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RAMANA GYAN

DIRECT PATH





RAMANA GYAN DIRECT PATH

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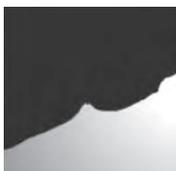
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Attitude

Dr. Vijay Vancheswar

Of the many gems that flowed from Bhagavan Ramana was the one on the positive outcomes consequent to the progress in realising one's true nature. Said Ramana, "As we progress spiritually, we will find that our attitude and outlook towards things change". In other words, what we considered as important no longer appears significant. What is alluded here is the craving for recognition, importance, power, status and wealth. Realising the impermanence of the phenomenal world and the increasing acceptance of a superior power, brings about a change in how we perceive and respond to situations and events. This could be a good indicator of one's progress on the spiritual path. Albert Einstein, who constantly acknowledged the superior presence of a divine power has said, "Not all that can be counted counts and not all that really counts can be counted". In the same vein, Pierre Tielhard de Chardin, the French Jesuit priest and philosopher has remarked,

"We are not human beings having a spiritual experience. We are spiritual beings having a human experience". No wonder we find numerous anecdotes relating to Sri Ramana collaborating this. His attitude towards animals, the poor and the destitute is testimony to how he cared and loved all forms of the living as expressions of the Self. "Your effort can extend only thus far. Then the Beyond will take care of Itself. You are helpless there. No effort can reach it." (*Talks with Sri Ramana Maharshi, 197*). Reiterating this point Bhagavan has said, "Some force, call it atmic power or anything else rose within me and took possession of me. I became a new man" (*Day by Day with Bhagavan, 22.11.1945*).

This 'becoming a new man' which Bhagavan refers to is the transformation in attitude to the world and its diverse creations including the people and situations that confronted him in his mortal existence. Innumerable are the instances as observed and recorded by devotees and those who had the

fortune of personally benefitting from his living presence. These instances confirm the way Sri Ramana always demonstrated what he spoke of. We can draw lessons of inspiration from the way Bhagavan responded to criticism, praise, rebukes and physical assaults. His countenance always remained calm and benign even amidst very testing times. Nothing validates this more than the last days of the Maharshi. The nonchalant manner in which he bore the extreme pain caused by the cancerous growth of sarcoma in the left arm; the reassurances that he gave to his devotees about his continuing presence beyond his mortal frame; are succinct examples of the attitude of a great sage to life. This attitude is remarkably different from those of lesser mortals, engrossed and caught in the ups and downs of the uncertainties that are a part of life in the world.

Attitudinal change is a challenge. A challenge that we need to address. Reading of scriptures and listening to discourses are good enablers in the path towards changing our attitude. But as Sri Ramana points out, "Mere book learning is not of any great use.

After realisation, all intellectual loads are useless burdens and are thrown overboard as jetsam. Jettisoning the ego is necessary and natural ("Talks with Sri Ramana Maharshi, 28). The crux of the change is in diluting our self importance nurtured very persistently by our ego. This dilution happens when we go through experiences that redefine our values and purpose in life. The

“**For this to take root in us we need to uproot our ego, built on the sense of personal volition and importance...**”

true purpose, which is to be in resonance with our source, gets nurtured as we train to dwell within,

redirecting our flow of thoughts from the external to within us. Our attitude to situations, circumstances and events will slowly become less turbulent as we realise the insignificance of our little 'i', the trouble monger in the game of life. For this to take root in us we need to uproot our ego, built on the sense of personal volition and importance. As the great philosopher Socrates put it, "To know that we know not is the dawn of wisdom". This wisdom is characterised by an attitude that looks at the world as a play to be savoured moment to moment, not captured through its trappings set by the ego. ■

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Two paths – the swift and the gradual

Neera Kashyap

The Brihat (the great) Yoga Vasishtha is a work of about 32,000 Sanskrit couplets traditionally attributed to Valmiki, the author of Srimad Ramayana. It is a dialogue between Sage Vasishtha and prince Rama, during which *Advaita* (the doctrine of non-duality) in its pure form of *ajata vada* (theory of non-origination) is expounded. Set significantly in response to queries raised by the earnest young Rama, there are some fifty five illustrative stories interspersed in between. Among these is the story of King Sikhidhvaja and his queen Cudala, one of the most interesting and instructive stories in the whole text. It shows that a woman has an equal right to Self-knowledge as a man, and with the right method and clarity of awareness, can achieve this even sooner than a man. In doing so, as a noble wife, she can subtly help her husband achieve Self-knowledge too, despite his resistances based on gender and traditional orthodoxy.

Bhagavan Ramana Maharshi often referred to Yoga Vasistha and even incorporated six verses from it in His *Supplement to Forty Verses* (21-27).

The story: King Sikhidhvaja lived in Malwa. He married Cudala, a princess from Saurashtra. Having lived a happy life of youthful enjoyment combined with a perfect performance of duties, they became dissatisfied with life's pleasures and started a quest for knowledge of the Self. They began to meditate, to associate with teachers to learn the essence of the *sastras* and to practice what they learnt. Being the more enthusiastic and discriminating of the two, Cudala succeeds in realising the Truth; consequently a unique lustre brightens her face. Unable to realize the Self, Sikhidhvaja cannot understand the reason for her joy. She tries to help him but he takes her advice lightly.

Why Cudala reached her depths while Sikhidhvaja remained involved in matters of kingship, was because

Cudala's interest ran deep. Instead of keeping the wisdom learnt from wise teachers at a casual and intellectual level, Cudala dwelt with meditative reflection or *nididhyasana* on the truths they had heard, discussed and practiced. Keeping her mind free of all other occupations, she felt determined to continue her enquiry till she had discovered who she was and what was causing her delusion.

Practicing internal observation she saw that the body was inert and dependent on the instruments of action - *karmendriyas* (speech, locomotion, dexterity, excretion and reproduction) which, too, were inert. She then observed that the instruments of knowledge - the *jnanendriyas* (ears, eyes, nose, skin and tongue) - were subtler but again dependent – dependent on the mind. She further saw that the mind with all its power of imagination was dependent on the intellect - the instrument responsible for discrimination and reasoning. Going deeper, she saw that the intellect was dependent on the ego - the sense of doership. Chudala then saw that the ego itself was in essence nothing but a ghost of the *jiva* - the finite self-which, though residing in the heart, was ephemeral - living by the grace of another. Chudala took the final plunge to discover that the *jiva* itself

was dependent on pure consciousness and activated by pure consciousness - the ego, intellect, mind and senses all being a play of consciousness.

With this realization, she melted into consciousness experiencing it as self-luminous, eternal, imperishable and pure. By remaining constantly absorbed in the Self, she became dispassionate and calm, her being radiating bliss and radiance. When Sikhidhvaja asks her the reason for her renewed youth, her tranquility and equanimity, she replies with truthful confidence that having cognized the substratum of all - the incomparable Self that is indestructible - she had transcended all levels of involvement and saw things as they truly are, and so enjoyed radiance and tranquility.

Her husband responds with the ignorance of conventional orthodoxy. He mocks her for claiming to see not what is before her but something else, admonishing her to enjoy the royal pleasures as he did as she was the daughter of a King!

Having rid herself of all impurities and attachments, Cudala consciously set about the task of acquiring *siddhis* through the observation and mastery of the *pranas*. She would have known that she would need these to travel through space and to create disguises

that would help her husband take the right spiritual course, as he remained unconvinced of her Self-realization as a mere woman and his wife. Meanwhile even as the royal couple lived together in harmony, Sikhidhvaja continued with his traditional practices of charity, dietary restrictions and pilgrimage till he felt a negative reaction well up in him towards his sovereignty and wealth. He confided to Cudala that the only recourse for him was a life in the forest where there would be no influences of pleasure or pain and no fear of losing one's wealth. Cudala argued against this, saying that he was still not ripe for this stage. But one night, the king stole away secretly for the forest where he began a rigorous tapas of ritual prayers and *japa*. Cudala meditated on her own course of action and saw that she was ordained to go to her husband only after a long period of time.

While Sikhidhvaja led a hard life enduring long fasts, Cudala reigned over the kingdom with justice for eighteen long years. Only then did she visit her husband in her subtle body and found him old, dark and emaciated, but with a mind freed from negative impressions. Knowing that he was still not ready to receive *Atmajnana* from his wife, she, out of a desire to enlighten him quickly,

assumed the form of a young radiant Brahmin descended from heaven. Greeting him with due respect, the king was surprised that the Brahmin knew about his past life when he complimented him on his courage in abandoning his kingship and practicing austerities to attain a mind that is calm and free of thoughts.

On probing the young Brahmin's life, the king discovered that he was sage Narada's son. Coming out of *samadhi*, Narada had been distracted by the sight of some beautiful heavenly nymphs bathing naked in the river. Losing self-control, he had emitted his seed, but gathering himself, had deposited it in a nearby pot. After a perfectly grown boy was born in this vessel, Narada took him to his father, Brahma the creator, who helped the boy attain *Brahmajnana* forthwith and named him Kumbha-muni, born as he was in a *kumbha* or pot.

Kumbha muni, in turn, asks after the king's current state. Sikhidhvaja confesses that despite his austerities, he had gotten more and more miserable. Kumbha muni asserts that while tapas can help remove impurities, the true state can be gained only through a Guru's instruction and Grace. Through the *vichara*, "Who am I? Whence came the universe? Into what is it absorbed", the Guru alone can guide

the receptive disciple to *Brahmajnana*. The king asks Kumbha muni to accept him as a disciple, admitting that it was only out of ignorance that he had lived so long in the forest without seeking the company of the wise. Kumbha muni, in turn, asks Sikhidhvaja to allow his mind to trust and not be ruled by mere curiosity.

As teaching, Kumbha muni narrates two significant parables. The first points to the king's ignorance in finding but not recognizing the value of a wish-fulfilling jewel (Cudala) and throwing it away in favor of a piece of uncut glass (ritual renunciation which is of relatively low value). The second story describes how a strong elephant captured by an elephant driver breaks its chains but allows its captor to go out of a misplaced notion of loftiness, only to be captured by him once again.

