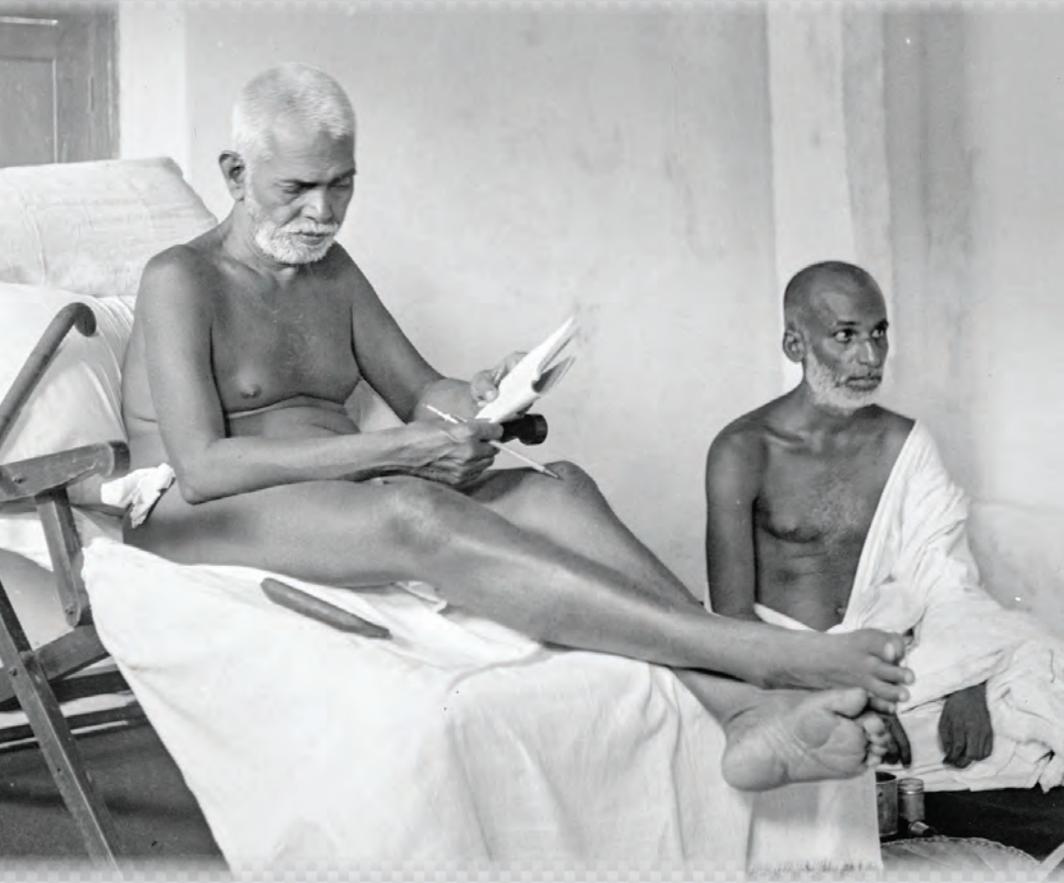




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**RAMANA GYAN**

# **DIRECT PATH**



VOL. XVIII, No. 6

July - August, 2016



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

# RAMANA GYAN DIRECT PATH

VOLUME XVIII ISSUE 6

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Cover: "Bhagavan seen reading some correspondence ..seen in the background in Sri Munagala Venkatramiah, the author of the book "Talks with Sri Ramana Maharshi"



## Letters to the Editor

### Synopsis of Mundakopanishad

I really enjoyed reading the synopsis of Mundaka. It is so simply written and yet so thorough. It covers all the points highlighted in the Upanishad. It felt as though I was revising Mundaka.

Sunita Bagla

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

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# Control and Uncertainty

*Vijay Vancheswar*

**W**hat is it that constantly creates turmoil in our mind? It is the fear of the unknown. Unknown in terms of what will be the future course of events. Why? Because what will happen is in the realm of uncertainty. Our sense of ego wants independence and control. It does not like the idea of submission. In phenomenal life, as the ego establishes its independence the sense of ‘me and mine’ takes over. It wants to take charge, dominate and control overtly or subtly depending on our personality. Herein lies the problem. Spirituality especially the path of Ramana, repeatedly asks us to demolish the sense of “i-ness”. Sri Ramana mentions that the greatest mental tapas and the one that will pave the way for our evolution on the spiritual path is to give up our “ahankara”- the feeling of me, mine and ‘i’ as an individual with volition to do, control and live life in this world as per the ego’s dictates.

Control and Uncertainty occupy diametrically opposing sides of our mental spectrum. As individual entities, we like to believe that we are in control. This is part of the divine hypnosis, for life as we see, to go on. However, what does an honest reflection and an unbiased introspection of our experience reveal? Much as we would like it to be otherwise, we find that almost all life experiences validate the fact that we are hardly in control of events that happen to or through us! A chance encounter, an unplanned interaction, a sudden thought of great intensity, propel us towards actions that result in consequences, savoury in some cases unsavoury at other times. Can we really control what happens to us? Can we for instance, be certain that we would wake up the next morning after we go to sleep? Are we in control of what would happen to us in the next moment? Are there not innumerable cases of miraculous escapes from

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impossible circumstances, or by the same token; sad, unforeseen and tragic occurrences to people for no apparent fault of theirs, happening quickly and unexpectedly? What does this demonstrate? These underscore the uncertain nature of phenomenal life. Be that as it may, we continue to slide helplessly into the trap laid by our sense of ego and become victims of oscillating moods. Our low and high moods are akin to the undulating waves that are visible beneath the calm of the sea. Bhagavan always directed people to focus on the unchanging presence, similar to the calm sea underneath the turbulent waves or the steady 'sruti' (of the tambour) that underscores the varying ragas in a musical performance.

What happens and what is to happen is governed by a cosmic law. The nature of this law is unfathomable to the human mind. Ramana Maharshi says, "*No motive can be attributed to that Power- no desire, no end to achieve can be asserted of that one Infinite, All-wise and All-powerful Being. God is untouched by activities, which take place in His presence; compare the sun and the world activities. There is no meaning in attributing responsibility and motive to the One*

*before it becomes many. But God's will for the prescribed course of events is a good solution of the free-will problem (vexata quaestio). If the mind is restless on account of a sense of the imperfect and unsatisfactory character of what befalls us or what is committed by us, then it is wise to drop the sense of responsibility and free-will by regarding ourselves as the ordained instruments of the All-wise and All-powerful, to do and suffer as He pleases. He carries all burdens and gives us peace". Yet again says Bhagavan, "Westerners pray to God and finish with 'Thy Will be done!' " It is true that Divine Will prevails at all times and under all circumstances. Individuals cannot act of their own accord. Recognise the force of the Divine Will and keep quiet. Each one is looked after by God. He has created all. You are one among 2,000 million (spoken on 15th December 1938). When He looks after so many will He omit you? Even common sense dictates that one should abide by His Will. Again there is no need to let Him know your needs. He knows them Himself and will look after them" [Talks with Sri Ramana Maharshi by Sri Munagala S. Venkataramiah, pp-33, 569; edn.2000.]*

Experience of life tempered with

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humility diminishes the vicious enemies on the spiritual path attributes of egoism and pride. As we progress on the inner path guided by prayers and meditation (as suits our temperament) we benefit from increased faith in the power of the divine. This nurtures and develops our resolve to be earnest and sincere in seeking divine help. Divine intervention not for attainment of temporal or material benefits but for grace to guide us on the right path steadily and consistently. While the difficulty on the spiritual path is mentioned in the Kathopanishad, *'Like the sharp edge of a razor is that path, difficult to cross and hard to tread—thus the wise say'*. (1.3.14); the method to overcome this challenge is provided by the Maharshi. He mentions the immense benefit that accrues through our association with Sat (inner self –the real meaning of satsanga). Asked by a seeker as to how to free oneself from the stains of association (jitasangadoshah), Bhagavan quotes from Adi Sankara's 'Bhaja Govindam' (verse: 9): "*Satsangatve nissangatvam, nissangatve nirmohatve, nirmohatve nischalatatve, nischalatatve jivanmuktih.*" [association with the wise weans one away from false attachment, from non-attachment comes freedom from delusion, when

delusion ends, the mind becomes unwavering and steady and from an unwavering and steady mind comes Jeevan Mukti( liberation even in this life).

The underlying message here is that of *'devotion and unconditional surrender'* to the Supreme Cosmic Power. This guides us through the seemingly difficult task of 'walking the sharp razor's edge' to reach the goal of realising and merging with Reality-which is our true identity. We will then fully acknowledge the words of the French philosopher paleontologist, Pierre Tielhard de Chardin, "*We are not human beings having a spiritual experience; we are spiritual beings having a human experience*".

Devotedly adhering to Bhagavan Ramana's teachings advocating either the path of self-enquiry (*vichara*) or the route of surrender (*saranagati*), can free the cobwebs of the sense of illusory control that envelop our minds. In turn, this helps us overcome the challenges of the uncertainties that govern phenomenal living, through the grace of the divine power that governs the universe. ■

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## Yogi's Penance

*Bhagavan narrated the following story to illustrate the distinction between manolaya (stillness of mind) and manonasa (destruction of mind).*

A yogi was doing penance (*tapas*) for a number of years on the banks of the Ganges. When he had attained a high degree of concentration, he believed that to remain in that state for prolonged periods constituted salvation and therefore continued practicing it. One day, before going into *Samadhi* (a state of deep concentration), he felt thirsty and asked his disciple to bring a little drinking water from the Ganges; but before the disciple could return with the water, he had gone into *samadhi*, and he remained in that state for countless years. When we woke up from this experience, the first thing he did was to say, "water! water!"; but there was neither his disciple nor the Ganges in sight.

