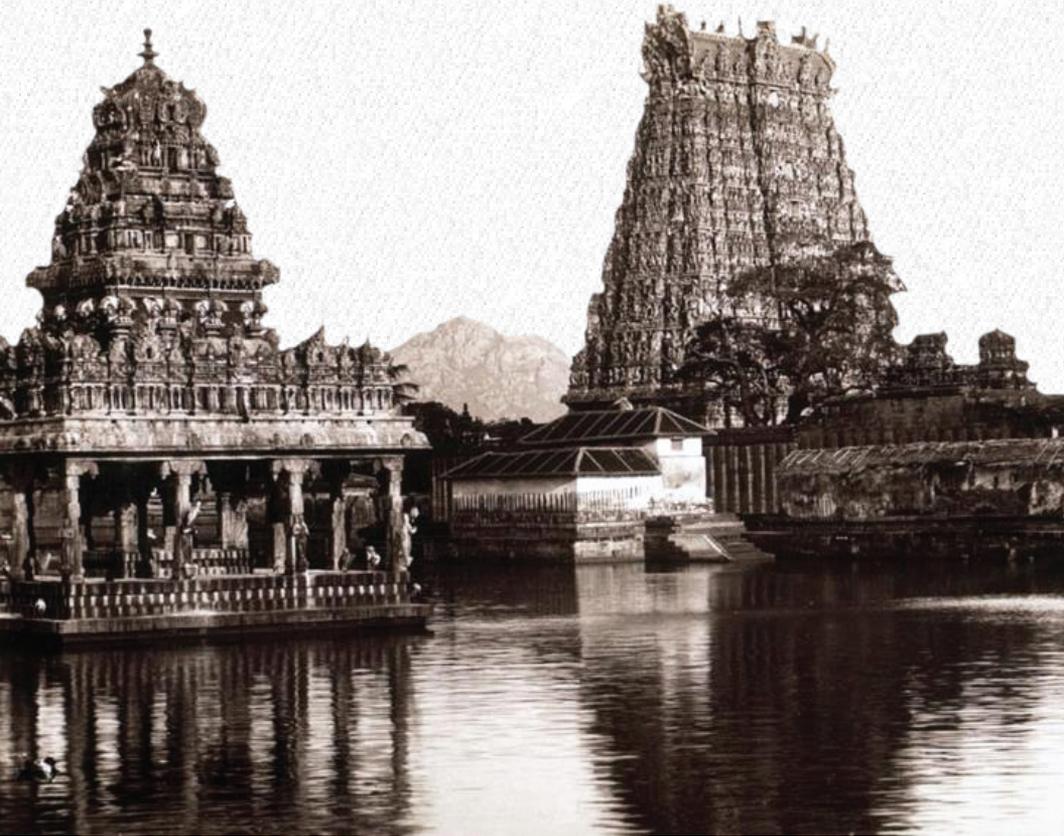




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RAMANA GYAN DIRECT PATH



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March - April, 2017



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

RAMANA GYAN DIRECT PATH

VOLUME XIX ISSUE 4

MARCH - APRIL, 2017

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Editor's Note

We are pleased that we received two articles from gen next for this issue. We would encourage others to try their hand in expressing their spiritual views through articles in this magazine.

We again urge devotees to get their spiritual queries answered by Swamijis and Ramana scholars through the columns of our magazines. Such answers may benefit other devotees also. Please send the queries to shiromani.vijay@yahoo.co.in

In our last issue we misspelt the email id of one of our authors, D Sameer Reddy. His correct email is Samarender.reddy@yahoo.com. We apologise for the mistake.

The lead article of the last issue was topical on "demonetisation". Though many appreciated the article, one person felt it was more like an editorial of a newspaper. All views are welcome to make the magazine better.

Some of the articles may have been edited for clarity and brevity.

Readers are welcome to express their views on the articles printed (in not more than 200 words) and send them to directpath@rediffmail.com

Please send your articles for consideration to directpath@rediffmail.com

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Gnothi Seauton - Know Thyself

Shiromani Vijay

“Gnothi Seauton” was inscribed on the entrance to the temple of Apollo at Delphi, site of the sacred Oracle. People of ancient Greece visited the temple to know what was in store for them. The inscription if read, understood and acted upon, there would be no need to worry about their future!! When God is giving the injunction “Know Thyself”, He is really telling us to ask the most fundamental question of life: “Who am I?”

From time immemorial, thinking man has been intrigued by this question – “Who am I?” Many people used to visit Bhagavan Ramana Maharshi with their problems and whatever may be the problem, he always told them to ask themselves the question “Who am I?” And when they asked how to do that, he used to tell them “summa iru” meaning quieten your mind. They seemed to delve deep into the words of Ramana and on all

their problems would disappear or become irrelevant.

Often knowing oneself is confused with knowing about oneself. Many are scared to know themselves or about themselves and shirk from contemplating, while some may even go to a psychologist to know about themselves. People in general are externally focussed - when asked who they are, they will give: their name, their occupation, their personal history, the shape or state of their body, and whatever else they identify with. Some who have read Vedanta may think of themselves as Atman. But knowing yourself goes far deeper than the adoption of a set of ideas or beliefs. Vedanta may at best be a helpful pointer, giving all the answers logically, giving the difference between knowing oneself and knowing about oneself but in itself does not have the power to dislodge one’s ego. That will come

only with following all the inviolable dictums, with cleansing of one's mind and then applying the vedantic knowledge to practice and thus be rooted in Being, instead of being lost in one's mind. This could even take several life times, however the right practices will never go waste.

Theoretically we may talk about or believe in laudable principles like the immortal spirit but our actions and reactions reveal what we really are. It is always that small things that disturb us. But according to Vedanta all the worldly things are small as all of them are transient.

All our reactions are due to the insecurity or the lack of fulfilment. One must strive to accept our situation, become one with it and respond. This definitely involves deep knowledge of oneself. The more unfulfilled and limited we are, the more egotistic we are, we focus on and react to negative traits in others. When you start to realize that what you react to in others is also in you, you are becoming conscious of your ego. By knowing you are not the ego is one step nearer knowing yourself. Vedanta defines this asindefinable, that which we already are and gives pointers by telling us what it is not.

When we know only about ourselves, we view life through what is in it – good and bad. We fail to see the harmony and oneness of nature. It can be appreciated only when we let go of our thoughts and realise good and bad, order and chaos are all illusory. One would think such a person does not care about what happens. On the other hand, with the full acceptance of what happens, the person is totally aligned to happenings.

Only when the little “I” which is the ego is denied and negated, the higher “I” or the true “I” which is the consciousness remains where we perceive experiences, thoughts, and feelings as they come and go. All our fear and activities are based on the little “I”, and when that is negated all the fear is gone and we are liberated.

If we try to be a conscious observer, perceiving our breath and observing world around us, understand that we are just the perceiver and not what is perceived, or the thoughts or the mind or the ego, we might be closer to knowing who we are. Or in Ramana style by being “summa Iru”! ■

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Ramana Maharshi on The Path of Love

Rochie Rana

Explaining the journey within oneself, Bhagavan used to say “A person begins with dissatisfaction. Not content with the world, he seeks satisfaction of desires by prayers to God; his mind is purified; he longs to know God more than to satisfy his carnal desires. Then God’s Grace begins to manifest. God takes the form of a Guru and appears to the devotee; teaches him the Truth; purifies the mind by his teachings and contact; the mind gains strength, is able to turn inward; with meditation it is purified yet further, and eventually remains still without the least ripple. That stillness is the Self.”

Bhagavan prescribed two main paths or spiritual practices for the salvation of humanity. The first was the path of self-enquiry, that is to know oneself by asking ‘who am I’ and the other was the path of self-surrender, that is to surrender one’s ego completely to God. While the

former is the path of knowledge or jnana marga, the latter is the path of devotion, or bhakti marga, also known as the path of love.

Bhagavan believed that man made so much effort to know about the world and about God but still didn’t know who he himself really was. To attain mukti or emancipation from suffering; bhakti or the path of love in which there is only one thought that prevails to the exclusion of other thoughts, the thought of God, is the simplest way of inner purification. He used to emphasize that “the absence of thoughts is bhakti. It is also mukti.”

He said “But when you talk of love, there is duality, is there not – the person who loves and the entity called God who is loved? The individual is not separate from God. Hence love means one has love towards one’s own Self.

Only if one knows the truth of

love, which is the real nature of Self, will the strong entangled knot of life be untied. Only if one attains the height of love will liberation be attained. Such is the heart of all religions. The experience of Self is only love, which is seeing only love, hearing only love, feeling only love, tasting only love and smelling only love, which is bliss.”

He also beautifully illustrates further “love itself is the actual form of God. If by saying ‘I do not love this; I do not love that’ you reject all things, that which remains is swarupa, i.e., the innate self. That is pure bliss. Call it pure bliss, God, atman or what you will. That is devotion; that is realization and that is everything.”

When one of Bhagavan’s devotees heard this, he questioned Bhagavan that to be able to reject all experiences of good or bad, will not one have to accumulate all sorts of experiences first to be able to distinguish between the nature of the two. Ramana Maharshi was quick to respond that “that is true. To reject the bad, you must love the good. In due course that good will also appear to be an obstacle and will be rejected. Hence, you must necessarily first love

what is good. That means you must first love and then reject the thing you love. If you thus reject everything, what remains of the Self alone. That is real love. One who knows the secret of that love finds the world itself full of universal love.”

Bhagavan always said that if man regarded himself as the ordained instrument of the All-Wise and All-Powerful, to do and to suffer as He pleases, the He bears all the burdens and gives us peace.

As many stories go, a Maharani once told Bhagavan, ‘I am blessed with everything that a human being would like to have’. Her Highness’s voice choked. Controlling herself she continued slowly, ‘I have all that I want, a human being may want... but I do not have peace of mind. Something prevents it. probably my destiny’. There was silence for a while. Then Bhagavan spoke in his usual sweet manner: ‘All right, you have said what you wished to say. Well, what is destiny? There is no destiny. Surrender and all will be well. Throw all responsibility on God and do not bear the burden yourself. What can destiny do to you then?’

