



RAMĀ ŚAKTI MISSION

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In the state of ignorance, the unreal (asatya) is mistaken for the Real. In the state of discrimination, the unreal is known as unreal. In the final state of anubhooti, the Real is intimately experienced by being one with It. When this ultimate experience comes, the category of the unreal vanishes.

There is no ignorance in Nachiketha. What he longs for is the intimate experience of the Reality. Even Yama could not tempt the boy, could not shake his spiritual certitude that the world is unreal. This is in fact knowledge only. When it once dawns, it can never set. It is this knowledge which becomes Realization, Vijnana, in the final stage.

The first awakening is the awakening into the Knowledge which reveals the unreal as the unreal. The second awakening is awakening into the Vijnana plane of Realization, a state in which the Reality is intimately experienced. The Reality is nondual. When that is experienced, nothing else can stand apart. Even Maya disappears. The first awakening comes through anushtana and satsang. The second awakening comes through the perfect shraddha, courage and grace of the Guru.

Courage (dhairya) and steadiness (sthairya) are both required to take a plunge into the ocean of svaswaroopa. You should be prepared not only to shed the cravings for things, but also to renounce clinging to the ego. Strong mind alone can renounce ego and cravings.

Self attainment (Atmalabha) is the greatest of all gains, because Self is your very being. Who can take it away from you? When Self is known, nothing else remains to be known. All other knowledge is but ignorance from the metaphysical point of view, if Self is not known. All pleasures end in pain. All things come and go. Even a very long life must necessarily end. Self has no end because it has no beginning. This greatness of Self-attainment Nachiketha had well understood. That is the reason why he preferred Atmalabha to all other boons offered by Yama.

To be united with one's own Atman is the greatest dharma. Whatever you do with Atmic experience as the goal and Atman as the witness is also dharma. Dharma flourishes in austerity, in sacrifice and in truthfulness. Adharma grows in indulgence, in selfishness and in falsehood. He who observes dharma is protected by dharma. That is the law. Because Nachiketha protected his filial dharma, the Deity of Dharma, Yama himself, ultimately became his spiritual guide and saviour.

If you observe and stick to one principle of dharma, the channel of divine grace opens in you. Then virtues, powers, intuitive insight and peace of mind all come. These are not to come from any external source. These are within you only. The potentialities of the Atman become manifest when dharma is scrupulously adhered to.

Departure from the body at will, sojourn to Yama's abode, face-to-face vision of Yamadharm Raja, the auspicious boons from Death (Yama) and the mystical wisdom, all these became possible for Nachiketha because of his loyalty to dharma.

Shraddha, dharma and tyaga together became the mighty force in Nachiketha. Each of these three, by itself, is capable of leading one to Enlightenment. Both shruthis and smritis also



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affirm this truth with the statements such as: Man of shraddha attains the Supreme. Those who protect dharma are protected by Dharma, Not by wealth, nor by progeny, but by Thyaga only is immortality attained.

In the first two boons it is the votary of dharma whom you see in Nachiketha; but when he sought the third boon of Brahmavidya, Nachiketha reveals himself as the spiritual seeker and Yama the Deity, emerges as the Sadguru. The truth that becomes clear from all this, is that the vision of the Sadguru, the aspiration for the Highest and initiation into Wisdom are the greatest of all events in one's life. These happen due to divine grace only. To win the grace, one has to propitiate the Divine through dharmanishta.

Shraddha, dharma and tyaga, mentioned above, are three gateways to Enlightenment. There is an interconnection between these three. If you get one, the other two also are bound to come to you. Because Nachiketha is an example of highest spiritual competency, you can see the splendour of all these three combined in him.

Rarest is the advent of a seeker like Nachiketha. Rarest indeed is the advent of the Sadguru also. The Sage of Wisdom does not advertise himself. He does not invite seekers. He does not seek favours from God, King or society. Even if a Sage sits in a cave, genuine truth-seekers will go in search of him and find him there. When the lotus is in full bloom, the bees come of their own accord in order to enjoy the sweet honey. Similarly, when the heart lotus blooms with Realization, the Sage becomes a magnet of divine power and the seekers automatically are drawn to his presence.

The honey which the Sage possesses is the nectar like words of anubhooti, the elixir of the bliss of Brahman, the divine peace which he radiates wherever he is. It is to enjoy this honey that the true seekers approach a Sage.

Even when one meets a Sage, there is no guarantee that he can be recognized. The profundity of the Sage's wisdom is hidden behind his mystifying simplicity. The flower hidden behind the leaves may not be seen when you enter a garden. You have to slowly search for the flower. Such is the case with the Sage also.

