



RAMĀ ŚAKTI MISSION

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Paramartha means supreme value. God is the paramartha, for He alone is eternal, the True, the Unique, the only goal worth striving for. Just as material wealth is necessary for life in the world, so too, spiritual wealth is essential for gaining immortality and freedom from fear. This spiritual wealth is God-consciousness.

The material wealth has to come from a source external to you; but this wealth of jnana is hidden within yourselves, is innate in you and is therefore imperishable and inexhaustible.

For the dawn and discovery of jnana, your anthakarana should come to a state of pure sattwa. Knowledge and harmony are productive of sattwa only. One who is in possession of sattwic qualities, whose conduct is pure, alone is eligible for Enlightenment. These sattwic qualities, which constitute the inward purity of the moral man, are the divine wealth, daivee sampathi.

Thus artha has several connotations. It stands for the material wealth, for the wealth of moral qualities, for the wealth of Jnana and for the ultimate wealth, the paramartha, which means God Himself.

For those who are deeply engrossed in the pleasures of the world, wealth means only material possessions; for the scholar, the wealth means 'learning; for the hermit tapas itself is the wealth; for the seer of Wisdom, Jnana is the wealth; but for the Bhakta, whose ornament is renunciation (tyaga), God alone is the wealth. In his total absorption in God through ecstatic devotion, he rises above the plane of even Turiya and shines identified with the Supreme.

When purpose is fixed, and love and longing are focused on that purpose, then quite naturally, efforts follow. In such unremitting endeavours, hardship is not felt as hardship, misery is not recognized as misery. Even setbacks and failures are considered as a passing phase of events. This is the state of affairs in empirical life.

This law applies to the spiritual field too. Knowing that God is the paramartha, you should fix your purpose in God and direct all powers of your will, love and longing towards God. Then your life becomes one of ceaseless striving, a tapascharia. No problem can overwhelm an earnest seeker whose heart is with God.

Life devoted to paramartha is a disciplined, purposeful, carefree and blissful life. The Grace of the Guru and the Guru's teaching illumines the path. The journey is propelled by a strong urge for perfection, for moral excellence, for peace and for release from shackles of mind-made illusions and bonds. For one in the line of paramartha, God is the pivot of life. God is the plank of support. God is the source of comfort, strength, courage and inward illumination. Hence he is always at peace with himself and the world.

World is not opposed to paramartha, but worldliness is. You should be in the world, but not of it. World is a field of duty, but worldliness is a negation of all higher virtues and values that take you to paramartha. Your perception, attitude and mode of life should be attuned to paramartha. Then life becomes spiritualized. It is such a life that Mother has kept before you as the ideal to strive for.



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Since consciousness is fixed in God, life of paramartha is one of harmony: harmony between mind and Self, between the surface person and the inner Witness. This harmony is the secret of peace and ethical excellence in outer life. When mind is tuned to God, qualities of God become manifest in the jiva. Since God is the unifying thread of existences, everything tends towards oneness, love and harmony, in a life of paramartha.

The prapanchic life of worldliness is opposed to the paramartha ideal, as darkness is opposed to light. If the former is ego-centric, the later is one of self-abnegation. The mind steeped in worldliness and worldly vanities, is a home of conflicts, tensions and negative passions. It is always under the impulses of attachment and antipathy (raga and dwesha). Hopes and fears, desires and despair, selfishness and competition, jealousy and crookedness, pettiness and prejudices, all these make the life of a worldly man a misery to himself and others.

The worldly man, addicted to worldliness, goes after appearances and is caught up in a network of illusions; but in paramartha, the essence is kept in view, not the externals. The essence is the Real, the changeless. The essence is one and nondual. Hence a sadhaka devoted to paramartha tries to keep his attention on God. His dealings are with God. His object of love is God. His relationship is with God. Because of this, his mind is free of worry, anxiety and fear. He holds God as the witness for all that he does. This keeps him on the righteous path. By turning to paramartha alone, you can attain true happiness and peace.

Jnana reveals the forms, the functions and the activity of ignorance; it also reveals the indescribable glory of God. In this revelation, nothing but God shines forth in one's vision; nothing but God attracts his attention and love. When you awake to the glory of God, the personal self drops off. What remains is God-consciousness only. Either one should be conscious of his glaring imperfections; or he should be conscious of the glory of God. In both these conditions, the ego cannot rise up. It is when others begin to shower praises that a person forgets God and takes credit for all virtues and achievements.

Ekanath of Paithan was a saint of a very high order. He was a householder, but his home was a hermitage where his disciples too lived with him, engaged in various kinds of spiritual sadhanas. Ekanath also used to undertake tours and by his thrilling Harikirtans and inspiring discourses he sowed the seed of devotion in the hearts of thousands.

In the daily routine of sadhana prescribed by Ekanath, there was a happy blend of congregational kirtans, namajaps, meditation and swadhyaya. So his disciples, wherever the saint would put up his camp, observed meticulously this discipline. The Guru insisted on regularity, nishta. So they would rise up in the early dawn, go for ablutions and start the routine of diverse spiritual practices.