Bhagavan said that complete surrender was possible and partial

surrender was even more possible for all. He used to say that the final destruction of the “I” took place only if the self-surrender was completely motiveless, even if done with the desire for grace or Self-realisation, it was still no more than partial surrender, a business transaction in which the ‘I’- thought made an effort in the expectation of receiving a reward.

To a devotee who was praying that she should have more frequent visions of Siva, Bhagavan said, “Surrender to Him and abide by His Will, whether He appears or disappears; await His pleasure. If you ask Him to do as you like it is not surrender but command to God. You cannot have Him obey you and yet think you have surrendered. He knows what is best and when and how to do it. His is the burden. You have no longer any cares. All your cares are His. Such is surrender. That is bhakti.”

Bhagavan further clarified “After your bhakti to God has matured you, God comes in the shape of a Guru and from outside pushes your mind inside, while being inside as Self, He draws you there from within. Such a Guru is needed generally, though not for very rare and advanced souls.

One can go to another Guru after one’s Guru passes away. But after all, Gurus are one, as none of them are the form. Mental contact is always the best.”

From Bhagavan’s point of view there are no disciples but from the point of view of the disciples the grace of the Guru is like an ocean. If he comes with a cup he will only get a cupful. It is no use complaining of the parsimoniousness of the ocean; the bigger the vessel, the more he will be able to carry; it’s entirely up to the disciple.

Bhagavan used to say about bhakti, “I approach *Isvara* and pray to be absorbed in Him. I then surrender myself in faith and by concentration. What remains afterwards? In the place of the original ‘I’, perfect self-surrender leaves a residuum of God in which the ‘I’ is lost. This is the highest form of *parabhakti* (supreme devotion), *prapatti* (surrender) or the height of *vairagya* (renunciation).”

Bhagavan so simply and yet so poignantly explained of loving action when He said “whatever is done lovingly, with righteous purity and with peace of mind, is a good action. Everything which is done with the stain of desire and with agitation

filling the mind is classified as a bad action.”

To those who used to wonder about securing liberation through surrender, Bhagavan used to say “If the longing is there, realization will be forced on you even if you do not want it. Long for it intensely, so that the mind melts in devotion. After camphor burns away no residue is left. The mind is the camphor. When it has resolved

itself into the Self without leaving even the slightest trace behind, it is realization of the Self.”

In the end though, Sri Ramana Maharshi always said “by whatever path you go, you will have to lose yourself in the one. Surrender is complete only when you reach the stage 'Thou art all' and 'Thy will be done'.” ■

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Smt. Durga Balasubramanian

With regret to inform readers the sad demise of Smt. Durga Balasubramanian, wife of Late C G Balasubramanian (CGB) – former Secretary of our Kendra, on December 14, 2016. Smt. Durga was inducted into the Ramana fold even before our premises came up when some of the Sunday satsangs were conducted at her place. She ably assisted her husband in all aspects of running the Kendra during his tenure as the Secretary. With her penchant for carnatic music, she used to render melodious songs and bhajans at the Kendra satsangs and functions. We offer sincere condolences to the bereaved family.

Smt. Rajeswari Krishnan

We deeply mourn the demise of Smt. Rajeswari Krishnan, wife of Shri N V Krishnan Vice President Ramana Kendra, on 20th February 2017, after a sudden cardiac arrest in Chennai. We pray to Bhagavan that He gives strength to Shri Krishnan and his family to bear with fortitude this irreparable loss. Being a pious and religious lady, she was a regular visitor to the Kendra. When Shri. Krishnan was the Secretary of the Kendra for over 12 years, she supported him in his various responsibilities.



Karmic Bonds

Dr. Tuktuk Ghosh

Karmic bonds have a tantalising hold on our psyche. It is explained in myriad ways. Bhagavan used the following triad to convey the depth of its meaning:

1-Sanchita Karma- The store of karmic debts accumulated from previous births.

2-Prarabdha Karma- The segment of Sanchita Karma that must mandatorily be worked out in the present life.

3-Agami Karma- New Karma accumulated in the present life which is carried forward into future lives.

Bhagavan accepted the validity of the laws of Karma but said they were only applicable as long as a person imagined that he was separate from the Self. At the ajnani level, he said, individuals will pass through a series of pre-ordained activities and experiences, all of which are the consequences of previous acts and thoughts. He occasionally even said that

every act and experience is determined at birth. The only freedom one has is to realise that there is no one acting and no one experiencing. However, once one realises the Self, there is no one left to experience the consequences of actions and so the whole structure of Karmic laws becomes redundant.

It is ironical that while the Karmic theory is invoked by most of us subscribing to the Hindu faith, very much like a well-worn mantra, it is invariably done to provide an easy, convenient explanation for the dark, negative patches of one's existence and rarely to consciously provide a strong, irresistible motivational pull to evolve and improve one's inner core or work with dedication and commitment to uplift the lives of those around. Why this should persist for millennia is an intractable puzzle.

There is always a need to introspect and attempt to contemporise our key guiding philosophies. The goal,

indisputably, ought to be the one set by revered spiritual gurus like Bhagavan. Alongside ought to be the clear realisation that in the process of reaching the goal, efforts to enhance the quality and outreach of present day Karma would go a long way in making our world a better place.

To put this into context, in India, it has been stated that 57 billionaires control more than 70% of the country's wealth. This is a microcosm of the global reality. The obsession with amassing material resources as the primary marker of success, will accentuate the distortion manifold. This will inevitably throw up the utterly skewed political and social structures that are unravelling all around.

Hand wringing and angst are not going to take us anywhere. The Karma that underpins our identity ought to be taken out its philosophical scabbard and used with effect to seek to craft what in today's popular terminology is the 'new-normal'. This is an advocacy for the union of the spiritual with the secular. The innovation will be in effectively keeping out the identification with any particular religious categories and making it truly inclusive.

The state elections which are great carnivals of our democracy highlight starkly the gross inequities that pull us

down as a nation. How long can we continue to have the dispossessed and marginalised to endure their unenviable lot only as their destiny, their karma? It is highly distressing to find many who pass off as 'leaders' developing a vested interest in keeping the people pegged firmly at abysmal levels of subsistence.

In this backdrop it is heartening to learn about the institutionalisation of a first ever Good Karma Award by The Speaking Tree. The Award aims to celebrate spirituality, recognise courage and commitment and showcase outstanding contributions of individuals dedicated to various noble causes including Vedanta, energy, architecture, life designing, health care, vastu, sound and frequency therapy and karma yoga etc.

However, to scale the heights that Bhagavan advocated requires relentless spiritual tenacity and purity of thoughts and deeds. It would not be an exaggeration to state that it requires a martyr's mindset to extinguish the self as we are familiar with to realise the true Self which gets us out of the karmic bonds.

SHIVA ARUNACHALAYA,
SHIVA ARUNACHALAYA, SHIVA
ARUNACHALAYA! ■
[e-mail: tghoshk@gmail.com]



‘Aryas’ of Yogavasishtha

K C Vyas

‘Yogavasishtha’- a vivid account of a discourse of great philosophical importance delivered by Brahmarsi Vasishtha to Shri Ram, states that an ‘Arya’ is one who has grasped scriptural intents and has spiritually matured enough to aspire to and resolutely make efforts to realize God. For that he must have knowledge of relationship between human spirit and Paramatma, and rise to third ‘Yoga-bhoomika’ called ‘Nididhyasan’.

Yogavasishtha discusses at length how all indwelling human spirits experience life-after- life bodily existence in world and gradually evolve therein. Here they experience, more often than not, misery and suffering compared to happiness and pleasure they so fervently desire. Vasishtha declares that while resolving to realize Paramatma [God] and getting liberated from that repeated misery, one should develop a mind-set so essential to undertake sustained efforts [yogic practices]. He must also endeavor to

grasp scriptural intents [‘swadhyaya’], cultivate company of saints [‘Satsanga’] and be guided by them. An aspirant’s spirit is then on a path to get elevated – as if climbing up a ladder having seven steps that in the text are termed ‘Yoga-bhoomikas’.

On reaching seventh Yoga-bhoomika one realizes Paramatma and gets liberated from bondage of reincarnating repeatedly. Yogavasishtha uses many worldly similes and terminologies to elucidate spiritual concepts by alternately saying that human spirit must attain fifth ‘state of consciousness’ called ‘Turyateeta’ to realize Paramatma. How to reconcile the five ‘states of consciousness’ with said seven ‘Yoga-bhoomikas’? Fortunately, it explicitly equates in 126 th Sarga of ‘Nirvana’ Prakarana’ [Poorvardha] the third Yoga-bhoomika, ‘Nididhyasana’ of an Arya, with his first ‘state of consciousness’ termed symbolically as ‘Jagrit’ [waking]! Prior two Yoga-bhoomikas

are respectively named as 'Shravan', and 'Manan'.

In 'Shravan' one turns to 'Swadhyaya' and 'Satsang' and in second Yoga-bhoomika to 'Manan' wherein an aspirant contemplates on truths of his spiritual relationship with God, how to realize it, etc. On reaching next, third Yoga-bhoomika ['Nididhyasan'], an aspirant is called an Arya. He resorts to maintain equanimity of mind and to remain unaffected by experiences – pleasant or otherwise – that incessantly keep impinging on consciousness due to his physical connect with surrounding 'perishable' world. To counter that onslaught he must keep contemplating on God's 'imperishable' reality.

Then second and third 'states of consciousness' called 'Swapna' and 'Sushupti' are likewise equated in cited reference with fourth and fifth Yoga-bhoomikas respectively. Sixth Yoga-bhoomika is attained in a legendary 'Turiya' [literally 'fourth'] state of consciousness of an aspirant yogi in which is realized his imperishable 'Atma' ['Atma-sakshatkar']. In the fifth state of consciousness called 'Turyateeta' – or in his highest, seventh Yoga-bhoomika – the yogi finally realizes Paramatma [Brahm-sakshatkar] and gets 'liberated'. His spiritual elevations to five 'states

of consciousness' are thus equated respectively with five higher 'Yoga-bhoomikas' – from third to seventh.

