

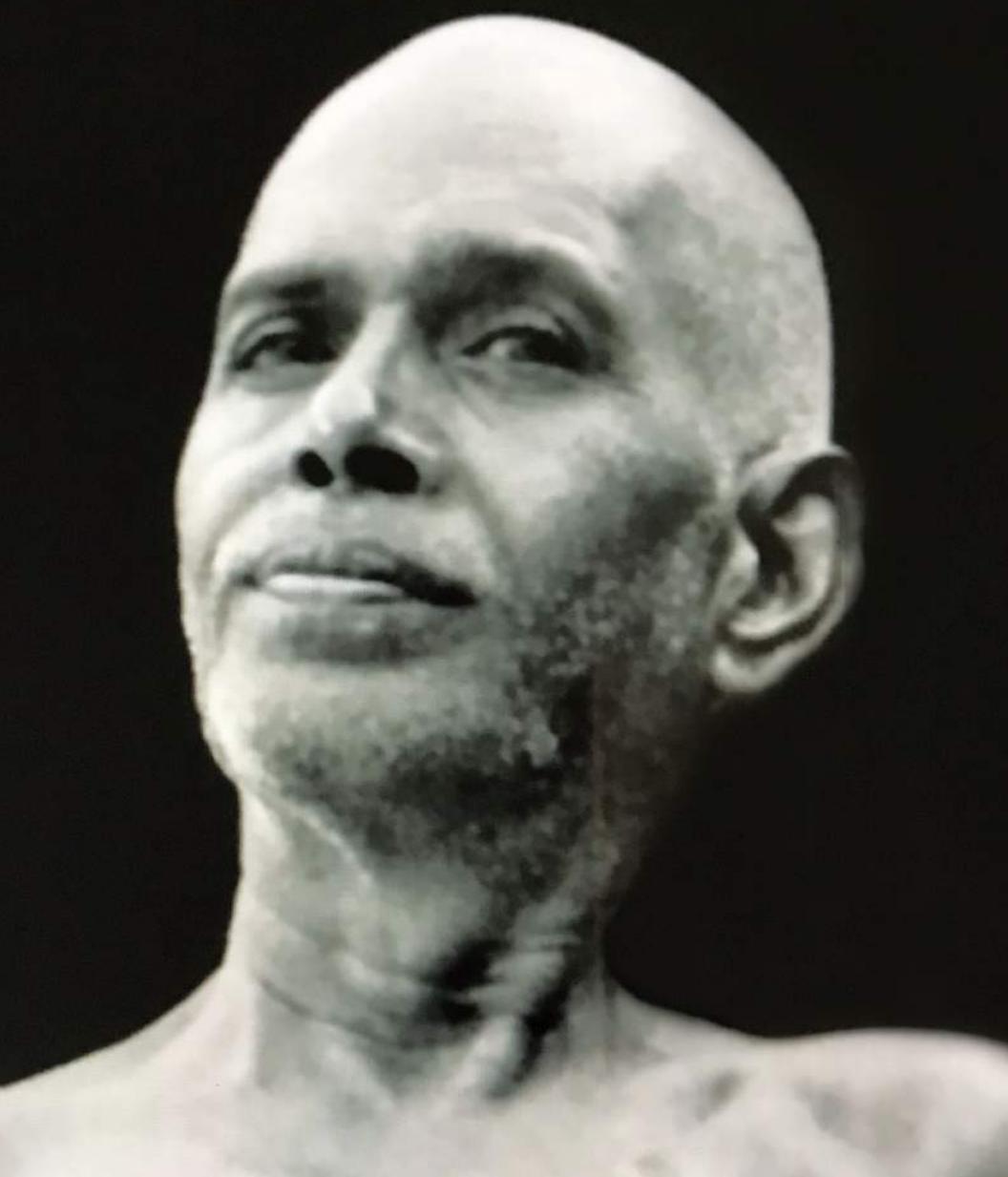


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RAMANA GYAN DIRECT PATH

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

RAMANA GYAN DIRECT PATH

VOLUME XX ISSUE 4

MARCH - APRIL, 2018

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Editor's Note

We had sublime celebrations of Bhagavan's Jayanti this year. We had several new devotees volunteering and all those who participated donated generously making the programme a great success. We have uploaded the excerpts on our site so that those who missed need not regret. Also Smt. Neera Kashyap and Shri. P.N. Vijay have made detailed notes on the proceedings which has been published in this issue.

Please send your articles for consideration to **directpath@rediffmail.com cc shiromani.vijay@yahoo.co.in**

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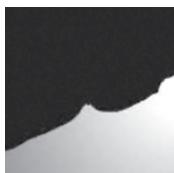
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Science and Vedanta on Time

Shiromani Vijay

The unique tick of the clock on January 1 has always prompted us both to celebrate and to step outside the day-to-day activity we're always so busy with—to reflect, to look back, take stock, assess how we did, and resolve to do better going forward. Even though every moment is new, every day is new and every month is new, to celebrate and look back the interval is too small. In 365 days we go through all seasons and is a good time to reflect. Among Hindus we celebrate 60 years denoting on has gone through all the vagaries of life and it is time to step into a new reflective phase of one's life.

Why does the start of the new year carry such special symbolism? It may be that the symbolism we attach to this one moment is rooted in one of the most powerful motivations of all—our motivation to survive. Why do we make New Year resolutions? Most of those resolutions are about survival, too—living healthier, better.

Also resolutions like treating people better, making friends, forgiving are connected to survival as we are social animals and we need each other to survive. Resolutions to give us the pretense of control over the future.

Does time exist at all? Albert Einstein wrote a letter to Besso's family, when his dear friend Besso died, in which he put forward a scientist's consolation: "This is not important. For us who are convinced physicists, the distinction between past, present, and future is only an illusion, however persistent." Even in the west, the concept that time is an illusion is an old one. Philosopher Parmenides believed the universe is the set of all moments at once. The entire history of the universe simply is. To draw a parallel, in olden days movies were projected from actual reels of film. When we watched the movie, see what happened and talked sensibly about how long the whole movie lasted. But if you

sneaked into the projection room, assembled the reels of the film, you could look at all the reels all at once. Think what happens to time in this case - just a collection of frames.

Today's scientists view—thinking of space and time together as a single four-dimensional collection of events, rather than a three-dimensional world that evolves over time. Now, there is, perhaps, a judicious middle position between insisting on the centrality of time and denying its existence. Something can be real—actually existing, not merely illusory—and yet not be fundamental. When the ultimate laws of physics are in our grasp, we may discover that the notion of time isn't actually essential. Earlier Heat was thought of as a fluidlike substance, called “caloric,” that flowed from hot objects to colder ones. These days we know better: Heat is simply the random motions of the atoms and molecules out of which objects are made. Heat is still real, but it's been explained at a deeper level. When the ultimate laws of physics are in our grasp, we may discover that the notion of time isn't actually essential!

As devotees of Ramana Maharshi and students of Vedanta, we know that “Atman” is “Kaala aparichhinna”

— that Self is not bound by time. Ramana Maharshi said “Time is only an idea. There is only the Reality. Whatever you think it is, it looks like that. If you call it time, it is time. If you call it existence, it is existence, and so on. After calling it time, you divide it into days and nights, months, years, hours, minutes, etc. Time is immaterial for the Path of Knowledge.” Further he said “Every moment there is creation, every moment destruction. There is no absolute creation, no absolute destruction. Both are movement, and that is eternal.”

However, in our day-to-day life, this “timeless” view of the universe goes against our usual thinking. We perceive our lives as unfolding. The laws of nature, as we currently understand them, treat all moments as equally real. Time plays an important role in the macroscopic world of our experience. In that case, we would have no trouble saying that time is “real.” We all know what it means to grow older or to celebrate an anniversary whether or not time is “fundamental.” And either way, we can still wish people a Happy New Year in good conscience. ■

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Proceedings of Jayanti celebrations

The 138 th Jayanti of Bhagavan Sri Ramana Maharshi was celebrated on 30 th December, 2017 at the Ramana Kendra, Delhi with a day-long seminar. The Kendra shone resplendent with flowers, garlands and lamps and thronged with devotees and participants. An invocation was followed by lighting of the lamp.

In his introductory remarks, President Ramana Kendra, **Justice R. Ramaoorthy** spoke of the holy hill of Arunachala as the visible evidence of the existence of Bhagavan Sri Ramana Maharshi, the celebration of his birthday being a reminder of his ever-present Being.

Maharshi was born on Arudra Darshan Day at 1 a.m. on 30.12.1879. A blind woman attending to his birth saw in the room a wondrous light and said, “He who is born today in your house must be a divine being”.

Analysing his palm leaves, Nadi

Joshiam predicted, “He will reach Tiruvannamalai where Brahma and Vishnu searched for the top and bottom of the column of Effulgence. Casting off all formalities, he will reside in the temple. Those who approach him devoutly, he will grant all their boons like the celestial wish-fulfilling tree. He will not be of this world but of another world. Wherever he is, annadhanam (free distribution of food) will take place.”