The pivotal instruction comes in the form of what constitutes true renunciation. When Sikhidhvaja cites his giving up of palace, wealth, kingdom and even his beloved wife as true renunciation, Kumbha-muni puts the king through a *neti-neti* process wherein everything still desired - attraction of the forest, his sparse possessions, his very body - even if given up, still did not constitute true renunciation. For real renunciation

lay in giving up the ego, destroying the idea of 'I' - the source and seed of the tree of mind which bore only the fruits of suffering. *Vasanas* constituted the branches which could be cut down one by one. Or the seed itself could be destroyed through enquiry into the true nature of I - Brahman, realizing which there is perfect peace and equilibrium. Kumbha-muni affirmed: "Self enquiry in the form of 'Who am I?' is the fire which can burn away the ego, the seed of the evil tree of the mind."

Attracted to Self-enquiry, Sikhidhvaja now uses this method to reach beyond the senses, the mind and the intellect to the ego. But his very acts of tapas and physical renunciation had strengthened his ego, the ego-seed sprouting outward, aware of its manifestations as intellect, mind and the senses - but never of itself. Moreover, while the king had given up his kingdom, he had constantly remembered the things he had given up.

Urging him to look deeper within, Kumbha muni provided an important tip: consciousness was without cause - unborn, infinite, tranquil and imperishable. The world is not creation but imagination. An effect which has no cause cannot be said to be real but an illusion. This world of multiplicity,

time, space and movement will at some time or the other end by resolving itself in consciousness. Only Brahman which knows no diminution remains. The seeker must seek mergence with the quiescent unmanifest Brahman by invoking the unmanifest through the feeling, 'I am not the doer. I am not the experiencer.' This aspect of yoga – *Brahma-bhavana* – involves imagining oneself to be identical with the Absolute. With his final advice to the king to realize the undifferentiated aspect of the One, Sikhidhvaja is absorbed in *nirvikalpasamadhi*.

To test her husband's state of inner stability, Cudala invents a story of sage Durvasa cursing Kumbha muni for making an offensive remark, in consequence of which he must turn into a woman - Madanika - each night. As the king spends his time with Madanika, Cudala sees no disturbance in his heart. When Kumbha muni proposes that the king marry Madanika so she can taste the natural pleasures of conjugal life, the king agrees with child-like acceptance. In this state of happiness, the king is neither indulgent nor involved. Further, when Cudala creates the likeness of heaven with Indra, the king of Gods, offering Sikhidhvaja the long-term pleasures of heaven, the king replies that space had ceased to have effect, whether of

heaven or of earth.

The final test is when Cudala creates a lover for Madanika, both of whom the king sights in joyful embrace. On beholding them in their amorousness, he is neither ruffled by passion nor by anger. Instead, he goes into *samadhi*. Cudala now appears before the king in her true form and informs him of her role as his Guru Kumbha muni. She asks him to verify the truth of this statement through *nirvikalpasamadhi*. Only when he does this do they return to their kingdom, with him assuming kingship with the radiance of *atmajnana*.

One of the important *slokas* in Yoga Vasishta states that all individuals proceed from the Ultimate Reality without any cause on their part. But having come into existence, their own actions become the causes of their own happiness or misery. To actions we could also add the choice of methods used to get out of *samsara*. As Cudala's mind was ripe, she chose the swift and direct method of self-enquiry, using this to trace her senses, mind, intellect, ego and *jiva* back to the Self.

In Bhagavan Ramana Maharshi's teachings, the mind is used interchangeably with subtle body, ego, *jiva* or soul as one large whole.

The important aspect in Bhagavan's method of self-enquiry is to trace every particular thought back to the general thought behind it – the 'I-thought'- and to hold to it, to find out what it is. Says Bhagavan, "When your interest keeps you to that single idea (the I-thought), other thoughts will automatically get rejected and will vanish. What happens when you make a serious quest for the Self is that the I-thought (too) disappears and something else from the depths takes hold of you and that is not the 'I' which commenced the quest".

Sikhidhvaja's mind was tradition-bound so he used the gradual method of sanctioned prayer, *japa* and austerities in his spiritual quest. It took him eighteen years before he could be relatively free of thoughts and impurities to begin *atma-vichara* under the enlightened guidance of a guru. He admits that he should have sought the company of the wise instead of opting for isolation, yet he is still not ready to accept Cudala as woman/wife as his guru, so her need for disguise. Sikhidhvaja's very *tapas* has consolidated his ego instead of eliminating it. Bhagavan's teaching here is significant, "Every kind of path except Self-enquiry presupposes the retention of the mind as the instrument for following it, and cannot

be followed without the mind. The ego may take different and more subtle forms at different stages of one's practice but it is never destroyed. To ask the mind to kill the mind is like making the thief the policeman. He will go with you and pretend to catch the thief, but nothing will be gained. So, you must turn inward and see where the mind rises. Then it will cease to exist."

It is for this reason perhaps that Bhagavan discouraged devotees from renouncing their lives as householders in favor of *sanyas*. Said Bhagavan: "Whether you continue to live in the household or renounce it to live in the forest - your mind haunts you. Mental obstacles are always there for you. They even increase greatly in the new surroundings. The one obstacle is the mind, and this must be overcome whether in the home or in the forest."

At the end, Cudala asks her husband to convince himself through *nirvikalpasamadhi* that it was she who had worked in the guise of Kumbhamuni. By this time, she would have felt sure that in the oneness of the Self, there would have been no scope for gender differences! ■

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Glimpses of Self from Adhyatma Ramayana – Part 63

G Kameshwar

RAMA GITA - Part 2

INTRODUCTION

All glory to the name and lore of Rama! The holy Adhyatma Ramayana is being narrated by Lord Siva to Parvati!

In the previous issue, we saw the first part of Rama-Gita, which is being expounded by Rama to Lakshmana.

Rama-Gita is considered to be the acme of Adhyatma Ramayana. Elders say that this Rama Gita is *sruti-sara-sangraha*, a compendium of teachings from the whole of Veda.

The first part of Rama-Gita concluded with the following teaching of Rama:

Endowed with faith
And a heart that is pure
By the Grace of the Guru
(By the) Veda proclamation
Tattvamasī (That-thou-art);
After realizing

Oneness

The non-difference

Of Individual Self and All-pervading,
Supreme Self,

Unshakeable like the Meru
Mountain

One remains happy!

Rama-Gita continues below.

Rama to Lakshmana:

One must first understand

The meanings

Of the constituent parts

Of a Sentence

Before one can understand

The meaning of the (whole)

sentence;

That is the proper, and accepted,
Way.

(Accordingly)

One must understand the meaning

Of “*tat*” (That)

As *parAtmA* - the Supreme,
Transcendent, Self;

‘*tvam*’

As *jIva* – the individual,
body-limited, Self;

And then, by ‘*asi*’, thereafter,
Is Postulated
The Oneness of these two.

Disregarding the (seeming)
differences,

Between ‘*tvam*’ – *jIva*, the
inner Self,
(which is immediately
known)

And ‘*tat*’ – *parAtma*, which,
transcending sense grasp,
(Is unknowable by mind
and senses);

Inquiring, analyzing their attributes
And deducing the implied
meanings;

Grasping their essential oneness
As Consciousness;

Realizing one’s own Self
(As the One Consciousness)
One should abide
As Non-Dual.

Insofar as the two (‘*tat*’ and ‘*tvam*’)
Are one in implication

The implication-logic of
‘*jahatI*’ will not apply;

Then again, insofar as the two
Are distinct as far as direct meaning
is concerned,

The implication-logic of

‘*ajahatI*’ will not apply
either;

Therefore, like in the case of
‘*sOyam*’ (He is this man),
One should apply the implication-
logic of ‘*bhAgatyAga*’
Without fear of error.

*

(Translator’s Note:
An explanation would be useful
here.

In the case of *mahAvAkya-s*,
‘Great Sentences’ of the Veda,
the meanings cannot be discerned
by just the direct meaning of
the constituent words of these
sentences. One needs to inquire
into the implied, indirect meaning
of the words and then arrive at an
understanding of the *mahAvAkya*.

The logic by which the indirect,
implied meaning is arrived as is
called as ‘*lakshaNA*’

There are three types of
‘*lakshaNA*’.

jahatI lakshaNA – Here, the direct
meaning of the key words have to be
disregarded, and one should deduce
the implied meaning. For e.g. take
the sentence - ‘Seeing a white
apparition floating in the dark room,
he jumped out of his skin’. Here,

one should not conclude that the subject actually sprang outside his skin. What is meant is that he was shocked and terrified upon sighting what seemed to be a ghost.

ajahatI lakshaNA – Here, the complete sense of the constituent words are taken. No word or meaning is disregarded. However, to fully understand the sentence, something further has to be added to the sentence. For e.g. Let us say that in India is playing against Australia in a test match of cricket. Indian team is wearing blue dress and Australian team is dressed in yellow. If the commentator says “Blue is whipping yellow” – what it means is that ‘the team wearing blue, India, is defeating the team wearing yellow, Australia’.

bhAgatyAga lakshaNA – Here, you keep a part of the meaning, and reject a part. For instance, in Mahabharata, during the thirteenth year of exile, the Pandava-s are in *Agyaata-Vaasa*. They are all in disguise. Arjuna is in the guise of a eunuch. Now, when the 13th year is just over, the Kaurava-s attack, and Arjuna, still in the guise of a eunuch, single handedly battles them. As an opening strike, he shoots arrows of welcome to Bhishma and Drona. Such is the strike of the arrow that

they recognize straightaway that the opponent is none other than Arjuna. Let us say that they exclaim - ‘*That eunuch is Arjuna!*’. Here, the eunuch-ness of Arjuna has to be rejected, as not real now, and Supreme-Archer-ness of Arjuna has to be retained, and the whole sentence has to be understood as – “He, is no unknown Eunuch. He is (the great archer) Arjuna”.

