

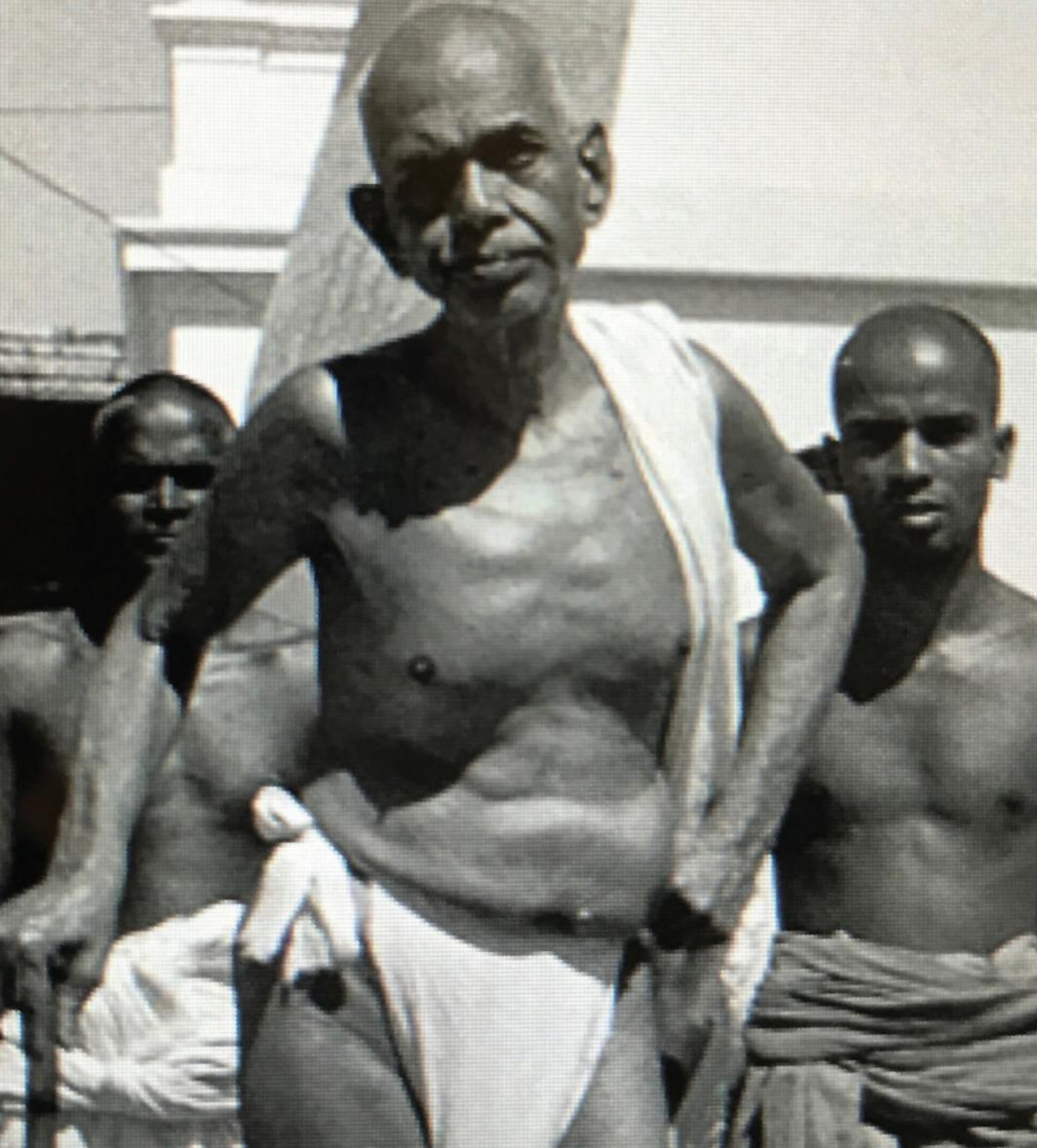


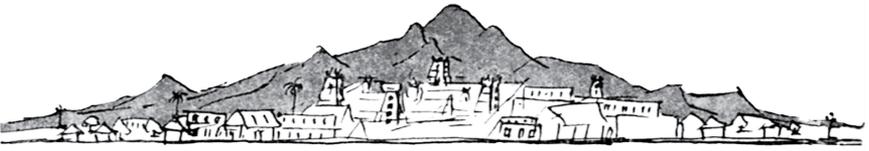
₹. 25

RAMANA GYAN DIRECT PATH

VOL. XX, No. 1

September - October, 2017





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

RAMANA GYAN DIRECT PATH

VOLUME XX ISSUE 1

SEPTEMBER - OCTOBER, 2017

CONTENTS

Independence Day	Shiromani Vijay	3
Home Coming	Dr. Vijay Vancheswar	5
Vedanta is Practical and Effective		7
Poem - A Hymn to Arunachala	N Venkatesan	10
Summa Iru	V.S. Krishnan	11
Kendra Bulletin		16
Letting go – Mandodari's quest for Sita	Neera Kashyap	17
The Ever Blissful State	Tuktuk Ghosh	21
Aksharamanamalai - 5	Dr. T.M.P Mahadevan	23
श्री रमण महर्षि के संस्मरण		27
श्री रमण महर्षि से बातचीत		31

Editor : Shiromani Vijay - e-mail: shiromani.vijay@yahoo.co.in

Editorial Board : Dr. Tuktuk Ghosh, Neera Kashyap and R. Seetharaman

Website: www.ramanakendradelhi.org ; **E Mail:** directpath@rediffmail.com



Letter to the Editor

Mr V. P Mittal very kindly sent me the new issue of the Direct Path from Ramana Kendra, Delhi. I read with great interest the Poondi Swami article by Neera Kashyap. It is well done and touched me deeply.

Thank you,

Ram Brown Crowell

Note: This issue's Hindi section has a very interesting conversation with Bhagavan on “Who am I?”. Don't miss reading it!

All views are welcome to make the magazine better. Some of the articles may have been edited for clarity and brevity.

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

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

SUBSCRIPTION/DONATION

Ramana Kendra, 8 Institutional Area, Lodhi Road, New Delhi-110 003

Bank Details

“Ramana Kendra”

A/c No 149801000026733

Indian Overseas Bank, Lok Kala Manch Branch, New Delhi

IFS Code: IOBA0001498

Schedule of Rates

Direct Path: One Year: Rs 150/- Life: Rs 2500/-

Satsang Sponsorship: Rs 1000/- per Satsang

Special Events Sponsorship: Jayanthi/Aradhana/Advent/
Karthigai Deepam/Poor feeding
Rs 5000/- per Event



Independence Day

Shiromani Vijay

India as a nation was ruled and controlled by Britain and we became an independent country on Aug 15 1947. Yes, it is a day of celebration for India. In principle, as an independent country with a cohesive population with common goals, we could progress as a nation. But how much has freedom changed the life of an individual? Let us look at what words like independence, freedom, liberty, liberation and freewill mean to an individual.

We can examine what religious freedom is which is a hot subject of debate these days. Freedom of religion and conscience require more than simply living and coexisting with our differences. These freedoms create rejuvenating obligations. All recipients of religious freedom — every group and individual who is free to live according to the dictates of conscience — must in turn protect that same freedom for all others,

especially the most vulnerable, whether religious or not. That is the obligation. And it is rejuvenating because it enables diversity to be a source of national strength.

Is attaining freedom for an individual linked with freedom of a nation? Looking at

liberated souls like Bhagavan Ramana or Ramakrishna Paramahansa one would definitely say that there is no connection between a free country and free individual. However, in a free country, thoughts and ideas can be easily exchanged and there is opportunity for individuals so inclined to access knowledge and progress towards liberation.

What is ‘Liberation’? It is the action or an act of liberating someone or something or of setting someone free from bondage or oppression thus resulting in liberty to the oppressed person. According to our scriptures, liberation is the freedom from rebirth,

freedom from this world of names and forms named “samsara” which really causes the bondage, unhappiness, oppression.

How does a common man look at freedom? He thinks that the only way to deal with this unfree world is to be absolutely free and make his existence an act of rebellion to do whatever comes to his mind. However, this is an antithesis of ‘Actual Freedom’ which comes only when you have nothing left to lose. How can we achieve this state of ‘actual freedom’? Only by complete detachment, release from ties and obligations and which finally paves the way for us get released from the forever trapped suffering in one’s body. This detachment grows as we progress in our conviction that we are none other than the supreme reality Brahman. This leads us to liberation from the cycle of birth and death.

Generally real freedom means that one is not prevented to act as per his will and possesses the resources and capacity to act as per the will. Freewill, is the gift that allows us to make up our own minds based on the temptations and stimulations of the world around us. According to the law of Karma, having the ability

to choose one's actions makes one accountable for those actions. This is what motivates us to act in the right direction to progress in our quest. This concept is true as long as we think we are the doer (karta), there is the free will allowing us to act according to our will. But what was Bhagavan Ramana’s view of free will? For a realised person (jnani) like Bhagavan Ramana, there is no doership (karta bhava) and hence every event that occurs there exist conditions that could cause no other event and we are a just a cause (nimitta matram). The cosmic world is moving according to a pre- determined plan which Bhagavan says “The whole programme is chalked out. Not an atom moves except by His will”. Of course, till we rise to that level of a jnani, we have the sense of doership and hence we must act according to our scriptures and our intellect which will finally take us to that level.

These are a few stray thoughts on freedom, liberation, freewill which I hope will help us delve deeper into the subject!!

Om Namo Bhagavate Sri Ramanaya!! ■

[e-mail: shiromani.vijay@yahoo.co.in]



Home Coming

Dr. Vijay Vancheswar

September 1 – ‘Advent Day’ denotes the ‘home coming’ of the great sage Ramana. On this day in 1896, he entered Tiruvannamalai, the place he intuitively knew was his abode till the day of his exiting his mortal frame.