The first Jayanti was celebrated in 1912 in Tiruvannamalai. Sri Narayanan Guru of Kerala, himself a *jnani* visited Bhagavan in 1917. Seeing his exalted state, he wrote five verses in Sanskrit titled Nivritti Panchakam. Their meaning:

He alone enjoys the inner felicity of the One Self of all who refrains from enquiries about the name, native land, caste or clan, calling and age of others.

He alone enjoys the inner felicity of

the One Self of all who does not ask anyone to come, go, not to go, to enter within or where one is going.

He alone enjoys the inner felicity of the One Self of all who does enquire of anybody where he is going, arriving from and who he is.

He alone enjoys the inner felicity of the One Self of all who has no notion of differentiation as I, you, he, that, within or without, existence or non-existence.

He alone enjoys the inner felicity of the One Self of all who remains the same with the known and unknown and free from distinctions as oneself and others and the assertion even of non-difference.

Swami Prabuddhananda, head Arsh Vidya Mandir and long-time Vedanta teacher of daily classes at the Ramana Kendra gave his blessings for the success of the seminar.

Bhagavan Ramana Maharshi is the source of everything – *jagat karanam*. The entire wealth of creation belongs to him. His being is Ramana or *anandam*. He is *mahaan rishi*. He is *tattva drashta*, seer of Truth. He is a unique presence, a mighty spiritual presence – a mighty presence of the Truth. We are too small to talk about him. We have to struggle to avoid even

a single impulse.

If one appreciates *shastram*, one can appreciate Bhagavan Ramana Maharshi. Civilisations have come and gone but *adhyatma vidya* remains relevant because Man is governed by *dharma* and needs both outer harmony and inner peace through self-understanding. Ramana Maharshi is a sage of our times – we are lucky to be in his mighty presence. The highlight of his entire teaching falsifies our sense of wrong identification with the body. Through *swarup vichara*, our equation with *deha* is falsified. Human problems themselves are *adhyasa* - illusory appearances.

What can I speak? On this special Jayanti day, I can only seek his blessings for he may be more receptive to our prayers today, so we must take advantage of it! I seek his blessings for the devotees of Ramana Kendra who shoulder the responsibilities – good hearted people who run around, I pray for the peace and prosperity of the nation, for its spiritual being and for peace in the world. Ramana has to give his blessing to keep Ramana Kendra alive as the spiritual sanctum of the capital.

Swami Durgesananda, head Acharya of Chinmaya Mission,

Gurugram spoke on Shiva Shakti.

It is Shiva Shakti, not Shiva and Shakti. Shakti sits on the seat of Shiva. In the *Samaya* school of Tantra, *samay* means Shiva and *samaya* means Shakti. It is Shakti that is worshipped but in the presence of Shiva. In the presence of Shiva as substratum, Shakti renews and gives new life. In the absence of Shiva she is *shav*, a corpse. The marriage of Shiva and Shakti is the universe. According to the Sanatan dharam worldview and way of life, the marriage signifies an eternal union. It signifies both creation and destruction, *srishti* and *vinasha*. It is the eternally renewing divine play – *nit nutan leela*. Shiva and Shankaracharya both worshipped Shakti.

There is no *kriya* in Atma. Shiva is covered by his own *mahima* or glory, *swayam ki mahima*. This glory is mayashakti – both eternal and ever-new, *nit* and *navin*. But the source is totally advaita – *param advaita*. When Brahma takes Shiva's *buddhi* back to the source, there is no *sat* nor *asat*, no elements except the waters which give rise to life. Samaya or Shakti is the active doing principle while Samay is the silent existence principle. When Shakti marries Shiva, she finds it too quiet so wants to do something,

wants to expand and create. She does not merge into the character of Shiva. Instead, she divides herself into two – into Purusha and Stree. She does all this in bliss, on the lap of Shiva, while holding his hand. So it is not Brahman that is the cause of the world but Shakti. Shiva- Shakti can only be explained from the standpoint of this world. Hence, while Shiva Shakti are undifferentiated at source, they are distinct from the standpoint of *jagat*. *Jagat pita* is Shiva and *Jagat mata* is Shakti.

In ancient texts, the aspects of the seer and the seen, the Purusha and Prakriti, are designated as Adhyatma and Adhibhuta respectively. Purusha is Adhyatma, the only male principle, the rest are feminine relating to the material existence or the elements referred to as Adhibhuta. In the ancient conception of the universe, our material existence is formed from the five elements of matter: *Aakash* (ether/space), *Vayu* (air), *Agni* (fire), *Jal* (water) and *Prithvi* (earth). *Aakash* is *vyapak* or in expanse, sound being contained in it. It is *sthir* or immovable like Shankar. *Vayu* is *sparsha* (with the sense of touch), is *pravah* (in flux) and *astitva* (Existence) – connoting the Bhagvati aspect. *Agni* is the expression of form through the characteristics of

light and fire. Jal is the expression of Shakti through its liquid flow, coolness and *rasa*. Prithvi is the *sthula* or gross material aspect associated with stability.

This entire universe is running on the combination of the three powers - *Iccha Shakti*, *Kriya Shakti* and *Jnana Shakti*. *Iccha-Shakti* is the Shakti of our will, action and intention. *Kriya-Shakti* is the Shakti of manifestation, creativity and inspiration. *Jnana-Shakti* is the Shakti of the mind: of thought, wisdom and intuition.

Swamiji narrated an incident from 2006 when he visited Katyayani Peeth in Vrindavan. Owing to the solar eclipse, they could not enter but were asked to sit at Saraswati Peeth instead. A holy man and he stood outside this *peeth* offering their respects, while the Mahant of Katyayani Peeth worshipped inside. When the Mahant met them, he laughed and said, "What is my service as *mahant*? I only do her *jharu poncha!*" The simplicity of this statement remained with Swamiji. He emphasised that to sit at Shakti's feet is one thing but to abide there is quite another. For this, one needs to meditate on her from her feet to her forehead. With this bhava if one leaves one's responsibilities on her, she fulfils them in full.

Raman Maharshi is still, with no expression or activity. That is why we celebrate His *Jayanti* so we can feel this *jagrat sushupti* or the peace of deep sleep in the waking state. He has reached his goal and so inspires us to realise our own *swarup* or true nature. Swamiji concluded with a *sloka* from Shivamanasapuja:

atma tvam girija mati: sahacara:
prana: sariram grham
puja te visayopabhogaracana nidra
samadhishthiti: |
samcara: padayo: pradaksinavidhi:
stotrani sarva giro
yadyatkarma karomi tattadakhilam
sambho tavaradhanam ||

Translation: Thou art my Self (Atma); my intelligence is Girija (one born of the Himalayas, i.e. consort of Lord Shiva); my life forces, sense-organs, are Your attendants; my body is Your abode (Temple of the Lord); experiencing the objective world is Your worship; my sleep is the state of **samadhi**; moving about with two feet is circumambulating You, O Lord; all the words and speeches are hymns about You; whatever action I perform, O Lord Shambu, it is all Your worship alone. Translation source: <http://www.narayanashramatapovanam.org/verses-for-introspection/827-shloka-60>

Sri S Shankar Narayanan, a disciple of Brahma Sri N Subramanian of the Ramakrishna Mutt, Chennai was under his tutelage for over two decades till his Guru left his body in 1992. During this period of intense Vedantic learning, Sri Shankar Narayan also graduated as an engineer from IIT Madras. From 1993-2000, he was guided by Poornananda Swamiji of Srisailam. Sri Narayanan has dedicated his life to Atma vidya and the study of the scriptures and imparts this knowledge to serious seekers, holding regular satsangs on Lalita Sahasranamam and Bhagavad Gita. Currently he is taking classes at Ramana Kendra on Bhagavan's Saddarshanam. Sri Narayanan spoke to the audience on 'The Nature of the Mind'.

Sri Narayanan introduced Jayanti as ushering in *jayam* or the victorious. It was in 1976 that his revered Guru, disciple of Sri Ramakrishna introduced him to both Sri Ramakrishna and Sri Ramana Maharshi at the same time. So this assigned talk was worship of Bhagavan, the governing factor being: the simplest is the Self. Sri Narayanan based his talk on "Talks with Ramana Maharshi", being Bhagavan's own words or *pramanam* and the Shastric Ramana literature including Ramana

Gita, Updesa Saram, Saddarshanam and the Tamil texts.

Focusing on Talk 485, the audience was asked to recollect Bhagavan's *brahmastram*: To whom is the question? On the surface this seems simple but it is a tool that gives us no recourse but to get to the centre. The centre itself becomes the central theme. Bhagavan teaches *Jiva vicharam* – enquiry into the unquestionable I. The universe is only an object created in the mind, having its being in the mind. It cannot be measured as an exterior entity. We try to manipulate the world outside for peace within. Instead one must reach the Self in order that one must reach the universe. Bhagavan would say, "Show me the mind and I shall tell you what to do with it." For the fact is that the mind is simply a bundle of thoughts – thought mind, desire mind – and fattened by new thoughts. Bhagavan's instruction is to find the Source and hold onto it – to first abide in the heart and next to abide as Heart. The method is to track and trace the Source much like the dog traces its Master through his smell. Since misery is due to objects which are mental creations with no substantive being, finding the source of misery would have lasting benefits, this state holding no contingent

thoughts.