The first thing which he was asked for was water because, before going into deep concentration, the topmost thought in his mind was about water; by concentration, however deep and prolonged it might have been, he had only been able to lull his thoughts temporarily; therefore when he revived consciousness this topmost thought flew up with all the speed and force of a flood breaking through the dykes. If this was the case with to a thought which took shape immediately before he sat for meditation, there is no doubt that other thoughts which had taken deeper root earlier would still remain unannihilated. If annihilation of thoughts is salvation, can he be said to have attained salvation?

The moral is that one should not be taken away by the spell of temporary stillness but pursue the enquiry till the last *vasana* is eradicated. ■

From Spritual Stories as told by Ramana Mharshi



## Resplendent Ramana

*Prof. K. Swaminathan*

***[Late Prof. Swaminathan selflessly worked for building the awareness of Bhagavan Ramana in Delhi and was instrumental in setting up Ramana Kendra in Delhi. This speech delivered by him on the occasion of the release of the commemorative stamp of Ramana Maharshi in 1971, should be of particular interest to readers as it nostalgically relates to the formative years of the Delhi Kendra-Editor]***

To me, as Secretary of Ramana Kendra, Delhi, has been accorded the proud privilege of speaking on this occasion on behalf of thousands of devotees all over the world who regard Ramana as 'Bhagavan', a name reserved for Siva, Surya and any person endowed with the *six bhaga* attributes of *aishvarya*, *virya*, *yashas*, *shri*, *jnana* and *vairagya*, a list which may be translated as "godhood, manly strength, fame unsought, spontaneous happiness,

knowledge and detachment".

Sri Ramana, resplendent like the sun of this Baisaki New Year day, belongs to all mankind and none of us can claim a preferential share in the plenitude of his grace. But then everybody's business is nobody's business and it never gets done. Someone had to remind the Government of India of what they were only too willing to do and someone had to thank the powers-that-be, the President, the Minister for Communications, the Philatelic Advisory Board, the Senior Member (Posts) and other officers of the P&T Department, on this honour done to the Maharshi, which will turn a million eyes towards the *jnana-bhanu* of the modern age.

Truth and non-violence Gandhiji used to say, are as old as the hills. The truth that Ramana radiates is as old as the sun and as eternally fresh though so completely forgotten by us

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even in this *punyabhumi* of Bharat that we seem to grope in darkness at high noon.

The essence of the Indic revelation, the open secret taught in whispers by our sages, is that moksha is not something to be attained at some distant time and place, but a sort of sunlight and starlight, a present awareness of oneness, wholeness and egoless freedom, which is our *sahaja* nature and is only waiting to be luminously enjoyed in waking life, even as egoless oneness is welcomed and enjoyed in the darkness of deep sleep. The bright sun shining there without is only a symbol and reflection of the indwelling Krishna or Christ that knows no rising and no setting—*aham atma*, I the Self, *sarvabhutashyasthitah*, *seated in the hearts of all creatures*. This, the 20th verse of the ‘10th Chapter of the *Gita*, was Ramana’s seminal mantra for perennial world renewal, as the first verse of the Ishopanishad was Gandhiji’s golden key to the Kingdom of Heaven on earth.

The poet Muruganar who revels in recounting the *lilas* of Ramana declares:

“Here is no limb, no part, no *anga*;  
No path, no goal, no journey.  
Behold. The whole sole Truth  
Is straight revealed.”

Again and again he repeats:  
“Destroy the false idea of two  
worlds,  
This of earth and that of heaven.  
Experience here and now  
The whole sole Truth of oneness,  
Siva’s own auspicious bliss.”

In the exploration of awareness, the ancient Indian method is still the most direct, most practical, most scientific and modern. It is the method of each one purifying his own mind, cleaning the human spirit divine. Reform like charity begins at home.

The very mode and manner of the Maharshi’s illumination (which took place in 1896 in the thrice holy city of

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Speech delivered at a public function at New Delhi on April 14, 1971 organised by the Ministry of Communications, Government of India, on the occasion of the release of the Ramana Maharshi commemorative postal stamp. The text was reproduced in *The Mountain Path* (July 1971)

Madurai, the Varanasi of the South) was as thoroughly practical and verifiable as any scientist could wish for. And yet it was a re-enactment of the encounter between Nachiketa and Yama reported in sonorous Sanskrit in Kathopinashad. It was re-enactment too of the drama of the Cavalry where the Presence of the Immortal in the mortal was revealed through the torture on the Cross. By calmly accepting and fully digesting the body's death, Nachiketa, Jesus and Ramana reveal man's supreme identity, superseding all smaller identities of class, creed and culture and firmly establishing not only the equality but the unity of all men and women in blissful awareness of the one sun shining within us all, the ground of all our being- if only we would open our hearts to the love that moves the sun and the other stars.

In the Maharshi, then, we have an actual, historical, recent, much exposed and highly photogenic sage, whose writings and recorded sayings provide, in the words of Wei Wu Wei the most precious "cross- reference and confirmation" of the utterances of the old Vedantic and Buddhist Masters. The Maharshi's dynamic peace—a *shanti* which is a *shakti*—and his unbroken and unalloyed

*ananda* cast a spell on children and simple folk, on animals and birds, as well as on *sadhakas* and scholars. The peace is tangibly present even now in his Ashram at Arunachala. Those bright, calm, piercing eyes, tender like mother's even in a photograph, comfort, sustain and purify the hearts of all beholders. His answers to questions clear the doubts of honest seekers, whether they are Hindus, Muslims or Christians, or humanistic philosophers carrying no label and subscribing to no creed. His bearing, words and silence, all true to tradition, have at the same time a close and vital relevance to the latest findings of psychology, ethics and metaphysics. His *Brahmastra* "Who am I?" admits of no verbal answer, but sets in motion a sustained and fruitful process of disinterested action and ever deeper meditation. This technique of self-enquiry destroying all contentiousness, cowardice and hypocrisy, clarifies and confirms the magnificent spiritual discoveries of his great contemporaries, Aurobindo, Gandhi, Vinobha, the Acharya of Kanchi and Krishnamurti. The sadhana has been known to help both the orthodox who cherish a long and honourable tradition, enriched by mythology and music-and the

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iconoclasts who seek instantaneous, total deliverance from the burden of the past.

Studying the books of and on the Maharshi and the quarterly journal *The Mountain Path* published by Sri Ramanasramam, practicing the *sadhana* of service and self-enquiry, anyone can join the Ramana circle whose centre is everywhere and circumference nowhere, though of course Arunachala is still the still centre of this oldest and ever new wisdom.

Ramana Kendra, Delhi, hopes soon to have a humble home of its own next to the Ram Mandir, on Lodi Road, where a group of friends will involve the divine in *satsang* and service for human brotherhood. But there can be no special establishment for selling the Sun's light. Every tree is a Surya Kendra, each green leaf spreads the gospel of *swadharma*, of growth through tension, reconciling loyalty to home and loyalty to heaven. While firmly clinging to its branch,

the leaf feels free to traffic with the sun.

It acts as if it knew *salokya* and *sayujya*, the essential unity of all creation. Are men and societies less wise than leaves and trees?

In the current Indian renaissance, the Mahatma exemplifies the tree's dharma or rootedness and the Maharshi embodies its openness to light. They both knew, but we have yet to learn in waking life, that the earth that holds the tree that holds the branch that holds the leaf is in its turn held by the sun. The hands that work are guided by the eye of the Eternal Goodness. Ramana's ageless wisdom illumines and makes easy for us the mountain path of dharma which Gandhiji trod with brisk, firm steps and wanted all his countrymen to tread. ■

[Source: *Sri Ramana The Supreme Self*, Professor K. Swaminathan, pp 55-59, Sri Ramanasramam, Tiruvannamalai, 1997 edn.]

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Delhi Ramana Kendra's own building on Lodi Institutional Complex in New Delhi had since been raised and was inaugurated on September 1, 1974.



## Upanishad: Its meaning and relevance

*Shiromani Vijay*

**H**uman beings are the only species that have the capacity to think and question. Different human beings use this capacity to different degree. This thinking capacity makes everyone in this world dissatisfied with their current status because all worldly things can be excelled and there is always something better we can achieve. This dissatisfaction (*apoorvatvam-lacking*) is what drives humans to search for the change that makes things better. When we reach that better state, again that state can be bettered and is a never ending cycle. However, change can be felt only with reference to something which has not changed. When we are all looking for the change of state for the better, is there something within us that does not change? Yes, this is the reason we perceive the change continuously. If we could look for that changeless entity and become that, there would be nothing better.

Then our search or dissatisfaction would end. This fact drove Indian philosophers and thinkers (*Rishi*) of yore to look for that perennial – the changeless entity. This changeless entity referred to as “*brahman*” is beyond the comprehension of our senses. Through a few of Rishis who reached a pristine mental state, the answers to their quest of Brahman, were revealed through the Vedas, Upanishads being the final and subtlest part. As these are revealed scriptures not attributed to any author (*apaurusheya*), they are also known as “*sruti*”.

Vedas, meaning knowledge or wisdom are the basis of our Hindu religion and philosophy. There are four vedas – *Rig, Yajur, Sama and Atharvana*. Each Veda is divided into two parts. *Poorva mimamsa* - the initial part consisting of the ritualist portion is also known as *Karma kanda*. *Uttara mimamsa*, the latter or the higher part is known as *jnaanakanda*

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or Vedanta consists of the knowledge of the supreme Brahman, Vedanta the subtlest portion of the Vedas, is synonymous with Upanishad.