Yogavasista discourse took place between Shri Ram and Vasisista and is however omitted from Shri Ram's biographical account of 'Ramayana'. When Shri Ram along with his younger brothers finished their studies, they expressed desire before their father, king Dasharath, to visit various places of pilgrimage. Dasharath readily agreed and deputed trusted, learned men to accompany and guide them. On their return Dasharath gathered from attendants, to his utter surprise, that Shri Ram's outlook towards princely life had changed altogether and that he even thought of embracing an ascetic life! His younger brothers who always followed him also wanted the same. Worried Dasharath took steps to lure them back to pleasures of princely life by placing at their disposal all means of enjoyment. But that strategy did not work.

Unfortunately, it was precisely at such a stressful juncture that sage Vishwamitra known for his mercurial temper arrived. He explained he was preparing to perform an important Yajna and wanted Shri Ram to accompany him to fight certain devilish miscreants who were bent on disrupting his Yajna.

Though Vishwamitr was himself capable to defy all those miscreants, he had to take an oath, before undertaking that Yajna, to shun all violence. Hence he wanted Shri Ram to fight them. Now, Dasharath was in a real fix. He gave some alternative proposals to help him out but Vishwamitra rejected all. Fearing a curse if he disobeyed the impatient sage, Dasharath sent for his guru Sage Vasishth for consultation. They decided to brief Vishwamitra about Shri Ram saying he may not presently be in a frame of mind to undertake any violence. Shri Ram was asked to speak for himself. He vividly disclosed his thought process, arguing in a well-reasoned manner about futility of miserable worldly existence. Everyone was astounded by his matured reasoning and applauded him. Vishwamitra felt that he had spiritually evolved to such a high level that he was in a condition to receive final doze of spiritual truths from his guru Vasishth to dispel all his doubts. Shri Ram agreed.

In that backdrop, Vashishth commenced an exhaustive discourse in a question-and-answer format that continued for several days. Shri Ram, quite early on in his illustrious life developed an aversion to his princely existence. In his considered opinion

bodily existence in world mostly inflicted miseries on mankind. He then started pondering over philosophical issues like purpose of creation [world] having countless pleasure-seeking human beings who unfortunately became recipients of sufferings, most of the time. What ways and means were available to them, if at all, to get liberated from that misery, he asked? Vasishth with his brilliant answers illuminated the heart of Shri Ram and the last vestiges of spiritual ignorance vanished and he attained Samadhi! Vishwamitra, while praising Vasishth for demonstrating his spiritual prowess, asked Vasishth to awaken Shri Ram from Samadhi to help fight those miscreants. Awakened Shri Ram realising all about how a human spirit evolves life-after- life by learning divine truths and fulfills its ambition to realize God, agreed to perform his princely duty to accompany sage Vishwamitra to defend his Yajna.

Above sequence of events draws a parallel to what happened in Dwapar-yuga when Arjun was adamant not to fight, but finally agreed to participate in the war of Mahabharat after receiving divine discourse of Gita from Shri Krishna right on the battle-field at Kurukshetra! ■

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Significance of Maha Shivaratri

The fourteenth day of every lunar month on the day before the new moon is known as Shivaratri. Among all the twelve Shivratri that occur in a year, Mahashivratri, the one that occurs in February-March is of the most spiritual significance. On this day, there is a natural upsurge of energy in a human being and is observed as an all-night long festival. The Jaagaran, marks this night as "overcoming darkness and ignorance". Devotees on the spiritual path observe as the day when Shiva became still, merging with Kailash and worship Shiva to absolve themselves of past sins, reach the abode of Lord Shiva and be liberated from the cycle of birth and death (moksha). Women observe this day as Shiva's wedding and perform Shiva Puja with sincerity to appease Goddess Parvati who is also regarded as 'Gaura' - one who bestows marital bliss and long and prosperous married life. Those with worldly ambitions see that day as the day Shiva conquered all his enemies.

Bhagavan while perusing through Shiva Purana observed that the Shivalinga appeared as Arunachala on this day. Sri Ramana Maharshi approved of the Pradakshina around the Arunachala Hill on Maha Shivaratri as the direct worship of Shiva the Supreme Lord of Compassion. ■



Tirukkural - The Tamil Veda

P N Vijay

T*rukkural* is the most celebrated work of the Tamils and has been translated into 84 languages; being the most-translated non-religious work in the world. What is this work, when was it written and what is the universal message that it carries?

Tirukkural – Tiru is an honorific and Kural is a classical form of Tamil poetry of short 2 lines, first line with 4 words and second line 3 words. The first syllables of the two lines rhyme. Saint *Tiruvalluvar* wrote the *Kural*. He lived with his wife Vasuki Ammalin Mylapore-a bustling locality in South Chennai. He lived in the *Kadai Sangam* (Last Literary period) between the first and third centuries BC. *Kural* precedes by a hundred years the two Tamil epics *Silappadikaram* and *Manimekalai* which have laudatory references to it.

Looking at the composition of the *Kural*, it has 1330 verses in total

and divided into 3 books. The First Book is on Dharma (*Arathuppal*) and contains 380 verses on 38 subjects ranging from worship of God, compassion, essential virtues, friendship, asceticism, morality, protection of nature. The Second Book is on wealth (*Porutpal*) is the biggest. It has 700 verses on Governance, Economics and Codes for Kings, Ministers and Bureaucrats and also moral and ethical issues connected with wealth creation. The Third Book is on Conjugal Love (*Kamathupal*) is the smallest containing 250 verses. It covers issues relating to romance, marriage and the household. In fact the book was originally titled *Muppala* book on 3 sections but over time came to be referred to as *Tirukkural*. The First Book is the most read and quoted.

Let us now dive deep into the ocean of the *Kural* and drink the nectar by taking a few verses from

the Chapters in the First Book on Dharma.

The first chapter is On Glory of the Divine.

***Katradhanalanapayanen-
kolvaalarivan***

Natralthozharenin

What is the point of all your learning if that does not make you surrender at the Feet of the Lord?

***Vendudhalvendamaiilaanadiserd-
arku***

YandumIdumbai Ila

Those who hold His feet who neither likes nor loathes, are free from woes of human births.

***Piraviperunkadalneenduvarneend-
har***

IraivanAdiseradaar

The sea of births they alone swim, who clench His feet and cling to Him.

In the context of the study of the this chapter on 'Glory of the Divine', it is clear that Tiruvalluvar was a Hindu saint though there are some who believe he was Jain. The naming of the three Books comprising the Kural as Arathuppal, Porutpaal, Kamathuppal suggest the three Purusharthas of Vedanta-namely

Dharma, Artha and Kama - a division of life unique to Hinduism. This is further supported by the frequent references to Lord Vishnu and Goddess Lakshmi in various places. Having said this the Kural is really a secular text, full of moral and ethical statements and injunctions which cut across all religion, race, language and time and is hence considered a philosophical rather than a religious work.

It is interesting that in the very next Chapter Kural glorifies The Virtues of Rainfall and in a verse famous for its sheer poetry

***Thupparkuthuppayathuppakithup-
pakku***
ThuppayaThuummazhai

All food is produced because of rain which itself is food again.

The Third Chapter of the First Book deals with the Merit of Ascetics and in a well-known verse Tiruvalluvar talks of the power of the Renounced Ascetic.

***Gunamennumkunnrerininraarve-
guli***
Kanamenumkaathalaridhu

The wrath of those who have reached the peak of austerity, even if for a moment, cannot be faced.

The Fourth Chapter is on the Glory of Virtue.

Sirappueenumselvamumeenum

Arathinanguaakamevanouyirku

Righteousness yields good reputation and wealth. Is there anything more precious to a man?R

Again condemning hypocrisy Tiruvalluvar cries out

Manathukkanmasuilanadhal

Anaitharanaagulaneerapira

True moral integrity is clean and flawless thoughts, everything else is loud posturing.

Another famous and focussed verse from the fourth chapter

Azhukkaruavaveguliinnachol-nangum

Ezhukkaiyandathuaram

Elimination of Lust, desire, anger and harsh words alone is True Righteousness.

In another verse where there is a simple similie, the Kural says

Aratharuidhuvanavendasivigai

Poruthanoduoorndhanidai

One need not look too far to know the fruits of virtue, understand it by simply looking at the bearer of the palanquin and the rider.

Next chapter is on the householder. Like the Gita the Kural makes the Householder the centre of society and extols him in every way possible. While each of the ten verses is a gem, let us enjoy a few here. This verse points out the duties of a householder:

Thenpulathandeivamvirundhok-kalthanendrarku

Imbulatharuombalthalai

Gurus, Gods,guests, society and Self- It is important to nurture these apart from one's family.

Iyalbinanilvazhkaivazhbhavanen-ban

Muyalvarulellamthalai

Of all who strive for Eternal Bliss the virtuous householder is far superior to the Saint in penance

And the Chapter ends with another memorable statement

Vaiathinvazhavanguvazhbavanvanuraiyum

Deivathulvaikapadum

One who lives a householder's life the righteous way will be treated on par with the Gods inhabiting the Heavens. ■

To be continued...

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Unhappiness

I wonder how people can be happy
When what Buddha encountered
Stares them right in the face
And you are hounded from all sides
By uncertainty and seeming randomness
In everything that happens to you
That what befalls your neighbours
Could well befall you sooner or later
In identical or near-identical fashion
And how more misery abounds
Than happiness in this world
So, I wonder how people can be happy.

D Sameer Reddy

Death

No escape from death,
As it is your last breath.
The long railway has ended,
And your exit recommended,
Prepare well for your fate,
And enter joyously his gate

Irina Vijay



Temples of Vishnupur

Neera Kashyap

Around 200 kms from Kolkata lay the 17th-18th century brick and terracotta temples of Vishnupur. Even on first sight, they looked unusual and unfrequented. They were small in structure. Their roofs looked like the thatch of local huts, only that the *chalaor* thatch had ends curving downwards in brick instead of thatch. Most of the temples had single towers - *ek Ratna* - though there were a few with multiple towers of the *Panchratna* type. The sanctum sanctorum was flanked by porches on each side with three multi-cusped arches, their pillars mounted on cubical bases. Terracotta sculptures covered most of the outer walls and pillars, rife with ornamentation and stories from Krishna's life, the epics, Puranas and living contemporary to those times. The environment looked red and dry with scrubby trees and thorny vegetation though

small water bodies relieved the landscape.

