



# RAMĀ ŚAKTI MISSION

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A genuine sadhaka lives in the constant remembrance of the presiding presence of God. By such constant thought of God, he develops his capacity for higher forms of tapas. He also develops keen discrimination, both in the outer world of duty and in the inner world of mind. The tendency in all men is to move along the path of habit. But tapaswi is a fighter against such habits and tendencies. His aim is self-transcendence. When passions, thoughts and desires arise in the mind, you should remember that God, as the Atman, is there as the abiding Witness.

To remember always the indwelling presence of God is the way to get rid of identification with the modes. By getting detached from the modes of mind and by constantly dwelling in God-thought, the whole body will come to put on a radiance which is the glow of tapas. Whenever Mother speaks of Tapas, the image of that marvellous boy Dhruva comes to Her mind.

Dhruva was a small boy. But by divine grace, he had a determinate intellect. Certitude, steadiness of mind, firmness of faith, strength of will, intensity of yearning, all these arose in that boy. His own mother, an embodiment of nobility, became his first upaguru. Suneethi, as her name is, signifies justice, impartiality and absence of jealousy. She gave him the right counsel that God alone is eternal, one's own eternal Parent, Protector, Relative, wealth and imperishable abode. She advised him to seek God and to become a worthy child of God.

These words of mother brought a sudden awakening in Dhruva. Shraddha dawned. Vairagya arose instantaneously. It blazed forth into a mighty conflagration. When 'aranis' are rubbed together, spark of fire emanate. By putting dry leaves and wooden pieces into it, the fire becomes very big, so big as to destroy anything. Even if wet peals of a plantain tree are put into it, it will reduce them to ashes. Such is the state of yearning and vairagya when they blaze forth in an aspirant who has opened himself to divine grace.

While doing tapas, obstacles do come, both from within and from without. The lure of prakrithi from without and onrush of vasanas from within are the greatest obstacles. Fire broke out in the forest and enveloped him. Wild beasts roamed about around him. Despite all these, the boy remained unshaken. Absorbed in tapas, his mind remained anchored in the name of Sri Hari.

Without forgetting the Divine even for a minute, without getting attached to anything in the world, without identifying oneself with any sankalpa, one should abide in his own Self. This practice of tapas keeps the mind always in cheer.

The seer's attachment to the scene (drushya) is bondage. Mind and prapancha, all vrittis within and all objects without, shine only in the light of the Atman. When tapas becomes intense, attention gets focused on the Atman. Consequently, the world notion, prapancha pratheethi, disappears. When the scene completely disappears, what remains is the Undivided Atman. Mind and prapancha are inter-related. When one subsides, other too disappears.



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Hence sadhana, on the path of buddhi should be of the two-fold nature: withdrawing prajna from prapancha; and stilling the waves of the mind through meditation. To withdraw the mind from prapancha means, to negate the phenomena as unreal. This negation is not an intellectual exercise. It is the work of a deeper insight coming from the grace of the Guru.

When one negates the phenomena through such deeper insight, he withdraws his love too from the objects. Where can his mind and love rest then? They rest only on the Real, God. When mind and love rest on God, meditation begins. Through meditation, one finally reaches the state of union. The meditation is both an act and a state. The meditative state must persist even in the busiest of occupations. That is the most blessed state and that is the state of the strongest mind too.

When vasanas are attenuated through viveka and vairagya, mind returns to quiescence. The quiescent mind is always in meditation. The profound meditation is the exalted form of worship, upasana. Tapas enters the stage of anusandhana when the mind is drawn from phenomena through spiritual insight and discrimination. Anusandhana is the highest phase of sadhana. It is a communion of the special type, of the higher type, of the mystical type, with the Divine.

Whether you do anusandhana of the Saguna Brahma or the Nirguna Tattwa, this communion is in a plane that transcends the lower mind of gunas. In both cases, knowledge is required. Without knowledge of your relation with the Divine you cannot enter into communion with Him.

In the plane of the mind, gunas are active. Movement of thought is towards objects. Desire too is for the objects. In this state how can the anusandhana be possible? There is no anusandhana of God unless you shed your craving for the objects. Atman is Nirguna Tattwa. It cannot become an object of thought. Thoughts function only in the realm of prakrithi. Atman is beyond prakrithi. Thought cannot transcend the intellectual sheath. But Atman is beyond Anandamaya Kosha. So anusandhana of the Atman is possible only if you get a glimpse of the Atman, only if you have a mystic grasp on the Reality.

Anusandhana signifies contact between two entities. Here the entities are jivatman and the Paramatman. They are not actually two. If they were two, mental communion with God would have been possible as in the case of persons and objects of the world. Jivatman signifies a bhava and not an independent Reality. God alone is real. Hence anusandhana between jivatman and Paramatman is of a mystical type. If contact is to be established between jivatman and God, the obstacle should be removed. Without first establishing the contact, you cannot have a communion.

