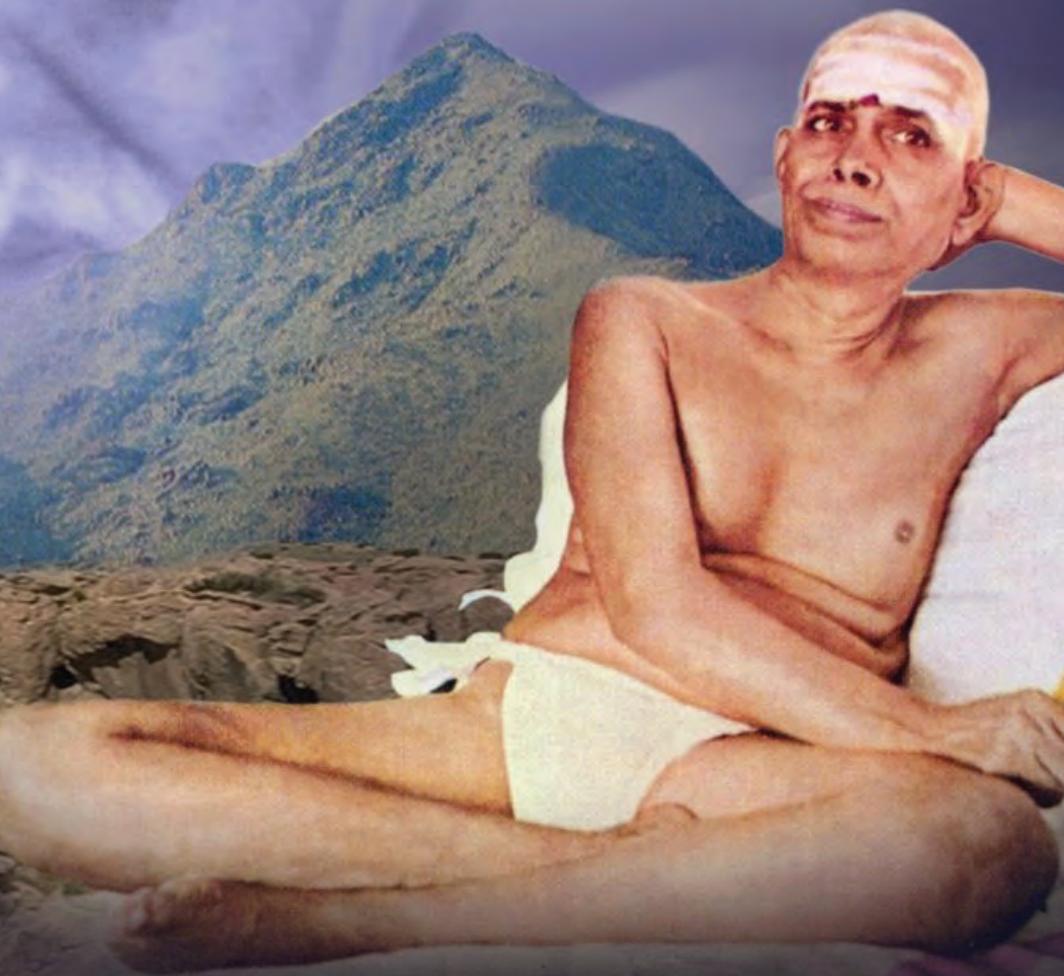




RAMANA GYAN DIRECT PATH

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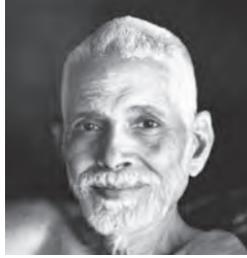
“Once the current of awareness of the self is set afoot, it becomes everlasting and continuous by intensification”



RAMANA GYAN DIRECT PATH

VOLUME XVII ISSUE 5

MAY - JUNE, 2015



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The Trauma of Desires

Dr. Vijay Vancheswar

[Editor-Direct Path]

The grip of the obsession with our individual identity is extremely difficult to disassociate with. This obsession revolves around the excessive interest that centres only on what involves the 'me and mine'. This sprouts from the desire to perpetuate and glorify one's individuality. None escapes the travails of aging and the afflictions that affect the body. Gautama Buddha like Bhagavan Ramana intuitively realized the futility of the obsession with one's body. Ageing and death escapes neither the king nor the pauper. Buddha identified desire as the key culprit. Sri Ramana by focussing on what one's true identity is, emphasized the trappings and troubles of associating with the false self or sense of individual volition. In a sense, Bhagavan goes to the root of the issue by focussing on one's true identity; whereas Lord Buddha focussed on desire, a symptomatic reflection of not understanding who we really are.

Understanding and acknowledging our true nature requires tremendous ripeness of the mind. Desires grow and expand in geometric proportions. Many a time, the mind becomes a victim of diverse situations and entrapments. This happens despite the best of intent and effort. Desires as the Buddha says is a dangerous ailment that drowns one in the quagmire of troubles. While the Buddha dealt with the truth of suffering, its cause, the truth of the end of suffering, and the path that leads to its end, Sri Ramana advocated the direct path of finding out one's essential nature. Bhagavan's death experience convinced him that His presence was independent of the body's fluctuating and changing states. Bhagavan advocated overcoming desires, rooted with the body consciousness; through the path of enquiry to establish who it is that experiences desires.

All phenomenal experiences are rooted in desire. Everything we

think, say or do, every experience, comes from desire. Even we come from desire. We were reborn into this life because of our desire to be. Consciously or not, our desires keep redefining our sense of who we are. Desire is how we take our place in the causal matrix of space and time. The only thing not rooted in desire is the unmanifest Self or Consciousness. When we are established in the Self we experience peace. The realization that all phenomenal experiences are transient, happens when the focus is on the real 'I' and not on its associated appearances which are propelled by desires of varying hues. Sri Ramana beautifully illustrates the path to overcome the trauma of desires through the simile of using the thorn to remove another thorn or the dissolution of the stick used for burning the corpse, in the funeral pyre. In other words, the trauma of desires needs to be overcome not by running away from them. Skillful and mindful use of desires as advocated by the Buddha helps us in mastering them, rather than being its victim. 'Dhyana' or meditation on the 'Presence' within helps us to disconnect with the transient effects of desires.

As Ramana says, basic in everyone is the desire for happiness. Every other desire is a strategy for attaining that happiness. However, what seems to be a skillful desire may lead only to a

false or transitory happiness, not worth the effort entailed.

So wisdom starts as a meta-desire*: to learn how to recognize skillful and unskillful desires, for what they actually are.

Unskillful desires can create suffering in a variety of ways. Sometimes they aim at the impossible: not to grow old or die. Sometimes they focus on possibilities that require distasteful means — such as lying or cheating to get ahead in one's job. Or the goal, when one gets it, may not really keep one happy. Sri Ramana advocates going to the root and cutting it off, by redirecting all desires that sprout from the enquirer.

While the Buddha said that 'enlightenment means the end of suffering'; obtained through the skillful management of desires; Ramana struck at the very root by cajoling the mind to go within. His path to get out of the trappings of the vileness of desires in its myriad forms is two folds. Be consumed by the fire of 'jnana' through the path of enquiry or unconditionally surrender to the power of the divine.

*[*A meta-desire is one which happens unconsciously or without volition- an example is of the newborn baby's meta- desire to seek the mother's breast for its feed] ■*



Glimpses of Self from Adhyatma Ramayana – Part 60

By G Kameshwar

INTRODUCTION

Upon hearing the story of Ravana and his kinsmen, Rama requests Agastya to tell him about the story of Sugriva and Vali, for he has heard that they are actually Surya and Indra, born as apes.

Agastya tells him the story.

Once upon a time, Brahma was sitting in Yoga in the mountain of Meru. At that time, two drops of tears fell from his eyes. When these drops fell on earth, a mighty ape arose therefrom. He resided in Brahmaloaka for many years. One day, when he was roaming on earth, he came across an enchanting waterbody. Fascinated, he jumped into the water. Upon emerging, he found that he had been transformed into a beautiful woman. Indra, who was passing by after offering his daily worship to Brahma, saw this beautiful woman. By Indra's power, this ape turned woman was

impregnated spontaneously, and Vali was born. After Indra had gone, Surya happened to see this woman. He too was drawn by her, and by his power Sugriva was born. The lady, along with her two newborn sons, fell asleep. Upon waking up she found herself re-transformed back to the original form of a mighty ape. He then went to Brahma, taking the two newborn apes along. Brahma consoled them, and asked Vali and Sugriva to proceed to Kishkinda, a city created by the celestial architect, Vishwakarma.

They proceeded there, and as per the direction of Brahma, Vali was anointed as King of all the monkeys in every continent on earth. Brahma did this because he knew that these monkeys would play a key role when Lord Narayana incarnated on earth as Sri Rama.

Agastya tells Rama, that any mortal who recites the story of Vali

and Sugriva, was sure to be relieved of all fell sins, for their story has their origin and foundation in the story of Rama.

Agastya then goes on to narrate to Rama, the episode of Ravana meeting the great sage Sanatkumara, who was the mind born son of Brahma.

Ravana once goes to Sanatkumara, and asks him as to who was the supreme in the world. Who is the greatest among the celestials? Who is it that receives the oblations of all Yajna-s ? Who do the Yogi-s contemplate in their hearts?

Sanatkumara tells him that it is Lord Narayana who is the Supreme. Narayan it is who has neither birth nor death, is indestructible, to whom all Deva-s offer worship. The Yogi-s meditate on Him alone.

Ravana asks Sanatkumara as to what happens to those who battle Narayana and are slain by Him. Sanatkumara tells him that those who are killed by Deva-s attain heaven, where they abide until the effects of their meritorious deeds last, after which they are reborn on earth. However, those who are killed by Narayana become one with Him and are liberated from the birth-death-birth transmigratory cycle!

Hearing this, Ravana decides that he must do whatever it takes, so

that he attains death at the hands of Narayana. Sanatkumara comprehends Ravana's mind, and tells him that his desire would be fulfilled soon.

He then tells Ravana more about Narayana.

Sanatkumara to Ravana:

Let me explain to you
His inherent nature;
Although he

A mAyin,
An illusionist

His reality,
Is (actually) formless.