Once an erudite scholar visited Ekanath's Ashram. The Pundit was a dilectition. To engage in disputations and defeat the opponents in discussions concerning the philosophy of Advaita was his hobby. He had won a number of awards for his unrivalled skill in dilectics. Despite all this, the Pundit was full of darkness within, for he had missed the aim of life. His was only 'shabda jnana'. He did not know what anushtana was. He looked down on Bhakti and scoffed at all forms of devotional practices. There is no Deliverance except through Jnana was the repeated refrain of his talks with the devotees of Ekanath. Thus, the new visitor, the Pundit, was in fact neither on the path of jnana, nor on the path of devotion. In the absence of anushtana, he had only book-knowledge even on matters concerning sadhana, leave alone wisdom. Such a person was preaching the tenets of Advaita Vedanta!



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Ekanath Maharaj observed that the Pundit was poisoning the minds of his disciples. Which Guru can afford to keep quiet allowing doubts and false doctrines to pollute the minds of disciples under his charge! The saint called his disciples together and gave a hint as to what they should do.

Acting on this hint, the inmates totally ignored the Pundit and ceased to mix and mingle with him. They stopped inviting him for meals also. The Pundit could not understand the meaning of this strange behaviour. Ashram routine went on in unabated zeal, but the Pundit who was scorched with hunger, could not enjoy either the devotees' kirtan or the saint's discourses. What is urgently needed was food. Unable to endure the pangs of hunger any more, he got up, approached Ekanath and said:

Holy Sir! Inspiring are your Harikirtans and illuminating are your discourses on Bhagavata. But may I ask you; is there no place for hospitality in your Ashram? I have been here without food since yesterday and no one had the courtesy to invite me for lunch. I have been left to starve. What kind of treatment is this? Is this humanism?

With a countenance lighted up with smile, the Saint who was indeed the very soul of hospitality and humility, replied: Oh, no, it is not so. My disciples thought that you were a Jnani and that the nectar of jnana itself might be your food, Jnanamrtam Bhojanam. Are you hungry? Please come in and have your fill. The scene changed all on a sudden. The Pundit became the center of all attention and the object of all service. The saint himself fed him sumptuously and his disciples stood in attendance on him, with all respect, ready to serve.

It was a moment of awakening for the Pundit. His mind was not on food, not on the variety of dishes served. His heart was weeping. Repentance washed away the accumulated dirt of his mind and in all clarity he saw his own follies of life. The greatness of saint Ekanath was revealed to him.

Falling at the feet of the saint, the Pundit lamented: Oh my Master! Ocean of compassion! You have awakened me from a life of slumber. I have wasted away all my life in nurturing my own ego and vanity. I mastered all the Vedas and the Upanishads, expounded them to learned audiences, defeated many Pundits in discussions and won a heap of awards and certificates. With all this, I have gained nothing except greater knots in my heart. Egoism has made me blind to the reality.

Today, you, O Master, have opened my eyes. What a great serenity, deep peace and divine dignity shine on your face! O Lord, deign to instruct me on the secrets of sacred wisdom. I have no right to call myself Thy servant. I am the servant of Thy servants. Pray save me.

With tears of heartfelt repentance, the Pundit washed the feet of the saint. Forgetting himself, he lay prostrate for a long time. Ekanath was moved to compassion and raised him lovingly and blessed him. Thereafter the Pundit opened a new chapter in his book of life, a career of humility, devotion and sincere quest.

When name and fame come, one drifts into a world of greater illusion. He forgets the goal altogether and is lured into greater prospects of earthly vanities. From scriptures you should take the essence and then set about seeking the Truth within yourselves. If you indulge in study



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only and rejoice in the pleasures of scholarship throughout your life, you are misusing a precious human life and wasting a golden opportunity.

In the course of spiritual seeking, siddhis come to entice. If one is enamoured of them, his progress is arrested. Not only that, fall is not then far off. Sunday (day of the sun) comes only after Saturday (day of Shani). Shani (Saturn) signifies the allurements of name and fame. Sun signifies wisdom. Unless one overcomes the lure of name and fame, one cannot see the dawn of wisdom.

The Guru's Teaching should be pondered over deeply again and again until the mind attains steadiness of fixity in the 'Truth-idea'. Steadiness and one-pointedness should come to the mind. Then only nididhyasam, contemplation, is possible. Nididhyasa is nijadhyasa, which means contemplation of the Real. The mind should be detached from the transient objects and cravings for pleasure. Then alone it can start the exhilarating adventure of home-coming. God is one's own Source. To go back to Him, is home-coming.

Anything may happen in life. But nothing should deflect you from your mental steadiness and equipoise. Nothing should shake your faith in your own Self and trust in Guru's Teaching. Temporal are all happenings. Your essential Self is not in them. They pass before you. Fix your attention on the Divine. It is the weak mind that laments when miseries visit; it is again the weak mind that imagines that God deserted him. One goes down only through one's own mental illusion. Steady devotion and staunch faith pave the way to God.