



RAMĀ ŚAKTI MISSION

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Of the tree of spiritual life, rooted in shraddha, the fruit is Enlightenment, Jnana. Jnana gives you the strength and stamina to stand on your own legs. To stand on one's own legs means, in the spiritual sense, internal freedom, the freedom from ignorance, egoism and the vasanas. It is the cessation of dependence on objects, persons, places and conditions of life for one's happiness. It is abidance in one's own inmost reality, the Atman.

When you know by mystic insight that God is the divine ground of your personality and existence, there never arises a notion of separative self in your consciousness. Then you experience the freedom, the bliss and the happiness spontaneously. To think that happiness depends upon anything extraneous to you is ignorance. Whether you know God or not, you are always in God. But it is only when you awake to the consciousness of God that you are really enjoying the bliss and freedom of the Soul. So long as one is attached to anything, one cannot feel one's spiritual affinity with God. Attachment is the enemy of freedom.

The mother birds look after its offsprings only till the latter are able to fly with their own wings. Once the little ones are able to fly, the mother bird's attachment towards them ceases. Nor do the off springs continue to look to the mother bird for security. But man, even though endowed with intellectual powers and discrimination, remains engrossed in personal attachments and affinities.

The intellect is the most important instrument to be employed in buddhi yoga. But if it is to assume the form of Atman itself, it should be as pure and clear as the Ganga water. Ganga is the symbol of purity, non-attachment, dynamism, unfading spiritual zeal and unobstructed Godward movement. Nothing can taint the innate purity of Ganga water. So too, your buddhi should attain such a state that it can never be tainted by anything, by any association, by any situation in life.

Such a state comes only when buddhi becomes luminous by contact with the Self-shining Atman. Until buddhi is spiritualized, until it emerges as Consciousness devoid of association with the gunas, there is need to constantly make it pure, bright, sharp and non-attached. This is done by the sadhana of reflection, enquiry, meditation and satsang, which are the main aspects of quest in buddhi yoga. Buddhi should not only shine, it should be as sharp as a sword. What is the nature of this sword-like sharpness? You live in a world of gunas. Within you, is the storehouse of vasanas; without, is a world that abounds in objects that attract. By the impact of these two, mind always undergoes modification, 'parinama'. You should be able to sever your connection with these modes. You should be able to reject the evil and worldly tendencies as and when they arise. Nothing should be able to bind you to earth. The power that helps you in a life of self-restraint and healthy discipline is the buddhi, which is sharp, refined and penetratingly discriminative.

Buddhi by itself is inert. But when discrimination dawns it glows with a superior force, it becomes sharp and luminous. In such a buddhi, moral sense is very acute. It knows what to do and what not to do. It restrains the mind whenever it tends towards evil



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tendency and sinful conduct. First, moral sense should dawn. A fear that God watches every action of yours, every thought of yours, should be there. Witness Consciousness dawns later, when buddhi is above the gunas. Till then, it is moral sense that guides you along righteous path. As a blotting paper absorbs ink, chittha absorbs evil by evil association. The aspirant should remain wide-awake with discerning intellect sharpened and ready for use in any situation.

Knowledge provided by the Guru's Word is your precious wealth. Just as you protect the lighted lamp during the Yajna, against the wind and other agencies, so too, you should protect the flame of wisdom lit by the Guru.

As you preserve a valuable gem in your safe, so too, you should preserve the knowledge in the safe of shraddha. As the householder stores grains etc. for consumption, so too, spiritual aspirant should keep knowledge well under custody for use in any situation. The treasure (nikshepa) lies hidden in the earth in your own compound; but so long as you have not discovered it, you remain poor. You should know where the treasure is. Then you should set out digging the ground.

You should have patience too. If after some labour you leave the work under moods of laziness, frustration and doubt, how can you get at the hidden wealth? He who receives the right direction as to where the treasure is, who digs the ground in unyielding perseverance, finds the wealth. An analogue to this is the Atma Jnana. It is in your own heart. Fivefold layers of prakrithi, panchakoshas, hide the cave of the heart.

Though buddhi is itself one of the koshas, it is by buddhi that discrimination of the other koshas is possible. The buddhi, by its power, can of course, grasp the doctrines and watch the mind. But if koshas have to be penetrated and negated, it must have the light coming from the Heart. That is to say, Gurukripa should illumine it. It is Grace that leads consciousness to Turiya plane. Knowledge of objects belongs to the buddhi; but Jnana is the wonderful force beyond the reach of buddhi vritti. It is the light of Truth. Buddhi is the effect of avidya; but jnana is the enemy of avidya.

First, an awakened sense of discrimination, 'viveka jagruthi' must come. That paves the way for jnana to dawn. Viveka is in the deepest recess of buddhi. So long as you remain identified with buddhi vritti, you cannot have the experience of viveka. Guru's grace must descend. To instruct others on Brahmavidya and righteous conduct, one should have the divine authority. Such a person is the Sadguru. The divine authority comes by direct experience of the Divine.