In our everyday reasoning: Everything exists, Bhagavan also exists. In Vedantic philosophy, Self alone exists. Self is the only reality that envelops the world. The appearance of Mind depends on the substratum of Self (*prajnanam Brahma*). What then is the essence of Bhagavan's teaching in his own words? This is contained in his first metrical composition placed by Ganapati Muni in the second chapter of the Ramana Gita:

Hridaya Kuhara Madhye Kevalam
Brahmamathram

Hyaham Aham Ithi Sakshath
Atmaroopena Bhathi

Hridhvisha Manasa Swam
Chinvatha Majjathava

Pavana Chalanarodhat Atma Nishto
Bhavatwam.

Translation: In the inmost centre of the Heart cave, Brahman alone shines in the form of Atman (Self) with direct immediacy as 'I' — 'I'. Enter into the Heart with questing mind, or by diving deep within, or through control of breath, and abide in the Atman, dissolving the ego.

Though Mind cannot plumb the Atman, yet it is only by Mind alone that one realises the Self. This dichotomy is reconciled by the Acharyas with the

qualification that it is only the purified and prepared heart that can undertake this task. In his commentary in Chapter 6 of Ramana Gita, Bhagavan says that to those men of the world on account of the comparative strength of their vasanas, mind becomes very difficult to control. But if the weakness of the vasanas could be reduced, it would be easy to control the mind. Yoga is difficult of attainment to one who has no control on oneself. In Chapter 7 of the Ramana Gita, Karshni asks, "Who is a fit person for the practice of this Self enquiry?" Bhagavan replies, "One who has been purified by waiting upon God and by other things (other things including Japa, recitation of the holy name, stotra and puja) or by good deeds in earlier births, one whose mind perceives the deficiencies in the body and sensory objects."

The three main *sadhanas* prescribed are *pranayama*, *mantra japam* and *satsang*. In *pranayama*, follow incessantly with the mind the movement of inhalation and exhalation of the breath. This activity culminates in one-pointedness. When this concentration results, the mind along with the *prana* reaches its birth place. For those who cannot do this, Bhagavan prescribes *hathayoga*, then graduating to this witnessing of

breath. By the *japa* of *Mantra*, the mind is controlled. With this control, both *mantra* and *prana* attain oneness with the restrained mind. In the path of Mantra yoga, this is known as meditation. This union of *Mantra* and *prana* makes the natural state possible. *Satsanga* or by keeping constant company with great men of exalted minds, mind will get merged in its place. This is a secret known only to the masters of yoga.

What is this *hridayam*? It is the Heart, the Self or Brahmatama and is likened to Surya. It is the mind that is likened to Chandra. Not having independent illumination, Mind borrows its existence from Chaitanya Atma. Just as the necklace is only gold, there being no necklace in the gold, so Shakti appears as mind but is only Shakti. That from which every vritti emerges is the heart. Aham vritti is the *moolam* of all *vrittis* – into which all *vrittis* resolve. From the *hridayam* there is illumination that moves to *sahasrara*.

We are taken up by the world. But what is this body to which we give an independent existence? The entire world is in the body and the entire body is in the heart. The world is none other than the mind and the mind none other than the heart. Therefore the

story ends in the heart.

Sri Narayanan ended with a solution from his Guru. His Guru once said that while milk and water mix beautifully, how does one separate them? The solution: make milk into curd, the water will separate. Bhagavan's mantra pulls the milk to itself – the water separates.

Swami Prakarshanananda Acharya of the Chinmaya Mission New Delhi in his talk began by presenting his obescience to Ramana Maharishi. He said the great thing about the Maharishi was that such was his personality that everyone felt close to him and felt that his Grace was always available.

During his talk Swamiji gave excellent pointers to the audience on aspects of spiritual progress. He said *Jnana* (Knowledge), *Bhakti* (Devotion) and *Vairagya* (Detachment) are the three pre-requisites prescribed by Vedanta for attaining self-realisation. Explaining Self-Realisation itself Swamiji said that in our life the Goal or *Prameya* is realisation of our own Self. One can call it the Truth or God or whatever one wishes. The Basis or support for this is the *Pramanam* or the scriptures. These guide us right through from the beginning till we reach our goal. The last but not the

least is *Pramata* or ourselves – the Seeker who is on this quest. Swamiji said that the *Prameya* and *Pramanam* are perfect and constant but it is the aspirant who needs to evolve.

Swamiji then went on to explain the process of obtaining knowledge and what constitutes detachment. Acquiring knowledge starts with listening to discourses by Gurus which also includes reading the scriptures on own's own. Then one should contemplate on what he has imbibed, get his thoughts clear and remove all the junk that he may have heard. Last and important step is to get the conviction that what one has learnt is the best path for him to undertake in his spiritual journey.

Swamiji then quoted a beautiful

verse from Adi Sankara which says that *Vairagya* is the *Pratama Hetu* for a person to embark on the pursuit of knowledge. And the detachment has to be from all *Anitya Vastu* or impermanent objects of the world. Swamiji said that *Sama* (mind control), *Dama* (control of senses), *Titiksha* (tolerance) and giving up selfishness are the four parts of Detachment. Of these Mind Control is the core and all seekers should try their utmost to practice mind control.

Swamiji concluded his talk with singing beautiful Bhajans where the audience participated with great fervour. ■

With inputs from Neera Kashyap and P. N. Vijay

“Grace is always present. You imagine it is something somewhere high in the sky, far away, and has to descend. It is really inside you, in your Heart, and the moment you effect subsidence or merger of the mind into its Source, grace rushes forth, sprouting as from a spring within you”

Ramana Maharshi



What's the Heart?

Natarajan Venkatesan

The word ‘heart’ is one of the most commonly used words in the English language. Broadly speaking, heart is viewed in physical, nonphysical (metaphysical) and spiritual contexts.

The physical heart is a hollow, muscular organ which by rhythmic contractions and relaxations keeps the blood in circulation and thereby provides essential but finite support to the perishable body. Expressions such as heart attack, heart-beat, heart block, heart failure, heart murmur, heart transplant etc obviously refer to the physical heart.

In the metaphysical sense, heart is at the center of the total personality, especially with reference to intuition, feeling, affection, spirit or emotion. It represents the innermost or central part of anything, the very core. Expressions such as warm-hearted, lion-hearted, cold-hearted, kind-hearted, heartfelt, heartless, heart-warming, heart-broken, change of

heart, from the bottom of the heart, have one’s heart set on, to one’s heart’s content, heart-gripping, heart-wrenching, lose one’s heart, heart and soul etc are often used and are related to the heart being the center. Heart is also a symbol of love.

The concept of spiritual heart referred to as Heart from now on, which has received little or no attention in Western philosophies, forms the cornerstone of Indian spirituality. Just as there is a cosmic center from which the whole Universe arises and functions, so also is there a center within the frame of our physical body. It is this center called the Heart, that is affirmed by the Scriptures to be the seat of Pure Consciousness, realized as the *Sat-Chit-Ananda* (Existence, Knowledge and Bliss). The Chandogya Upanishad reiterates “The Self is hidden in the lotus of the Heart. Those who see themselves in all creatures go day by day into the world of Brahman hidden in the

Heart”. Adi Sankara wrote in a verse: “It is this ‘I’ which is immediately and directly experienced in the region of the Heart, by all “. More recently, it is Bhagavan Sri Ramana Maharshi, the sage of Arunachala, who reinforced and expounded the significance of the Heart. If the Sanskrit word for Heart, *Hridayam*, is split as ‘Hrit’ and ‘Ayam’, it would mean ‘This is the Center’; it is also a composite of ‘Hrit’ and ‘Aham’ meaning ‘I am the Heart’. It’s that from which thoughts arise, on which they subsist and where they are resolved and it is the seat of Realization.

The singular quintessential message of Sri Ramana is to turn the mind inward (thereby annihilating the ego or individuality) and merge into its source, the Heart. In the Supplement to Reality in Forty Verses, he states: “In the center of the Heart-Cave there shines alone the one Brahman as the ‘I, I’, the Atman. Reach the Heart by diving deep in quest of the Self and stay established in the Atman“. He further elaborated as follows: “The Heart is not physical. Meditation should be on the Self and not on the right or left. When you are in the Heart, the Heart is known to be neither the center nor the circumference. There is nothing else. Whose center

could it be? “As a concession to the weakness of immature aspirants, he explained that the Heart is situated two digits’ distance to the right of the center of the chest and added that this was also mentioned in the Malayalam version of *Ashtangahridayam*, the standard work on Ayurveda. Various synonyms of the word Heart include the ‘Self’, ‘Brahman’, ‘Atman’, ‘Reality’, ‘Consciousness’, ‘I’-‘I’, ‘God’ etc. In verse 2 of Arunachala Pancharatnam, Sri Ramana declares: “O Arunachala (Red Hill)! In Thee the picture of the world is formed and has its stay, and is dissolved; this is the sublime Truth. Thou art the inner Self, Who dancest in the Heart as ‘I’. Heart is Thy name, O Lord !” Similarly, in Thevaram (a devotional poetic work in Tamil), Saint Appar mentions the Lord by the name *Ullam*, which is the same as the Heart.