In the simplest sense, the term 'Upa-ni-shad' means the knowledge received by a student sitting down close to a Guru to gain Brahmavidya. Here the meaning word 'shad' is taken as to sit. Sitting near denotes intimate communion between the student and teacher, and the teacher is imparting this extra-sensual knowledge Brahmavidya. Another way of understanding the term of Upanishadis based on its functions. The first function denoted by 'upa-ni' meaning bringing together – it brings together the individual soul (jivatman) and the supreme soul (paramatman), separated through ignorance (avidya). The second function based on the meaning of 'shad' to destroy–destroyer of sorrow (duhkha), ignorance (ajnana) and the cycle of rebirth (samsara), leading to liberation. Adi Shankaracharya, in his commentary on Katopanishad elaborates the meaning of Upanishad. Here, he in no uncertain terms says that Upanishadic knowledge is for those who are detached from the worldly actions and approach (upa) this knowledge with conviction (ni)

that it will lead them to liberation. The liberation is indicated by the term "sad" which has the meanings - to destroy, to reach or to weaken. Upanishad destroys ignorance, makes one reach Brahman which is the only truth and weakens our bondage of the cycle of rebirth. Though the 'Upanishad' means the knowledge or the functions stated above, the books containing this knowledge is also referred to as Upanishad.

There are eleven principal Upanishads spread across the four Vedas. These have been considered as main, as commentaries have been written on these by the proponents of the three main the schools of Hindu thought - Adi Sankara (Advaita), Ramanujacharya (Vishishtadvaita) and Madhwacharya (Dvaita). These masterly commentaries have literally brought the Upanishads from obscurity to prominence. The Upanishads are *Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Chandogya, Bruhadaranyaka, Aitariya* and *Svetasvatara*. These belong to various Vedas-*Isa* and *Bruhadaranyaka* are from *Shukla Yajurveda, Taittiriya, Katha* and *Svetasvatara* from *Krishna Yajur Veda, Chandogya* and *Kenafrom Samaveda, Aitariya* from *Rigveda, Mandukya, Mundaka* and *Prasna*

from *Atharvanaveda*. Some of the Upanishads like *Isa* and *Mundaka* are in called 'mantropanishad' as they in verse form and others like *Bruhadaranyaka* and *Chandogya* are in prose form. *Taittiriya Upanishad* is the only Upanishad that is chanted. *Bruhadaranyaka* is the biggest Upanishad as its name suggests. Each Upanishad has a peace invocation or shanti mantra preceding it based on the Veda it is from. "om pooranam idam Pooranam adaah.." is the shanti mantra for *Isa* and *Bruhadaranyaka*, "om bhadrakarneyihi.." for *Mundaka*, *Prasna* and *Mandukya*,

"Om sahanavavatu.." for *Katha* and *svetasvatara*, "Om shanno Vishnu sham varunaha.." for *Taittiriya*, "om apyayantumamangani..." for *Kena* and *Chandogya*, "om vang me manasi prathishtitha.." for *Aitariya*. The oft quoted Mahavakyas are from the Upanishads – "Prajnanam Brahma" from *Aitariya*, "Aham Brahmasmi" from *Bruhadaranyaka*, "Tattvamasi" from *Chandogya* and "Ayamatma Brahma" from *Mandukya Upanishad*.■

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### Response to the article "Destiny and Doership"

A S Rajaraman

"Destiny and Doership" by Sri.D.Samarendra Reddy poses a very pertinent question, "If we are not the doers of our actions and everything is pre-determined, then what is the charm in life?"

Ramana is categorical that every action done by a person is predetermined and that one cannot by his own will abstain from action. All one can do is to try to give up the sense of doer-ship. Sage Vasishtha tells Lord Rama that "the sense of doer-ship which gives rise to both happiness and unhappiness or which gives rise to the state of Yoga, is fictitious in the mind, spurred by predisposition, endeavours to gain something, the resultant action is then attributed to oneself. When the same action leads to the experience of its fruition, then the notion, "I enjoy this" arises. The two notions are indeed two phases of the same notion. The wise man, even while acting in this

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world, is not interested in the fruits of these actions. He lets actions happen in his life, without attachment to these actions, and whatever be the result of those actions, he regards them as non-different from his own self. But such is not the attitude of one who is immersed in the mental state." ('Supreme Yoga by Swami Venkateswarananda). That is why Ramana says that "all the actions will go on whether you engage in them voluntarily or not. The work will go on automatically" (Talks P.272);the trouble comes when we identify ourselves with the body or the mind, and think that the work is done by us. When we question who the doer of action is, then we find that it is the ego, the phantom which is neither the body nor the Self. That is why Buddha says, " Events happen, deeds are done, consequences happen, but there is no individual doer of any deed" This indeed is enlightenment, which means the end of suffering.

When Ramana says "You are not the doer", the corollary is that the others are also not the doer. If you are dragged by Karma and are helpless in the face of forces which impel you to undertake certain action, so also all the others are compelled to act. That means neither you are responsible nor are the others responsible for their actions. Appreciation of this understanding should make us accept life as we find it. We shall be able to face life with all its ups and downs and flow with its current. There cannot be any aim or objective in life except to live harmoniously with nature. We usually look on life as a means to an end and not as an end in itself. Thus we lose the beauty of life by constantly striving to achieve something, to change the existing way of life. The desire to change ourselves and our refusal to accept what we are, constitute the obstacle to our search for peace and happiness. Once we surrender to the Will of the great force which is leading us and make choices without tension and with the full knowledge that it is all the work of the Divine, we will be at peace. When there is the conviction that whatever happens is the design of the Divinity, there will be no expectation, no demand, nor there any frustration or misery. We will be able to look on life as a pure witness, as an adventure without involvement. Ramana says "Actions form no bondage. Bondage is only the false notion, "I am the doer". Leave off such thoughts and let the body and senses play their role unimpeded by your interference" \*(Talks p.52) ■



## Kunju Swami

*Recollections by Sri V.Ganesan*



**T**he *Mundaka Upanishad* says, “*The Atman (Self) reveals itself to those the Atman chooses.*” Whenever I meet a devotee, either in Ramanasramam or outside, I always ask, “How did you come to spiritual

life? What made you turn to this?” The sole purpose behind the question is to make them aware that they have been called. Even if this became a physical reality through the chance reading of a book or suggestions from a friend, the truth is these things happen because we have been called. One important purpose of studying the lives of sages and saints and the early devotees of Bhagavan is to examine how each one of them had a turning point.

Kunju Swami was one such remarkable saint. Kunju means “baby” in Malayalam, and he was so precious to his parents that they named him Kunju. He was chosen by the Self just as the Self has chosen each one of us. Do not exclude yourself because if this was not true you would not be reading this. Kunju Swami resided in joy, cheerfulness, friendliness, happiness; in fact, no one has seen him in any

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Kunju Swami was one of the most ardent and sincere devotees of Bhagavan. He lived in Ramanasramam and attained the lotus feet of Sri Ramana well beyond the age of 90 in 1992. August 7 happens to be Kunju Swami Day and is reverentially observed at Sri Ramanasramam, Tiruvannamalai.

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other state. Any devotee who met Kunju Swami could never forget him. Much of the knowledge I have about old devotees - particularly those I could not meet - was given to me by Kunju Swami. Often, I had the honour of receiving his kind hospitality. "Swami, whenever I go abroad to give talks, you are the one who feeds me," I would say gratefully. He used to enjoy saying. "Yes, all this information I give you is *vishaya dhaana*." In Sanskrit, *vishaya dhaana* means giving information and also giving food. He was utterly devoted to Bhagavan right from when he came to him at the age of nineteen until his last days in Ramanasramam where he passed away at the ripe "young" age of ninety six. He was born in a lower caste family. According to the then existing caste system in India, people from lower castes were ostracized from society. At birth, when Kunju Swami's horoscope was cast, the astrologer predicted that this child was divine and advised that special care be given to him. The parents paid heed to this counsel and out of their five or six children, gave him the most attention. Kunju Swami was very fond of his father and accompanied him wherever he went. He would often go with him to bathe in a small pool. By the time he was three years old and was able to understand things, he observed

Brahmins and sanyasins, standing waist deep in water and doing *japa* of mantras. "Father, may we also chant a mantra like them? Why don't you teach me one?" he asked eagerly. His father shook his head, "No, we are outcastes. Mantras are meant for Brahmins - the highest caste - and *sanyasins*. We cannot repeat them." The little boy was utterly dejected and secretly shed tears. That night, Lord Siva appeared to him in a dream and said, "My child, I am initiating you into a mantra. Chant *Om Namah Sivaya*." The boy started chanting this as soon as he woke up. After a few days, when he was again taken to the pool, he saw people taking sacred ash from a small cloth bag and smearing it on themselves. He told his father excitedly, "Father, I would also like to have a sacred ash bag like that!" "No, my child, we are all outcastes. We are not supposed to wear sacred ash or carry those sacred ash bags," his father replied. Once more, Kunju Swami was really upset on hearing this. Lord Siva appeared to him in a dream again and showed him a tree and said, "My child, go to that tree and underneath you will find some coins. Take them and buy a bag of sacred ash." The next day, he rushed to the spot and found three quarter annas (the Indian currency then). He showed them to his father and told him what happened. "Then

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it is Siva's commandment," his father said, "Go to the shop and buy that bag." Kunju Swami obeyed happily.

After a year, five year old Kunju Swami felt he must have a rosary. Hindus, particularly sanyasins, use a rosary made of *rudraksha* beads (seeds of a tree found only in Nepal) and consider it very sacred.

He was afraid to tell his father for fear of being told he could not have it because they were outcastes. He fervently prayed to Siva, "Please give one to me." One day, while returning with a friend after a bath in the pool, his friend suddenly remembered that he had some work and had to go back. Kunju Swami continued walking alone and suddenly noticed a strange sight - a lotus in full bloom on the street. He bent to pick it up, and in the lotus flower there was a *rudraksha* bead necklace held together with a golden thread! He ran back home excitedly and showed it to his father. His father now fully convinced that this child was special, happily put it around Kunju Swami's neck with his own hands. By the age of ten, this boy was totally absorbed in his devotion to Siva. His father took him to the next village to listen to the stories of Siva, called '*Thiruvilayadal Puranam*'. *Thiruvilayadal* means holy play in Tamil and these stories related

everything the Lord did, including how he played with devotees and blessed them. Kunju listened to them intently, soaking in every word. On returning home, his father would ask him to tell his mother what he had heard and the boy could repeat the stories verbatim. His family was flabbergasted at his extraordinary memory. His father gathered the villagers the next day and the boy stunned them with his recital. Soon, the other villagers would take him along to attend spiritual discourses and he began to perform the role of a human tape recorder! Even more astounding was that he could recall speeches not only in his mother tongue, Malayalam, but in any language including Tamil and Sanskrit.