Now, take the mahAvAkya – ‘*tat tvam asi*’.

Here, the limited, individual ‘*tvam*’ – *jIva*, who identified his self with the body-mind apparatus, is said to be one and the same as ‘*tat*’ – the Unlimited, Almighty, Present-Everywhere, *paramAtma* – Supreme Self. How can that be? It can be, if we systematically inquire into the real nature of ‘individual’, reject the ascribed limitations of body-mind etc., and retain the understanding that one is Pure Consciousness, which is Unlimited, Not-the-body, transcending the mind-senses grasp, Present-everywhere, Non-dual, “I AM”.

The great Himalayan Sage, Swami Sivananda of Divine Life Society has graced us with a detailed explanation.

To quote from his exposition

“Right Significance of "TAT TVAM ASI" ¹

1. JAHAT-LAKSHANA IS INAPPLICABLE:

The conclusion of Vedanta with reference to the signification of 'That' and 'Thou' is to establish the non-duality or identity of the witnessing intelligence of the individual with the Universal or Brahman-intelligence. Hence both the Padas, 'Tat' and 'Tvam' contain within themselves, 'Brahman' and 'Atman,' respectively.

If Jahat-Lakshana is applied in construing the sentence, their Vachyartha will be completely abandoned and another object will be introduced as what is to be known. This another object must be devoid of intelligence and hence the purpose of the Mahavakya remains unserved.

2. AJAHAT-LAKSHANA IS INAPPLICABLE:

In Ajahat-Lakshana, the literal meaning is wholly retained and something more is introduced into it. If the Vachyartha of 'Tat' and 'Tvam,' i.e., 'God' and 'Jiva' is retained, both being totally different, such signification is contradictory. Thus Ajahat-Lakshana, too, is inapplicable in the case of the

Mahavakya.

3. BHAGA-TYAGA-LAKSHANA IS APPLICABLE:

According to Abhasavada, Maya, the reflected shadow of intelligence in Maya, and the abiding intelligence of Maya, is Isvara, with the attributes of Omnipotence, Omniscience and the rest, and that is indicated by the word Tat. The reflected shadow of intelligence in the distributive aggregates of ignorance as well as its abiding intelligence, is Jiva, with the attributes of finiteness, little-knowingness, etc., and this is indicated by the word Tvam. by applying Bhaga-Tyaga-Lakshana, we will have to abandon a part from each of the Padas, Tat and Tvam. Thus the Lakshyartha of Tat is Brahman or intelligence which is found by removing the Upadhi (Maya), Upadhi Dharma and Abhasa Chaitanya from its Vachyartha, Isvara. Similarly the Lakshyartha of Tvam is Kutastha or witnessing intelligence which is found by removing Upadhi (Avidya), Upadhi-Dharma, and Abhasa-chaitanya from its Vachyartha, Jiva.

We have to equate:

TAT = TVAM

Applying Bhagatyaga

¹ http://www.sivanandaonline.org/public_html/?cmd=displaysection§ion_id=786 (Sep 2015)

(God - Upadhi & Upadhi Dharma & Abhasa Chaitanya) = (Jiva - Upadhi & Upadhi Dharma & Abhasa Chaitanya)

Therefore Lakshyartha:

Chidakasa = Kutastha or Pervading intelligence = Witnessing intelligence or Intelligence = Intelligence.

In the same way we can apply Bhagatyaga-Lakshana from the standpoint of Bimba-Pratibimba-Vada, Karya-Karana-Upadhi-Vada, Avachhinna-Anvachhinnavada and Avachhedavada.

In each case the non-duality of the supreme Self and the individual self is proved. Thus we have seen that Bhagatyaga-Lakshana alone is applicable.

To make it clear we may take recourse to either of the following ways:

Vachyartha of Tat and Vachyartha of Tvam.

Lakshyartha of Tat and Vachyartha of Tvam.

Vachyartha of Tat and Lakshyartha of Tvam.

Lakshyartha of Tat and Lakshyartha of Tvam.

All the former three cases are clearly absurd. Only the last case is applicable in serving the purpose.

The Method of Connection

It has been already proved that 'Tat' Pada indicates the witnessing intelligence. In their Vachyarthas, 'Tat' Pada is marked by the mistaken conception of indirectness (Parokshata-Bhranti) and 'Tvam' Pada is marked by finitude or (Parichhinnata-Bhranti). To remove these two misconceptions in their Lakshyarthas we should say: 'Tat-Tvam' marking the significance of 'Tat,' subject and 'Tvam' predicate. This removes the first Bhranti, i.e., the misconception of indirectness pertaining to the significance of the Pada 'Tat.' That is to say 'Chidakasa or Brahman is Kutastha.' This gives direct perception, removing the misconception of the indirectness of Chidakasa.

In the same way if we say 'Tvam Tat' we remove the misconception of finitude pertaining to Tvam Pada. Here the significance of 'Tvam' is subject and significance of 'Tat' is predicate. That is to say, 'Kutastha' is 'Chidakasa.' Thus the misconception of finitude pertaining to Kutastha is removed. This, in short, is the examination in the real significance of 'Tat Tvam Asi.' One who meditates upon it, comes to know that he is not the body, not the mind, is neither doer nor enjoyer,

but he is Existence, Knowledge and Bliss Absolute. He becomes full of Bliss by sacrificing the miseries of the world and attains the real nature, i.e. Brahman.

The initiation into the mysteries of 'Tat Tvam Asi' by a Brahmanishtha Guru alone can enable one to know the correct significance of the Mahavakya which destroys Samsara in the same way as the sun dispels darkness)

*

Now we return to Rama-Gita....

Rama to Lakshmana:

The (physical) body,
Which

Has a beginning and an end,
Is made up of Maya,
Is a result of one's own actions,

Is (but) a phantom-substitute-appearance,

Of the Self;

(It is)

A house of experiences,

Of Pleasure-pain and the like

(Arising as a result) related to actions;

And is composed

Of combinations of the five gross elements,

Which, in turn, are composed of combinations
Five subtle elements²
"Rasa" (taste) and the like.

And then

There is the other body

Known to the Self-Realized sages

That consists of

Mind, intellect, the ten senses, the five prANa-s (life-breaths);

This is the subtle (body)

Made of subtle elements alone³

(and not their combinations as gross elements)

Which aids

In the apprehension of happiness and the like,

For the experiencer.

Transcending (the two)

Is the (third) body

The Causal

Which is beginning-less, indescribable,

(The originator) Maya, Principally.

Whereas

² panchIkritabhUta sambhavam – subtle elements combine in different proportions to form the gross elements. This is called panchIkaraNa

³ apanchIkritabhUta sambhavam – subtle elements alone are the basis of the subtle body. In the subtle body, these subtle elements have not combined to form gross elements.

Is the Self,
Which
By virtue of being distinct of these
phantom-appearances,
Stands apart;

Ascertain the Self
(O Lakshmana)
Systematically
(By rejecting these three
Body appearances as non-Self).

There are these sheaths
(*annamaya* and the like)⁴;
And the Self
When associated with these
(sheaths)
Seems to take the forms
Of that-that sheath (respectively);
In a manner similar
To a crystal
Seeming to be of the color
Of any object placed next to it;
Whereas
The Self
Is unattached
Unborn
Non-dual;
This is realized
By deep inquiry.

The intellect
Subject to the three *guNa*-s

Comes under the sway
Of the three states,
Dream and the like.

These three states
Being in contradiction to one
another,
Are (but) false, unreal, experiences
Projected on the
Eternal,
All-By-Itself, Auspicious,
Supreme, All-Transcendent,
Brahman.

The intellect
Changes constantly,
Due to the association
Of the complex
Of body-senses-*prANa*-mind-
consciousness
With the Self.

These mind-movements
Arising, as they do, from *tamas*
(darkness, non-apprehension)
Are of the nature of *ajnAna*
(ignorance);

And as long as *ajnAna* exists
So long will remain
The birth-death cycle
Of transmigration.

⁴The five sheaths are: *annamaya* (food sheath), *prANamaya* (vital air sheath), *manOmaya* (mental sheath), *vijnAnamaya* (intellectual sheath), and *Anandamaya* (bliss sheath). The *annamaya* kosha corresponds to the gross body. The *pranamaya*, *manomaya* and *vijnanamaya* together correspond to the subtle (*sookshma*) body. The *Anandamaya* sheath corresponds to the Causal (*kAraNa*) body.

By the authority (of scriptural edict)
“*nEti*” (Not This, Not this),
Rejecting the entirety
 (of these body
 appearances);
Experiencing
Consciousness-stuff, Deathlessness
In the heart;
Renounce
The whole world, leaving no
remainder;
Just as
After having drunk tender-coconut
water,
One throws away the outer shell...
*

Authors note:

We are in the Uttara-Kanda
of Adhyatma Ramayana, and
somewhere half-way through the
Rama-Gita, an exposition that is
considered to be the essence of
Veda, which occurs almost at the
conclusion of Adhyatma Ramayana.
While the Gita continues in the
treatise, we conclude the Rama-Gita
translation at this stage.

After the Rama-Gita, there are
a few more expositions on Self-
Knowledge, before the Adhyatma
Ramayana concludes.

At the very end of Adhyatma
Ramayana, Vyasa says:
In this manner,

The remainder of the story of Rama
Has been told by *Shambhu* (Siva)
In the *uttara-kANda*!

He who reads even a quarter of a
verse of this treatise,
Is freed from sins
Arising out of thousands of births!

Even he who accumulates
Day after day,
Heaps upon heaps of sins;
If he, with devotion,
Reads but a verse of this treatise,
He is freed from the entirety of the
heaps of sins,
And attains *sAIOkyam*, the same
world, as Rama,
Which is quite unattainable by
others.

This epic-story of the Chief of
Raghu-s,
Was composed in days of yore
By *Maheshwara* (Siva)
At the prompting of Sri Rama,
For the sake of future generations!