Returning to the question ‘What is the Heart?’ In the fast-paced world of mad rush, it behooves us to pause at times and delve into the Heart, the very core of life, personality and spirituality and experience silence, peace and bliss.

This article is based on various works on Bhagavan Ramana Maharshi. ■

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Tripura Rahasya: The Mystery beyond the Trinity

Vijay Vancheswar

Tripura Rahasya was venerated by Ramana Maharshi, he often quoted from it. Sri Munagala Venkataramaiah, a long time devotee of Bhagavan took up the work of translating the original Sanskrit work into English in 1936.

The **Tripura Rahasya** (त्रिपुरा रहस्य, Tripura Rahasya) meaning *The Mystery beyond the Trinity*, is an ancient literary work in Sanskrit believed to have been narrated by Dattatreya to Parashurama. It is an ancient prime text which is one of the treatises on Advaita school of classical Indian Metaphysics.

‘Tripura’ means three cities or the trinity. ‘Rahasya’ means secret or mystery. In a sense there is no secret to be revealed. It is only due to lack of wisdom that humans do not experience their true nature. Therefore, mystery would be a more appropriate translation. Thus, Tripura Rahasya means the

‘Mystery beyond the Trinity’. The three states of consciousness are waking (Jagrut), dreaming (Svapna) and deep sleep (Shushupti). The underlying consciousness in them all is called Sri Tripura, the Mother Goddess Chandika. The ‘*Tripura Rahasya*’ expounds the teachings of the supreme spiritual truth. The highest truth was first taught by Lord Shiva to Lord Vishnu. Lord Vishnu incarnated on earth as Sri Dattatreya, Lord of the Avadhutas, who taught this to Parasurama, who later taught it to Haritayana.

Abstraction and manifestation are inherent in the Pure Self; these two aspects are given the names Siva and Sakti, respectively. There cannot be manifestation beyond the Supreme Intelligence; therefore Cosmos and the Self are only the same. They just differ in their modes of expression of the Reality. Realisation of the Truth thus requires constant remembrance

on these lines (anusandhaanam) that ‘Reality is not incompatible with the world and its phenomena, and that the apparent ignorance of this Truth is itself the outcome of Reality. In essence there is nothing but Reality’

Creation and Dissolution are cycles of ‘Self-expression and Abstraction’ due to ‘Swatantra’(the free expression of the supreme intelligence). There are no Sankalpa-Vikalpas (modifications) in this state of dissipation and the Self remains unchanged as ‘*Chit*’(Consciousness) in absolute purity. The Self is uniform and undivided. The predispositions of the individuals due to the play of previous Kalpa (creation) remain uncognised. These remain potentially latent, awaiting to become manifest in alternating modes. The tendency in the direction of manifestation is Maya which later displays as Avidya (ignorance) when the predispositions attain potency.. Chit, Maaya and Avidya are thus the same Reality. Cosmos is but an expression in the medium of Consciousness- real yet not the ultimate reality.

Some of essential themes highlighted in Tripura Rahasya are:

A] Obligatory sense towards action ((fetish for action) is condemned and

investigation is recommended

B] Association with the wise must precede "Vichara": this highlights the benefits of ‘Satsanga’, often reiterated by Sri Ramana

C] A disgust for worldly enjoyment should happen so that dispassion develops

E] Faith is the key: vigilance and persistence is paramount for gaining the goal, dry polemics (prolonged discussions, lectures and debates) is harmful

F] The goal is gained only after ascertaining the Supreme with devotion through inner quest

G] ‘Wakefulness and Dream’ states are similar in nature; one longer, the other an abridged version

H] The universe is but a projection of the mind : our imagination;

Finally Dattatreya clarifies and cautions Parasurama :

"If you infer its eternal light, then closely investigate whether the light is of itself or not. Everybody fails in this investigation however learned and proficient he may be, because his mind is not bent inward but restlessly moves outward. As long as thoughts crop up, so long has the turning inward of the mind not been accomplished. As long as the mind is not inward, so long the Self

cannot be realised. Turning inward means absence of desire. How can the mind be fixed within if desires are not given up?

"Therefore become dispassionate and inhere as the Self. Such inherence is spontaneous (no effort is needed to inhere as the Self). It is realised after thoughts are eliminated and investigation ceases. Recapitulate your state after you break off from it, and then will know all and the significance of its being knowable and unknowable at the same time.

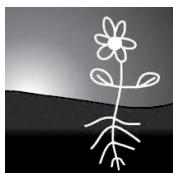
Thus realising the unknowable, one abides in immortality".

Sri Ramana's message and teachings tally with the essence of what is mentioned in the Tripura Rahasya. No wonder that He often mentioned it as the best source of guidance for seekers on the Direct Path of investigation.

*[Sourced and adapted from The Mystery beyond the Trinity: Sri Munagala Venkataramiah] ■
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Time is only an idea. There is only the Reality Whatever you think it is, it looks like that. If you call it time, it is time. If you call it existence, it is existence, and so on. After calling it time, you divide it into days and nights, months, years, hours, minutes, etc. Time is immaterial for the Path of Knowledge. But some of these rules and discipline are good for beginners."

Ramana Maharshi



On Maha Shivaratri

In Phalgun month, winter waning
The 13th night, dark and sweet
Under the bael-tree, I sit and wonder
In my meditation, who'll I meet

I have no water, milk or honey,
The Shivaling I have, is in my mind
No sindur, no fruits, no incense or betel
Will *Triyambakam* still be kind?

I worship not as I wait in silence
So yajamahe I cannot say
The fragrance is in his very name
Sugandhin, he is, night and day

I am well, through his grace
Pushtiwardhanam, he is for sure
Like a gourd that stays un-plucked
Urwarukamiv, is the only cure

For this world, and if he comes
Only for one thing I will pray
Release me, O lord of life & death
Bandhanan mrityur mukshiyे

For I am immortal, the real me
Ma amritaat, is indeed true
I'm not this body-mind you see
I am not - and nor are you

Om Namah Shivaya echoes inside
Perhaps he'll come, perhaps not
My silent mind, my waiting self
And *Om Namah Shivaya* is all I got

Kishore Asthana [e-mail: asthana1@yahoo.com]



Parvati and Ramana

Sridhar Nagarajan

Thirunavukarasar's Song on Parvati Devi has very interesting parallels to Bhagavan Ramana's life as explained by Sri Nochur Venkataraman..

Munnam Avanudaya Namam Kaytaal

First she heard his name.

Ramana heard a relative casually mentioning that he came from "Arunachala"

Moorthi Avan Irukkum Vannam Kaytaal

She learnt about his characteristics.

Soon after he heard the name "Arunachala", Ramana soaked himself in reading Periya Puraanam, the story of the 63 shaivite saints which describe the Lord in great detail.

Pinnai Avannudaya Aarur Kaytaal

Then she came to know about the

place where he resides.

Ramana found from his school atlas the location of Arunachala.

Peyarthum Avanukkay Pitchi Aanaal

Then she fell in love with him and became mad after him.

Ramana entered the Sanctum Sanctorum of Arunachala Temple and madly fell in love with him.

Annayayum Athannayum Andrey Neethaal

That day itself she removed her identity with her parents.

Ramana discarded his sacred thread, shaved his head and wore a loin cloth.

Agandraal Agalidathu Aachaaram Thannai

She left her attachments.

Ramana left his attachments. He sat in the temple without even attachment to food to sustain.

Thannai Marathaal Than Naamam Ketaal

She forgot herself, even her name.

Ramana did not even know how he got into places and his farewell note indicates his forgetting his name too - “don’t search for This”.

Thalai Pattaal Nangai Thalaivan Thaaley

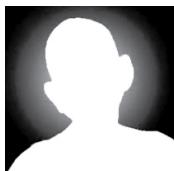
She totally surrendered herself to the feet of Lord Shiva.

Ramana had no will of his own and never moved from the feet of Arunachala. ■

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It is false to speak of realisation. What is there to realise? The real is as it is always. We are not creating anything new or achieving something which we did not have before. The illustration given in books is this. We dig a well and create a huge pit. The space in the pit or well has not been created by us. We have just removed the earth which was filling the space there. The space was there then and is also there now. Similarly we have simply to throw out all the age-long samskaras [innate tendencies] which are inside us. When all of them have been given up, the Self will shine alone.

