



RAMĀ ŚAKTI MISSION

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Ignoring the deeper reality, men of the world go after the superficial objects of the world. This restless hunt after the fleeting pleasures displays the inner darkness of man. There is a knowledge which transforms one's perspective. This knowledge is the subject matter of the Upanishads.

That knowledge alone is the real knowledge which reveals the true nature of a thing. Unless you know a thing as it really is, you cannot have knowledge of its real value. To know the value of the sense world, you should perceive the world through the eye of wisdom. You have to rise to such a level of perception that what you perceive is not the sense world, but the underlying reality. Such a divine vision of world alone can liberate man from the trap of Maya.

When the Supreme abides in His own svaroopā without any association with Maya or its effects like body, mind etc, He is known as Chit. When He is associated with Maya and becomes the indweller and the inner controller, He is called the Antharyami. He is the only Reality, the transcendent as well as the immanent. When the transcendent aspect of God is forgotten, the world is mistaken for the reality. When the immanent aspect of God is forgotten, body is mistaken for the Atman.

The creative Tapas that glowed in Nachiketha was the penance of Knowledge, Janna Tapas. In that fire, all worldly vasanas had already been reduced to ashes. The elaborate discourse delivered by Yama was in fact meant for the whole mankind groping in ignorance. By arranging in a divine way the meeting of the worthy seeker and the qualified Sadguru, God preserves in this world the torch of immortal wisdom and the immortal Guru-shishya line of spiritual tradition.

The metaphysical truths are revealed only to Sages who have experienced Brahman. As Brahman is the boundless and unfathomable ocean of Reality, the truths relating to Brahman are infinite.

After long periods of rigorous Tapas, the Sages of yore in their deep meditative absorption, perceived the mystic Veda Manthras. Hence they were also called the Seers, the Manthra Drshta. The Manthras as well as the Tattwas are thus open to perception only after intimate experience of the Reality. After the experience of Brahman the delusive ego cannot sprout again. In the absence of the ego, these Seers did not consider themselves as authors of Manthras and Tattwas.

They considered themselves only as receptacles of revelations, as messengers of God. The Sadhaka's intellect has not crossed prakrithi. It is included in prakrithi. But when the grace of the Guru falls on it, a Sadhaka too sometimes receive flashes of insight. But because he has not glimpsed the greatness of God, he becomes susceptible to ego.

Until the idea of the personal self melts away in the fire of intimate experience, anubhooti, or it gets washed away in the sweep of ecstatic love for God, the Sadhaka has to dread the ego, the mental passions and the enticing sense objects.



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In the rigorous discipline of yoga, the sense organs are forcibly restrained and subjugated; but in the path of devotion, they become not only harmless, but also become instruments of divine perception of the leelas of God and the avenues of blissful contact with the Beloved.

When you hold on to the Name of God and rely on God, He will give you the right prompting, inspiration, insight, energy and tremendous spiritual zeal. He will keep you on the path of righteousness and lead you to the highest end, God-experience.

Having known and realized the Atman as the bodiless one amidst the perishable bodies, as the permanent amidst the impermanent, as supremely great and all-pervasive power, one does not grieve any longer. The Self mentioned here, is not the individual soul, but the Supreme Being, the Paramatman.

True blissfulness is a spiritual state signifying abidance in the Atman. Unobstructed by limiting upadhis, the bliss of the Atman becomes manifest as a constant experience to the enlightened. What the jivas experience is the fleeting sensations of pleasure and grief. From the point of view of adhyatma yoga, even pleasure is grief. One must rise above the mind. Then only eternal bliss is realized.

Until this eternal bliss is realized, the Sadhakas should keep their minds poised in equanimity. When everything goes well, when you are surrounded by pleasures and comforts, there is no room for sorrow. But there are times when adversity arrives, when trials and tests come. At such crises in life, you should maintain your calm of mind and cheer of spirit. The mental equilibrium should never be disturbed on any account. Equanimity of mind is the sign of spiritual advancement. It is associated with yoga. Steadiness, peacefulness, discrimination, blissfulness, devotion to God, all these qualities abide in a mind that has attained equanimity.

To go in pursuit of lasting happiness in the world of objects is like running towards a mirage with the hope of drinking water. Eternal happiness and peace can be obtained only when you are united with God.

To get united with God is the highest state, parama pada. Between the Atman and the Supreme Being, there is avyakta, the unmanifested. This is the cosmic Maya. One should cross this Maya through the grace of God and attain essential identity (samarasa) with Him. Just as oil mixing with oil, or pure water mixing with pure water, or milk mixing with milk, lose their separateness and become one and indistinguishable. So too, the jivatman should become one with the Paramatman. In this state of union alone, one is above Maya, above the reach of sorrow.