As an enthusiastic traveler, I had done some research before our visit. Through a wonderful research paper entitled "Tales, tanks and temples" by Pika Ghosh, I discovered that Vishnupur was designed to be a replication of Vrindavan, with aspects of the distinctive physical qualities of the older holy site selectively reproduced here including water bodies, forest, sacred Vaishnava poetry and ritual worship, transforming this Malla capital into 'Gupta Vrindavan' or a hidden Vrindavan. The Malla kings adopted Gaudiya Vaishnavism, a devotional faith shaped by the Bengali saint Chaitanya Mahaprabhu (1486-1533), who had himself re-discovered Vrindavan and its sacred spaces through trance and vision, restoring it under Mughal patronage.

Temples in Vrindavan or Nathdwara were built like mansions for a royal deity, designed sometimes but not always using features of Mughal architecture. By contrast, Bengali architects invented a unique temple architecture using local resources and hut styles. Additionally, they adapted the north Indian *nagara* temple form (with curvilinear spire and a single east-west access to the inner sanctum, hierarchically organised and controlled) to the congregational mosques and tombs that the Sultans of Bengal had built in the fifteenth and sixteenth centuries.

The Mallas achieved several things through this innovation: they built a distinctly Hindu identity but in public sympathy with Bengal's Islamic sultanate, yet pitched rebelliously against Mughal imperialism, they fashioned their self-image by identifying with the creativity, pluralism, prosperity and stability of the previous three hundred years of Sultanate rule. They patronized a congregation-based temple construction, thus building a royal image that transcended their own local tribal origins, yet was acceptable to the local multi-ethnic and multi-religious population.

Writes Ghosh, "Architecture and terracotta ornament, along with landscape architecture, oral lore and devotional poetry, shaped the new sacred center and manifested the play of the gods to the Bengali devotional community in a new Indo-Islamic global order."

It was at the first aarti we attended at the Madan Gopal temple that I first sensed a strong devotional and community spirit. The temple was lit with small festive bulbs, not for any special occasion but because it was time for the evening *aarti*. There were people all over - under banyan trees, in the *natmandir* (dance hall) facing the outer shrine, at the temple plinth. All eyes kept turning to the small outer shrine in the northern wall. Not realizing the importance of the open porches enclosing the inner sanctum in congregational worship, we walked up the short flight of steps to the porch with our footwear, intending to leave them against the side wall. We were roundly ticked off by a young man in a vest and dhoti whom I later observed ring the heavy hanging bell with spirited strokes. He worked in a local bank, lived nearby, rode to work on his cycle which otherwise remained on the temple premises for he never

knew when he and his cycle would be needed in the temple's service.

When the priest crossed the shrine's threshold to blow the conch, there was pin-drop silence. As the incense was offered followed by the lamp and the conch filled with water, the musicians joined the ritual through verse and music. When the water was poured into a sprinkler and sprinkled on the gathering, it felt like a benediction. A cloth and flowers were offered, the flowers passed around for us to share their fragrance. The fly whisk fanned the divine lovers in a slow sinuous flick of feathers, simultaneously cooling emotions in the congregation. Yet the fervor was palpable. The last image I carried away was of an ancient site, an ancient music hall and ancient faces radiant with love at this hour of community worship.

The Madan Mohan temple's daily offerings of cooked rice, greens, lentils and rice pudding continue to be distributed among pilgrims, local devotees and homeless people as per the old traditions. Verses from the Vaishnava theology hand copied and translated into Bengali by the Malla kings are still sung today. The singing is usually led by experienced singers (*kirtaniyas*) accompanied by

musicians who play the cymbals, drums (*khol*) and harmonium. At the Madan Mohan temple, we witnessed the second *aarti* of the evening. The temple lies near a huge water body that reflected the full moon. The Vishnupur temples had proclaimed a new temple form in two ways: first, they had added above the conventional sanctum on the ground level a second storey with balconies to take the deities up for *darshan* on special festivals; second, the temples now had a dual axis of worship: the traditional east-facing altar of Hindu temples for daily priestly service of the deities, and a second altar on the north-south axis, facing south towards the courtyard where the community gathers to sing and dance during the *aarti*.

I was unprepared for the deep sense of nostalgia and devotion that I was filled with during the *aarti*. It was the music from the *natmandir* that set the pace, the priest conforming entirely to its flow - sweet and melodious, yet grave, shorn of ornamentation. When he offered the lamp, its dancing flame moved sinuously to a slow, then deep and rapid unfolding of the music. Its strains seeped into the heart, slowly but decisively. As the

aarti progressed, some devotees rose on the porches and the courtyard to dance to the music, throwing their hands up in abandon – much like the figures on the walls, transforming the terracotta narratives into the forests of Vrindavan. Two local women with wizened faces wept uncontrollably next to me, their anguish probably similar to Radha's when she parted from Krishna. *Aarti*, in the Gaudiya Vaishnava tradition was truly an attempt to re-create that experience of divine love, both for the gods and their devotees.

Ghosh's book contains a verse that upholds the qualities of the divine relationship as a model for the singers as for us visitors:

Beloved, what more shall I say to you?

In life and in death, in birth after birth

you are the lord of my life.

A noose of love binds

my heart to your feet.

My mind fixed on you alone, I have offered everything. ■

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Madan Gopal Temple



Aksharamanamalai Part 3

**9 Yenaiazhithippo
yenaikalavavidil,
Ithuvovanmai Arunachala**

O Arunachala! If Thou dost not join me now, destroying my egoity — is this Thy manliness?

The devotee-soul appeals to the Lord to join her and make her His own. She has come of age and is now mature. She has also chosen the Lord as her consort, and would think of no one else. It is now time for Him to come and take her under His protection. Not being able to bear isolation any more, she cries out to the Lord imploring Him to come. It is only He, the Bridegroom, that can destroy the soul's virginity which is egoity. The devotee-soul takes the liberty of rebuking the Lord, saying that if He does not do His part, He would forfeit His title to purusottamatva (being the Supreme Male).

**10 Yen indaurakkam
yenaipirarizhukka,
Ithuunakkuazhago, Arunachala**

O Arunachala! Why this sleep, while others are dragging me? Does this become Thee?

The rivals to the Lord are the senses and their objects. They drag the soul even though they have no right to do so. Their control over her is illegitimate. Belonging to the class of not-self as they do, they ought not to get into an alliance with the soul. But the ignorant soul, forgetting her spiritual nature, consorts with the senses and their objects. The latter hold her captive to their whims and fancies. When the soul realizes her sorry plight, she becomes a devotee and remembers that she belongs to the Lord. If she belongs to the Lord, why has He not come to her rescue? Has He gone to sleep? Why should He be

indifferent when she is seduced by others? This is not fair. He has all the power and strength required to save her. So, she rebukes her Lord, “Why do you sleep, when something that intimately belongs to you is being misused? This is an insult not so much to me as to you. You are the Lord and it is your inalienable duty to safeguard my honour.”

***11 Iympulakalvar
agathinirpugumpothu,
Agathu nee ilayo, Arunachala***

O Arunachala! When the five senses, the thieves, entered my heart, were Thou not in my heart?

The five senses are here compared to thieves. A thief is one who deceitfully takes away what does not belong to him. The soul is not a property of the senses; yet the senses take her away. The senses storm the heart, enter it by force, and snatch away the soul. But how can this happen? Was not the omnipotent Lord there in the heart? If He were there, how dared the senses to trespass? It is not possible that they have power over the authority of the Lord. Being present in the heart, He could

not be sleeping; for He is ever wakeful; He is all-seeing, always (sarvadriksada). Shall we say that He was not present? But how can that be, since He is present everywhere? In the following Sanskrit verse, the passions are compared to thieves:

Kamahkrodhaschalobhascha
Dehetishtantitaskarah
Jnanaratnapaharaya
Tasmatjagratajagrata

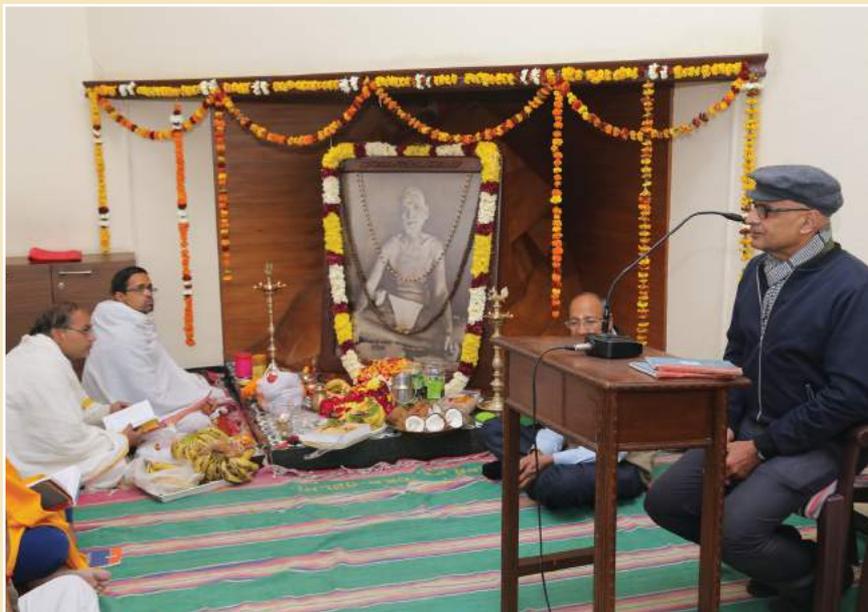
Desire, anger, and greed — these thieves reside in the body in order to steal the wisdom-gem. Therefore, be awake, be awake!

***12 Oruvanaamunnai
olithavarvaruvaar,
Un chootheyidhu, Arunachala***

O Arunachala! Deceiving Thee who art One (without a second) who will come in? This, indeed, is Thy guile!