Home always has a special significance for all of us. No amount of grandeur and opulence can substitute the warmth and peace of one’s home. Home is where the heart rests in peace. At a cosmic level for a realised jnani like Bhagavan, home meant retracing his path to the source. From his childhood the vision and mention of Arunachala always fascinated and attracted Sri Ramana. He was drawn to it as he said by a ‘Higher Power’. He entered this sacred land and remained rooted there till his breath left his frame and merged with the holy hill.

What does this home coming of Bhagavan signify? It emphasises the route that we need to pursue. The quest

for the abode that gives perpetual peace and happiness, namely the source of our existence and presence in this world. Sri Ramana’s message to us is clear- the purpose of our birth is to find out our true identity. This identity will be clear if we look within and abide in the seat of our consciousness. On the physical plane, Arunachala represents this motionless and still presence that transcends the three dimensional manifestation of time, space and phenomenal events. It reflects the illusory scenes and activities which traps us within its grip; ceaselessly tossing us in the uncertain field of phenomenal existence. The recourse is to ignore this trapping of ‘maya’ and surrender to the supreme being manifesting as the ever present ‘Home’ in the form of Arunachala, the sacred hill.

Bhagavan came and stayed rooted to Arunachala, devouring its magnificent grace and radiating its supreme power

for all mankind to benefit. The Advent day is an occasion for us to retrace our roots to where we sprouted from-our 'Home', the seat of our Consciousness. Once we dwell on this power, all else loses significance. Bhagavan Ramana demonstrated this fully during his entire life at the base of this holy hill which he termed his Father. On this day Ramana the child became one with Shiva his father. He thence on shone in splendor, mostly, quietly radiating the peace and tranquility of the holy hill, dispelling the doubts and anxieties of thousands who thronged to him.

The essence of the message captured in the Ashtavakra Gita personifies the power that Sri Ramana exuded after his home coming :

“Just as a mirror exists everywhere both within and apart from its reflected images, so the Supreme Lord (Arunachala Ramana) exists everywhere within and apart from this body.

Just as one and the same all-pervading space exists within and without a jar, so the eternal, everlasting Ramana exists in the totality of things.

At peace, having shed all desires within, and realising that nothing

exists here but Lord Ramana, the Creator of all things, one is no longer attached to anything.”

It would be apt to now deeply reflect on the significance of the message of the great sage Nisargadatta Maharaj: “There is no point in fighting desires and fears which may be perfectly natural and justified; it is the person who is swayed by them, that is the cause of mistakes, past and future. This person should be carefully examined and its falseness seen; then its power over you will end. After all, it subsides each time you go to sleep. All your preoccupations with yourself are only during waking hours and partly in your dreams; in sleep all is put aside and forgotten. It shows how little important is your waking life, even to yourself, that merely lying down and closing the eyes can end it. Each time you go to sleep, you do so without the least certainty of waking up and yet you accept the risk.”

The message for us on the auspicious day of Advent of Bhagavan Ramana is: “Do not limit Bhagavan (Parabrahman) to the body; Find Him in your Heart, because He is ever there waiting for you to come Home, where you really belong” ■

[e-mail: vijay.vancheswar@gmail.com]



Vedanta is Practical and Effective

Swami Paramananda Bharati of Sringeri is doing a 2-month Program in the Kendra on his book Vedanta Prabodha since Guru Purnima Day. He kindly consented to have a Satsang with us and talked on “Vedanta and Modern Life”. During the talk replete with examples and scriptural references, Swamiji gave very good advice to all the aspirants. The talk was in Hindi and below are some translated excerpts from his talk.

Today we are sitting in the presence of Bhagavan Ramana Maharishi who is a “VedaMoorti”. He was always happy because he had realised the truth as revealed in the Vedas that we are Brahman. He is a model for us to show it is possible to achieve perennial happiness even when one is embodied. We pray to him to guide us.

Bhagavan Krishna says in Bhagavad Gita only one in a thousand

takes interest in Vedanta. Even among those only one in a million attains Liberation (Moksha). However everyone wants happiness. That quest is universal. Even if one were not in the earnest quest for Liberation, one should lead a life based on Dharma which will lead us to happiness. So our forefathers gave us pointers how Dharma can be used in our daily lives to achieve happiness and order in society. We have four Purusharthas- Dharma, Artha, Kama, Moksha. Of these Moksha (Liberation) is the final goal for one and all. Artha (Wealth) and Kama (Desire) are necessary ingredients in a man’s life and one seeks them and enjoys them. In doing so our Rishis stipulated that certain principles have to be observed and such principles we call Dharma and it has its foundations in Vedanta; in fact, it is a practical application of Vedanta to our daily activities. Dharma is so wide-ranging that it covers all aspects of lives.

War is dastardly and involves killing of many people. However, to establish righteousness, war is necessary. There had to be Dharma in war; unarmed person was not attacked; after sunset war stopped. Similarly, even something like dacoity was subject to Dharma; women, children, infirm and old were not touched. If people gave what was asked were left unharmed. Mendicant and Sanyasis were never robbed. From the proceeds of the loot, half had to be given to the local temple for the welfare of the needy; certain portion was spent on the protection of the forests and so on; only the rest could be enjoyed by the dacoits. From these examples, we can see Dharma has a very deep connotation and is practical. It recognises society as it is with all its failings and provides rules of conduct for people with all swabhavas and people in all situations. This code when followed helps everyone to progress towards happiness and moksha.

Many criticise that our epics are full of contradictions and are proving God is above everything. In Mahabharata War, which was a war to establish the supremacy of right over wrong, good over evil. To achieve this Bhagavan Krishna had to apparently adopt

every form of subterfuge. In the war the forces arrayed with the Kauravas were vastly superior in numbers and preparedness as compared to the Pandavas. So Krishna used “every trick in the trade” to defeat the Kauravas. He realised that Arjuna did not have the heart to kill Bhishma but the latter had vowed never to harm a woman. So he made Sikandin stand in front of Arjuna and had the job done. Similarly Drona who was the preceptor, was invincible. Krishna also knew that Drona could not bear to live without his dear son Aswatthama. Krishna took the help of Yudhishtira who had the reputation of never telling a lie. Putting all this together, Krishna had an elephant called Aswathama killed and then told a “reluctant” Yudhishtira to shout that Ashwatthama had been killed. Yudhishtira in an undertone said “the elephant” but at that time Krishna blew his conch so that the reference to elephant was drowned and Drona was conquered! In the case of Karna also Krishna made Arjuna kill a weapon- less Karna who was trying to pull out his chariot-wheel. Krishna made Bhima strike the invincible Duryodhana below the belt as the latter had a weak spot in his thigh; it was well understood in those

times that you never hit an opponent below the belt; still Krishna told Bhima to strike Duryodhana on his thigh and kill him. Why did Krishna- the Incarnation of the Supreme Brahman- do all these things? He did it for the sake of “protection of the good and the destruction of the wicked”. Bhagavan will do all that needs to be done; He is telling us to commit ourselves to a “greater good”. To drive home the point, Swamiji gave an example of current day cops who are protecting us; when the cops get information about a crime, to reach the crime scene as soon as possible, they break all the traffic rules and of course none of us are complaining that upholders of the law

are themselves breaking them!

Similarly in Ramayana, Sri Rama sends pregnant Sita to the forest. This is to reaffirm the rule, a King’s prime duty is towards the happiness of citizens and his personal life is secondary.

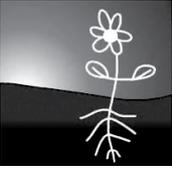
To summarise, Swamiji brought out that our Vedas, Puranas, Dharma shastras are all very consistent. They are as relevant to us today as it was in the days of yore. We must understand them holistically before we try to put them down. They show us the path to lead our lives in every stage of our life and finally lead us to our goal Moksha. ■

P.N.Vijay

[e-mail: Pnv1007@gmail.com]

Ashok Vaishnavi

We regret to inform our readers of the passing away of Shri Ashok Vaishnavi on June 25 2017. A Pandit from the Kashmir Valley he contributed immensely to the welfare of displaced Pandits. A quiet aspirant, Vaishnavi was a regular attendee of our Satsangs and one of his last acts was to write an article for Direct Path.



A Hymn to Arunachala

N Venkatesan

For one in need, Arunachala,
Thou art a friend indeed
To one with many an utterance, Arunachala,
Thou do exhort silence
To one steeped in ignorance, Arunachala,
Thou do offer deliverance
For one mortified in fear, Arunachala,
Thou do draw him near
For one ever on the go, Arunachala,
Thou do root out his ego
For one on a spiritual voyage, Arunachala,
Thou do sever his bondage
To one who forgets his self-nature (Pramada), Arunachala,
Thou do guide him to self-remembrance (Svarupa smarana)
To one in search of calm, Arunachala,
Thou do offer divine balm
To one drowning in mortal blight, Arunachala,
Thou do offer spiritual delight
For one sinking in worldly abyss, Arunachala,
Thou do offer eternal bliss
For one ever caught in stupefying daze, Arunachala,
Thou do stand as a pillar of grace
For one tormented with restless soul, Arunachala,
Thou do point the right goal

nvenky30@yahoo.com



Summa Iru

V.S. Krishnan

There are two things an individual is always engaged in. Either his body is busy doing something or only his mind is engaged in thinking something. It is only during deep sleep, he remains away from the functions of body and mind. This is his natural state; the state of true happiness. But this happiness is short-lived because it is interrupted by waking state. Great sages have given us the advice, ‘Summa Iru’ by which the peace and happiness experienced during deep sleep can be restored even while being awake. It is called ‘waking sleep’ (Bodha Nidra). ‘Summa Iru’ means remaining quite, still and silent without any body or mental activity by which one is able to go back to his natural state, free from senses and free from ego. A true Jnani mostly remains in a state of silence which transcends him to the state of realization.