The peerless Guru of the world is Saguna Brahman, God manifested as a human personality in the roles of the Ideal Man (maryada purusha), the ideal disciple, the Sadguru and the saviour. Could there be a manifestation more splendorous than God as the ideal man. Yet how few recognize this manifestation! Bhagawan "Sree Krishna whom even Sages and the Trimorthies adored, was considered by Duriodhana as the son of Devaki, a cowherd boy and a human mortal!

The Sage, the Sadguru, may be illiterate in the academic sense, may be ignorant of the shabda jnana of the shruthies. Ignorant people, who measure the greatness of a Sage by their own standards and false yardstick, may look upon him as a rustic. Even the great Sage Ribbu could not be recognized by his disciple when the former spoke like a village rustic. The Sage is in possession of supreme wisdom before a ray of which all the worldly knowledge and worldly intelligence pale into insignificance.

The Pundit may use high-sounding words of philosophy and recite aphorisms and Vedic hymns. All his words and hymns fall flat in the ears of the listeners. Those words have no life, no fire, since the pundit has no anubhooti of Brahman. But the Sage, reticent to speak, may use only



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colloquial expressions to communicate truth. But every word of his, is a spark of the anubhooti of fire. It is sweet as ambrosia. It goes deep into the heart. It awakens the jivas from slumber. It destroys the inner darkness. Through such words of intimate experience the Sage imparts a taste of higher life to the seekers.

When the sugar and sand are mixed together, the ant alone can separate them and taste sugar. Sugar and sand mixed together is the world. Sugar stands for Purusha and sand for prakrithi. The ignorant mistake one for the other. Negating the appearance of Nama Roopa, the Sage with penetrating insight has discovered the underlying reality, Brahman. The world appearance itself is the superimposition on Brahman. Whereas the non-discriminating jivas are deluded by the notion that appearance itself is the Reality, the Sage has realized its true nature and is not attracted by anything in the world. Subjectively, after discarding the five sheathes as unreal upadhis, the Sage has directly experienced the Atman.

Having tasted the sweetness of sugar, an ant does not sit quiet. With a crystal of sugar in its mouth, it proceeds to inform other fellow ants about the heap of sugar it has discovered. On meeting other ants it gives every one of them a taste of sugar, but it never drops the sugar crystal from its mouth. With what great ecstasy it goes on communicating the glad news! Once the other ants taste the sweetness, they develop intense desire to discover the sugar heap and hasten towards sugar without looking hither and thither, without stopping on the way.

Analogous to this, is the transmission of Brahmagyana. The ant, who has discovered the Sugar heap and has tasted it, is the Sage of anubhooti. The sugar crystal on the ant's mouth is symbolic of the word of anubhooti. The Word of anubhooti is the authentic pramana. Coming from the heart of the Sage, it has the sweetness, the force, the life, the awakening power. Upon initiation into the Word, the seeker gets a taste of the higher life and is convinced about the Truth that lies beyond the range of intellect. Thereafter a genuine seeker, afire with aspiration, does not look hither and thither towards the world of sense objects, but dives deep into his own Self. From the standpoint of a Sadhaka, the ant, because of its small in size, is symbolic of humility; and because of its power to sift sugar from the sand, is symbolic of subtle spiritual insight. The sadhaka has to reduce himself to a zero. That is to say, he should annihilate the idea of a separative I, through humility. Then only he can become fit for Enlightenment. By winning the grace of the Guru, he should get true discrimination, viveka. Then only he can distinguish the anatman from the Atman.

Until discrimination, viveka dawns, the world is perceived as real, as a home of pleasure. But when discrimination dawns, the unreal is seen as the unreal. One then no longer craves for the pleasures of the world. His mind is totally withdrawn from the sense objects and sense pleasures. But the mind cannot remain in a vacuum. It must be either with the world or it must be with God. Having turned away from the unreal world, it now yearns for the intimate experience of Reality. This yearning for God, for Wisdom, is called mumukshutwa.

What you should understand from this, is that the real and intense hunger for wisdom comes only with the wake of discrimination. Till then the aspiration of the seekers is only lukewarm and that too is generated and sustained only by satsang, holy company etc. When the satsang is not there, the mind slips into the sense world.

Nachiketha did not test his Guru. By mere sight, in the very presence of Yama, he recognized in him the great Master. There is actually no testing of the Guru. Either you have recognized the Guru, or you have not. But you should test yourselves whether you have faith, steadiness,



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earnestness and courage to tread the path. The Guru lives in the divine plane of consciousness whereas you live in the physical plane of consciousness. With what instrument can you test the Guru ?!

But Yama, the Master, did test the young seeker Nachiketha, before accepting him as the disciple. Being omniscient, the Guru has no need to test the disciple. He knows the state of disciple's mind and the entire history of his spiritual career like an open book. But he tests the disciple in order to uphold the purity of spiritual tradition and to hold before the world a picture of the ideal seeker of God.