If it is not possible to assume either that the Lord was not asleep or that He was not absent when the sense-thieves entered the heart, what is the conclusion one is inevitably led to? It is this, viz., that all this is the Lord’s maya. He cannot be deceived. Who or what is there to deceive

BHAGAVAN'S JAYANTI



BHAGAVAN'S JAYANTI



MAHA SHIVARATRI



UPADESA SARAM COMPETITION



 दिल्ली-संस्कृत-अकादमी
(दिल्लीसर्वकारः)
रमनकेन्द्रस्य च संयुक्ततत्त्वावधाने समायोजिता
'उपदेशसारः' इति ग्रन्थमुपलक्ष्य
अन्तर्विद्यालयीय-श्लोकप्रतियोगिता
(2016-17 वर्षीया)
स्थानम् : दिल्ली-संस्कृत-अकादम्याः सभागारम्, नव देहली-110005
दिनांक : 11.02.2017 समयः पूर्वाह्नः 10.00 वादने



Him, since He is all? He is one without a second. The world of plurality is His play. The world drama including the dance of the senses must, therefore, be His device for awakening the soul from her stupor. One of His appellations is that He is the stage manager of the drama of deceit (kapatanatakasutradharin). The Satarudriya calls Him the Lord of thieves (taskaranampatih).

13 Omkaraporul

oppuuyarvilloy,

Unaiyaarivaar, Arunachala

O Arunachala! Thou art the meaning of the sacred syllable 'Om'. Thou art without an equal or superior. Who can understand Thee?

By innumerable names has God been designated. To signify this it is usually said that He has a thousand names. Of all these names, the most appropriate is the sacred syllable 'Om' called Pranava. Pranava is His name, says the Yoga Sutra. The Mandukya Upanishad begins by saying: 'Om' is all this—what was, what is, and what will be; it is also what transcends the threefold time. The sound 'Om' consists

of three letters or matras, a, u and m; there is also a fourth part which is soundless (amatra). The three letters stand respectively for the three manifestations of the Self both in the order of individual existence and in the order of cosmic appearance. The Self is visva, taijasa, prajna (of the waking, dream, and sleep states, respectively), and Virat, Hiranyagarbha, and Avyakrita, (the cosmic counterparts). 'Om' is what is beyond these as well, as also their inner reality, turiya (the Fourth). 'Om' is the name of the Nameless. It is a name, and yet not a name. Hence it is the nearest to the nameless Reality. The absolute Reality has no form. But limited and formed as we are, we have assigned myriads of forms to it. Of all these representations, the linga is the most appropriate because it has a form and yet no form. While the other representations have their particular names, the linga signifies simply the sign or symbol. The origin of the linga is traced to the column of light in the form of which God appeared as Arunachala. So, the original linga is Arunachala. What linga is among spatial representations

of God, that ‘Om’ is among His names. Arunachala is thus the meaning of the sacred syllable ‘Om’.

Since Arunachala is all, there is nothing that is equal to Him, nor anything that is superior to Him. He is not one among many. He is the one without a second. Addressing the Lord, Arjuna says in the Bhagavad Gita, ‘There is no one equal to Thee; how can there be anyone that is superior?’ The Vedanta teaches that God or the Absolute is the sole reality. It is not easy to understand this reality. Brahman is that whence speech and mind return, not being able to reach. It is the transcendent reality that defies description. It is that which the mind is powerless to understand, but which yields to mind the power of understanding. It is the mind of mind, the understanding of understanding.

***14 Ouai pol, yenakkuun
arulaithanduyenai,
Aluvathu un kadan,
Arunachala***

O Arunachala! Bestowing on me Thy grace, like a mother, to redeem me is Thy duty.

In verse six, God was described as one who is more than a mother. Here, again, there is the comparison with mother. A mother’s love is the summit of human love. We, who approach God from the human angle, do naturally apply to Him all that is best and noblest in human nature. Here is a prayer to God that He should protect His devotee who is His child. God is the universal parent. He is the mother as well as the father. Saving the children is not an optional function of the parent. It is his or her duty. So, the devotee reminds God of what is but His duty—a duty not imposed on Him by an external authority, but one which is His own ordinance. The expression ‘auvvaipol’ may also be taken to mean ‘as on Mother’. Then, the interpretation of the text would be this: ‘As you bestowed grace on Mother, so bestow it on me too and save me. That is Your duty.’ The reference here is to the story of Parvati gaining half the body of Siva at Arunachala. ■

*Source TMP Mahadevan’s
Book Arunachala Siva
Aksharamanamalai*



बन्धन एवं मोक्ष का कारण मन

डा. शंकर दत्त पाण्डेय

सांख्य दर्शन के अनुसार मानव शरीर चौबीस तत्त्वों से निर्मित है – प्रकृति, महत्तत्त्व, अहंकार, पंचतन्मात्राएँ, पंच महाभूत, पंच ज्ञानेन्द्रिय, पंच कर्मेन्द्रिय एवं मन। इनमें ज्ञानेन्द्रियों द्वारा वस्तुओं का ज्ञान होता है और कर्मेन्द्रिय द्वारा कर्म किया जाता है। ये दोनों प्रकार की इन्द्रियाँ मन के साथ मिलकर ही कार्य करने में सक्षम होती है। मन एक अंतःकरणवृत्ति है। इसका कार्य है संकल्प और विकल्प अर्थात् दो मार्गों में प्रशस्त करना कार्य करूँ या न करूँ – 'मनो नाम संकल्पविकल्पात्मिकान्तःकरणवृत्तिः! मन ही जीवन में द्वन्द्वों का जनक है। यही हार और जीत, सफलता और असफलता तथा सुख और दुःख का कारण बनता है। मनुष्य को संसार के सभी सुख मिल जाये परन्तु यदि वह मन से संतुष्ट न हो तो वह कभी सुखी नहीं हो सकता चूँकि अन्ततोगत्वा तृप्त और प्रसन्न होने का भाव अन्तःकरणवृत्ति में होता है न कि बाह्य इन्द्रियों में।

असंतोषी मन ही मनुष्य के दुःख का कारण होता है। यह ही अनन्त इच्छाओं को जन्म देता है। इन इच्छाओं की पूर्ति के लिए मनुष्य जीवन भर दौडता-भागता रहता है। ये इच्छाएँ तो कभी समाप्त नहीं होती परन्तु एक दिन मनुष्य ही समाप्त हो जाता है। 'तृष्णा न जीर्णा वयमेव जीर्णा'। इन अधूरी इच्छाओं के कारण ही मनुष्य दुःखी रहता है इसीलिए हमें इच्छाओं को साधने की अपेक्षा उनके कारण मन को साधना चाहिए। जो व्यक्ति मन और इन्द्रियों को नियन्त्रित न कर पाने के कारण इच्छाओं का दास बन जाता है वह संसार में भी दासवत् ही रहता है। इसके विपरीत जो मन पर विजय पाकर इच्छाओं (आशाओं) को अपने वश में कर लेता है वह सम्पूर्ण लोक को अपना दास बना लेता है –

आशायाः ये दासाः ते दासाः सर्वलोकस्य ।

आशा येषां दासी तेषां दासायते लोकः ॥

प्रत्येक जीव परमात्मा का अंश है तथा कार्य में कारण के गुण होते हैं। अतः परमात्मा के समान जीव में भी अनन्त शक्ति है। यह तब ही सम्भव है जब वह अपने को सही से समझेगा। मनुष्य चाहे तो किसी भी कार्य को संभव बना सकता है परंतु इसके लिए उसे अपनी अन्तःशक्ति को पहचानना होगा। इस अंतःशक्ति की पहचान मन के रास्ते ही होकर गुजरती है। जो व्यक्ति अपने मन की कमजोरियों पर विजय पाकर कठिनाइयों और मुसीबतों की गुत्थियों को सुलझाने निकल पड़ता है वह निश्चय ही किनारों तक पहुँच जाता है। किन्तु जो मन के भँवर में फँसकर हाथ-पैर नहीं हिलाता, समर्पण कर देता है वहीं असफलताओं के अंधकारों में खो जाता है। सर्वप्रथम जीत-हार का निश्चय मनुष्य के मनरूपी रणक्षेत्र में ही हो जाता है। 'मन के हारे हार है, मन के जीते जीत।' सफल और असफल व्यक्तियों के पीछे केवल मनोदशा का भेद होता है। कोई असफलता को ही सफलता की सीढ़ी बना लेता है और कोई अपनी कमजोरी बनाकर बैठ जाता है। इसका जीवन्त उदाहरण है — पद्मश्री प्राप्त अरूणिमा सिन्हा। अत्यन्त क्रूर

घटना में अपने पैर को गवा देने के पश्चात् भी इन्होंने परिस्थितियों से हार नहीं मानी। अपने साथ घटी अप्रिय दुर्घटना को भुलाकर इन्होंने एवरेस्ट की चोटी पर चढ़कर उसे ईश्वरीय वरदान बना दिया। ऐसा अकल्पनीय दुस्साध्य कार्य केवल मजबूत मन से ही साधा जा सकता है।

सांसारिक ही नहीं अपितु आध्यात्मिक उन्नति के लिए भी मन का नियंत्रण अत्यन्त आवश्यक है। इसीलिए संतजन भगवान् से यही प्रार्थना करते हैं कि हे प्रभु ! हमारे मनरूपी मत्त महिष को अपने चरणरूपी खूँटे में बाध दीजिए जिससे यह इधर-उधर न भटक सके

हे नाथ मत्तमहिषेण समं मनो मे

स्वीयाडिः ध्रुगुग्मचरणेषु दृढं बधान ॥'

मन की चंचलता के कारण ही सब कुछ त्याग कर वन में आये

वानप्रस्थी भरत को मृगशावक से मोह के कारण अगला जन्म हिरण का लेना पड़ा जिनकी मुक्ति जडभरत के रूप में होती है। प्रतिक्षण परिवर्तित होने वाले इस मन की चंचलता से कुछ भी निश्चित कर पाने में असमर्थ अर्जुन भगवान् से कहता है —

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुस्करम् ॥

अर्थात् हे कृष्ण ! यह मन अत्यंत चंचल है जो मुझे बार-बार व्यथित करता है। इसका निग्रह तो वायु को वश में करने के समान दुस्कर है अतः आप कृपा कर इसके नियन्त्रण का मार्ग प्रशस्त करें। तब श्री कृष्ण प्रत्युत्तर में कहते हैं कि निस्संदेह इस चंचल मन का नियंत्रण दुष्कर है परन्तु हे अर्जुन ! विषयों के प्रति विरक्ति और अभ्यास से इस पर विजय प्राप्त की जा सकती है — ‘अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते’ ।

अतः हमें अभ्यास और वैराग्य की उपासना कर मनरूपी लगाम को दृढता से पकड़ना चाहिए। सुख-दुख, हानि-लाभादि द्वन्द्वों में समभाव से रहने की भावना को प्रबल करना चाहिए। तब ही वास्तविक अर्थों में योगक्षेम की वृद्धि होकर जीवन सफर सुहाना लगेगा। ■

इति शम्

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Kendra Bulletin

Bhagavan's Jayanti was celebrated with great enthusiasm on 12th January to coincide with the star birthday of Bhagavan. Veda Parayanam was followed by a short talk by Dr. Vijay Vancheswar on Bhagavan. The Event concluded with distribution of Prasad.