It was Bhagavan Sri Ramana Maharshi who ever remained in the state ‘Summa Iru’, in the true sense

of the term. This is the simple advice which Bhagavan gave from his own experience. It means remaining in the world and yet distancing from it, without responding to any external situations. Many devotees have attained Jnana by hearing the advice, ‘Summa Iru’ from Bhagavan. In his Aksharamana Malai (36), Bhagavan says: “Oh! Arunachala, you wanted to convey me the message of being quiet without uttering any word. Is it to convey this message of silence and highlight its importance that you remained quiet, without uttering any word?” Again in the verse 37 he asks whether Arunachala would take care of him if he remains idle, eating and sleeping. In the next verse 38, he answers: “Oh Arunachala, you have shown your prowess, bestowed your grace and removed my ignorance. Having done all these wonders, you remained quiet and still, as if you are not the cause for it.

‘Summa Iru’ is an act aimed at

reaching the state of what we naturally are. A question would arise whether it is not idleness or running away from duties. In the modern world, one has to shoulder many responsibilities at different levels and carry out various duties, where body, mind and intellect come into play. One may take the help of the body, mind and intellect to do his duties with sincerity (shraddha) but whenever possible, he should aim at reaching that state free from mental and physical activities. There are occasions when he travels, waits in the queue or feels the need for 'entertainments'. All such occasions can be utilized for being 'Summa Iru', the state that leads to peace, sublimity and tranquility. The more he remains in 'Summa Iru', it becomes a Sadhana that elevates him from the domain of his body and mind and leads to realization of his true Self. Unlike meditation which requires certain effort, remaining quite is simple but effective method. So long the efforts are directed towards the world outside, he gropes in darkness and so long no effort is made and the mind is turned within, he finds the light within.

An elderly person or a retired person on how he keeps himself engaged, replies: "Summa Irukken "(Just being quiet). In our general conversation, the word 'Summa' is

used to imply 'nothing in particular' or 'just being casual'. When a child does mischief or when a person keeps talking without pause, we restrain them saying 'keep quiet' ('Summa Iru'). Even if we say "Summa Iru" in lighter vein, it has far reaching implication. Sri Paramahansa Yogananda sent a young North Indian boy to get advice from Bhagavan. The boy came to Bhagavan, prostrated and sat with an eagerness to grasp every word that came from Bhagavan. As the loving glance of Bhagavan was directed at the boy, Bhagavan's attendant, who was standing behind, kept on muttering something. Bhagavan then told the attendant in Tamil "*Summa Iru, oiy!*" (keep quiet). The boy then asked the person standing nearby what Bhagavan had just said. The person nearby translated it to mean "remain quiet and still." The boy instantly accepted these words as Upadesa (advice) and quietly left.

'*Summa Iru*' is the ideal state where the mind, which causes all obstacles, is still. Silence has the power to silence the mind. When the mind is still, it stops generating thoughts and creates the ideal ground for introspection and enquiry. When a person remains thoughtless and speechless, he understands the other by means of the universal language of

silence. A devotee who carries a mind filled with attributes like attachments, aversions, anger, jealousy, pride and ego would never be able to reach God. He alone can reach God whose mind is still or empty of any thought. Once the mind is emptied, one will find real peace. There is no point in saying “I do not find peace” with a mind that is full of thoughts, ego, jealousy and anger. It is like the person keeping number of things in his room and complaining that there is no space in his room. Just as he finds space after removing the unnecessary things from his room, one finds peace after removing unnecessary thoughts from mind.

When there are so much sufferings all around and so much needs to be done, is it right to sit idle, without doing anything? This is the question that is brewing in the mind of some people. An incident happened at Ramanasramam which gave clear answer to this question. A disciple of Mahatma Gandhi came to the Ashram and found the inactivity and stillness prevailing there as something unusual. He said: “Is it not better that you do some creative work or do some service instead of just sitting there simply.” Bhagavan merely said: “Who said that I am just sitting here?” Few months later, Gandhiji sent this disciple to observe the work of a social worker

in San Francisco. The disciple came to the apartment of the social worker. On entering the room, he was surprised to find the picture of Bhagavan prominently placed there. “What is this?” asked the disciple. The social worker replied: “Without this picture, I could not do the work that I do” (Mountain Path, July-Sept.2009).

In his introduction to the Philosophy & Practice of the spiritual teaching of Bahaman Sri Ramana, Michael James said: “The state of “just being” is one in which our mind does not rise to do, think or know anything and yet it is a state of full consciousness not of anything else but only of being. It is not an art to be conscious of the self or ‘to be what you are’ because we are always what we are and there is no special effort needed ‘to be’, nor it is an art of remaining without doing or thinking anything because we remain so in deep sleep. The art is to remain calm and peaceful without doing or thinking anything and yet retain a clear consciousness of being. This is the state of ever being conscious of the Self, not deterred by any thought”

Sri Arunagirinathar, the great Tamil saint of 16 th century born at Tiruvannamalai experienced the presence of Lord Muruga. Appearing as Guru, the Lord initiated him to sainthood and gave him the saintly

advice and the two-word advice which Lord Muruga gave his disciple was: “Summa Iru”. Sri Arunagirinathar writes “When the Lord advised me to remain quiet and still, I kept wondering the substance meaning of those words.” He says he knows no other means to reach God but the path of silence, solitude and stillness. According to him, observing silence, looking inward and practicing ‘Siva Yoga’ paves the way for self- realization. The significance of remaining still, quiet and silent is stressed in another poet, Kandar Alamgaram. He asks the mind to keep quiet, free from thoughts or words, to be able to experience the state of being in the vast limitless space, free from any complexities (upadhis). Saint Thayumanavar was another saint who extolled the importance of being “Summa Iru”. He says: “My mother repeatedly advised me that true and real happiness lies in remaining silent but in my ignorance, I did not heed her advice and wandered in wilderness.” The term ‘Summa Iru’ (remain quiet) was highlighted by Sri Ramalinga Adigal, popularly known as Vallalar. He says: “I do not know when I would escape myself from the world of Maya and transcend myself to that vast space of happiness; the happiness of remaining quiet. I do not know when that stage would come,

today or tomorrow”.

In his enlightening works, ‘Atma Teertham’, Brahmasri Nochur Venkataraman says: “While Adi Sankara was camping at Thakshasila, a Pundit came to him. The pundit who had mastered Tharka Sastra and Buddhist philosophy started speaking continuously. When there was no response, the Pundit wanted to know why Acharya kept quiet. Adi Sankara then said ‘Trishnim Bhava’ which means ‘remain quiet’ (Summa Iru). These two words uttered by Adi Sankara made enormous impact on the Pundit who remained quiet for a long time and found peace.”

We always keep doing some action or keep saying some words. Even when we are not acting or speaking, our mind is working overtime and indulging in various thoughts. At times, when things do not go the way we expect them, we become tense. Sometimes, we are in a dilemma, not being able to take appropriate decisions. Sometimes, we do not get the right vision. Sometime, our power of judgement turns out to be wrong. This is because we allow our mind a free run. This is because we allow the mind to have a free ride over us. This is because the mind is almost taking a control of us. How to overcome the mind and establish our own real nature? The best way it is

made possible is by keeping the mind still, free from any thought, for some time in the beginning and increase the duration of quietness gradually over a period.

The term, 'remain quiet' (summa iru) is not to be interpreted to convey a state of idleness or inactivity. It does not mean idleness or inactivity. In the modern world, one has to shoulder many responsibilities at different levels and carry out various duties. But the problem comes when he is not able to discriminate the right and wrong and when he is not able to take the correct action which meets the ends of truth. If only he can spare sometime in the midst of his various activities and

remain quiet for some time, without allowing the mind to wander all over, he would get a clear vision. He would then experience the same kind of happiness that he experienced during the deep sleep state. Remaining quite is different from meditation because meditation requires certain effort in concentration but in 'remaining quite', no effort is needed. You are only trying to be what you naturally are, free from thoughts, free from senses and free from ego. It is remaining in a state of stillness that symbolizes the stillness of Arunachala; the state independent from worldly thoughts and free from mental activity. ■

[e-mail: vsk1940@gmail.com]



Bhagavan with a smile placed his little finger on the eye and said:

Look.

How the finger is covering the eye to prevent the whole world from being seen.

In the same way, this small mind covers the whole universe and prevents the Brahman from being seen.

See how powerful it is.

Letters from Ramanashramam



Kendra Bulletin

We had a special satsang by Swami Paramananda Bharati on Vedanta and Modern Life which attracted a large audience. Swami Durgeshananda is continuing his talks on Atma Bodha and on Bhagavan's composition Upadesa Saram. On the eve of Enlightenment day, Shri Vijay read about the event as said by Bhagavan and Swami Durgeshananda briefed us on enlightenment. Swami Prabhuddhanana has resumed his classes on Katopanishad after a two-month vacation. Shri Vijay is continuing his talks on Bhagavadgita and has started Ch VI- Dhyana Yoga.

Managing Body meeting was held on 5 th August and passed the annual accounts for the year 2016-17 and decided that the AGM is to be held on 9 th September. Members discussed various plans to reach out to devotees and propagate Ramana's message.

FORTHCOMING EVENTS

Sept 1 st	Advent Program from 5.30pm onwards Chief Guest Swami Chidananda of FOWAI
Sept 3 rd	Swami Durgeshananda Upadesasaram
Sept 10 th	Lalitha Sahasranamam from 4 pm onwards Swami Paramananda Bharati
Sept 17 th	Swami Prabhuddhananda Katopanishad
Oct 8 th & Oct 15 th	Shri Shankar Narayan Satdarshanam
Oct 1 st & Oct 29 th	Swami Durgeshananda Atmabodha
Oct 22 nd	Shri P N Vijay Bhagavad Gita Ch VI

Other discourses hosted at the Kendra:

Swami Prabhuddhanda continues his daily (except on Saturdays) morning classes on the scriptures.