His father became increasingly concerned with the miraculous occurrences that surrounded Kunju's life. Feeling that he must be properly trained, he took him to one Kuppandi Swami who had come to their village. Kuppandi Swami ridiculed these *siddhis* and told Kunju, "Do not indulge in these. They are not going to help you. This is not the purpose for which the Lord came to you in your dream and gave you all this." The boy fell at his feet and begged, "Please guide me." Kuppandi Swami, a master of several arts like magic, astrology, medicine and *Vedanta*, acceded. He told the

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child, "Choose any one art and I will teach it to you." "Swami, you choose for me," the child humbly replied. The teacher said, "I won't choose for you. You must be involved." They finally wrote the subjects down on chits of paper and drew lots. The child drew *Vedanta* and that became his subject of study. (To me, this is firm proof that the Lord guides you - only, you must have faith.) The Swami started teaching him '*Kaivalya Navaneetam*', which means, the churned butter of emancipation. (Bhagavan was very fond of this book). Knowledge is like yoghurt. When we churn it enough, we get butter. Therefore, when anything we read including the scriptures is understood and faithfully put into practice, it gives us the real butter or the truth through direct experience. Kunju Swami studied meticulously and because of his phenomenal memory, could learn twenty verses on the very first day. Within five days, he had memorized the entire book. But his father said, "This is not enough. You must know its meaning." Kunju went back to Kuppandi Swami and was taught its meaning. When Kuppandi Swami had to leave, he entrusted Kunju to another swami who was well versed in *Yoga Vasishtha*. His new teacher taught him this and advised, "It is not enough if you memorize and understand it. You

have to practice it too." He began putting these teachings into practice; yet, he did not feel fulfilled. After a few years, Kuppandi Swami returned from his pilgrimage and found Kunju in a depressed state. "Why are you like this?" he questioned Kunju. "Swami, what I practice is not giving me satisfaction. I have read in the scriptures and in our *puranas* that in the ancient *Vedic* period there were many *maharshis* who with just one look gave an experience of the Self. Are there not any such *maharshis* now?" Kunju inquired. Kuppandi Swami said, "Yes, there is one such sage, now. His name is Ramana Maharshi." The moment Kunju heard the name Ramana Maharshi; he went into a state of ecstasy. Around January, 1920, Kunju was very popular in his village, as well as in the surrounding ones. With five rupees that his father had given him to help clear debt owed by Kunju to someone in the village, he decided to embark on the journey to Tiruvannamalai. Wanting to avoid the idle curiosity of people, he waited until night to slip away. He ran to the railway station and waited there, but missed the train. He hid himself and caught the next train to Katpadi. On reaching Katpadi, he learned that he had again missed the train to Tiruvannamalai. The next train was at six in the evening and

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he had to wait the entire day. At five, when he went to buy a ticket, he was told that a bubonic plague had broken out in Tiruvannamalai and therefore nobody was allowed to get off there. Dejected, he asked a man standing next to him, "What do I do? I want to go to Tiruvannamalai." "Tirukoilur is the next station after Tiruvannamalai. Get a ticket to Tirukoilur and when the train reaches Tiruvannamalai, jump off the train. That is the way," the stranger advised. But when he went to buy the ticket, Kunju realized that he had just enough money to get to Tiruvannamalai. He needed four annas more to buy a ticket to Tirukoilur. Frustrated and not knowing what else to do, he began to pray to Bhagavan. He looked down and his eye fell on the rails in front of him. Between the two rails lay a four anna coin! Overjoyed, he picked it up, bought his ticket and finally got on the train to Tirukoilur. They were to arrive at Tiruvannamalai station at nine thirty in the night. Being a law abiding and truthful young man, Kunju Swami was apprehensive about breaking the rule of getting off at the forbidden station. Suddenly the man seated next to him held his hand and said, "I am getting down at Tiruvannamalai. You must also get off," and pulled him along. The two men slipped away

into the night. Later on, when Kunju Swami recounted how the whole thing worked out, he said, "Had I not missed the morning train, I would not have been able to slip into Tiruvannamalai. Everything was perfect: I did not want to break the rules, but somebody held my hand and compelled me to get down. I followed him into town, to an open temple porch where we both fell asleep. When I woke up early the next morning, the man who helped me was gone! Who else could it have been except my Bhagavan?" Kunju Swami was directed by passers-by to climb up the hill to reach Bhagavan. There were three paths and he did not know which to take. (This is symbolic for all seekers: when we want to reach the truth, we encounter doubts, problems and obstacles. However, if we are steadfast in our faith, this too will be resolved by the truth itself. What we need is perseverance, one-pointedness and faith.) He chose one of the paths and met a *swami*, a hefty man with long, matted hair and beard. Kunju Swami felt a little frightened because he had read in mythological stories about rishis who only gave curses. He ran back and encountered a stranger who asked him where he wanted to go. "I want to go to Ramana Maharshi," he said. "Take this path," the stranger pointed. As Kunju Swami walked up,

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at a spot a little above Virupaksha cave, he saw a small hut. Mudaliar Paati, who used to feed Bhagavan every day, lived there. On seeing this youth, she asked, "Where are you going?" "I want to have darshan of Ramana Maharshi," replied Kunju Swami. "Go this way, take a dip in this stream and then go to Maharshi. We shall be bringing food for Ramana Maharshi and we will bring some for you also." On the way, before reaching Skandashram, he wondered, "How can I pay my homage to my master? I am going to see him for the first time!" On reaching there, he saw Bhagavan sitting and three people prostrating before him. One of them was his friend Ramakrishnan. The other two were Perumal Swami and one Swami Akhandananda. "This is the way I too will pay my homage," he told himself. He too prostrated to Bhagavan and waited, because he had read in the Kaivalya Navaneetam and Jnana Vasishta that the guru will speak first and give an upadesa; until then one must not speak to him. At that time, Bhagavan turned to a lady who was weeping profusely and asked her, "Why are you weeping? You are weeping because you lost one son, but another son has come now." The lady was none other than Bhagavan's mother, Azhagammal. Much later, Kunju Swami learned that a man

called Annamalai Swami had died that morning due to the plague and Bhagavan's mother had been very fond of him as he had been of much service to her and to the others in Skandashram.

After some time, Bhagavan brought a charcoal stove, a small vessel and some ingredients. Kunju Swami had read that sages make magic potions and just by drinking them one could attain *moksha*. He thought, "What a fortunate boy I am! My master Ramana Maharshi is going to make a magic potion and give it to me on my very first day here." Bhagavan made the potion, waited for it to cool and lifted a basket that was nearby. Four puppies lay huddled under it. The potion Bhagavan had made was just gruel for their feed! As the puppies ran helter skelter, Bhagavan turned to Kunju Swami and said, "Catch hold of all four of them." Kunju obeyed, while Bhagavan readied to give them gruel on a small plate. Later, Kunju Swami said, "This was my first *upadesa* - by which I understood that I had to hold on to the four *mahavaakyas*." (There are four scriptural statements which all Hindus revere as the highest wisdom. They are called *mahavaakyas*. They are *Prajnanam Brahma*, *Aham Brahmasmi*, *Tat Tvam Asi* and *Ayam Atma Brahma*. *Prajnanam Brahma*

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means "Consciousness is Brahman". *Aham Brahmasmi* means "I am the awareness". *Tat Tvam Asi* means "That thou art" and *Ayam Atma Brahma* means "I am the awareness" that is both individual and cosmic".) "Now, let them go one by one," the master instructed. Kunju let the puppies go one by one. Kunju Swami understood this second *upadesa* to mean that having absorbed the four *mahavaakyas*; he should let each statement drop off until only the true state of the Self remained. He was ecstatic that his master had given him the highest teaching. Each puppy lapped up its gruel. When its stomach was full, one puppy urinated and Bhagavan brought a gunny bag and cleaned the floor. Another puppy wandered around and did the same. Then, Kunju Swami thought, "Bhagavan should not be doing that. I would like to do this service." Bhagavan turned to him and said, "Do you want to clean it? Go ahead." So the third *upadesa* he got was to "clean it". Kunju Swami understood it to mean, "Always keep your mind clean". He diligently followed these rules all his life and found much joy. He had stayed with Bhagavan for eighteen days when one day the master asked him, "What are you doing as *sadhana*?" "I am doing the *panchakshari* mantra, *Om*

*Namah Sivaya*," Kunju Swami replied. "Continue doing that," Bhagavan said approvingly. Kunju Swami followed this for eighteen days and felt that in Bhagavan's presence he had experienced the Self. He felt he should not be a burden to the ashram and so decided along with his friend Ramakrishnan to go back home and live there in this state of bliss. However, when they went home the bliss slowly started fading and they were back in their previous state. They realized that they must go back to the physical presence of Bhagavan. When Kunju Swami left for his first journey to Tiruvannamalai, he had done so without telling his parents, but this time he took their blessings. In India, we have deep faith in serving the guru, being in close proximity to him and awaiting his instructions. When Kunju Swami and Ramakrishnan went to Skandashram, they too longed to serve their master. Fortunately, Perumal Swami, Bhagavan's personal attendant, told them to take over his duty as he was going on a pilgrimage. Perumal Swami's duty was to massage Bhagavan's feet and bathe him. Kunju Swami was delighted that his prayers were being answered and resolved that come what may, to never leave his master and do whatever service his master entrusted him with.