Hearing this epic,
Gives Rama happiness!

This poem of Ramayana
Of infinite *puNya* (spiritual merit)
Was conveyed by Shankara to
Bhavani.

Whoever, hears or reads this
(poem)
With devotion,
Is released from sins
Of hundreds (and hundreds) of
births.

Whoever, with devotion,
Every day,
Reads, hears, or writes
This treatise;
Rama is extremely pleased
(with that person)
And always remains, along with
Sita,
Near that person,
Bestowing all glory, prosperity!

This Ramayana
The *Adi-kAvya*, the first among
poem-epics,
Which captivates the hearts
of men,
And has even been praised
by Brahma
And other great *dEvA-s*
(immortals);

Whosoever, reads or listens to,
regularly;
That person,
(Acquiring) a completely cleansed
body,
Attains the abidance of Vishnu!

*

**With this completes utara-kANda
and the holy treatise of Adhyatma**

Ramayana.
Jai Siya Ram!

*

Author's endnote:

With this issue, we conclude
the series of Adhyatma Ramayana,
which commenced a decade ago.

This translator expresses his
deep gratitude to one and all that
have enabled, encouraged and
accompanied him in this holy
journey.

He requests the indulgence of
learned readers for errors that would
have inevitably occurred in the
process of translation, for, surely,
Self-Knowledge is a matter that only
Sages can convey.

The translator places this work
at the Lotus-Feet of Bhagavan Sri
Ramana, praying that He, in His
infinite compassion, casts his side-
glance at this work, blessing it and
making it *Poorna*.

Om Tat Sat.

[*I wish to dedicate this work to my
father, (Late) Dr V Gauri Shanker,
and to my father-in-law (Late) Sri
A R Natarajan, who both served
Ramana Kendra, Delhi.
Om Namoh Bhagavate Sri
Ramanaya*] ■

[*e-mail: g.kameshwar@gmail.com*].



TREES

What poetry in a pipal tree!
What history in a banyan tree!
Oh the majesty of a musical tree!
A divine gift to all humanity!
A fine tree is such a blessed thing
It makes my heart rise and sing!

Sitting alone under a tree
Listening to the breeze,
Being still at shady ease
Is complete happiness to me -
Nature's bounty given free.

UNITY

Some majestic swans sailing on that lovely lake
Unite the world and inspire me to take
Heart anew.

JOY

I choose, and I was led to choose
The path of joy not pleasure,
A hard path that's easy to lose,
Easy to lose, hard to find the treasure.

(Patrick Roberts (1946-2015), came to Bhagavan in the course of his spiritual search in the 1970s. After a long battle with cancer, took refuge in Bhagavan with full faith and devotion.)



Karma Yoga, Our Actions and Attitudes

P.N. Vijay

The Hindu scriptures discuss at considerable length the issue of Action and the Attitude that one needs to have while performing it. This is broadly termed *Karma Yoga*; Karma means Action and Yoga in this context means Attitude to Action

First we need to appreciate the inevitability of action. Man has to act and keep acting because that is his very nature. Even if he is remaining still his mind is active. If we are not active our health will get affected. That is why we find parks in our cities crowded with retired people wanting to be active. Hence what actions have to be performed and how they have to be performed is extremely important for both emotional well-being and spiritual development.

Scriptures say that while Action is inevitable unfortunately it generates fruits (or results) which bind you and affect your spiritual journey to Self-realisation and liberation. So how is one to get around this dilemma? *The answer*

is to perform Right Actions with a Right Attitude. Assuming we did that is that enough to get us Liberation? No it cannot because Action by itself is Inert; but such detached Action is an essential prerequisite which we cannot do without. It purifies our Mind and makes us take to Jnana marga (or the Path of Knowledge) with a right frame of mind. Otherwise any amount of Scriptural knowledge will remain Spiritual shopping. It may lead to a Cognitive transformation but you will remain emotionally unstable with alternate bouts of happiness and misery.

Having understood that Action is inevitable, obviously we should perform Right Actions; this is perhaps a vague statement and needs more clarity. Our scriptures divide actions into Sattvika Karma, Raajasika Karma and Tamasika Karmas and require men to perform only Saatvika Actions.

Saatvika Karmas are those actions are mandatory actions, and those which result in good for society. Such actions

may also be resulting in good for you. Mandatory actions are- apart from keeping your body clean, eating and sleeping- doing daily prayers, doing Karmas for one's forefathers, etc. Other Saatvika Karmas include doing one's job sincerely so as to earn and maintain a family, tending to one's spouse, bringing up children, caring for the environment, feeding the poor and so on. Working for a living and looking after family is essential for the continuation of the race and for the good of society and will also give you some joy. Planting trees, keeping rivers clean etc are Karmas that will lead to well being of all. Poor feeding etc are meant to share your wealth with others.

Raajasika Karmas are those that result in good for you but not for others; but they do not harm others also. These include amassing wealth without giving anything in charity, helping only your family members without doing anything for the community, spending money on your clothes, jewels , holidays and other personal luxuries without giving something to the less fortunate ones, striving hard for fame and power etc. Tamasika actions are those which not only do good only to you but harm others. These include hurting others physically, using your power against others, helping family to the detriment of others, damaging environment for

personal pleasures.

Right Actions should be performed with a Right Attitude. Simply stated Right Actions should be performed with a sense of detachment with no desires for the results. That is the famous saying of the Gita. Our whole world- educational, professional, political- is governed by results and this attitude may seem very naïve and impractical. But one needs to ponder on this. Our Scriptures teach us that a detached state of mind in fact improves your effectiveness and performance because it removes the stress and anxiety out of the task. Desire for results and expectations play havoc preventing you from realizing your full potential. *Samatvam Yoga Uchchate* (Equanimity is Yoga) and *Yogaha Karmasu Kausalam* (Dexterity in Action is Yoga) are two famous statements of the Gita.

All we need is a mindset change. When I was a young lad my Cricket coach had only piece of advice for me as I went out to bat ; “ just don't bother about the score and play your strokes”. Jack Nicklaus the legendary Golf hero says ; “Keep a good back swing and hit hard; don't bother about how far it goes”. Ramana Maharshi said “Moving from effort to effortlessness is cardinal for Self-enquiry”. ■

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Significance of Bhagavan's Jayanti

M R Kodhandaram

It was in the year 1912 that the devotees first wanted to celebrate the birthday of Bhagavan who was then staying in the Virupaksha Cave. When they put their proposal to Bhagavan, he objected to their idea but then they went ahead with the celebrations saying they wanted it for their own benefit. Since then, Bhagavan's Birthday Celebrations have become an annual feature in the Ashram attracting many of his devotees for the function. It is the day when we seek his blessings and rededicate ourselves to the Path shown by Bhagavan so that we may be able to achieve the purpose of life speedily. All of us living in Samsara tend to forget about our spiritual development in the midst of our busy daily life. Bhagavan's *Jayanti* gives us an opportunity to rekindle our enthusiasm and balance our worldly life with spiritual development so that we don't stagnate in Samsara and lose the benefit of human birth.

On the occasion of his first birthday celebration, Bhagavan, at the request of his devotees, wrote a couple of Tamil Verses as his Message in which he has expressed the significance of the birthday:

1. You who wish to celebrate the birthday in a big way! You must first enquire from where this (feeling of) 'I' is born. Your true birthday is when you are born in the Reality that shines always as the One without birth or death.

2. At least on the birthday, instead of lamenting on our birth in this world, if we are celebrating it as a festive occasion, it will be only like decorating a corpse and finding delight in it (in ignorance). To acquire Self-Knowledge and subside or merge in the Self is Realisation (of the Self which is the purpose of our birth.)

Thus, Bhagavan is teaching us how to enquire so that we may outgrow the feeling that 'we are the body' which is

the basis for celebrating the birthday. So long as we don't enquire, we will continue to perpetuate the ignorance that we are the visible body which is only the outer shell. This body is only a perishable product that is subject to birth and death. Bhagavan says that we are not this body that is insentient but the Reality that shines in us as the Self which is beyond birth and death. And to regain our true nature is the Supreme Goal of life. So long as we identify ourselves with the body, we will continue to be born again and again in this world of impermanence and misery.

Why do we consider ourselves to be the body? Every day, we are used to seeing our body before a mirror and think that we are only that. This conditioning of the mind has become strong in us over countless janmas. This is known as the *Dehatma Buddhi* which is the basic ignorance in man. And throughout our life we glorify this body thinking it is "I". Thus we have perpetuated this wrong notion and this feeling is deeply ingrained in our mind as a strong *vasana* and all our activities are such as to strengthen this feeling. The celebration of our birthday is one more activity to strengthen our *dehatma buddhi*!

We are not this name and form we think we are; we are 'That' which

exists within this body covered by the *Pancha Kosas* and layers of *vasanas* like how rice is covered by husk, bran etc. The core in each of us is common; there is unity in the diversity. Thus we need to dehypnotise ourselves from the strong conditioning of the mind that we are the body and this can be done only through a thorough enquiry based on the knowledge which Bhagavan is giving us now. Through repeated enquiry, we have to end the identification with the perishable body and destroy the ego which gives rise to the false feeling of individuality. This can be done only by destroying all the *vasanas* in us which give rise to the feelings of "I" and "Mine". Bhagavan's method of enquiry is the best method for destroying the ego and uniting with the Self.