A competition on Upadesa Saram was conducted jointly by the Delhi Sanskrit Academy and Ramana Kendra on 11th Feb 2017 for school and college students. It was heart-warming to see school children and young college students reciting Upadesa Saram with clarity and devotion. P N Vijay, the Secretary of the Kendra spoke on Bhagavan and Shiromani Vijay distributed the prizes.

Maha Sivaratri was celebrated on 24th Feb 2017 with great devotion. Rudrabhisekam was performed amidst Vedic chanting. Devotees enjoyed the function by singing Bhajans.

Regular Satsangs were conducted by Swami Prabuddhananda on Katopanishad, Swami Durgeshananda on Atma Bodha. Shri P N Vijay completed Ch IV of Bhagavad Gita and has started Ch V.

Managing Body meeting was held on 20th December and it reviewed the activities of the Kendra under the Chairmanship of the President Justice Ramamoorthy (Retd).

FORTHCOMING EVENTS

Mar 5 and Apr 9	Katopanishad by Swami Prabuddhananda
Mar 19, Apr 16	Bhagavad Gita Ch 5 by Shri P N Vijay
March 24	Shiv Ratri celebrations
Mar 26 and Apr 30	Atma Bodha by Swami Durgeshananda
Apr 24	Bhagavan's Aradhana



श्री रमण महर्षि के संस्मरण

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सुब्बालक्ष्मी अम्मल को 16 वर्ष आयु में महर्षि रमण का आशीर्वाद प्राप्त हुआ, किंतु वे 15 वर्ष बाद ही उनके आश्रम आईं और आश्रम की रसोई में बहुत समय तक भोजन बनाने का कार्य किया।

सोलह वर्ष की आयु में पति को खोकर मैं मायके वापस आ गई, और प्रार्थना तथा ध्यान में जीवन बिताने लगी। नेल्लोर (आंध्र प्रदेश) में स्थित अपने गाँव से रामेश्वरम् की यात्रा से लौटते हुए मैं और मेरी माता तिरुवण्णामलै रूके। जब हम पहाड़ी पर पहुँचे महर्षि वीरूपाक्ष गुहा के बाहर बैठे थे। उस समय उनकी आयु लगभग 35 वर्ष थी। उनका दर्शन मात्र मनोहारी था। उनके नेत्र खिले हुए स्वच्छ कमल पत्र जैसे विशाल और सुंदर थे और उनका शरीर कुंदन के समान दमक रहा था। मुझे अचानक ऐसा लगा कि शिव—अरुणाचल स्वयं मानवरूप में विराजमान हैं। हम अपने गाँव वापस आ गए। उस समय मुझे स्वप्न में भी कल्पना नहीं थी कि इसी महान गुरु के चरणों में मेरा जीवन बीतेगा।

पंद्रह वर्ष के बाद पुनः यात्रा से लौटते हुए हम तिरुवण्णामलै रूके और स्वामी जी के विषय में पूछा। उस समय तक रमणाश्रम पहाड़ी के नीचे, वर्तमान स्थान में, बन चुका था। भगवान रमण अपने कक्ष में सोफे पर बैठे हुए थे। हम चुपचाप लगभग दस मिनट उनके समक्ष बैठे। इससे मेरा मन एकदम स्थिर हो गया, जो एक अविस्मरणीय अनुभव था। उनसे दूर जाकर मैंने एक वर्ष का समय अपने विचारों से मुक्त होने के व्यर्थ प्रयत्नों

में बिताया। अंत में मैंने आश्रम में ही रहने का निश्चय कर लिया। जब मैं आश्रम पहुँची, महर्षि के कक्ष में कोई नहीं था। मैंने हिम्मत बटोर कर उनसे पूछा, “भगवान, आत्मा क्या होती है ?” वे बोले, “विचारों से मुक्त रहने का नाम आत्मा है।” फिर जब उन्होंने मेरी ओर देखा तो मुझे लगा कि मेरा मन पिघल कर शून्य हो गया है, कोई विचार नहीं था; केवल अशब्द अपार शांति का अनुभव था।

एक दिन महर्षि की बहन ने मुझसे कहा कि मैं रसोईघर में उनका स्थान ग्रहण करूँ क्योंकि उन्हें थोड़े दिन के लिए शहर से बाहर जाना है। मैं मना नहीं कर पाई। उस समय रसेई में शांतम्मल (सं 50) प्रमुख थी और मुझे उनकी सहायता करनी थी। जब मुझे पता चला कि महर्षि की रसोई के काम में रूचि है और वे काफी समय खाना बनाने में लगाते हैं, तो मुझे प्रसन्नता हुई। महर्षि ने मुझे सिखाया कि किस प्रकार स्वच्छता के साथ स्वादिष्ट भोजन बनाया जाता है।

एक बार महर्षि दाल पीस रहे थे। मुझे वह दृश्य बड़ा मर्मभेदी लगा; किंतु उनका स्थान लेने की मेरी हिम्मत नहीं थी। थोड़ी देर बाद उन्होंने स्वयं मुझे दाल पीसने को कहा तो मैं बहुत प्रसन्न हुई क्योंकि उन्हें थोड़ा सा आराम मिल गया। किंतु यह क्या ? जब मैं रसोई के दूसरे भाग में गई तो देखा कि वे चूल्हे के सामने खड़े कुछ पका रहे हैं। आग की गर्मी के कारण वे पसीना-पसीना हो रहे थे। अचानक उबलती हुई सब्जी का एक टुकड़ा उनकी उँगली पर गिरने से वहाँ फफोला बन गया। किसी ने पूछा कि यह क्या हो गया। वे बोले, “तुम्हें पता नहीं, यह मेरी विशेष अंगूठी है।”

आदर और प्रेम के वशीभूत हम महर्षि को छोटी-छोटी सुविधा देना चाहते थे; किंतु यदि उन्हें उनमें जरा सी भी पक्षपात का गंध आ जाती तो वे उसे निष्ठुरता से टुकरा देते। जो सबके साथ नहीं बाँटा जा सकता, उसे वे नहीं छूँएँगे, यह उनका नियम था। अपने को अलग और विशिष्ट समझने की भावना ही अहंकार का एक बड़ा कारण है, जो आत्मा साक्षात्कार में बड़ी बाधा है। इसीलिए महर्षि समता की भावना पर बहुत अधिक बल देते थे।

बच्चों के साथ महर्षि खेल के साथी; गृहस्थों के सुलझे हुए परामर्शदाता,

पंडितों व विद्वानों के लिए ज्ञान के भंडार, और योगियों के लिए वे पूर्णता को प्राप्त देवत्व स्वरूप थे। जो उनके सामने भक्ति भाव से आता, वह उनके प्रेम, करुणा, दिव्यरूप और विवेक से सम्मोहित हो जाता; उनकी समत्व की भावना उसे अभिभूत कर देती थी। उनके समक्ष भीड़ एकत्र हो जाती, किंतु भीड़ का प्रत्येक व्यक्ति अपनी भावना अनुसार उन्हें विभिन्न प्रकार से देखता। [जाकी रही भावना जैसी, प्रभु मूरत देखी तिन तैसी—रामचरितमानस]

एक दिन दोपहर को एक महिला कक्ष में महर्षि से कहने लगी, “स्वामी जी, मैं आज अत्यंत प्रसन्नता अनुभव कर रही हूँ। एक लंबे समय से आपसे मिलने की इच्छुक थी, आज वह इच्छा पूर्ण हो गई। स्वामी जी! कृपा करके मुझे मोक्ष प्रदान कीजिए। मुझे बस वही चाहिए; मुझे और कुछ नहीं चाहिए।” महर्षि सदा की भांति शांत और चुप रहे। कुछ समय बाद कोई उत्तर न पाकर वह महिला उठकर चली गई। उसके जाने के बाद महर्षि जोर से हँसे और बोले, “जरा देखो इन्हें, मोक्ष क्या कोई वस्तु है जो अनुनय करने पर हाथ में दी जा सके ? क्या मैं मोक्ष की पोटलियाँ अपने पास दबाकर रखता हूँ, कि जब कोई माँगे उठाकर दे दूँ ?”