In all stationary things
(mountains and the like)

And all rivers
Masculine and feminine

He is *OmakAra*
satya – Reality, Being,

Truth
sAvitri – Radiance
prithvi – Earth!

Indeed it is He
Who, taking the form of *Adi Sesha*
Is the substratum
(The prop and stay)

Of all universe!

All the *devA-s*, oceans,
Time
Sun, Moons,
Dawn
Day and night
yama – the restrainer

anila - wind
agni – fire
Indra
 Death
 Rain-clouds
vasu-s
brahma
rudrA
 and the like
 and all the other *devA-s* and
dAnavA-s...
 (Are all He!)
 He shines
 Burns
 Protects
 Consumes
 Creates the universe;
 Doing all this, in play,
 Is He
 This Eternal Vishnu
 The unchangeable, imperishable
 Self!
 By Him
 Is pervaded all this –
 The three worlds
 All things, moving and
 still!
 Of form dark hue
 Like the petal of a
 Lotus-blue,
 Attired in a dress
 Of the hue of lightning!

Gazing at *Shree*
 Devi - Goddess -
 Of the hue of pure Gold
 Ever abiding
 On his left
 Never leaving him
 He sits
 Holding her in embrace!
 Neither *devA-s*, *dAnavA-s*,
 Nor *nAgA-s*
 Are capable
 Of seeing Him!
 Only they
 Who are favored by Him
 Are entitled to see Him!
 Not by *Yajna* – sacrifice -
 Nor austerities
 Nor by giving gifts
 Nor by study of scriptures
 Nor by other means
 Can one see
 God!
 Only by his devotees
 Whose lives have been
 written off to Him
 Whose hearts are absorbed
 in Him
 Who are free of all stain
 Can Lord Vishnu be seen
 With vision cleansed by *vEdAnta*¹!
 If you desire to see

¹ *vEdAnta*; By the great utterances of Upanishads – the *mahAvAkyA-s*, that proclaim the non-difference of the individual and brahman, God, the Supreme-Self

That Supreme God Almighty,
 By some means else,
 (Then listen);

In *trEtAyuga*, he the God of Gods,
 Will come in the form of a King!
 For the welfare of *devA-s* and
 mortals,
 In the lineage of *ikshvAkU-s*
Hari (Narayana)
 Shall manifest as the son of
Dasharata –
 As Rama –
 Of great nobility, character and
 valor!

In accordance with the orders of his
 father

He, the *dharmAtmA*²
 Shall, along with his brother
 And his own wife
 Who is the Mother of the
 Universe
 And is His own *mAyA*³
 Tread the forests of *Dandaka*!

So
 Always adore Rama
 In conjunction with Shree,
 In a spirit of devotion!

Thus,
 O Ravana,
 Has everything been described,
 By me to you! ■

**** To be continued ****

² dharmAtmA : whose very Self is Dharma

³ mAyA: the indescribable force that projects the variegated unreal universe, which seems real

Bhagavan's initiation to Sri Kunju Swami in a cryptic way

Sri Kunju Swami came as a young man of 23 years to Bhagavan in 1920, while Maharshi was living on the hill at Skandashram. He was from Kerala and knew little Tamil. He waited for initiation, *upadesa*, from Sadguru Ramana. Come it did, though a cryptic way.

Bhagavan was attending very tenderly on four puppies. That day, Bhagavan made gruel for them and told Kunju Swami, "Catch the four." Kunju Swami understood it to mean, "Hold on to the four *Mahavakyas**.

Then Bhagavan said, "Leave them one by one." For Kunju Swami, it meant, "Leave your habits – good, bad, indifferent – one by one."

When the puppies urinated or defecated, Bhagavan said, "Wipe clean." Kunju Swami thought, "This means: keep your mind clean by wiping out all impurities."

These three commandments remained with Kunju Swami as permanent guidelines for the rest of his life.

[The Mahavakyas are the Upanishadic pronouncements on the identity of the individual soul with the Absolute, imparted by the guru at the time of initiation into sannyasa.] ■*



Echammal

By V. Ganesan

Echammal lived with her children and husband not far away from Tiruvannamalai. One night, she had a dream in which a young ascetic with a loin cloth and clean shaven head said something which she could not understand. Within a few days after the dream, she lost her husband, her son and one of her two daughters. A few days later, the same boy appeared again in her dream and recited a Sanskrit mantra which she could not follow. When she went to dream interpreters, all they would say was, "God is blessing you." Feeling utterly lost, she wanted to go back to the village of her childhood with her only remaining daughter. When she was leaving, the third dream came. In the third dream, this same boy said, "Please return to the hill and disappear. You have lived your lives. Your three lives are over." Even before she came to him, Bhagavan cleared Echammal's three apparent births through these three dreams!

After she went to her village, her second daughter who was ten or eleven also died. She could no longer bear the burden of her sorrow. Some of her relatives advised her to go on a *yatra* - a pilgrimage. Searching for solace, she left for North India. There she met *sadhus*, served them and gave them food. One of the *sadhus* initiated her into *ashtanga* yoga. He gave her a mantra and told her to concentrate on the tip of her nose. However, none of these worked. She still felt burdened with sorrow. When she returned to her village, a relative said, "At Arunachala, there is a young ascetic. He may not speak, but by serving him and being in his proximity you will receive his grace." The very next day, she went to Tiruvannamalai. It was 1906 and Bhagavan was in Virupaksha cave. She went to have his *darshan* and Bhagavan looked at her for nearly an hour. She stood in front of Bhagavan with tears rolling down from her eyes. He had tears streaming down his

own face as well. Not a single word transpired between them, but she felt an immense power, a mysterious force that seemed to keep her immobilized. Miraculously, there was not a drop of sorrow left in her. She felt the grace and took a vow that she would feed this ascetic all her life.

Every day, without fail, she served Bhagavan. However, she still had a little worldly attachment. She wanted to bring up a girl, and with Bhagavan's permission she adopted a girl named Chellammal. Echammal would often send Chellammal to deliver food to Bhagavan. One day, when taking food to Bhagavan, Chellammal found a piece of printed paper with something written in Sanskrit. She took it to Bhagavan. When it was time to eat she refused her meal, saying, "No, no! I will not eat today. I am observing *ekadashi vrata* (a vow for Hindus). My mother said none of us should eat." Bhagavan, without reacting, casually asked her, "What do you have in your hand?" She gave him the paper which had a *sloka* in Sanskrit from *Srimad Bhagavatam*. Translated, it meant: "When one has learnt to love the company of sages - *satsang* - why follow all these rules of discipline? When the cool, southern breeze is blowing, what need is there for a fan? When you are in *satsang*, no ritualistic

injunctions need to be followed." Explaining the verse to her, Bhagavan coaxed Chellammal to eat. As time went by, Chellammal got married and had a son she named Ramana. When the child was born, Echammal placed him on Bhagavan's lap and sought his blessings. Unfortunately, Chellammal passed away sometime later. Though deeply affected, Echammal had by now steadied herself through her association with Bhagavan.

One day, Bhagavan told her, "Just meditate." She was following the meditation of *ashtanga* yoga and told Bhagavan, "When I meditate, I see lights." In response, Bhagavan gave her these instructions: "The objective lights that you see are not your real goal. You should aim at realizing your Self and nothing short of it." From that day on, Echammal started taking to Self Enquiry and meditating under Bhagavan's guidance. Nevertheless, her *vasanas* were difficult to renounce. Once, she took a vow to pluck one hundred thousand leaves from a *bilva* tree and offer them to Bhagavan's picture. Able to pluck only fifty thousand leaves, she complained to Bhagavan, "I wanted to complete this ritual but I could only manage to find fifty thousand leaves." "Did you try all the trees?" asked Bhagavan. "Yes Bhagavan, I tried all the trees

but I could pluck only fifty thousand leaves.” Bhagavan’s face changed, “Then why don’t you pluck flesh from your body and offer that instead?” Echammal thought Bhagavan was joking. She said, “How can I pinch my own body? It will hurt.” Bhagavan then turned to her, “You are plucking leaves from the tree. Will it not hurt the tree?” “How could I know that?” she replied. Bhagavan retorted, “When you knew pinching your own body is painful, why did you not recognize that the tree will be equally pained if you rob it of its leaves? Do I have to tell you that?” This transformed her completely.

She continued to feed Bhagavan in Ramanasramam as well. One day, when Echammal brought food for Bhagavan, she was informed that her services were not needed anymore. Feeling deeply disappointed, she said, “Bhagavan, I have grown grey. I have given everything of mine to serve you. Is this the reward I get? Like Arunachala, have you too turned into stone? What can I do but go back?” Saying this, she went back to her home. Back at the ashram, they rang the bell for lunch. Bhagavan was on the sofa as usual. Everyone waited for him to get up and go to the dining hall - five minutes, ten minutes, fifteen minutes - but he did not get up and

go to eat. Bhagavan sat smiling and then one of the intelligent attendants understood. He informed the office and they rushed to Echammal, begging her to forgive them. When she refused to come with them, they pleaded that without her Bhagavan would not eat. Hearing this made her run back to Bhagavan immediately! Another day, Echammal sent food for Bhagavan through someone else as she was unable to go herself. It was kept in the kitchen and they forgot to serve it to Bhagavan. In the dining hall, it was the custom to serve everyone first and Bhagavan last. Then Bhagavan would nod his head, and the others would begin eating. As usual, everyone was served including Bhagavan. Bhagavan kept sitting quietly. As he did not give the customary nod, this intelligent attendant asked the cooks, “Have you served Echammal’s food?” They said, “No, we forgot!” Only after Echammal’s food was served, did Bhagavan begin his meal.

Towards the end of her life, Echammal was unconscious for two days. The first day when she was struggling to breathe, Bhagavan sat for five hours like a rock on his sofa, deep in *samadhi*. Many remarked that they had never seen Bhagavan sit like that. Later on, they came to know that at that time Echammal was struggling.

