्रकार की मुक्ति का गुण—निर्देश करता है, अर्थात्, जीवन—मुक्ति एवं विदेह—मुक्ति जैसा कि ऊपर बताया गया है। इसके अतिरिक्त, इस छोटी पुस्तक में जो गुरु एवं शिष्य के संवाद क रूप में हैं उन्होंने अनेक महत्त्वपूर्ण विषयों का निरूपण किया है।

6 फरवरी, 1937

350. परम श्रद्धालु वकील भक्त, श्री जी षण्मुखम से, वार्ता करते समय श्री भगवान् ने कहा : शास्त्र का निर्देश है कि आत्म—साक्षात्कार के लिए बारह वर्ष तक गुरु की सेवा करना परम आवश्यक है। गुरु क्या करता है ? क्या गुरु शिष्य के हाथ में उसे दे देता है ? क्या आत्मा सदैव साक्षात् नहीं है ? तब सामान्य विश्वास का क्या अभिप्राय है ? मनुष्य सदैव आत्मा है तथापि वह उसे जानता नहीं है। वह उसे अनात्मा, अर्थात्, देह आदि से मिला लेता है। यह भ्रम अज्ञान के कारण है। यदि अविद्या का नाश हो जाये तो भ्रान्ति नहीं रहेगी और यथार्थ ज्ञान प्रकाशित होगा। आत्मज्ञानी के सम्पर्क में रहने से मनुष्य का अज्ञान धीरे—धीरे लुप्त हो जाता है। और अन्ततोगत्वा वह पूर्णतया नष्ट हो जाता है। इस प्रकार शाश्वत आत्मा प्रकट होता है।

अष्टावक्र तथा जनक की कथा का यही अभिप्राय है। भिन्न—भिन्न पुस्तकों में उक्त घटना भिन्न—भिन्न प्रकार से वर्णित है। हमें नाम तथा अलंकार से कोई प्रयोजन नहीं है। हमें तत्त्व को नहीं भूलना चाहिए। शिष्य गुरु के प्रति अपने को समर्पित करता है। इसका अभिप्राय यह है कि शिष्य अपने व्यक्तित्व को अलग नहीं बचाता है।

यदि समर्पण यथावत् है तो व्यक्तित्व का समस्त भाव नष्ट हो जाता है।

और फिर दुःख का कोई कारण नहीं रहता। शाश्वत सत्ता केवल आनन्द है। वह प्रकट होता है।

इसको ठीक तरह से न समझकर, मनुष्य यह मान लेते हैं कि गुरु शिष्य को किसी वस्तु के समान 'तत्त्वमसि' का उपदेश करता है तथा शिष्य 'अहं ब्रह्म' कह अनुभूति कर लेता है। अपने अज्ञान में वे ब्रह्म की ऐसी धारणा कर लेते हैं कि अन्य किसी भी वस्तु की अपेक्षा वह बहुत बड़ा तथा बलवान है। सीमित 'मैं' के कारण मनुष्य कितना दम्भी तथा दुराग्रही है। यदि यही 'मैं' विशाल हो जाय तो क्या स्थिति होगी ? वह असाधारण अज्ञानी और मूढ़ हो जायगा ! इस मिथ्या 'मैं' का नष्ट होना परम आवश्यक है। इसका उन्मूलन गुरु-सेवा का फल है। साक्षात्कार शाश्वत है तथा गुरु उसे नया लाकर नहीं देता। गुरु अज्ञान के निवारण में सहायता करता है। यही सब कुछ है।

7 फरवरी, 1937

351. सलेम के निवृत्त स्वास्थ्य अधिकारी डाक्टर सुब्रह्मण्य अय्यर ने एक लेख पढ़कर सुनाया जिसमें ये निर्देश थे :

व्यक्ति को यह जानना आवश्यक है कि संसार क्षणभंगुर है; संसार के भोग वृथा हैं; इसलिए व्यक्ति को उनसे उकताकर उनकी तरफ से हटकर, इन्द्रियों का संयम कर आत्मा की अनुभूति के लिए उस पर ध्यान करना चाहिए।

श्री भगवान् ने निर्देश किया : किसी व्यक्ति को यह कैसे मालूम कि संसार अनित्य है ? जब तक किसी नित्य वस्तु पर नहीं टिकोगे जगत् की अनित्यता का ज्ञान नहीं हो सकता। चूँकि मनुष्य आत्मा ही है, और आत्मा ही शाश्वत सत्यता है, इसलिए उसका ध्यान उस तरफ खींचा जाता है; और उसे निर्देश किया जाता है कि वह नित्य सत्यता, आत्मा पर अपने ध्यान को एकाग्र करे।

विविध सम्प्रदाय

352. 'अहम् वृत्ति' द्रष्टा तथा दृश्य के रूप में उदय होती है। केवल 'मैं' पर टिकने से अन्य सब विलीन हो जाता है। यही पर्याप्त है, किन्तु केवल थोड़े-से समर्थ साधकों के लिए।

दूसरे तर्क करते हैं—“ऐसा ही है। जो जगत् मेरी सुषुप्ति में रहता है, मेरे जन्म से पूर्व भी था तथा मेरी मृत्यु के बाद भी रहेगा। क्या अन्य व्यक्ति इसे नहीं देखते ? यदि मेरा अहंकार उदय न हो तो जगत् का अस्तित्व कैसे समाप्त हो जायगा ? जगत् की उत्पत्ति तथा विभिन्न विशिष्ट सिद्धान्त ऐसे व्यक्तियों को सन्तुष्ट करने के लिए हैं।”

भक्त : तथापि, केवल बौद्धिक होने से वे मन को अन्तर्मुख नहीं कर सकते।

महर्षि : केवल इसी कारण से शास्त्र 'आन्तरिक दृष्टि', 'एकाग्र दृष्टि' आदि का उल्लेख करते हैं।

आत्मा सदैव आत्मा ही है, तब केवल धीर पुरुष को ही ज्ञान का प्रकाश क्यों होता है ? क्या इसका अर्थ है एक साहसी व्यक्ति ? नहीं; धीः = बुद्धि; रः = जागरूकता; रक्षा। अतः धीर वह है जो मन को ढीला छोड़े बिना सदैव उसे अन्तर्मुखी रखता है। ■

क्रमशः

“श्री रमण महर्षि से बातचीत” पुस्तक से उद्धृत

(संग्रहकर्ता - श्री मुनगल एस. वैकटरामैया

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Translated from 'Talks with Sri Ramana Maharshi'



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“One of two things must be done. Either surrender because you admit your inability and require a higher power to help you, or investigate the cause of misery by going to the source and merging into the Self. Either way you will be free from misery. God never forsakes one who has surrendered.”

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Ramana Maharshi {Upadesa Saram (2)}

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Ramana Maharshi (Upadesa Saram-16)

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“The greatest error of a man is to think that he is weak by nature, evil by nature. Every man is divine and strong in his real nature. What are weak and evil are his habits, his desires and thoughts, but not himself.”

Ramana Maharshi



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