Ramana Maharshi



Aksharamanamalai Part 8

48

Dey/vamen/drun/nai Cha/rave/yen/nai

Che/ravo/zhit/tay Aruna/chala.

O Arunachala! I sought refuge in Thee as my God, and Thou didst destroy me utterly.

The devotee-soul approaches God with the assumption that God is the Other. But as devotion matures, the distance between the soul and God gets progressively reduced; and when there is complete self-surrender on the part of the soul, the soul discovers the eternal state of non-difference. Thus, *Advaita* experience is the goal of even *bhakti*. Devotion will not find its fulfillment until the ego is destroyed without residue. It is the self-loss in God that constitutes the truest Self-gain. When the devotee-soul gives herself up to God, what she receives in return is annihilation of the ego. Arunachala is *Hara*, the destroyer of all that is limited and divisive.

49

Te/da/dut/ranal Tiru/varul/nidhi/yahat

Tiyak/kam/dirt/tarul Aruna/chala.

O Arunachala! Thou art the treasure of Grace that has come to me without seeking; do remove my inner poverty consisting of delusion of the mind.

Here is a reference to Bhagavan's own experience of the Grace of Arunachala without any special effort on his part. The very mention of the name Arunachala quite early in life by a relative of his had fascinated him profoundly. After arriving at Tiruvannamalai as a lad of seventeen, he never felt any inclination to leave the place. Arunachala was all for him. Arunachala and he were not different.

In the present verse, Bhagavan makes the devotee-soul think of the infinite grace of the Lord that had drawn her irresistibly to Him. The Lord is the true wealth; this wealth

alone can remove the inner poverty of the soul. Material wealth can only add to our troubles; it cannot give us peace. Hence Sankara asks us to consider wealth to be evil (*artham anartham bhavaya nityam*). The only value, and the highest value for the devotee is the grace of God. Having attained it, she longs for nothing else.

The second line of the verse may also mean: Cure the fretful wandering of my mind!

50

Dai/riya/mo/dumum Mey/yaham/na/dayan

Tat/tazhin/de/narul Aruna/chala.

O Arunachala! With courage I sought to know Thy reality; but alas, I got destroyed in the process. Do bestow Thy grace on me.

Without God's grace, it is not possible to know Him truly. No amount of effort on the part of the devotee-soul will be able to discover God's nature. It is God that should reveal Himself. If one ventures on a voyage of the uncharted sea without guidance, one is sure to suffer shipwreck. So, the devotee realizes her initial mistake and appeals to God for help.

The salt-dog proudly walked into

the sea boasting that he could measure its depth. But what happened was that he lost his identity and became one with the sea. The ego cannot size up God. Any such effort will end only in the dissolution of the ego. Until this happens God cannot be grasped.

51

Thot/tarul/kai/mey Kat/tida/yeni/liyan

Nat/tama/ve/narul Aruna/chala.

O Arunachala! Unless Thou dost touch me with Thy gracious hand and embrace me, I shall be lost. Do bestow Thy grace on me.

One of the modes in which a preceptor initiates his pupil is through touch (*sparsadiksha*). The devotee-soul invites the Lord, here, to apply to her this particular mode of initiation. The touch of the Lord's hand is the touch of His grace. This is the beginning of a process whose end is the experience of non-difference. In the language of bridal mysticism this experience is described as 'embrace'. The devotee's craving for God is so intense that she is sure she would perish if God does not respond. She pleads with Him not to neglect or ignore her. To whom could she turn if He would not come to her rescue?

Jayanti Celebrations

Swami Prabhuddhananda



Jayanti Celebrations

Shri Shankarnarayanan



Swami Durgeshananda



Jayanti Celebrations

Swami Prakarshananda



Jayanti Celebrations



*Do/damil/ni/ahat To/dondri/en/
drumsan
Do/damon/drida/varul Aruna/chala.*

O Arunachala! Thou who art undefiled! Do bestow Thy grace on me so that I may always be happy, gaining union with Thee.

God is the sole undefiled reality. Defilements are caused by nescience, egoity and their brood. God is untouched by any of these. Patanjali in his *Yoga Sutra* declares that God is untouched by hindrances or deeds or fruition or by latent deposits. The *Upanishads* say that the impurities of the world do not affect its source even as the defilements that are noticed in the sky do not belong to ether. God is eternally pure, awakened and released (*nitya-suddha-buddha-muktasvabhava*). Hence, the devotee-soul addresses God here as the ‘undefiled’. It is the ever pure God alone that can save the soul by bestowing His Grace on her. What is the effect of the bestowal of Grace? It is the gaining of union with God. This is true happiness for the devotee-soul. This is called true happiness because it is unmixed with misery and is eternal. It is everlasting, unexcelled happiness (*nitya niratishaya ananda*). Realizing this happiness is the goal of bridal

mysticism.

*Nahaik/kida/milai/nin Nak/diya/
venai/yarul
Nahai/yittup/par/ni Aruna/chala.*

O Arunachala! There is no room for mocking at me. I have sought Thee. Adorn me with the ornament of Thy grace.

God should not reject the soul, thinking that she is plain looking, unadorned, ill-placed, etc. It is the worldly suitors that will look for embellishments in the bride. The mother of the groom may want money, the father, noble conduct, and the groom, good looks. But such considerations cannot weigh with God. He has no parents. He is the supreme Self-existent Lord. If the devotee-soul is unadorned, who is to blame? Who should adorn her and what is the adornment? It is God that should embellish her with the ornament of the highest price, viz. His grace. When grace envelopes the soul, she would become a beauty without par, fit to be accepted by the Lord. Let the Lord look at her with the eye of grace. He would then detect in her no blemish. All that God has to do is to become the soul’s beloved. Once the soul becomes the object of God’s love, all her defects

will vanish.

54

*Na/nilai/na/dida Na/na/yon/drini
Ta/nuva/nin/dranai Aruna/chala.*

O Arunachala! When, of my own accord, I sought Thee in order to become one with Thee, Thou didst stand like a pillar without shame.

In the language of bridal mysticism, this is love-quarrel. The soul quarrels with her Lord for not responding to her appeals. Relinquishing her natural sense of modesty, she approaches her Lord asking to be accepted. But she finds no response; the Lord stands unmoving like a pillar. Hence, she administers a rebuke to Him so that He may relent and respond. The inner meaning of this verse is this: The Lord Arunachala is not other than the seeking soul. There is no difference between the seeker and the sought. The soul, on account of delusion, imagines that the Lord is the other and should be gained. When her inquiry yields its fruit, she discovers that He had all along been the inner reality or herself. He is unmoving (*achala*) because there is no place where He is not. He is all-pervading, full. The *Atharva Veda* calls Him *Skambha*, the support. According to a *Puranic* legend, Arunachala is the form of

Siva as a pillar of light whose top and bottom ends Brahma and Vishnu were unable to discover.

55

*Nin/ner/erit/tenai Ni/rak/kidu/mun
Nin/narul/mazhai/pozhi Aruna/
chala.*

O Arunachala! Ere Thy fire burn me to ashes, do send a downpour of Thy grace.

Here may be seen the relation between devotion (*bhakti*) and knowledge (*jnana*). The ultimate Reality, *Brahman* or Arunachala, is of the nature of knowledge. It is knowledge of *Brahman* that burns away all *karma* with its cause which is nescience. The sacred ash is a symbol of the result of the burning away of all dross. The egoity which is a product of nescience is completely destroyed when the sun of wisdom rises. It gets reduced to ashes in the fire of knowledge. The ego must, however, be rendered fit to receive the burning. It should get drenched in the rain of grace. Devotion accomplishes this preparatory task. The path of knowledge becomes easy to tread for the devotee who has received the grace of God. ■

*Source TMP Mahadevan's Book
Arunachala Siva Aksharamanamalai*



श्री रमण महर्षि के संस्मरण

66

गणपति मुनि (1878- 1936), संस्कृत के महा विद्वान् और कवि, जो ‘काव्य कंठ’ (जिसके कंठ से काव्य स्वतः प्रभावित होता हो) की उपाधि से विभूषित थे, सन् 1903 में प्रथम बार रमण महर्षि से मिले। महर्षि की उच्च आध्यात्मिक उपलब्धि से प्रभावित होकर उन्होंने ही सर्वप्रथम उन्हें ‘भगवान् श्री रमण महर्षि’ का नाम दिया। उनकी ‘रमण गीता’ पुस्तक में गणपति मुनि व उनके शिष्यों द्वारा महर्षि से पूछे गए प्रश्नों के उत्तरों को पद्यबद्ध किया गया है। मुनि द्वारा संस्कृत में रचित दो दर्जन से अधिक पुस्तके उपलब्ध हैं।