According to the doctors, she went into coma after that. No doubt she was already absorbed into inner felicity by the grace of Bhagavan. The next day, when she was to drop the body, some women around her wanted to test her. In a loud voice, one of them said, "It appears that food has not reached Bhagavan." Suddenly, Echammal opened her eyes wide. She could not speak, but with the

expression of her eyes asked, "What happened?" They replied, "No, no! We were joking. The food has already gone to Bhagavan." Hearing this, she closed her eyes and dropped her body with a peaceful smile. When Bhagavan was informed, he made this beautiful comment, "Echammal has shed her whole load, but my load is still remaining." [Source: Ramana Periya Puranam]. ■

Voice of Bhagavan

In Vedanta, the journey is said to be of three stages: **I**sravana, hearing the teaching; manana, reflecting upon it; and nididhyasana, absorption beyond thought. Bhagavan tells us that nididhyasana eradicates vasanas. When asked which of the asanas is best? He replied: "Nididhyasana (one-pointedness of the mind) is the best." (Talks.557) ■



A Cow's Mukti

A. Devaraja Mudaliar

On June 17th 1948, Cow Lakshmi fell ill and on the morning of the 18th, it seemed that her end was near. At about 10 O'clock in the morning, Sri Bhagavan went to her. He caressed her and said, "Amma, do you want me to be near you now?" He looked into her eyes and placed his hand on her head as though giving *diksha*. He put his hand over her heart also and then caressed her, placing his cheek against her face. When he had convinced himself that her heart was pure, free from all *vasanas* entailing rebirth and centred solely on Bhagavan, he took leave of her and returned to the hall.

Shortly before the end, she licked up a little sweet rice that was placed before her. Her eyes were calm and peaceful. She was conscious up to the end and left her body at 11.30 a.m., quite peacefully.

Those who were in close contact with Sri Bhagavan and who observed carefully his treatment of Lakshmi before her death and noted what he

said about her have no doubt at all that he gave *Moksha*, Deliverance, to her as he did to his mother. She was buried with proper funeral rites and with great ceremony in the Ashram compound near the graves of a deer, a crow and a dog, already buried there on Sri Bhagavan's instructions.

A tombstone was built over her grave, surmounted by a likeness of her. On the tomb was engraved an epitaph by Sri Bhagavan which makes it quite clear that she attained Liberation.

"On Friday, the 5th of Ani, in the bright Fortnight, in Sukla Pakasham on Dvadasi in Visaka Nakshatra in Sarvadhari year, that is on 18-6-48, the Cow Lakshmi attained vimukti."

On my next visit to the Ashram after the tomb was finished, I read the stanza and asked Bhagavan whether the use of the word *vimukti* in it was just conventional, as when we say that someone has attained *samadhi*, meaning that he has died, or whether it really meant Nirvana, and he replied that it meant *Nirvana*. ■

Only This is Untrue

A story told by Kunju Swami

There was a man from the state of Kerala who had written a biography of Sri Ramana Maharshi in Malayalam (that state's regional language). Before sending the manuscript to press he decided to visit the Ashram and have it read aloud before Bhagavan.

Because Kunju Swami was born in Kerala and spoke fluent Malayalam, Bhagavan asked him to read the manuscript aloud, and also to look after the author's needs during his visit. As Kunju Swami began reading, he could not believe what was written. The book stated that Maharshi was married and was the father of several children, and that one day, while living in the South Indian town of Madurai, he closed his eyes and was somehow magically transported to the Arunachala Hill. The book went on like this, containing many fictional accounts.

After the reading took place, the author had to leave quickly in order to catch a train back home. Maharshi was very gracious to him and asked Kunju Swami to be sure he

had something to eat before leaving, and see to it he reached the Railway station on time.

After seeing off the visitor, Kunju Swami hurried back to the Ashram, anxious to hear what Bhagavan thought of this highly exaggerated manuscript, which was about to go to press. Back to the old Hall, he found Ramana Maharshi quietly attending to some small chore, completely unconcerned about anything else. Kunju Swami waited as patiently as he could, wondering if Maharshi might raise the subject. But he just quietly chatted with those present and sat silently.

Finally, Kunju Swami could not contain himself any longer and asked: “Bhagavan, how could you allow this book to get printed? It is full of inaccuracies. In fact, most of it is untrue”.

Bhagavan looked at Kunju Swami for a moment then replied : “Oh, I see. You mean only this is untrue, and everything else is true?”

The book was never printed! ■

Significance of Arunachala

[A devotee] said:“Chidambaram is even greater than Arunachala because among the Panchabhuta-lingams [the lingams representing the five elements] Chidambaram is the space-lingam, while Arunachala is only the fire-lingam. Since the four elements, earth, water, air and fire, finally have to merge in space, space is the principal element.”

Hearing this, Sri Bhagavan smiled and said : “All the five elements come into existence only when Sakti seemingly forsakes Her identity with Lord Siva, the Supreme Self [Paramatman]. Since the five elements are thus only the creations of Sakti, She is superior to all of them. Therefore, more important than the place where the elements merge is the place where Sakti Herself merges. Because Sakti is dancing in Chidambaram, Lord Siva has to dance before Her and thereby make Her become motionless. But in Arunachala, Lord Siva remains ever motionless [achala], and hence Sakti automatically and effortlessly merges in Him through great love. Therefore, Arunachala shines as the foremost and most powerful kshetra because here Sakti, who has seemingly created all this manifold appearance, Herself merges into the Lord.

So, for those mature aspirants who seek to put an end to the false appearance of duality, the most powerful help is to be found only in Arunachala-kshtra. ■

[Source: The Mountain Path, 1982, p.79]

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Talks with Sri Ramana Maharshi: Dyana and Nididhyasana

D: What is *dhyana*?

M.: The word *dhyana* usually signifies meditation on some object, whereas *nididhyasana* is used for enquiry into the Self. The triads persist until the Self is realised. *Dhyana* and *nididhyasana* are the same so far as the aspirant is concerned, because they involve the trinity and are synonymous with bhakti.

D: How should *dhyana* be practised?

M.: *Dhyana* serves to concentrate the mind. The predominant idea keeps off all others. *Dhyana* varies according to the individual. It may be on an aspect of God, on a mantra, or on the Self, etc. — Talks-52

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

Ramana Maharshi (Upadesa Saram-16)

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How He came to my rescue

M.A. Menon

I am not going away. Where could I go? I am here”.

So spoke Bhagavan Ramana to His devotees while He lived in His body.

How true is the above assurance given by Maharshi! For did He not come to my rescue!. I wish to share my joyous experience with the readers.

I am not a religious man as ordinarily understood, as I do not perform any *puja*, *japa*, or go to temples. I live a simple and quiet life, with the least possible interference in anyone’s life.

I have some of Sri Bhagavan’s books and when afflictions assail me or when I am tormented with worries – which are too many in life – I turn to these Holy Books for solace.

My wife and myself along with our dear daughter were living a happy and contented life. My

daughter was a tender girl of exquisite charm and grace, kind-hearted and compassionate, took Nursery Teachers’ Training, for she was fond of small kids and enjoyed their company. As a teacher, she soon became the darling of many Tiny Tots.

Disaster struck us most unexpectedly. My daughter, married on 1.11.1987, passed away on 15.4.1988, when she was only 24 years of age. We were stunned and heart-broken.

As usual, I turned to Maharshi for solace. When one day I took the book *Talks with Sri Ramana Maharshi* I chanced to open it on page.172 (Talk No.203), which says:

“—Mourning is not the index of true love. It betrays love of the object, of its shape only. That is not love”

Maharshi was consoling one Mr. Varma, Financial Secretary, P&T,

Government of India, who was grief-stricken on account of the death of his dear wife.

“Was the wife with you when you went out of the Office or in your deep sleep?”

She was away from you. You were satisfied because of your thought that she was somewhere whereas now you think that she is not. The difference lies in the different thoughts. That is the cause of pain. The pain is because of the thought of the wife’s non-being. All this is the mischief of the mind.....”

As I finished reading, it occurred to me that I should write to Sri Ramanasramam. And I did write and asked if we could come and stay in the Ashram for a few days. Pat came the reply by return of post inviting us to the Ashram and confirming that accommodation had been arranged. From then on, a sort of peace reigned in my heart. Was it not Sri Bhagavan who made me write that letter?

We went to Ashram. The warm welcome and hospitality shown to us by all concerned brought the sunshine of a new day. We spent time in the Ashram mostly in Sri Bhagavan’s Holy Shrine, Mother’s Samadhi, the Old Hall, the Nirvana room and Cow

Lakshmi’s Samadhi. The spiritual vibration of Maharshi is all over the place.

We climbed up to Skandashram and then down to Virupaksha Cave, the two places where Maharshi spent many years in the early part of His life in Arunachala Hill. We also did *giri pradakshina* of the Holy Hill. Here again Maharshi showered His Grace on us. My wife is a diabetic and is weak in her knee. Ordinarily, she was reluctant to walk even one or two furlongs daily. How then could she undertake to walk the 14 kilometres around the Holy Hill? She made up her mind to go with us, and what a miracle! She did walk the whole distance and back staggering into the Ashram late in the night, dead tired. It was Sri Bhagavan’s Grace alone that made her accomplish this feat.

It was a wonderful sight to see such a large number of poor people being fed every day in the Ashram. Food is served generously daily to sadhus, resident-devotees and a large number of visitors in the Ashram dining hall.

It was with reluctance that we left the Holy Place. The days we spent there were quite calm and peaceful and we felt that we had not lost our

child at all, unlike at other times before the visit. I am now able to talk about my daughter invariably without grief, and also think of her in accordance with Maharshi's utterance:

“The *prarabdha* which the child had to work out in this life was over and so it passed away. So we

may call it the child's Karma...”

Day by Day with Bhagavan dt.
18.4.1945

How to explain this change? Did not Maharshi come to my rescue?

[Extracts from “The Mountain Path” May-June, 1990]. ■

Voice of Bhagavan

A nest of squirrels was above Bhagavan Ramana's couch. A cat had eaten the mother of the young squirrels and the responsibility of looking after them was taken over by Bhagavan. He remarked : “These little ones do know that wisdom lies in remaining in their nest. All trouble lies outside, yet they cannot remain within. Similarly, if the mind is not externalized, but remains sunk in the heart, there would be happiness.” When Ramana was questioned about the way for doing so, He replied: “It is exactly the same as I am doing now.