Swami Paramanada Bharati classes are continuing upto 9th September (daily except Sundays) from 6 pm to 7.30 pm on Vedanta Prabodha.



Letting go – Mandodari’s quest for Sita

Neera Kashyap

In Valmiki's Ramayana, Ravana's wife Mandodari surfaces with a single soliloquy only when her husband has been slain by Rama - his body clothed in yellow garments and dazzling bracelets like a dark-hued cloud once riven by lightning - now riven by so many arrows that she cannot embrace it. Her address to her dead husband is a rich mixture of grief, attachment, horror, regret, awareness and acceptance. It also echoes the recognition of a woman - a chief queen - who felt she was invincible through the protection of her father - the King of the *danavas*, her consort - the Lord of the Titans, and her son - the conqueror of Indra, but in the end must stand alone, stripped of all protection barring the strength of her awareness as witness to the implacable turn of Destiny. She swings between grief and pride, disbelief and objectivity, nostalgia and awareness - an acute awareness of the salient causes that led to a tragedy

so colossal that it wiped out an entire race. She takes pride in the boons that her husband won through hard penance from Brahma, the Creator himself. But she also displays pride in her husband's excesses, protected as he was from the power of these boons: to instill terror in the great sages and illustrious gandharvas, to use magic in battle, to utter insolent threats in the presence of the enemy, to rob the Gods, asuras and men of their daughters, to plunge the widows of foes into mourning. All this she tolerates because she believes in Ravana's unlimited valor and strength - as unsurpassed conqueror, as support of family and attendants, as guide of the people, as savior of the Titan race.

When Brahma grants boons to Ravana as reward for his great penance in subduing the senses, Ravana seeks immunity from *devas*, *danavas* and *rakshasas*, not bothering to include the meek human race. Mandodari

echoes the same dismissal. She cannot believe that her husband could have been defeated by 'a mere mortal, a mere man, a wanderer in the forest' But she is no fool. She has heard of the feats of this 'wanderer' in Janasthana - shades of things to come. Rama first kills mountainous demon Viradha who dares hold his wife Sita in his lap, then Ravana's brother Khara along with his commanders Dushana and Trishira and 14,000 Titans. Then on his way to the kingdom of the monkey kings in search of Sita, Rama kills the demon Kabandha, then the mighty monkey king Bali himself, re-instating Bali's unlawfully exiled brother Sugriva to the throne of Kishkinda. And Sugriva's army chieftain Hanuman audaciously enters Lanka, inaccessible to the Gods themselves.

She counsels her husband. There is only the briefest of references to Mandodari counseling Ravana not to foster enmity with Rama. But the suggestion is that she counsels him consistently and unrelentingly: "How often did I address you, saying, 'Have we nothing to fear from Raghava?' but you did not heed me. These are the consequences," she says.

That her husband who attained inconceivable powers by subduing his senses should be conquered by his

senses, in turn, is obvious to her in her address. There is a foreshadowing of this in the lamentations of the women who gather to mourn the death of their menfolk after Mandodari's invincible son Indrajit is killed and Ravana's army routed.

The women refer to Ravana's arrogance on account of the boons he received, his not heeding the wise counsel of his brothers Vibhishina and Kumbhakarna to return Sita whom he forcibly abducted, and his unawareness of the omens that presaged complete destruction by a force called Rama. Mandodari gets a clear glimpse of this force. First she considers her husband's death by Rama, a human being, as destiny and then dismisses this. Next, she considers him being killed by Indra, the Lord of the gods, but dismisses this again - her husband being more powerful than the celestials. Then with riveting awareness, she pronounces, 'Assuredly it was that great Yogi, the Supreme Soul, the Eternal Spirit who was your slayer. He has no beginning, middle or end, the most High, greater than Mahat (cosmic intellect), the Support of Nature...' She finally sees in Rama this force manifested, the force of the everlasting Vishnu who carries the conch, the discus

and the mace and to whom prosperity belongs.

This awareness comes early in her address. Yet the heart of her soliloquy reveals a woman who is attached to her husband physically, emotionally and through the fatalism of fortune. She refers to his charming eyebrows, brilliant complexion and arched nose; to his beauty, splendor and radiance which rivalled the moon, the lotus and the sun. She speaks of how they sported together on famous mounts and woods and the gardens of the gods in a chariot of incomparable magnificence, beholding innumerable countries 'whilst now I am deprived of all pleasures and enjoyments by your death, O Hero!' She feels transformed as if into another, condemned by the fluctuations of the fortunes of kings to widowhood as the final period of her life. Her grief is rendered through images of comparison: 'Having rested on sumptuous couches, O King of the Titans, how is it that you are now sleeping on the earth, the dust your coverlet?'

Even through her attachment, desire and grief, Mandodari does not lose her objectivity. She sees that even while possessing valor, Ravana misused his power to assume any form at will by using disguise as

deception. She wonders with horror how he could have been so base as to carry away a woman by luring her husband Rama away with the help of an illusory deer. She sees that despite his famed valor, he had been so intoxicated by his own powers that he had separated Sita from Laxmana's protection to forcibly carry her away. She nearly utters a curse: 'Since all the Gods with Agni at their head feared you, you were not instantly destroyed when you did lay brutal hands on that slender-waisted lady.' But her curse is present in her knowledge that the women widowed through this war, firm in their duty, devoted to their husbands, submissive to their Gurus had cursed him in their grief, and so brought about his retribution.

There is no indication that Mandodari meets Sita while she is held prisoner in Lanka - neither in Valmiki's Ramayana, nor in twelfth century poet Kamban's Tamil Ramayana. Yet, it is by confronting the reality of Sita that Mandodari reaches her finest moment. She is fully aware that the key to her husband's lust, anger and ultimate destruction lay in his infatuation with Sita. For a moment, she sees it in physical terms: that he had possessed other women who were far more beautiful than Sita, but in his

infatuation with Sita had not realized this. She raises the bar. She sees Sita as nobler than Arundhati who in Puranic literature is the wife of Sage Vasishtha, an epitome of chastity, wifely devotion and conjugal bliss. Then flow her famous words, 'Not by birth, nor in beauty, nor in qualities is Sita better than me - not even my equal. Only, you did not know.' Then she realises what it is that had obsessed her husband: 'O My Lord, the asceticism of that lady faithful to her husband, has consumed you!'

In an essay, Smita Tewari Jassal describes a moving encounter between Mandodari and Sita. Bhojpuri songs sing of Mandodari paying Sita a visit in grand finery. This dazzle turns as cool as a moonbeam in Sita's luminous presence as if the sun itself was struck speechless with awe and wonder. Mandodari asks, 'If you were indeed so chaste and pure, Sita, how come you went off with the husband of another?' Sita replies, 'Chaste and pure I ever was - merely came to see this kingdom of yours.' At these words, tears roll down Mandodari's eyes. The song notes the transformation in Mandodari's consciousness when confronted with Sita's divinity and awe-inspiring presence. When Mandodari sets

out to confront Sita, it is once again Sita's fire of chastity that first 'melts' down her pride, then evokes reverence and humility. Hence, instead of the challenging mood of rivalry suggested at the beginning of the encounter, what we witness is a shedding of layers of artifice in a final expression of feminine solidarity and understanding.'

In fact, in the deep and subtle interpretation of the Adhyatma Ramayana, it is said that Ravana was totally convinced of the power of Rama as a manifestation of Vishnu and had decided that the surest way to attain abidance in the Self/Vishnu was by being killed by Rama. So in kidnapping Sita, his sole aim was that Rama should come to rescue her, wage a war with him, and kill him. In the same way, perhaps Mandodari did not really mourn Ravana but mourned her own pride, her own material desires and misfortunes which she could only resolve by confronting them, bearing witness to them, and letting them go - as in the Bhojpuri women's songs - in her realisation of the pure divine Spirit of Sita. ■

[e-mail: Neerak7@gmail.com]

Reproduced from Mountain Path



The Ever Blissful State

Tuktuk Ghosh

Samadhi is viewed as the ultimate spiritual goal by aspirants and seekers. There are many descriptions of it, as is inevitable for as esoteric an achievement. However, it may be taken to denote an advanced stage of meditation in which there is a conscious experience of the Self or an intense undisturbed absorption in the object of meditation.

The classification generally used by Bhagavan Sri Ramana divides various samadhis into the following three-fold division:

1- Sahaja nirvikalpa samadhi- This is the state of the jnani who has finally and irrevocably eliminated his ego. Sahaja means natural and nirvikalpa means no differences. A jnani in this state is able to function naturally in the world just as any ordinary person does. Knowing that he is the Self, the sahaja jnani sees no difference between himself and others and no difference

between him and the world. For such a person, everything is a manifestation of the indivisible Self.

2- Kevala nirvikalpa samadhi- This is the stage below Self realization. In this state there is a temporary but effortless Self- awareness, but the ego has not been finally eliminated. It is characterized by an absence of body consciousness. Although one has a temporary awareness of the Self in this state, one is not able to perceive sensory information or function in the world. When body consciousness returns, the ego reappears.

3- Savikalpa samadhi- In this state, self awareness is maintained by constant effort. The continuity of the samadhi is wholly dependent on the effort put in to maintain it. When Self-attention wavers, Self-awareness is obscured.