The words of those who are in Maya, who speak from book-knowledge, lack the force of divine authority. Suppose a citizen deliberately violates a rule and behaves in an unethical manner, you go and tell him not to do so. But he does not care to listen to you. 'Who are you to instruct me? Mind your own business' he may say so. But let a policeman appear on the spot. As soon as he sees the police uniform and the lathi from a distance, he will take to heels. He dares not violate the rule. Why this difference? The difference is because; the Policeman carries the Governmental authority. The Policeman will catch hold of him, take him to the station and register a case against him. This he is afraid of.



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Saints do not carry a lathi they carry only love. They do not punish, they only bless. They have no particular external uniform they are clothed in simplicity. They embody the power of God. They live in God. Their presence purifies and elevates the minds. Their words are charged with anubhoothi. When Saguna Brahman appears, faith in Him is Knowledge itself, because through that faith many have attained deliverance. Take the case of Maruthi. He is a monkey. The monkey is the very embodiment of fickleness. But through that immense love for Rama Nama and knowledge of Rama's divinity, Maruthi reached the pinnacle of Yoga.

Devotion to Saguna Brahman, the Avatar, develops into the fire of knowledge, for God is Jnanamoorthi. In their supreme devotion for Krishna, all attachments that Gopis had towards their home, husband, children, wealth, properties, jewellery and their own bodies, were destroyed. Is this not Knowledge appearing in its purest form? Consciousness (prajna) engrossed in gross objects of the world, is gross only. How can it grasp even the subtle truths of vedantha, leave alone the apprehension of the subtlest of the subtle, the Atman! Prajna should be withdrawn from all external distractions.

One should go deep into oneself, analyzing and penetrating the koshas of prakrithi. By the Divine Grace, first you should be able to contact the Divine within. The thrill of the touch of God leads to merger of mind. Then comes the state of reveling in the bliss of God. Finally, the state of essential oneness, 'samarasa' is achieved.

Thereafter, you can never remain separate from God. The 'I' is lost once for all. It is fused into God. Once you enjoy the thrill of the touch of God within, you can no longer remain engrossed in sense attachment 'vishayasakthi'. Mind is now in the orbit of God's attraction. Knowledge is a blazing fire, which reduces ajnana and its effects into ashes. Generally knowledge is compared to a forest fire. But even this comparison is not wholly appropriate, because, when the fire breaks out in the forest, there may yet be some trees, which are not wholly burnt. But the fire of knowledge reduces everything, the vasanas, the desires and the ego, into ashes. Jnana is unique. Abhyasa and vairagya become natural when bhakti dawns.

But in buddhi yoga, they have to be cultivated diligently. Without firm dispassion, prajna cannot be withdrawn from the transitory objects. So also, without persistent abhyasa, prajna cannot be fixed in the Reality. Sadhaka should always abide in Brahmanishta. This is the central feature of abhyasa. As soon as prajna deviates even a little from Brahmanishta, illusion overpowers, gunas become active, mind gets ruffled and the man slips from dharma.

Vairagya is the turning away from all transient things with firm awareness that God alone is the Reality. In the beginning stage it should be cultivated by mental bhava and intellectual effort. But when real vairagya dawns, it does not come little by little. It is a sudden awakening.

It is an enlightenment coming from the heart. Intense vairagya is the sharp axe that cuts down the tree of samsara. When the external world is excluded from one's consciousness through intense dispassion, mind becomes pure and cheerful. Such a mind is fit to be absorbed in Brahman.



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When the gunas are superimposed on Consciousness, buddhi tattwa emerges. The three states of waking, dream and deep sleep signify the three types of buddhi vritti arising from the conjunction of the gunas. Vritties do not arise in the Atman. Atman transcends the three states. When the jivatman sheds the upadhis of the buddhi by the power of jnana, he is absolutely detached from the illusory world of objects. This state of absolute non-attachment is paravairagya.

Withdrawing the prajna from the objective world, the sense organs, the mental modes and the ego, through steady devotion to Atman, 'Atmanishta'. Identity with the Atman should be realized. Then this spiritual realization will impart its own divine radiance to the senses, the mind and your vision of the world. You will then perceive the world as the sportive play of God. When certitude in the Atman is fully gained, the Aspirant can never be dissuaded from his chosen path and resolve. Any obstacle cannot frighten him.

Dhruva was well informed of the hazards of forest life. He was also tempted with the offer of half the kingdom. But that little boy never retraced his steps. Once his heart was set on Sri Hari, nothing could dissuade him from quest. Those who go on changing their paths, the chosen deity, the Manthra and the Guru, have no faith either in themselves, or in the scriptures, or in the noble tradition. They dwell in doubt. They gain nothing.