“Each time a young squirrel comes out, I keep putting it back into its nest till it realizes that happiness lies in sitting in the nest !” ■



Sivaprakasam Pillai's fourteen questions to Bhagavan and Bhagavan's reply

When Sivaprakasam Pillai came to Bhagavan in 1902, he was, like Gambhiram Seshayya, a government officer who had studied philosophy. Even while in college, he would introspect and ponder, "Who am I?" Sivaprakasam Pillai later said, "I thought it was a fleeting thought." He visited Bhagavan at Virupaksha cave. As with Gambhiram Seshayya, just one glance of grace from Bhagavan and he was totally enthralled. He could see his God and guru in Bhagavan. Being a very practical and clear thinking person, his very first question was, "Swami, who am I?" This question opened the floodgates of the teaching, which to this day is saturating cultures across the world. His approach to Bhagavan's teachings was practice oriented. Sivaprakasam Pillai posed fourteen questions to Bhagavan, who wrote the answers on a slate and on the sand. The answers were erased eventually. Sivaprakasam Pillai wrote

the answers to those questions from memory.

Sivaprakasam Pillai: *"Swami, who am I? And how is salvation to be attained?"*

Maharshi: "By the incessant inward enquiry, 'Who am I?' you will know yourself and thereby attain salvation."

"Who am I?"

"The real 'I' or Self is not the body, neither any of the five senses, nor the sense objects, nor the organs of action, nor the *prana* (the breath or vital force), nor the mind, nor even the deep sleep state where there is no cognizance of these."

"If I am none of these, what else am I?"

"After rejecting each of these and saying, 'This, I am not', that which alone remains is the 'I', and that is consciousness."

"What is the nature of that

consciousness?”

“It is *sat-chit-ananda* (being-consciousness-bliss) in which there is not even the slightest trace of the ‘I’ thought. This is also called *mouna* (silence) or *atma* (Self). That is the only thing that is. If the trinity of world, ego and God are considered as separate entities they are mere illusions – like the appearance of silver in mother-of-pearl. God, ego, and the world are really Siva *swarupa* (the form of Siva) or *Atma swarupa* (the form of the Self).”

“How are we to realize that reality?”

“When the things seen disappear, the true nature of the Seer or Subject appears.”

“Is it not possible to realize that while still seeing external things?”

“No, because the seer and the seen are like the rope and the appearance of a serpent therein. Until you get rid of the appearance of a serpent you cannot see that what exists is only the rope.”

“When will external objects vanish?”

“When the mind which is the cause of all thoughts and activities vanishes, external objects will also vanish.”

“What is the nature of the mind?”

“The mind is only thoughts. It is a form of energy. It manifests itself as the world. When the mind sinks into the Self, then the Self is realized; when the mind issues forth, the world appears and the Self is not realized.”

“How will the mind vanish?”

“Only through the enquiry, ‘Who am I?’ Though this enquiry also is a mental operation, it destroys all mental operations, including itself, just as the stick with which the funeral pyre is stirred is itself reduced to ashes after the pyre and corpse have been burnt. Only then comes realization of the Self. The ‘I’ thought destroyed; breath and the other signs of vitality subside. The ego and the *prana* (breath or vital force) have a common source. Whatever you do, do without egoism, that is without the feeling, ‘I am doing this’. When a man reaches that state, even his own wife will appear to him as the Universal Mother. True bhakti (devotion) is surrender of the ego to the Self.”

“Are there no other ways of destroying the mind?”

“There is no other adequate method except Self Enquiry. If the mind is lulled by other means it stays quiet for a little while and then springs up again and resumes its former activity.”

“But, when will all the instincts and tendencies (vasanas), such as

that to self preservation, besubdued in us?"

"The more you withdraw into the Self, the more these tendencies wither and finally drop off."

"Is it really possible to root out all these tendencies that have been soaked into our minds through many births?"

"Never yield room in your mind for such doubts, but dive into the Self with firm resolve. If the mind is constantly directed to the Self by this enquiry, it is eventually dissolved and transformed into the Self. When you feel any doubt, do not try to elucidate it; but try to know who it is to whom the doubt occurs."

"How long should one go on with this enquiry?"

"As long as there is least trace of tendencies in your mind to cause thoughts. So long as the enemies occupy a citadel they will keep on making sorties. If you kill each one as he comes out, the citadel will fall to you in the end. Similarly, each time a thought rears its head crush it with this enquiry. To crush out all thoughts at their source is called *vairagya* (dispassion). So, *vichara* (Self Enquiry) continues to be necessary until the Self is realized. What is required is continuous and uninterrupted remembrance of the

Self."

"Is not this world and what takes place therein, the result of God's will? And if so, why should God will be thus?"

"God has no purpose. He is not bound by any action. The world's activities cannot affect him. Take the analogy of the sun. The sun rises without desire, purpose or effort, but as soon as it rises, numerous activities take place on earth: the lens placed in its rays produces fire in its focus, the lotus bud opens, water evaporates, and every living creature enters upon activity, maintains it, and finally drops it. But, the sun is not affected by any such activity as it merely acts according to its nature, by fixed laws, without any purpose, and is only a witness. So it is with God. Or, take the analogy of space or ether. Earth, water, fire and air are all in it and have their modifications in it, yet none of these affect ether or space. It is the same with God. God has no desire or purpose in his acts of creation, maintenance, destruction, withdrawal and salvation to which beings are subjected. As the beings reap the fruits of their actions in accordance with his laws, the responsibility is theirs, not God's. God is not bound by any actions." [Source : Ramana Periya Puranam] ■



Echoes from Arunachala

N.N.Rajan

As I had tight work in office daily, I felt depressed very much. Added to this, there was much difficulty in getting leave to enable me to continue my periodic visits to the Ashram for Bhagavan's darshan. So, in a desperate mood, I wrote a moving letter to the Ashram explaining my position, with a prayer to Bhagavan for relief, seeking His grace and blessings.

Pat came the reply from the Ashram pinpointing the following Gita verse, as suggested by Bhagavan, with some words of consolation and encouragement.

“He who discerns action in inaction and inaction in action is the truly wise among men. He is a true Yogi and will have the benefit of fully discharging all lawful duties”. [Bhagavat Gita – IV, 18]

In this connection, a gist of Bhagavan's teachings along with some other general instructions may

be summed up here as follows:

You came in a train and then by a cart to the Ashram. You have not actually travelled. While you remained as you were, your conveyance moved. You are the Self which is all pervading. You think you are a body, look on Bhagavan also as a body and expect relationship as between two bodies. Bhagavan, who is God or the Self, cannot be identified with the body.

You are not away from Bhagavan as you imagine. Only the body moves from place to place; it does not leave Bhagavan, the Self, at any time. When you leave the Ashram after His darshan, you are not really going away from the holy presence of Bhagavan. It is the identification with the body which creates the imaginary problem of separation.

You are an instrument in the hands of the Supreme Self. What difference does it make, whether to be in His close proximity or at a considerable distance. Bhagavan is the Self and

the Self is Bhagavan, the Maharshi. If you remember this simple fact, you can recognize that you are not leaving Him. This spiritual truth should be sought within yourself. Apply to yourself this supreme Truth and go ahead. Uninterrupted remembrance of Bhagavan can be maintained in the midst of worldly din and your busy professional activities. With your thoughts attached to Bhagavan (Self), the normal activities will go on automatically. Only the body is working, while the Self remains as a mere silent witness. Out of ignorance one deludes oneself that one is the doer. Thus the activity of the body is incorrectly transferred to the Self, which is not actually acting. The Self only energizes the organs for action by its mere proximity. To understand this subtle difference is to recognize action in inaction and vice versa. He who understands this is a wise man. He proceeds with his legitimate duties, treating them as those ordained by God.

All worldly actions that fall to one's lot should be discharged with a sense of dedication and as an offering to God.

The actions of one who has surrendered oneself to the Higher Power and whose mind is held in state of equipoise can be termed as non-action. Nothing can move away

from the Self and nothing can escape from the presence of the Self (Guru). His grace is inseparable from Him. Surrender to the Lord who sees to your works going on unhampered. You should not think you are the doer.

1. A child is fed while asleep. On waking up the next morning, he dines having been fed. It is a case of inaction in seeming action. For although the mother saw his take his food, the child himself was not aware of it

2. The cart-man sleeps in the cart when it jogs along the way in the night and yet he reaches the destination and claims to have driven the cart. This is a case of action in seeming inaction ■

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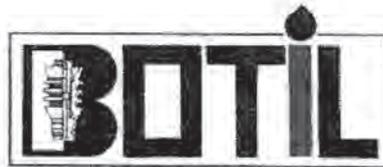
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*The results of Karma (Action) pass away,
and yet leave seeds that cast the agent
into an ocean of Karma.
Karma yields no salvation*

Ramana Maharshi {Upadesa Saram (2)}

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Devotion of poor Sepoy Swami

There was another sadhu living at Skandashram called Sepoy Swami. (Sepoy means soldier and he was called so because he was a retired army man.) He was therefore habituated to military etiquette. Very devoted to Bhagavan, he expressed his devotion by guarding Bhagavan as he felt it was his duty to be Bhagavan's bodyguard. Whenever Bhagavan was in Skandashram, Sepoy Swami would come with a long stick that was supposed to be his rifle and stand in attention next to Bhagavan. Every minute that Bhagavan was there, he would stand guard silently, not looking at anybody else and completely immersed in meditation! One day, Perumal Swami was vexed with him and shouted, "What are you doing? Are you enacting some drama here? Get out of Skandashram!" This man wanted to obey but could not go away from Bhagavan. Therefore, he stood outside Skandashram, guarding Bhagavan from there just as he had been doing from within its walls. Some days later, he felt that Bhagavan was not being properly honoured. To Sepoy Swami, his master was the sovereign monarch of the whole universe who people were not honouring appropriately. His feeling of veneration led him to decide that Bhagavan must have horses. He went home, sold all his property, bought some horses and brought them to Skandashram. As he did not know how to maintain them, the horses died one after the other in the course of time. If you do not go into the logic of it, you will admire the devotion of poor Sepoy Swami.

Source Ramana Periya Puranam



The following is from the edited Hindi version of the book "Face to Face with Sri Ramana Maharshi". Both the Hindi and English versions of the book are available at the Delhi Kendra book store.