Many discourses on the subject between Bhagavan and his devotees

have been recorded for our illumination. The questions and answers seek to elucidate what the experience is like and how one may function in that extraordinary state. Samadhi is described as tranquil clarity, devoid of mental turmoil which is the firm basis for liberation. By earnestly trying to destroy the deceptive mental turmoil, samadhi can be experienced as peaceful consciousness. One who accustoms himself naturally to meditation and enjoys the bliss of meditation will not lose the samadhi state, whatever external work he is engaged in and whatever thoughts envelop him. Samadhi alone can reveal the truth. Thoughts cast a veil over reality. It is not realized as such in states other than samadhi. In samadhi itself there is perfect bliss and peace. Ecstasy comes when the mind revives at the end of samadhi, with the remembrance of the peace of samadhi, which is actually one's natural state. It is the undercurrent in all the three states of waking, dreaming and sleeping. The Self is not in these states, but the states are in the Self. If we get samadhi in our waking state, that will persist in sleep too. The distinction between consciousness and unconsciousness belongs to the realm of the mind, which is transcended by the state of the real Self.

Importantly, Bhagavan discouraged his devotees from pursuing either visions or siddhis by pointing out that they were products of the mind which might impede rather than facilitate Self-realization. If visions came spontaneously he would sometimes admit that they were a sign of progress but he would usually add that they were only temporary experiences in the mind and that they were below the plane of Self-realization.

In this backdrop, it is interesting to go through the observations of veteran media personality and public figure, Arun Shourie, in his recently published book, "Two Saints: Speculations around and about Ramakrishna Paramhansa and Ramana Maharshi". He acknowledges they were amongst the greatest spiritual figures of our country having transformed millions of lives and provided them great solace. Their words were regarded as conclusive and had evidentiary status. Furthermore, their peak, mystic experience is what all aspirants yearn for.

Let us continue our endless quest for the ever blissful state of Samadhi towards which Bhagavan so gently and generously guides us. ■

Shiva Arunachalaya!

[e-mail: tghoshk@gmail.com]



Aksharamanamalai Part 5

25

*Ko/pamil/gunat/toy Kuri/ya/yenaik/
kolak*

Kurai/yen/sey/den Aruna/chala.

O Arunachala! Thou art without anger and art endowed with all auspicious qualities. For thee to accept me as Thy target, what meritorious deed have I done? (Or, what offence have I committed?)

God, the Absolute, has no qualities. But if qualities should be assigned to God, nothing that is despicable or evil can be attributed to Him. For purposes of worship, He is regarded as endowed with all auspicious qualities. Passions such as anger etc., do not belong to Him. In our ignorance, we may imagine that God's act of destruction is born of His anger. But those who know the truth know that world destruction is the most benevolent act of God. As sleep is to the individual soul, so is cosmic dissolution to the entire creation. Of

the trinity of Godhead, the function of destruction is associated with Rudra Siva; and consequently some are inclined to characterize Rudra as the angry God. This, however, has no justification. Rudra is Siva, the most auspicious and blissful Divinity.

In the august presence of Arunachala Siva the devoteesoul realizes her imperfection. Yet, if she should have received the grace of Siva, it must be, she feels, due to some pastmerit. Divine grace is not measured out in accordance with the desires of the soul. If that were so, it would cease to be grace. All that God waits for is the proper attitude of receptivity on the part of the soul. When the soul has become mature in this sense, grace descends on her and transforms her; she then becomes God's target.

The expression *kuraiyen seyden* may also be taken to mean 'what offence have I committed?' Then, it

would be praise in the form of blame (*ninda stuti*). The devotee-soul tells the Lord, ‘What is the offence that I am guilty of? Why is it that you have chosen me as your target for destruction?’

26

*Gau/tamar/pot/rum Karu/naima/
malai/ye*

Kadaik/kanit/tal/vay Aruna/chala.

O Arunachala! O Hill of Grace praised by Gautama! Save me by directing Thy gracious glance toward me.

According to the *Puranas*, Parvati once playfully closed the three eyes of her Lord, Siva, with her hands. Although this was only for a moment, it was a long period measured by our time. For this period, darkness enveloped the world and all life became extinct. In order to atone for her act, Parvati had to be born in this world; and having been born, she did tapas and offered worship to the Lord at Kanchipuram. Here she heard the voice of God directing her to proceed to Tiruvannamalai, and learn from Sage Gautama who had his hermitage there, the discipline that would lead to her reunion with Siva. Parvati did as she was told and eventually gained

identity with one half of the body of Siva. The reference in the present verse is to this story.

Gautama praised the Lord, having realized His true nature. Parvati heard this praise, her devotion became intense, and she merged with her Lord. The devotee-soul prays that she too should receive God’s grace and be saved. **Note:** Tiruchuzhi, the place where Bhagavan Sri Ramana was born, is also said to be presided over by Sage Gautama.

27

*Saka/lamum/vizhun/gum Kadi/
roli/yina/mana*

Jala/jama/lart/tiyi d’ Aruna/chala.

O Arunachala! The bright Sun that dost swallow up all the universe by Thy rays! Do open the lotus of my heart.

The word Arunachala itself means ‘the Hill of Light’, ‘the Dawn Mountain’. Arunachala is the Light of lights, the Sun of suns. He is the Self-luminous Intelligence that is the ground of all existence. All shine after Him. Pervaded by His rays of light the world becomes meaningful and achieves its fulfillment.

The devotee-soul appeals to the Sun of suns to shine in her heart-lotus so that it may open and gain its purpose. The state of bondage is compared to the state of the lotus bud. Bondage is described as the knot of the heart (*hridaya granthi*). To make the heart-lotus open, the Sun of wisdom should rise. When wisdom dawns, the heart blooms, breaking the bonds that had hitherto bound it. The same idea is expressed by Sri Bhagavan in the first verse of the *Arunachala Pancharatnam*.

28

*Sap/pa/dun/nai Charn/duna/va/
yan*

San/tamayp/po/van Aruna/chala.

O Arunachala! Resorting to Thee thinking that Thou art my food, I have become Thy food. May I now become quiescent!

One ordinarily believes in God for pragmatic reasons. Much of conventional religion makes of God an agent for distributing earthly favours. The devotee approaches God for the satisfaction of selfish ends. For instance, when one is in dire distress one thinks of God. This is much better than not to think of God at all. Even though one may start one's

relations with God on a commercial basis, one finds that as one becomes intimate with God all finite ends cease to have value. As devotion matures, one no longer loves God for this or that gift; one realizes that God is all and nothing else is real; one, in short, gets consumed in God. What is the resultant gain ? Quiescence, peace (*santam*).

The word *santam* may mean also 'with end'. The meaning would then be one's individuality or ego finds destruction in God.

29

*Chit/tangu/lirak/kadi Rat/tamvait/
tamu/dava*

Yait/tira/arul/mati Aruna/chala.

O Arunachala! Moon of Grace! Make my mind cool with thy radiant hands and open the ambrosial orifice.

In verse 27, Arunachala was compared to the sun that makes the lotus blossom. Here the comparison is with the moon that opens the lily bud. God is the moon of grace that cools the mind parched up with the burning passions. He it is that can open the heart-lily and make it brim with the ambrosia of divine bliss.

30

*Si/raya/zhit/tunir Va/nama/chey/
darut*

Si/raiya/lit/tarul Aruna/chala.

O Arunachala! Destroy my clothes, and stripping me naked, give me the clothing of grace.

The true nature of the soul is obscured because of the trappings that enclose her. Five sheaths (*kosa*) made of nescience (*avidya*) cover her: *annamaya* (physical body), *pranamaya* (vital air), *manomaya* (mind), *vijnanamaya* (intellect), and *anandamaya* (pseudo-bliss). Identifying herself with these, the soul goes through empirical life, utterly oblivious of her true nature as the pure Self. These have to be discarded, and the soul should be reclaimed. The devotee soul prays to Arunachala to disrobe her and give her the clothing of His grace.

31

*Sukak/kadal/pon/ga Sol/lunar/
vadan/ga*

*Sum/ma/porun/didang' Aruna/
chala.*

O Arunachala! Be quiet, resting there (in my heart) so that the sea of happiness may surge and speech and thoughts cease.

God is implored here to take His residence in the devotee's heart. He may remain there quietly without doing anything. His mere presence will fill the soul with happiness. There will be an inundation of joy and all speech and thoughts will cease.

The *Taittiriya Upanishad* describes *Brahman* as that whose body is space, whose nature is truth, whose delight is life, whose mind is bliss, and as that which is the fullness of peace and is eternal. It is also stated in the *Upanishad* that *Brahman* is that whence words and the mind return, not being able to reach it, and that he who knows the bliss of *Brahman* fears not at any time. ■

*Source TMP Mahadevan's
Book Arunachala Siva
Aksharamanamalai*



श्री रमण महर्षि के संस्मरण

59

एन ए पिगोट, पहली अंग्रेज महिला थी जो रमण महर्षि से मिलने आई।

सन् 1932-33 की भारत यात्रा के दौरान मुझे किसी योगी, साधु—महात्मा से मिलने की इच्छा जगी। मुझे महर्षि रमण के विषय में बताया गया। जिस मित्र ने यह शुभ समाचार दिया उसी ने मुझे उनके पास ले जाने में सहायता की और हम तिरुवण्णामलै पहुँच गए।

महर्षि एक सोफे पर थे और उनके सामने लगभग दर्जन भर लोग बैठे थे। मैं पालथी मारकर भूमि पर बैठ गई, यद्यपि मेरे लिए एक कुर्सी की भी व्यवस्था थी। एकाएक मुझे भान हुआ कि महर्षि की आँखें मुझ पर टिकी हुई हैं। वे हूबहू ऐसी लग रही थी जैसे जलते हुए अंगारे हो, जो मुझे छेद रहे हो। इससे पहले कभी ऐसे अनुभव से मेरा सामना नहीं हुआ था। उस आधे घंटे में मुझे अपनी अपूर्णताओं व संकीर्णताओं का पूर्णतः भान हो गया। परिशुद्ध व परिपूर्ण प्रकाश में सारी अपूर्णताएँ खुलकर सामने आ गईं।