The obstacle to communion is the ego. Ego is personalistic in nature. The ego makes the jivatman feel that he is a person, a vyakti. The individual cannot have a communion with the Infinite. Identification with the three bodies, the gross, the subtle and the causal, should be removed. Then separation from the Divine ceases. In the state of separation, which arises from ignorance, how can there be a contact with the Divine?



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Contact, communion and communication, are not possible in the realm of avidya. So, the Guru's grace must illumine your consciousness. With the illumined consciousness you will be able to realize the nature of ignorance. When you know the nature of ignorance, you will not have identification with the upadhis born of avidya; you will not have any hankering for sense objects. Nothing should stand between you and your God. Then alone, anusandhana is possible.

In union there is no anusandhana. There, peace alone reigns. In separation by ignorance also there is no anusandhana because of the absence of knowledge of Satyavasthu. Anusandhana is communion in the relationship, in the realm of intimacy illumined by knowledge.

Repeated contacts and communions with the Divine are the characteristic of anusandhana. This kind of contact and communion with the Divine is the subtlest and the profoundest type of internal worship. Being mystical in nature, it is incommunicable through words and similes. It is unknown even to gods and all-renouncing ascetics. It is known only to the magnanimous souls who have received the grace of the Guru, who are ideals in Gurubhakti, who are adepts in meditation, unsmitten by worldly cravings and whose minds are thoroughly purified by tapasya as gold by fire.

Whether the object of anusandhana is Saguna Brahman or Nirguna Tattwa, anusandhana is possible only through one-pointed concentration, undivided devotion, a mystic grasp on the Reality and total surrender to the Divine. That means, in the loftier state of purity and non-attachment alone can one maintain uninterrupted anusandhana of the Divine.

The recognition of Saguna Brahman is indeed knowledge and not a provisional acceptance by the intellect. It was by this knowledge that Gopies of Vraja excelled in devotion to Krishna and reveled always in anusandhana of the Lord. What does this show? It shows that the anusandhana of saguna Brahman too is not on the mental plane. It is on the mystical realm of Bhakti. By this anusandhana, the Gopies forgot their own bodies.

The world disappeared from their vision. It is by ananya bhakti, unswerving devotion to God, that one attains to the imperishable abode, the avyakta Brahman. In the experience of this highest reality, Brahman, the dual conceptions of the Saguna and the Nirguna have no place, for Brahman transcends both these. Unswerving devotion is the exalted state in which one's mind does not go to any person or object other than God.

Unswerving devotion is also called 'avviabhicharini bhakti'. Since bhakti implies absolute loyalty to the Deity. In this state, one does not depend upon anything in the world. His whole trust is on God, whole burden is on God. If there is even the slightest trace of attachment towards anyone or anything, one cannot know intimacy with God. Attachment hurls one to the world of mortality, sorrow and bondage. Attachment is dangerous.

As gold, which is purified by thorough beating after put in fire, sheds its dross and shines with its own lustre, so too, mind through tapasya gives up impurities of the gunas.



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Then one is in the state of anusandhana. Parajnana, parabhakthi and paravairagya can dawn only when the gunas are transcended. That which eliminates the gunas of prakrithi is paravairagya. For the upasana of Saguna Brahman, the main instrument as well as power, is love. The devotee, whose chittha is in the state of loving anusandhana, is an upasak of the highest type. He is gifted with pure bhava drushti, which is not different from jnana drushti. Where there is jnana, there bhava too is.

With this bhava, the devotee perceives the image of God as chaithanya-ghana vighraha. The image is transformed into life and reality and the Deity converses with him and accepts his worship and offering. Such is the wonderful power of devotion and bhava. The mind strengthened either by shraddha, or by jnana or by bhava, can never be shaken by anything in the world, by any situation.

The bhava projected on the Deity goes on increasing until knowledge, devotion and bhava become one and indistinguishable from one another. That means, even after the dawn of advaitic wisdom, the devotee is incapable of wiping out the saguna form from his chittha. Saguna becomes for him as real as Nirguna. His experiment of God transcends the duality of saguna and nirguna conceptions of Reality.

For the upasana of Nirguna Brahman, there are no external instruments and agencies. Unless the mind ascends to the plane of pure illumination, free of doubt and error, one cannot do upasana of the Nirguna. Those who do not have faith in the saguna aspect, who cannot recognize Him even when He appears in flesh, who have not purified their chittha through devotion, cannot perform this subtlest and the mystic mode of upasana of the Nirguna Brahman.

Any object of cognition does not touch the undivided Chitswaroopa, the Samvit. It is without beginning and end, immutable, stable, imperishable, the One that endures even in the great deluge, Mahapralaya. That great Being is to be worshipped. Knowledge and equanimity (jnana and samatha bhava) are the flowers to be offered in this exalted worship of the Supreme. Profound and concentrated meditation on Him is the real worship. This internal worship is supernal in nature. It gives the fruit, the nature of which is continuous experience of Bliss.