श्री रमण महर्षि के संस्मरण

35

आर्थर ऑसबोर्न (1907-1970), ऑक्सफर्ड में शिक्षित अंग्रेज, अपने विश्वविद्यालय के दिनों से ही गहरी आध्यात्मिक रुचि वाले थे। वे रमणाश्रम की त्रिमासिक पत्रिका 'माउंटेन पॉथ' के संस्थापक संपादक थे। उन्होंने महर्षि के जीवन व शिक्षा से संबंधित कई पुस्तकें लिखी हैं। सन् 1944 में जब वे बेंकाँक में अंग्रेजी के प्राध्यापक थे, गर्मियों की छुट्टियाँ बिताने परिवार सहित भारत आए, किंतु द्वितीय महायुद्ध की परिस्थिति के कारण उन्हें अकेले ही वापस जाना पड़ा। उन्होंने अपनी पत्नी व बच्चों को अपने मित्र मैकआइवर के पास तिरुवण्णामलै भेज दिया। विश्वयुद्ध की समाप्ति पर वे भारत आ गए और तिरुवण्णामलै में बस गए।

मेरी पत्नी ने कक्ष में प्रवेश किया और फर्श पर बैठ गई। महर्षि के दीप्त नेत्र जब उसकी ओर घूमे तो उसका मन ऐसा स्थिर हो गया जैसे किसी साँप ने पक्षी को पकड़ लिया हो, और वह पकड़े जाने से प्रसन्न हो। उसने मुझे लिखा कि उसकी सारी शंकाएँ समाप्त हो गई थी। उसने आगे लिखा, "सबसे सुंदर चेहरा भी महर्षि के मुख के समक्ष सामान्य लगता है। उनकी आँखों में छोटे बालक जैसा निर्दोषभाव था और साथ ही अगाध समझ और अपार स्नेह।" उसे निरंतर महर्षि की शक्ति और मार्ग-दर्शन का अनुभव होता था।

द्वितीय महायुद्ध की समाप्ति पर मैं अपने परिवार के पास तिरुवण्णामलै

आया। कुछ दिन बाद आश्रम में एक वार्षिक उत्सव के अवसर पर मुझमें बड़ा परिवर्तन हुआ। उत्सव के लिए बहुत से लोग आए थे। महर्षि अपने सोफे पर थे और मैं पहली पंक्ति में उनके सामने। जाने क्यों, वे तन कर सीधे बैठ गए और मेरी ओर देखा। उनकी दृष्टि सीधी मेरे भीतर इतनी तीव्रता से उतर गई जिसका मैं वर्णन नहीं कर सकता। मानों वे नेत्र मुझसे पूछ रहे हों, 'तुम्हें बताया गया, तुमने क्यों नहीं जाना?' फिर मुझे गहन शांति, एक अवर्णनीय हल्कापन तथा प्रसन्नता हुई। इसके बाद मेरे हृदय में महर्षि के प्रति प्रेम बढ़ने लगा और मुझे उनकी शक्ति का अनुभव हुआ। दूसरे दिन प्रातः मैंने कक्ष में उनके सामने बैठे हुए विचार किया 'मैं कौन हूँ?' और विचार करते-करते मेरा ध्यान लग गया। यह सब उनकी 'दृष्टि-दीक्षा' (Initiation by sight) का परिणाम था, जिसने मुझे प्रेरित किया था और मेरे मानसिक दृष्टिकोण को बदल कर रख दिया था। मैंने 'दृष्टि-दीक्षा' के विषय में सुना था, किंतु उस पर ध्यान नहीं दिया था। बाद में मुझे इस बात का पता चला कि अन्य लोगों को भी 'दृष्टि-दीक्षा' से सक्रिय साधना में बड़ी सहायता प्राप्त हुई थी।

एक दिन अचानक मेरे मन में तीक्ष्ण स्मृति जागी: अमूर्त अस्तित्व (Formless Being) के और मेरे बीच का सेतु? पर वे तो स्वयं ही अमूर्त अस्तित्व हैं। फिर मुझे समझ आया कि क्यों सब लोग उन्हें 'भगवान' कहते हैं।

उनकी यह उद्घोषणा कि बाह्य गुरु आंतरिक गुरु को जाग्रत कर देते हैं, मुझे अपने अनुभव में प्रमाणित होती लग रही थी। 'मैं कौन हूँ?' इस विचार के निरंतर बने रहने से मुझमें यह चेतना जाग्रत होने लगी कि मेरी आत्मा ही बाहर 'भगवान' के रूप में, और साथ ही साथ मेरे भीतर आत्म-रूप में महर्षि ही हैं।

महर्षि व्यक्ति के रूप में अत्यंत सरल, स्वाभाविक और विनीत थे। वे बालक की भांति एकदम कृत्रिमता रहित थे। साथ ही साथ उनकी अवर्णनीय शोभा और अतुलनीय बुद्धि-शक्ति ऐसी थी कि बहुत से व्यक्ति उनके सामने काँपते थे, उनसे बात करते डरते थे। उन्हें 'भगवान' कह कर संबोधित करना

उचित ही था। वे हमें 'मैं' और 'आप' के द्वंद्व से पार ले जा रहे थे, इसलिए उन्हें 'आप' कहकर संबोधित करने से अधिक अच्छा और उचित यही था कि सब उन्हें 'भगवान' कहते थे। ज्ञान के सर्वोच्च स्तर पर होते हुए भी वे दैनिक व्यवहार में अपनी भूमिका एक कुशल अभिनेता की तरह निभाते थे। उनके आस-पास का वातावरण नितांत सरलता और शिशु-समान निरवलंबता (Defencelessness) का था। आश्रम में उन्हें घूमते हुए देखकर हृदय श्रद्धा और आदर से स्वयंमेव भर जाता था। उनके नेत्रों से प्रकट स्नेह का वर्णन नहीं किया जा सकता।

मैंने स्वयं देखा कि किस प्रकार व्यक्ति अपने प्रियजन के वियोग से विदीर्ण हृदय लिए, नेत्रों में गहरी निराशा लिए, आश्रम में आते; महर्षि उनके दुख-दर्द को सुनते, केवल उन्हें देखते रहते, कोई शब्द मुख से नहीं बोलते, किंतु फिर भी दुखी हृदयों में प्रशांति की बाढ़ आ जाती।

उनका अपना कुछ भी नहीं था। वे कभी किसी से कुछ अपेक्षा नहीं रखते थे। वे केवल अपने लाभ के लिए कोई बात स्वीकार नहीं करते थे—उन्होंने अपने कक्ष में टेबलफैन नहीं रखने दिया क्योंकि अन्य व्यक्तियों को उसका लाभ नहीं मिल रहा था। बाद में छत के पंखे लगे और सबको समान लाभ हुआ। उन्होंने न कभी किसी से आश्रम आने को कहा और न ही रुकने का आग्रह किया। वे सभी आगंतुकों के प्रति आत्मीयता का और सौजन्यपूर्ण व्यवहार करते। वे धर्मगुरुओं जैसा आडंबरपूर्ण भाषण नहीं देते; उनकी बातचीत में सजीवता थी। एक बार एक भक्त ने पूछा कि उसकी प्रार्थना क्यों नहीं सुनी जा रही? महर्षि ने हँसते हुए उत्तर दिया, "सुनी जाने पर शायद तुम प्रार्थना करना ही छोड़ देते।"

महर्षि के दैनिक कार्य-कलाप इतने सुनिश्चित थे कि कुछ भारतीय उन्हें 'पश्चिमी समय-बद्धता' की संज्ञा दे देंगे। अपने सब कार्यों में महर्षि पूर्णतः व्यवस्थित थे। उनकी पुस्तकें सदा अपने निश्चित स्थान पर होती थी। वे केवल कौपीन पहनते थे, किंतु वह बिल्कुल श्वेत और स्वच्छ होती थी। कक्ष में लगी दोनों घड़ियाँ प्रतिदिन रेडियों से मिलाई जाती थीं। कलेंडर में तारीख बदलने में कभी चूक नहीं होती थी।

महर्षि मनुष्य शरीर में 'दिव्य कृपा' थे। चाहे वे मौन हों या बोल रहे हों, वे सदा दिव्यता से परिपूर्ण होते थे। जो उनके पास आता, उसकी आवश्यकता अनुसार ही वे उत्तर देते। वे प्रेम स्वरूप थे। वे जीवन-मुक्त थे—अर्थात् शरीर रहते हुए भी किसी प्रकार के बंधन में नहीं थे। वे वास्तव में दिव्य थे, जगतगुरु थे। महर्षि हमारे युग की आवश्यकता की पूर्ति के लिए आए थे। उन्होंने एक ऐसे मार्ग की उद्घोषणा की जिसे किसी भी धर्म का व्यक्ति अपने धर्म की मान्यताओं को प्रभावित किए बिना अपना सकता है।

ऑसबोर्न ने महर्षि पर बहुत सी कविताएँ लिखीं। उनमें से एक इस प्रकार है:

तुम सुर्य के भी सुर्य हो,
छितरा दो मेरा अंधकार,
विवेक का दो दान।
अनुनय करता हूँ मैं तुम से,
इस जड़िमा को दो झकझोर,
अनुनय करता हूँ भगवान।
आखेट बना हूँ अपने अस्थिर मन का,
न मुझमें धैर्य, न मुझमें स्थैर्य,
शुचिता भी नहीं मुझमें,
इस विवश जीवन के क्षमा करो दारुण अपराध।

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तुम चाहो जो करो,
जानते तुम ही हो, क्या है श्रेय,
बस एक दान, एक दान दो मुझे,
बढ़े निरंतर प्रीति
तुम्हारे चरणों में अति प्रेय।

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प्रोफेसर जी. वी. सुब्बारमैय्या, नेल्लोर (आंध्र प्रदेश) के एक कॉलेज में अंग्रेजी के प्राध्यापक, तेलुगु भाषाविद थे। उनके लेखन में से हैं— कालिदास कृत 'मेघदूत' का तेलुगु पद्यानुवाद, तथा स्वलिखित अंग्रेजी कविताओं की दो पुस्तकें। उन्होंने अपने श्री रमण संबंधी संस्मरण मूलतः तेलुगु में लिखे थे। उन्होंने 'रमण गीता' का तेलुगु में अनुवाद किया है।