एक दिन एक आदमी दौड़ता हुआ आया और महर्षि के समक्ष भूमि पर गिर कर जोर—जोर से विलाप करने लगा। हिचकियों से उसका सारा शरीर काँप रहा था। महर्षि ने कुछ नहीं कहा, उनका सिर दूसरी ओर था और वे अप्रभावित लग रहे थे। कुछ समय पश्चात् उस आदमी के दुख की तीव्रता स्वतः कम हो गई और वह शांत हो गया। अंत में उसने उठकर अत्यधिक श्रद्धा से महर्षि को प्रणाम किया। महर्षि ने जब अपना सिर उसकी ओर किया

और मुस्कुराए तो मुझे लगा कि जैसे एकाएक सारे विश्व के पुष्पों की सुगंध हमारे बीच बिखर गई है।

एक अन्य अवसर पर एक गरीब आदमी, जिसे सर्प ने काट लिया था, महर्षि के सामने लाया गया। हम सब भययुक्त उसे देख रहे थे। महर्षि दूर कहीं अनंत में द्रष्टि जमाए विराजमान थे। वह आदमी अत्यधिक कष्ट से छटपटा रहा था। महर्षि की द्रष्टि में अनुकंपा और अनंत शांति थी। कुछ समय पश्चात्, जो हमें घंटों जैसा लगा, उसका छटपटाना शांत हो गया; हमें ऐसा लगा कि वह सो रहा हो। जो व्यक्ति उसे लेकर आया था, उसने उसे हल्के से छुआ। वह आदमी खड़ा हुआ, महर्षि को झुककर प्रणाम किया और स्वस्थ रूप में बाहर चला गया।

यह घटना असामान्य थी। महर्षि लोगों को ठीक करने या उपचार करने वाले बाबाओं में से नहीं थे। एक दिन इस विषय पर बात चली। मैंने पूछा, “क्या आध्यात्मिक शक्ति को रोगशमन के लिए उपयोग में लाया जा सकता है ?” वे बोले, “हाँ, यदि उसमें सार्थकता लगे तो” और फिर यह भी कहा, “इसमें बहुत शक्ति व्यय होती है, जो कहीं और अधिक लाभप्रद रूप में उपयोग में लाई जा सकती है।”

महर्षि को कभी भी कक्ष में अकेला न पा सकने के कारण मैं हताश हो गई। भीड़ के सामने अपनी आत्मा का भार हल्का करना कठिन था। एक दिन मैं कक्ष में बड़े सवेरे पहुँच गई। उनके आस-पास कोई नहीं था। वे अद्भुत स्थिरता में शांत बैठे थे। मैंने धीरे से पूछा, “क्या मैं बात कर सकती हूँ?” उन्होंने सिर हिलाकर स्वीकृति दी और एक अनुवादक को बुला भेजा।

मेरा पहला प्रश्न था, “आत्मबोध के मार्ग में कौन-कौन सी बाधाएँ हैं?” उनका उत्तर था, “स्मृति, विचार की आदत, और संचित प्रवृत्तियाँ।” पूछने पर उन्होंने इनसे छुटकारा पाने के उपाय बताएँ: ध्यान के द्वारा आत्मा को पाने का प्रयत्न करो। प्रत्येक विचार को उसके स्रोत तक ले जाओ, वह कहाँ से आया है ? उसका स्रोत है मन। विचारों को कभी पूरा मत होने दो, यदि ऐसा किया तो वे कभी समाप्त नहीं होंगे। उन्हें वापस वहीं ले जाओ जो उनका प्रारंभ स्थल है—मन, बार-बार यही करो। इससे विचार और मन दोनों निष्क्रिय हो जाएँगे।

मन विचारों के कारण ही जीवित है। उन्हें रोक दो, तो मन भी नहीं रहेगा।

ध्यान के विषय में उन्होंने कहा, “तुम वास्तव में कौन हो, इस पर ध्यान लगाओ। यह समझने का प्रयत्न करो कि तुम न शरीर हो, न भावनाएँ, न बुद्धि।” जैसे—जैसे दिन बीतते गए, मुझे यह स्पष्ट समझ में आने लगा कि महर्षि कोई सैद्धांतिक दार्शनिक नहीं हैं, वे स्वयं इस अवस्था में प्रसन्नतापूर्वक सतत जी रहे हैं।

महर्षि उन इने-गिने लोगों में से हैं जो न केवल प्रसन्न हैं, वरन् पूर्णतः क्लेश-रहित भी हैं। ऐसा नहीं कि वे संसार के दुखों से अपरिचित हैं, किंतु वे उनके साथ तादात्म्य नहीं रखते। किसी भी दुखियारे के लिए उनकी करुणा अपरिमित थी।

60

जे पी वासवानी, पुना स्थित 'साधु वासवानी मिशन' के अध्यक्ष हैं।

श्री रमण भगवान के दर्शन करना, उनकी पावनकारी सन्निधि में बैठना, उनके रहस्यमय, दीप्त और करुणापूर्ण नेत्रों की गहराइयों में झाँकना, मेरा परम सौभाग्य था। उनके ज्ञान पूर्ण वचन एक ही प्रश्न के इर्द-गिर्द थे। यह एक शाश्वत प्रश्न है; यदि आप इसका उत्तर दे दें तो फिर उत्तर देने के लिए कोई प्रश्न शेष नहीं रहता। यह प्रश्न है, 'मैं कौन हूँ?', 'मैं कौन हूँ?', 'मैं कौन हूँ?'

मैं पहली बार 1939 में रमणाश्रम गया। महर्षि सोफे पर बैठे थे। जैसे ही मैं जाकर भक्तों के मध्य उनके सम्मुख बैठा, उन्हें देखकर मुझे दक्षिणामूर्ति का स्मरण हो आया, जिनके नितांत मौन द्वारा शिष्यों के संदेह मिट गए थे। (परिशिष्ट 5 में दक्षिणामूर्ति की कथा दी गई है।)

महर्षि ने परमात्मा का साक्षात्कार कर लिया था; किंतु उन्होंने मानव जाति का त्याग नहीं किया। वे आत्मा के अमूल्य भंडार को बाँटने के लिए हमारे मध्य रहे। वे लोक भाषा में बोलते थे। वे सदा एक साधारण मनुष्य की तरह कौपीन मात्र पहनकर रहे। सवेरे से सांझ तक और कभी-कभी देर रात्रि तक लोग उनके निकट भीड़ लगाए रहते थे। प्रत्येक का स्वागत था; महर्षि एक-एक के मित्र थे। वे उनके मामलों में व्यक्तिगत रूचि लेते, जैसे, किस ट्रेन से आए,

भोजन किया कि नहीं, इत्यादि।

महर्षि उच्चतम कोटि के ज्ञानी थे, जैसा इससे पूर्व विश्व ने कभी नहीं देखा। किंतु प्रत्येक सच्चा ज्ञानी, भक्त और कर्म-योगी भी होता है। महर्षि कहते थे, अपनी सारी चिंताएँ ईश्वर पर डाल दो, अपने सारे भार उसके चरणों में रख दो। सारे संसार का भार परमेश्वर ही वहन करता है। यदि तुम अपना भार स्वयं उठाते हो तो यह वैसा ही है जैसे रेल में बैठकर तुम अपना बक्सा अपनी गोद में रख लो, और रेल का बोझ कम करने हेतु उस बोझ को स्वयं ढोओ।

महर्षि द्वारा उच्चारित एक-एक शब्द उनके आत्म-साक्षात्कार की गहराई पर आधारित था। संसार के समस्त शास्त्र पढ़कर जो लाभ होगा, उससे कहीं अधिक रमण महर्षि जैसे आत्मज्ञानी गुरु के चरणों में बैठकर, उनके कुछ शब्द सुनकर, प्राप्त हो जाता था।

महर्षि को दीन-जनों के प्रति अद्भुत प्रेम था। जब वे अरुणाचल पर्वत पर रहते थे, उन्हें पता चला कि पहाड़ से घास काट कर बेचने वाली घासियारने दोपहर की गर्मी में पानी न मिलने के कारण अत्यंत दुखी हैं, क्योंकि उन्हें कुएँ पर जाने की अनुमति नहीं थी। महर्षि स्वयं पानी की बाल्टी हाथ में लिए उनके आने की प्रतीक्षा करते और अपने श्री हाथों से उन्हें पानी पिलाते। मुझे कभी-कभी लगता है कि मैं उन निम्नजाति की स्त्रियों जैसा बनकर महर्षि से कहूँ, 'स्वामी, मुझे भी जीवन का जल दो', और वे अवश्य देंगे-प्रत्येक अभिलाषी हृदय को। ■

क्रमशः

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

(संपादक - प्रो. लक्ष्मी नारायण
अनुवादक - डॉ. छाया तिवारी)

Translated from Hindi version of book

'Face to Face with Sri Ramana Maharshi'



श्री रामण महर्षि से बातचीत

22 जनवरी, 1937

336. किसी एक वैश्य ने, जो उपनिषद् तथा श्रीमद्भगवद्गीता का अध्ययन किये हुए प्रतीत होता था कुछ प्रश्न किये :

भक्त : आत्मा का साक्षात्कार कैसे करें ?

महर्षि : आत्मा का सदैव प्रत्यक्ष अनुभव है। ऐसा कोई क्षण नहीं जब ऐसा न हो। तब फिर इसका निश्चय किस प्रकार करें ? आत्मा को खोजो। तुम वही हो।

भक्त : परन्तु ऐसा कहते हैं जब ब्रह्म की प्राप्ति होती है तब हृदय—ग्रन्थि खुल जाती है, समस्त संशय समाप्त हो जाते हैं। यहाँ 'दृष्टि' शब्द का उपयोग किया है।

महर्षि : आत्मा होना तथा आत्मा का दर्शन करना एक ही है। आत्माएँ दो नहीं हैं कि एक—दूसरी का दर्शन करें।

बाद में उसने आत्मा की खोज के प्रश्न को जारी रखा।

भक्त : आत्मा की अनुभूति कैसे करें ?