भगवान कृष्ण ने ग्वाले का रूप धर कर सीधी—सादी गोपियों पर कृपा करके उन्हें मोक्ष का मार्ग दिखाया। उसी प्रकार महर्षि ने, जो साक्षात् परमात्मा थे, रसोईये का रूप धरकर कुछ अज्ञानी स्त्रियों का उद्धार किया। हमारे पास उनके उपकार के लिए शब्द नहीं हैं।

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वोल्टर कीर्स, हौलैंड निवासी, शिक्षक और लेखक थे। उन्होंने 1970 व 1980 के दशकों में यूरोप में योग और वेदांत पर भाषण दिए। 1980 के दशक में उन्होंने कुछ मित्रों को एक पार्टी के लिए अपने घर आमंत्रित किया, और पार्टी के अंत में कहा कि वे देह त्याग करना चाहते हैं। उन्होंने अपने घर में रखे महर्षि के एक सुंदर चित्र को प्रणाम किया,

उसके सामने तकिया रखा और श्री रमण के चरणों में सिर टिका कर प्राण त्याग दिए।

मेरा जन्म ईसाई पुरोहितों के घर में हुआ, जहाँ सब कुछ धार्मिकता पर आधारित था। मैं बोलना सीखा उससे पहले मुझे प्रार्थना करना सिखा दिया गया होगा। बड़ा होने पर जीव की निराश घड़ियों में मैंने स्वामी विवेकानंद का 'ज्ञान योग' पढ़ा। इससे मेरे भीतर मानो एक विस्फोट सा हो गया। उन पृष्ठों में वह सब व्यक्त किया गया था जिसे मैं अंतर्मन में अनुभव कर रहा था। यह जानकर मुझे कुछ शांति मिली कि युगों से साधकों की समस्याएँ वहीं रही हैं, जो मेरे सामने थी।

कुछ समय बाद जब मैंने ब्रंटन की पुस्तक **The Secret Path** में पढ़ा कि भारत में एक महान सिद्ध योगी हैं, तो मेरे जीवन में आशा की किरण आ गई। उस पुस्तक में महर्षि का एक चित्र भी था। मैं ध्यान लगाकर उस पर मन केंद्रित करता। साथ ही मैंने हृदय पर ध्यान लगाना प्रारंभ कर दिया। (महर्षि के अनुसार आध्यात्मिक हृदय छाती के दाईं ओर स्थित है।) ध्यान एकाग्र करने के लिए बहुत प्रयास और अभ्यास की आवश्यकता पड़ी, किंतु मैं निरंतर परिश्रम करता रहा। महर्षि के चित्र पर ध्यान लगाते-लगाते कभी-कभी मैं उनसे लड़ पड़ता और घोर प्रार्थना करता कि वे मुझे अपने पास बुला लें। अंततः महर्षि ने मेरी प्रार्थन सुन ली। एक दिन जब मैंने उनके चित्र की ओर देखा तो मुझे अटूट विश्वास हुआ कि मैं भारत की यात्रा करूँगा। यह अवसर मुझे सन् 1950 के प्रारंभ में प्राप्त हुआ।

बंबई की एक श्री रमण-भक्त रोड़ा मेकाइवर जो कई वर्षों से तिरुवण्णामलै में रह रही थी, मुझे आश्रम ले गई। महर्षि के दर्शन मात्र से मेरे सारे शरीर में कंपन हो गया। मुझे लगा कि मैं दिव्यता के सम्मुख आ गया हूँ। महर्षि के सामीप्य का मुझ पर इतना प्रभाव पड़ा कि मेरा शरीर स्वतः हिलने लगा। जब मैंने महर्षि पर दृष्टि डाली तो मुझे लगा कि साक्षात् भगवान मेरे सम्मुख विराजमान हैं। मुझे ऐसी प्रतीती हुई कि एक ज्वाला ने मानव शरीर धारण कर लिया है, जिसकी दीप्ति मेरे पहले देखी हुई किसी भी वस्तु से अधिक थी। जब मैं बहुत छोटा था तब कल्पना

करता था कि सर्वशक्तिमान परमात्मा कोई शरीरधारी उजाला है जो अच्छाई विकीर्ण करता रहता है। किंतु बाद में मैंने यह कल्पना, यह समझकर छोड़ दी कि यह तो भोले-भाले बच्चों को बहकाने की बात थी। आज मेरी बाल-कल्पना सत्य प्रमाणित हो रही थी। यहाँ मेरे सामने एक मानव शरीर था जो प्रकाश से बना हुआ था। मेरे नेत्रों के सम्मुख परमात्मा बैठा हुआ था; एक तीव्र ज्योति मेरे भीतर उतर कर घोषणा कर रही थी कि परमात्मा यहाँ है।

महर्षि एक ऐसी शक्ति थी जो अनायास मन और देह के आर-पार हो जाती थी। उनकी अनुकंपा ने मेरे मन को शांत कर दिया; मेरे हृदय को भर दिया। जो ज्योति उनमें से निकल रही थी, उसने मेरे अस्तित्व के अंधेरे की एक बार में ही झाड़-पोंछ कर मुझे उजाले से परिपूर्ण कर दिया; शांति प्राप्त करने के लिए किसी प्रयत्न की आवश्यकता नहीं रही। उनकी विद्यमानता से समस्त विचार प्रवाह और मन की समस्याएँ हवा में उड़ गईं।

मेरे दो महीने के आश्रम निवास ने मुझे पूर्णतः रूपांतरित कर दिया। मेरा मन और हृदय महर्षि की कृपा से प्रदीप्त हो गए। मुझे पता था कि उनके साथ बिताया हुआ समय इतना कम था कि सारी बाधाएँ दूर नहीं हो सकती थी; किंतु मुझे पूर्ण विश्वास था कि महर्षि मेरे आध्यात्मिक कल्याण की व्यवस्था करते रहेंगे। उनके देह त्याग के तीन मास बाद मुझे उनका दिव्य दर्शन हुआ, जिससे मेरे विश्वास की सच्चाई प्रमाणित हो गई कि वे मेरा मार्ग अब भी कर रहे हैं।

पहली बार महर्षि को देखते ही मैं समझ गया था कि यही वो हैं, जिन्हें मैं जीवन भर ढूँढ रहा था। मेरी समस्या यह है कि उनके विषय में कुछ कहने और लिखने में कठिनाई का अनुभव करता हूँ। रमण महर्षि कल्पना से परे हैं; वे वर्णनातीत हैं। उदाहरण के लिए कोई प्रसन्नता का वर्णन कैसे कर सकता है? महर्षि की अनुभूति शुद्ध प्रसन्नता है। उनकी पूणतः अहंकार-रहित अवस्था कल्पनातीत है, वह शाब्दिक वर्णन से परे है।

मैं रमण महर्षि की तुलना बुद्धा और यीशू से नहीं कर सकता, क्योंकि

ये दोनों मेरी मानसिक धारणाओं, बचपन से सुनी बातों पर आधारित हैं। इसके विपरीत, महर्षि कोई मानसिक धारण नहीं थे। वे तो जीते-जागते बम के गोले थे, जिन्होंने मेरी समस्त मिथ्या कल्पनाओं और संकलित भ्रमित-विचारों को एक दृष्टि मात्र से तितर-बितर कर दिया। उनके सम्मुख वास्तविक सत्ता के दर्शन हो जाते थे। उनकी उपस्थिति में सत्य का साक्षात्कार हो जाता था।

उनके समक्ष मैंने अनुभव किया कि मैं जीवन भर कितना मूर्ख था। मैं अपने को सहायता माँगने वाला दीन-हीन समझता रहा। महर्षि ने इस सत्य का उद्घाटन किया कि मैं तो स्वयं करोड़पति हूँ; सब वस्तुओं का स्रोत हूँ, कारण हूँ। उन्होंने मुझे कालातीत, कल्पनातीत और विचारातीत 'मैं हूँ' का साक्षात्कार करने के योग्य बना दिया। मैं उनका चिर ऋणी रहूँगा।

महर्षि के पास बैठने से सत्य का सामना हो जाता था। उनकी उपस्थिति में जो परिवर्तन होते वे स्वचालित और स्वप्रेरित थे। यह इसी प्रकार था जैसे अंधकार प्रकाश के समक्ष स्वयं नष्ट हो जाता है; प्रकाश को अंधकार को दूर करने के लिए किसी प्रयास की आवश्यकता नहीं होती। यदि आप मुझसे पूछें कि यह सब कैसे होता था, तो मेरा उत्तर है, "मैं नहीं जानता।" ■

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 रमण महर्षि से बातचीत

17 जनवरी, 1937

328. एक यूरोप-निवासी सज्जन ने नपे-तुले शब्दों में स्पष्ट तथा धीरे कहना आरम्भ किया :

“संसार के कार्यकलापों में फँसकर मनुष्य परिणामस्वरूप क्यों कष्टों को भुगतते हैं ? क्या उन्हें स्वतन्त्र नहीं होना चाहिए ? यदि वे आध्यात्मिक जगत् में हों तो उन्हें अधिक स्वतन्त्रता होगी।”

महर्षि : जगत् केवल आध्यात्मिक है। चूँकि तुम अपने आपका भौतिक शरीर से तादात्म्य कर रहे हो, तुम इस जगत् को भौतिक तथा दूसरे जगत् को आध्यात्मिक कह रहे हो। जबकि जो भी है, वह सब आध्यात्मिक ही है।

भक्त : क्या विदेह आत्माओं की गहरी अन्तर्दृष्टि है एवं वे अधिक स्वतन्त्रता का उपभोग करते हैं ?

महर्षि : चूँकि तुम स्वयं का इस देह से तादात्म्य करते हो, तुम देह से मुक्त आत्माओं को आत्मा कह रहे हो।

इन परिमितताओं से तुम उनकी परिमितताओं की बात करते हो और उनकी क्षमताओं को जानना चाहते हो। देह-मुक्त आत्माओं के भी सूक्ष्म शरीर होते हैं; अन्यथा तुम उन्हें ‘देह-मुक्त आत्मा’ नहीं कहोगे। देह-मुक्ति से आशय है, “इस स्थूल देह से वंचित होना”। क्योंकि तुम उन्हें व्यक्तित्व प्रदान करते हो, अतः वे अपने सूक्ष्म शरीरों में केन्द्रित हैं। उनकी परिसीमाएँ उनकी अवस्था के अनुसार होंगी। जिस प्रकार तुम अपनी परिसीमाओं का भार अनुभव करते हो वे भी अपनी परिसीमाओं के भार को

अनुभव करते हैं। आत्मा तथा आध्यात्मिक जगत् से मेरा अभिप्राय पूर्ण चैतन्य से है, सापेक्ष से नहीं। यदि तुम अपने को आत्मा अनुभव कर लोगे तो यह जगत् तुम्हें केवल आध्यात्मिक प्रतीत होगा न कि भौतिक।

भक्त : क्या उनके शरीर हमारे शरीरों के समान अस्थायी हैं ? क्या उनका पुनर्जन्म होता है ?

महर्षि : ये प्रश्न इसलिए उदय होते हैं क्योंकि तुम स्वयं को देह मानते हो। इस देह का जन्म तथा मृत्यु होती है तथा जब यह शरीर गिरता है दूसरी देह उदय होती है जिसे पुनर्जन्म कहते हैं। पर क्या तुम देह हो ? यदि तुम यह जान लो कि तुम यह देह नहीं हो, किन्तु आत्मा हो तो तुम स्थूल तथा सूक्ष्म शरीरों से मुक्त हो जाओगे तथा फिर कोई परिसीमाएँ नहीं रहेंगी।

किसी भी प्रकार की परिमितताओं के अभाव में भौतिक अथवा आध्यात्मिक जगत् कहाँ है ? पुनर्जन्म का प्रश्न कैसे उत्पन्न होगा ?