After spending about twelve years in personal attendance on Bhagavan, Kunju Swami began to feel an urge to devote himself entirely to sadhana, spending his time all alone. However, he could not easily reconcile himself to the idea of giving up the personal service to Bhagavan. He had been debating the matter for some days when the answer came in a strange way. As he entered the hall one day, he heard **Bhagavan explaining to others who were there that 'real service to him did not mean attending to his physical needs but following the essence of his teaching: that is focussing on realizing the Self'**. Needless to say, this automatically cleared Kunju Swami's doubts.

He thereafter gave up his Ashram duties and started staying in a small hut in the nearby place- Palaakothu. He then found it hard to decide how in fact he should spend the entire day in search of 'Realization'. He referred the matter to Bhagavan. Bhagavan advised Kunju Swami to make 'Self-enquiry' his final aim, and to practice "Self-enquiry, meditation, japa and recitation of scriptures" turn by turn, changing over from one to another as and when he found the one he was doing irksome or difficult. In course of time, he said, the sadhana would become stabilised in Self-enquiry or

pure Consciousness or Realization. Kunju Swami followed this advise of Bhagavan most assiduously and progressed on the spiritual path.

As Kunju Swami advanced in age touching well beyond the nineties, his health started deteriorating. It appeared that the end of his mortal existence was not far off. On one of these days, I asked him "Swami, to which party do you belong? Do you belong to "I am That" or "You are That"?" Kunju Swami smiled and replied with lots of love and affection, "What is the difference between "You" and "I"? In "You are that", the important word is "are", not "You" or "That". Both get merged in the "are". In "I am That", the important word is "am", not "I" or "That". **Be the "I AM"**. He passed away a few days later. On his last night, he asked his attendants to remove the cushions from his wooden bed and help him sit in *padmasana*. "I am going to meditate," he declared. He remained in deep meditation while his attendants slept. After two hours, when they awoke and touched him, his body was cold. He had passed away in that silence. His Heart will always be in Arunachala, at the feet of satguru Ramana. ■

[ *A d a p t e d f r o m "Ramanaperiyapuram" written and compiled by the author* ]



## **Kavyakantha Ganapati Muni — scholar, poet and Tapasvi par excellence**

*M.R. Kodhandram*

**K**avyakantha was born on November 17, 1878, in the village of Kalavarai in the Visakhapatnam district of Andhra Pradesh. A year before his birth, on the Ratha Saptami day, his mother Narasamamba had gone to the famous Sun temple at Arasavalli, in Andhra Pradesh, to offer worship to the Sun God. She stayed overnight in the temple after worshipping the Lord. In the early morning, she had a dream in which a woman of extraordinary beauty emerged from the corridors of the temple, approached her with a fine shining pot, put it in her hand and vanished. To her utter astonishment, the shining pot assumed the form of a male child the moment it came into contact with her. After her return to her home, she became pregnant.

The father, Narasimha Sastri, also had a unique experience. He had gone to Kashi in November 1878. When he was in the temple

praying in the presence of the deity Ganapati, he had the vision of a little child emanating from the deity and entering into him. At the time when he was witnessing this vision in Kashi, his wife gave birth to a male child in her parental home. Thus, the child was born under these divine indications given to both parents. The father named this son Ganapati, in the conviction that the child was an aspect of the Lord Ganapati Himself.

Up to the age of six, the child did not speak and was afflicted with various illnesses. But at the age of six, after a local treatment of branding with red-hot iron, he was cured and he began to speak. He was a brilliant child with phenomenal memory. He had the gift of poetry and could compose extempore on any given subject. Ganapati was educated entirely at home. His father was well versed and an expert in Mantra Sastra, Astrology and Ayurveda. The

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young Ganapati easily absorbed all these subjects. By the age of nine, he had mastered Sanskrit literature and by the age of eleven he had memorised all the four *Vedas* and the *Upanishads*. He repeatedly read and reread the Mahabharata. Like in the ancient times, Ganapati desired to acquire immense strength and power through the practice of tapas and mantra japa.

At the young age of 12, he was married to Visalakshi who became his spiritual companion too. When he was hardly 18 years old, Ganapati set out and wandered from one sacred place to another for the performance of tapas. Wherever he went to do Tapas, he could easily master the local language and speak fluently in that language. Thus, in addition to his native Telugu and Sanskrit, he could speak fluently in Hindi, Tamil and Kannada also. He was a great orator who could attract many to his fold with his charming personality.

Once during a stay in Bhubaneshwar, Ganapati had a dream in which he saw a woman putting honey on his tongue and then vanishing. Only after this incident did he gain complete mastery over poetry. He himself had mentioned this to his disciples.

When Ganapati was staying in Kashi, he came to know that there would be a great assembly of Sanskrit scholars in the famous city of Navadvipa in West Bengal. On the advice of his friends, he got a letter of introduction and started for Navadvipa. There he outmatched everyone with his extempore poetry. He was unanimously conferred the title 'Kavyakantha' (one who has poetry in his throat). He was then 22 years old.

Ganapati returned to South India in his 25th year. From Kanchipuram, he came to Tiruvannamalai in 1903 to perform tapas. He stayed at Arunachala Temple for about a year. At that time he visited Bhagavan Ramana Maharshi — then known as Brahmana Swami — on the hill twice before he accepted a teaching post in Vellore in 1904. By his organizing ability and magnetic personality he gathered a group of students who, by the power of mantra japa, set out to generate spiritual energy to cure the ills of the nation. It was his strong conviction that national welfare should be placed above individual salvation. His great aim in life was the restoration of Mother India to her ancient glory. He wanted to liberate India through the power of Tapas.

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He soon resigned his job at Vellore and returned to Tiruvannamalai in 1907 to attend the Kartigai Deepam festival. He realised that despite his intense austerities and mantra japa over the years, he could not progress much on the spiritual path. He felt that something was lacking in his Tapas. He then remembered the Brahmana Swami on the Hill and soon went to meet him to seek his guidance. It was on the 18th November, 1907 that the momentous meeting took place. Bhagavan was then staying in the Virupaksha Cave and observing silence. He had never spoken a word to anybody ever since he arrived in Tiruvannamalai.

Kavyakantha arrived before Bhagavan and prostrated before him. He then told him that he had studied numerous Sastras and chanted various mantras countless times. He had also performed several austerities over the years but he could not achieve success on the spiritual path. Despite all this, he had remained ignorant. He then surrendered to Bhagavan and sought his instructions on how to do Tapas.

For fifteen minutes Bhagavan silently gazed at the Muni. He then spoke: **‘If one watches where the feeling of ‘I’ arises within oneself,**

**the mind will be absorbed into that. That is Tapas. If a mantra is repeated and attention is directed to the source from where the sound of the mantra is produced, the mind will be absorbed into that. That is Tapas.’** This was the first time Bhagavan had spoken after he had come to Tiruvannamalai! Upon hearing these words from Bhagavan, Kavyakantha’s doubts were fully cleared and he was filled with great joy. He felt that this *upadesa* was entirely original and based on Bhagavan’s own experience. Bhagavan was simply drawing him to the path of Self-enquiry from his mantra japa as Kavyakantha was ripe and ready for the attainment of Jnana.

Kavyakantha now realised that Brahmana Swami was a Maharshi and was all-knowing like God. He then coined the name of *Bhagavan Sri Ramana Maharshi* and instructed his disciples to refer to Brahmana Swami by that name thereafter. Since then, this name has remained and the whole world reveres him as Bhagavan. Kavyakantha wanted to thank the Divine Mother for having granted him a Satguru and thus composed his epic-poem *Uma Sahasram* in praise of the Mother. He

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chose a sacred date for the completion of the poem and announced it to his devotees. Unfortunately, he fell ill and could write only around seven hundred verses. The night before his deadline, he approached Bhagavan at Virupaksha Cave with his problem. Bhagavan told him not to worry and came and sat with him in the Mango Tree Cave. With Bhagavan sitting by his side, poetry started flowing from him in a torrent and he started dictating the verses to four of his disciples. The task was completed around midnight. Bhagavan, who until then was sitting with eyes closed in total silence, opened his eyes and asked, "Have you taken down all that I dictated?" Then only Kavyakantha realised how he was able to dictate so many verses continuously. It was all Bhagavan's Grace! Later, Kavyakantha revised the first seven hundred and odd verses many times but left the verses he had dictated on that wonderful night untouched, as he felt they had come from Bhagavan Himself. Bhagavan held Kavyakantha in high esteem and addressed him endearingly as 'Nayana' which meant 'father' in Telugu. It also meant disciple or child.

Once Kavyakantha had gone to Tiruvotriyur in Chennai and was

doing Tapas in a Ganapati temple. After some days, he felt he was not making any progress. He then fervently prayed to Bhagavan to help him. Soon after, he felt Bhagavan appearing before him and putting his hand on his head. He then felt energy flowing into him. After this, he was able to progress on his Tapas as Bhagavan had cleared the obstacle on his path. Later on, Bhagavan himself confirmed this incident. This happened when Bhagavan was living in the Virupaksha Cave. One day, he felt his body floating and going up. After some time, his body landed in Tiruvotriyur on a main street. He walked down the street and entered a Ganapati temple where Kavyakantha was meditating. He couldn't remember what he did there or spoke. After some time, he was again back in the Virupaksha Cave. Bhagavan realised that what he had experienced was Astral Travel which the Siddhas were proficient in.

During the years 1913 and 1917, Kavyakantha and his disciples asked Bhagavan many questions and the answers given by Bhagavan were compiled by him as Ramana Gita in 300 Sanskrit verses. Like the Bhagavad Gita, he made this book with eighteen chapters.

