



RAMĀ ŚAKTI MISSION

BULLETIN NO: 143

28th February 1976

The core of Sadguru's Teaching and scriptural injunctions is the instruction on the truth of the Self, Atmopadesh. The opening chapter of the Lord's instruction to Arjuna too, deals with the same theme, jnana.

Unless you know the basic truth of your Self, you cannot know your spiritual relation and kinship with the Supreme and the fellow souls. Self-knowledge is the basis of ethical conduct, observance of dharma, devotion to God, selfless service, unity and peaceful life in home and society.

The truth of the Self should be revealed to your consciousness. It is only with the dawn of smriti that you can be truly dutiful and non-attached in life. The sense of duty, karthavya bodha, is one of the great human qualities. It is only given to man to fulfill his duty towards himself, God and fellow souls.

The supreme duty is to be united with God. All other duties in the respective stations of life are meant for enabling you to discharge the supreme duty of realizing God. There may be many who are devoted to their duties. But if they have no spiritual urge, if their goal is not God-realization, such dutifulness cannot be considered as a spiritual sadhana. Sadhana comes in only when you fix your purpose of life in God and move towards God.

Every one is born with duty, svadharma, moral responsibilities and social obligations. The Avatars of God and the liberated purushas are above karma. Yet, when they descend on earth, they assume duty and engage themselves in action for the good of mankind. The world-bound jivas should attain purification through dutifulness, dharmanishta and adhyatmic sadhana.

Duty towards oneself is to know oneself and his relation to God. Duty towards God is to merge oneself in God and to emerge as His instrument. Duty towards the fellow-souls is to help one another in attaining the purusharthas of life.

In discharging these duties towards oneself, God and the fellow souls, you should guard yourselves against egoism and conceit. You should not crave for name and fame. You should not get attached to rewards and returns. You should have the true discernment in order to discriminate between the right and the wrong, the good and the evil, dharma and adharma, what should be done and what should not be done.

Without falling into the trap laid by Maya, remaining detached, withdrawn into your deepest self, you should be able to act.

This is the utility of knowledge. It is knowledge that raises the mind above happiness and sorrow and liberates the jivatman from the chains of punya (merit) and papa (demerit). The immortal wealth that was preserved in Bharath through a succession of centuries is this Atmajnana. The essence of sanatana dharma is Jnana. The fountain head of culture is Jnana. The protecting power in life is Jnana.

Without the help of knowledge you cannot adhere to dharma. Also, it is observance of dharma that purifies the mind and reflects the Atmic effulgence which is called jnana. Thus dharma and



RAMĀ ŚAKTI MISSION

jnana are mutually related. Where one is, the other too is. They function in unison. The reality, God, is beyond both Jnana and Dharma.

Neither Jnana nor Dharma is the goal of man. The goal is God only. To reach this goal, you must rise above Jnana and Dharma.

That, which destroys ignorance and reveals the Supreme, is Jnana. The realization of the Supreme is the highest Dharma. The basis of both, the Jnana as well as Dharma, is the Grace of God. It is ultimately by the Grace of God that one gets the discernment, ability to observe Dharma, strength to resist passions and temptations, to rise above Maya and to get united with God.

As the sun is eclipsed by Rahu, the mythological demon, so too, the internal sun of Jnana too remains veiled by avidya. This veil is over the intellect. Hence the intellect does not get the light of Jnana. The blind cannot perceive the sun. Similarly, the spiritually blind, i.e., the intellect veiled by avidya, cannot know the indwelling God-principle, 'paramatma tattwa'.

Avarana gives rise to vikshepa. From vikshepa arise doubts and passions. Virtue and vice, pleasure and pain, doubt and passions, are all of the mind. Sense of agency and sense of enjoyership are of the ego. But Atman is not the mind or the ego, but Pure Consciousness. Even though the Guru repeats his instruction several times and in several ways, the truth is not grasped well because of the lack of shraddha. Education, intelligence and grasping power of the intellect are all good. But if shraddha is not there, the truth cannot be imbibed, knowledge cannot be brought into conduct.