मैंने रमणाश्रम की प्रथम यात्रा 1933 में की। मैं तिरुवण्णामलै पहुँच गया और महर्षि के कक्ष में प्रवेश किया। जैसे ही हमारे नेत्र मिले मेरा हृदय परिवर्तन हो गया। मुझे लगा कि मैंने शांति के झरने में डुबकी लगा ली है। मैं नेत्र बंद किए आनंदतिरेक की स्थिति में लगभग एक घंटे बैठा रहा। जब मेरी चेतना लौटी मैंने साहसपूर्वक पूछा, "गीता के अनुसार मृत्यु पुराने घिसे वस्त्र छोड़कर नए वस्त्र पहनने के समान है। किंतु यह बात छोटे बच्चे पर कैसे लागू होगी, जिसका शरीर नया है।" महर्षि का उत्तर था, "आप कैसे जानते हैं कि मृत-बालक का शरीर घिसा नहीं था? देखने में ऐसा न लगता हो, किंतु जब तक वह घिसता नहीं, मृत्यु नहीं आएगी।"

घर वापस आकर मैंने आश्रम को पत्र लिखा कि मैं अपनी साहित्यिक सेवा प्रदान करने को प्रस्तुत हूँ। आश्रम से उत्तर आया कि मैं 'रमण गीता' का तेलुगु पद्यानुवाद कर सकता हूँ। दशहरे के अवकाश तक मैंने काम पूरा कर लिया और आश्रम आकर उसे महर्षि के चरणों में रखा। महर्षि ने मेरी विनती स्वीकार कर पांडुलिपि पढ़ी और आवश्यक सुधार भी किए। वापस जाने की पूर्व संध्या को मैंने महर्षि से कहा कि मेरी पत्नी अभी तक पुत्र की मृत्यु के शोक से संतप्त है। उनके पूछने पर कि क्या उसके बाद कोई संतान नहीं हुई, मैंने कहा, "नहीं"। महर्षि बोले, "यह तो खेदजनक है।" यह वार्तालाप 18 अक्टूबर, 1936 को हुआ और 1 अगस्त, 1937 को मेरी पत्नी ने बेटे को जन्म दिया।

बाद में 'रमण-गीता' के कार्य में मुझे व्यस्त देखकर महर्षि ने हँसते हुए कहा, "कॉलेज के लिए काम का तुम्हें वेतन मिलता है, इस काम के लिए

तुम्हें क्या मिलता है?” मेरा उत्तर था, “इसके लिए मैं कहीं ऊँचे लाभ की अपेक्षा रखता हूँ।” आश्चर्य की बात, अगले मास ही मुझे विश्वविद्यालय से मुख्य-परीक्षक बनने का निमंत्रण मिला। यह इतना अनपेक्षित था कि मैं इसे महर्षि की कृपा का चमत्कार मानता हूँ।

मेरे यह पूछे जाने पर कि क्या कविता तथा अन्य ललित कलाएँ साधना के रूप में उपयोग की जा सकती हैं? महर्षि ने कहा, “कोई भी वस्तु जो एकाग्रता बढ़ाए वह सहायक होती है, किंतु एक अवस्था ऐसी आनी चाहिए जब हम उस साधना-साधन के पार निकल जाएँ और इंद्रियातीत हो जाएँ।” जब मैंने कहा कि कुछ विद्वान साहित्यिक रस को ‘ब्रह्मानंद सहोदर’ कहते हैं, महर्षि बोले, “सहोदर क्यों? शास्त्रों के अनुसार ‘रसौ वैसः’, ब्रह्मानंद ही सच्चा रस है, बाकी रस उसकी परछाइयाँ हैं।”

एक दिन प्रो. सैय्यद हाफिज़ (सं. 20) ने पूछा, “इस सृष्टि का उद्देश्य क्या है?” सामान्यतः महर्षि तमिल, तेलुगु और मलयालम में उत्तर देते थे, किंतु इस बार सीधा अंग्रेजी में बोले, “क्या आँख अपने आपको देख सकती है?” प्रो. सैय्यद ने कहा, “नहीं, आँख यदि अपने आप को देखना चाहे तो केवल दर्पण में ही देख सकती है।” तब महर्षि ने कहा, “यह सृष्टि भगवान को देखने का दर्पण है।”

जब मुझे पता चला कि डॉ. राजेंद्र प्रसाद (बाद में भारत के राष्ट्रपति) तथा जमनालाल बजाज (कांग्रेस के कोषाध्यक्ष) महर्षि के दर्शनार्थ आ रहे हैं, मैंने तेलुगु भाषा में दो पद आश्रम को इस आशय के भेजे कि उनकी यात्रा हमारी परंपरा के अनुरूप है, जहाँ ऋषियों के आश्रमों में राजाओं का स्वागत किया जाता था। आश्रम की ओर से अगस्त 16, 1938 को जो उत्तर आया उसमें लिखा था, “जब महर्षि आपका पत्र पढ़ रहे थे, तभी राजेंद्र बाबू ने कक्ष में प्रवेश किया। कितना सुखद होता यदि पूरे देश में एक ही भाषा होती। आपकी कविता की सराहना हुई।” [देखें, चित्र सं. 17]

एक दिन महर्षि ने किसी पत्रिका से यह वाक्य उद्धृत किया, “जहाँ मनोविज्ञान समाप्त होता है, वहाँ दर्शन शास्त्र प्रारंभ होता है,” और फिर अपनी टिप्पणी जोड़ी, “जहाँ दर्शन शास्त्र समाप्त होता है, वहाँ आध्यात्म प्रारंभ होता

है।” जब किसी ने प्रश्न किया कि इंद्रिय सुख, बौद्धिक सुख और आध्यात्मिक सुख में क्या सह-संबंध है, महर्षि ने कहा, “अन्य सारे सुख ब्रह्मानंद के सागर में उठने वाले झाग और बुलबुलों जैसे हैं।”

एक बार महर्षि ने अत्यंत नाटकीय और रोमांचक शैली में राजा जनक और ऋषि अष्टावक्र की कथा सुनाई, जिसका तात्पर्य था कि शरणागति से आत्मबोध की प्राप्ति हो सकती है। जनक ने शास्त्र में यह पढ़ा कि आत्मबोध, जितना समय एक घुड़सवार को रकाब में पाँव रखकर दूसरे रकाब में पैर डालने में चाहिए, उतने समय में हो सकता है। जब राज्य के सभी पंडित इस विषय में समाधान करने में असफल रहे, उन्होंने अष्टावक्र की सहायता ली। ऋषि ने जनक को एक घोड़े पर नगर के बाहर आने को कहा। वहाँ जाकर उन्होंने राजा से कहा कि वे घोड़े की रकाब में एक पाँव रखकर सवार होने के लिए दूसरा पाँव उठाएँ। उसी क्षण जनक एक पाँव रकाब में और दूसरा हवा में उठाए हुए स्तंभित एक मूर्ति की तरह खड़े रह गए। (यह कहते हुए महर्षि ने स्थिति का अनुकरण करके दिखाया।) राजा की यह अवस्था देखकर उनके मंत्रियों ने ऋषि से दया की प्रार्थना की। ऋषि ने कहा कि ज्ञान प्राप्ति के लिए तुम्हें संपूर्ण समर्पण करना होगा। राजा तुम ऐसे क्यों अटके हो। घोड़े पर सवार होकर घर जाओ। राजा को बंधन से मुक्ति मिली और फिर उन्होंने ऋषि की सब आज्ञा किसी बंधक की भांति मानी।

एक दिन महर्षि ने, जिन दो आश्रमवासियों में कुछ अनबन हो गई थी, उन्हें यह संदेश देने को कहा, “हमारी निंदा करनेवाला हमारा मित्र है; क्योंकि वह हमारे शरीर की निंदा करता है, जो हमारा शत्रु है। शत्रु का शत्रु हमारा मित्र होता है। हमें वास्तव में उससे सावधान रहना चाहिए जो हमारी प्रशंसा करता है।” दूसरे दिन मैं उन दोनों आश्रमवासियों को महर्षि का संदेश देने के लिए मिला। इससे पहले कि मैं अपना मुँह खोलूँ, उन दोनों ने अपना विवाद समाप्त करने की आतुरता दिखाई।

एक बार नाश्ते के समय महर्षि ने पूछा, “तुम जानते हो यह कौन सी चटनी है?” मैंने कहा, “नहीं, किंतु यह स्वादिष्ट है।” वे मुस्कराए और बोले, “यह करेला है। इसमें कच्चा आम और नारियल मिलाया गया है, ताकि

करेले का कड़वापन दब जाए।” वे फिर बोले, “करेला पाचन के लिए अच्छा है, और यह रेचक का काम भी करता है।”

एक दिन महर्षि ने मीराबाई की मथुरा के स्वामी जीवगोसाई से भेंट की कथा सुनाई। स्वामी के शिष्यों ने जब मीरा से कहा कि वे स्त्रियों से भेंट नहीं करते, मीरा का उत्तर था, कि संसार में पुरुष मात्र केवल गिरधर गोपाल हैं, बाकी हम सब स्त्रियाँ हैं। स्वामी को यह उत्तर बताए जाने पर वे तुरंत बाहर आ गए और उन्होंने मीरा को प्रणाम किया, क्योंकि वे जान गए कि मीरा ज्ञानी और महान भक्त हैं।

सन् 1940 में मुझे महर्षि के साथ आश्रम के रसोईघर में काम करने का सुअवसर मिला। महर्षि प्रातः 3.00 बजे वहाँ आ जाते और कर्मचारियों और भक्तों के साथ मिलकर शाक-भाजी काटते। फिर नाश्ते के लिए सांभर और चटनी बनाते। जून 10, 1940 को, नारायण ऐय्यर (सं. 70) और मैं रसोई घर में कुछ पीस रहे थे। तभी रेडियो पर जर्मनी द्वारा पेरिस को जीत लेने का समाचार आया। ऐय्यर बोले, “फ्रांस जैसा शक्तिशाली देश जब इतना शीघ्र जर्मनी से हार गया, तो ब्रिटिश सेना उसके सामने कब तक टिक पाएगी?” इस बात पर महर्षि के मुँह से अनायास निकला, “हम्मा, पर रूस?” और वे अचानक चुप हो गए। हमारा साहस नहीं था कि हम पूँछे कि रूस, जो उस समय जर्मनी का मित्र देश था, यहाँ कहाँ से आ गया। याद रखने की बात है कि रूस और जर्मनी के बीच एक वर्ष बाद संघर्ष छिड़ा, और जर्मनी का रूस पर आक्रमण ही उसके पतन का कारण बना। इस घटना से महर्षि की सर्वज्ञता की स्पष्ट झलक मिलती है।