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Subsequently, Kavyakantha also translated Bhagavan's *Ulladu Narpadu* into Sanskrit as *Sat Darsanam*. He was also instrumental in making Bhagavan compose the *Arunachala Pancharatnam* in Sanskrit which is chanted daily in front of Bhagavan's Samadhi.

From 1922 to 1929, Kavyakantha stayed with his whole family in Tiruvannamalai. In 1922, while he was staying in the Mango Tree Cave and doing Tapas, he experienced a surge of Kundalini Shakti flowing through his head which resulted in *Kapalabheda*. His life energy was flowing out through the *Sahasrara* or the crown of the head which had opened. It was giving him unbearable pain due to intense heat. He wanted Bhagavan to place his hand on his head. Bhagavan came from Skandasramam and placed his hand on his head after which the heat subsided. This was a rare experience for any Tapasvi.

In the year 1930, Kavyakantha settled down in the village of

Nimpura near Kharagpur in West Bengal. He continued his Tapas as per the path shown by Bhagavan and passed away on July 25, 1936 at the age of 58. When the telegram about his death reached Bhagavan, he remarked with a voice choked in emotion, "Where can we find another like him?"

Soon after his death, Bhagavan himself arranged the occasional stray verses composed by Kavyakantha in his praise and titled the collection as *Chatvarimsat* or Forty Verses in Praise. This poem is sung daily during the morning first puja at Bhagavan's Samadhi.

Kavyakantha was a towering personality and whoever came in contact with him was inspired by his genius and humility. His devotion and surrender to Bhagavan was extraordinary. He was one of the greatest disciples of Bhagavan. May his life and achievements inspire all of us to hold onto Bhagavan and progress on the spiritual path! ■

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July 25 is observed as Kavya Kantha Ganapati Muni day.



## Kendra Bulletin

Shri P.N.Vijay continued his talks on the Bhagavad Gita covering Ch III. Shri Ambarish Dave has concluded his lectures on Upadesa Saram.

Araradhana day was observed on 4th may and well-attended by devotees. Vijay Vancheswar gave a talk and Neera Kashyap read appropriate passages.

Swami Ramana Swaroopananda from Tiruvannamalai gave an enlightening 2-day talk on Updesasaram which was enjoyed by a large gathering. His rendering of the Tamil version of the text was so good that even though many did not understand the language, the sound of the words themselves seem to convey the meaning.

There was a lively discussion on 'Self Enquiry vs Self Surrender' by the devotees.

Swami Durgeshananda of Chinmaya Mission has consented to give a monthly discourse on the text Atma Bodha of Adi Sankara beginning 26th June.

### FORTHCOMING EVENTS

July 2016	August 2016
<b>3rd July</b> - Talk by Shri K V S Rao on Swami Ramakrishna Paramahansa	<b>7th August</b> - To be announced
<b>10th July</b> - Talk by Swami Prabhudananda on Katopanishad	<b>14th August</b> - Talk by Swami Prabhudananda on Katopanishad
<b>17th July</b> - Talk by Shri P.N.Vijay on Bhagavad Gita Ch III- Karma Yoga	<b>21st August</b> - Talk by Shri P.N.Vijay on Bhagavad Gita Ch III- Karma Yoga
<b>24th July</b> - Group Discussion	<b>28th August</b> - Talk by Swami Durgeshananda on Atma Bodha
<b>31st July</b> - Talk by Swami Durgeshananda on Atma Bodha	



## Self- Enquiry Vs Self- Surrender

*Group Discussion*

**O**n Sunday, May 8, as part of the Satsang at the Kendra, there was a lively discussion on Self- Enquiry Vs Self- Surrender. Devotees presented their views. Lively interactions as well as question-answers followed. Some had made elaborate preparations. We share some of these thoughts:

### **Kota Vikram Simha Rao**

In our Indian tradition, bhakti, jnana and vairagya are terms synonymous with spirituality. Bhakti is Devotion or Self-Surrender; Jnana is Self-Knowledge or Self Enquiry; and Vairagya is Renunciation. All these terms are not separate but interlinked. If Jnana means discriminating Real from Unreal, then Vairagya is detachment from Unreal, and Bhakti is attachment to the Real. Jnani too abides in Reality, in the Self as the bhakta.

In Self- Enquiry and Self- Surrender, the pathway is different

but the effect and goal is same – the dissolution of I-thought, mind or ego as we call. None of these paths can be called superior or inferior. It depends on the individual's disposition and inclination. In Bhagawad Geeta, Sri Krishna praised all Yogas and Margas equally, though he started with Sankhya Yoga, knowledge of the self and ended with Mokshasanyasa Yoga, indicating the means to achieve Oneness.

If Shri Ramakrishna Paramahansa is an example of Bhakti marga, Sri Ramana Maharishi is for Jnana or Vicharamarga. With both of them, Self-realisation was possible and fast because they were born with pure and devoted minds.

A case of Sant Tukaram's life can help us to understand the relationship between Self Enquiry and Self Surrender. In his early part of life, Tukaram devoted himself to

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Lord Panduranga, leading a pure, selfless life of a householder and helping the needy. When obstacles arose through opposition by evil-minded people, he developed doubt if God ever existed as no help was forthcoming to him from God. When Tukaram questioned, he got answers and attained Self-realisation. He then developed strong conviction that God is Supreme and there is no difference between him, God and rest of the beings. More obstacles came in his way after Self-realisation. But due to his attaining self knowledge, his devotion remained unshaken and it only intensified.

This example of Tukaram is noteworthy as it clearly testifies to the opinion of Shri Ramana Maharishi when he said “Surrender can take effect only when done with full knowledge. Such knowledge comes after enquiry. It ends in surrender.”

AdiShankaracharya had a certain disciple who served him long without receiving any teaching. One day, hearing footsteps behind him, he asked “Who is there?” and was answered by this disciple, “It is I”. Then said the Master, “If this ‘I’ is so dear to thee, either stretch

it to the infinite or renounce it altogether.” I think this is the crux of our discussion today. In either case, the effect is removal of all traces of hatred towards the other beings and promotion of tolerance, acceptance, integration and love in its true spirit.

A father was once passing through a field with his two little sons. He was carrying one of them in his arms, while the other was walking along with him holding his hand. There was a kite flying and the latter boy, giving up his hold on his father’s hand, began to clap his hands with joy, crying, “Behold, papa, there is a kite!” But immediately, he stumbled down and got hurt. The boy who was carried by the father also clapped the hands with joy, but did not fall, as his father was holding him. The first boy represents self-help in spiritual matters; and the second, self-surrender.

Discovering one’s self is essentially a matter of inner experience( through the process of self –enquiry) . This leads one to recognise the infallible power of the Lord under all circumstances and acknowledge the mischief monger-the ”joker and trouble maker in the

pack”- one’s EGO !

### **Pallavi Kwatra**

In the Ramana way, there are two modes: either do the ‘enquiry’ method to know and realise the Self or ‘surrender’ without fear or favour. The teachings of Sri Ramana illustrate this very well :

Enquiry:

Verse 17, UpdesaSaaram

“ Manasamtukimmarganekrite  
Naivamanasammargaarjvat”

On enquiry as to what is the mind, we realize that there is nothing real called the mind. This is a direct path.

This is the path of enquiry where through the process of NetiNeti(not this not this) one realise one’s true nature- the Self. One by one, the illusions of the mind–body- complex drops and fall away. Then the true Self shines luminously. Bhagavan says, “The thought ‘who am I?’ will destroy all other thoughts, and like the stick used for stirring the funeral pyre, it will itself be burnt up in the end. Then, there will be Self-realization”

Surrender:

Largely misunderstood as being easy, this path requires diligence and sincerity. The ego is conditioned to

be in the doership zone and does not want to surrender, especially, unconditionally at all times. It needs the guru’s grace to surrender where he tames and wrecks the ego to reveal the true Self. Surrender combined with devotion helps subsume the ego. For the intellectual, seeped in self doubt and burdened with a very active and turbulent mind, this might not be easy. However over time, once it happens, life is a prayer indeed.

### **Shiromani Vijay Note on Self-Surrender**

During the discussion on self-enquiry and self-surrender, what exactly was meant by self-surrender was not very apparent or clear. I just want bring out what is meant by self-surrender or Saranagati according to Ramanujacharya’s vishishtadvaita philosophy where in self-surrender is the main path to liberation. Here the surrender is to Lord Sriman Narayana, the supreme Lord.

1. Anukulasya Sankalpa – Doing only the things that are favourable to the Lord
2. Pratikulasya Varjanam – Avoiding acts that are unfavourable to the Lord
3. Rakshisyati itivishwasah – Unshakable faith that He is our sole

protector

4. Goptruvavaranam – Choosing the Lord as the supreme

5. Karpanyam – Realising ones helplessness and the Lord as the only refuge

6. Atmanikshepa– Total Dissolution of ones ego

Of course this stage of self-surrender will come only when a person has exhausted all avenues which are available and comes to the Lord as the sole alternative with no doubts in his mind, whatsoever. ■

*[Editor's note :In essence as Sri Ramana says both Enquiry and Surrender lead us to the same destination. Enquiry makes one realise the false nature of the ego, whose nature is to keep asserting*

*its sense of volition and doership . Once one knows through an honest process of reflection on life's experiences, that one is helpless, one submits and surrenders over time unconditionally to the Supreme Power..(in Ramana's words the state where one fully accepts " Not me but Thou", "Thy Will Be Done" )... or to illustrate His examples " You are not lightening the load of the train by carrying your bag on your head !;(or) Just as the strained look of the figure apparently carrying the heavy weight of the 'gopura' in a temple structure is false and misleading so is man's concern on what he should or should not do-leave it to the Higher Power-He knows best-This is the true spirit of both enquiry and surrender!"]*



### **Joyful Feeling**

When harmful bacteria invade your body, your antibodies surround the bacteria and render them harmless. Likewise, when you suffuse your body and mind with the feelings of the joy of meditation, your body and spirit will be strengthened. Joyous feelings have a capacity to transform the feelings of sorrow and pain in us. ■



## Ramana Maharshi The Lighthouse of Spirituality

*Vijoy Vihari*

**I**t was only in 2013, that I knew about Delhi Ramana Kendra situated just behind the Productivity House, where I worked and retired as the Dy. Director General of National Productivity Council. One of my Theosophical Society friends told me about the greatness of Ramana Maharshi and his teachings. I became a member of the library. Before getting in touch with Ramana Kendra Delhi I had read many of theosophy, the books by Dr Lobsang Rmpa, Dr Paul Brunton, C.W. Leadbeater, J.Krishnamurti, and others. Specially, after reading the books 'Inner path' and 'A Search in Secret India' by Dr Brunton, I was fully convinced about the greatness of Bhagavan Ramana. I later on read many of the books by seasoned devotees recounting their experiences and the teachings of the Master. I understood that the teachings of Maharshi, removed the misconceptions about the various

misgivings and misconceptions that lead us in wrong directions which mostly are futile.