Jnana is not to be acquired anew. It is there in every one as the innate faculty of the Soul. But because of the vasanas, Jnana is not experienced by the Jivatman. The vasanas should be consigned to flames of tapas. Withdrawing the mind from the objects, the whole mental energy should be concentrated on the adhyatmic truth. This is tapas. When the vasanas are thus attenuated, the latent Jnana Shakti manifests itself.

All sadhana is for the destruction of the vasanas and for removal of the veil. The Atman is of the nature of pure consciousness and hence it needs no sadhana. Jnana is innate in every one and for that too, no sadhana is required. The fog of the ego has enveloped the intellect. Hence the intellect is not able to have a vision of the all-pervading God. This fog should be removed. That is the sole purpose of sadhana.

When sadhana is complete and the intellect becomes pure and mature, Jnana comes as a matter of course. To destroy the vasanas arising from avidya, sadhana is essential.

Vasanas have been accumulated in the chittha through innumerable births. These vasanas are of diverse nature. However, they can be classified into three groups. They are: 1, Aparadha Vasana; 2. Karma Vasana; 3. Kama Vasana.

Lack of faith in the words of the Guru and in the statements of the Holy Scriptures has become a trait of character in the ignorant jivas. This is called 'Aparadha Vasana'. Even when the Guru repeatedly instructs on Truth, the seeker is not able to imbibe the instruction. This is because of the 'Aparadha Vasana'. The Guru abides in the Reality. He is conscious of the Reality. He is also aware of the disciple's inner darkness and of various obstacles on his path.



RAMĀ ŚAKTI MISSION

Out of sheer compassion the Guru tries to remove the obstacles and to dispel the darkness. But because of the 'Aparadha Vasana', the disciple is not able to accept the instruction with trust.

Instead of understanding a thing as it really is, one with his vision perverted by egoism wrongly apprehends that thing. This is the wrong perception arising from 'Aparadha Vasana'. So long as Aparadha Vasana persists, the transcendental Reality, 'para tattwa' cannot be apprehended. Owing to wrong belief, absence of shraddha and perverted apprehension, the mind does not come to a state of steadiness. It is always fickle and unsteady. Due to doubts and vikshepas, the mind becomes passionate. Passionate mind does not attain one-pointedness. Without attainment of one-pointedness, there is no meditation possible and the Truth cannot be known without meditation.

There are talented minds, skilled in arts, proficient in poetry and experts in aesthetic contemplations. There are also persons who enjoy association with the exalted souls. There are also learned persons who have mastered the four Vedas. But with all these, because of the 'Aparadha Vasana', they are not able to visualize the para tattwa and to comprehend the Divine Being. They continue to suffer the miseries of samsara.

What is 'karma vasana'? Karma vasana, as the word literally means, is the vasana formed out of egoistic and desire-prompted actions. The vasana arising out of sinful deeds repeatedly committed through innumerable births, stand as a great obstacle for the comprehension of Truth signified by the Guruvakya. This is karma vasana.

The Guru expounds the Truth in several ways. Through signs and symbols and parables and similes, he tries to make the disciple understand the Truth. But the gross intellect tainted by karma vasana, fails to comprehend the import of instruction.

Even this formidable obstacle of karma vasana can be removed through the grace of the Guru, provided the seeker is able to win the grace through devotion, surrender, childlike trust and heartfelt repentance. The karma vasana was so powerful in Valmiki that he had no samskara required even for uttering the Name of Rama. But through the grace of sage Narada and the power of long and arduous tapas, Valmiki atlast rose to Enlightenment.

Simply by subjugating the sense organs, one cannot wipe out the karma vasana. Through adhyatmic sadhana the buddhi should be refined and the power of pure intelligence, 'dhee shakti' should be awakened. The buddhi resting on the solid foundation of the ethics and shraddha and freed from the guans, alone can open itself to Realization.