फिर, इसे दूसरे दृष्टिकोण से सोचें : तुम स्वप्न में स्वप्न-शरीर का निर्माण कर उस स्वप्न-शरीर से काम लेते हो। जाग्रत अवस्था में वह मिथ्या हो जाता है। इस समय तुम अपने को यह देह समझ रहे हो न कि स्वप्न-शरीर। तुम्हारे स्वप्न में स्वप्न-शरीर इस देह को मिथ्या कर देता है। इस प्रकार तुम देखोगे कि इन शरीरों में कोई भी वास्तविक नहीं है। चूँकि उनमें से प्रत्येक केवल एक समय सत्य रहता है तथा दूसरे अवसर पर मिथ्या हो जाता है।

जो सत्य है वह सदैव ही सत्य होना चाहिए। पर तुम 'मैं' कहते हो। यह 'मैं' चेतना तीनों अवस्थाओं में सर्वथा विद्यमान है। इसमें कोई परिवर्तन नहीं है। केवल वही सत्य है। तीनों अवस्थाएँ मिथ्या हैं। वे केवल मन में हैं। मन ही तुम्हारे वास्तविक स्वरूप के दर्शन में बाधक है। तुम्हारा वास्तविक स्वरूप अपरिमित आत्मा का है। तुम्हारी सुषुप्ति में ऐसा ही था। अन्य दो अवस्थाओं में तुम्हें परिसीमाओं का भान होता है। अन्तर किस कारण हुआ? सुषुप्ति में मन का अभाव था, किन्तु स्वप्न तथा जाग्रत अवस्थाओं में मन विद्यमान रहता है। परिमितता का भाव मन का कार्य है। मन क्या है ? इसे खोजो। यदि तुम इसकी खोज करोगे तो यह स्वयं ही नष्ट हो जायेगा, चूँकि इसका कोई वास्तविक अस्तित्व नहीं है। यह संकल्पों का बना हुआ है। संकल्पों के नाश

के साथ ही इसका लोप हो जाता है।

भक्त : क्या तब मैं रहता हूँ ?

महर्षि : सुषुप्ति का तुम्हारा क्या अनुभव है ? तब संकल्प नहीं थे, न मन था, तथापि तब भी तुम थे।

भक्त : जब मैं ध्यान करने का प्रयास करता हूँ, तब मैं अपने मन के भटकने के कारण ऐसा नहीं कर पाता हूँ। मुझे क्या करना चाहिए ?

महर्षि : तुम्हारे प्रश्न में ही उत्तर निहित है। पहले, प्रश्न का प्रथम भाग लें, तुम कहते हो, तुम ध्यान करते हो, परन्तु सफल नहीं होते। 'तुम' से अर्थ है 'आत्मा'। तुम ध्यान किस पर करते हो ? तुम असफल कहाँ होते हो ? क्या आत्माएँ दो हैं कि एक आत्मा दूसरी पर ध्यान करे ? इस समय असफलता की शिकायत करते वाला आत्मा कौन-सा है ? दो आत्माएँ हो ही नहीं सकतीं। केवल एक आत्मा है। उसे ध्यान करना आपश्यक नहीं है।

“तब आनन्द क्यों नहीं है ?” तुम पूछते हो। सुषुप्ति में तुम जो आत्मरूप हो तुमको वैसे ही रहने में क्या बाधा है ? तुम स्वयं स्वीकार करते हो कि वह चंचल मन है। मन की खोज करो। यदि उसका भटकना बन्द जो जाय तो वह आत्मा अर्थात् जो तुम्हारा वास्तविक 'मैं'-भाव है वही रहेगा। वही पूर्ण चैतन्य है। यह ज्ञान तथा अज्ञान से परे है।

भक्त : मैं बहुत व्यस्त रहता हूँ। इसलिए एकाग्रता का अभ्यास करने के लिए कम समय मिलता है। क्या इसके लिए कोई साधन है ? क्या प्राणायाम उत्तम है ?

महर्षि : प्राण तथा मन एक ही स्रोत से उदय होते हैं। प्राणायाम से अथवा मन की खोज से स्रोत तक पहुँचा जा सकता है। यदि तुम मन की खोज करने में असमर्थ हो तो प्राणायाम निस्सन्देह उपयोगी होगा। श्वास की गति पर जागरूक रहने से प्राणायाम हो जाता है।

यदि मन को (बाहरी दृश्य से हटाकर) मन पर ही केन्द्रित किया जाय तो संकल्प नष्ट हो जायेंगे। उसका परिणाम होगा शान्ति और वहीं तुम्हारा वास्तविक स्वरूप है। राजा जनक का कथन है, “मैंने अब चोर अर्थात् (मन) को खोज लिया है जो मुझसे मेरे असली 'मैं' को हटाता रहा है। मैं इस चोर

को तुरन्त खत्म कर दूँगा।" संकल्पों के कारण क्षोभ से आत्मा निज शान्ति से वंचित हुई प्रतीत आती है। क्षोभ ही मन है। क्षोभ समाप्त हो जाने से मन पलायन कर जाता है। आत्मा ही अटल आधार बना रहता है।

एक अन्य व्यक्ति बीच में उठा : मन ही मन को मारेगा।

महर्षि : हाँ, यदि मन हो। इसकी खोज से यह प्रकट होता है कि इसकी सत्ता नहीं है। जिसका अस्तित्व ही नहीं है उसे कैसे मारा जा सकता है ?

भक्त : क्या मौखिक जप से मानसिक जप श्रेष्ठ नहीं है ?

महर्षि : मौखिक जप में ध्वनि होती है। ध्वनि संकल्प से होती है। क्योंकि शब्दों में विचार व्यक्त करने से पूर्व विचार करना ही होगा। संकल्प मन का निर्माण करते हैं। इस कारण मौखिक जप से मानसिक जप श्रेष्ठ है।

भक्त : क्या हमें जप का मनन करते हुए उसे मौखिक रूप से भी नहीं दुहराना चाहिए ?

महर्षि : जब जप मानसिक हो जाय तब उसके उच्चारण की क्या आवश्यकता है ?

जप, मानसिक होकर, ध्यान बन जाता है। ध्यान एवं मानसिक जप एक ही हैं। जब व्यर्थ के संकल्प नष्ट होकर अन्य समस्त संकल्पों के अभाव में केवल एक ही विचार रह जाता है तब उसी को ध्यान कहते हैं। जप अथवा ध्यान का उद्देश्य विभिन्न संकल्पों को हटाकर अपने को केवल एक ही विचार में समोना है। तदुपरान्त वह विचार भी अपने स्रोत—शुद्ध चैतन्य अर्थात् आत्मा में विलीन हो जाता है। मन जप में संलग्न होने पर अपने स्रोत में विलीन हो जाता है।

भक्त : ऐसा कहते हैं कि मन मस्तिष्क से उत्पन्न होता है।

महर्षि : मस्तिष्क कहाँ है ? यह शरीर में है। मैं कहता हूँ देह ही मन की कल्पना है। जब तुम देह का विचार करते हो तभी तुम मस्तिष्क की चर्चा करते हो। मन ही देह को उत्पन्न करता है, तथा उसमें मस्तिष्क का निर्माण करता है तथा यह भी निश्चय करता है कि इसका स्थान मस्तिष्क है।

भक्त : श्री भगवान् ने एक पुस्तक में कहा है कि जप से मूल को खोजो। क्या इसका मन से आशय नहीं है ?

महर्षि : ये सब केवल मानसिक कल्पनाएँ हैं। जप मन को एक विचार पर

टिकाने में सहायता करता है। अन्य समस्त संकल्पों को पहले अधीनस्थ किया जाता है जब तक कि वे लुप्त न हो जायें। जब यह मानसिक हो जाता है तब इसे ध्यान कहते हैं। ध्यान तुम्हारा वास्तविक स्वरूप है। चूँकि यह प्रयास से प्राप्त होता है, अतः उसे ध्यान कहते हैं। जब तक व्यर्थ के संकल्प होते हैं प्रयास आवश्यक है। चूँकि तुम अन्य संकल्पों में रहते हो तुम केवल एक ही विचार पर स्थिर होने को ध्यान कहते हो। यदि वह ध्यान बिना प्रयास के हो जाय तो वह तुम्हारा वास्तविक स्वरूप होगा।

329. प्रातःकाल श्री भगवान् ने तमिल भाषा में 'रामकृष्ण विजयम' में से सन्त एस्टैला के उपदेश का थोड़ा-सा अंश पढ़कर सुनाया। उसका अभिप्राय है : "तुम्हारे शत्रु काम, क्रोध आदि हैं। यदि तुम दुखी हो तो अन्तर्मुख होकर कष्ट का कारण मालूम करो। वह तुम्हारे बाहर नहीं है। बाहरी कारण केवल अध्यारोपण हैं। यदि तुम स्वयं को दुखी नहीं कर सकते तो क्या करूणामूर्ति प्रभु तुम्हें किसी प्रकार दुखी करेंगे ?

श्री भगवान् ने कहा : सन्त एस्टैला एक अच्छे सन्त थे तथा उनके उपदेश काफी युक्तिसंगत हैं।

330. दमे के कारण श्री भगवान् का गला भारी था। भेंट में सन्तरे आये थे। सदा की भाँति टुकड़े बाँटे गये। श्री भगवान् अपना गला साफ कर रहे थे तो उन्हें अपने मुँह का सन्तरा थूकना पड़ा। उन्होंने कहा कि उन्हें उसे थूकना पड़ा एक भद्र पुरुष ने कहा : सम्भवतया सन्तरा श्री भगवान् के स्वास्थ्य के अनुकूल नहीं है।

महर्षि : यदि अन्य व्यक्ति के स्थान पर फल तुम लाये होते तो क्या तुम ऐसा कहते ? ■

क्रमशः

“श्री रमण महर्षि से बातचीत” पुस्तक से उद्धृत

(संग्रहकर्ता - श्री मुनगल एस. वेंकटरामैया
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Ramana Maharshi {Upadesa Saram (2)}

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