सन् 1942 में पत्नी के निधन के उपरांत मैंने एक दिन महर्षि से कहा, “अब तो वह स्वप्न में भी नहीं आती; मेरा वह सुख भी गया।” इस पर महर्षि ने कहा, “क्या तुम्हें स्वप्न देखकर ही सुख मिल जाता है?” मेरे ‘हाँ’ कहने पर उन्होंने उसांस ली और मौन हो गए। उस रात जब मैं उनके कक्ष में सोया था, मैंने स्वप्न में एक बड़ी धर्मशाला देखी जिसके प्रवेश द्वार पर जमघट लगा था और लोग अंदर झाँक रहे थे। मैंने अपने बनारस वाले चाचा को कहते सुना, “देखो, वहाँ, वह परिवार की सबसे बड़ी बहू है। कोई सामान्य स्त्री नहीं

है, खरा सोना है।” यह सुनकर मैंने उन लोगों के पीछे से उचक कर देखा तो मुझे अपनी मृत पत्नी भूमि पर बैठी दिखाई दी। जब वह जीवित थी तब भी मैंने उसका इतना आकर्षक और सजीव रूप नहीं देखा था। धन्यता और आनंद से मैं ओतप्रोत हो गया। यह दृश्य कितनी देर रहा मुझे ज्ञात नहीं, किंतु अचानक मुझे भान हुआ कि यह तो स्वप्न था, और इस विचार से मुझे इतना गहरा दुख हुआ कि मैं हिचकियाँ भरने लगा।

यह प्रातः पाँच बजे का समय होगा। महर्षि ने मुझे देखा और पूछा, “क्या हुआ? ऐसे क्यों हो? तुम्हें स्वप्न दिखाई दिया?” फिर बोले, “अब तुम शोक क्यों करते हो? तुम उसे स्वप्न में देखना चाहते थे, और देख लिया। तुम समझ रहे थे कि तुम सुखी होगे, किंतु ऐसा नहीं हुआ।” फिर मेरा ध्यान बदलने के लिए पूछा, “तुमने धर्मशाला के अतिरिक्त और क्या देखा?” यह पूछने पर मुझे ध्यान आया कि पास में एक बड़ी नदी बह रही थी, और यह बात मैंने उन्हें बताई। वे बोले, “वह नदी गंगा हो सकती है और वह स्थान बनारस।” उनकी बातों से मेरा मन कुछ शांत हुआ और दुख का भार हट गया। उसी दिन मुझे बनारस वाले चाचा का पत्र मिला जिसमें उन्होंने पत्नी के मासिक श्राद्ध की तिथि याद दिलाते हुए, समय पर घर पहुँचने का परामर्श दिया था। जब मैंने पत्र महर्षि को दिखाया, वे बोले, “यह तो वास्तव में अद्भुत है। इन्हीं चाचा ने स्वप्न में तुम्हारी पत्नी की ओर इशारा किया था और अब पत्र में भी उसी के विषय में कह रहे हैं।”

यह सारा प्रसंग मेरे लिए एक गहन रहस्य बन गया और मुझे शेक्सपियर के ‘हेमलेट’ नाटक की पंक्ति स्मरण हो आई, “दार्शनिकों ने जितनी कल्पनाएँ की हैं, उससे कहीं अधिक रहस्य इस भूतल पर विद्यमान हैं।”

अप्रैल 1950 में मुझे ज्ञात हुआ कि आश्रम को चावल की बहुत आवश्यकता है। विश्वविद्यालय की परीक्षा का प्रभारी होने के कारण मैं किसी का उपकार नहीं लेना चाहता था। मुझे सुझाव मिला कि मैं कम से कम अपने पुराने छात्र वेंकट रेड्डी, जो धनवान और परोपकारी स्वभाव का था, से पूछकर देख लूँ। किंतु मैं इसके लिए भी अनिच्छुक था। दूसरे दिन प्रातः मैं आश्चर्य-चकित रह गया जब वही वर्षों पुराना विद्यार्थी वेंकट रेड्डी पहली बार

मेरे घर आया और बोला कि वह गरीब विद्यार्थियों को छात्रवृत्ति देने के लिए एक कोष बनाना चाहता है। उसका ध्यान मेरे कक्ष में लगे महर्षि के चित्र पर गया, जिनका महानिर्वाण कुछ ही दिन पूर्व हुआ था। मैंने उसे बताया कि मैं शीघ्र ही आश्रम जाऊँगा, और पूछा कि क्या वह चावल का योगदान देना चाहेगा? उसने तत्काल कहा, “इससे और अच्छा क्या हो सकता है। आप जैसा सुझाव देंगे वैसा करूँगा।” उसने सुझाव के अनुरूप 1200 किलोग्राम चावल आश्रम भिजवा दिए। कुछ दिन बाद एक अन्य मित्र ने 600 किलोग्राम चावल आश्रम भेज दिए।

यह घटना मेरे लिए ईश्वरीय वरदान थी। महर्षि के निधन के पश्चात् मैं गहन अवसाद में था। मेरी मनःस्थिति श्री कृष्ण के देह विलय के बाद पांडवों जैसी थी। मुझे लगने लगा था कि अब मैं निस्सहाय हूँ और मेरे जीवन की उपयोगिता समाप्त हो गई है। इस घटना से मुझे विश्वास हो गया कि भगवान श्री रमण महर्षि अब भी उतने ही शक्तिशाली हैं, जितने वे अपने जीवन काल में थे। इससे भी अधिक प्रसन्नता मुझे इस बात की थी कि वे अब भी मुझे अपनी सेवा का साधन बना रहे हैं। ■

क्रमशः



‘TALKS WITH SRI RAMANA MAHARSHI’ was published by Sri Ramanasramam, Tiruvannamalai, in January 1955. These TALKS cover a period of four years, 1935-1939 and were all recorded by Sri Munagala S. Venkataramiah (later known as Swami Ramananda Saraswati), a very old disciple of Sri Ramana Maharshi. The four years that are covered here, were the days when the Ashramam reached the summit of its glory. Maharshi’s health was on the whole good and the Hall where he sat was open day and night to welcome one and all. Visitors flocked there from every nook and corner of the world. There was hardly a country that was not represented at one time or the other. But war naturally interfered with this influx, though the number of Indian visitors steadily increased as time went on. But it was these conversations, mainly with Westerners, that were especially interesting; the modern tendency towards materialism and self aggrandisement, on which the West often prides itself, met its match here. Sri Bhagavan glowed like a sun, and even those who did not know him or agreed with his words, were fascinated and could not help but be elevated by his presence.

This publication has been received so well by the devotees and readers that as many as 14 reprints have been brought out so far. M/s. Shivilal Agarwal & Co. have recently brought out a Hindi version of this book. With the permission of the publisher and Sri Ramanasramam, we are serialising the same in our bi-monthly magazine DIRECT PATH-RAMANA GYAN. We hope our Hindi readers will benefit from this and find it interesting and helpful in their spiritual quest.” - Editor



श्री रामण महर्षि से बातचीत

305. दर्शनार्थी आपस में वार्तालाप कर रहे थे और उनमें से एक ने कहा : "अपने परम्परागत उपदेशों से सुपरिचित होकर भी हम इन (श्री भगवान् के) उपदेशों को ग्रहण नहीं कर पाते। जो विदेशी हमारी पद्धति से अपरिचित हैं वे श्री भगवान् के उपदेशों को इतनी सरलता से कैसे ग्रहण कर सकेंगे ? उसके कहने में उनके प्रति सहानुभूति का भाव था कि अनेक बाधाएँ होते हुए भी वे समझने का प्रयास करते हैं; उनके साधन के अभाव के प्रति सहृदयता भी थी। श्री भगवान् ने अन्ततः समाधान करते हुए कहा: दर्शनों का होना, दर्शनों के न होने की अपेक्षा उत्तम है। इस कारण उनमें रुचि उत्पन्न होने लगती है। वे विदेशी विचारों को ग्रहण नहीं करते; जब वे एक बार ऐसा करते हैं; तब दृढ़ रहते हैं। यह उनका गुण है।

बाद में श्री भगवान् ने शिवप्रकाशम् पिल्लिई को हुए दर्शनों के प्रसंग में कहा : "दर्शन बाह्य नहीं हैं। वे केवल अन्तस्थ में ही प्रतीत होते हैं। यदि बाह्य हों तो वे द्रष्टा के अभाव में भी प्रकट हों। इस दशा में उनके अस्तित्व का क्या प्रमाण ? केवल द्रष्टा ही।"

306. भक्त : ध्यान करने के लिए कोई निश्चित आकार आवश्यक है। हम 'मैं' पर कैसे ध्यान करें ?