In the light of the above and after the study of various books, I wished for a visit to the holy abode of Sri Ramana - Sriramanasramam at Tiruvannamalai. By His grace this also materialised in February 2015 when I went on my maiden visit to the ashram accompanied by my son. The visit was an exhilarating experience right from the time we approached the ashram, viewed the holy Arunachala hill, went to the shrine and relived the memories of those who were fortunate to have seen Him in his mortal frame.

Later a long standing devotee of Sri Ramana advised us to procure and read the book 'Letters to Suri Nagamma'. We bought this book in the ashram. It cleared many of my doubts and misconceptions on the subject of spirituality.

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Overall, I, till today feel the wonderful and surcharged spiritual atmosphere that was felt at every nook and corner of Sri Ramanasramam.

Bhagavan's teachings reinforced in me to go on the inner path shedding all the unnecessary appendages of superstitious beliefs and religious dogmas.

The message that I got was very clear," Stay Focussed and Look Within, Always Be in Your True State, the state of I-I "

Bhagavan willing, I pray that

I get more opportunities to visit Tiruvannamalai, the spiritual centre of the universe as averred by Him on many occasions.

The peace that I got and continue to get in remembrance of my visit and of the Master continues to guide me on the right path in my strive to follow the teachings of the Maharshi. Indeed Bhagavan Ramana Maharshi is the true "Lighthouse of Spirituality" ■

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### Golden Buddha

Many years ago in Thailand an ancient statue of the Buddha was being shifted. It was made of clay. During the journey, it started raining heavily. Some of the helpers held umbrellas over the idol; others fashioned a thatched roof over the idol with coconut leaves. Still the idol got wet and the clay was getting washed away gradually. Lo and behold, the disappearing clay revealed a figure of gold. A golden idol had been camouflaged in clay to prevent thieves from stealing it. This is the real life story of the famous golden Buddha in Thailand. Covering ourselves with clay of *ajnana*, we have forgotten the Golden Buddha within us. Catering only to the body, we are not knowing our real inner Self!! ■



## श्री रमण महर्षि के संस्मरण

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छगनलाल योगी, बंबई के एक व्यवसायी, प्रथम बार 1939 में श्री रमण से मिले। वे 'श्री रमण महिमा' नामक पुस्तक के लेखक हैं।

18 वर्ष की आयु में मैंने स्वामी विवेकानंद तथा स्वामी रामतीर्थ की अनेक पुस्तकें पढ़ी। इनसे मुझे सादा जीवन, ऊँचे विचार तथा आध्यात्मिक ध्येय वाले जीवन की प्रेरणा मिली। 20 वर्ष की आयु में मुझे गांधी जी के संपर्क में आने का सौभाग्य मिला। उनके विचारों ने मेरा मन जीत लिया और मैंने अनेक वर्षों तक उन पर चलकर जीवन यापन किया। 38 वर्ष की आयु में मैं गांधी जी के जीवनमूल्यों के प्रति शंकाशील हो गया। उस समय मैंने रमण महर्षि के विषय में सुना।

एक बार जब मैं प्रतिदिन की तरह लोकल ट्रेन से ऑफिस जा रहा था, मुझे एक मित्र मिला जो रमणाश्रम होकर आया था। उसने मुझे Sunday Times के संपादक एम० एस० कामथ लिखित पुस्तक 'श्री महर्षि' भेंट की। मेरा साधु-संतों में कोई विश्वास नहीं था, फिर भी उस पुस्तक ने मुझमें महर्षि के प्रति रूचि जाग्रत की, जो बढ़ती गई। बाद में मैंने रमणाश्रम पत्र लिखकर अंग्रेजी में उपलब्ध महर्षि संबंधित सारा साहित्य मँगवा लिया।

एक समय मैं बड़ी उलझन में था। दुविधा यह थी कि महात्मा गांधी का चेला होने के कारण क्या मुझे सत्याग्रह में भाग लेना और जेल जाना है, या गृहस्थी का कर्तव्य निभाना है। इस उभय संकट से निकलने का जब कोई मार्ग नहीं सूझा, मैं तिरुवण्णामलै की ओर निकल पड़ा।

वहाँ जाकर मैं अपनी स्वामी की पवित्र सन्निधि में बैठ गया और सोचने लगा कि अपना संकट कैसे बताऊँ। मैंने मन ही मन उनसे सहायता की प्रार्थना की और एकाग्र मन से उनके तेजोमय मुख मंडल और दीप्त नेत्रों को देखने लगा। तभी एक चमत्कार हुआ। महर्षि का मुख गांधी जी के मुख में परिवर्तित हो गया, जबकि शरीर महर्षि का ही रहा। जब मैं आश्चर्य से अवाक् उन्हें देख रहा था, वे दोनों मुख – महर्षि और गांधी जी, अदल बदल कर दिखने लगे। मेरा हृदय प्रसन्नता से भर गया। मैं सोचने लगा कि क्या जो, मैं देख रहा हूँ, वह सच है ? मैंने अपने नेत्र महर्षि से हटाकर कक्ष में बैठे आस-पास के व्यक्तियों को देखा। उनके नेत्रों में आश्चर्य का कोई चिह्न नहीं था। तब मुझे ज्ञात हुआ कि मैं अपनी कल्पना का चित्र देख रहा था।

मेरी सब शंकाएँ समाप्त हो गईं। पाँच मिनट के उस दिव्य दर्शन के उपरांत मैं सब चिंताओं से मुक्त हो गया और मैंने अपनी सारी समस्याएँ महर्षि के हाथ में छोड़ दी। यद्यपि उन्होंने मुझसे एक शब्द भी नहीं कहा, किंतु मुझे लगा कि दोनों की कर्तव्य पूरे होंगे और गुत्थी सुलझ जाएगी। अंततः मैं दोनों कर्तव्य संतोषजनक रीति से पूर्ण करने में सफल हुआ।

सन् 1945 में मैंने निर्णय लिया कि मैं अपना बंबई का मुद्रणालय (Printing press) बंद करके तिरुवण्णामलै में निवास करूँ। मैंने सब महर्षि पर छोड़ दिया। एक दिन बहुत सबरे मैं अधजगा सा बिस्तर में था। मैंने देखा कि महर्षि एक पहचान वाले सज्जन के साथ मेरे साथ खड़े हैं। स्वप्न में मेरे और महर्षि के बीच निम्न संवाद हुआ:

महर्षि : तुम अपना प्रेस बेचना चाहते हो ना ?

मैं : हाँ भगवान्, किंतु मुझे खरीदार ढूँढना पड़ेगा।

महर्षि : पास खड़े सज्जन को दिखाते हुए, यह व्यक्ति खरीदार है।

मैं : भगवान्, जब आपने खरीदार दिखाया है तो यह भी बताएँ कि सौदा कितने में हो ?

महर्षि ने मुझे पाँच अंकों की एक संख्या सामने की दीवार पर स्पष्ट चमकती हुई दिखाई। यह रकम उचित थी। दृश्य समाप्त हो गया और मैं

पूर्णतः जाग गया।

किंतु एक और विस्मय अभी बाकी था। उस दिन जब मैं अपने छापेखाने पहुँचा, स्वप्न वाले सज्जन मेरी प्रतीक्षा कर रहे थे। वे मुझसे किसी और काम से मिलने आए थे। उन्हें जरा भी पता नहीं था कि वे इस प्रेस के खरीदार नियुक्त किए गए हैं। यह सोचकर की महर्षि ने ही उन्हें मेरे पास भेजा है, मैंने उन्हें सुबह का सपना सुनाया। उन्होंने सब बहुत ध्यान से सुना और बोले, “मैं तुम्हारे गुरु की बताई रकम पर तुम्हारा प्रेस खरीद लूँगा।” मेरी प्रसन्नता की कोई सीमा नहीं रही। मेरी प्रेस बेचने की इच्छा पूर्ण हो गई और महर्षि की कृपा से सौदा पूरा होने में कुछ भी समय नहीं लगा।

मेरी मूल योजना बंबई का प्रेस बेचने के बाद रमणाश्रम निवास की थी। किंतु जब कुछ भक्तों ने मेरी योजना सुनी तो सुझाव दिया कि क्यों न मैं बेंगलूर में एक प्रेस चालू करके आश्रम की छपाई का सारा काम वहाँ से करके, आश्रम को अपनी सेवा प्रदान करूँ। मैं मान गया। मुझे विश्वास होने लगा कि महर्षि ने मेरे बंबई के प्रेस की बिक्री में सहायता दी, क्योंकि वे मुझे बेंगलूर में प्रेस स्थापित कर आश्रम की सेवा का अवसर देना चाहते थे। उस शहर में मैं अपरिचित था, किंतु महर्षि की कृपा काम आई और मुझे एक ऐसे प्रेस का पता चला जो बंद पड़ा था और बिक्री के लिए था। मैं उसके मालिक से मिला और उसे बताया कि मैं प्रेस क्यों खरीद रहा हूँ। वह बेचने को तो प्रस्तुत था, पर हम मूल्य निश्चित नहीं कर पा रहे थे।