To attain this state of essential identity, samarasa, there is need for absolute purification of chittha. Purity of chittha means practically the habitual state of purity in thought, speech and action. When the mind becomes pure, utterance will be pure and action will be righteous. The mind of a jnani is Brahman Itself. It has no touch of gunas. It is always pure. Hence the thoughts that arise in his mind, the words that fall from his lips and the actions that flow from his body are automatically pure. The Sage has reached the summit. The sadhaka has to go on climbing. It should be his concern to remain pure in thought, word and deed.

The endeavour to make one's thought, speech and action pure is called abhyasa yoga. The Sadhaka should keep his mind fixed in God through shraddha in the Guruvakya. This constant fixing of mind in God by sheer force of shraddha and personal effort is called Tapas.



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Jnana is constant, continuous and of the form of habitual anusandhana of the Real. Until this state is reached, one has to go on discriminating between the true and the false, go on withdrawing the mind from objects and sensations, go on practising concentration on God.

If a thief is more powerful than you, he will overpower you and rob you of your wealth. So too, if your vasana is more powerful than your discrimination, it will rob you of your wealth of knowledge. God's grace is all-powerful. When you have the armour of grace to protect you, you are safe. Win the grace through shraddha, vigilance and observance of nishta in sadhana. The knowledge which the Guru has imparted is the lamp you should protect with all care against the wind of doubt, mental passions and external temptations.

When the veil of vismrithi (forgetfulness) is lifted, the words of the Guru get imprinted in one's prajna. After purifying oneself through observance of disciplines, righteous conduct and performance of nithya and naimithika karmas, one should approach the wisdom of the Upanishads. Ethical conduct is the base on which you have to build your mansion of spiritual quest.

If you genuinely long for the Reality, your mind will tend towards concentration, inwardness and devotion. When devotion wakes up, the mind gets detached from the world of senses and prajna enters the supramental plane, manonmani. Trials and tests strengthen the mind whereas devotion purifies it.. Tapas is essential. Look at the students busy with studies at the approach of examination. Because of the desire to pass the examination, they sit day in and day out with their books, forgoing even sleep. They have no mind for play and entertainments. They get seriously involved in study. Concentration then automatically comes.. This is a form of tapas for the student. This holds well in spiritual quest also. Where there is the seeking for comforts, where there is the tendency to grumble and to complain, there genuine spiritual aspiration has not dawned.

Deep thinking, regular meditation and right conduct make the progress quicker. On the contrary, if conduct is bad, if anushtana is not there, you bring about incalculable loss to yourselves. Loss to one individual is loss to the whole world. If one individual rises to spiritual wisdom, he becomes the guiding beacon light to the whole world. An ideal sadhaka is a source of inspiration to the fellow seekers.

The sage, who has transcended the ego, belongs to the whole world, for he has grown into universal dimension. The benefit accruing from His Realization goes to the whole creation. He may sit in a cave. He may not even talk. Yet his presence, imbued with the power of Realization, tremendously influences mankind.

If such is the power of Realization, imagine what a great role the Sadguru plays in the spiritual uplift of the disciples under his charge. By bestowing deekasha, spiritual initiation the Guru links the disciple to the Supreme. The term upadesha is highly significant. Upa signifies proximity, nearness and Desha means place.. By initiating into the knowledge of the Atman and the technique of Yoga, the Guru introduces the seeker into the presence of God within himself (seeker). He makes conscious of his relation with the Supreme.

First relation is God; then experience of oneness. This knowledge of relation is also a mystic vision and not a mental idea. Oneness is the finality. Peace and universal consciousness come only after one has experienced oneness. But the sweetness of devotion, the sweetness of



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ecstatic affinity with God, the sweetness of childlike dependence on the Parent of the Universe, is in relationship.

When the little child cries for mother's milk, the mother leaving aside all her occupations, rushes to the child, seats the child on her lap and lovingly feeds the child. Incomparably greater than this earthly love of a mother is the pure, spiritual and dignified love of the Guru towards the disciple. What is the relation with God? What are the obstacles on the path to union? How can these obstacles be overcome? This Guru teaches the disciple with infinite love and patience. The disciple should realize this love of the Guru. Then devotion will ripen and will assume the shape of contemplation of Guru's glory and dedication to Guru's divine mission.

Through Gurubhakthi, cultivate humility. That is the way to eradication of ego. The humble souls, aware of God's greatness, always say inwardly, Thou, Thou. Such is their bhava. Ravana, the demon king, asserting 'I', 'I', perished through his own ego along with the whole family. Saying Thou, Thou in profound devotion to Sree Ramachandra, Vibheeshana became the King of Lanka and a 'chiranjeevi'.

Even the great Sages, who have attained oneness with God, do not claim equality of status with the Almighty. In Samadhi, the Sage is absorbed in God. But the moment he senses the world, he adores the Creator of the world, God. Love and reverence for God necessitates a dualism of I and Thou, but this dualism is free of the taint of ego and the dualities.