If we are not this body as Bhagavan says, then what or who are we really? Who am I? This is what Bhagavan is teaching us to enquire. In the first verse, Bhagavan is giving us the methodology for conducting the enquiry. We are all the time saying I, I ... Where does this feeling of 'I' arise in us? If we ask this question to ourselves and look within with an alert mind, it will take us on an inner journey which will eventually lead to the subsidence of the ego and Realisation of the Self which is the

answer to the question “Who am I?” Thus, focussing the mind on the point from where the feeling of ‘I’ arises in us is the *sadhana* of self-enquiry which we have to practise. Through such a *sadhana*, the mind will go back to its source and merge in the Self. When the mind merges in the Self, the ego will be destroyed and the mind will regain its true nature as the Self. It is like the river merging in the ocean. Originally, it was only the ocean and as a river it took on a separate identity with a limited existence. After merging, the river regains its limitless and original nature as the ocean. Similarly, we are also the limitless and eternal Self but due to ignorance we have taken on an identity as the ego and projected into the world and have forgotten our true nature. With the sustained practise of Bhagavan’s self-enquiry, we will be able to destroy our ego and limitations and regain our original nature as the Self which is unborn and undying. This is the true homecoming which

will give us permanent joy! Bhagavan says that birth in the Self is the true birth worth attaining as it puts an end to all our births once and for all!

Here, Bhagavan says that instead of celebrating the birth in the body as birthday, we should rather celebrate the birth in the *Atma* or Self which is the day we are truly born! May Bhagavan bless us with the ability to do self-enquiry and reach his lotus feet that will end all our lifecycles! ■

“Sri M.R. Kodhandram is a Postgraduate from the IIT, Madras, who has settled in Tiruvannamalai thirteen years ago to do sadhana. He has been learning, practising and sharing his experiences on the Path of Bhagavan. He has written four books with Commentary — Andal’s Tiruppavai, Bhagavan’s Upadesa Saram and Bhagavad Gita Saram and on the Tamil scripture Tirukkural.”

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Bhagavan Ramana Maharshi on Deepavali

He is Narakasura (a demon) who feels attached in the thought that he is the body. That attachment to the body itself is a Naraka (hell). The life of a person who has that attachment, even if he be a Maharajah, is hellish.

Destroying the attachment to the body, and the self shining by itself as Self is Deepavali.



Kendra Bulletin

September-October 2015

ADVENT DAY

On September 1st, Ramana Kendra Delhi celebrated Advent Day with an introduction by, Shri P.N.Vijay on the historical significance of Bhagavan Ramana Maharshi's advent into Tiruvannamalai on this day in 1896, and its inner significance for devotees of Bhagavan. Devotees Vijay Vancheswar, Neera Kashyap, Bobby Dewan, Senthil spoke of what Bhagavan means to them, dwelling on what the enquiry, practice and His presence has meant to them. A few members of the audience spoke on what Bhagavan symbolized, specifically in aspects of surrender and the release of burdens in His presence at Ramanasramam. Justice K. Ramamoorthy concluded with his personal experience of how Bhagavan has assisted him when he needed help in court matters.

WEEKLY SATSANGS

Shri P.N.Vijay continued his talks on Chapter 2 of the Bhagavad Gita. Swami Prabhuddananda guided the devotees through his discourses on Sat Darsanam. Swami Durgesananda spoke on the concept of Ishwara and Jagat in Advaita. Shri Ambarish Dave gave lecture on Bhagavan's teachings. Shri Sharad Bhushan talked about what Bhagavan's life can teach us. Swami Haridas of Chennai gave a talk on Path of Knowledge and its use in every day life.

FORTHCOMING EVENTS

Nov 2015	Dec 2015
1st Nov - Concept of Shakti by Shri Shadi Lal Verma	6th Dec - Upadesa Saram by Shri Ambarish Dave
8th Nov - Sat Darsanam by Swami Prabhuddanda	13th Dec - Katopanishad by Swami Prabhuddananda
15th Nov - Bhagavad Gita Ch III by Shri P.N.Vijay	20th Dec - Bhagavad Gita III by Shri P.N.Vijay
22nd Nov - Upadesa Saram by Shri Ambarish Dave	27th Dec - 136th Jayanthi of Bhagavan Ramana Maharishi
25th Nov - Karthigai Deepam	



How I came to Bhagavan

JOS. Fr. Haagen

As a young man I began to ask myself: Why do I live? Has life any sense? Who knows the truth and could show me the way to it.

I was seeking a reply in vain in religion and philosophy. Many a night I spent disenchanted with my consuming silent questions directed to the stars: 'Where can I find help, what is sin?' I was convinced at the time that I was the body. Later this conviction was shaken. How can 'I be limited to the body? There must be something much greater incomprehensible, transcendental!

In 1951 a friend introduced me to Paul Brunton's book *Yogis* where I heard for the first time about Sri Ramana Maharshi. Now I knew where to seek. I cut out a picture of the entrance to the thousand pillared mantapam with Arunachala in the background and hung it over my bed. It worked. Gradually I

bought all the books available in German about Ramana Maharshi: *Sri Ramana Maharshi Leben and Werk und Grespraech* by Satyamayi, *Ramana Maharshi und der Weg zur Selbsterkenntnis* by Arthur Osborne, *Auf den Pfad* Sri Ramana Maharshibiy Mouni Sadhu.

I began to understand that given a genuine Master a disciple must also be ripe enough and have the necessary understanding and fortitude to follow his teaching. I was not quite ready in spite of my longing but Bhagavan's Grace and my striving widened my understanding and it was His Grace that brought me into contact with two angels who maintained that they were only instruments : Lucy Cornelssen (Satyamayi) was one of them. It was thanks to her that I gained more understanding and could safely make my way to India and return to my country.

When I first arrived in India I was

bewildered, helpless, overwhelmed with a multitude of unusual impressions but thanks to the kindness and help of devotees, among them the President's son Ganesan, I easily got over the initial difficulties. I would like to reciprocate the love and kindness that I received from all united in that abode of Love, Arunachala.

My most profound impressions came from three sources :

When I went to Skandasram a little way up the Hill I felt a very benevolent Silence, a living Silence which made me very happy and seemed all embracing.

The small room in which Bhagavan attained Mahasamadhi contains all the things which He touched or used and beautiful picture. There is also a very good picture in the old meditation hall and the new Ramana Auditorium. To meditate in these places one feels an all pervading fullness of peace and happiness. Arunachala is the Heart of the Universe and everywhere, I was told by an old devotee.

I cannot finish without mentioning the lovely garden with a full wonderful view of Arunachala, and the abode where Mr. Arthur Osborne lived a life of utter devotion and selfless service. It leaves a deep impression, particularly his *Samadhi* which seems living

amidst flowers and the twittering of birds in the overhanging branches of the fruit trees. He was Bhagavan's pure instrument spreading His teaching in clear and simple words which touch the hearts of devotees in many corners of the world particularly in the West. The *samadhi*, symbolising absorption in Arunachala and the broken or transcended wheel of life, is in the garden facing Arunachala. Whenever I visited this sacred spot I had an indescribable feeling of happiness and peace. I spent beautiful hours there. Often Mrs Ruth Hartman, a very sincere seeker and true devotee of Bhagavan would be there and occasionally other visitors. Even Bonzo, the little playful half-grown dog, who followed us everywhere, remained still and at peace near the *samadhi* where we were meditating there, getting up only when his mistress did.

I would return in the evening to my very nice room through the windows of which one could perceive the peak of Arunachala and the monkeys in the trees. The Tamil country is as lovely as the people who live there.

So once more may I express my heartfelt thanks and may Arunachala bless the whole world!. ■

[Extracts from "The Mountain Path" July, 1971]



Kavyakantha Ganapati Muni

V. Ganesan

It is interesting to note that Kavyakantha was a staunch devotee of Siva, the formless father aspect of God. He had never worshipped God in the aspect of the Mother. However, from the moment the Mother showed his guru to him, he became Her devotee as well. (The side of the hill in front of which the Arunachaleshwara temple is located is called the front of the hill. The stretch from Nirudhilingam to the Eshanyalingam, south-west to north-east, is the back. A little known secret about Arunachala is that the front is the Father aspect while the back is the Mother aspect. All miracles and powers - psychic, spiritual, physical or worldly - stem from the Mother aspect. In the lives of Bhagavan's devotees, miracles and visions took place between Nirudhilingam and Eshanyalingam. With Kavyakantha too, it was at Nirudhilingam that the Mother aspect guided him to his guru.)

He wanted to express his gratitude

to the Mother by composing a thousand Sanskrit verses in her praise. He surrendered to Bhagavan and began the work after getting his permission. He chose a sacred day to complete the thousand verses. Unfortunately, he fell ill and could write only around seven hundred. The night before his self imposed deadline, he approached Bhagavan at Virupaksha cave with his problem. Bhagavan encouragingly reassured him, "Do not worry, I will come and sit with you."

It was a wonderful sight: The young master sitting, radiating silence, his older devotee dictating extempore verses in a torrential flow and his disciples writing them down late into the night around the lantern light. Genius that he was, Kavyakantha started dictating the first line of the first verse to the first disciple, the first line of the second verse to the second disciple, the first line of the third verse to the third disciple and so on. Then, he proceeded without stopping

to dictate the second line of the first verse to the first disciple, the second line of the second verse to the second disciple, the second line of the third verse to the third disciple...until at one thirty in the morning, the thousand verses were complete. Bhagavan, who until then was sitting with eyes closed in rock like silence, opened his eyes and asked, "Have you taken down all that I dictated?" Kavyakantha fell at his guru's feet and cried "Yes Bhagavan, they are your verses!" This anthology of verses is called *Uma Sahasram*. Uma is the divine Mother, while "*sahasram*" in Sanskrit means „thousand". Therefore, the title can be translated as "thousand verses in praise of the divine Mother". Kavyakantha revised the first seven hundred and odd verses many times but left the verses that he dictated that wonderful night, verses which he felt came from Bhagavan untouched.

When I came back to Ramanasramam, some people for whom I had a lot of respect often spoke ill of Kavyakantha. They claimed that his accounts were figments of his imagination. I was influenced by their views. I approached Munagala Venkataramaiah, a great scholar and one of the recorders of the talks with Bhagavan. Munagala had not seen Kavyakantha and was therefore neutral about him. "Why do people pull down

Kavyakantha so much?" I enquired, listing out all the transgressions he was rumoured to have made. "Ganesan, stop!" he exclaimed. "How did you know all this?" I revealed the names of the people who told me this. He replied, "They have given an opinion and you have received it. Are you sure it is the truth?" I was puzzled. "How can we know which opinion is correct?" I asked. Munagala then said, "Ganesan, don't you know the secret? Whatever Bhagavan says is correct. Whatever everyone else says is an opinion."