गणपति मुनि महान् शिवभक्त और तपस्वी थे। सन् 1907 में जब वे दूसरी बार तिरुवण्णामलै आए तो उनको लगा कि उनकी लंबी व गहन तपस्या से कुछ भी ठोस उपलब्धि नहीं हुई। अपनी निराशा लिए वे पहाड़ी पर स्थित महर्षि की गुफा में गए और अपने दोनों हाथों से महर्षि के पाँव पकड़ कर भाव-कंपित र्खर में बोले, “जो कुछ पढ़ने को था, पढ़ चुका हूँ। मैंने भरपूर जप-तप किया, फिर भी अभी तक तप के सत्य स्वरूप को नहीं समझ पाया; कृपया मुझे समझाइए।”

मुनि की बात शांति से सुनने के पश्चात् महर्षि ने चुपचाप उनकी ओर देखा; वे बड़ी अपेक्षा और आशा से उत्तर की प्रतीक्षा कर रहे थे। तब महर्षि ने तमिल में धीरे-धीरे कहा, “मंत्र जाप के समय यदि ध्यान इस बात पर केंद्रित किया जाए कि मंत्र की ध्वनि कहाँ से उत्पन्न हो रही है तो मन उस

झोत में विलीन हो जाएगा, वही तप है।” इस छोटे से गहन उपदेश ने मुनि के हृदय को आनंद से भर दिया। वे कुछ घंटे पहाड़ पर ठहरे और उन्होंने युवा स्वामी की प्रशंसा में पाँच श्लोक लिखे, जिनमें उन्होंने स्वामी के मूलनाम वैकटरमण को छोटा कर दिया। वही ‘रमण’ नाम महर्षि के साथ तब से जुड़ गया। गणपति मुनि ने अपने शिष्यों से कहा कि उन्हें ‘भगवान् श्री रमण महर्षि’ के नाम से संबोधित किया जाएगा। श्री रमण के वर्तमान प्रसिद्ध नाम का श्रेय मुनि को है।

67

एफ एच हम्फ्रीस 1911 में पुलिस विभाग के अफसर बनकर भारत आए। अपनी गहन आध्यात्म भावना के परिणाम-स्वरूप वे गणपति मुनि (सं 66) से मिले। अपने तेलुगु सिखाने वाले मुंशी एस नरसिंहम की सहायता से उन्हें श्री रमण ने मिलने का अवसर मिला। निम्न विवरण एक पत्र से है जो उन्होंने इंग्लेण्ड में अपने एक मित्र को लिखा था और जो बाद में International Psychic Gazette में प्रकाशित हुआ।

कल मुझे एक दिन की छुट्टी मिल गई और मैं अपने मुंशी व गणपति मुनि के साथ, दोपहर दो बजे पहाड़ी पर गया। गुफा में पहुँचकर हम उनके चरणों में बैठे। वे मौन बैठे रहे। मुझे लगा जैसे मैं अपनी सीमाओं से मुक्त हो गया हूँ। आधा घंटे तक मैं महर्षि की आँखों में देखता रहा, जिनमें गहरे चिंतन का भाव थोड़ा सा भी नहीं बदला। मुझे अनुभव होने लगा कि महर्षि का शरीर आत्मा का मंदिर है। मुझे यही समझ में आया कि महर्षि का शरीर मनुष्य का नहीं वरन् परमात्मा का यंत्र था; एक बैठा हुआ अचल शव जिसमें से परमात्मा तीव्र रूप से विकीर्ण हो रहा था। मेरे मनोभाव अवर्णनीय थे।

जब गणपति मुनि ने मुझसे बोलने को कहा तो मैंने उनसे उपदेश और बोध की प्रार्थना की। महर्षि कुछ वाक्य अंग्रेजी में और कुछ तेलुगु में बोले, जो गहन अर्थ पूर्ण थे। सबसे मर्मस्पर्शी दृश्य उन छोटे-छोटे बच्चों को

देखना था, जो सात वर्ष की आयु से बड़े नहीं थे और मात्र महर्षि के निकट बैठने के लिए पहाड़ी पर चढ़कर आए थे। चाहे महर्षि उन बच्चों से एक शब्द भी न बोलें और नाहीं उनकी ओर देखें, वे चुपचाप पूर्ण संतुष्टि से उनके पास बैठे रहते हैं।

महर्षि की भद्रता, सौज्ञ्यता, संयम और उनकी शांत शक्ति का वर्णन असंभव है। वे कैसे व्यक्ति हैं यह कह पाना अभिव्यक्ति की सीमा से बाहर है।

दूसरी बार जब मैं अपनी मोटरसाइकिल से महर्षि की गुफा तक पहुँचा, वे मुझे देखकर मुस्काए किंतु उन्हें मेरे पुनः आने का जरा भी अचरज नहीं हुआ। उन्होंने मुझसे एक निजी बात पूछी जो केवल मुझे ही ज्ञात थी। जो कोई भी उनके सामने आता, उसे खुली पुस्तक की तरह पढ़ लेने के लिए महर्षि की एक दृष्टि पर्याप्त थी।

“तुमने भोजन नहीं किया है, भूखे हो”, उन्होंने कहा। मैंने स्वीकार किया कि ऐसा ही है। उनके आदेश पर उनके शिष्य तुरंत भात, धी, फल इत्यादि लाए। जब मैं भोजन कर रहा था, वे मेरे भूतकाल के विषय में बता रहे थे, बिल्कुल सही—सही। बाद मैं मुझे बहुत प्यास लग रही थी, किंतु मैं उसे प्रकट नहीं करना चाहता था। फिर भी वे जान गए और मेरे लिए नींबू का शरबत मँगाया। मैं तीन घंटे तक बैठा उनका उपदेश सुनता रहा।

सचमुच यह अद्भुत बात है कि उनके सामने होने मात्र से व्यक्ति में कितना अंतर आ जाता है।

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राघवचारिअर सन् 1910 के बाद से तिरुवण्णामलै के पब्लिक वर्कर्स डिपार्टमेंट में सुपरिंटेंडेंट रहे। वे यदा-कदा श्री रमण से मिलने जाते थे।

जब भी मैं पहाड़ी पर महर्षि से मिलने जाता, वहाँ लोगों की भीड़ के कारण

उनसे निजी बात नहीं कर पाता। एक दिन मैं दृढ़ निश्चय के साथ पहाड़ी पर महर्षि से तीन निवेदन करने गया: (i) क्या आप, जब आस-पास कोई और ना हो, मुझे निजी बात करने का अवसर देंगे ? (ii) मैं थियोसोफिकल सोसाइटी का सदस्य हूँ क्या आप उस सोसाइटी के विषय में अपनी राय देंगे ? (iii) यदि मैं उसके योग्य हूँ तो क्या आप मुझे अपना वास्तविक रूप दिखाएँगे ?

जब मैं प्रणाम करके महर्षि के पास बैठा, वहाँ लगभग 30 लोग थे, किंतु वे धीरे-धीरे चले गए और मैं अकेला रह गया। इस प्रकार मेरा पहला निवेदन बिना बोले ही स्वीकार हो गया। फिर उन्होंने स्वयं पूछा, कि क्या मेरे हाथ में जो पुस्तक है वह गीता है और क्या मैं थियोसोफिकल सोसाइटी का सदस्य हूँ ? इससे पहले कि मैं उत्तर दूँ उन्होंने कहा कि यह सोसाइटी अच्छा काम कर रही है। इस प्रकार जब उन्होंने मेरे इस प्रश्न को भी जान लिया, मैं आतुरता से तीसरे निवेदन के विषय में प्रतीक्षा करने लगा।

आधा घंटा चुप रहने के बाद मैंने कहा, “जैसे अर्जुन ने श्री कृष्ण का सच्चा रूप देखा, वैसे ही मैं आपके सच्चे रूप के दर्शन करना चाहता हूँ। क्या मैं इसका अधिकारी हूँ?”