इस अनिश्चितता को तोड़ने के लिए उसने मेरा सुझाव मान लिया कि हम दोनों आश्रम जाएँ और महर्षि के दर्शन के पश्चात् सौदा तय करें। हम आश्रम पहुँचे और महर्षि के कक्ष में गए। मैंने महर्षि को बताया कि ये वे सज्जन हैं जिनका प्रेस खरीदकर आश्रम की छपाई का काम बेंगलूर में करना चाहता हूँ। महर्षि कुछ नहीं बोले, केवल सिर हिलाया।

महर्षि के दर्शन के कुछ घंटे बाद उस व्यक्ति के दृष्टिकोण में विचित्र परिवर्तन आ गया। वह मेरे पास आकर बोला कि वह मेरे बताए मूल्य पर प्रेस बेचने को प्रस्तुत है। जब वह मेरे साथ आश्रम आने को राजी हुआ था,

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उसकी शर्त थी कि सौदे की कोई बात आश्रम में नहीं होगी। महर्षि के दर्शन के बाद उसने स्वयं चाहा कि सौदा तुरंत तय होना चाहिए। हमने आश्रम में ही सौदे के कागज़ात तैयार कर लिए और आश्रम यात्रा के एक सप्ताह के अंदर प्रेस मेरे अधिकार में आ गया।

पुराने प्रेस को चालू करने के लिए काफी मरम्मत की आवश्यकता पड़ी। किंतु महर्षि की कृपा से सब सुगम हो गया और शीघ्र ही आश्रम की छपाई की आवश्यकताओं की पूर्ति वहाँ से होने लगी। मैंने महर्षि के सुझाव पर उसका नाम 'अरुण प्रेस' रखा। (महर्षि तिरुवण्णामलै स्थित अरुणाचल पर्वत को शिव का रूप मानते थे।)

सन् 1946 में भक्तों ने प्रस्ताव रखा कि महर्षि के तिस्वण्णामलै आने के 50 वर्ष पूरे होने के अवसर पर Golden Jubilee Souvenir निकाला जाए। उसकी छपाई का काम मेरे प्रेस को सौंपा गया। तब तक प्रेस में आश्रम की छोटी पुस्तकें ही छपती थी। क्योंकि यह कई सौ पृष्ठ की जिल्दबंद पुस्तक होनी थी, अतः मुझे काम स्वीकार करने में संकोच हो रहा था। मुझे भय था कि जयंती महोत्सव (1st September, 1946) तक मैं यह काम पूरा नहीं कर पाऊँगा। फिर भी मैंने काम स्वीकार कर लिया।

आरंभ से ही मेरा भय सही लग रहा था। लक्ष्य के 10 दिन पहले तक पुस्तक का कुछ ही अंश छपा था। मेरा साहस छूटने लगा। मैं आश्रम गया और महर्षि को प्रणाम करके कहा, "यदि किसी दूसरे प्रेस की सहायता नहीं ली गई तो निश्चित समय तक पुस्तक नहीं छप पाएगी।" फिर मैं उनके सम्मुख बैठ कर उनके दर्शन का आनंद लेते हुए उनके उत्तर की प्रतीक्षा करने लगा। कुछ क्षण मौन के पश्चात् वे धीमे सुरीले स्वर में बोले, "अपना काम करो।"

इन छोटे तीन शब्दों ने मुझ पर जादू का प्रभाव किया। मैं ओज और उत्साह से भर गया। मुझे पक्का विश्वास हो गया कि पुस्तक निश्चित समय तक छप जाएगी। मुझे मेरे गुरु का आदेश मिल चुका था, मुझे अपना काम करना था।

मैं बेंगलूर लौटा और अपना वार्तालाप सहकर्मियों को सुनाया। उन सबने महर्षि का आदेश उसी उत्साह से स्वीकार किया, जैसा मैंने। हम सब पूर्ण विश्वास, उत्साह और शक्ति से अपने काम में लग गए। अब मैं सोचता हूँ तो आश्चर्य होता है कि उन इने-गिने दिनों में हम इतना काम कैसे कर पाए। जब केवल तीन दिन शेष थे, दस भक्तों का एक दल, जो स्वर्णजयंती समारोह के लिए रमणाश्रम जा रहा था, मेरे घर आया। उनमें से तीन व्यक्ति कुशल जिल्दसाज़ (Book binder) थे। मैंने तत्काल उनकी सहायता लेकर पुस्तक का कार्य निश्चित समय से एक दिन पूर्व ही समाप्त कर दिया।

महर्षि के अनुसार 'मौन', भाषा और विचार दोनों से परे है। 'मौन' शाश्वत वाणी है। वह भाषा का निरंतर प्रवाह है। वह सर्वश्रेष्ठ भाषा है।

महर्षि उन दुर्लभ महात्माओं में से थे जिनमें अपनी उपस्थिति से ही दुख और चिंता मिटा देने की शक्ति थी। केवल उनके दर्शन मात्र से श्रद्धालु-जनों के कष्ट दूर हो जाते थे। ■

**क्रमशः**

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

यह पुस्तक रमण केन्द्र दिल्ली में उपलब्ध है।

*Translated from Hindi version of book ' Face to Face with Sri Ramana Maharshi (This book is available at Ramana Kendra, Delhi) .*



## Hence the Universe

*Wei Wu Wei*

I am : you appear,  
I look : you see,  
I listen : you hear,  
I touch : you feel,  
I act : you move,  
I apperceive : you perceive,  
I apprehend : you know

Then you say :  
“ I am, I see, I hear,  
I feel, move, perceive and know,”  
But you are wrong”:  
Mistaken identity and bondage!”

Disciples-Devotees-Idolaters  
What are most of them doing?  
*Worshipping the tea-pot*  
*Instead of drinking the tea !*

*From 'POSTHUMOUS PIECES' by WEI WU WEI*

*WEI WU WEI ( non- doing in Chinese is a concept of Taoism referring to effortless and natural action) was the pen name of Terence James Stannus Gray (14 September 1895 – 5 January 1986), who was a 20th-century Taoist philosopher and writer. He was greatly influenced by the teachings of Sri Ramana.*



## श्री रमण महर्षि से बातचीत

7 जनवरी, 1937

321. **भक्त** : जागृति में क्लेशों का उदय होता है। वे क्यों उदय होते हैं ?

**महर्षि** : यदि तुम आत्मदृष्टि रखोगे तो ये नहीं रहेंगे।

**भक्त** : यदि मैं "मैं कौन हूँ" देखने का प्रयास करता हूँ तो मुझे कुछ भी नहीं मिलता।

**महर्षि** : अपनी सुषुप्ति में तुम कैसे रहे थे ? उस समय 'अहम्' वृत्ति, नहीं थी तथा तुम सुखी थे। जबकि जागृति में मूल संकल्प 'मैं'—भाव उदय होने पर अनेक संकल्प अंकुरित होते हैं और वे सहज प्रसन्नता को ढक देते हैं। इन संकल्पों से मुक्त हो जाओ जो आनन्द में बाधक हैं। आनन्द तुम्हारी सहज अवस्था है, जैसा तुम्हारी सुषुप्ति में स्पष्ट था।

**भक्त** : मैं अपनी सुषुप्ति के अनुभव के विषय में कुछ नहीं जानता।

**महर्षि** : किन्तु तुम यह जानते हो कि वह आनन्द था। अन्यथा तुम यह नहीं कहते कि "मैं सुखपूर्वक सोया।" जब संकल्प नहीं है, 'मैं' नहीं है, और वास्तव में तुम से अन्य कुछ नहीं है, तब तुम सुखी रहते हो। यही पूर्ण सत्य है। महावाक्य तत्त्वमसि का यथार्थ में यही भाव है (तुम वही हो) अपने को

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जानो, तब 'उसका' पता लगता है।

**भक्त** : वह ब्रह्म कैसे है ?

**महर्षि** : तुम अपने से पृथक ब्रह्म के सम्बन्ध में क्यों जानना चाहते हो ? शास्त्रों का कथन है, "तुम वही हो"। आत्मा तुम्हारा अन्तरंग है, तुम वास्तव में उसके बिना हो ही नहीं सकते। इसका साक्षात् करो। यही ब्रह्म का भी साक्षात्कार है।

**भक्त** : किन्तु मैं इसे नहीं कर सकता। अपनी आत्मा के साक्षात् करने के लिए मैं अत्यन्त दुर्बल हूँ।

**महर्षि** : उस अवस्था में स्वयं को पूर्णतया समर्पित कर दो; और उच्चतर शक्ति स्वयं को प्रकट कर देगी।

**भक्त** : पूर्णतया समर्पण क्या है ?

**महर्षि** : यदि कोई अपने आपको समर्पण कर देता है तो प्रश्न करने के लिए अथवा संकल्प करने के लिए कोई नहीं रहता है। या तो 'मैं' (अहम् भाव) के संकल्प के स्रोत को दृढ़ता से पकड़ लेने से अथवा उच्चतर शक्ति को पूर्णतया समर्पण करने से संकल्पों का निरसन हो जाता है। आत्म-साक्षात्कार के केवल यही दो मार्ग हैं। ■

**क्रमशः**

“श्री रमण महर्षि से बातचीत” पुस्तक से उद्धारित

यह पुस्तक रमण केन्द्र दिल्ली में उपलब्ध है।

*Translated from "Talks with Sri Ramana Maharshi".*

*(This book is available at Ramana Kendra, Delhi).*

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*The results of Karma (Action) pass away,  
and yet leave seeds that cast the agent  
into an ocean of Karma.  
Karma yields no salvation*

*Ramana Maharshi {Upadesa Saram (2)}*

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