I was still not satisfied. I had read an argument that Kavyakantha was not a Self realized soul because he had so many *sankalpas*. His detractors often quoted this and I was convinced by this logic. I put forth my argument to Munagala. He told me, "I asked Bhagavan the same thing - how come it is written in such and such a book that Kavyakantha was not Self realised. Bhagavan told me, "That is not what I said but what the recorder must have expected me to say." Munagala then advised me, "Go by whatever Bhagavan has said and you will be near the truth. Do not go by opinions, particularly if they divide people - whether about saints or anyone else. Do not pay heed to them. Seekers should never be carried away by negative statements made

about any saint. In order to progress, this is the first rule to remember. What detractors say are just opinions and if we believe them we fall victim to the mind.”

It is true that Kavyakantha had very high ideals. However, they were not *sankalpas* but *satya sankalpas*. A *sankalpa* is a concentrated desire of wanting to achieve something. A *satya sankalpa* is that *sankalpa* which comes to you - not that you have a desire for it. In 1908, Kavyakantha had asked Bhagavan, “Is seeking the source of the I-thought sufficient for the attainment of all my aims, or is mass incantation, mantra *japa* needed?” Bhagavan replied “Seeking the source of the I-thought will suffice.” Though this was the initial advice Bhagavan gave him, Kavyakantha pressed on with his argument, “What about my aims and ideals?” Bhagavan replied “It will be better if you throw the entire burden on the Lord. He will carry them and you will be free. He will do his part.” Munagala told me, “People quote only these sentences. But, Bhagavan told me what happened afterwards. At first, Kavyakantha could not grasp the inner meaning of Bhagavan’s counsel. After a few years he came to Bhagavan and said, “Bhagavan, I am surrendering all my *sankalpas* at your holy feet.” There was no greater God than Bhagavan

for him.”

Kavyakantha and his disciples plied Bhagavan with questions. Though the answers were not immediately noted down, Nayana had such a clear memory that he later condensed Bhagavan’s answers into verses and recited them, saying, “This is from the third chapter of *Ramana Gita*,” or, “This is the eighth verse from the second chapter in the *Ramana Gita*.” He had not yet written *Ramana Gita* and people used to wonder at his claims. Finally one day, he sat down and wrote the entire *Ramana Gita* of three hundred verses. He wrote the questions with their answers and showed them to Bhagavan, who verified each one of them and remarked, “Perfectly correct.”

In *Ramana Gita*, one of Bhagavan’s answers about women is most revealing. Nayana questions Bhagavan, “Are not women equal to men?” Bhagavan answers, “What is woman or man? It is based on the body. For the soul there is no difference.” Then Kavyakantha asks “Is it possible for women to master the scriptures?” Bhagavan replied, “Without a doubt.” Nayana went on, “Can women get Self realization? Do they become *jnanis*?” “Without a doubt,” the guru said. “For the soul which has to achieve realization there

is no difference.”

In 1922, when Bhagavan’s mother attained *mahasamadhi*, it was not Bhagavan who wanted to entomb her, glorify her or build a temple for her. It was Kavyakantha who told Bhagavan, “According to the scriptures and your words in the *Ramana Gita*, she is a realized soul. She should be entombed with all sanctity.” He administered this task and it was over her *samadhi* that the Matrubbhuteshwara temple was constructed. Kavyakantha even assigned the temple its name: Matrubbhuteshwara, meaning „the Lord who has become the mother”. Thus, the idea of the temple, the nucleus around which Ramanasramam was built, came from Kavyakantha.

Kavyakantha was a great man. Due to his intense penance, his *kundalini* rose. According to the scriptures, when the *kundalini* goes to the *sahasrara*, the crown of the head, its power passes through the head and reaches the sun. Kavyakantha did not want this to happen. Being Bhagavan’s disciple, he wanted Bhagavan to place his hand on his head. Kavyakantha later said, “The moment Bhagavan put his hands on my head, it was like cool moon rays raining down on me. The pain

completely subsided.” Prior to this, some of Bhagavan’s other devotees reported seeing a faint vapour like substance rising from the top of Kavyakantha’s head.

My teacher T. K. Sundaresa Iyer, Kunju Swami, and Viswanatha Swami experienced another incident involving Bhagavan’s grace upon Nayana. At one time, while doing penance in a Ganesa temple in Tiruvottiyur near Chennai, Kavyakantha felt he was unable to progress spiritually. He prayed to Bhagavan, “Help me! Help me!” In response, he felt Bhagavan appearing before him, putting his hand on him, releasing him from his spiritual stagnation and then disappearing. Kavyakantha immediately told his disciples about what happened. At about the same time in Skandashram, Bhagavan collaborated, “I was lying down and all of a sudden my body started floating. I heard the word “Tiruvottiyur” and walked down the main street. I saw a Ganesa temple and entered it. Then, I was suddenly back at Skandashram.” T. K. Sundaresa Iyer asked, “How did this happen, Bhagavan?” Bhagavan replied, “It is the *sankalpa* of Nayana. It was not my desire to go.” He continued, “With this experience I also understood how *siddhas* - legendary sages and saints - travel in the astral realm. Perhaps it

was the same for me. Still, it was not mine but Kavyakantha's desire that made it happen."

One day, when Bhagavan was coming down the hill along with Nayana, Sundaresa Iyer and other devotees, he suddenly stopped and said, "Nayana, look at me right now! The sun, moon, stars and planets are revolving around my waist." The onlookers could not see the spectacle but they did see Bhagavan's body glowing with a brilliance. Overawed, the devotees prostrated in front of the master and chanted the sacred *Purusha Suktham*, a chant sung by ancient sages praising the Lord of the Universe where the sun and the moon are described as the two eyes of the Lord.

Bhagavan vouchsafed that after the *kundalini* and Tiruvottiyur experiences, an electric current had begun to pass through Kavyakantha's body. Consequently, he could not walk barefoot on the earth without getting an electric shock. He began to wear wooden slippers but would reverently take them off in his master's presence. Bhagavan would compassionately say, "Nayana is coming. He cannot walk barefoot. Place a non-conductor, a wooden plank, for him to sit on. Give him also a woollen blanket that he can

walk on."

We must respect Bhagavan's relationship with Kavyakantha. How the master looked upon his disciples is more important than how a fellow disciple looked upon another. A sage like Bhagavan admired Nayana - that is what seekers and devotees of Bhagavan should consider. Devotees of Bhagavan are indebted to Kavyakantha Ganapati Muni: Firstly, he was the one who gave the master his celebrated, sacred name. Secondly, he was the first person who persuaded our master to start talking. Before him, Sivaprakasam Pillai, Gambhiram Seshayya and others assumed Bhagavan was in formal silence and received Bhagavan's answers only in writing. It was to Kavyakantha that Bhagavan started giving answers orally. He was also the one who insisted that Bhagavan write a poem in Sanskrit in the *arya* metre. Bhagavan replied that he knew very little of Sanskrit and its metres. Kavyakantha explained the rules of the *arya* metre and repeated his request. A day later, Bhagavan presented to an amazed Kavyakantha, two flawless verses. Then, on the following day, he presented three more. The following five verses form a hymn - *Arunachala Pancharatnam* - that is chanted daily in front of Bhagavan's samadhi:

“Ocean of nectar full of grace,
engulfing the universe, universal splendour,
Oh Arunachala the supreme Self,
be thou the sun and open the lotus of my Heart in bliss.

Oh Arunachala, in thee the picture of the
universe is formed, has its stay and is dissolved.
This is the sublime truth.
Thou art the inner Self who dances in the Heart as I-I.
Heart is thy name, my Lord!”

He who turns inward with untroubled
mind to search where the consciousness of “I” arises,
realizes the Self and rests in thee Arunachala,
like a river when it joins the ocean.

Abandoning the outer world,
with mind and breath control to meditate
on thee within, the yogi sees the light,
Oh Arunachala, and finds
his delight in thee.

He who dedicates his mind to thee,
and seeing thee always beholds the universe as thy figure,
he who at all times glorifies thee and loves thee
as none other than the Self, he is the master
without rival, being one with thee, Arunachala,
eternally in thy bliss.” ■

*(Extract from Ramana Periya Puranam,
www.aham.com)*



अद्वैत वेदान्त में जीव और ईश्वर की स्थिति

स्वामी दुर्गेशानन्द

ईशावास्य उपनिषद् के प्रथम मंत्र का भाष्य लिखते हुए आदि गुरु भगवान् शंकराचार्य ने कहा है : “ईशिता परमेश्वरः परमात्मा सर्वस्य। सहि सर्वमीष्टे सर्वजन्तूनामात्मा सन्प्रत्यगात्मतया।”

अद्वैत वेदान्त में ‘शुद्ध अहम्’ ही ईश्वर है। वह एक चिन्मय, अखंड, अद्वितीय, आनन्द रूप सत्ता है जो इस सृष्टि का अभिन्न, निमित्त, उपादान, विवर्ती कारण है। वह एक अविनाशी सत्ता है जो समूचे जगत् प्रपंच का स्वामी है। ऐसी चेतना सत्ता जो कभी भी ‘पर’ अथवा ‘इदम्’ करके अनुभव में नहीं आ सकती। वही ईश सबका नियामक, नियंता है और अधिष्ठान भी वही है। सब उसके आश्रित है जैसे आकाश, नीलिमा का आधार है, उसका आश्रय है। नीलिमा, जो भासित तो होती है पर सत्य नहीं है उसी प्रकार इस भासमान सृष्टि का स्वामी वह ईश्वर है, जो एक मात्र सत्य सत्ता है और संसार मात्र भासमान सत्ता है।