महर्षि : आत्मा अनुभूत ही है। इस सरल तथ्य को जानना आवश्यक है। बस इतना ही पर्याप्त है।

भक्त : पर मैं यह नहीं जानता। मैं यह कैसे जानूँगा ?

महर्षि : क्या तुम अपने अस्तित्व को स्वीकार नहीं करते ?

भक्त : नहीं, यह कैसे हो सकता है ?

महर्षि : तब सत्य स्वीकार कर लिया गया ।

भक्त : तथापि, मुझे स्पष्ट नहीं हुआ। मैं आत्म-साक्षात्कार किस प्रकार करूँगा ?

महर्षि : यह मालूम करो 'मैं' कौन कहता है ?

भक्त : हाँ। मैं ही 'मैं' कहता हूँ।

महर्षि : यह 'मैं कौन' है ? यह शरीर है अथवा देह से परे कोई अन्य ।

भक्त : यह देह नहीं है। यह उससे कोई भिन्न है।

महर्षि : उसे खोजो।

भक्त : मैं यह करने में असमर्थ हूँ। मैं इसे कैसे खोज पाऊँगा ?

महर्षि : अभी तुम्हें देह का भान है। गहन निद्रा में तुम्हें देह का भान नहीं था। तथापि तुम सुषुप्ति में विद्यमान थे। जागने पर तुम देह में दृढ़ होकर कहते हो " मैं आत्मा का साक्षात्कार नहीं कर सकता।" क्या सुषुप्ति में तुमने ऐसा कहा था ? चूँकि तुम उस समय अखण्ड थे, तुमने ऐसा नहीं कहा था। अब चूँकि तुम देह की सीमा में संकुचित हो गये हो तुम कहते हो "मुझे साक्षात् नहीं हुआ है।" तुम अपनी आत्मा को सीमित क्यों करते हो और फिर दुखी होते हो ? अपने वास्तविक स्वरूप में रहकर आनन्दित रहो। सुषुप्ति में तुमने 'मैं' नहीं कहा। अब तुम ऐसा कहते हो। क्यों ? चूँकि तुम देह में दृढ़ हो। खोजो यह 'मैं' कहाँ से उत्पन्न होता है ? तब आत्मानुभूति हो जायेगी।

देह जड़ होने से 'मैं' नहीं कह सकती। आत्मा भी अपरिमित होने के कारण 'मैं' नहीं कह सकता। तब 'मैं' कौन कहता है ?

भक्त : मैं अब भी नहीं समझा। 'मैं' को कैसे खोजें ?

महर्षि : 'मैं' कहाँ से उदय होता है इसको खोजो। तब इस 'मैं' का लोप हो जायेगा और निस्सीम आत्मा शेष रहेगा। यह 'मैं' ही जड़ तथा चेतना की

ग्रन्थि है। देह 'मैं' नहीं है, आत्मा 'मैं' नहीं है। फिर यह 'मैं' कौन है? इसका उदय कहाँ से होता है ?

भक्त : इसका उदय कहाँ से होता है ?

महर्षि : पता लगाओ।

भक्त : मैं नहीं जानता। कृपया प्रकाश डालें।

महर्षि : यह बाहर से नहीं है। यह आन्तरिक है। इसका स्रोत कहाँ पर है ? यदि इसका स्रोत अन्यत्र है; तो तुम्हें वहाँ तक पहुँचाया जा सकता है। चूँकि यह आन्तरिक है अतः स्वयं तुमको ही इसे खोजना है।

भक्त : मस्तक से ?

महर्षि : क्या 'मस्तक' की कल्पना 'मैं' के बाद उदय होती है अथवा क्या 'मैं' मस्तक से उदय होता है ? यदि 'मैं' मस्तक में होता तो जब निद्रा तुम पर हावी हो जाती है तो तुम मस्तक को क्यों झुका लेते हो ? 'मैं' सर्वदा एक—सा रहता है। इसका अधिष्ठान भी इसी के अनुरूप होगा। जो मस्तक कभी झुके कभी उठे, वह 'मैं' का अधिष्ठान कैसे हो सकता है? सुषुप्ति में सिर सीधा पड़ा रहता है, जागृति में खड़ा हो जाता है। क्या यह 'मैं' हो सकता है ?

भक्त : तब यह कौन है ?

महर्षि : 'मैं' का उदय आन्तरिक है। सुषुप्ति में कोई 'मैं' नहीं होता। जागृति से ठीक पहले 'मैं' भाव आता है।

भक्त : हृदय—ग्रन्थि का स्थान 'भ्रूमध्य' में कहा जाता है।

महर्षि : कुछ के अनुसार 'भ्रूमध्य' में है, कुछ के अनुसार 'मेरुदण्ड की अन्तिम तिकोनी हडडी' में। इसी प्रकार अनेक मत हैं। ये सब देह बुद्धि से हैं।

देह 'मैं—भाव' के बाद आता है।

भक्त : किन्तु मैं देह से पृथक नहीं हो सकता ।

महर्षि : इस प्रकार तुमने स्वीकार किया कि तुम देह नहीं हो ।

भक्त : यदि इस देह में वेदना हो मैं अनुभव करता हूँ, किन्तु अन्य देह में आघात हो तो अनुभूति नहीं होती । मैं देह से परे नहीं हो सकता ।

महर्षि : ऐसी भावना का कारण यही तादात्म्य है । यही हृदय-ग्रन्थि है ।

भक्त : यह ग्रन्थि कैसे जायेगी ।

महर्षि : यह ग्रन्थि किस को है ? तुम इसकी निवृत्ति की कामना क्यों करते हो ? ग्रन्थि ऐसी कामना करती है अथवा तुम ?

भक्त : वह नहीं कर सकती, मैं चाहता हूँ ।

महर्षि : वह 'मैं' कौन हूँ ? यदि उसको जान लोगो तो ग्रन्थि नहीं रहेगी ।

भक्त : ग्रन्थि देह से गुँथी हुई है । देह जन्म के कारण है । पुनर्जन्म कैसे समाप्त हो ?

महर्षि : जन्म किसका हुआ है ? क्या आत्मा का जन्म हुआ है ? अथवा देह का ?

भक्त : देह का ।

महर्षि : तब देह को ही जिज्ञासा करने दो, इसका पुनर्जन्म कैसे समाप्त हो ।

भक्त : देह नहीं पूछेगी, अतः मैं पूछ रहा हूँ ।

महर्षि : देह किसकी है ? सुषुप्ति में तुम देहरहित थे । 'मैं'-भाव के उदय होने के बाद ही देह उदय हुई । पहले 'मैं'-भाव का जन्म हुआ । 'मैं'-भाव के उपरान्त देह का जन्म हुआ । इस प्रकार देह का जन्म बाद में हुआ । मूल कारण से निवृत्त हो जाओ; गौण कारण का स्वतः लोप हो जायगा ।

भक्त : उस 'मैं'-भाव को उदय होने से कैसे रोका जाय ?

महर्षि : आत्मा की खोज के द्वारा।

भक्त : मैं समझने का प्रयास करता हूँ किन्तु सफल नहीं होता। क्या मैं जप द्वारा आत्मा को पा सकता हूँ ? यदि ऐसा है, तो कृपया मुझे इसकी प्रक्रिया बतायें।

महर्षि : जप कौन-सा ? तुम कृत्रिम जप क्यों करो ? तुम्हारे अन्दर निरन्तर, शाश्वत एवं सहज जप चल रहा है। तुम उसको जान सकते हो।

भक्त : कदाचित् कुछ उपदेश लाभकारी हो।

महर्षि : यदि मैं किसी ऐसे व्यक्ति को 'राम-राम' के जप का उपदेश दूँ जिसने तुम्हारे समान पुस्तकों से संघर्ष नहीं किया है तो वह उसे करेगा और उस पर टिकेगा। यदि मैं तुम्हारे समान व्यक्ति से ऐसा करने को कहूँ, जिसने बहुत-से ग्रन्थों का अध्ययन कर विवाद-विषयों की खोज की है, तो तुम उसे अधिक समय तक नहीं करोगे, क्योंकि तुम विचार करोगे, "मैं इसे क्यों करूँ? फिर मैं मन्त्रोच्चारण करने वाला हूँ कौन ? आगे बढ़ने से पहले मैं जान लूँ" और इस प्रकार तुम जप बन्द कर दोगे और खोज आरम्भ कर दोगे।

भक्त : ऐसा कहा गया है : इन्द्रियाँ बहिर्मुख (परांछिखानि) हैं; अन्तर्मुख इन्द्रियाँ (आवृत्तचक्षुः) है।

आवृत्तचक्षुः (अन्तर्मुख द्रष्टि) क्या है ?

महर्षि : इससे यह तात्पर्य नहीं है कि आँख के गोलक को दूसरी दिशा में उलटना है। चक्षुः क्या है ?

भक्त : आँख।

महर्षि : क्या आँख देखती है अथवा उसके पीछे से कोई देखता है ? यदि आँख देख सकती तो क्या शव देखता है ? जो आँख के पीछे है वही आँख के माध्यम से देख रहा है। उसी का नाम चक्षुः है।

भक्त : प्रभु की दिव्यता का दर्शन करने के लिए दिव्य चक्षुः की आवश्यकता है। भौतिक नेत्र तो सामान्य चक्षुः है।

महर्षि : अरे ! मैं समझा। तुम कोटि—सूर्यसमप्रभा के दर्शन के इच्छुक हो केवल उसी प्रकार के दृश्य के।

भक्त : क्या हम उस कोटि—सूर्यसमप्रभा का दर्शन नहीं कर सकते ?

महर्षि : क्या तुम में एक सूर्य—दर्शन की भी सामार्थ्य है ? कोटि सूर्यो की कामना क्यों करते हो ?