महर्षि उस समय चबूतरे पर बैठे थे और उनके पीछे की दीवार पर दक्षिणामूर्ति (परिशिष्ट 5) का चित्र बना हुआ था। वे नितांत मौन मेरी ओर देख रहे थे और मैं उनकी आँखों में देख रहा था। कुछ क्षण बाद उनका शरीर और दक्षिणामूर्ति का चित्र दोनों दिखने बंद हो गए। वहाँ केवल शून्य था, दीवार भी नहीं दिख रही थी। फिर एक श्वेत बादल आया जिसमें महर्षि की आकृति की रेखाएँ उभरीं। फिर दीवार पर दक्षिणामूर्ति की रेखाकृति भी बिजली जैसी चमकती रेखाओं से उभर कर आई। वे रेखाएँ बढ़ती गई और महर्षि का संपूर्ण स्वरूप व दक्षिणामूर्ति का चित्र तीव्र असह्य दीप्त प्रकाश से प्रकट हो गया। मैंने आँखें बंद कर लीं। थोड़ी देर बाद जब मैंने नेत्र खोले तो महर्षि और दक्षिणामूर्ति के चित्र को उसी रूप में पाया। मैं महर्षि को प्रणाम करके चला आया।

इस अनुभव का मुझ पर ऐसा भारी प्रभाव पड़ा कि मैं अगले एक मास तक महर्षि के निकट जाने का साहस नहीं बटोर पाया। बाद में जब मैं उनसे मिला तो मैंने उन्हें अपना अनुभव बताया और प्रार्थना की मुझे समझाएँ की इस सबका अर्थ क्या है। कुछ देर बाद वे बोले, “तुम मेरा स्वरूप देखना चाहते थे। तुमने मेरा लुप्त होना देखा। मेरा कोई रूप व आकर नहीं है, मैं निराकार हूँ।”

नरसिंह स्वामी अपनी पुस्तक Self Realization (महर्षि की आत्मकथा) में लिखते हैं:

राघवचारिअर जब महर्षि के पास बार-बार जाने लगे, तो उनकी माँ व पत्नी को डर हुआ कि कहीं वे गृहस्थ धर्म छोड़कर सन्यासी न बन जाए। वे दोनों महर्षि के पास गई और अपनी आशंका बताई। परिणाम स्वरूप महर्षि ने राघवचारिअर को चेतावनी दी कि सन्यास धर्म का निर्वाह असहनीय कठिन है। इसके नियम अत्यंत कड़े व दुर्गम हैं। महर्षि ने बहुत से अन्य लोगों को भी ऐसी चेतावनी देकर गृहस्थ धर्म से भटकने से बचाया था। ■

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'



Kendra Bulletin

We had a grand Jayanti celebrations on 30th December with many eminent speakers including Swami Prabhuddhananda, Swami Prakashananda, Swami Durgeshananda and Shri Shankarnarayanan. The function started with the lighting of the lamp, invocation and welcome address by our president Justice Ramamurthy. There was a welcome break from the discourses with a Ramana movie. We had sumptuous lunch and tea-breaks. Many devotees including many first timers enjoyed day's outing which was even blessed by the weather gods.

On 3rd January we celebrated Bhagavan's Jayanti according to his star in the traditional way in the morning.

On Feb 13th we had Maha Shivaratri celebrations with rudrabhishekam and vedic chants.

Swami Durgeshananda is concluding his talks on Atma Bodha in March. Swami Prabhuddhananda continued his classes on Katopanishad. Talks on Bhagavan's Saddarsham by Shri Shankarnarayanan is drawing a large audience as usual. Shri P N Vijay is continuing his Bhagavad Gita classes.

FORTHCOMING EVENTS

March 4th & April 1st-22nd	Shri Shankarnarayanan	Saddarshanam
March 11th & April 8th	Swami Prabhuddhananda	Katopanishad
March 18th	Shri P N Vijay	Bhagavad Gita Ch VI
March 25th	Swami Durgeshananda	Atmabodha Concluding Lecture
April 14th	Bhagavan's Nirvana day	



श्री रमण महर्षि से बातचीत

23 जनवरी, 1937

342. रात्रि के 11 बजे गुण्टूर से आन्ध्रवासियों का एक दल आया जिसमें मध्यम आयु की उदास किन्तु दृढ़ आकृति धारण किये एक महिला, उसकी माता तथा दो पुरुष थे। उन्होंने महर्षि से मिलने की प्रार्थना की।

महिला ने श्री भगवान् से कहा :

“जब मेरा पुत्र गर्भ में था मेरे पति का देहान्त हो गया। पति की मृत्यु के बाद पुत्र जन्मा। पाँच वर्ष की आयु तक वह स्वस्थ रहा। तब उसे पक्षाघात हो गया। नौ वर्ष का होने पर वह शय्याग्रस्त हो गया। तथापि वह कान्तिमय एवं प्रसन्न था। दो वर्ष तक वह उसी हालत में था। अब लोग कहते हैं उसकी मृत्यु हो गयी है। मैं जानती हूँ कि वह सो रहा है तथा शीघ्र जागने वाला है। उसके समाप्त हो जाने की बात सुनकर मुझे धक्का लगा। मुझे एक अन्तर्दर्शन में ऐसा दिखायी दिया कि एक साधु ने बालक के शरीर पर हाथ फेरा तथा बालक स्वस्थ होकर जाग उठा। मेरा विश्वास है वह साधु आप ही हैं। महिला ने विनती की, कृपा कर पधार कर बालक को स्पर्श कर दें; जिससे वह उठ खड़ा हो।”

श्री भगवान् ने डाक्टरों के मत के बारे में पूछा।

महिला ने उत्तर दिया : “वे कहते हैं उसकी मृत्यु हो चुकी है। लेकिन वे क्या जानते हैं ? मैं बालक को गुण्टूर से यहाँ तक ले आयी हूँ।”

एक व्यक्ति ने पूछा : कैसे ? “क्या शव यहाँ तक ले आयी ?”

महिला : शव लाने की उन्होंने विशेष दर माँगी—प्रति मील एक अठन्नी । उसके लिए डेढ़ सौ रुपये देकर हम उसे सामान की तरह लाये हैं।

महर्षि : यदि तुम्हारा दर्शन सही होगा तो बालक कल जाग जायगा ।

महिला : कृपा कर उसे स्पर्श कर दें । क्या मैं उसे चौक में ले आऊँ ?

अन्य व्यक्तियों ने विरोध किया तथा उन्हें चले जाने को प्रेरित किया । वे चले गये । अगले प्रातःकाल सूचना मिली कि शव की दाह—क्रिया कर दी गयी । जिज्ञासा करने पर श्री भगवान् ने कहा : कुछ सन्तों के सम्बन्ध में यह कहा जाता है कि उन्होंने मृतकों को जीवित किया । वे भी, सब मृतकों को जीवित नहीं करते थे । यदि यह सम्भव होता तो न जगत् होता, न मृत्यु, न श्मशान आदि ।

एक व्यक्ति ने कहा : माँ का विश्वास अत्यन्त अलौकिक था । ऐसा आशाजनक दिव्यानुभव करके भी उसे निराशा क्यों हाथ लगी ? क्या यह अपने बच्चे के प्रेम पर अध्यारोपण हो सकता है ?

महर्षि : महिला तथा उसका बालक दोनों ही वास्तविक नहीं हैं । केवल अन्तर्दर्शन कैसे अध्यारोपण हो सकता है ?

भक्त : तब यह स्पष्ट कैसे हो ?

कोई उत्तर नहीं ।

343. **भक्त :** श्रीमद्भगवद्गीता ने आत्मा को देह से भिन्न कहा है, तब हाथ कट जाने पर भी जीव को उससे अनभिज्ञ होना चाहिए ।

महर्षि : क्या चोट के कष्ट की अनुभूति न होना ही ज्ञान है ?

भक्त : क्यों उसे कष्ट की अनुभूति से अनभिज्ञ नहीं होना चाहिए ?

महर्षि : विशेष शल्य—क्रियाओं में रोगी को वेदना न हो, दस हेतु उसे अचेत कर दिया जाता है । क्या रोगी को उस समय ज्ञान की भी प्राप्ति हो

जाती है ? वेदना से अनभिज्ञ होना ज्ञान नहीं हो सकता ।

भक्त : क्या ज्ञानी को वेदना से अनभिज्ञ नहीं होना चाहिए ।

महर्षि : शारीरिक पीड़ा केवल देह—चेतना के कारण होती है । देह—चेतना के अभाव में यह नहीं हो सकती । मन को देह का भान न रहे, तो देह के सुख—दुख का भी भान न रहे । योग वाशिष्ठ में इन्द्र तथा अहिल्या की कथा पढ़ो; वहाँ मृत्यु को भी मन की क्रिया कहा गया है ।

पीड़ाएँ अहंकार पर आश्रित हैं; 'मैं' के बिना उनका अस्तित्व नहीं, किन्तु 'मैं' उनके बिना रह सकता है ।

344. भक्त : 'विचार सागर' के अनुसार आत्म—साक्षात्कार में चार बाधाएँ हैं ।

महर्षि : चार ही क्यों ? कुछ के अनुसार वे नौ हैं । उनमें से एक सुषुप्ति है । सुषुप्ति क्या है ? वह केवल जागृति की विरोधी है । सुषुप्ति, जागृति से स्वतन्त्र नहीं हो सकती ? सुषुप्ति शुद्ध आत्मा है । यह मत समझो कि तुम जाग्रत हो । न सुषुप्ति हो सकती है, न अवस्था त्रयी ही । आत्मा को भूल कर ही तुम कहते हो मैंने स्वप्न देखा । क्या आत्मा के अभाव में किसी वस्तु का अस्तित्व सम्भव है ? तुम उसे क्यों छोड़ते हो और अनात्मा को क्यों पकड़ते हो ?