वस्तुतः वही चैतन्य सत्य, इस सत्ता सृष्टि अर्थात् जगत् का हेतु है, शासक, स्वामी, ईश्वर अथवा परमात्मा है। वही सभी की आत्मा अर्थात् ‘प्रत्यगात्मा’ बनकर शासन करता है।

उसी परमात्मा ने समष्टि के कर्मों को भोग देने के लिए प्रजापति ब्रह्म के माध्यम से जगत् का निर्माण किया है। सृष्टि की समस्त विविधता, समस्त विचित्रता कर्म के कारण प्रकाशित होती है। प्रकृति और उसकी समस्त शक्तियाँ – त्रिगुणात्मिका माया, पंचभूतादि समुदाय, प्राण, मन, बुद्धि,

चित्त, अहंकार आदि उसी ईश्वरीय सत्ता से आच्छादित हैं। अणु से लेकर ब्रह्माण्ड तक के समस्त पदार्थ और त्रिगुण से लेकर इन्द्रियों के विषय पर्यन्त समस्त दृश्यमान जगत् उसी से भासित हैं। उपनिषदों ने कहा है :- “तस्य भासा सर्वमिदं विभाति।”

समस्त जगत्, शरीर, मन, बुद्धि, जो ‘इदम्’ हैं, असद् रूप हैं, सत्ता शून्य हैं। केवल वह ब्रह्म ही सदरूप है, जो सबका अधिष्ठान है। वही निर्गुण निराकार ब्रह्म सत्ता जगत् की उत्पत्ति के लिए अपनी ही शक्ति से उपहित होकर ‘ईश्वर’ की संज्ञा ग्रहण करता है। माया ही उसकी परम शक्ति है। माया शक्ति से उपहित होकर ‘शुद्ध अहम्’ ईश्वर कहलाता है। ‘विवेक चूड़ामणि’ में आदि गुरु शंकराचार्य जी ने माया की व्याख्या करते हुए कहा है :-

अव्यक्तानाम्नी परमेशशक्ति

रनाद्यविद्या त्रिगुणात्मिका परा।

कार्यानुमेया सुधियैव माया

यया जगत् सर्वमिदं प्रसूयते ॥

माया को अस्तित्व प्रादन करनेवाला भी परमात्मा ब्रह्म है। जीव के संदर्भ से यही माया अविद्या है और अविद्या उपाधि से उपहित चैतन्य ही जीवोपाधी धारण करता है।

वस्तुतः समस्त संसार उसी की अभिव्यक्ति है। केवल ब्रह्म ही नित्य व सदरूप है, यह समझ ही ब्रह्म प्रमा है। तत्त्व सदा एक है, दो हो नहीं सकते। इसका प्रमाण न श्रुति देती है और न ही युक्ति इसे सिद्ध कर सकती है। सत्य एक है जो देश, काल, वस्तु की परिच्छिन्नता से परे है। नित्य शुद्ध ब्रह्म ही सर्वत्र व्याप्त है, वही एक अपरिच्छिन्न तत्त्व है। सृष्टि काल में भी वह एक है, प्रलय में भी वह एक है, इसी से अद्वैत है। ■

(स्वामी दुर्गेशानन्द -

आचार्य चिन्मय मिशन, गुड़गाव)



श्री रमण महर्षि के संस्मरण

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रंगन (रंगा ऐय्यर) मदुरै के स्कूल में महर्षि के सहपाठी थे।

जब मैं नौकरी की तलाश में मद्रास जा रहा था, महर्षि से मिला। उस समय मेरी आर्थिक स्थिति बहुत खराब थी। मैंने इस विषय में उनसे कुछ नहीं कहा। किंतु मुझे लगा कि वे सब जान गए थे। रात्री में वे मेरे पास आकर बैठ गए और पूछा, “रंगा, तुम्हें पैसों की चिंता है ? क्या दस हजार रूपए पर्याप्त होंगे ?” मद्रास में मुझे एक बस बनानेवाली कंपनी में नौकरी मिल गई। प्रत्येक बस बेचने पर मुझे कमीशन मिलता था। इस प्रकार मुझे दस हजार रूपए कमाने में सहायता हो गई। इतने पैसों से मैंने अपना ऋण उतार दिया और दो बेटियों का विवाह संपन्न किया।

महर्षि के साथ रहने से बहुत से लोगो के हृदय में घर को त्याग ने की भावना जन्म लेती थी। मैं भी उनमें से एक था। महर्षि अपने भक्तों को गृह—त्याग के लिए निरूत्साहित करते थे। मेरी संन्यास लेने की इच्छा मंद पड़ गई और फिर समाप्त हो गई।

महर्षि की माता जी को मैं बचपन से ही जानता था और उनसे सहजता से बात कर लेता था। एक बार उन्होंने मुझे बताया, “एक दिन मैं रमणा की ओर ध्यान से देख रही थी। धीरे—धीरे उनका शरीर दिखना बंद हो गया और उसके स्थान पर एक चमकीला शिवलिंग दिखाई दिया। मुझे अपनी आँखों पर विश्वास नहीं हुआ। मैंने आँखें मल—मल कर देखा, किंतु वह शिवलिंग बना रहा। मैं डर गई, मुझे लगा कि मैं अपने बेटे से वंचित हो जाऊँगी। सौभाग्य

से वह शिवलिंग धीरे-धीरे शरीर में बदल गया।" यह वृत्तांत सुनकर मैंने महर्षि की ओर देखा। किंतु वे मात्र मुस्कुराए, बोले कुछ नहीं।

एक बार मैं महर्षि को अंदर सोता छोड़कर कुछ समय के लिए स्कंदाश्रम के बाहर गया। लौटने पर मैंने उन्हें बाहर तख्त पर बैठे देखा। थोड़ी देर बाद जब मैं अंदर गया, तो वे वैसी ही सो रहे थे जैसा मैं उन्हें छोड़कर गया था। मुझे यह बड़ा अटपटा लगा। बाद में जब मैंने उनसे इस घटना का जिक्र किया तो वे मुस्कुरा कर बोले, "तुमने उसी समय क्यों नहीं बताया ? मैं उस चोर को रंगे हाथों पकड़ता।"

महर्षि की शक्ति का एक और अनुभव मुझे स्कंदाश्रम में हुआ। एक दिन दो ग्रामीण आए और महर्षि से आश्रम में रखी विभूति माँगी। महर्षि ने कहा कि विभूति वहाँ रखी है, वहीं से ले लो। किंतु वे इसके लिए तैयार नहीं हुए और निराश वापस लौट गए। मैं उनके पीछे गया और पूछा कि तुम्हें महर्षि के हाथ से ही विभूति क्यों चाहिए थी ? उनमें से एक ने कहा, "मुझे कोढ़ था। मैं एक दिन महर्षि के दर्शन के लिए आया। उन्होंने कृपा करके मुझे कुछ विभूति दी जिसके लगाने से मेरा रोग समाप्त हो गया। यह मेरा मित्र है। इसे भी कोढ़ है। इसलिए मैं चाहता था कि महर्षि अपने हाथ से इसे विभूति दें।" महर्षि जान गए होंगे कि उन्होंने अनजाने में ही एक कोढ़ी को ठीक कर दिया। ऐसा पुनः करने से वे बच रहे थे, क्योंकि वे चमत्कारी बाबा के रूप में प्रसिद्ध नहीं होना चाहते थे।

मुझे और मेरे भाई को महर्षि की निकटता का बहुत लाभ हुआ। इसलिए हम दूसरों को भी तिरुवण्णामलै जाकर भगवान श्री महर्षि के दर्शन के लिए प्रोत्साहित करते थे। एक मित्र जो श्रद्धा युक्त नहीं था, हमारे कहने से आश्रम गया और लौट कर बोला, "तुमने मुझे किस बेकार स्वामी के पास भेज दिया। वह तो एकादशी के दिन बैठा प्याज काट रहा था।"

महर्षि ने अपनी आत्मशक्ति द्वारा अपने शरीर को अपने से पृथक कर लिया था। एक बार हम दोनों वन के रास्ते से जा रहे थे। कांटे पर पैर पड़ जाने के कारण मैं पिछड़ गया। महर्षि ठहरे, वापस आए और कांटा निकाल

दिया। कुछ देर बाद उनका पाँव भी एक बड़े कांटे पर पड़ गया। (महर्षि ने जीवन भर कभी जूता नहीं पहना।) मैंने कांटा निकालने के लिए उनका पैर उठाया। मैं आश्चर्य-चकित रह गया। उनके पैर में कितने सारे कांटे चुभे थे – कुछ नए कुछ पुराने। मैंने उस पाँव को रखकर दूसरा पाँव उठाया, तो वहाँ भी वही हाल पाया। महर्षि हँसे और बोले, “तुम कौन से कांटे निकालोगे ?” फिर बाहर निकले हुए कांटे को पैर से घसीटकर तोड़ दिया और आराम से चलने लगे। ■

क्रमशः

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

The Significance of the Beacon

Sri Ramana Maharshi

To make the intellect rid of the sense
‘I am the body’, and to introspect
By fixing it securely in the Heart,
And so perceive the true light of the SELF,
The one ‘I-I’, which is the ABSOLUTE,
This the significance of witnessing
The Beacon Light of Arunachala,
The centre of the earth.



श्री रमण महर्षि से बातचीत

2 जनवरी, 1937

313. श्री ग्रीनलीस : श्री भगवान् ने कल कहा था कि 'अन्तस्थ परमात्मा' की खोज को करते समय बाह्य कार्य स्वतः ही होते रहेंगे। श्री चैतन्य की जीवनी में ऐसा कहा गया है कि जब वे विद्यार्थियों को पढ़ा रहे थे उस समय उनका लक्ष्य कृष्ण पर हुआ, उन्हें अपनी देह का भान नहीं रहा और वे कृष्ण की चर्चा करने लगे। इस प्रसंग से यह सन्देह होता है कि कार्य सहज किस प्रकार बन सकेगा ? क्या लक्ष्य भौतिक कार्य पर भी रखा जाय ?