महर्षि : हम आकारों में सुदृढ़ हो चुके हैं; हमें ध्यान हेतु निश्चित आकार आवश्यक है। हम जिसका ध्यान करते हैं; अन्ततः वही शेष रहेगा। जब तुम ध्यान करते हो तब अन्य संकल्पों का लोप हो जाता है। जब तक तुम्हें ध्यान की आवश्यकता है अन्य संकल्प रहेंगे। तुम कहाँ हो ? चूँकि तुम्हारा अस्तित्व है, तुम ध्यान करते हो। ध्यान करने वाले को ध्यान करना आवश्यक है। जहाँ वह है वहीं ध्यान हो सकता है। ध्यान अन्य समस्त संकल्पों को नष्ट

कर देता है। तुम्हें अपने आपको स्रोत में विलीन करना चाहिए। कभी-कभी हम बिना जाने स्रोत में विलीन हो जाते हैं; जैसे – निद्रा में, मृत्यु में, मुर्च्छा आदि में। ध्यान क्या है ? यह जाग्रत रहकर स्रोत में विलीन होना है। तब मृत्यु, मुर्च्छा आदि का भय चला जायगा, क्योंकि तुम सचेत रहकर मूल स्रोत में विलीन होने में समर्थ हो।

मृत्यु का भय क्यों ? मृत्यु का अर्थ अस्तित्व रहित होना नहीं हो सकता। तुम सुषुप्ति को क्यों प्रेम करते हो, जबकि मृत्यु को नहीं ? अब क्या तुम विचार नहीं कर रहे हो ? अब क्या तुम्हारा अस्तित्व नहीं है ? सुषुप्ति में क्या तुम्हारा अस्तित्व नहीं था ? एक बालक भी कहता है कि वह आनन्द से भली प्रकार सोया। वह भी सुषुप्ति में अपने अस्तित्व को स्वीकार करता है, चाहे बिना जाने करे। इस प्रकार चेतन (ज्ञान) ही हमारा वास्तविक स्वरूप है। हम अचेत नहीं रह सकते। फिर भी हम कहते हैं कि हम सुषुप्ति में अचेत थे क्योंकि हम सीमित पदार्थ ज्ञान की ही बात करते हैं। जगत्, देह आदि हम में इस प्रकार अन्तर्भूत हो गये हैं कि इस सापेक्ष चेतनता को ही हम आत्मा मान लेते हैं। क्या कोई अपनी सुषुप्ति में मानता है कि वह अचेतन है ? ऐसा वह अब मानता है। यह जाग्रत अवस्था सापेक्ष ज्ञान की है। अतः व्यक्ति केवल ज्ञान की बात न कहकर सापेक्ष ज्ञान की बात कहता है। शुद्ध चैतन्य सचेतनता और अचेतनता इन दोनों से परे है।

पुनः 'तिरूवाचगम' की चर्चा करते हुए श्री भगवान् ने कहा : समस्त चारों महान सन्तों ने प्रथम श्लोक में ही अपने अनुभव का वर्णन कर दिया है : (1) अभेद पूजा, (2) सतत स्मरण, (3) संकल्प शून्यता, (4) अहंकार का अभाव; केवल आत्मा है – सबका एक ही अर्थ है।

भक्त : किन्तु इस सत्य की अनुभूति नहीं होती।

महर्षि : यथा समय इसकी अनुभूति होगी। तब तक भक्ति है। "क्षण भर के लिए भी तुम मेरे मन का त्याग नहीं करते।" क्या वह कभी तुम्हारा परित्याग करता है ? तुम ही अपने मन को भटकने देते हो। वह सदैव स्थिर रहता है। जब तुम्हारा मन स्थिर होता है तो तुम कहते हो : "वह क्षण-भर के लिए भी

मेरे मन का त्याग नहीं करता।" कितना हास्यास्पद है !

27 दिसम्बर, 1936

307. मैसूर के श्री शमन्ना ने भी भगवान् से जिज्ञासा की : कृपया अहम् स्फुरणा का अर्थ समझायें।

महर्षि : सुषुप्ति में 'मैं' का बोध नहीं होता। जागने पर 'मैं' का देह, जगत् तथा सर्व अनात्म से सम्मिलित बोध होता है। ऐसा सम्मिलित 'मैं' अहम् वृत्ति है। जब अहम् केवल आत्मा को निर्देशित करता है, तब यह अहम् स्फुरणा है। ज्ञानी के लिए यह सहज है तथा ज्ञानी इसे ज्ञान तथा भक्त इसे भक्ति की संज्ञा देते हैं। यद्यपि यह नित्यसिद्ध है, तथा सुषुप्ति में भी है, तथापि इसकी अनुभूति नहीं होती। सुषुप्ति में इसकी अनुभूति सहसा नहीं हो सकती। पहले इसका अनुभव जाग्रत अवस्था में करना आवश्यक है, क्योंकि यह हमारा वास्तविक स्वरूप है जो तीनों अवस्थाओं का आधारभूत है। केवल जाग्रत अवस्था में प्रयास करना चाहिए तथा आत्मा की अनुभूति यहाँ एवं अभी करना है। इसके बाद आत्मा की निरन्तर सत्ता का बोध एवं साक्षात् होगा जो जाग्रत, स्वप्न तथा सुषुप्ति में बिना किसी व्याधान के सदैव रहता है। इस प्रकार यह अखण्डाकारवृत्ति है। उपयुक्त शब्द के अभाव में 'वृत्ति' शब्द का उपयोग किया है। इसका शाब्दिक अर्थ वृत्ति नहीं ग्रहण करना चाहिए। उस अवस्था में वृत्ति 'समुद्र—तुल्य सरिता' होगी जो हास्यास्पद है। वृत्ति अल्पकालीन होती है। यह सीमित निर्दिष्ट चेतना है; अथवा इन्द्रियों और संकल्प आदि से टूटी हुई चेतना है। वृत्ति मन की क्रिया है, पर अखण्ड चैतन्य मन से परे है। ज्ञानी अथवा मुक्त पुरुष की यही सहज एवं मूल अवस्था है। यही अखण्ड अनुभव है। यह तभी प्रकाशित होता है जब सापेक्ष ज्ञान लुप्त हो जाता है। अहम् वृत्ति खण्डित है। अहम् स्फुरणा अखण्ड एवं निरन्तर है। संकल्पों के शमन के पश्चात् स्फुरणा प्रकाशित होती है।

31 दिसम्बर, 1936

308. अस्पृश्यता के विषय में एक प्रश्न पूछा गया। श्री भगवान् ने कहा:

अनात्मा ही अस्पृश्य है। सामाजिक अस्पृश्यता मनुष्य की बनायी हुई है जबकि पहली अस्पृश्यता दिव्य तथा सहज है।

भक्त : क्या अछूतों को हमारे मन्दिरों में प्रवेश करने देना चाहिए ?

महर्षि : इसका निर्णय दूसरे व्यक्ति करेंगे।

विष्णु के अवतारों के सम्बन्ध में एक प्रश्न किया गया।

महर्षि : पहले हम अपने स्वयं के अवतार को जान लें; तब दूसरे अवतारों की जानकारी हो जायगी।

फिर ईश्वर के सम्बन्ध में एक प्रश्न किया गया।

महर्षि : हमारी ईश्वर की अवधारणा के पश्चात् ईश्वर के अस्तित्व का उदय होता है। पहले हम यह जानें कि वह किसकी धारणा है। धारणा करने वाले के अनुसार ही अवधारणा होगी। यह जान लो कि तुम कौन हो तो अन्य समस्या का समाधान स्वयं हो जायगा ?

1 जनवरी, 1937

309. भक्त : अहं ब्रह्मास्मि तथा ब्रह्मैवाहम् में क्या अन्तर है ?

महर्षि : प्रथम प्रत्यक्ष वृत्ति (प्रत्यक्ष अनुभव) है। जबकि द्वितीय परोक्ष ज्ञान (अप्रत्यक्ष ज्ञान) है। प्रथम अहम् के साक्षात्कार के बाद होता है, जबकि द्वितीय श्रवण किये हुए ब्रह्म से प्रारम्भ होता है, जो आत्मा से पृथक् नहीं हो सकता, यदि उसका साक्षात् हो गया है।

310. श्री ग्रीनलीस : इस आश्रम से अक्टूबर में विदा होने के पश्चात् भगवान की शान्ति मुझे दस दिन तक आलिंगन करती रहीं। सारे समय जब मैं कार्य में व्यस्त रहता था उस एकत्व की शान्ति की धारा रहती थी। वह द्वैत चेतना के समान थी जैसा कि किसी नीरस व्याख्यान में अर्द्ध-निद्रित अवस्था में अनुभव होता है। बाद में यह पूर्णतया क्षीण हो गयी और उसके बजाय पहले की मूर्खताओं ने आ घेरा।

कार्य से अलग ध्यान के लिए सम नहीं मिलता—क्या 'मैं हूँ' को सदैव स्मरण

रखकर कार्य करते हुए भी उसकी अनुभूति करते रहना पर्याप्त होगा ?

महर्षि : मन से सशक्त होने पर यह भावना सदैव बनी रहेगी। बारम्बार का अभ्यास मन को सशक्त करता है, और ऐसा मन धारा को ग्रहण किये रहने में समर्थ होता है। उस अवस्था में काम में व्यस्त हो अथवा न हो धारा बिना किसी परिणाम तथा रूकावट के रहती है।

भक्त : क्या अलग से ध्यान करने की आवश्यकता नहीं है ?

महर्षि : ध्यान ही तुम्हारा वास्तविक स्वरूप है। चूँकि दूसरे संकल्प तुम्हें विचलित करते हैं इसलिए तुम उसे ध्यान कहते हो। जब ये विचार नष्ट हो जाते हैं; तुम अकेले रहते हो, अर्थात् संकल्पशून्य होकर ध्यान की अवस्था में रहते हो, और यही तुम्हारा निज स्वरूप है जिसे तुम अब अन्य विचारों से दूर रहकर प्राप्त करना चाहते हो। अन्य संकल्पों को इस प्रकार दूर रखना ही ध्यान कहलाता है। जब अभ्यास दृढ़ हो जाता है तब निज स्वरूप स्वयं को वास्तविक ध्यान के रूप में प्रकट करता है।

ध्यान का प्रयास करते समय अन्य संकल्प अधिक बलपूर्वक उदय होने लगते हैं।

कुछ अन्य: व्यक्ति तुरन्त ही एक साथ प्रश्न करने लगे।

श्री महर्षि ने अपनी बात जारी रखते हुए कहा : यहाँ, ध्यान में समस्त प्रकार के संकल्प आते हैं। यह ठीक भी है। जो तुम्हारे अन्दर छिपा हुआ है वह बाहर निकलता है। जब तक वे उदय न हों उनको नष्ट कैसे किया जा सकता है ? अतः वे स्वतः ही उदय ही उदय होते हैं जिससे कि यथासमय उनका शमन हो तथा इस प्रकार मन सशक्त हो।

एक यात्री : सब ब्रह्म कहे जाते हैं।

महर्षि : हाँ, वे हैं। तथापि जब तक तुम उन्हें पृथक् मानते हो उनकी उपेक्षा करनी चाहिए। इसके विपरीत यदि उन्हें आत्मा मानते हो तो 'सब' कहने की आवश्यकता नहीं है। क्योंकि जो कुछ है सब केवल ब्रह्म ही है। ब्रह्म के अतिरिक्त कुछ भी नहीं है। ■

Direct Path - Ramana Gyan

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