भक्त : दिव्य द्रष्टि द्वारा यह सम्भव हो सकता है। “जहाँ सूर्यादि प्रकाशित नहीं होते वही मेरा परम धाम है”। इसलिए एक अवस्था है जहाँ यह सूर्य शक्तिहीन है। वही परमात्मा की अवस्था है।

महर्षि : ठीक। कृष्ण को खोज लो, जिससे समस्या का समाधान हो जाये।

भक्त : कृष्ण जीवित नहीं हैं।

महर्षि : क्या तुमने गीता से यही सीखा है ? क्या वे नहीं कहते कि वे शाश्वत हैं ? तुम किस पर विचार कर रहे हो ? उनकी देह पर ?

भक्त : उन्होंने अपने जीवनकाल में ही दूसरों को उपदेश दिया था। उनका सान्निध्य करने वालों को साक्षात्कार हो गया होगा। मुझे भी उसी प्रकार जीवित गुरु की आवश्यकता है।

महर्षि : तब क्या उनकी देह—त्याग के बाद गीता वृथा हो गयी ? क्या वे अपनी देह को कृष्ण कहते थे ?

भक्त : किन्तु मुझे ऐसे जीवित गुरु की इच्छा है जो प्रत्यक्ष सत्य का विवेचन कर सके।

महर्षि : ऐसे गुरु की भी वही गति होगी जैसी कृष्ण की हुई।

प्रश्नकर्ता चला गया। कुछ समय पश्चात् श्री भगवान् ने कहा: दिव्य द्रष्टि से आशय आत्म—प्रकाश से है। दिव्य शब्द से यही स्पष्ट होता है। पूरे शब्द का अर्थ है आत्मा। दिव्य चक्षुः कौन प्रदान करेगा ? और कौन देखेगा ? ग्रन्थों

में “श्रावण, मनन, निदिध्यासन” की आवश्यकता का पठन कर लोग समझते हैं कि साक्षात्कार से पूर्व उन्हें सविकल्प तथा निर्विकल्प समाधि अवस्था प्राप्त करनी ही होगी।

इस कारण ये सब जिज्ञासाएँ उत्पन्न होती हैं। इस भूल-भूलैया में भटकने से क्या प्रयोजन ? अन्त में उन्हें मिलेगा क्या ? वे खोज के परिश्रम से बचना चाहते हैं। वे जानते हैं कि आत्मा शाश्वत तथा प्रत्यक्ष है। वह शान्ति उनको इसी क्षण क्यों नहीं प्राप्त होती ?

एक अशिक्षित व्यक्ति जप तथा आराधना से सन्तुष्ट है। ज्ञानी तो सन्तुष्ट होगा ही। सारी कठिनाई पुस्तकों के कीड़ों की है। अच्छा, अच्छा। वे भी प्राप्त करेंगे।

337. श्री के आर वी अय्यर: मन निर्मल किस प्रकार हो ?

महर्षि : शास्त्र कहते हैं: “कर्म, भक्त आदि से।” मेरे परिचारक ने एक समय पहले यही प्रश्न पूछा था। उसे बताया गया था, “कर्म भगवान् को समर्पण करने से।” कर्म करते समय ही ईश्वर-स्मरण पर्याप्त नहीं है। ईश्वर का निरन्तर एवं सदा ही चिन्तन करना आवश्यक है। केवल तभी मन निर्मल होगा।

परिचारक इस उपदेश को स्वयं में लाने के लिए कहता है, “श्री भगवान् की शारीरिक सेवा ही पर्याप्त नहीं है। मुझे उनका निरन्तर स्मरण भी करना चाहिए।”

एक अन्य व्यक्ति को जिसने यही प्रश्न किया था, श्री भगवान् ने कहा : आत्म-विचार का अर्थ है : देहात्म-बुद्धि का लोप होना। ■

क्रमशः

“श्री रमण महर्षि से बातचीत” पुस्तक से उद्धृत

(संग्रहकर्ता - श्री मुनगल एस. वेंकटरामैया
अनुवादक - श्री दिनेशचन्द्र शर्मा)

Translated from 'Talks with Sri Ramana Maharshi'

“The life of action need not be renounced. If you meditate for an hour or two everyday you can then carry on with your duties. If you meditate in the right manner then the current of mind induced will continue to flow even in the midst of your work.”

Ramana Maharshi



Rainbow Digital Services Private Limited (An NBFC Registered under RBI)
E-18, Third Floor, South Extension Part II, New Delhi 110049
T: +91-11-43777999 E: contact@loansaathi.in W: www.loansaathi.in

An Emerging Player In SME Financing

- ❖ **Supply Chain**
- ❖ **Business Loans**
- ❖ **Loan Against Property**



%
JUICE
CONTENT

New *Real*
Wellnezz
jamun

- 900g* of Jamun in a pack
- No added Preservatives

 <p>INDIA'S No.1</p> <p>Juices & Nectar Brand*</p>	 <p>25 exciting variants</p>	 <p>TRUSTED BRAND</p> <p>8th time in a row</p>
---	---	--

*Acc. to ACN retail index report, June 2015



* Avg. weight of 1 Jamun = 12g

“No one succeeds without effort.
Those who succeed owe their success to
perseverance...”

Ramana Maharshi



India's Biggest Online Fashion

INVESTMENT ADVISORY SERVICES

MUTUAL FUNDS

- ELSS Schemes to save Tax u/s 80c of Income Tax Act. (3 years)
- Fixed Maturity Plans (F M P) – Terms : > 30 Days to 5 years
- Systematic Investment Plans (S I P)

GOLD FUNDS (Mutual Fund) – Attractive SIP way of Investing

PUBLIC PROVIDENT FUND (PPF)

- Interest @ 8% (compounded annually)
- Tenure of Investment – 15 years
- Minimum Inv. Amt – Rs.500/- - Max. Amt – Rs.70,000/- p.a
- Start for Children to build capital

LIFE INSURANCE CORPORATION OF INDIA (LIC)

- | | |
|-------------------|--------------------|
| • Children Plans | • Endowment Plans |
| • Pension Plans | • Money Back Plans |
| • Retirement Plan | • Health Plans |
| • ULIPs | • Career Plans |

RURAL ELECTRIFICATION CORPORATION LTD. (REC)

- 54 EC Capital Gain Bonds
- 6% Interest Payable Annually for 3 years.
- Save Long Term Capital Gain upto Rs.50 lacs in a F.Y in single name.

FIXED DEPOSITS SCHEMES (F D)

- | | |
|------------------------------|--------------------------------|
| • HDFC Ltd. @ 10.00% p.a | • PNB HFL @ 9.75% p.a |
| • Canfin Homes @ 9.75% p.a | • J.P. Associates @ 11.50% p.a |
| • Ansal Housing @ 11.50% p.a | • Unitech @ 12.00% p.a |

FINANCIAL PLANNING

- | | | |
|-----------------------|-----------------|---------------------------------|
| • INVESTMENT PLANNING | • TAX PLANNING | • SHORT TERM CASH FLOW PLANNING |
| • INSURANCE PLANNING | • PLANNING | • PORTFOLIO STRUCTURING |
| • RETIREMENT PLANNING | • PENSION PLANS | • CHILDREN FUTURE |

POST OFFICE SCHEMES

I.P.O / NCD / BONDS

G.O.I. 8% SAVING BONDS

- Commission Rebate is Paid on Spot if Investment routed through us on our Broker Stamp.
- Interest rates are subject to change, please contact us for latest Interest rates before investing, Senior Citizens will get additional rates above the FD rates given.

H.L. KAPOOR FINANCIAL CONSULTANTS PVT. LTD.

REGISTERED WITH SEBI & AMFI & MEMBER OF DELHI STOCK EXCHANGE,
5, COMMUNITY CENTRE, NEW FRIENDS COLONY, NEW DELHI – 110025.

TEL: 2692 0530 , 2632 2545 , 2684 3545
E – Mail – raivkap@airtelmail.in

*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)}

With best compliments from :



WV CONSULTANTS & ENGINEERS

209, SAHYOG, 58, NEHRU PLACE, NEW DELHI-110019
TEL: 011-26464405, 26479106 FAX: 011-26478911

**“When the mind turns away from the objects, it beholds
its source, consciousness. This is Self-abidance.”**

Ramana Maharshi (Upadesa Saram-16)

*With Best Compliments
from :*



Rajneesh Joshi
36/75, Punjabi Bagh (West)
New Delhi - 110 026

With Best Compliments from:
M/s Seshasayee Paper & Boards Ltd.

Regd. Office & Works : Pallipalayam
Namakkal Distt. Erode
Tamil Nadu - 638 007

Ph. 91-4288-40221 to 40228

Fax : 91-4288-40299

Email : edoff@spbltd.com

With Best Compliments from



JAYATI TOOLS

Manufacturers & Exporters of Hand Tools

A-23/2, Naraina Industrial Area, Phase-I New Delhi - 110028, India
Phone : +91 11 25793411/9602/0279, 51410979 Fax : +91 11 25792583
E-mail : info@jayati.com, jayati@vsnl.com Website : www.jayati.com

With Best Compliments

from



BOTIL OIL TOOLS INDIA PRIVATE LIMITED

**PETROLEUM EQUIPMENT ENGINEERS,
CONSULTANTS & MANUFACTURERS**

Corporate Office:

4th Floor, Mohta Bldg., 4 Bhikaiji Cama Place, New Delhi - 110 066

T: +91 11 26196442-43 **F:** +91 11 26196664

E: botil@botilindia.com, botil@vsnl.com

W: www.botilindia.com

Works:

Bhora Kalan, Bilaspur-Pataudi Road, Off NH-8, MS-60

Dist. Gurgaon 122413, Haryana

T: +91 124 2866300 (30 lines) **F:** +91 124 2279382

Views expressed in this magazine are those of the authors and not necessarily of the Ramana Kendra Delhi. No material can be reprinted without the approval of Ramana Kendra in writing - Editor