महर्षि : आत्मा ही सब कुछ है। अब मैं तुमसे पूछता हूँ : 'क्या तुम आत्मा से पृथक हो ? क्या आत्मा से पृथक कार्य होना सम्भव है ? अथवा क्या देह आत्मा से पृथक है ? इनमें से कोई भी आत्मा से पृथक नहीं हो सकता। आत्मा सर्वव्यापी है। अतः तुम स्वेच्छापूर्वक उनमें संलग्न रहो अथवा नहीं, समस्त कार्य होते रहेंगे। कार्य स्वतः ही होता रहेगा। आत्मा के प्रति जाग्रत रहने में कार्य के प्रति जागरूक रहना भी सम्मिलित है।

भक्त : यदि मैं उस पर ध्यान न दूँ तो कार्य की क्षति हो सकती है।

महर्षि : चूँकि तुम स्वयं को शरीर से मिलाते हो तुम समझते हो कि कार्य तुम करते हो। किन्तु देह तथा इसकी चेष्टा, कार्य सहित आत्मा से पृथक नहीं है। तुम काम में ध्यान दो अथवा नहीं, इसका क्या महत्त्व है ? मानलो तुम एक स्थान से दूसरे स्थान तक चलते हो। तुम प्रत्येक उस पग पर ध्यान नहीं देते, जिसे तुम उठाते हो। तथापि कुछ समय बाद तुम स्वयं को गन्तव्य स्थान पर पाते हो। तुमने देखा कि किस प्रकार कार्य अर्थात् चलना तुम्हारे ध्यान कि बिना भी होता रहता है। अन्य कार्यों के सम्बन्ध में भी ऐसा ही है।

भक्त : तब तो यह सुषुप्ति में चलना जैसा हुआ।

महर्षि : ऐसा ही है। जब तक बालक गहन निद्रा में होता है, तब उसकी माँ उसे नींद में भोजन कराती है। बालक अच्छी प्रकार जाग्रत के समान ही भोजन कर लेता है। किन्तु अगले दिन प्रातः वह माँ से कहता है : “मँ ! मैंने पिछली रात भोजन नहीं किया।” माँ तथा अन्य व्यक्तियों को यह ज्ञात है कि उसने भोजन किया है। किन्तु वह कहता है कि उसने भोजन नहीं किया। वह जागरूक नहीं था, तथापि कार्य हुआ था। इस प्रकार के कार्य के लिए नींद में चलने का (एक प्रकार का रोग) वास्तव में एक अच्छी अनुरूपता है।

अन्य उदाहरण लो : बैलगाड़ी में एक यात्री से गया है। यात्रा में बैल चलते हैं; अथवा रुकते हैं, अथवा जुए से मुक्त हो जाते हैं। उसे इन घटनाओं का भान नहीं होता, किन्तु वह जागने पर स्वयं को एक भिन्न स्थान पर पाता है। यात्रा के घटनाक्रम से सानन्द अनभिज्ञ रहकर भी उसकी यात्रा समाप्त हो गयी।

मनुष्य की आत्मा के साथ भी ऐसा ही है। वह देह में सोता है। उसकी जाग्रत अवस्था बैलों का चलना है, उसकी समाधि उनका शान्त होकर ठहर जाना है (चूँकि समाधि जाग्रत सुषुप्ति) अर्थात् उसे कार्यो का भान है, किन्तु वह कार्यो में संलग्न नहीं। इसी प्रकार बैल जुते हुए हैं किन्तु चलते नहीं। उसकी नींद बैलों को जुए से मुक्त कर देने के समान है, क्योंकि उस समय समस्त क्रियाएँ पूर्णतः बन्द हो जाती हैं जो बैलों को जुए से मुक्त करने जैसा है।

और भी उदाहरण हैं : चलचित्र में परदे पर चित्र प्रक्षिप्त होते हैं। किन्तु चलते हुए चित्र परदे को न प्रभावित करते हैं न बदलते हैं। द्रष्टा चित्र देखता है, किन्तु परदे की उपेक्षा करता है। वे परदे से पृथक नहीं रह सकते। तथापि परदे का अस्तित्व भुला दिया जाता है। इसी प्रकार आत्मा परदा है, जिस पर क्रियारूपी चित्र चल रहे हैं। मनुष्य को कार्यो का भान है, आत्मा का नहीं। तथापि वह आत्मा से पृथक नहीं है। जानकारी हो न हो क्रियाएँ होती रहेंगी।

भक्त : सिनेमा में एक परिचालक होता है।

महर्षि : चलचित्र जड़ वस्तुओं से निर्मित होता है। परदा, चित्र, लेम्प आदि

सब जड़ वस्तुएँ हैं, अतः एक परिचालक, एक चेतन प्रतिनिधि आवश्यक है। परन्तु आत्मा तो स्वयं ही चैतन्य हैं, अतः स्वयं में पूर्ण है। इससे अलग एक परिचालक नहीं हो सकता।

भक्त : उपरोक्त उत्तर से ऐसा प्रतीत होता है। कि वह परिचालक की उपमा शरीर से दे रहा है, पर उसका यह आशय नहीं था।

महर्षि : शरीर की क्रिया के लिए परिचालक ध्यान में रखते हुए ही उत्तर दिया गया था। देह के जड़ होने के कारण — एक परिचालक, एक चेतन प्रतिनिधि आवश्यक है।

चूँकि लोग स्वयं को जीव मानते हैं, श्रीकृष्ण ने कहा है कि ईश्वर हृदय में जीवों के परिचालक के रूप में रहता है। वास्तव में न जीव हैं न परिचालक। आत्मा ही सब कुछ है। यही परदा है, चित्र है, द्रष्टा है, अभिनेता है, परिचालक है, प्रकाश है एवं अन्य सब कुछ है। अपने को देह मानकर स्वयं को कर्ता मानना द्रष्टा को चलचित्र का अभिनेता मान लेने के समान होगा। अनुमान करो कि चित्र में अभिनेता इच्छा करे कि क्या वह बिना परदे के दृश्य प्रस्तुत कर सकता है। यह उस व्यक्ति के समान है जो यह सोचता है कि वह आत्मा से पृथक् रहकर कार्य कर सकता है।

भक्त : यह चलचित्र में द्रष्टा को अभिनय करने का निर्देश देने की तरह होगा। इस अवस्था में नींद में चलना (एक प्रकार का रोग) आवश्यक प्रतीत होता है।

महर्षि : ऐसी मान्यता है कि कौआ किसी दृश्य को देखने के लिए एक ही पुतली को किसी भी आँख में घुमाता है। उसकी पुतली एक ही है पर आँख के गोलक दो हैं। अपनी इच्छानुसार अपनी दृष्टि का उपयोग कर लेता है।

एक और उदाहरण— हाथी के एक सूँड़ है जिससे वह श्वास लेता है तथा जल आदि पीने का काम करता है।

इसी प्रकार कहते हैं कि सर्प एक ही इन्द्रिय से देखने तथा सुनने का कार्य करता है।

इसी प्रकार क्रियाएँ तथा अवस्थाएँ व्यक्ति के दृष्टिकोण के अनुसार

होती हैं। सुषुप्ति—जागृति अथवा जाग्रत—सुषुप्ति अथवा स्वप्निल—सुषुप्ति अथवा स्वप्निल—जागृति एकसमान—सी हैं।

भक्त : हम भौतिक जाग्रत जगत् में भौतिक देह से व्यवहार करते हैं, यदि हम कार्य करते समय निद्रा में हों अथवा जब हमें निद्रा घेर रही हो तब कार्य करें तो कार्य की हानि होगी।

महर्षि : सुषुप्ति अज्ञान नहीं है; वह तुम्हारी शुद्ध अवस्था है। जागृति ज्ञान नहीं है; यह अज्ञान है। सुषुप्ति में पूर्ण बोध रहता है; जागृति में पूर्ण अज्ञान होता है। तुम्हारा निज स्वरूप दोनों को ढक लेता है तथा दोनों से परे जाता है। आत्मा ज्ञान—अज्ञान से परे है।

सुषुप्ति, स्वप्न एवं जागृति आत्मा के समक्ष होने वाली केवल वृत्तियाँ हैं। तुम्हें भान हो अथवा नहीं, ये होती रहती हैं। वह ज्ञानी की अवस्था है जिसमें जागृति, समाधि, गहन निद्रा तथा स्वप्न उसी प्रकार चलते रहते हैं जैसे गाड़ी में जुते बैल चलते, खड़े होते या गाड़ी से पृथक होते हैं और यात्री ऊपर कहे अनुसार शयन करता रहता है। ये प्रश्न अज्ञानी के द्रष्टिकोण से हैं, अन्यथा ये प्रश्न उदय नहीं होते।

भक्त : निश्चय ही ये प्रश्न आत्मा को उदय नहीं हो सकते। वहाँ प्रश्न करने वाला कौन होगा ? किन्तु दुर्भाग्यवश मैंने अभी तक आत्मा का साक्षात्कार नहीं किया है।

महर्षि : वास्तव में तुम्हारे मार्ग में यही बाधा है। इस विचार को छोड़ दो कि तुम अज्ञानी हो जिसे अभी आत्मा का साक्षात् करना है। तुम आत्मा हो। क्या कभी भी ऐसा समय था, जब तुम आत्मा से पृथक थे ?

भक्त : अतः यह निद्रा में चलना (एक प्रकार का रोग) अथवा दिन में स्वप्न का प्रयोग हुआ।

श्री भगवान् हँस दिये। ■

क्रमशः

(संग्रहकर्ता - श्री मुनगल एस. वेंकटरामैया
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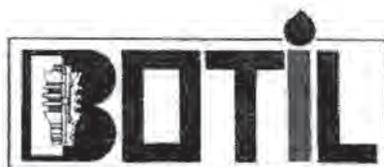
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