ज्योंही मन बहिर्मुख हो, उसे तुरन्त अन्तर्मुख करो । अपने से बाहर आनन्द खोजने के स्वभाव के कारण यह बाहर जाता है । बाह्य वस्तुए प्रसन्नता का कारण नहीं हैं—यह ज्ञान मन को संयमित रखेगा । यही वैराग्य है । पूर्ण वैराग्य के उपरान्त ही मन सुरिधि होगा ।

मन केवल ज्ञान—अज्ञान अथवा सुषुप्ति—जागृति का सम्मिश्रण है । यह पाँच प्रकार से कार्य करता है :

क्षिप्त

मूढ़

विक्षिप्त

काषाय

एकाग्र

इनमें से केवल काषाय प्रवृत्तियों की अव्यक्त अवस्था है, स्वयं प्रवृत्तियाँ नहीं; यथा—राग, द्वेषादि।

तुम स्वयं आनन्द हो तो उसका उपभोग यह कहते हुए क्यों करते हो, “अहा ! कैसा आनन्ददायक है !” यह रसास्वाद है।

विवाह—संस्कारों में एक कुमारी पति के आलिंगन के पूर्व ही वधू के समान आनन्द अनुभव करती है, यह रसास्वाद है।

भक्त : स्वयं जीवन—मुक्ति आनन्द ही है

श्री भगवान् ने बीच में टोका : शास्त्रों की बात मत करो। जीवन—मुक्ति क्या है ? आनन्द क्या है ? मुक्ति स्वयं सन्देहजनक है। ये समस्त शब्द क्या हैं ? क्या ये आत्मा से स्वतन्त्र हो सकते हैं ?

भक्त : केवल हमें इन सबका अनुभव नहीं है।

महर्षि : जिसका अस्तित्व नहीं है, उसका अस्तित्व कभी नहीं होगा। जिसका अस्तित्व है, वह नित्य—सिद्ध है, अभी और यहीं। यह सनातन नियम है। **दृष्टान्त :** गले का हार।

345. कुछ ठहरकर श्री भगवान् ने पुनः कहना आरम्भ किया : मन की खोज कर उसकी शक्ति को नष्ट कर दो। मन की परीक्षा करने से उसकी क्रियाशीलता स्वतः समाप्त हो जाती है।

मन की खोज करने की एक अन्य पद्धति है। स्रोत ईश्वर आत्मा अथवा चैतन्य कहा जा सकता है।

एक संकल्प पर ध्यान केन्द्रित करने पर, अन्य समस्त संकल्प लुप्त हो जाते हैं; और अन्त में वह एक संकल्प भी नहीं रहता। संकल्पों पर नियन्त्रण

करते समय सतर्क रहना आवश्यक है अन्यथा सुषुप्ति आ घेरती है।

भक्त : मन की खोज कैसे करें ?

महर्षि : प्राणायाम साधन में सहायक हो सकता है किन्तु केवल प्राणायाम स्वयं लक्ष्य की प्राप्ति नहीं करा सकता। यह करते समय मन में सतर्क रहने की सावधानी रखो तथा 'मैं'-भाव को स्मरण करते हुए इसके उद्गम की ओर लक्ष्य रखो। तब तुम जानोगे कि जहाँ श्वास अस्त होने लगता है वहाँ 'मैं'-भाव उदय होता है। उनका उदय और अस्त साथ—साथ होता है। श्वास के साथ 'मैं'-भाव भी अस्त हो जाता है। साथ ही साथ एक अन्य ज्योतिर्मय तथा निस्सीम 'मैं' प्रकट होगा, जो निरन्तर एवं अखण्ड है, यही लक्ष्य है। उसके अनेक नाम हैं—ईश्वर, आत्मा, कुण्डलिनी—शक्ति, चैतन्य आदि, आदि।

जब प्रयास करोगे तो वह स्वयं तुम्हें लक्ष्य तक ले जायगा।

346. स्वतन्त्र संकल्प तथा प्रारब्ध तभी तक हैं, जब तक शरीर है। किन्तु ज्ञान दोनों से आगे है, क्योंकि आत्मा, विद्या एवं अविद्या दोनों से परे है।

347. मन संकल्पों का समूह है। संकल्प इसलिए उदय होते हैं कि वहाँ चिन्तन करने वाला है। चिन्तन करने वाला अहंकार को खोजोगे तो यह स्वतः ही लुप्त हो जायगा। अहंकार तथा मन एक ही हैं। अहंकार मूल—संकल्प है जिससे अन्य समस्त संकल्प उत्पन्न होते हैं। ■

क्रमशः:

“श्री रमण महर्षि से बातचीत” पुस्तक से उद्धृत
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I, Mr. Justice K. Ramamoorthy (Retd.), hereby declare that the particulars given above are true to the best of my knowledge and belief.

SD/-

1st March 2018

(Signature of the publisher)



आधुनिक युग के लिए महर्षि रमण

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वर्तमान युग के भोगवाद रूप दावानल में झुलसे प्राणियों के लिए महर्षि रमण शीतल सरोवर हैं। आज का मानव, प्रकृति के ऊपर अपने अधिकार के मोह में, भौतिक गवेषणा के दर्प में, खोया हुआ किन्तु साथ ही दृश्य में किसी अज्ञात अभाव की छाया की अनुभूति लिये आलोकयुक्त आकाश की ओर देखता चला जा रहा था। भौतिकवाद के मद में वह उस अव्यक्त अभाव की छाया की अनुभूति को सदा के लिए दबा देने के असफल प्रयास में लगा था। एकाएक उसने अपनी विचार – दशा के ठीक विपरीत महर्षि रमण की प्रसन्न, गंभीर वाणी सुनी और वह ठिठककर खड़ा हो गया। महर्षि अपार शान्ति उड़ेलते हुए मधुर किन्तु धीमे स्वर में कह रहे थे –

“बोद्धारमात्मानमजानतो यो
बोधः सः किं स्यात् परमार्थबोधः।
बोधस्य बोध्यस्य च सश्रयं स्वं
विजानतस्तद्वितयं विनश्येत् ॥”

अर्थात् – आत्मा को न जाननेवाले का जो ज्ञान है क्या वह यथार्थ ज्ञान हो सकता है ?

ज्ञेय और ज्ञान के आश्रय स्व को जान लेने पर ज्ञान–ज्ञेय रूप द्वैत ही समाप्त हो जाता है। वह चकित होकर सोचने लगा कि अभी तक तो मैं प्रत्येक अन्वेषण के समय अन्वेषणीय विषय में ज्ञेयत्व का आरोप पहले ही कर लेता था। मेरा विचार्य विषय कभी अनारोपित नहीं रहा। ज्ञान ज्ञेय के आश्रय के सम्बन्ध में विचार करने का तो मेरे निकट कोई मार्ग ही नहीं है।

यदि यह वाणी किसी अन्य साधारण पुरुष की होती तो वह उसे आदिम युग की कल्पना कह कर उपेक्षित कर देता; पर यह उस महापुरुष की वाणी थी जिसने अनुभूतिहीन वाक्यों का उच्चारण करना सीखा ही नहीं था, जो निर्वासनिक मौन को ही अपने व्यक्तित्व का केन्द्र बना चुका था, बाह्य प्रकृति पर विजय बल के स्थान पर उससे भी ठोस आन्तर प्रकृति पर विजय का जिसके पास बल था, समग्र साहस बटोरकर भी वह उनकी दिव्य वाणी की उपेक्षा न कर सका। उसके हृदय की सात्त्विक श्रद्धा ने उसे महर्षि के चरणों की ओर झुका दिया। वह उनके सम्मुख बैठकर एक अलौकिक आनन्द का अनुभूति एवं उपदिष्ट तथ्यों की संगति न लगा सके। जिज्ञासा ने आकर परिप्रश्न भी करवा दिया—भगवन् ! क्या परमार्थ बोध की प्राप्ति का मेरे परिचित मार्ग से कोई अन्य मार्ग है ? यदि अन्य है, तो उसका निर्देश कीजिये। महर्षि ने आश्वासन की मुद्रा में कहा—

“कूपे यथा गाढजले तथान्त-
निमज्य बुद्ध्या शितया नितान्तम्।
प्राणं च वाचं च नियम्य चिन्चन्
विन्देन्निजाहंकृतिमूलरूपम् ।”

जैसे किसी गहरे कुँए में खोयी वस्तु को प्राप्त करने के लिये कोई प्राण और वाणी का नियमन करके गोता लगाकर उस वस्तु को ढूँढ़ता है उसी प्रकार प्राण वाणी का निरोध करके अहम् (मैं वृत्ति) के मूल स्थान की गवेषणा के द्वारा स्व का अनुभव प्राप्त किया जा सकता है।

इस प्रकार मोह—निशा में सोकर स्वप्न—जगत् में विचरण करनेवाले मानव को जिन्होंने जगाया वे अरुणाचल के सूर्य महर्षि रमण यद्यपि स्थूल कलेवर से हमारे बीच में नहीं हैं तथापि अपनी वाडमयी के रूप में वे और भी अधिक व्यापक हो गये हैं। हम आज भी और यहीं उनके दर्शन कर सकते हैं। उन्होंने जो ज्ञानज्योति फैलायी है, वह युगों तक जिज्ञासा जनों का पथ — प्रदर्शन करती रहेगी।



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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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